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CENSUS

OF THE

CENTRAL PROVINCES,

1881.

VOLUME II.

REPORT, WITH APPENDICES.

T. DRYSDALE, ESQ.,

DEPUTY SUPERINTENDENT OF CENSUS, CENTRAL PROVINCES.

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REPORT

ON THE

CENSUS OF THE CENTRAL PROVINCES,

TAKEN 17TH FEBRUARY 1881.

General arrangement.

A complete account of the arrangements and instructions under which this census was taken, of the agency employed, of the difficulties and doubts of all kinds which arose and how they were met, of all details affecting the value of the statistics collected, and all experiences likely to be of assistance in connection with the next census will be found recorded in Appendix A. This Appendix in fact is a complete narrative of census operations up to receipt of the enumerators' books and schedules in the Central Census office.

Similarly in Appendix B will be found an account of the arrangements under which the statistics were abstracted, tabulated, compiled, and checked; in short of the work done in the Central Census office.

Much of the information contained in these appendices is requisite even to a general appreciation of results. The general index will be found useful in facilitating reference to their contents.

The results, however, are what now command chief interest, and the following review of them is therefore given the first place in this Report. The general arrangement adopted is to follow results in order of the prescribed Census Tables, noticing supplementary Tables in place after the main Tables which they supplement.

Table No. I.—General Statement of Area and Population.

Area. Comparison of Divisions, Districts, and Feudatory States.

2. The total area of the Central Provinces is shown to be 113,279 square miles. This area is divided into 18 districts, grouped in 4 divisions. To five of these districts are attached Feudatory States, viz., to the Hoshangabad district the smallest State, Makrai, area only 215 square miles, and to Chanda the largest State, Bastar, area 13,062 square miles, and to the three districts of the Chhatishgarh Division the remaining 13 Feudatory States, containing an aggregate area of 15,557 square miles.

The average area of each district is 6,293 square miles, the smallest being Narsinghpur, 1,916 square miles, and the four largest being—

Bilaspur	8,800	square miles.
Raipur	14,543	do.
Sambalpur	16,418	do.
Chanda	23,847	do.

Of these larger districts, the first three form the Chhattisgarh Division, which is the most extensive in the Provinces, containing an aggregate area of 39,761 square miles, as compared with the Nagpur Division, 37,102 square miles, the Jubbulpore Division 18,688, and the Nerbudda Division 17,728 square miles. The Feudatory States, though attached to districts, are under direct administration of their own Chiefs. Excluding Feudatory States, the average area in each district is 4,691 square miles, the largest districts then being—

Sambalpur	4,521	square miles.
Mandla	4,719	do.
Bilaspur	7,798	do.
Chanda	10,785	do.
Raipur	11,885	do.

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Excluding Feudatory States, the areas of the four divisions contrast as follows:—

Chhattisgarh	24,204	square miles.
Nagpur	24,040	do.
Jubbulpore	18,688	do.
Nerbudda	17,513	do.

Population. Comparison of Divisions, Districts and Feudatory States.

3. The total population of the Central Provinces, as enumerated on 17th February 1881, amounts to 11,548,511. Of districts, the average population, inclusive of attached Feudatory States, was 641,583, Nimar, containing the least, 231,341, and Raipur the most, 1,832,237. Other 3 districts contained less than half the average, viz., Mandla 301,760, Betul 304,905, and Damoh 312,957. Other 7 districts contained more than half a million of inhabitants, viz.:—

Saugor	564,950
Bhandara	683,779
Jubbulpore	687,233
Nagpur	697,356
Chanda	845,394
Bilaspur	1,126,508
Sambalpur	1,653,960

The three most populous districts of the Provinces are Bilaspur, Sambalpur and Raipur, forming the Chhattisgarh Division, with an aggregate population of 4,612,705 inhabitants, as compared with the—

Nagpur Division	2,954,304
Jubbulpore Division	2,201,633
Nerbudda Division	1,779,869

The importance of the Chhattisgarh State Railway line, now under construction, is illustrated by the consideration that the population of the Chhattisgarh Division, plus that of the Bhandara district, through which the line passes towards Chhattisgarh, aggregates 5,296,484 inhabitants, or nearly half (46 per cent.) of the total population of the Provinces.

Of Feudatory States, the total population was 1,709,720, and the average 113,981 inhabitants, Makrai in the Hoshangabad district contained the least inhabitants, only 16,764, and the following States, both in the Sambalpur district, contained the largest population, viz., Kalahandi 224,548, and Patna 257,959. The total population of the 13 Feudatory States, in the Chhattisgarh Division, aggregated 1,496,708.

Exclusive of Feudatory States, the population of the Provinces was 9,838,791, the Chhattisgarh Division and the same eight districts still ranking as the most populous.

Average density of population. Comparison of Divisions, Districts, and Feudatory States.

4. The average number of persons per square mile results as—

Provinces	101·9
Feudatory States	59·3
Provinces, excluding Feudatory States	116·5

The average density of population in the four divisions was as follows:—

Division.	Without Feudatory States.	In Feudatory States.	Including Feudatory States.
Nagpur	114·7	15·	79·6
Jubbulpore	117·8	.....	.....
Nerbudda	100·7	77·9	100·4
Chhattisgarh	128·7	96·2	116·

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Thus the Chhattisgarh Division takes the lead in average density as well as in mere numbers of its population. Comparing Feudatory States with district areas exclusive of Feudatory states, the following is the order in which those stand, which result in an average density exceeding 150 persons per square mile, viz. :—

1.	Sakti Feudatory State	198
2.	Sonpur ditto	197
3.	Narsinghpur District	191
4.	Chhuikhadan Feudatory State	190
5.	Nagpur District	184
6.	Nandgaon Feudatory State	182
7.	Khairagarh ditto	177
8.	Jubbulpore District	175
9.	Bhandara ditto	174
10.	Wardha ditto	161
11.	Sambalpur ditto	153

Thus some of the Feudatory States equal and even surpass our best districts in average density of population. The localities in which the number of persons per square mile was less than 75 are—

1.	Nimar District	69
2.	Mandla ditto	64
3.	Chanda ditto	60
4.	Kalahandi Feudatory State	60
5.	Bamra ditto	41
6.	Rairakhol ditto	21
7.	Bastar ditto	15

Population inhabiting towns and villages.

5. Of the total population 698,566, or 6 per cent., are urban, that is inhabit towns, 52 in number, of more than 5,000 inhabitants, the average population of each town being 13,434.

The remaining 94 per cent. of the population are rural, inhabiting 45,802 smaller places or villages, the average population of each being 237 inhabitants.

General proportion of the sexes.

6. The relative proportions of the sexes are as follows:—

Detail.	Percentage.	
	Male.	Female.
Excluding Feudatory States	50·41	49·59
In Feudatory States	50·75	49·25
Including Feudatory States	50·46	49·54
In Towns	51·35	48·65
In Villages	50· 4	49· 6

In all cases the general proportion of females is less than of males. The disparity is greatest in towns and next greatest in Feudatory States. Variations in the relative proportions will be considered in place under Table IV.

Average number of towns and villages per square mile. Comparison of Districts and Feudatory States.

7. The average number of towns and villages per square mile is ·4 for the Provinces, and ·39 for Feudatory States. The following Table shows the localities in which the proportion is much below or above these averages. Columns are added to show the population of the villages whose comparative frequency is thus contrasted, in order that essential differences in their relative importance may not be overlooked.

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Locality.	Number of towns and villages per square mile.	Average population of towns and villages combined.	Average population of villages.
(*a*) *Much below average.*			
Bastar Feudatory State	·17	No town.	89
Nimar District	·19	369	298
Rairakhol Feudatory State	·24	No town.	89
Chanda District	·26	232	221
Makrai Feudatory State	·27	No town.	284
(*b*) *Much above average.*			
Jubbulpore District	·59	297	259
Nandgaon Feudatory State	·6	304	293
Chhuikhadan do.	·63	No town.	303
Kalahandi do.	·66	Do.	91
Patna do.	·66	Do.	162
Kanker do.	·68	Do.	146
Sambalpur District	·72	213	209
Sarangarh Feudatory State	·81	No town.	163
Sonpur do.	·96	206	197
Sakti do.	1·02	No town.	195

The latter statistics further illustrate the flourishing condition of most of the Feudatory States in the Chhattisgarh Division, and how well they bear comparison even with our best Districts.

Houses—general results.

8. Under houses the general results are—

Detail.	Without Feudatory States.	Feudatory States.	Including Feudatory States.
Occupied houses	2,336,976	375,283	2,712,259
Unoccupied houses	193,769	21,092	214,861
Occupied houses per square mile	27·67	13·02	23·94
Persons per occupied house	4·21	4·26	4·56

Complete enumeration of unoccupied houses not even attempted.

9. No enumeration of unoccupied houses was attempted. From the instructions to supervisors, especially No. 8 (see page 7, Appendix A,) the entry of unoccupied houses should show only those houses occupied at time of preparation of the buildings lists, possibly only by day, which were found unoccupied on the final Census night. The Chhindwára District however returns 26,874 unoccupied as compared with 73,621 occupied houses. The explanation is indicated in the extract from the Chhindwara Census Report quoted at page 33, Appendix A, viz., that the Deputy Commissioner, as a precaution, deemed it advisable to have all detached houses numbered whether occupied or not. The same desire to err on the right side no doubt accounts for most of the occasional higher proportion of unoccupied houses returned in other localities.

Occupied houses. Effect of Provincial definition. Varying results.

10. Paragraphs 15 and 16, pages 16 to 24 of Appendix A show at length what have been enumerated as occupied houses. Primarily the unit referred to is every single building in human occupation, and not an enclosure possibly containing several such buildings. Portions of what may originally have been a single house have also been reckoned as separate houses, if divided off by walls barring all interior communication, and provided with distinct entrances from the open. So far the enumeration must, in the main, have accorded with the number of families living separately. But even where the separate huts in an enclosure have been occupied by members of the same family, as in Chhattisgarh, each hut habitually slept in

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The Kanker State is excluded because the house-numbering there did not distinguish enclosures; and Khairagarh has also been omitted because the Deputy Commissioner's figures and an examination of the Census books show that the enumerators' abstracts of that State, from which the house statistics were compiled in this office, reckoned all sub-houses as unoccupied. In Census Table I. therefore the entries of occupied houses in the case of Khairagarh really refer only to enclosures and principal houses, which accounts for the high average number of persons, 5·47 per occupied house, resulting for that State.

From statistics taken out in this office from 744 Census books of different Tahsils and Zemindaries of the Bilaspur District, it appears that the general proportion of sub-houses to principal houses in that District is as 62 to 100.

In 600 books of the Bhandara District similarly taken from different Tahsils and Zemindaries, the proportion of sub-houses to principal houses resulted as only 7 to 100.

Average number of persons per Chhattisgarh enclosure and occupied house therein.

In the preceding Table and remarks detached houses are mixed up with enclosures in the comparison with sub-houses. To arrive at some idea of what the average result might be for a Chhattisgarh enclosure, I have taken out statistics for the first 100 enclosures found in village Census books of Circle No. 20 of each Tahsil in the Raipur District :—

Tahsil.	No. of enclosure.	No. of occupied houses.	Number of inhabitants.		
			Total.	Average per enclosure.	Average per occupied house.
Raipur	100	235	755	7·5	3·2
Simga	100	237	665	6·6	2·8
Dhamtari	100	246	580	5 8	2·4
Drug	100	218	644	6·4	2·9
Total	400	936	2,644	6·6	2·8

Comparison with District averages of other Provinces and county averages in England.

12. In the following Table the average statistics per district of the Central Provinces are compared with averages elsewhere :—

Province or County.	Area in square miles.	Population.	Persons per square mile.
Central Provinces { Including Feudatory States.	6,293	641,584	101·9
Central Provinces { Excluding Feudatory States.	4,691	546,600	116·5
Berar	2,952	445,445	150·9
Bombay	5,397	715,409	132·6
North-West Provinces and Oudh	2,165	900,161	415·7
Punjab	3,375	589,076	175·
Bengal	3,073	1,361,050	442·9
Assam	3,310	348,673	105·34
Burmah	5,131	219,810	42·8
County average, England	1,273	615,205	483·27
Yorkshire, largest county of England	6,067	2,885,309	475·7

It will be be seen that in none of the other seven Indian Provinces mentioned is the average area of each district so extensive as in the Central Provinces, and that only in Bengal, the North-West Provinces and Bombay does the average population per district exceed ours. The average area of Districts in the Central Provinces exceeds the area of Yorkshire, the largest county in England. The total area of the Central Provinces is nearly

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double that of England and Wales, but the population is less than half (only 44·5 per cent).

Supplementary Statement I. A.

Comparison of Tahsil statistics.

13. This Table gives for Provincial purposes statistics, as in Table I, in complete detail for the Tahsils and Zemindaries comprised in District areas, and for the Zemindaries within Feudatory States. Tahsils are the sub-divisions into which districts are divided for revenue and administrative purposes, and their number varies according to circumstances from 2 to 4 per district, the total number being 49 in 18 districts, or rather less than an average of 3 per district. Some Tahsils are larger and more populous even than districts. For instance 14 Tahsils comprise an area exceeding that (191,687 miles) of Narsinghpur, the smallest district, and 16 Tahsils contain a population exceeding that (231,341) of Nimar, the district with least inhabitants. The following Table gives detail for the seven Tahsils of largest area and population respectively :—

Order of precedence in Area.	Order of precedence in Population.	District.	Tahsil.		Area in square miles.	Population.	Persons per square mile.
1	1	Raipur	Raipur	Including Zemindaries.	5,791	466,091	80·49
				Without Zemindaries.	1,830	329,199	179·89
2	17	Chanda	Mul	Including Zemindaries.	5,098	215,784	42·33
				Without Zemindaries.	2,228	185,528	83·27
3	2	Bilaspur	Bilaspur	Including Zemindaries.	4,770	418,620	87·76
				Without Zemindaries.	1,472	286,553	194·67
4	16	Chanda	Brahmapuri	Including Zemindaries.	3,321	257,205	77·45
				Without Zemindaries.	1,281	171,529	134·85
5	18	Betul	Betul		2,944	211,737	71·92
6	15	Chhindwara	Chhindwara	Including Zemindaries.	2,827	262,090	92·71
				Without Zemindaries.	1,89 3	197,578	104·37
7	4	Sambalpur	Bargarh	Including Zemindaries.	2,763	396,138	143·4
				Without Zemindaries.	765	194,116	253·7
15	3	Bhandara	Tirora	Including Zemindaries.	1,889	411,298	217·73
				Without Zemindaries.	1,132	246,066	217·37
11	5	Raipur	Drug	Including Zemindaries.	2,197	346,626	157·77
				Without Zemindaries.	1,104	250,363	226·78
22	6	Jubbulpore	Jubbulpore		1,545	336,168	217·58
20	7	Bilaspur	Mungeli	Including Zemindaries.	1,613	322,117	199·7
				Without Zemindaries.	1,102	243,391	220·86
			Total average for the Central Provinces.		1,723	200,792	116·5

Beginning with the least upwards, the following 11 Tahsils contain an area of less than 1,000 square miles, viz., Seoni (Hoshangabad District), Banda, Hinganghat, Katol, Wardha, Nagpur, Gadarwara, Arvi, Hoshangabad, Khurai, and Multai, of which only Seoni contains less than 700 square miles.

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The following five Tahsils contain a population of less than 100,000 inhabitants:—

Serial number in order of		District.	Tahsil.	Area in square miles.	Population	Persons per square mile.
Area.	Population					
35	49	Chanda	Sironcha	1,085	40,029	36·89
49	43	Hoshangabad	Seoni	491	53,865	109·7
31	47	Nimar	Burhanpur	1,138	77,123	67·77
48	46	Saugor	Banda	701	82,333	117·45
39	45	Betul	Multai	961	93,168	96·95

There are only 4 Tahsils with a population averaging more than 200 persons to the square mile. In four other Tahsils, the density exceeds this average except in their Zemindari areas. These eight Tahsils, with their population, urban and rural, are noted below. As before explained, the term 'urban' is applied to persons residing in towns containing 5,000 inhabitants and upwards; all other inhabitants are reckoned rural.

District.	Tahsil.	Population.		Average persons per square mile.
		Urban.	Rural.	
Nagpur	Nagpur	154,604	113,875	315·12
Bhandara	Tirora	12,530	398,768	217·73
Jubbulpore	Jubbulpore	75,705	260,463	217·58
Narsinghpur	Gadarwara	8,100	181,737	217·2
Sambalpur	Bargarh — Without Zemindaries	None.	194,116	253·7
	Bargarh — Including Zemindaries	Do.	396,138	143·4
Raipur	Drug — Without Zemindaries	None.	250,363	226·78
	Drug — Including Zemindaries	Do.	346,626	157·77
Bilaspur	Mungeli — Without Zemindaries	None.	243,391	220·86
	Mungeli — Including Zemindaries	Do.	322,117	109·7
Bilaspur	Seorinarain — Without Zemindaries	None.	216,186	202·61
	Seorinarain — Including Zemindaries	Do.	276,590	195·47

Again the statistics illustrate the comparative wealth of rural population in the Chhattisgarh direction.

Only the three following Tahsils contain a population averaging less than 50 per square mile:—

District.	Tahsil.	Population.		Average persons per square mile.
		Urban.	Rural.	
Chanda	Sironcha	None.	40,029	36·89
Chanda	Mul — Including Zemindaries	16,137	199,647	42·33
	Mul — Without Zemindaries	16,137	169,391	83·27
Mandla	Ramgarh	None.	129,962	48·55

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Zemindaries. General statistics and status.

14. Zemindaries, or minor chieftainships, have been recognized in the following eight Districts :—

District.	No. of Zemindaries.	Area in square miles.		Population.		Average number of persons per square mile.
		Total.	Average.	Total.	Average.	
Bhandara	27	1,454	53·9	206,963	7,665	142·3
Chanda	20	4,919	245·9	115,932	5,797	23·6
Balaghat	9	988	109·8	80,827	8,981	81·8
Hoshangabad	3	171	·57·	5,388	1,796	31·5
Chhindwara	9	934	103·8	64,512	7,168	69·07
Raipur	17	5,418	318·7	263,289	15,488	48·6
Bilaspur	13	4,157	319·8	271,197	20,861	65·2
Sambalpur	19	2,891	152·2	331,441	17,444	114·6
Total...	117	20,932	178·9	1,339,549	11,449	64·

The total number of zemindaries is in fact only 116, the Pachmarhi Zemindari has, in the above table, been reckoned twice over, once in the Chhindwara District, in which it was also formerly included, and once in the Hoshangabad District, to which the Pachmarhi sanitarium, with 6 of the Pachmarhi villages, has been transferred.

Of these, only the 20 Chanda Zemindaries and the 11 Chhindwara Jagirdaries, of which two and a portion of Pachmarhi are now included in the Hoshangabad District, and 23 out of the 49 Chhattisgarh Zemindaries have been legislated for in Act XIV. of 1874 under the term of "Scheduled Districts." The other Zemindaries are subject to the common law, and indeed the effect of the Notifications issued under Act XIV. of 1874 has virtually been to declare or make the scheduled Districts subject to the same law. The Zemindars of the larger estates, and especially of the wilder and less accessible tracts, are allowed to make their own Police arrangements, and they dispose of minor cases and disputes, not however as regular courts, but merely as referees consulted by their own people. The Zemindars report all serious offences for disposal in our Courts, and no complaint or civil claim, however petty, would be rejected merely because it had originated in a Zemindari, or been already dealt with by the Zemindar, unless indeed the Zemindar had been invested with judicial powers. The distance of our Courts, and the sentiment of the people, however, especially in the wilder Zemindaries, lead disputants to be satisfied in minor matters with the orders of their Zemindars. For this reason, in the preceding comparison of Tahsil areas, Zemindari lands have been shown separately, as not entailing so much work on our officials.

Comparison of Zemindari statistics.

15. The table in the preceding paragraph shows that of Zemindaries the average area is 179 square miles, and the average population 11,449. A glance at Table I A. will show, however, that many of the Zemindaries are very small, some even less than ten square miles in area. The following abstract has been prepared to show the proportion of larger Zemindaries, and where they are situated :—

District.	Total number of Zemindaries.	Number exceeding the Provincial average.			
		Both in area and population.	In area only.	In population only.	Total.
Bhandara	27	1	1	3	5
Chanda	20	3	2	...	5
Balaghat	9	...	2	3	5
Hoshangabad	3	...	...	...	...
Chhindwara	9	1	...	1	2
Raipur	17	6	3	1	10
Bilaspur	13	5	3	2	10
Sambalpur	19	6	...	2	8
Total.....	117	22	11	12	45

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Full details for each Zemindari are given in Table I A., but the following abstract is given for the sixteen, whose population exceeds 25,000 inhabitants:—

District.	Zemindari.	Population.	Area in square miles.	Average persons per square mile.
Bhandara	Kamptha	78,816	271	290·8
Bilaspur	Pandaria	71,110	486	146·32
Sambalpur	Chandrapur Padampur	66,589	300	221·96
Do.	Phuljhar	65,878	787	83·7
Do.	Borasambar	65,837	841	78·3
Raipur	Khariar	58,918	1,306	45·11
Bilaspur	Pendra	43,868	585	74·99
Do.	Korba	42,122	823	51·18
Raipur	Bindra Nowagarh	37,079	1,449	25·59
Sambalpur	Kolabirra	31,246	231	135·3
Raipur	Dondi Lohara	30,134	364	82·79
Chanda	Ambagarh Chouki	29,854	208	143·53
Sambalpur	Barpali	29,163	180	162·
Balaghat	Hatta	29,058	134	216·85
Bhandara	Amgaon	27,524	144	191·1
Chanda	Ahiri	25,896	2,672	9·69

It will be seen that of these sixteen, 11 are situated in the Chhattisgarh Division, two, including Kamptha, the most populous of all the Zemindaries in Bhandara, and two, including Ahiri, the most sparsely inhabited of all the sixteen, in Chanda. Partabgarh, the most populous of the Chhindwara Jagirdaries, contains only 17,078 inhabitants. While the average density of population in Zemindaries is only 64 persons to the square mile, the above table affords three instances, Kamptha, Chandrapur and Hatta, of considerable estates, with a population, which is entirely rural, exceeding 200 to the square mile. The four following Zemindaries may also be cited as exceptionally fine estates. There are others with even a denser population, but then their area is small:—

District.	Zemindari.	Population.	Area in square miles.	Average persons per square mile.
Bilaspur	Chapa	23,819	120	198·49
Bhandara	Warad	21,160	86	246·05
Raipur	Gondardehi	19,927	77	258·79
Bilaspur	Katangi	15,845	57	277·98

Though the average density of population in the Ahiri Zemindari results as only between 9 and 10 persons to the square mile, there is every reason to believe that the census there was taken thoroughly. As noted in para. 12, page 10, Appendix A, the supervision of the census in the Ahiri Zemindari was entrusted to Mr. Taylor, Assistant Conservator of Forests. The Deputy Commissioner of Chanda, in para. 54 of the District Census Report, particularly commends both Mr. Taylor for his exertions and tact, and the Zemindar, Dharma Rao, for the loyal assistance which he rendered; also para. 34 of the District Report mentions that the Deputy Commissioner extended his tour to the Ahiri Zemindari, and himself tested the work there. In his own report Mr. Taylor mentions that he visited every taluka of the Zemindari, checking entries. He notes that the result shows a slight increase of population as compared with 1872, that nothing in the way of serious epidemic, famine, emigration or the like has occurred since the last

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census to affect comparison therewith, and that the reason given for the Zemindari being so badly populated is its notorious natural unhealthiness.

As the Ahiri Zemindari immediately adjoins the Bastar Feudatory State, these results for Ahiri help to remove the doubt with which one might otherwise regard the low average of only 15 persons per square mile resulting from the census in the Bastar State.

The Bindra-Nowagarh Zemindari above listed is another example of a large estate, 1,449 square miles, with an exceedingly sparse population, only between 25 and 26 persons to the square mile. The following are a few more estates of the same class :—

District.	Zemindari.	Area in square miles.	Population.	Average persons per square mile.
Bilaspur	Matin	569	5,950	10·46
Raipur	Kowria	490	11,000	22·45
Bilaspur	Uprora	431	4,743	11·
Raipur	Thakurtola	376	6,569	17·47
Balaghat	Saletekri	284	5,809	20·45
Chanda	Koracha	204	2,916	14·29

Zemindaries within Feudatory States.

16. Only the three largest of the Feudatory States, Bastar, Kalahandi and Patna, include within them recognised subordinate Zemindaries or Chieftainships. From the following abstract it will be seen that the population of these Zemindaries amounts to upwards of a third of that of the States within which they are comprised :—

Feudatory State.		Zemindaries included in each State.		
Name.	Total Population.	No.	Population.	Per cent. of total population of State.
Bastar	196,248	9	64,892	33·
Kalahandi	224,548	6	86,385	38·5
Patna	257,959	5	93,586	36·

The area of the Zemindaries is not known, so the comparative density of the population in them cannot be given. Other details regarding them will be found in Table I A. It may be noted that it is because of these subordinate Zemindaries that the Chief of Kalahandi assumes the style of Maharaja or Raja of Rajas. The census in these Zemindaries was effected through their Zemindars after the manner of subordinate States.

Table II. showing the variations in the population.

Change in area of Provinces since 1872.

17. The area of the Central Provinces in 1881 was less by 886 square miles than it was in 1872. This resulted from transfer to the Madras Presidency in 1874 of the Bhadrachallam and Rákapalli Talukas of the former Upper Godavery District. The difference however between the area of the Provinces as shown in the Census reports of the two years is only 518 square miles, thus :—

1872	113,797
1881	113,279
Difference...	518

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This results from addition of 368 square miles on account of short entries in 1872 of the areas of the following Districts, being mistakes which have intermediately been detected and have been accepted by the Local Government, viz. :—

Nagpur District	52	square miles
Wardha do.	22	do.
Seoni do.	179	do.
Sambalpur do.	114	do.
Chhindwara, diverse treatment of the fraction of a mile	1	do.
Total	368	

Variations in areas of Districts.

18. The areas of certain Districts also have been altered since 1872 by transfers which do not affect the Provincial total, viz. :—

Chanda District, by incorporation therein of the remaining 4 Talukas of the abolished upper Godavery District	1,085 square miles.
Balaghat and Seoni Districts, by transfer to Balaghat of a portion of the former Katangi Tahsil (Seoni District) broken up in 1873	538 do.
Hoshangabad and Betul Districts, by transfer of the Bordha Taluka from Betul to Hoshangabad in 1873	215 do.
Betul and Chhindwara Districts, by exchange of two villages in 1875 resulting in a net accession to Betul of	1½ do.

Corresponding rectification of population quoted as of 1872.

19. In all such cases the population of 1872, as quoted in Table II. for comparison with that of 1881, is the population in 1872, of areas as they stood in 1881. For instance, the population of the Central Provinces according to the Census Report of 1872 was 9,251,229, but it is quoted in present Table II. as only 9,223,534. The difference, 27,695, was the population in 1872 of the Talukas intermediately transferred to the Madras Presidency. Similarly, the populations of the Balaghat and Seoni Districts, according to Census Report of 1872, were 195,008 and 407,330, respectively; but in the present Table II. they are quoted as 301,780 and 300,558. The difference is respectively plus and minus 106,772, the population in 1872, of that portion of the Seoni District which was transferred, in 1873, to Balaghat.

Increase of population.

20. Thus rectified, the population according to the Census of 1872, contrasts as follows with the results of 1881 :—

Year.	Without Feudatory States.	Feudatory States.	Including Feudatory States.
1872	8,173,824	1,049,710	9,223,534
1881	9,838,791	1,709,720	11,548,511
Increase	1,664,967	660,010	2,324,977

Comparison with other Provinces.

The increase amounts to 20·37 per cent. excluding Feudatory States, 62·88 in Feudatory States, and 25·21 for the Provinces including Feudatory States. The increase seems so large that the corresponding results in other Provinces

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and countries for which statistics have been communicated to this office are noted for comparison :—

Province or Country.	Previous Census.		Population, 1881.	Increase per cent.
	Year.	Population.		
Madras	1871	31,597,872	31,170,631	.....
Bombay	1872	16,285,636	16,454,414	1
North-West Provinces and Oudh.	1872	42,002,897	44,107,869	5·01
Panjab	1868	17,609,518	18,850,437	7·
Bengal	1872	62,705,718	69,536,861	10· 9
Assam	1872	4,124,975	4,881,426	18· 4
Berar	1867	2,227,654	2,672,673	20·
Central Provinces	1872	9,223,534	11,548,511	25· 2
Burmah	1872	2,747,148	3,736,771	36·02
England and Wales, preliminary report	1871	22,712,266	25,968,286	14· 3

Results of no help in estimating rate of natural increase.

Of the Indian Provinces above noted, Census reports have as yet* been published only for Berar and Burmah. In the Burmah report over one-third of the increase in that Province is ascribed to immigration, a small proportion to more correct enumeration, and the remainder, aggregating 605,110 persons, to natural growth, which would be at the rate of 22 per cent. in 9 years. In the Berar report the greater part of the increase is attributed to immigration, including among others many, if not most, of the 185,142 persons returned as having been born in the Central Provinces, and the natural increase is set down indefinitely as something small. In the absence of explanation for other Provinces, the Indian statistics do not help one much towards saying what increase might be looked for as normal.

Rate of natural increment ascertained for England.

21. The following extract from the preliminary report on the Census of England and Wales for 1881, seems to show that there, at least, the natural increment has been reliably ascertained to be from about 13 to 15 per cent. in 10 years.

"The difference between the total number of births and the total number of deaths in the ten years, or the natural increment of the people, amounted to 3,425,982, or to an increase of 15·08 per cent. upon the population at the beginning of the period; and as the actual increase, as determined by enumeration, was 14·34 per cent., the combined effects of all other movements of the population, including emigration and immigration, resulted in a loss of no more than ·74 per cent in the whole period."

"How closely the growth of the population is determined by the natural increment, and in what small degree comparatively it is affected by other causes, is seen in the following table, which gives the population and the rate of increase for three successive decennial periods, as they would have been if determined simply by the natural increment and as they were found actually to be on enumeration."

* 20th October.

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Census years.	Population.		Difference of natural increment population from enumerated population.	Increase per cent. in previous Decade.		Difference of natural increment rate from enumeration rate.	Census years.
	As determined by natural increment only.	As actually enumerated.		As determined by natural increment only.	As determined by actual enumeration.		
1861	20,188,335	20,066,224	122,111	12·61	11·93	+·68	1861
1871	22,791,234	22,712,266	78,968	13·58	13·19	+·39	1871
1881	26,138,248	25,968,286	169,962	15·08	14·34	+·74	1881

22. In these Provinces births and deaths are not registered in Feudatory States, and the registration in Districts is admittedly imperfect. Still the statistics of such births and deaths as have been registered have been obtained from the office of the Sanitary Commissioner and utilized for preparation of the following table showing the rate of increase of the population resulting therefrom for each District. For convenience the Districts are arranged in order of the resulting rates of natural increase, the lowest first:—

Excess of registered births over deaths.

Districts.	Population under registration according to Census of 1872.	Births registered, 9 years 1872 to 1881.		Deaths registered, same 9 years.		Increase per cent Column 4 minus Column 6.
		No.	Percentage of Col. 2.	No.	Percentage of Col. 2.	
1	2	3	4	5	6	7
Nimar	211,176	74,103	35·1	69,782	33·	2·05
Wardha	354,720	96,279	27·1	87,839	24·8	2·38
Saugor	527,725	168,732	32·	153,818	29·1	2·83
Narsinghpur	339,395	116,598	34·4	101,308	29·8	4·51
Mandla	213,018	64,867	30·5	55,085	25·9	4·59
Hoshangabad	450,218	129,764	28·8	104,222	23·1	5·67
Nagpur	631,109	180,788	28·6	143,464	22·7	5·91
Raipur	883,246	285,960	32·4	230,411	26·1	6· 3
Chanda	481,215	157,887	32·8	122,575	25·5	7· 3
Damoh	269,642	98,256	36·4	78,392	29·1	7·37
Jubbulpore	523,034	193,302	36·6	151,580	28·7	7·89
Balaghat	280,101	90,401	32·3	64,908	23·2	9· 1
Bilaspur	516,722	184,297	35·7	136,172	26·4	9· 3
Betul	273,890	93,855	34·3	67,921	24·8	9·47
Seoni	292,178	97,864	33·5	69,799	23·9	9· 6
Chhindwara	265,191	91,380	34·5	64,710	24·4	10· 1
Bhandara	564,813	202,890	35·9	136,444	24·2	11·76
Sambalpur	312,962	107,922	33·7	65,950	20·6	13· 1
Total Central Provinces.....	7,397,355	2,435,145	32·9	1,904,380	25·7	7·2

23. It will be seen that the average rate of increase in the Provinces accounted for by excess of registered births over deaths is only 7·2 per cent., as compared with the Census increase of 20·37 in the population of Districts excluding Feudatory States. The following table has therefore also been prepared, comparing the Census rate of increase in each District with the natural rate of increase resulting as above, and noting also from the Sanitary Reports any explanations for a low rate of natural increase afforded by the effect of intermediate epidemics. In this table the Districts are arranged in order of the increase of their population according to Census results:—

Comparison of Census increase with natural increase thus deduced for each District.

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Districts.	Increase per cent. according to Census figures of 1872 and 1881.	Natural increase per cent. according to preceding table.	Remarks, as excessive deaths per 1,000 of the population in any year.
Saugor	7·05	2·83	In 1877—All causes 32·66 In 1878—Fever 40·48; all causes 55·95; excess of deaths over births 18·33.
Narsinghpur ...	7·59	4·51	In 1875—Small-pox 16·96; all causes 37·67; excess of deaths over births 4·92. In 1876—Cholera 12·35; Fevers 22·87; all causes 45·38; excess of deaths over births 2·46.
Hoshangabad ...	8·56	5·67	In 1876—All causes 33·7; excess of deaths over births 2·88.
Wardha	9·16	2·38	In 1872—Registered deaths exceeded births by 5·56 per 1,000 of the population. In 1878—Cholera 8·51; Small-pox 10·11; Fevers 42·91; all causes 72·32; excess of deaths over births 38·83.
Nimar	9·55	2·05	In 1872—Cholera 5·32 deaths; all causes 56·6; excess of deaths over births from 14·68 to 58·71 in different circles. In 1875—Fevers 24·3; all causes 36·9. In 1877—Small-pox 3·1; all causes 28·4. In 1878—Cholera 11·7; Fevers 46·6; all causes 73·1; excess of deaths over births 34·35.
Nagpur	10·5	5·91	In 1872—Registered deaths exceeded births by ·25 per 1000 of the population. In 1878—All causes 51·46; excess of deaths over births 14·07.
Betul	11·32	9·47	In 1878—Excess of deaths over births 4·8.
Seoni	11·37	9·6	In 1879—Fevers 23·47; all causes 34·43; excess of deaths over births 3·87.
Balaghat	12·85	9·1	In 1879—Cholera 6·05; Small-pox 7·16; all causes 43·1; excess of deaths over births 7·62.
Damoh	16·06	7·37	In 1875—Small-pox 10·82; all causes 31·86.
Chanda	16·16	7·3	In 1876—Cholera 7·; all causes 33·9. In 1878—All causes 47·37; excess of deaths over births 11·81.
Chhindwara ...	17·92	10·1	In 1878—Excess of deaths over births 2·84.
Bhandara	21·06	11·76	In 1878—Excess of deaths over births 6·66.
Raipur	28·51	6·3	In 1878—Cholera 19·33; all causes 49·34; excess of deaths over births 15·29. In 1879—Cholera 12·91; Small-pox 11·63; all causes 45·58; excess of deaths over births 9·61.
Jubbulpore	29·95	7·89	In 1877—All causes 30·05. In 1879—Small-pox 7·5; all causes 38·3; excess of deaths over births 1·3.
Sambalpur	32·59	13·1	
Mandla	41·66	4·59	In 1877—Fevers 30·88; all causes 38·03. In 1879—Cholera 5·12; Fevers 33·36; all causes 45·72; excess of deaths over births 8·28.
Bilaspur	42·2	9·3	In 1879—Cholera 15·56; Fevers 28·89; all causes 52·34; excess of deaths over births 3·01.

The average Provincial results of each year are compared in the following abstract:—

Year.	Ratio per 1,000 of the population of			
	Births.	Deaths.	Excess of births over deaths.	Excess of deaths over births.
1872	27·57	24·42	3·15	.....
1873	30·19	18· 8	11·39	.....
1874	34·93	23·49	11·44	.....
1875	35·35	26·32	9·02	.....
1876	39·39	30·38	9·01	.....
1877	39·26	23·91	15·35	.....
1878	38·63	46·04	.....	7·41
1879	38·24	34·44	3· 8	.....
1880	44·87	29· 1	15·77	.....

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24. The incompleteness of the registration and its improvement of late years are both illustrated by an increase from 27·57 per 1,000 in 1872 to 44·87 in 1880 in the ratio to population of the births annually reported. On the other hand, it is not evident that deaths have been registered with much more uniform completeness than births; the two years 1873 and 1880 were free from severe epidemics, yet the registered death-rate in the former was only 18·8 as compared with 29·1 in the latter year. It is probable also that in seasons of severe epidemic the panic which prevails results in omission to report numbers of the deaths which occur. The deficiencies on both sides probably go far to counterbalance one another, and though the registration of births and deaths is admittedly incomplete, still the results tend to show that the rate at which the population of these Provinces increases in natural course must be much less than in the United Kingdom. Irrespective of epidemics and malaria the way in which the bulk of the population struggle through exposure to the rains and the cold weather on unnourishing diet, with insufficient clothing and imperfect house-shelter, is enough to account for a high death-rate, especially among children.

Resulting considerations.

Census increase not to be accounted for by discrediting the deduced natural increase.

Then from the remarks in the preceding table, we find that the Nimar District which shows the lowest rate of natural increase, only 2·05 per cent. in nine years, suffered in 1872 and again in 1878, from such outbreaks of cholera and other diseases that in both years the proportion of registered deaths per 1,000 of the population very greatly exceeded births, and the same District also reported exceptionally high death-rates in two other years, 1875 and 1877. The Wardha District which shows the next lowest rate of natural increase only 2·38 per 1,000 in nine years, suffered so from cholera and other diseases in 1878, that the excess of reported deaths that year over births was in the proportion of 38·83 per 1,000, of the population, and in 1872 also the deaths registered in that District exceeded births in the ratio of 5·56 per 1,000 of the inhabitants. Similarly in other Districts, even where the census increase does not exceed the rate of natural increment in England, the remarks in the preceding Table show sufficient reasons to doubt whether the differences between the census increase and our deduced rates of natural increase can be accounted for by simply discrediting the latter. This however is practically the form of explanation suggested by most Deputy Commissioners. Where the difference is admittedly beyond being accounted for by natural increment, rates approximating that of England are assumed to lessen the difference to be otherwise explained.

25. In the following Table the census increase to be accounted for is placed alongside the excess per cent. of registered births over deaths, and any explanations of the difference suggested by Deputy Commissioners other than mere assumption of the inaccuracy of the rate of natural increase thus deduced are noted in the column of remarks.

Comparison with other explanations suggested by Deputy Commissioners and migrations indicated by birth-place statistics.

The other explanations suggested are only (1) immigration and (2) omissions at the previous census. In order to arrive at some idea of the extent to which immigration may have operated, I have partially anticipated consideration of the Imperial Census Tables X. and XI. by introducing into the following Table two columns to show (1) the percentage of the population in each District in 1881, who recorded their place of birth as beyond that District, and (2) the percentage of the total persons recorded as born in each District who were enumerated in other Districts. Though these may throw some light on the extent to which immigration and emigra-

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tion respectively have operated, still allowances must, in both cases, be made for migrations which occurred previous to 1872, and we have no statistics to show the proportion of emigrants to other Provinces, who were born in each of our Districts. To illustrate what emigration there has been, I note that of persons born within the Central Provinces, 185,142 were enumerated in Berar, 10,529 in the Bombay Presidency, 29,235 in the North-West Provinces, and 40,404 in the Bengal Presidency. It is probable that the bulk of the emigrants to Berar were from Nagpur, Bhandara, Wardha and other Districts adjoining Berar, that the emigrants to the Bombay Presidency were from Nimar and the Districts on the line of rail, that the emigrants to the North-West Provinces were chiefly from Jubbulpore, Damoh and Saugor, and that the emigrants to Bengal were from the Sambalpur, Bilaspur and Mandla Districts.

Districts.	Census increase per cent.	Excess of registered births over deaths per cent.	Percentage of population (1881) born beyond the District.	Of persons born in each District the percentage enumerated in other Districts.	Remarks, as notes from Deputy Commissioners' Reports.
Saugor.....	7·05	2·83	16·	5·5	Deputy Commissioner estimates that some 20,000 of the famine refugees of 1877-78 from Gwalior and the North remained in the District. This number would amount to about 3·5 per cent. of the present population. Recorded births beyond the District include 10,987 in the Gwalior State, 24,739 in Bundelkhand, and 23,576 in the N.-W. Provinces. Deputy Commissioner also notes that emigration has been induced by the superior business attractions of Railway Districts.
Narsinghpur..	7·59	4·51	10·	8·	
Hoshangabad .	8·56	5·67	14·	6·1	The Bhopal State Railway, under construction in 1881, had attracted many workmen.
Wardha	9·16	2·38	23·	5·	
Nimar.....	9·	2·05	18·	1·2	
Nagpur	10·5	5·91	12·	12·2	Deputy Commissioner notes that trading facilities and Railway advantages have induced immigration.
Betul	11·32	9·47	7·	4·7	Deputy Commissioner mentions considerable immigration from the Ellichpur District of Berar. Recorded births beyond the Provinces include 5,112 born in Berar.
Seoni	11·37	9·6	18·	11·8	Deputy Commissioner mentions large immigration in or about 1873 from the Bhandara, Balaghat and Wardha Districts on failure of rice crops there; also in 1877 of famine refugees from Rewah and the North. The births beyond the Province include 1,009 of Bundelkhand and 1,904 of the N. W. Provinces. Deputy Commissioner also notes that the Chhattisgarh State Railway works have induced some emigration of workpeople.
Balaghat.....	12·85	9·1	18·	16·	Deputy Commissioner mentions flow of immigration from other Districts of the Central Provinces, especially Bhandara, Mandla and Seoni to the Behir uplands of Balaghat.
Damoh	16·06	7·37	16·	6·6	Deputy Commissioner reports that a large proportion of the famine refugees of 1877 from Native States to the north of the District settled down permanently. The births beyond the Central Provinces include 24,953 born in Bundelkhand. The works in 1880 on the new road from Damoh to Jubbulpore had also attracted workmen

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Districts.	Census increase per cent.	Excess of registered births over deaths per cent.	Percentage of population (1881) born beyond the District.	Of persons born in each District the percentage enumerated in other Districts.	Remarks, as notes from Deputy Commissioners' Reports.
Chanda	16·16	7·3	11·	4·5	Deputy Commissioner reports immigration from H. H. the Nizam's territories, especially into the Sironcha Sub-Division. The births beyond the Provinces include 18,804 in the Nizam's dominions. Deputy Commissioner adds that living in the Chanda District is cheap, and there is no emigration. Remaining difference attributed to the greater completeness of the Census of 1881, especially in the Zemindaries and in the outlying Talukas of Sironcha.
Chhindwara ...	17·92	10·1	11·	6·9	Deputy Commissioner attributes excessive difference chiefly to better enumeration in the Jaghirdaries.
Bhandara	21·06	11·76	8·	11·8	Deputy Commissioner attributes 65,000 or 55 per cent. of the Census increase to untrustworthiness of the Census of 1872, and notes that there has been large emigration of weavers chiefly to Berar, and of workers in brass chiefly to Chhattisgarh.
Raipur	28·51	6·3	7·	10·5	5 out of the 7 per cent. born elsewhere were born, and 5·6 per cent. of those enumerated elsewhere were enumerated, in Feudatory States of the Central Provinces. Deputy Commissioner writes that immigration is small, and that the excessive increase in population is due entirely to better enumeration, especially of the Zemindaries and wilder Khalsa tracts.
Jubbulpore ...	29·95	7·89	17·	5·6	Deputy Commissioner reports recent large return of emigrants who left the district under pressure of the scarcity in 1868-69, also large immigration specially from the Native States to the north, both for cultivation and trade. The births beyond the Provinces include 34,983 in Baghelkhand, 19,549 in Bundelkhand, and 23,831 in the N. W. Provinces. Deputy Commissioner also attributes a difference of about 24,000 persons (about 3·5 per cent of the present population) to inaccuracies in 1872.
Sambalpur ...	32·59	13·1	5·	12·7	1 out of the 5 per cent. born elsewhere were born, and 11 out of 12·7 per cent. enumerated elsewhere, were enumerated in Feudatory States. Deputy Commissioner attributes the excessive difference between the two Censuses almost entirely to omissions in 1872, especially in the Zemindaries.
Mandla	41·66	4·59	15·	8·4	Deputy Commissioner mentions extensive immigration from Rewah. The births beyond the Provinces include 6,076 in Baghelkhand, 7,133 in Bundelkhand and 3,018 in the N. W. Provinces. Deputy Commissioner would account for 40,000 of the difference (*i. e.* about 13 per cent of present population) by omissions in 1872.
Bilaspur	42·2	9·3	9·	5·3	3·2 per cent out of the 5·3 enumerated elsewhere were enumerated in Feudatory States. Deputy Commissioner reports that the Khalsa lands of the District are too fully occupied for much immigration, that the immigration from Oudh and the North-Western Provinces into Chhattisgarh, is chiefly of persons seeking service, and that the Census of 1872 is proved by results to have been very defective especially in the Zemindaries, and that this is the real cause of the excessive difference.

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26. After making the allowances stipulated in the preceding paragraph, Saugor, Hoshangabad, Wardha and Nimar now appear as Districts in which the Census results, considered in connection with apparent immigration and emigration, tend to corroborate the low rate of natural increase indicated by the proportion of registered births to deaths; and Narsinghpur, Betul, Seoni, Balaghat and Damoh also appear as Districts in which the two rates of increase evidenced respectively by Census and registration results seem, each in their way, not far amiss. In the case of Nagpur it is not apparent why the natural rate of increase does not more nearly approach the Census rate; the Deputy Commissioner's notes are suggestive that immigration has been of comparatively recent date like the special advantages afforded by Railway extension, but I find that the increase of population occurred chiefly in the Umrer Tahsil, which is comparatively out of the way of Railway influences. In the remaining eight Districts it seems evident that incompleteness of the Census of 1872 must be accepted as one main cause, indeed in Bhandara, Raipur, Sambalpur, Mandla and Bilaspur as the chief cause of the large excess of Census increase over natural growth of the population. As Deputy Commissioners indicate, any defects in the Census of 1872 are likely to have occurred in the Zemindaries and outlying tracts, weak points which received particular attention in the arrangements for the Census of 1881, vide paras. 11, 12, 57 and 68 of Appendix A.

Result corroborative of small natural growth.

Localities in which Census of 1872 evidently incomplete.

Consideration of supplementary Table II A. is therefore so far anticipated that I now note from it the particular areas in each of the remaining eight Districts in which the increase of population according to the two Censuses seems clearly too great, with reference to the preceding remarks and Deputy Commissioners' reports, to be accounted for on any other hypothesis than incompleteness of the Census of 1872.

Area.	Population as per Census of		Increase per cent.
	1872.	1881.	
Chanda District.			
Katgal Zemindari, Brahmapuri Tahsil	554	1,634	195
Muramgáon do. do.	587	1,382	135
Koracha do. do.	1,812	2,916	61
Pánábáras do. do.	8,773	12,374	41
Total 15 Zemindaries of do.	67,637	85,676	26·7
Ahirí Zemindari, Múl Tahsil	19,308	25,896	34
Sironchá Sub-division	24,425	40,029	63·9
Chhindwárá District.			
Bhardágarh Jágírdári, Chhindwárá Tahsil	1,171	2,880	146
Sonpur do. do. do.	6,096	10,849	78
Batkágarh do. do. do.	6,010	10,460	74
Total 9 Zemindaries of do. do.	37,676	64,512	71
Bhandárá District.			
Palkherá Zemindari, Tirorá Tahsil	4,459	7,364	65
Bijli do. do.	10,918	17,437	59·7
Total 10 Zemindaries of Tirorá Tahsil	124,440	165,232	32·8
Total 17 Zemindaries of Sákolí Tahsil	33,382	41,731	25

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Area.	Population as per Census of 1872.	Population as per Census of 1881.	Increase per cent.
Ráipur District.			
7 Zemindaries of Ráipur Tahsil	60,631	136,892	125·8
Khalsa of do.	254,294	329,199	29·5
Do. Simgá Tahsil	207,866	275,626	32·6
Jubbulpore District.			
Murwárá Tahsil	108,864	157,716	44·9
Sambalpur District.			
Rámpur Zemindarj, Sambalpur Tahsil	7,259	13,248	82·5
Chandrapur do. do.	31,486	48,152	53·
Total 9 Zemindaries of do.	92,322	129,419	40·
Borásámbar Zemindari, Bargarh Tahsil	26,817	65,837	145·5
Phuljhar do. do.	29,463	65,878	123·6
Total 10 Zemindaries of do.	115,197	202,022	75·4
Mandlá District.			
Rámgarh Tahsil	83,707	129,962	55·3
Mandlá do.	129,311	171,798	32·9
Biláspur District.			
Pendrá Zemindari, Biláspur Tahsil	10,953	43,868	300·5
Kendá do. do.	4,806	12,252	155·
Total 7 Zemindaries of do.	59,780	132,067	121·
Khalsa of do.	209,092	286,553	37·
Total 2 Zemindaries, Mungelí Tahsil	57,371	78,726	37·
Chápá Zemindari, Seorínárain Tahsil	2,615	23,819	810·9
Total 4 Zemindaries of do.	28,061	60,404	115·3
Khalsa of do.	158,922	216,186	36·

It will be seen that deficiencies of the Census in 1872 are evidenced throughout the Mandla and Biláspur Districts, and are apparent also in Khalsa areas of the Ráipur and Jubbulpore Districts.

Extracts from explanatory reports, Chhattisgarh Division.

The following extracts are taken from the explanatory reports received from some of these Districts :—

Raipur—"I was prepared to find even a greater percentage of increase than 28·51 for the District. There is a general consensus of opinion that in the Zemindaries and in the wilder parts of the Khalsa, the Census of 1872 was grossly inaccurate, no special agency being employed, and Zemindars being altogether unsupervised; it is notorious that in some cases the returns sent in were prepared at hazard without any local verification. I believe that nearly the whole of the increase in the non-Feudatory Zemindaries

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is due to better enumeration. Khariar and Bindra Nawagarh are scarcely more developed now than they were ten years ago, and the same remark holds good for the remainder of the non-Feudatory Zemindaries. So far as I know, not a single trade centre has been developed in any of the above estates; their circumstances are not such as would invite immigrants to settle down, and all sanitary and such like matters have remained in *statu quo*. Some slight increase may be ascribed to natural progression, but it must be borne in mind that though the wilder tracts constantly escape from cholera and small-pox, when these diseases are playing havoc in the Khalsa, yet the mortality from fever is very heavy."

Bilaspur.—"The Census of 1872, while defective more or less in every part of the District, was especially so in the Zemindaries, where it was left almost entirely in the hands of the Zemindars. These of course took no real interest in the operations, and had probably a very imperfect idea of their significance. Under such circumstances, accuracy was not to be looked for. As a proof of the extent to which inaccuracy was carried, I would ask your attention to the case of Chapa. This Zemindari returned a population of 2,615 souls in 1872, though at the settlement it was believed to contain 18,666 inhabitants, and though the village of Chapa itself was known to be one of the most important and flourishing in the whole District. The Census of 1881 shows that the population is now 23,769, or an increase of 21,154. Probably such a gross mistake was nowhere else made, but the marked increase every where excepting * * * renders it absolutely certain that the figures of 1872 were quite an under-estimate. Nor is this much to be wondered at. In the Zemindaries the staff was utterly inefficient, and I am afraid things were not much better in the Khalsa. Added to this, the preliminary arrangements were altogether inferior to those of 1881, and it may be safely said that the same care and trouble were not taken. In 1881 the whole strength of the officials in the different Government Departments was thrown into the work, and no part of the District can be said to have been removed from efficient control. From the highest to the lowest, officials of all classes shared in the work, which lasted not for a few days, but during several months, and the preliminary arrangements were elaborated with a degree of care which could not fail to command success. A glance at the following table giving the staffs of 1872 and 1881 will show how greatly the chances of exactitude were in favour of the latter year."

	Staff in 1872.	
Enumerators.	Supervisors.	Superintendents.
272	.....	55
	Staff in 1881.	
2,540	494	49

Sambalpur.—"In 1872 an enumerator was appointed to a circle containing several villages, whereas in the present case an enumerator was appointed for each village, and in many cases more than one, whenever the village was found to be a large one. In addition, the system of enumeration adopted, the pains taken to initiate the enumerators in the correct performance of their work, and the strict supervision exercised over them, were circumstances which were absent during the Census of 1872. Such being the case, it cannot be denied that the last Census must have been far more accurately taken than the preceding one, with the result of a much larger population being found to inhabit the District." * * * "The non-Feudatory Zemindaries in the Bargarh Tahsil show an inordinate increase in their population, which is due principally to the increase in Phuljhar and Borasambar, where the population has risen from 56,280 in 1872 to 131,715 in 1881, or an excess of 75,435, which gives an increase of 75 per cent. as compared with 11 per cent. obtained from the Khalsa portion of the Bargarh Tahsil. So far as is known,

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during these last ten years, there has been no general improvement in the management of these estates, such as to attract large immigration, nor has there been any remarkable increase in their resources sufficient to allure the people from the surrounding Districts to settle therein. Under these circumstances the increase in population is solely due to stricter enumeration within these tracts."

Variations in population of Feudatory States.

27. Turning now to Feudatory States, I select for consideration first those States the returns of which result in no excessive increase as compared with 1872, and also those States which are either noted in the Census report of 1872 (page 11) as having rendered good returns, or of which the statistics of 1872 should be comparatively reliable, because the States were then under direct British management:—

State.	District to which attached.	Population.		Increase per cent.	Percentage of population not recorded as born within the State.		Remarks.
		1872.	1881.		Total.	In District of Col. 2.	
Nandgaon	Raipur.....	148,454	164,339	10·7	30·	15·	Noted in 1872 as having "sent in very good returns."
Chhuikhadan	Do.	29,590	32,979	11·45	40·	19·	Returns noticed in 1872 "as fairly good."
Kawardha	Bilaspur	75,462	86,362	14·44	31·	13·	Noted in 1872 as having "sent in very good returns."
Makrai.....	Hoshangabad.	13,648	16,764	22·83	42·	35·6	
Khairagarh	Raipur.....	122,264	166,138	35·9	31·0	11·	Noted in 1872 as having "sent in very good returns." Under direct management then and throughout the interim.
Kanker.....	Do.	43,542	63,610	46·1	28·	21·	Returns noticed in 1872 as "fairly good."
Patna	Sambalpúr ...	98,636	257,959	161·5	23·	6·8	Under direct management in 1872 and throughout the interim.

In the case of the States first entered, the extent of immigration indicated by the percentage of residents born beyond the State, after making allowances for probable immigration previous to 1872, seems so high as even to suggest doubt at first whether the percentage of increase indicated by the Census results, can be sufficient, though the rate of natural increase be as low as in the Districts to which the States are attached. In the case, however, of persons whose birthplace is recorded as within the District to which a State is attached, some deduction must be made on account of instances in which births within the State have not been distinguished from births within the District. For instance, some of the residents of Makrai, recorded as born in the Hoshangabad District, may really have been born in the Makrai State, regarded as a part of the Hoshangabad District. Indeed the Census report of the Raipur

Births in Feudatory States and in the Districts to which Feudatory States are attached not always distinguished.

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District mentions as a cause of error in the record of birthplace "the tendency to treat the Feudatory States as an integral part of that District." Deductions have also to be allowed for emigration, and unfortunately I cannot give that clue to the extent of emigration from each State, which might be afforded by the percentage of persons enumerated beyond the State in which they were born. In the tabulations for Districts persons born within Feudatory States, and in the tabulations for each Feudatory State persons born within other Feudatory States, have been treated collectively. The only information that can be given is that out of 1,515,108 persons who recorded their birth-places as within Feudatory States, 77,039, or 5 per cent., were enumerated in Districts, of whom 67,674, or nearly nine-tenths, were recorded in the Raipur District alone, and must in natural course have come from the Feudatory States of and adjoining that District. As the total population of the Raipur Feudatory States is only 427,066, and of the Kawardha State only 86,362, it can readily be believed that in the case of Nandgaon, Chhuikhadan and Kawardha emigration has been going on at a rate which removes all improbability from the otherwise low rate of increase indicated in their case by the Census results. The Deputy Commissioner of Bilaspur, indeed, in respect of Kawardha, mentions that the "mismanagement and unpopularity of the present Chief have led many of his people to seek new homes."

Clue to emigration from Feudatory States, especially defective.

Justification of result where Census increase seems small.

The Deputy Commissioner of Hoshangabad describes the Makrai State as a place of refuge for Gonds and Korkus dissatisfied with the constraints of the Forest Conservancy rules, and for debtors and accused persons seeking to avoid legal process. Twenty-three per cent. is in any case a high rate of increase, and any doubt as to its sufficiency suggested by the birth-statistics may well be set aside as doubtless met by emigration and by over-estimate of immigration resulting from indefinite record of the Hoshangabad District as birth-place of many born within the State.

The Khairagarh and Patna States have remained under direct administration throughout the period between the two Censuses, and a large increase in their population was doubtless to be expected as result of redress of former grievances and of liberal and fostering management. In addition, the population of the Khairagarh State was also swelled at the time of the Census by influx of labourers for the section of the Chattisgarh State Railway passing through that State. It will be seen that in the case of Khairagarh, the birth statistics corroborate that immigration accounts for most of the excessive increase in that State. But it is otherwise in Patna. Even if all the residents of that State, whose birth-place is not recorded as within it, were supposed to have immigrated thereto since 1872, and if no emigration whatever be allowed for, still the result would only account for about one-third of the increase shown by the Census statistics of the two years. The Deputy Commissioner of Sambalpur therefore is no doubt correct in his conclusion that "the extraordinary increase obtained for Patna, as well as Kalahandi, Raigarh, and Sarangarh, is due to this cause that, as all these States cover a large area thickly covered with jungle and hills, the Census enumerators of 1872, left to themselves, feared to visit the more inaccessible portions of these States. Thus a large proportion escaped enumeration then, but have now been brought to light."

Excessive variation in Patna and other States due to incompleteness of Census in 1872.

The explanations of local officers, corroborated by the percentage of residents born beyond each State, show that, both in the case of Kanker, the remaining State of the preceding Table, and also in the case of the other 8 States now tabulated below, all that is excessive in the increase of the population as compared with 1872, is similarly due to defective enumeration at the previous Census.

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State.	District to which attached.	Population.		Increase per cent.	Percentage of population not recorded as born within the State.	
		1872.	1881.		Total.	In District of Col. 2.
Sonpur	Sambalpur	130,713	178,701	36·7	13·	6·
Rairakhol	Do.	12,660	17,750	40·2	75·	56·
Bamra	Do.	53,613	81,286	51·6	24·	9·
Kalahandi	Do.	133,483	224,548	68·2	3·	·2
Sarangarh	Do.	37,091	71,274	92·2	33·	20·2
Raigarh	Do.	63,304	128,943	103·7	28·	16·6
Bastar	Chanda	78,856	196,248	148·9	4·	·4
Sakti	Bilaspur	8,394	22,819	171·9	57·	33·6

As the Deputy Commissioner of Sambalpur mentions no emigration of people from the Sambalpur District to the States of Rairakhol, Sarangarh and Raigarh, but on the contrary writes of the greater safety and comfort of life in the District as attracting people from the Feudatory States, it seems right to conclude that the bulk of the large proportion of persons recorded in these three States as born within the Sambalpur District were not really born in that District in a sense excluding possibility of birth within the State. This seems the more probable as the Census of Rairakhol was largely effected through the agency of our own Police, many of whom would not distinguish between so small a State and the District, and the individuality of the Sarangarh State was more likely than usual to be lost sight of, as the State was at the time under direct management. As regards Sakti, the Deputy Commissioner of Bilaspur while regarding the Census of 1872 to have been as defective there as in other Zemindaries of the District, writes that "Sakti has undoubtedly prospered under the direct management which it has enjoyed since 1875. I should not at all wonder if its people think themselves better off than their neighbours in the Khalsa, for while there is sufficient control to render systematic oppression almost impossible, there is less of those annoyances which I fear often accompany the visits of Government officials of all grades. But besides this, there has been some emigration from the Raigarh State of the Sambalpur District, and also from the Sirguja States of Chota Nagpur. There has not been time as yet for any great expansion of trade in Sakti. Its population follow agricultural pursuits almost exclusively, and, barring a little weaving, manufactures have no existence."

Deputy Commissioner, Bilaspur, on increase in Sakti.

The following extract taken from para. 89 of the Census Report of 1872 shows that in the case of Bastar the returns of that year were known not to be even approximately correct:—

"The population as shown by the Census of 1866 was 269,684, which would show a decrease of population in six years of 190,828. There is clearly a gross error somewhere. As far as I can learn, the Census of 1866 in Bastar was merely an estimate of population according to area; the present Census purports to have been taken in the regular manner, but I am inclined to think that both systems are greatly at fault. In the present return, it is admitted that in many villages in Bastar, the children were not enumerated, so that the returns cannot be said to be even approximately correct. According to the Census of 1866, it would appear that the population of Bastar was estimated at about 20 people to the square mile. This was clearly too high an average, as in the Upper Godavery District, at the same time, there were but 24 to the square mile, notwithstanding the great number of villages

Extract and remarks on Census results for Bastar.

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along the bank of a large river throughout this District, where the soil is of the richest character. In the present Census of this District it is shown that the average per square mile is 26·44, and taking half the average for Bastar, it would show a population of about 170,000, which I think would be nearer to the truth than the number shown by the Census. * * * In the Talukas of Jagdalpur, Bhupalpatnam and Vijapur, the returns were fairly made out, but in all the other Talukas they were very faultily prepared, and all the children under 12 years of age were omitted."

The results for the Bastar State now arrived at yield an average density of 15 persons to the square mile, and give statistics for 2,204 villages with an average of 5·13 persons per inhabited house, as compared with only 1,659 villages in 1872. In 1862 Colonel Glasfurd, in his very full report on the Bastar State, estimated its population "at an average of from 12 to 15 persons to the square mile, or from 150,000 to 200,000 inhabitants," and he added that "at the most the population must be within 250,000."

The Assistant Commissioner at Sironcha was consulted regarding the present Census results for Bastar. He writes—"My personal knowledge is only confined to an annual trip, when I see a very small portion of this large State, the biggest Feudatoryship in the Central Provinces. It is utterly beyond my power to explain satisfactorily what proportion of the increase is due to natural progression of the population and what to greater accuracy in enumeration, but, if I may make a guess, the increase is partly due to—

(1) "Natural progression, not very much, as I do not think from my own observations and from enquiries on the spot, that Marias and Bhathras are a very prolific people, they marry at mature age, even many years after both sexes come to puberty, and the consequence is that few children are born to them.

(2) "Immigration, in small proportion.

(3) "Extension of trade, large.

(4) "Extension of agriculture is combined with immigration.

"Considering the very hilly country which covers Central Bastar and other large tracts of jungle and barren waste, the population of Bastar, 15 souls to the square mile, is not bad in my opinion. Rairakhol in Sambalpur comes nearest to it, and my knowledge of the two tracts is not paper but personal knowledge. It is needless to make any enquiries now from Bastar; there is no one there capable of giving any information, and ten chances against one that no reply will be received to any communication addressed to the Raja on the subject."

With reference to the great natural and other difficulties which render the taking of the Census in the Bastar State difficult at any time, and to the disturbed condition of affairs within the State when this Census was taken, and also to the fact that the Naib Tahsildar eventually deputed to look after the Census did not reach Bastar till December, and then remained at the capital in bad health, so that he did not see for himself what was being done, and impress on the actual workers by local examinations the need of thoroughness (see para. 13, page 12, Appendix A), it is probable that the Census of the Bastar State has not even this time been taken completely. Still, as noted by the Assistant Commissioner, Sironcha, and further illustrated at close of the preceding para. 15, the averages resulting for other similar localities dissipate the *primâ facie* improbability of so low an average density as results for Bastar.

Estimate of Census difference attributable to different causes.

28. From the preceding considerations the estimates by which I would account for the difference between the population of the Provinces according to the Census of 1872 and 1881 respectively, are as follows:—

(*a*) According to Tables X. and XI. enumerated within the Provinces but born elsewhere in India 546,644

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(*b*) According to Tables X. and XI. hitherto received from other Provinces, number of persons born within the Central Provinces but enumerated elsewhere in India—

Berar	185,142
N.-W. Provinces	29,235
Bombay	10,529
Bengal	40,404
Madras	4,936
Punjab	1,441
Assam	825
Burmah	310
	272,822
Probable immigration since 1872, two-thirds of (*a*)	364,429
Probable emigration since 1872, half of (*b*)	136,411
Difference	228,018
Or the excess of immigration over emigration may be estimated at	225,000

The omissions at the Census of ~~1872~~ have evidently been so great that there seems more ground for setting down to that cause all the remaining difference between natural increase at the rate deduced from excess of registered births over deaths, viz., 7·2 per cent., and the Census results, than for arbitrarily assuming that the deduced natural increase is much wrong.

The result then is :—

Population according to Census of 1872	9,223,534
Estimated omissions in 1872	1,330,000
Total	10,553,534
Estimated excess of immigration over emigration	225,000
Natural increment, at 7·2 per cent. on 10,553,534	759,854
At 3·6 per cent. as for an average of half the interim on 225,000	8,100
Remaining difference	2,023
	769,977
Total population according to Census of 1881	11,548,511

Comparative increase greater under females than males.

29. From the details for the sexes given in Table II. it appears that the Census increase occurred in higher proportion under females than under males, thus :—

Locality.	Males.			Females.		
	Number in 1872.	Number in 1881.	Increase per cent.	Number in 1872.	Number in 1881.	Increase per cent.
Excluding Feudatory States	4,157,698	4,959,435	19·28	4,016,126	4,879,356	21·49
In Feudatory States	536,299	867,687	62·72	513,411	842,033	64·01
Total Central Provinces	4,693,997	5,827,122	24·14	4,529,537	5,721,389	26·31

The reverse results only in three districts, Bhandara, Chanda and Damoh, and in three Feudatory States, Bastar, Kalahandi and Raigarh. In

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the three Districts the disproportion is small, but in the three States it is considerable, viz. :—

Feudatory State.	Increase per cent. in	
	Males.	Females.
Bastar	152·98	144·55
Kalahandi	75·22	61·23
Raigarh	107·37	100·01

On the other hand, the following localities show a large comparative increase under females, viz. :—

District or Feudatory State.	Males.	Females.
Saugor	5·9	8·33
Mandla	38·99	44·54
Hoshangabad	6·68	10·66
Narsinghpur	5·71	9·64
Nimar	7·62	11·75
Bilaspur	39·84	44·66
Sambalpur	30·85	34·38
Makrai Feudatory State	19·76	26·17
Chhuikhadan „	8·56	14·42
Kanker „	41·20	51·44
Kawardha „	12·11	16·82
Sakti „	147·59	201·05
Saraugarh „	82·07	103·16
Patna „	150·55	174·02
Sonpur „	32·32	41·48
Rairakhol „	38·44	42·07
Bamra „	48·25	55·35

The general result is due, I think, to the people becoming more accustomed to Census enquiries, and therefore less suspicious and less reticent in giving information regarding their females; also to the special thoroughness with which the enumeration was checked at this Census.

The resulting relative proportion of the sexes will be considered in place under Table IV.

Supplementary Table II. A.

30. This Table gives the variations in population in detail of Tahsils and Zemindaries. Consideration of these details has been partially anticipated in the preceding para. 26, wherein are quoted the Tahsils and Zemindaries which result in an abnormal increase of population as compared with 1872. Not a single Tahsil results in a decrease, and the only Zemindaries for which a decrease results are the following :—

Exceptional decreases in certain Zemindaries.

District.	Zemindari.	Present Population.	Decrease in number.
Bhandárá	Úmri	1,147	5
Chándá	Aundhí	1,066	143
Do.	Dádhmálá	590	390
Do.	Gilgáon	1,211	32
Bálághát	Chowriá	526	314
Hoshangábád	Báriám Pagárá	1,720	1,058
Ráipur	Sahaspur Lohárá	19,748	529
Do.	Silehti	4,475	295
	Total	30,483	2,766

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Deputy Commissioners have been asked if they can account for these decreases. Explanations where offered are quoted below :—

Chanda.—" For Aundhi, I would suggest that the opening up of Pánabáras with the rest of the Chhattisgarh plateaux has been the principal cause, Panabaras belonging to the same Zemindar. Aundhi lies out of the way, and except by wells, whichare not usually dug by jungle tribes, affords little means of irrigation. The surface soil appears scanty, and is underlain by a bed of laterite, which is fatal to both cultivation and valuable jungle."

Bálaghat.—" The cause of decrease in the population of the Chowria Zemindari is the stoppage of Dhya cutting. The Zemindári is mostly barren hill and jungle, where formerly all the inhabitants were Dhya cutters."

Hoshangabad.—" Bariam Pagára is a hilly tract, which contains a population who are mostly migratory, and frequently change their abodes. The increase in Chhater probably accounts for the decrease in Bariam."

Raipur—" I cannot assign any cause with confidence, but suggest the following possible causes :—

(*a*) inaccuracy of 1872 Census.
(*b*) emigration.

I am aware that the former has generally operated as a cause of increase (not decrease) in the recent Census, for an inaccurate means an incomplete and therefore defective Census; but still inaccuracy may tell either way, and where the former Census was to some extent in these wild Zemindaries made on mere estimate, it is just possible that in a few exceptional cases, the numbers were over, instead of under, estimated. With regard to emigration there seems to be no doubt that several jungle villages have been deserted in both Zemindaries since the 1872 census, without a corresponding number of new ones having been formed. With my short experience of the District, I am unable to give the exact reasons for this, but would think it to be due to the indifferent nature of the soil, and the generally unsatisfactory condition of both these Zemindaries."

Table III.—Population according to Religion.

Number of persons professing each religion.

31. The following abstract exhibits the classification of the population by religion :—

Religion.	Excluding Feudatory States.	In Feudatory States.	Total Central Provinces.
Hindus	7,317,830	1,385,280	8,703,110
Sikhs	97	2	99
Kabirpanthis	294,474	53,520	347,994
Satnamis	358,161	40,248	398,409
Kumbhipáthias	692	221	913
Mahomedans	275,773	9,914	285,687
Christians	11,949	24	11,973
Budhists	17	.....	17
Brahmos	7	.....	7
Jains	45,718	193	45,911
Jews	63	.....	63
Parsis	399	.....	399
Aboriginal	1,533,599	220,318	1,753,917
Unspecified	12	.....	12
Total.....	9,838,791	1,709,720	11,548,511

The relative proportion of the persons professing the principal religions are worked out in Table IV., and will be considered in the remarks on that Table.

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32. It is shown in paras. 47 and 50 of Appendix A, that gross ignorance was found to prevail on the subject of religion, and that the Census Agency frequently carried their prejudices to the extent of not recording low-caste people as of the Hindu religion, but merely repeating the name of their caste in the column for religion.

Entries, as of religion, amalgamated under Hindu.

The Census Commissioner's orders required that the statistics should be taken out in full detail of the enumerators' entries. The following is a list of entries in the column for religion which have been relegated in the final compilation to the Hindu religion. Most of the terms are mere names of castes, so Table VIII. and the supplementary caste Tables are anticipated by note for comparison of the number of persons whose caste was recorded in these terms :—

Terms misapplied to express religion.	Persons recorded as of such religion.	Total persons whose caste was recorded by each term.
(a)—Castes.		
Bádí (Bázígar)	53	Amalgamated under Nat, in total 2,497.
Beriá	10	
Nat	18	
Baheliá	25	2,411
Banjárá	14	Amalgamated under Banjárá, in total 52,570.
Labháná	19	
Chhorká-Gándá	18	Amalgamated under Gándú, in total 2,50,133.
Gándú	1	
Uriá-Gándá	22	
Darmán	5	959
Deogharíá	5	428
Gaulán	45	1,307
Ghasiá	32	34,310
Gólar	30	1,465
Holiá	18	3,505
Jhariá Ráwat	2	Amalgamated with Ahír, in total 5,09,526.
Kanjar	1	751
Khangár	35	14,930
Kolí	3	48,826, including Korí.
Lálbegí	432	Amalgamated with Mehtar, in total 13,712.
Mahálí (Sambalpur District)	4	11
Parká	12	1,343
Pángul	7	209
Párdhí	47	2,379
Rajjhar	53	5,255
Ráwat (not Chhattisgarhí)	203	453
Sonjherá	14	235
Waddewár	14	2,771
Madrásí	4	328
Mangan (hereditary beggars)	22	225
(b)—Devotees.		
Bairágí	8	Amalgamated under Bairágí, in total 33,427.
Dasnámí (Bairágí)	2	
Jangam	7	1,817
Máubháo	88	776
Náth	2	Amalgamated with Jogí, in total 14,160.
Gorakhnáth	18	
Rámanandí	128	232
Sanyásí	102	904
(c)—Sects.		
Dhámí	25	43
Nánakpanthí	441	195 only
Náuakshahí	33	
Singhápanthí	7	
(d)—Others.		
Aghorpanthí or Aghorí	53	Amalgamated under Aghorí, in total 93.
Sarbhangí	1	
Deodhúrí	86	
Kalankí	89	
Saktaha	39	

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Original treatment of these as distinct religions, wherever people's religions had been expressed in such terms by the enumerators, gave immense trouble, for it involved the separate tabulation of statistics under sex, age, marital condition, education, and infirmities for all such persons. The Village Tables now being sent to Districts will appear defective under the Hindu religion, unless it be remembered that the statistics taken out separately under these so-called religions have to be added to yield the totals for Hindus.

Justification of such amalgamation.

Regarding the terms grouped as castes it would be out of place to remark more here than that, as the number of persons recorded as of each caste greatly exceeds the number whose religion was recorded by the same name as their caste, and as the religion of all the others was recorded as Hindu, so the general record confirms the propriety of not regarding any as barred by their caste from community in the Hindu religion. Similarly in the case of devotees the general record evidences that it was only through misunderstanding that the name of their order was occasionally recorded as religion instead of Hindu.

Account of certain sects and terms. Dhámi.

The Dhámi are a local sect found only in the Damoh and Saugor Districts, followers of Pránnáth, and known also as Parnámi, who combine the reading of the Korán with observance of the Hindu religion. Those not recorded as "Dhámi" by religion are entered as "Dhámi" by caste and Hindu by religion.

Nánakpanthi.

More persons are recorded as Nánakpanthi by religion than by caste. The explanation is that, in these provinces at least, the Nánakpanthi does not abandon his original caste, and the entries of caste have generally been made accordingly. In the instructions to enumerators, Sikh, Satnámi, and Kabirpanthi are the only religious off-shoots of Hinduism specifically mentioned, and other Hindu sects therefore like Nánakpanthi were generally recorded simply as of the Hindu religion. It follows that neither under religion nor under caste does the entry represent the total number of Nánakpanthis, but it is known that the followers of this sect in these provinces are not numerous. The following account of the Nánakpanthi doctrines is taken from a report by Mr. Adhársingh, Extra Assistant Commissioner :—

Nánakpanthi doctrines by Mr. Adhársingh.

"Nának denounced idolatory and taught the people that they must worship 'Nirankár,' '*Formless Power*.' He taught meditation, and told the people that all external forms of worship were sinful. Nám, Dán, and Snán (repeating the holy name, giving charity, and keeping the body clean,) are the essence of the religion taught by him. He respected the Vedas and derived his tenets therefrom. He did not, however, care for the Shástras. Nának taught his principles 100 years after 'Kabir.' Whilst the aim of the latter was to have one common religion for the Hindus and the Mahomedans, that of the former was to popularize the teaching of the Vedás. Kabir denounced the Hindu incarnations as impostors, whilst Nának admitted their having been inspired men. The essence of the two religions is the same, with this difference, that Kabir's religion claims to be a religion by itself, whilst that of Nának may be said to be an off-shoot of the Vedantic religion of the Hindus."

The Nánaksháhi are a devotee order within the Nánakpanthi sect.

Singhápanthi.

The Singhápanthi are followers of Singháji, a local saint, himself Gaoli by caste, in whose name Hindu temples have been erected in the Hoshangabad and Nimar Districts, which are frequented by people of all castes.

Aghori.

The Aghori are an order of Hindu beggars of disgusting habits recruited from any caste, who extort money from respectable people by their pertinacity, and by eating the most loathsome filth in their presence if refused alms.

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Deodhári

The Deodhári are priests of Sitá, the goddess of small-pox, recruited from the lower orders, especially from the Máli caste. Kalanki is a term applied in Nágpúr and the Maráthi Districts to persons and the descendants of persons who in the time of the late Maratha ruler were suspected of secret conversion to Mahomedanism, and therefore excommunicated. The Kalankies stoutly deny such conversion, and adhere strictly to Hindu observances, but the nickname and consequent caste-ban still stick to them.

Kalanki.

Saktaha.

Saktaha is the Chhattisgarh name for an orthodox Hindu, in contradistinction to Kabirha for a Kabirpanthi.

Frequent nominal profession of the Hindu religion.

The nominal nature now-a-days of much of the professed adherence to Hinduism is well known. This point is noticed in the following extract from the Hoshangabad Census report :—

"Many Hindus, especially among the younger portion of the community, have given up all belief in the Hindu religion, and in some cases even relinquished adhesion to its rites. Yet they have (as I have ascertained from personal enquiry) in many instances entered themselves as Hindus, which is manifestly incorrect."

Kabirpanthi sect.

33. Under Kabirpanthi are included 52 whose religion was recorded as Dádupanthi, and 28 entered as of the Panká religion. The Dádupanthi are a devotee order within the Kabirpanthi sect.

Kawardha, capital of the Feudatory State of the same name, situated in the Bilaspur District, is the head-quarters of the chief priest of the Kabirpanthi religion. An account of the Kabirpanthi sect, taken from the Settlement Report of the Bilaspur District was printed at page xxiii. of the Appendices to the Census Report of 1872. Panká is the name of a weaving caste in the Biláspur District, whose members are so generally Kabirpanthi, that the term Panká is applied locally as a synonym for the Kabirpanthi religion.

The Deputy Commissioner of Bhandara, in which District 2,169 Kabirpanthis were recorded, observes of them :—

Extracts and remarks indicating departure from original principles.

"The majority invoke Kabir as an additional deity, and still worship their own gods ; they have not given up idolatry, and the abolition of idolatry is one of the main tenets of the Kabirpanthi religion proper. Similarly some of the Kabirpanthis in this District do not scruple to eat meat, while the stricter members of the sect abjure it entirely."

The Kabirpanthis of these Provinces have also given up that rejection of caste which was a fundamental tenet in the teachings of Kabir. Of the 347,994 persons enumerated as of the Kabirpanthi religion, the caste column was returned blank for only 733 ; 118,768 were enumerated as Panká, and 83,014 as Teli by caste, and the remainder include representatives above 1,000 in number from each of 23 castes, including 4,438 Rajputs, besides 67 Brahmans.

The nominal nature of modern Kabirpanthism is further indicated in para. 49 Appendix A of this report. The Deputy Commissioner of Chhindwara, in which District 5,528 Kabirpanthis were enumerated, writes :—

"I believe that you will find all Kabirpanthis correctly entered, as I put great stress on this point. It is somewhat difficult to find out whether a man is a Kabirpanthi or not. The information is seldom volunteered."

The Deputy Commissioner of Chhindwara also forwarded a memorandum on the Kabirpanthis by Mr. Sadáshiv Vithal, Zila Inspector of Schools in that District, from which the following extracts are taken :—

Memorandum on the Kabirpanthis of Chhindwara by Mr. Sadáshiv Vithal.

"The head-quarters of the Kabirpanthi sect in the Chhindwara District are at Singhori, a fair sized village on the Narsinghpur road, about 14 miles north of Chhindwara, where Anandi Das, the Mahant, or prior, with a following of 12 Byragees or priests, lives. This is the village where the head of the faith, at present resident at Kawardha, is said to have

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resided before removing to Bilaspur. * * * Rabir aimed at bringing all, Hindu and Mussulman alike, within the pale of the new faith. The date of the appearance of Kabir is given in the Suksit Dhyán (one of the books kept at Singhori) as Sambat 1524, or A. D. 1467. Kabir seems to have been one of the followers of Rámánand, who is said (*Arya Darpan*, September 1880, page 209,) to have had 12 disciples, among whom were Rohidás Chamár and Kabir Juláhá. The latter however went much further than his master, and discarded all the Hindu incarnations, teaching the worship of Nirankár, or the formless being. He denounced as false both the teaching of the Puráns and Vedas, and also the teachings of Mahomed. At present the chief ordinances of the faith as preached and practised in this district are—(1) to avoid idol worship, (2) to perform no pilgrimages to Hindu holy places, (3) not to touch any spirituous liquor or flesh. The prohibition of the use of tobacco (Betul Settlement Report) does not seem to be known in this district, so far as the laity are concerned, and intermarriages and funeral ceremonies are conducted according to caste rules. There is no prohibition against the admission of any caste into the faith; and as a matter of fact there is a considerable number of Koshtis, Kunbis, Telis, Gaolis, Sonárs, Mahesris and Chamárs (besides other castes) who are Kabirpanthis, and also a few Mussulmans. The tendency now, however, is towards excluding some of the lower castes; and the Singhori priest informs me that the conversion of Chamárs is neither attempted, nor indeed allowed, in this district. Also, though theoretically there is no distinction of caste among Kabirpanthis (Betul Settlement Report) each caste keeps much to itself; and, on the other hand, Kabirpanthis and the orthodox of the same caste eat together and intermarry. The tendency all over the district is, in short, to give up Kabirpanthism in all but the name. The ceremony of initiation is very simple. Persons who wish to be ordinary Kabirpanthis are generally admitted to the faith at the residence of the Mahant, though this is not essential. The only necessaries are that a small piece of ground should be cleaned and a religious book and the Mahant be present. The pass-word (Mantra) is then blown, in the orthodox manner, into the ear of the convert, and he is presented with some betel leaves and sweetmeats; a necklace of wooden beads (generally cocoanut from Bombay) is also placed round his neck, and without this on, he is not supposed to eat or drink. The convert then gives of his substance, according to his means, to the Mahant. Those who become ascetics wear necklaces of a different pattern, and are also obliged to wear a skull cap, which may be of any material or colour provided it is peaked. These ascetics travel about asking alms, and those who can read, explaining their sacred books. But they do not seem to take much trouble about proselytizing, and there is little itinerary preaching done.

Kabirpanthism, however, still flourishes in Raipur and Bilaspur, numbering 143,156 and 87,330 adherents, respectively, in these two districts. The following account of Kabirpanthism has been kindly furnished by Babu Taradas Banerjee, B.A., B.L., pleader at Raipur :—

Kabirpanthism in Chhattisgarh by Mr. Banerjee, B.A., B.L.

"According to the Kabirpanthis, Kabir, whom they call 'Sahib,' first appeared as a boy at Mathura, and was not born of woman. From Mathura he proceeded to Benares, and thence to Jagganath, performing miracles all the way. On coming to a place called Bando he made Dharamdás a Kasundi-Baniá, his chelá or disciple, and it was this man who, on the death of Kabir, became the head of the Kabirpanthis, and settled at Kawardhá, where his family still continue on the gádi (throne) as the hereditary gurus (high priests) of the sect. According to Kabir, no caste distinctions are allowed, every man irrespective of his colour or creed is eligible to Kabirism, and Hindus and Mahomedans partake of food from each other's hands after initiation. Kindness to life in all forms is inculcated. But on the death of Kabir at Mugher, the religion promulgated by him

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underwent those changes that have given it elasticity and life. Renunciation of caste ceased to be a *sine qua non* preliminary of profession of Kabirism. The Sahib or Guru at Kawardhá wisely left the caste system untouched, and called on his followers only to worship Kabir and to abstain from killing animals. From Gawadhán upwards all ceremonies are performed by Hindu priests according to established ritual, without creating any scandal amongst the Kabiris. It is this spirit of compromise and tolerance which has spread Kabirism throughout the greater part of India.

The Hierarchy.—" The chief Guru lives at Kawardhá in Zilla Bilaspur. He does not appear to be more learned than his disciples, and is more careful of his own secular concerns than of the spiritual welfare of his followers. He appoints a certain number of deputies called Bhandáries and Mahants from the more advanced of his followers, who, after paying a good amount for the privilege, go on recouping themselves from contributions by their own disciples, of whom they always manage to get together a good number. They are not bound to observe celibacy, but a good many assume that state for the peculiar sanctity that is always ascribed by the multitude to it. The Guru resides at Kawardhá, but his Mahants are spread all over the country. Besides these Mahants and Bhandáries there are a number of hereditary '*gádiwálás*,' the principal of whom live at Kudurmál in the Korba Zemindari in Bilaspur and at Bangoli in Tehsili Simgá. Every one of these has to send a certain amount to the Sahib according to his income ; but they always retain a good round sum for themselves. The lineal descendants of Dharmodás are called '*gádiwálás*' and have always the word 'nám' annexed to their names, *e. g.* 'Ugranám,' 'Sheshnám,' &c., whereas the collateral branches, a good many of whom live at Dargaon, Tahsil Drug, in Raipur, are called 'Shákhá bandá' and have the affix 'Dás' attached to their names. According to the Kabirpanthis, there are 42 gaddies and 10,000 branch gaddies all over India, but no reliance can be placed on these numbers. One of these 'Shákha bansis' at Dhamtari has thrown off his allegiance to the 'Sahib' at Kawardhá, and has proclaimed himself a 'Sahib.' He has got a good many followers on that side of the District, but his celebrity is but a local one, he and his followers being considered by the generality of the orthodox Kabiris nothing but heretics."

Sádhus.—" Unlike the Chamárs, all of whom follow some sort of secular profession or other, the Kabirpanthis have got a pretty large body amongst them, who, though not professing celibacy like the Hindu Byrágees, yet resemble them a good deal in their habits and customs. Dressed in a peculiar style, they go about in pairs, begging from door to door, reciting moral precepts in verse to the accompaniment of a single stringed instument resembling a guitar, and two pieces of black wood beaten one against the other to keep time. They profess allegiance to the 'Sahib' at Kawardhá, but keep their earnings to themselves. They are generally well versed in the doctrines of their sect, and often willingly enter into controversies with the members of other sects, when they defend and elucidate their positions by quotations from the metrical polemics of Kabir. It is thus that a good many people belonging to the lower orders of Hindus are annually converted to Kabirism, but the substantial benefit of the conversion is reaped by the nearest gádiwálá or Mahant, as the 'Sádhus' cannot make 'Chelas' except by special permission of the 'Sahib' at Kawardha. As Kabirism does not involve loss of caste or any other sort of social degradation, as it does not impose any wearisome or costly ceremonial, as fasting and penance are no part of its teachings, and, above all, as its doctrines are more simple and better suited to the apprehension of the masses than those of Hinduism, and as they are embodied in a series of simple Hindustani verses easily understood and remembered by all, Kabirism has gone on increasing in strength and prosperity in the midst of the decline of other sects, which have not the same elasticity to support them. It is worthy of note that in the Central Provinces almost the whole of the Kabirpanthis

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are Gharbáris, *i. e.*, married people, whereas in Northern India the greater part of them are Nihangs, *i. e.*, devotees vowed to celibacy, who go about the country with a sort of roving commission."

Principal Castes.—"The largest number of Kabirpanthis in Chhattisgarh are Telis, Gándás and Pankás, which classes have *en masse* adopted Kabirism. But other castes also occur in numbers, Brahmins (rare), Chhatris, Banias, Naus, Dhobis and Mahomedans, all classes are invited to join the fraternity. The Chhatri and Brahmin are expelled from caste on their conversion to Kabirism, and thenceforth occupy the same position as is held by Hindu Byrágees, and it is from them that the Bhandáries and Mahants are mostly taken. The Kabirpanthis of the present day recognize and retain caste distinctions as tenaciously as the most orthodox Hindus. Ordinarily no Kabirpanthi of one caste would eat food cooked by a member of another, and it is only when they meet at Kawardhá on some festive occasion, that the rule is somewhat relaxed for the occasion, on the same principle perhaps that induces Hindus to partake of food brought by any one at Jagannath. The different castes of course never intermarry. In their social relations, habits and superstition, the Kabirpanthis differ but slightly from the Satnámis."

34. An extract from the Bilaspur Settlement Report by Mr. Chisholm, containing an account of the Satnámis, was printed at page xx. of the Appendices to the Census Report of 1872. It showed that Ghási Dáss Chamar, the founder of the sect, between the years 1820 and 1830, preached among the Chhattisgarh Chamárs the abandonment of idol adoration, the worship of the one true God under the title of "Satnám" or the true name, and the levelling of all caste distinctions. Mr. Chisholm described the religion as a Hinduized deism intermingled with social and dietary regulations borrowed from Brahmanism. He further showed how the movement soon included nearly the whole Chamár community of Chhattisgarh; described briefly their practices and the simplicity of their worship, and concluded by noting that a split had occurred in the community on the question whether smoking, as well as drinking spirituous liquor, was prohibited to them. A further account of these Satnámis was given in the Settlement Report of the Raipur District by Mr. Hewitt. He showed that the teaching of Ghási Das was a revival of that preached by the Chamár reformer Rohidas in the fifteenth century in Rewah and the country to the south of Oudh, and suggested that the original Satnámis came from that direction, and included converts of other castes than "Chamár," only all were alike styled Chamár by the Hindus in consequence of their rejection of caste and inclusion of a majority of Chamárs within their body. In this way he accounted both for the unusual preponderance of Chamárs in the Bilaspur and Raipur Districts, and for their superior physique and appearance.

The Satnámi sect.

Of the total 3,98,409 Satnámis enumerated at this census, 3,96,489 are recorded as Chamárs by caste, and 3,56,533 within the two districts of Bilaspur and Raipur. The remainder are recorded as of other castes, from the Brahman downwards. I am inclined to attribute this exceptional record of other castes to a retrograde creeping in of caste prejudices.

The above remarks will throw light on certain allusions in the following extracts from papers kindly written to show the present condition of the Satnámis.

The Reverend Oskar Lohr, of the American Reformed Church, Missionary to the Satnámis at Bisrámpur, near the border of the Raipur and Bilaspur Districts, in the following letter, dated 20th November 1880, describes a grevous falling off of true Satnámis :—

Falling off of true Satnámis. Letter by the Rev. Oskar Lohr.

"It is a matter much to be regretted that the early history of this interesting people, the Chamárs, is involved in obscurity. Nothing is known about their social and religious condition before they came (probably from the Punjab) to this part of the country. Until the religious movement started

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by Ghási Dás 60 years ago, the whole tribe were Hindus, but at present it is difficult to state how many of them could be called such. About 25,000 are Satnámis, the rest, about 300,000 or more, cannot be called Satnámis properly, since they do not observe the rites and precepts prescribed by the Satnámi religion, neither do they contribute to the support of the Guru (chief priest). Marriage cannot take place between a Satnámi Chamár and non-Satnámi Chamar as long as the latter has not embraced the religion of the former. The non-Satnámi Chamárs observe all the Hindu festivals, eat meat and certain vegetables forbidden by the Satnámi religion ; they smoke tobacco and drink intoxicating liquors ; many of them are working in leather also. They are what their forefathers were, Hindus. The true Satnámis acknowledge the Guru as their spiritual leader ; they abstain from tobacco, intoxicating liquors and drugs, animal food, and from certain vegetables; they do not observe Hindu festivals nor worship idols; the necklace worn by them has religious meaning, it was touched by the Guru ; but above all they hate bitterly the Hindus and mostly the Brahmins. The non-Satnámi Chamar has in common with Satnámi proper the salutation,* the outward mark (but without religious meaning to him) the necklace, and in some cases the bitter feeling towards the Hindus or rather the Brahmins. The difficulty in giving a correct numerical result of the number of Satnámi Chamars and non-Satnámi Chamars lies in the fact that all Chamars call themselves Satnámis without being such. The real Chamars or leather-workers, who are found everywhere and belong to the Hindus, stand in no relationship to the agricultural Chamars of Chhattisgarh ; they are low-caste Hindus. The Satnámi Guru has about 25,000 disciples, they are certainly not Hindus, but Deists. But the rest, about 300,000, though called Satnámis, cannot be counted as such, so long as they have not embraced the Satnámi religion."

Article on Satnámis by Mr. Banerjee, B.A., B.L.

The following article on the Satnámis is by Mr. Banerjee, of Raipur :—

"In point of physique they are taller, fairer, and better made than the other inhabitants of the country, and this has led to the theory that they are immigrants from the Gangetic Provinces. But no authentic information can be obtained about this supposed immigration. There is nothing in their speech or habits to show Gangetic origin, and no tradition is left amongst them to favour the theory. It is worthy of note that while the Lodhis and Kurmis clearly remember that they came from the North-West, the Chamar's uniform reply, when questioned on the subject, is that 'he belongs to the country.' The Chamars' necessities are fewer than those of his Hindu neighbours; his marriage, funeral and religious expenses bear no comparison with those of the Hindus. His habits and tastes are of the simplest and most inexpensive kind ; one piece of cloth about the loins and another on the head, with a gold ring on the left ear, and a silver bangle on the right arm, constitute the ideal of his perfect toilette. His food consists of the produce of his fields, of which he always has plenty, the virgin soil yielding a copious outturn for comparatively little labour. It would appear from the above that both necessity and inclination make him work less than the Hindus, and as a matter of fact he works less. His abstinence from animal food (which in a country so hot as Chhattisgarh works more harm than good) and from all sorts of intoxicating drinks and drugs, and his agricultural pursuits give him health. The Chamar women, although they sometimes assist in removing or gathering the produce of their own fields, yet seldom work as 'rezás' (general day-labourers) as other low class women are seen to do. It may not therefore require going the length of Dr. Darwin to say that the superiority of physique of the Satnámis is owing to their sobriety, leisure, plenty and the enjoyment of country air for generations.

* Explained by my Head Clerk to be "Sáhib Satnám" addressed with hands clasped to all passers-by.

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"*Origin.*—The sect, as is well known, owes its origin to one Rohidás, who was a disciple of Rámánand Das, who flourished towards the latter end of the 17th century. Rámánand Das was a Byrágí. According to him every man belonging to the superior classes amongst the Hindus could become a 'Byragi,' and on admission into the brotherhood all former inequality of caste was set aside. But all the lower classes of Hindus and all non-Hindus were excluded from joining the fraternity. Now this was but a half measure. Rohidas proclaimed perfect equality of all men in the eyes of their Maker, an invisible Being, and invited all men, without distinction of colour or creed, to come and partake of the salvation newly discovered by himself. Such sweeping doctrines could ill afford to find much favour in orthodox Hindustan, and he was obliged to retire into the wilds of Gondwana, where he eventually succeeded in establishing his church. According to him, there is no established form of prayer, each man may address his Maker in his own way; but praying is inculcated as a necessity. No church or place of public worship and no priesthood are ordained. His code of morals does not seem to have differed much from that of the Hindus.

"*Changes.*—This was Satnámism in its early stage. But like every thing Indian, the principle of hereditary succession to the gádi (or throne) carried within itself the germ of corruption. Each successive 'Guru' left an enlarged heap of riches to his successor, and a proportionate diminution of learning and sanctity of morals. The time of the present Guru (a man no more learned than one of his followers) is spent in managing his own temporal concerns, and in making a sort of progress through the country, receiving presents, offerings, and homage from all, but enlightening none. Under the guidance of such a shepherd it is not difficult to conceive that the flock should go astray. The Chamars of the present day have all but lost their primitive creed, and devoutly supply their quota in the worship of Thakurdeo, Burhadeo, and a whole host of deities and deified heroes of the Gond and Hindu pantheon, and the Byga receives at least an equal amount of support from his Chamar constituents as he does from the Gonds and Hindus. Nor is this to be wondered at. Theism, a belief in an immaterial omnipresent God without shape, is difficult of conception even by comparatively educated minds. The human mind in its infancy in every part of the world and in all ages has attributed phenomena to agency more or less concrete, there is always a yearning to assign a local habitation, a definite shape, and relations like human to superior intelligences. The Chamars are as a rule illiterate, and their ideas are yet too primitive to grasp and cling to an abstract, ideal, shapeless God. It may be supposed that they never understood the doctrine of Rohidás in its entirety, but embraced it to escape the grinding social tyranny which heaped utter degradation on themselves. Surrounded by a more intelligent, better educated and wealthier class, who excel in religious pageants, unsupported in their hazy belief in an inapprehensible deity by their sleeping 'Gurú' and Bhandáries, dazzled by the splendour of the Hindu worship of decked idols which directly appeals to the senses, it did not require long for them to slide back to the old belief, although it brought back the old tyranny of a haughty priesthood with it. It does not appear that Satnámism ever attracted any number of proselytes from the better classes of the Hindus. Men possessed of rank and wealth are conservatives in every country. Those who have any thing to lose think before they take any serious step that would finally sever them from their brethren; the Christian apostles were taken from fishers. In the case of the higher class Hindus, there was the further temptation of looking down from the serene heights of fancied superiority on fellow-men whose congenital crime could not be washed out by piety or penance. Superiority, real or fancied, is and has always been coveted by man. A Brahmin or 'Chhatri' could scarcely be expected to renounce his inborn rights (in his eyes) to mix as an equal with 'Dhers' and 'Chamars,' whom it had been the immemorial privilege

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of himself and his forefathers to look down upon as worse than the beasts of the field. A Brahman can touch a goat or deer without pollution, but he must not touch a Chamar. Innate conviction could have done something for the spread of Rohidás' doctrine. But Theism in order to be the prevailing religion of a country pre-supposes a degree of knowledge and intelligence scarcely arrived at by the masses in any part of India. Even now very few Brahmans think on religious questions themselves; it would perhaps be considered unorthodox to do so. * * * The result naturally was that only the lowest of the people availed themselves of the relief opened out by Rohidás, not so much by an intelligent appreciation of the excellence of his doctrines, as to avoid the utter degradation and contempt in which they were held. The mass of the Hindu population, on the other hand, exasperated at the idea of the forced emancipation of their hereditary slaves, looked on this schism of the outcastes and pariahs with anger and disgust, and gave them the name of 'Chamar,' the very concentrated essence of Hindu contempt.

"Had the Satnámis as a class risen to knowledge and prosperity after their secession from Hinduism, they would probably have secured an ameliorated position for themselves in time. The 'Ját' converts to 'Sikhism' have done this. But from a variety of causes not necessary to mention, the Chamar's material prosperity or knowledge has not increased with the efflux of time. He has remained the same illiterate clown with rude plenty that he was a hundred years ago, without the desire or energy to ascend to a higher state of civilization. The sense of wrong at being looked down upon by the other castes and the assumed spirit of haughty isolation have died with the founder of their class, and both guru and disciple have again kindly taken to the supercilious contempt of the dominant Hindus.

"*Habits and Character.*—The Satnámi is ordinarily a moderately industrious fellow, quite satisfied with himself and the world around him, if he has but the barest necessaries of life, and has no sowcár to fly at him for any heavy debts, which his habits of thrift seldom allow him to run into. He thinks himself supremely blest if has but one or two ploughs with bullocks, a gárá or two of grain in stock; a few trinkets for himself and family, and above all a plough or two of land in which he may have acquired occupancy rights. This last is so much coveted that a Chamar is often seen to spend his last penny to secure it. He would stop at no untruth, howsoever monstrous, if he thinks that he can win his point by it. When he has once launched in a law suit, he would either win it or ruin himself by litigation. Suit after suit is dismissed without abating one jot of his ardour or patience; he would march on from one Court to another till he has gone to the Judicial Commissioner, and after he has lost his case there he would send miscellaneous petitions to the Chief Commissioner, the Governor-General, and sometimes to authorities which have no existence. The Chamar's obstinacy is proverbial. Though not personally a poltroon, he does not love danger for its own sake. His respect for authority is almost idolatrous, there is scarcely anything he will not bear from a man in authority. Generally speaking he is quiet and inoffensive, but when mortally offended he will go any length to injure his antagonist. His *esprit de corps* is worthy of praise, a Chamar will often suffer considerable loss to do a good turn to a brother of the same fraternity when fighting with a landlord of a different sect. He is generally a good father and a good son, but is not so strict a believer in the doctrine of conjugal fidelity. His ideas of cleanliness and decency are capable of much improvement; he sleeps in a hovel without windows, with an army of children of all ages round himself squatting on the floor, on which the very apology for a coarse mattress is sometimes spread. In winter he wears a blanket, and the children are packed up under a quilt of rags stitched on one another, sometimes the accumulation of generations. During the day the sun is considered a sufficient pro-

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tection against cold, and very little clothing is used. But chest diseases are rarer than might be expected from this sort of exposure. When sick, the Chamár mostly trusts to nature for recovery. Sometimes he resorts to the village 'Baid,' who gives him a lot of vegetable drugs or instructs him to find them out himself. In diseases requiring surgical operations, the Chamár seldom has recourse to any help. He has a superstitious dread of the hospital, to which he very seldom goes except when he has to undergo an operation for the stone. During cholera seasons his only hope is in the efficiency of the Byga or aboriginal priest, whom he pays to the best of his means to protect himself and family from the anger of the dread goddess. * * *

"*Knowledge, Superstition and Belief.*—Very few Chamars could, ten years ago, write their own names. The village schools have taught some few of the younger generation the rudiments of Hindi, but the great masses are yet as ignorant as ever. There are few Chamars who have seen any place beyond their own district. The necessary consequence of this ignorance and want of travel is that they are superstitious to a degree. If there is a murrain amongst the cattle, or some of the children are sick, or if there is a general outbreak of cholera, there is at once a local enquiry instituted to find out the witch who is doing it, and woe to the poor woman who is pointed out by the Byga as the authoress of the mischief. The treatment which she receives in many cases results in death, and stripping naked and beating her out of the village with castor-oil sticks is the mildest punishment. Strictly speaking the Chamár ought to believe in no other deity but one, but as a matter of fact he is as bad an idolater as the most ignorant of the Hindus.

"*Different forms of Marriage.*—Like everything belonging to the Satnámis, their marriage is a very simple affair. The parents settle a marriage between their children without spending anything in consulting astrologer or priest; the 'sagai' or betrothal follows, at which a 'dhoti,' a 'lugra' (clothes) some 'gur' (coarse sugar) and 'tilli' (sesame oil-seed) are exchanged, and about a score of the caste people are fed. The elders of the village then fix the date of the marriage by reference only to the convenience of the parties. On the appointed day the bridegroom's party, seldom more than twenty in number, come to the house of the bride's father, stay there for two days, and are entertained at the latter's expense. On the morning of the second day, a 'marwa' (temporary bower) is erected in front of the house, and the bride and bridegroom walk round it seven times in the presence of the caste people, after which they receive the benedictions of the elders and are thenceforth looked upon as man and wife. No priest is called upon to officiate at the ceremony, and no set-words like the Hindu 'mantras' are ever used. The next day after the marriage, the bridegroom's party leave for home. The bride goes in a 'gárá' (cart) if the bridegroom can afford one, otherwise she walks. No money is either demanded or paid by either party as consideration for the marriage, and the whole expenses from beginning to end do not amount to more than Rs. 30 on an average, a much smaller amount than is often paid as the price of the bride's parents' consent amongst Hindus of the same condition. After a two or three days' residence at her husband's house, the girl returns to her parents with whom she continues to live till her puberty, notice of which is duly sent to the husband. A day for the 'pathoni' or home-taking is then fixed, when the husband comes with a lot of people to demand his wife, whom he first takes to Bhandár for presentation to the 'guru.' The other sects put a very uncharitable and it is to be hoped untrue construction on this seemingly inoffensive act, which may be the result of piety. On their return from Bhandár, the new pair begin life together without any more ado, and are soon surrounded by a whole bevy of children. This is the ordinary form of marriage, and is called 'biháo' or 'shádi,' but there are other forms which are as prevalent as this.

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"*Churi.*—On the death of a woman's first husband, she is claimed in 'churi' by his brother or cousin, as it is considered a point of honour that a woman who was once married in a family may not go out of it; and it is to this feeling that we sometimes find a girl of sixteen or seventeen linked to a boy of seven or eight. Very often she runs away with somebody else, and the elopement is followed sometimes by a prosecution for adultery, and at others compounded at home by the co-respondent paying the marriage expenses of the former husband. In this form of marriage, a pair of 'churies' (glass bracelets, whence the name,) and a 'lugra' are given to the bride, in addition to a 'bonus' to her parents, if she be yet a virgin. This form of marriage being quite inexpensive, the poorer sort always prefer it to the 'shádi,' and widowers of a certain age prefer it, as the bride is, as a rule, a grown-up one.

"*Paithoo.*—Suppose a married woman becomes intimate with a person other than her husband. The connection is discovered, and her home naturally becomes too hot for her. She goes away to the house of her seducer and begins to live with him as his wife, and obtains the privilege and rights of one. Her new husband satisfies the old one by paying compensation, which is generally measured by the marriage expenses.

"It is worthy of note that the children of both the latter class of marriages succeed equally with those of the married wife, and such succession is often recognized by our Courts. It may also be observed that if the Penal Code were strictly administered in Chhattisgarh, almost every tenth Chamár might be made amenable to one or other of the sections relating to marriage, and a good many women would go to jail for bigamy. But laws which are above the working level of society can scarcely be effectively administered, and the law is almost a dead letter in the face of facts, which are held to be quite consistent with good sense and Chhattisgarh morality."

35. The Kumbhipáthiá is a small sect peculiar to the Sambalpur District, numbering only 913 members, distributed as follows :—

Sambalpur District (excluding Feudatory States).....		692
Rairakhol	(Feudatory States).....	127
Sarangarh	do.	66
Sonpur	do.	27
Patna	do.	1
	.....	
	.....	913

The Kumbhipáthiá sect. Extract from the Sambalpur District Report.

The exhibition of statistics for this sect throughout the Final Tables as a separate religion was a mistake, made during my absence on leave, on supposed analogy of the treatment of Kabirpanthis and Satnámis. But separate information regarding the two latter sects had been required in the Final Forms under special orders, because of the large number of their adherents. Had this been remembered, the statistics for Kumbhipáthiá would simply have been amalgamated in the figures for Hindus, as was done in the case of the Nánakpanthi, Dhámi and other minor sects. The following account of the Kumbhipáthiá sect is given in the Census report of the Sambalpur District :—

"Their religion, also known as 'Alekh,' appears to have originated in Oongul and Dhenkanal Feudatory States attached to the Cuttack District, about the year 1866. The name of the founder of the religion appears unknown, and its followers state that he is a spiritual being without form, who lives in heaven. His chief disciple, Gobind Dás, is dead; another known as Narsingh Dás has erected his 'math' (temple) in Banki. The Kumbhipáthiás have another temple in Malbahar in Banki. They have a book called 'malika,' which contains predictions. They are divided into three sects, the Kumbhipáthiá Gosáins, the Kánapathia Gosáins, and Ashritas. The two former sects have renounced the world, the followers of the one do not eat with those of the

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other. They appear to be of dirty habits, not washing after easing themselves, and not bathing at all. The third sect called 'Ashrita' do not renounce the world, nor deem celibacy essential, nor are they turned out of caste. They look up to the other two sects as their gurus or spiritual guides, and follow their religion. They bathe in the early morning, and all three sects turn their faces towards the sun, at time of rising and setting, and prostrate themselves five or seven times. They do not eat after sunset. Each sect has a separate temple or place of prayer. They recognize 'Bhágwat,' one of the Hindu religious books, but interpret it differently to the Hindus. They do not respect the images of the Hindu gods, arguing that as no one has ever seen the Supreme Being, it is impossible to form his image. They believe in the existence of thirty-three crores of Hindu gods and goddesses, but do not obey them, asserting that it is not necessary to obey the servant but only the master. Their worship consists of prayer and praise to the immaterial Being, whom they call 'Alekh.'"

Buddhists.

36. The seventeen Buddhists include two Chinese enumerated in Nagpur as of the Chinese religion. Nine Buddhists were recorded in Jubbulpore.

Brahmoes.

37. Of the seven Brahmoes, six were recorded in Nagpur, and one in Hoshangabad. It would appear, however, that in Hoshangabad some leaning towards Brahmo doctrines prevails among persons who do not yet openly profess the Brahmo religion, for the District Census report mentions that "among the more educated portions of the town community, there is a small but growing body of the sect known as Brahmo Somáj."

Jews, their mother-tongue and birth-place.

38. Of the sixty-three Jews, forty-six were recorded in the Nimar District, eight in Wardha, five in Hoshangabad, and four in Nagpur. Except in the Hoshangabad District they were all recorded as Israelites. The mother-tongue of fifty was entered as Marathi, of ten as Hindi, of two as Arvi or Tamil, and of one as Hebrew. As the last was an illiterate woman recorded among Railway passengers, the entry does not seem reliable. Fifty recorded their birth-place as in the Bombay Presidency, ten as elsewhere in India, two in Bagdad, and one in Afghanistan.

Parsis, their distribution.

39. Of the 391 Parsis, 178 were recorded in the Nagpur District, 97 in Nimar, 51 in Jubbulpore, 41 in Hoshangabad, and the remaining 32 in Saugor, Wardha, Bhandara, Seoni, and Narsinghpur.

Entries, as of tribal religion, amalgamated under aboriginal religion.

40. The instruction to enumerators directed that "if a person belong to some aboriginal or non-Hindu tribe, and is not included in any of the recognized main religions, then enter under religion the name of the tribe, as Gond, Korku, Maria, Kol Bhil, &c." On the opposite page is a list of terms recorded in lieu of religion, and of the persons whose religion was expressed in such terms.

It will be observed that most of the terms are names of tribes or sub-divisions of tribes. Frequently the tribal religion of such people was recorded by the enumerators as "Gond," in a sense evidently signifying jungly or aboriginal in contradisinction to Hindu.

Sometimes, also, the religion of persons shown by entry under caste to be members of sub-divisions was recorded by entry of the main tribal name in the column for religion. Statistics under sex, age, marital condition, education, and infirmities for persons of each of these nominal religions had all to be tabulated separately. Sanction, however, was obtained to amalgamate the statistics in compilation under the single general head, "Aboriginal religion."

As a matter of fact these tribes have not distinct religions. Mr. C. Grant, now Secretary to the Government of India, Foreign Department, at

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Tribal and other terms amalgamated under aboriginal religion.	Number of persons whose religion was recorded by each term in Col. I.	Other persons of the same tribe included		Total.
		Under aboriginal religion.	Under Hindu religion or one of its sects.	
Agariá	664	397	2,335	3,396
Bharewá	1	.....	2,343	2,344
Bhatrá	42	.....	13,827	13,869
Bhil	2,802	7	14,774	17,583
Náhal	800	133	6,297	7,230
Total	3,602	140	21,071	24,813
Bhoiná	(a) 4,865	(a) 252	8,352	13,469
Bhúin or Bhúyan	59	445	5,425	5,929
Bhuiuhár	(b) 225	(b) 6	56	287
Bhuinjiá	6,042	467	7,085	13,594
Bhunjiá	4,078	.....	375	4,453
Birjiá	178	.....	1,217	1,395
Baigá	14,900	2,502	1,052	18,514
Binjhwál	9,384	2,191	72,290	83,868
Náhar	256	17	287	560
Total	24,540	4,773	73,629	1,02,942
Cherwá	22	4	397	423
Dhanuhár (c)	5,402	8,524	3,054	17,849
Dhanwár (c)	472			
Dhanwár Gond (c)	397			
Total	6,271	8,524	3,054	17,849
Dhángar	845	90	290	1,225
Dhobá	40	.....	.....	40
Gond (d)	14,87,370	.....	297,303	1,640,058
Duládeo*	18	.....	.....	18
Bhimá Gond	10	18	.....	28
Por Gond*	6	.....	.....	6
Dholiá (e)	18	377	3,098	3,508
Dulihá (e)	15			
Bhariá	5,021	4,156	20,643	29,820
Koi	6,086	1,178	5,864	13,128
Koilábhúti	35	249	690	974
Mariá	10,079	16,846	11,014	48,715
Gottowár	10,776			
Ojhá	152	962	1,680	2,794

Tribal and other terms amalgamated under aboriginal religion.	Number of persons whose religion was recorded by each term in Col. I.	Other persons of the same tribe included		Total.
		Under aboriginal religion.	Under Hindu religion or one of its sects.	
Pardhán	9,795	34,888	5,981	50,664
Pathári (f)	2,683	3,212	5,297	11,192
Parganihá (f)	15	.....	.....	15
Total	12,493	38,100	11,278	61,871
Daphaliá Gándá	8	13	2,50,112	2,50,133
Halbá	2	20	62,429	62,451
Kalangá	67	.....	3,846	3,913
Kumár	3,196	.....	4,270	7,466
Kondar	2	.....	494	496
Kawar	1,980	1,174	1,19,179	1,21,433
Paikrá Kawar	3	.....	.....	3
Total	1,983	1,174	1,19,179	1,21,436
Khariá	3,216	4,964	710	8,890
Khairwár	80	32	15,918	16,030
Bhogtá	2	71	21	94
Mahto	58	14	1,159	1,231
Manjhwár	(g) 1,052	.....	768	1,783
Múnjhi	35	6	1,539	1,580
Khond	3,862	7,924	135,982	1,47,768
Dal	7	.....	1,972	1,979
Total	3,869	7,924	1,37,954	1,49,747
Kol	32,708	1,186	42,225	76,119
Kulám	1,023	363	130	1,516
Korká	57,544	55	25,839	83,438
Mowási	315	.....	1,141	1,456
Total	57,859	55	26,980	84,894
Korwá	115	1	444	560
Kurá	14,341	8,784	8,519	31,644
Máná	3	.....	39,451	39,454
Moghiá	19	.....	683	702
Mundá	1	1,880	38	1,919
Nágbansi	136	65	1	202
Páb	28	54	13,436	13,518
Pabiá	25	50	893	968
Párjá	364	16	7,540	7,920
Sonrá	3,414	204	22,445	26,123
Sabará	27	928	103,551	104,506
Sidhirá	19	.....	181	200
Turi	(h) 315	(h) 883	3,505	4,703

(a) Amalgamation of—
Bhoiná 305
Bhainá 4,812
Total 5,117

(b) Amalgamation of—
Bhuiyár 223
Bhuiyár 8
Total 231

(c) Amalgamated in Caste Tables as Dhanwár.

(d) Including 144,015 persons of other tribes and even castes whose religion was described as "Gond."

(e) Amalgamated in Caste Tables.

(f) Amalgamated in Caste Tables under Pathári.

(g) 20 male and 17 female Kawar and 3 male and 4 female Jhariá-Ráwat were returned as of Manjhwár religion.

(h) Amalgamation of—
Turi 291
Thoti 907
Total 1,198

*Amalgamated in Caste Tables under Gond

page cxxii. of his Introduction to the Central Provinces Gazetteer, 1870, summarized on this subject as follows:—

"Their rites and ceremonies, whether originally peculiar to different tribes or not, are now so intermingled and confused, that they may be regarded almost as common property. The Gonds, according to Hislop,* have about fifteen gods, but few or none of the tribe are acquainted with the whole list.

Extracts showing that these tribes have not distinct religions.

* Aboriginal Tribes of the Central Provinces, Part I., page 14.

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Thákur Deo and Dulhá Deo, both household gods, and Burhá Deo, the great god, are the most popular objects of worship throughout Gondwána, and they command a certain respect even among so-called Hindus. All aboriginal tribes have a decided respect for the powers of evil, whether in the form of cholera and small-pox, or under the more idealized guise of a destructive god and his even more malignant wife.* Indeed the theory that the Aryan Hindus drew this element of their worship from aboriginal sources is not without strong confirmatory evidence in these Provinces. The shrine of Mahadewa (Siva), on the Pachmarhi hills, which till lately attracted the largest religious fair in these Provinces, is still under the hereditary guardianship of Kurkú Chiefs, and the oldest temples on the far more widely celebrated island of Mándhátá, on the Nerbuddá, originally the seat of worship of the aboriginal powers of evil, Kál Bhairava and Káli Devi, and afterwards appropriated by the more civilized god of destruction, Siva, are to this day under the charge of Bhil guardians.† Sun worship seems to be a Kolarian proclivity, being found equally among the Kols of Sambalpur in the south-eastern corner of the Provinces and among the Korkus of the Mahádeo hills more than four hundred miles to the north-west. The Baigás, again, are distinguished by an extraordinary reverence for 'mother earth.' On the other hand the Khonds, who are classed as Dravidian, combine both these faiths. It is in short impossible, in the present state of our knowledge, to found any generalizations on the shifting beliefs of tribes to whom change is almost a necessary of life, and whose customs are constantly acting and reacting upon each other. The Ethnological Committee appointed in 1867‡ to report on the aboriginal tribes of the Central Provinces, after a careful analysis of the peculiar practices attributed to each race, came to the conclusion that no distinctive customs had been elicited by their analysis as attaching to separate tribes.

"In their own words, it is very doubtful to us whether any safe generalization can be made from collation of manners and customs. These have been minutely and copiously described in several reports and papers annexed, and we drew up a comparative table of the more peculiar customs attributed to each tribe, in order to discover whether this test would serve, taking specially religious customs and funeral rites, as likely to be most characteristic. But this analysis has not elicited any distinctive customs. It had been suggested that the worship of dead relatives belonged to the Kolarians or supposed immigrants from the north-east; but it seems certain that all the wild tribes of Central India worship relatives immediately after death, and, moreover, traces of this superstition may be found all the world over. The Hindus themselves now practice rites of the same kind. Herodotus and Homer could be quoted to show the antiquity of the custom. And Captain Burton describes the ceremonies as they are now practised in Central Africa; also, by the way, the worship of trees, a very early and widely-spread superstition in India. If it be true that all races in their earlier periods of development pass through certain stages of religious belief, then a general account of the religion of a tribe will not assist the ethnographer, though one or two peculiar forms of worship may give a clue to recent affinities. However, the gods of the Khonds are plainly the same as the gods of the south-eastern Gonds. The word *Pen*, or *Pennú* for deity, is common to both. And that ceremony of bringing back the soul of the deceased does seem peculiar to these Provinces, at any rate.

"As for Dulhá Deo, so commonly mentioned as a favourite Gond deity, he comes from Bundelkhand, and is the apotheosis of a bridegroom (Dulhá)

* Kál Bhairava and Káli Devi.

† See article Mándhátá, page 259, Central Provinces Gazetteer.

‡ Under presidentship of Mr. A. C. Lyall, now Lieutenant-Governor of the North-West Provinces and Oudh.

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who died in the marriage procession, and whose untimely end so affected the people that they paid him divine honours.* None of these tribes keep a regular priesthood, but employ medicine men, exorcists, men who are the stewards of the mysteries by mere profession, not necessarily by birth, or by entry into a religious order. In fact their religion is simple feticism, the worship of any object supposed to possess hidden influence for weal or woe.

"*Funeral Rites.*—Most of the tribes burn, as well as bury their dead; they connot be divided like more civilized nations into those that burn and those that bury.' Burial is probably the more ancient custom here as elsewhere; the aborigines of north-east Bengal are usually said to bury, and it may be fairly conjectured that the practice of burning is entirely borrowed from the Aryan Hindus. Most of these tribes raise memorials to their dead, a pure Turanian feature.

"*Marriage Customs and Ceremonies* exist in infinite variety all the world over, and the practice of pretending to abduct the bride, which is universal among these tribes, is probably known widely among all such societies. The serving a fixed period for a bride is curious; it prevails among the Koch and Bodo people of the north-east hills (Hodgson), and is easily intelligible among very poor races where women are at a premium. The tribes classified do not intermarry among each other, nor do they usually eat together. But a sort of table of precedence might be drawn out according to existing custom, by which, for instance, a Gond will eat food prepared by Korku, though the converse does not hold good.

"For the social system of these tribes, it must be ranked very low. We cannot ascertain that any of the tribes within these Provinces have a recognized head like the Chief of a North American Indian tribe. From this general remark the Bhils perhaps should be excepted."†

The above extracts express the grounds on which the Local Administration and the Census Commissioner agreed that the statistics under religion for all members of hill tribes whose religion was recorded in names of tribes should be amalgamated under one general head, "Aboriginal religion." The people so recorded include those typical members of the aboriginal tribes, who, in the seclusion of forest life, adhere to the customs of their forefathers, and the amalgamated statistics therefore agree in referring to people whose habits and conditions of life are not only peculiar, but are also much alike.

Table III A.—Christian Sects.

Classification of Christians by race.

41. The 11,973 Christians in these Provinces, classified according to race, comprise:—

British-born British subjects	2,774
Other Europeans and Americans	1,145
Eurasians	1,230
Natives	5,558
Indian Portuguese	206
Of unspecified race	1,060
	11,973

* Compare the legend of Adonis, his worship, and that of Thammuz, "whose annual wound in Lebanon allured the Syrian damsels to lament his fate," &c., &c.—*Milton.*

† Report of the Ethnological Committee, Central Provinces, (1868), Introductory Chapter pages 9, 10.

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The British soldiers in the Provinces form of course the bulk of the British-born British subjects, as is illustrated by the numbers recorded in those Districts which contain British troops, especially Nagpúr 1,063, Jubbulpore 808, and Saugor 440. The explanation of so large a number as 1,145 Christians being classified as other Europeans and Americans is that, under this head, are included all recorded Europeans who were not actually born within Great Britain and Ireland. An arbitrary line by birth-place had to be drawn for elimination of the special statistics regarding British-born Europeans required for the English Census Commission, which have been forwarded separately through the Census Commissioner.

It may seem absurd that European parents should be classified as "British-born British subjects" while their children, because born in India, are classified separately from them under "Other Europeans and Americans." By this means, however, statistics about which there can be no doubt are separated from what are rendered doubtful by the frequent record of Eurasians as Europeans. Even from my limited personal knowledge, I am aware of many such mis-entries, but as general correction of similar mistakes could not have been effected without inquiries involving offence, it seemed advisable to compile statistics in accordance with the Census record, and to allow requisite margin for inaccuracies on review. The number of British-born married females enumerated in the Provinces was only 245. I estimate that of the 1,145 so called "Other Europeans and Americans,' not more than three-fifths or about 687, may be children or descendants of pure European parentage, including the 83 persons returned as born in Europe elsewhere than the British Isles and in America (*vide* combined Tables X., XI.), and that the remaining 458 are probably Eurasians. The recorded Eurasians number only 1,230. To these should be added a number of the other recorded Europeans and Americans as above, and also the greater part, say nine-tenths, of the 1,060 persons who omitted to record their race. The resulting probable number of Eurasians in the Provinces amounts to about 2,642. 'Unspecified' was a term applied in the compilation only to persons of European name and mother tongue, neither Portuguese nor British-born, who omitted to record whether they were Europeans or Eurasians. Such omissions were sometimes made by persons who from their position were probably Europeans.

The number of persons recorded as Native Christians is 5,558. To these, I would add the 206 persons tabulated as Indian Portuguese. These are those persons of Indian birth whose mother tongue was entered as Portuguese, but who recorded no claim to be either Eurasians or Europeans. The corresponding persons who recorded their mother tongue as Goanese have been included among Native Christians, but the Census Commissioner suggested that the record of mother tongue as Portuguese might involve a difference. More is known about the Indian Portuguese in Bombay than here, so I consulted the Deputy Superintendent of Census, Bombay, regarding them. He "has taken all the Portuguese as Native Christians, unless born in Portugal." He confirms what I had been led to believe that the Indian Portuguese are decendants of natives who were made Christians and baptised under Portuguese names. It seems therefore right to regard as natives the 206 Indian Portuguese in these Provinces who recorded no claim to be either Europeans or Eurasians. The Native Christians then in these Provinces amount to 5,764, or nearly half the total number of Christians in the Province.

Classification of Christians by sect.

42. The following abstract shows the number of Christians returned as of each sect comprising 100 members or upwards, and gives details for native Christians separately from the foreign element of Europeans and Eurasians. It will be seen that all but half the total Christians in the Provinces are Roman Catholics, and that about one-third belong to the Church of England :—

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Sect.	Total.		Native Christians, including Indian Portuguese.		Others.	
	Persons.	Percentage of Grand Total, all Christians.	Number.	Percentage of Sect Total	Number.	Percentage of Sect Total.
Roman Catholics	5,833	48·7	4,258	73	1,575	27·
Church of England, including Episcopalians (169) and Anglicans (2)	3,802	31·8	393	10·3	3,409	89·7
Presbyterians, including Church of Scotland (14)	715	6·	317	44·3	398	55·7
Methodists	100	·8	11	11·	89	89·
Protestants (not otherwise specified)	894	7·5	430	48·1	464	51·9
Christians (not otherwise specified)	454	3·8	319	70·3	135	29·7
All others	175	1·4	36	20·6	139	79·4
Total Central Provinces	11,973	100·	5,764	48·1	6,209	51·9

As regards native Christians the Roman Catholics take the pre-eminence, comprising within their body almost three-fourths of their total number. Only about 7 per cent. of the native Christians belong to the Church of England, and 5·5 per cent are Presbyterians. Of Europeans and Eurasians, including unspecified, the Church of England comprises 55 per cent., 25 per cent. are Roman Catholics, and 6 per cent. Presbyterians.

The record of so many as 454 persons simply as Christians, and of 894 as Protestants, without specification of sect, cannot, I am afraid, be put down entirely to absence of sectarian spirit. The enumerators, it must be remembered, were almost entirely Hindus, ignorant of such distinctions, and likely to be content with recording a person as a Christian, and quite satisfied that Protestant signified some accurate detail.

In these Provinces the proportion of British-born British subjects in each sect is liable to vary so much according to the postings of English, Scotch and Irish troops, that details are given below for British-born Europeans separately from the more permanent element of country-born Europeans and Eurasians:—

Sect.	British-born British subjects.		Other Europeans, Americans and Eurasians.	
	Number.	Per cent.	Number.	Per cent.
Roman Catholics	504	18·2	1,071	31·2
Church of England	1,793	64·6	1,616	47·
Presbyterians	235	8·5	163	4·8
Protestants (not otherwise specified)	148	5·3	316	9·2
Christians (not otherwise specified)	30	1·1	105	3·
All others	64	2·3	164	4·8
Total	4,774	100·	3,435	100·

It is much more under British-born Europeans than others that the adherents of the Church of England exceed those of the Church of Rome.

Distribution of native Christians.

43. Full details regarding the number of Christians of each race and sect in each District are given in Table III A. Considering the indications afforded by the preceding accounts of Hindu sects of a widespread feeling in native minds after the one true God, and of revulsion against the caste system and assertion of the equality of all men in God's sight, it does seem strange that Christianity should not hitherto have made more progress in this country

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than it has. The following details regarding distribution of the 5,764 native Christians now in these Provinces exemplify the kind of information to be gathered from Table III A. Native Christians have been recorded in every district in the Provinces. In eight districts their number exceeds 100, of whom details will be given in tabular form below. In five districts they number from 50 to 100, viz., in Bhandara, Wardha, Seoni, Chhindwara and Sambalpur; in the remaining five districts their number is less than 50, viz., Balaghat, Damoh, Narsinghpur, Betul and Bilaspur. Native Christians of the Roman Catholic Church are found in every district except Balaghat; of the Church of England in all districts except five, Wardha, Seoni, Narsinghpur, Betul and Bilaspur; Presbyterians in all districts, except six, Balaghat, Damoh, Mandla, Narsinghpur, Betul and Sambalpur; Protestants not otherwise specified in all but seven districts, Chanda, Wardha, Damoh, Betul, Chhindwara, Bilaspur and Sambalpur; and Native Christians not otherwise specified in every district. It seems probable that in the case of some of these latter, the omission to record sect may have resulted from ignorance especially on the part of the enumerator and not from intended disregard of sect distinctions. In the eight districts, in which the number of Native Christians exceeds 100, the details by sect are as follows:—

Christian Sects.	Nagpur.	Jubbulpore.	Raipur.	Saugor.	Hoshangabad.	Nimar.	Chanda.	Mandla
Roman Catholics	1,899	619	413	357	309	330	100	18
Church of England	173	41	10	13	18	7	41	46
Presbyterians	202	9	12	2	3	2	34	...
Protestants (not otherwise specified)	26	62	286	7	9	3	...	7
Christians (not otherwise specified)	60	20	11	23	25	20	20	37
Others	9	...	2	8	6	...	...	...
Total	2,369	751	734	410	370	362	195	108

The exceptional number of native Christians recorded in Raipur as Protestant without specification of sect is suggestive of mistaken action by the enumerators on imperfect instruction. Twenty-four Christians were recorded in Native States. Of these 13 were in the Khairagarh State in connection with the Chhattisgarh State Railway works, and most of the others were temporarily engaged in Feudatory States on Census duty.

Table No. III. B.—Mahomedan Sects.

Mahomedans almost entirely of the Sunni sect.

44. Out of 275,773 Mahomedans, the total number in the Provinces, 259,608, or 94·14 per cent., were recorded as of the Sunni sect, and only 6,772, or 2·46 per cent., as Shiahs, 166 as Wahábis, and 20 as Farazis. In para. 53, page 89 of Appendix A, it is shown that among the Mahomedans of these Provinces, general ignorance was found to prevail as to the distinctions between these sects, but that our Mahomedans are chiefly Sunnis, and local instructions were issued to record as Sunnis those Mahomedans who did not claim to be either Shiah, Wahábi or Farazi. Still 9,207 persons, or 3·47 per cent. of the total Mahomedans were recorded simply as such, without specification of sect. The only districts in which the Shiahs exceed 1,000 are Nimar 1,455, and Nagpur 1,141.

Table No. IV.—Relative proportions of the main religions and of the sexes.

Relative proprotion of the totals of each religion as compared with 1872.

45. In the following abstract the number and proportion of persons of each of the main religions according to the present Census are compared with the corresponding results according to the Census of 1872.

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Religion.	1881.		1872.	
	Number of persons.	Proportion per 10,000 of the total population.	Number of persons.	Proportion per 10,000 of the total population.
Hindu { of Hindu castes	7,551,420	6538·87	6,518,137	7045·7
Hindu { of Aboriginal race	1,151,690	997·26	2,014,731	2177·8
Aboriginal	1,753,917	1518·74	.....	.....
Satnámi	398,409	344·99	265,985	287·51
Kabírpanthi	347,994	301·33	164,069	177·35
Mahomedan	285,687	247·38	240,965	260·47
Jain	45,911	39·75	36,583	39·54
Christian	11,973	10 37	10,482	11·33
Others	1,510	1·31	277	·3
Total	11,548,511	10,000	9,251,229	10,000

Apparent increase under Hindu religion due to inclusion of aborigines recorded as of that religion.

46. The apparent increase in proportion of persons professing the Hindu religion results from including among them this time the numerous members of aboriginal tribes who were recorded as Hindu by religion. The following extract from para. 21 of the Census Report for 1872 shows that members of aboriginal tribes were then excluded, wherever recognizable, from people of the Hindu religion :—

"It was found indeed that the aboriginal tribes, who ought to have been classed among 'others,' were sometimes shown as Hindus, but in such cases the entry in the column devoted to caste permitted the error to be set right. In some, though not in many instances, it is possible that some members of aboriginal or hill tribes may have been classed as Hindus, because the individuals were described in the caste column as belonging to some minute sub-division of a tribe, which was not known beyond a limited locality. These cases will, however, hardly affect the accuracy of the general compiled statements."

As noted in para. 51, page 87 of Appendix A to this Report, the ultimate instructions to enumerators at this Census required that they should ask Gonds and all alike what religion they professed, and accept their reply as conclusive, but that the Hindu agency were so influenced, chiefly by individual views and prejudices, that great variety of practice prevailed in record of the religion of members of hill tribes. The result, however, shows very clearly that there is among the aboriginal races a very general desire to be regarded as of the Hindu religion. It seems too that the statistics do not represent the full extent of this feeling, for, in Feudatory States the proportion of the population recorded as of aboriginal religion is only 12·9 per cent. as compared with 15·6 per cent. in Districts, while it is notorious that hill tribes form the bulk of the population in Feudatory States. The explanation seems to be that in district areas orthodox Hindu views prevailed to make the enumerators rather chary of recording the representatives of hill races as Hindu by religion, whereas in Feudatory States the predominance of the aboriginal tribes secured recognition of their religious leaning. The aspiration of the hill races towards Hinduism, despite Hindu contempt, is significant of their general disposition to adopt the Hindu lead. The District Reports contain unanimous evidence that this preference for Hinduism by the hill races is not the result of any attempt by the Hindus to proselytize them, but is, on the contrary, opposed to Hindu prejudice, and is unaccompanied by any initiation or instruction. The superior numbers, civilization and success of the Hindus so impress the minds of the aborigines, that they voluntarily adopt their manners and customs, and give

Surface nature of such change from a religious point of view.

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up the public practice of whatever in their own religion might prevent the Hindus from employing them or associating with them. No conversion in our sense of the word, that is no change of heart, is involved.

Extracts from District Reports.

The following extract from District Census Reports further illustrate this :—

Jubbulpore District.—" Raj Gonds, who call themselves descendants of Gond rulers (the word Raj indicating a Raja or King), appear to have been Hinduized to such an extent, that they have lost most of their marked characteristics. They worship the Hindu Pantheon, and have discontinued intermarriages with other Gonds. They, however, still observe some of the rites and ceremonies peculiar to their race, for instance, in time of trouble they worship their " Bara Deo," and offer up chickens, cocoanuts, wine, &c., just as other Gonds do."

Hoshangabad District.—" No doubt the numerical preponderance and intellectual superiority of the Hindus to their wilder hill neighbours, and the fact that even the more remote hill tribes are being drawn by circumstances to mix in the more complex life of the town and the courts of law, has a tendency to lead to change in their primitive observances, and any change which arises must tend to assimilate them more closely to the prevailing religion, that of the Hindus. Such change however, if still going on, is observable only with difficulty."

Raipur District.—"Although unlike Christianity and Mahomedanism the Hindu religion does not profess to admit converts, still there can be no doubt but that many of the aboriginal tribes, as they become semi-civilized, and live in constant intercourse with Hindus, gradually adopt the rites and ceremonials of the latter. Thus Gonds, Kawars, and Halbas, who are residents of the plains, generally observe Hindu holidays and celebrate their marriages after the manner of Hindus. Occasionally, but I believe very rarely, they even burn instead of bury their dead. The Brahman priest, for love of filthy lucre, willingly volunteers his services for the benefit of these non-Hindu tribes, albeit that in so doing he may violate the commandments of his own religion. It is very easy to understand how in spite of the dictum that to be a Hindu one must be born a Hindu, a gradual process of Hinduizing is still making way. So long as these aboriginal tribes lived entirely aloof from foreigners, they were content to accept the creed and customs of their forefathers, though simple and ill-defined at the outset, and stripped of many material attractions by the action of an unsympathetic Government who refused to tolerate human sacrifice and other orgies *ejusdem generis*. But when the Gond and the Halba came to mix with people professing the Hindu religion, a state of things which followed naturally on the gradual clearing of the wild tracts where they had held undisturbed possession for so many years, they found themselves a minority of aliens looked down upon and unsympathized with by their neighbours. What wonder then if, with no well-defined traditions for their guidance, they have elected to follow the outward symbols of Hinduism, knowing probably as little or less of the tenets of its religion than a Bisrampur Chamar knows of the doctrines of Christianity. As an instance of the force of example, I may note that quite recently one of the Gond Zemindars of this district issued an edict dissuading his people from the use of drink and from putting yokes upon the necks of cows. As his excise revenue has always been quite nominal, no great amount of self-sacrifice was involved. Nowadays too there seems to be a feeling that it is more respectable to be a Hindu than to be one of the aborigines. It is this feeling which prompts Kawars invariably to claim descent from Rajputs, and which has induced the members of one distinguished Gond family to intermarry with Rajput girls till they have themselves come to be regarded as of Kshatriya origin."

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47. Taking statistics for the Hindu and aboriginal religions together, it will be seen that their combined proportion amounts only to 9054·9 per 10,000 of the population as compared with 9223·5 in 1872. The difference results chiefly from increases under the following two sects of Hindu dissenters, viz.:—Satnámi from 288 to 345 per 10,000 of the population, Kabírpanthi from 177 to 301 per 10,000.

Increase in proportion of Satnámi and Kabírpanthi dissenters.

No outward signs of vitality or vigorous proselytism on the part of these sects have attracted attention in the District Reports, and I am inclined therefore to regard their apparent increase as more nominal than real,—the result chiefly of more complete enumeration. This is confirmed by the following comparison of the Kabírpanthis returned by certain districts at each Census:—

District.	Number of Kabírpanthis.	
	1872.	1881.
Nágpur	None	7,371
Bhandárá	20	2,169
Bálághát	1,629	8,574
Jubbulpore	856	11,701
Saugor	None	4,606
Damoh	143	2,423
Hoshangábád	3	3,372
Chhindwárá	None	5,528
Ráipur	64,979	143,178
Sambalpur	None	10,120

The figures for Satnámis no doubt include the nominal professors of that religion referred to in the letter from the Reverend Mr. Lohr quoted in the preceding para. 34. The enumerators were instructed to record the religion professed by those questioned, and were not concerned with the extent to which they acted up to their professed religion.

48. Although the proportion of Mahomedans to the total population results as only 247 per 10,000 compared with 260 per 10,000 at the preceding Census, still the actual number of Mahomedans has increased from 240,965 to 285,687, or by 18·5 per cent. The explanation is that Mahomedans are particularly scarce in the Zemindaries and more remote tracts in which chiefly the Census of 1872 was defective, and that therefore the population omitted at that Census now reduce the relative proportion of Mahomedans to total inhabitants.

Mahomedans, reduction in relative proportion not due to actual decrease.

The increase in Mahomedans is common to all districts; but the only district which shows an abnormal increase is Jubbulpore from 25,968 in 1872 to 34,790. As Jubbulpore is one of the districts in which the Census of 1872 was shown in para. 26 to have been materially defective, the explanation seems to be that the omissions of that year include many Mahomedans as well as Hindus.

49. Similarly, though the proportion of Jains to the total population is only 39·75 per 10,000 as compared with 39·54 in 1872, they really number 45,911, or 25·5 per cent. more than in 1872 (36,583). Para. 39 of the Census Report for 1872 shows that the figure for that year included no Buddhists.

Jains, considerable increase, though not in relative proportion.

The seventeen Buddhists enumerated at this Census are included in the preceding abstract under "Others."

The explanation why this increase in Jains does not more largely affect their proportion to the total population is the same as given for Mahomedans in the preceding paragraph. Jains are found chiefly among the trading classes, and their number has no doubt been increased by the influx of traders known to have been attracted to these Provinces by the development of trade,

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resulting from the extension of railroads, and especially from the great demand for grain in 1876, 1877 and 1878, during and after the famine in the Bombay and Madras Presidencies and the scarcity in the North-West Provinces. This is corroborated by a comparison of district results for the two Censuses. The increase is most noticeable in Districts through which the line of rail runs. The exceptions are Wardhá, where the number of Jains enumerated in 1881 was only 2,356 as compared with 2,381 in 1872, and Chhindwárá, off the Railway line, where the Jains number 1,451 in contrast with only 574 in 1872. The Saugor district also off the line still returns nearly a third of the Jains in the Provinces, 16,432 as compared with 15,927 in 1872.

Christians: small increase: relative decrease.

50. The proportion of Christians to the total population now results as only 10·37 per 10,000 compared with 11·33 in 1872. The actual increase is only from 10,482 to 11,973, or by 14·2 per cent. Not only is the relative proportion affected by the same cause as noted for Mahomedans and Jains in the last two paragraphs, but the Christian element has been specially affected by intermediate reduction of the European Military force in these Provinces. The Brigadier-General commanding the Nágpur force explains that the troops at Kamptee have been reduced since 1872 by a troop of Horse Artillery and half a battalion of British Infantry. The total number of European "fighting men" in these Provinces was quoted as 2,415 in the Administration Report for 1872-73, and as 1,993 in the Report for 1880-81. The number of native Christians here, excluding Indian Portuguese, enumerated in 1872, was 4,675, and at the last Census 5,558; increase only 883, or 19 per cent. in nine years. The only districts in which native Christians are at all numerous are Nágpur 2,303, Ráipur 730, Jubbulpore 721, Saugor 410, Hoshangábád 337 and Nimár 309. Increase of native Christians results, however, in the following districts:—

District.	1872.	1881.
Bhandárá	34	87
Chándá	49	191
Bálághát	4	26
Seoni	33	73
Mandlá	5	108
Hoshangábád	216	337
Nimár	130	309
Ráipur	303	730
Sambalpur	None.	70

Comparison of totals "Other religions."

51. The items for the two Censuses included under "Other religions," are compared below as far as possible.

Religion.	Number of persons.	
	1872.	1881.
Sikh	178	99
Pársee	74	399
Brahmo	28	7
Jews	2	63
Kumbhipáthia	.....	913
Buddhist	.....	17
Unspecified	.....	12
Total	282	1,510

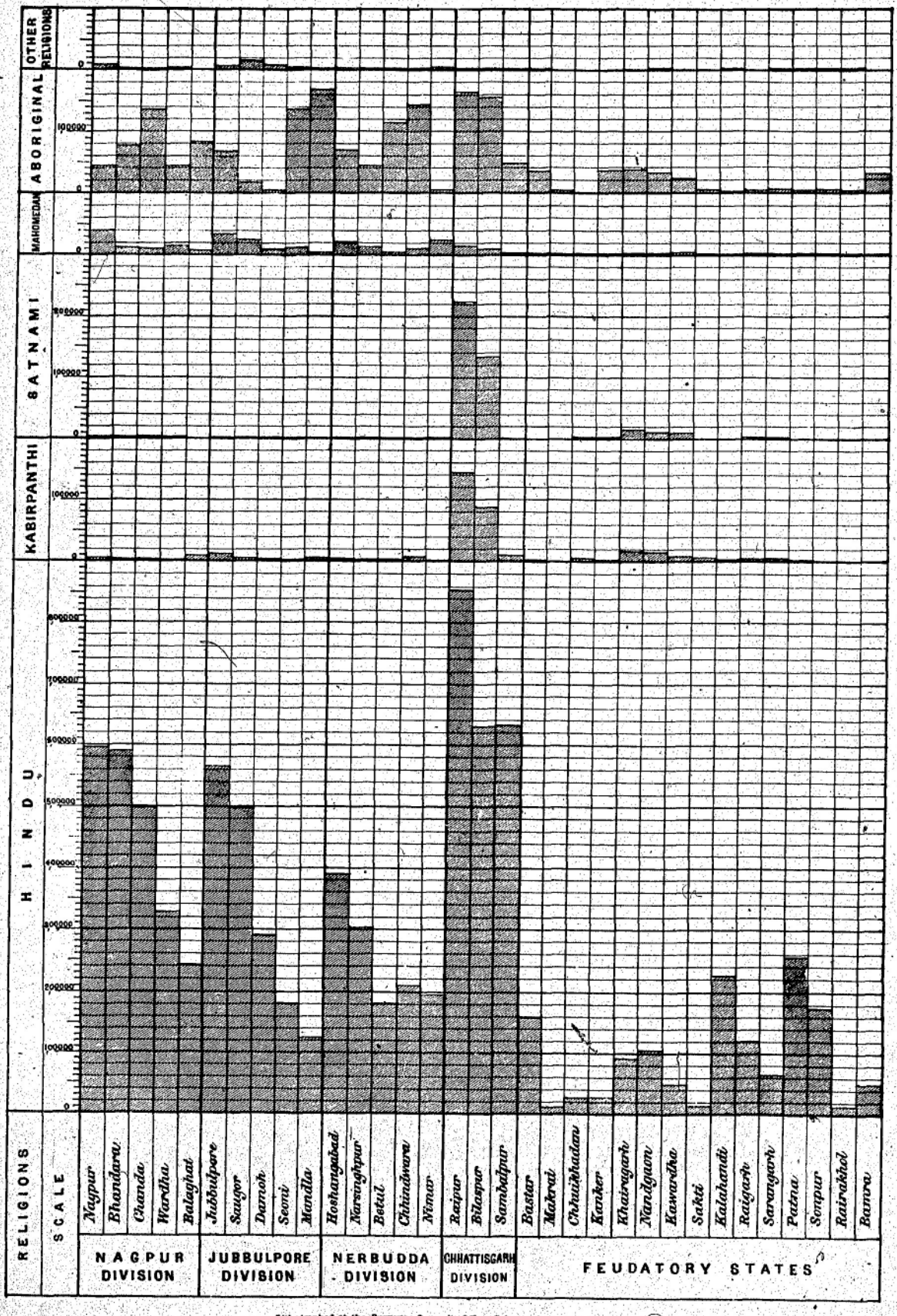
A discrepancy of five results in the total for 1872, which cannot be explained. The increase in Parsees and Jews has naturally accompanied the general impetus to trade referred to in respect of the Jains in the preceding para. 49. In the Nagpur district alone, the Parsees have increased

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DIAGRAM I.

SHOWING THE PERSONS PROFESSING, IN 1881, THE MORE COMMON RELIGIONS IN EACH DISTRICT EXCLUDING FEUDATORY STATES, AND IN EACH FEUDATORY STATE, OF THE CENTRAL PROVINCES.



Lithographed at the Surveyor General's Office, Calcutta, November 1882.

To face para. 52.

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from 12 to 178. The opening of the Empress Spinning and Weaving Mills at Nagpur under Parsée management accounts for much of this increase.

In 1872 the Kumbhipáthia were, no doubt, included under the Hindu religion.

Hindu religion, in what Districts and States proportion exceptionally high or low.

52. While the relative proportion of the population in different Districts professing the main religions are shown in Table IV., reference must be made to Table III. for the actual figures. One is apt to be misled by comparing mere proportions within Districts and for religions of diverse relative importance, unless the actual statistics and the proportion they bear to Provincial totals be borne in mind. In any case it is difficult to grasp and recollect the relative bearing of results from mere figures. The diagram on the opposite page has therefore been prepared, and will be found of great assistance in picturing the relative importance of the statistics for each religion and locality. Owing to delay in preparation of the diagram, the following review of the statistics had to be written without this aid.

While the Hindu religion is professed on an average by three-fourths of the population of the Provinces, the proportion of its professors is exceptionally high or low in the following Districts and States :—

District or State.	Total persons of Hindu religion.	Proportion per 10,000 of the total population.
High.		
Kalahandi State	224,031	9,977
Patna do.	257,269	9,973
Sonpur do.	173,089	9,686
Raigarh do.	121,257	9,404
Damoh District	288,894	9,231
Sambalpur do.	632,747	9,124
Sarangarh State	63,231	8,872
Saugor District	498,071	8,816
Low.		
Nandgaon State	103,291	6,285
Bamra do.	50,592	6,224
Bilaspur District	629,659	6,189
Raipur do.	856,492	6,095
Betul do.	182,260	5,978
Chhindwara do.	209,286	5,612
Kawardha State	47,864	5,542
Khairagarh do.	91,534	5,510
Seoni District	179,705	5,369
Kanker State	27,527	4,327
Mandla District	123,793	4,102

Results for the Sambalpur District and its Feudatory States discredited.

It is not what one would expect to find that most of the Feudatory States of the Sambalpur District, as well as that District itself, head the list by returning exceptionally high proportions of professing Hindus. The Deputy Commissioner of Sambalpur in letter No. 1160, dated 14th March 1882, forwarding the Final Tables for Feudatory States, observed:—"It will be seen from these tables that nearly all the aboriginal tribes of Kálahandi, Patna, Raigarh, and Sonpur have been shown as professing the Hindu religion. I fancy that when the schedules were prepared the enumerators did not take the trouble to make proper enquiries as to the religion professed by the aborigines. It is absurd to suppose that in a wild country like Kálahandi, there are only 123 aborigines professing the aboriginal religion."

Enquiry was made whether the same remark does not also apply at least to the wilder parts of the Sambalpur District and its Zemindaries, but meanwhile there had been a change of Deputy Commissioner, and the enquiry only elicited the following reply, which it will be seen generalises respecting those members of aboriginal tribes who reside among the Hindus of the *plains*, or, being lead-

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ing men, desire to raise themselves in Hindu estimation :—" It is a fact that, as elsewhere, a large number of Gonds, Khonds, Binjwar, Kúra, Kharia, Kol, Sabara, Páb, Kalanga, Turi, Bhuiya, Bhoina, and Kawar profess the Hindu religion, frequent the Hindu temples, and take a pleasure in reading Hindu religious and mythological books, and this leads to the supposition that, as the aborigines in the Khálsa and Zemindaries who live in the plains have scattered themselves all over the country amidst a vast number of Hindus, they have, to ensure the sympathy of their neighbours, adopted their manners, customs, and religion, and fear to be called dissenters simply. As examples of the tendency to become incorporated with the Hindus of the plains, I may note that the Rajahs of Sarangarh and Raigarh, though they are lords of large territories and chiefs over thousands of their subjects, do not like to be called or treated as Gonds, which they really are, but profess themselves to be Hindus, and to uphold this pretension, they have erected many temples, dedicating them to various Hindu gods, while, as a further token of their new faith, they have granted numerous revenue free plots and villages to Brahmins, evincing thereby a reverence for this sect, not a whit less real than that of the lower-born Hindus. There may be some little policy in this change of creed in such cases as these now quoted. But, as a rule, I think it would be found that the rude aboriginal, on becoming a dweller in the plains, loses by force of surrounding circumstances and his own newly-awakened reason, much of his roughness, and in a generation or two is scarcely distinguishable from his Hindu neighbour of a similar social position."

For myself, I discredit the Sambalpúr returns in respect of religion of the aboriginal tribes. Possibly some loose local instruction, intended merely to make the Census agency recognize the frequent profession by aborigines of the Hindu religion, has been misconstrued into a general order to record them usually as of the Hindu religion.

The explanation of the comparatively small proportion of Hindus in the other Districts and States above noted will be found in the statistics showing distribution of other religions and especially of aboriginal religion.

53. The general proportion which professors of aboriginal religion bear to the total population is as 1,519 to 10,000.

Aboriginal religion. In what Districts and States proportion exceptionally high or low.

The Districts and States in which the proportion of recorded aboriginal religionists is exceptionally high or low are noted below :—

District or State.	Total persons of Aboriginal religion.	Proportion per 10,000 of the total population.
High.		
Kanker Feudatory State	35,373	5,561
Mandla District	167,746	5,559
Seoni do.	139,444	4,166
Chhindwara do.	145,253	3,895
Betul do.	116,503	3,821
Bamra State	30,626	3,768
Low.		
Sambalpur District	46,652	673
Nagpur do.	42,750	613
Sarangarh State	3,431	481
Saugor District	19,144	339
Sonpur State	5,042	282
Nimar District	5,282	228
Raigarh State	2,892	224
Damoh District	5,421	173
Patna State	310	12
Kalahandi do.	123	5

It will be seen that the above abstract does little more than reverse the statistics already considered in the preceding paragraph, exhibiting results from the aborginal instead of the Hindu stand-point.

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54. The Kabirpanthi sect is represented in all districts, but only in the following districts and Feudatory States do the Kabirpanthis exceed more than 5 per cent. of the population :—

Kabirpanthis, proportion considerable only in Raipur and Bilaspur.

District or State.	Total persons of Kabirpanthi religion.	Proportion per 10,000 of the Population.
Sarangarh State	4,253	597
Kawardha do.	5,618	651
Bilaspur District	87,348	859
Nandgaon State	14,676	893
Chhuikhadan do.	3,286	996
Raipur District	143,178	1,019
Khairagarh State	18,371	1,106
Sakti do.	2,819	1,235

It will be seen that the adherents of this sect are numerous only in the districts of Raipur and Bilaspur and their Feudatory States, Kanker excepted. Indeed 79 per cent. of the Kabirpanthis are found in these two districts with their attached Feudatory States, leaving only 21 per cent. in the remainder of the Provinces.

Satnámis, proportion considerable only in Raipur and Bilaspur.

55. The Satnámi sect, also, is strong only in the Raipur and Bilaspur districts and in certain of their Feudatory States, viz.—

District or State.	Total persons of Satnámi religion.	Proportion per 10,000 of the population.
Chhuikhadan State	1,867	566
Nandgaon do.	12,381	753
Khairagarh do.	16,332	983
Kawardha do.	9,482	1,098
Bilaspur District	133,086	1,308
Raipur do.	223,447	1,590

I quote the statistics of both Censuses to show how exclusively the Satnámis are restricted to these two Districts :—

Locality.	1872.	1881.
Raipur and Bilaspur Districts, including Feudatory States	265,190	396,639
Elsewhere in Central Provinces	795	1,770
Total	265,985	398,409

56. The Mahomedans are represented in all districts, but only in the following Districts and Feudatory States do they number 10,000, or form 5 per cent. of the population :—

Mahomedans, Districts and States in which number or proportion is considerable.

District or State.	Total persons of Mahomedan religion.	Proportion per 10,000 of the population.
Chanda District	10,987	169
Chhindwara do.	11,298	303
Bhandara do.	13,102	192
Narsinghpur do.	13,425	368
Seoni do.	13,442	402
Wardha do.	14,200	367
Raipur do.	14,991	107
Hoshangabad do.	22,355	457
Nimar do.	24,426	1,056
Saugor do.	25,396	450
Jubbulpore do.	34,790	506
Nagpur do.	39,765	570
Makrai State	849	506

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Proportion of males to females in different districts.

57. For the whole Provinces the relative proportion of males to females is as 5,046 to 4,954 per 10,000 of the population.

In the 7 districts of Nagpur, Chanda, Wardha, Jubbulpore, Seoni, Mandla and Betul, and in the 6 Feudatory States of Makrai, Kánker, Raigarh, Patna, Sonpur and Rairákhol, the relative proportion of the sexes corresponds pretty nearly with the above provincial average. The Districts and Feudatory States in which the results exhibit considerable divergence from the Provincial average are tabulated below :—

Males in excess of Females considerably beyond average.			Females in excess of Males.		
District or Feudatory State.	Average per 10,000.		District or Feudatory State.	Average per 10,000	
	Male.	Female.		Male.	Female.
Saugor District.....	5,218	4,782	Bhandara District.....	4,984	5,016
Damoh do.	5,195	4,805	Balaghat do.	4,958	5,042
Hoshangabad do.	5,166	4,834	Chhindwara do.	4,992	5,008
Narsinghpur do.	5,111	4,889	Raipur do.	4,955	5,045
Nimar do.	5,231	4,769	Bilaspur do.	4,955	5,045
Bastar Feudatory State	5,251	4,749	Sambalpur do.	4,997	5,003
Kalahandi do.	5,207	4,793	Chhuikhadan Feudatory State ..	4,933	5,067
Bamra do.	5,138	4,862	Khairagarh do. ...	4,976	5,024
			Nandgaon do. ...	4,972	5,028
			Kawardha do. ...	4,945	5,055
			Sakti do. ...	4,975	5,025
			Sarangarh do. ...	4,942	5,058

Comparison with proportions in 1872 in districts most completely enumerated then.

In the following Table the relative proportions of the sexes according to the Censuses of 1872 and 1881 are compared for those 9 districts in which, according to the preceding para. 26, the totals of the present Census seem to indicate comparative completeness of the Census in 1872.

District.	Average per 10,000 of the population.			
	1872.		1881.	
	Male.	Female.	Male.	Female.
Saugor.....	5,275	4,725	5,218	4,782
Hoshangabad	5,252	4,748	5,166	4,834
Wardha	5,100	4,900	5,050	4,950
Nimar	5,324	4,676	5,231	4,769
Narsinghpur	5,202	4,798	5,111	4,889
Betul	5,091	4,909	5,065	4,935
Seoni	5,045	4,955	5,017	4,983
Balaghat	4,955	5,045	4,958	5,042
Damoh.....	5,191	4,809	5,195	4,805

These 9 districts include all the 5, Saugor, Damoh, Hoshangabad, Narsinghpur and Nimar, which in the Census of 1881, returned considerably more than the average excess of males over females, and it will be seen that similar excess resulted in all 5 in 1872, only the excess is less this time in all except Damoh. Indeed in all 9 districts, except Damoh, the statistics result in a nearer approach than in 1872 to equality of the sexes. Balaghat, the only one of these 9 districts which at this Census returns an excess of females over males, did so also in 1872.

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Proportion of males to females in different religions.

58. Table IV. also gives the relative proportions of males of each religion in each district. The Provincial results are arranged below in order of the religions which return the largest proportion of males.

Religion.	Average males per 10,000 of each religion.
Christian	6,000
Jain	5,165
Mahomedan	5,101
Hindu	5,063
Satnámi	4,994
Aboriginal	4,976
Kabirpanthi	4,934

Among Christians the excessive proportion of males is attributable to the large proportion which the unmarried European soldiers bear to the small Christian population.

The Jains are chiefly foreign traders and commercial clerks from Marwar, Bikaneer, and Rajputana, and include a considerable proportion of fortune seekers who have either left their wives at home, or deferred marriage till they acquire sufficient means to return and fetch their families or get married. Only in the Saugor district do the Jains form a considerable body, 16,432, but there the proportion of males among them, 5,169 per 10,000, was less than among the Hindu mass of the population, viz., 5,223 per 10,000. Otherwise the representatives of the Jain and Christian religions bear such an insignificant proportion to the general population, viz., only about 4 and 1 per thousand respectively, that they may be left out of count when considering the question suggested by the prescribed form of this Table No. IV., viz., whether any general disproportion of the sexes results more uniformly among professors of one religion than of another.

Proportion of males in Hindu population of different districts.

59. As the general religion of the Provinces is Hindu, it seems well to consider the statistics for this religion first.

Its professors number 8,703,110, or three-fourths of the total population of the Provinces. The only district in which less than half of the inhabitants are recorded as Hindu is Mandla, and there the Hindus number 123,793, or 41 per cent. of the district population. The average proportion of males enumerated as of Hindu religion was 5,063 per 10,000, somewhat higher than the Provincial average, 5,046. Statistics are first compared for the five districts shown in para. 57 to exhibit an unusually high proportion of males:—

District.	Average per 10,000.		
	Of males to total population.	Of Hindu to total population.	Of Hindu males to total Hindus.
Saugor	5,218	8,816	5,223
Damoh	5,195	9,231	5,199
Hoshangabad	5,166	7,992	5,192
Narsinghpur	5,111	8,356	5,129
Nimar	5,231	8,615	5,228

Highest in districts where general average highest.

In all 5 districts the excess of males resulted chiefly among the Hindus, who form the bulk of the population; and in the 4 first districts the excess of males among Hindus even exceeds the general district average. Besides the above 5 districts the only other district in which the

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proportion of Hindu males to total Hindus exceeded 5,100 per 10,000 was Mandla. There also the proportion of males among the Hindus, 5,131 per 10,000, exceeded the general district average, 5,088 per 10,000.

Lowest also in districts where general proportion lowest.

Similar comparison is now made for the 6 districts in which females were enumerated in excess of males.

District.	Average per 10,000		
	Of males to total population.	Of Hindu to total population.	Of Hindu males to total Hindus.
Bhandara	4,984	8,624	4,999
Balaghat	4,958	7,083	4,962
Chhindwara	4,992	5,612	5,015
Raipur	4,955	6,095	4,954
Bilaspur	4,955	6,189	4,971
Sambalpur	4,997	9,124	4,997

It will be seen that in these districts the general proportion of males was low among people of the Hindu religion as well as among others. Among the Hindus of 5 out of the 6 districts the females exceed the males, in Raipur and Sambalpur the excess of females corresponds with the district average, and in Chhindwara, where the Hindu males do exceed the Hindu females, the excess is much less than the Provincial Hindu average. Also these 6 are the districts in which the proportion of Hindu males to total Hindu population is lowest.

Variations in proportion of the sexes under aboriginal religion.

60. The recorded professors of aboriginal religion are the body next most likely, from their number, diffusion, and conditions of life, to affect the general district averages. Their total number is 1,753,917; they form 15 per cent. of the total population, and in no district except Damoh and Nimar do they number less than 10,000. Among them the general average of males is only 4,976 per 10,000 as compared with 5,063 per 10,000 among professors of the Hindu religion. Comparison of the proportions exhibited in Table IV. shows that in every district except Raipur, the proportion of males among professors of aboriginal religion is less than among Hindus. In Raipur the difference is very little; 4,961 males under aboriginal to 4,954 under Hindu, per 10,000 of each religion.

Under aboriginal religion, however, there is not such variation in the proportion of males as is found under the Hindu.

Less than among Hindus, but partial correspondence in localities of variation.

In only four districts does the proportion of males among persons of aboriginal religion exceed half, viz., in Jubbulpur 5,003, Betul 5,029, Mandla, 5,054, and Saugor 5,068 per 10,000. Also there are only two districts in which the proportion of males to females of aboriginal religion falls below 4,950 per 10,000, viz., Bilaspur and Bhandara, where the male aborigines only average 4,902 and 4,856 respectively per 10,000. Both of these are districts in which the general proportion of males was less than of females.

On the other hand, the Saugor district, which returns a high average proportion of males generally, exhibits also the highest proportion of males among aborigines, viz., 5,068 per 10,000, but then the total there of aboriginal religion is small, only 19,144. In the other districts, which show a high general average proportion of males, corresponding excess is not traceable among professors of aboriginal religion; in Hoshangabad and Narsinghpur their males only approach the general aboriginal average, and in Damoh and Nimar very few persons have been recorded as of aboriginal religion.

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The statistics under aboriginal religion exclude a large proportion of the more well-to-do representatives of the aboriginal races, whose ambition it is to be regarded as Hindus. The statistics seem to indicate that the conditions of life among the poorer and wilder aborigines tell with considerable uniformity more against males than females, but still that the difference in favour of the female sex is not great.

Proportion of males among Mahomedans often less than among Hindus.

61. The religion whose representatives are next most generally spread is the Mahomedan. Their total number, however, is only 2,85,687, and they form scarcely 2·5 per cent. of the total population. Among Mahomedans the average proportion of males is 5,101 per 10,000, as compared with 5,063 among Hindus. In seven out of the twelve districts in which Mahomedans number 10,000 or upwards, the proportion of males to females is higher among Hindus than Mahomedans, as may be seen from the following abstract:—

Proportion of Males among Mahomedans higher than among Hindus.				Proportion of Males among Mahomedans less than among Hindus.			
District.	Total persons of Mahomedan religion.	Proportion of males per 10,000 of		District.	Total persons of Mahomedan religion.	Proportion of males per 10,000 of	
		Mahomedan religion.	Hindu religion.			Mahomedan religion.	Hindu religion.
Bhándárá	13,102	5,052	4,999	Nágpur.....	39,765	5,028	5,040
Chándá	10,987	5,117	5,042	Wardhá	14,200	5,049	5,063
Jubbulpore	34,790	5,161	5,084	Saugor	25,396	5,201	5,223
Hoshangábád.....	22,355	5,244	5,192	Seoni	13,442	4,940	5,049
Chhindwárá	11,298	5,040	5,015	Narsinghpur.....	13,425	5,117	5,129
				Nimár	24,426	5,205	5,228
				Ráipur	14,991	4,894	4,954

More traces of local correspondence in variation.

There are only six districts in which the proportion of males among Mahomedans exceeds the average of 5,101 per 10,000, viz., Chándá and Narsinghpur both 5,117, Jubbulpore 5,161, Saugor 5,201, Nimár 5,205, and Hoshangábád 5,244 per 10,000. Of these Narsinghpur, Saugor, Nimár, and Hoshangábád are four out of the five districts noted in paras. 57 and 59 as returning the highest general average proportion of males. In all four districts the proportion of males among the Mahomedan population is also high, but only in Hoshangábád is it higher than among the Hindus. The above abstract also includes three of the districts in which the males were found to be less than females, viz., Bhándára, Chhindwárá, and Ráipur. In Ráipur the same excess of females is exhibited by the Mahomedans even in greater proportion than among the Hindus. In Bhándárá and Chhindwárá, though the males among the Mahomedans do exceed the females, still the disproportion is considerably below the Mahomedan average.

62. Turning to Kabírpanthis, it will be seen that the excess of female among them, 5,066 to every 4,934 males, is due chiefly to the results for the Ráipur district. 1,43,178, or 41 per cent. of the total Kabírpanthis were returned in this district, and among them the proportion of males was so low as only 4,873 per 10,000 of their total, while among Hindus in the same district the proportion of males was 4,954, per 10,000. The statistics suggest that possibly many wives of Kabírpanthi dissenters have recorded themselves as still of the Hindu religion.

The only other district which returns a large number of Kabírpanthis is Biláspur, and among the 87,348 enumerated there, the proportion of males was 4,940 per 10,000, as compared with 4,971 among Hindus.

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In the Sambalpur and Jubbulpore districts where, alone of other districts, the Kabirpanthis a little exceed 10,000, the sexes were nearly equal, males being in the proportion respectively of 5,014 and 4,989 per 10,000, as compared with 4,997 and 5,084 respectively among Hindus. Among the small Kabirpanthi bodies in other districts, the proportion of males per 10,000 varied from 4,969 in Chhindwárá to 5,225 in Hoshangábád, but in both these extreme instances the total number of Kabirpanthis was only about 5,000. Among these smaller bodies of Kabirpanthis the proportion of males to females is not uniformly less than among Hindus of the same District; on the contrary, in Bálághát, Sambalpur, Hoshangábád, and Nágpur it is higher.

63. In the Ráipur district among 2,23,447 Satnámis, the proportion of the sexes is nearly equal, viz., 5,008 males to 4,992 females per 10,000 of both sexes, but in Biláspur, among 1,33,086 Satnámis, the proportion of males is only 4,953 per 10,000. There are scarcely any Satnámis in other districts.

Among Satnámis excess of females considerable only in the Biláspur District.

In Feudatory States among 40,248 Satnámis, the average proportion of males is 5,036 per 10,000. In the Khairágarh and Nándgáon States, where the total Satnámis are 16,332 and 12,381 respectively, males average 5,028 and 5,056 per 10,000.

64. The Deputy Commissioners of those districts in which the females exceed the male population were asked if they could suggest any explanation. The present Deputy Commissioner of Bhandárá, while admitting his inability to explain the results, throws out the following suggestion:—

Epxlanations suggested by Deputy Commissioners.

"The taking of the Census is generally considered by the more backward tribes as a preliminary to carrying off a portion of the population for various purposes, such as young men for war and young women to replenish the zenánás of some imaginary person or persons. I am unable to say whether any such rumours obtained currency in this district at the Census.

"But in the Bilaspur district an apprehension prevailed that it was intended to carry off all young men fit for war to Afghánistán. This belief probably also existed in this district among the Gonds and more backward castes, but whether it had a greater effect on the people than the fear that the young women were needed, I cannot tell."

The present Deputy Commissioner of Bilaspur writes that for one thing "it appears tolerably certain that in this district the mortality among men is greater than among women. The registered births and deaths show that while, in the nine years from 1872 to 1880, male exceeded female births by 12,865, the mortality among males exceeded that among females by 9,802. Women, I may mention, occupy quite an exceptional position in this district. In the house, as well as out of it, they have much more power than their sisters in other parts of the country, and this being the case it is just possible that female children are better cared for than elsewhere."

The Deputy Commissioner of Sambalpur also notes that the vital statistics for that district for the nine years preceding the Census show a preponderance of deaths among males as compared with females, and observes that, "whatever repugnance ignorant minds may have to enumeration of females there is none as to reporting deaths."

Mr. Ismay replies as follows for the Raipur District:—

"As in 1872, so in the late Census, females are found to be in excess of males. The same result is found in Bilaspur, and is admitted to be correct by all with whom I have ever spoken on the subject. The only reasons I have ever heard advanced are—(1), that in other districts, owing to prejudice, a percentage of females is kept off the returns of the Census officer; (2), that in Chhattisgarh the great mass of the women are employed in agricultural and other out-door pursuits, and that the strength and

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physique thus acquired secure them a longer span of life than is enjoyed by their wealthier but more effeminate sisters in other districts. This argument is, I think, not without weight, for the number of old women which even a small village can turn out is something surprising."

65. The preceding consideration of the Census statistics leads me to the general conclusion that the variations in proportion of the sexes are not due to anything special to particular religions. It has been shown that the proportions under each religion vary in different localities, and corresponding divergences have been found to occur in certain districts under different religions. In certain districts for which the statistics of 1872, seem comparatively complete, corresponding results were obtained by the Census of 1872. In short, it would seem, that a preponderance of males beyond average in the Saugor, Damoh, Hoshangábád, Narsinghpur, and Nimár districts, and a preponderance of females in the Bhandárá, Balaghat, Chhindwará, Ráipur, Biláspur, and Sambalpur districts, are Census peculiarities special to those districts. Possibly, as suggested in para. 44 of the Census Report of 1872, a preponderance of females may be natural to the aboriginal races. Certainly the representatives of these tribes are much more numerous in the districts which return a large proportion of females than where males preponderate. The similar excess of females among Hindus of the same district might, on this view, be attributed to the known record of numerous aborigines among professors of the Hindu religion. But in Mandlá, where the aborigines form more than half of the total population, the males among them average 5,054 per 10,000, and in Betul, where they number 1,16,503, their males average 5,029 per 10,000. This would almost suggest that in other districts where the aboriginal religion is less fashionable the men may have been more carried away than the women by the desire to be recorded as of Hindu religion. Not only would widows and other women supporting themselves be disposed to adhere more closely than males to their inherited superstitions, but, even if they wished to be recorded as Hindus, they would have less influence than men to induce such entry by the enumerators. However this may be, traces of analogous local diversities have been noticed also among professors of other religions, notably Mahomedans. Peculiarities, therefore, confined to aborigines only would not cover the whole ground. Other local peculiarities which might account for local variations in the proportions enumerated of each sex might be differences of climate, customs, occupations, and even prejudice. For instance, the climate where males are in the minority may be specially trying at the season when men's avocations expose them more to it than females. The explanations by the Deputy Commissioners of Biláspur and Sambalpur are in this sense. Or it may be that, as suggested by Mr. Ismay, the women of the Nerbudda Valley and Northern Districts suffer from not participating in out-door work to the extent common towards Chhattisgarh. A vivid account of peasant life in Chhattisgarh has been given in Mr. Banerjee's account of the Satnámis in the preceding para 34. Again, there is certainly more of the "pardáh" fostered prejudice against giving information regarding female relatives in the districts where an excess of males was enumerated than in Chhattisgarh. After all, however, the disproportion of the sexes in these Provinces is very small, and the general result of this last careful Census has been to show that they approach even more closely to an equality than was evidenced in 1872, when the proportion of males per 10,000 resulted as 5,090, compared with 5,046 at the present Census. It is a matter of congratulation that there is nothing in the statistics to suggest any apprehension of infanticide.

In conclusion, I note that, for resulting approximation to equality of the sexes the statistics of the Central Provinces compare favourably with those of other Provinces, *vide* the following Table, which exhibits the results for all Provinces from which Table IV. has yet come to hand :—

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Males in excess of Females.			Females in excess of Males.		
Province.	Average per 10,000		Province.	Average per 10,000.	
	Male.	Female.		Male.	Female.
Central Provinces	5,046	4,954	Bengal	4,979	5,021
Nizam's Dominions	5,081	4,919	Madras	4,947	5,053
Berar	5,165	4,835			
North-West Provinces	5,195	4,805			
Punjab	5,425	4,575			
Burmah	5,328	4,672			
Assam	5,129	4,871			

Table No. V. showing the civil condition of the population.

66. The expression "civil condition" has been adopted in Census phraseology to signify the condition of being single, married, or widowed. Information under this head was not collected at all at the Census of 1872, neither has it been collected this time in Feudatory States. For the remainder of the Provinces the resulting statistics are as follows :—

General proportions, single, married and widowed.

Detail.		Single.	Married.	Widowed.
Totals	Male	22,96,665	24,49,624	2,13,146
	Female	16,78,081	24,78,483	7,22,792
Proportion per 10,000 of each condition	Male	5,778	4,971	2,277
	Female	4,222	5,029	7,723
Proportion per 10,000 of each sex	Male	4,631	4,939	429
	Female	3,439	5,080	1,481

Under the instructions to enumerators quoted in paras. 31 and 37, pages 51 and 65 of Appendix A, the "married" include those united by the juvenile marriages of this country, also re-married widows and widowers, and persons united by any of the inferior marriage ceremonies. The enumerators were instructed to accept without question all replies asserting marriage, and probably the statistics include, as married, many who were merely living by mutual consent as man and wife.

67. The excess of married women over married men results, of course, from the custom of the country which permits men to have more wives than one. As the excess of wives over husbands is only 58 per 10,000 of the total persons married, the general proportion of second wives is not large.

Excess of wives over husbands, a measure of the extent of polygamy.

Neither do married females exceed the married males in every district ; they do so in each district of the Nágpur and Chhattisgarh Divisions, but there are more married men than women in the Jubbulpore, Saugor, and Damoh districts of the Jubbulpore Division and in the Hoshangábád and Nimár districts of the Nerbudda Division. The statistics for these latter districts, and also for those districts in which married women most considerably exceed the married men, are abstracted below :—

Excess small ; in some districts none, in others above average.

Married men in excess of married women.				Married women in greatest excess over married men.			
District.	Total married men.	Total married women.	Excess of married men over married women.	District.	Total married men.	Total married women.	Excess of married women over married men.
Jubbulpore	1,74,901	1,73,822	1,079	Bhandárá	1,74,441	1,78,641	4,200
Saugor	1,37,713	1,36,219	1,494	Bálághát	80,039	84,562	4,523
Damoh	75,697	75,584	113	Seoni	76,082	79,180	3,098
Hoshangábád	1,17,467	1,15,382	2,085	Betul	69,117	70,673	1,556
Nimár	59,443	57,321	2,122	Chhindwárá	85,268	89,002	3,734

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Where married men exceed the married women, the explanat ion no doubt is that the excess men are either persons t emporarily attracted from their families by business to the districts in which they were enumerated, or are immigrants come to establish themselves before sending for their wives. That these explanations apply is evidenced by Tables X. and XI., which show that the five districts which return a larger proportion of married men than women are the very districts in which were recorded the largest proportions of persons born beyond the Central Provinces, viz.:—

Explanations and remarks.

District.	Persons recorded as born beyond the Central Provinces.	Proportion of total District population.
Jubbulpore	91,621	13 per cent.
Saugor	76,070	13 „
Damoh	30,212	10 „
Hoshangábád	50,565	10 „
Nimár	35,727	15 „

Regarding the excess of married women over men, the Deputy Commissioner of Wardhá reports :—

"The Kohlies, Telies, Konbies, and Gonds frequently take a second and sometimes a third wife. From January to March this district is visited annually by Mahars, Gonds, Kolies and others from Bhandárá, Nágpur, and Chándá, to work in the fields during harvest and in the cotton-picking season, and among such persons the number of females predominates over the numbers of males. On the Census night many such persons were enumerated."

The Deputy Commissioner of Chhindwárá remarks that among the aboriginal tribes it is the rule that "if an elder brother die, the younger is bound to marry his widow by the pát ceremony."

The Deputy Commissioner of Sambalpur, however, reports that "the Gonds and Khonds very exceptionally marry their widowed sisters-in-law. This practice is confined chiefly to Binjwars, Kudas, Ghassias and such cognate tribes. Other Deputy Commissioners note that the practice of polygamy is most common among the Gonds and aboriginal tribes and among the lower agricultural castes. The practice, however, does not appear to be nearly so general as has been supposed.

The districts omitted from the above abstract, because the excess of married women over married men is less than 2 per cent. are Nágpur, Chándá, Wardhá, Ráipur, Biláspur and Sambalpur. The highest proportional excess is in the Bálághát district, and there the excess of married women would only allow a second wife to an average of between 5 and 6 per cent. of the married men. Even less than the proportions thus indicated must be content with one wife, for allowance has to be made for those who have more than two wives. The Deputy Commissioner of Mandlá writes that he knows some Gonds and Bygahs, each of whom has four wives. The Deputy Commissioner of Chhindwárá instances "one Málguzar who had been so rash as to indulge in seven."

68. As this is the first time that statistics of civil condition have been collected in India, I note for comparison the proportions returned as single, married, and widowed in the several other Provinces for which statistics have been received.

Comparison with corresponding results in other Provinces.

The uniformity with which the statistics for all Provinces show a much larger proportion of single males than females shows of course that the females are generally married at a younger age than males; in other words, that the custom of juvenile marriage is maintained, as no doubt it was originally

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planned, chiefly for the benefit of the females, to secure that they shall not be left without husbands. In the Table below the Provinces have purposely been arranged in serial order of the proportion of their single females. The middle place taken by the Central Provinces shows that there is nothing *prima facie* improbable in our statistics. It seems also noteworthy that only Burmah and the Pânjab return a smaller proportion than the Central Provinces of widows living in widowhood.

Province.	Females.				Males.			
	Total.	Proportion per 10,000 of sex total.			Total.	Proportion per 10,000 of sex total.		
		Single.	Married.	Widowed		Single.	Married.	Widowed.
Berar	1,292,181	2,585	5,850	1,565	1,380,492	3,845	5,618	537
Hydorabad	4,772,294	2,868	5,208	1,924	5,001,139	4,482	5,053	465
Bengal	34,788,086	2,972	4,900	2,128	34,481,768	4,671	4,930	399
N.-W. P. and Oudh	21,195,313	3,014	5,277	1,709	22,912,556	4,522	4,848	630
Bombay	7,956,526	3,104	5,045	1,791	8,497,283	4,779	4,699	522
Central Provinces	4,879,356	3,439	5,080	1,481	4,959,435	4,631	4,939	430
Punjab	10,389,576	3,564	4,989	1,447	12,314,917	5,219	4,163	618
Madras	15,291,399	3,645	4,230	2,125	14,929,596	5,469	4,146	385
Assam	2,331,223	4,114	4,304	1,582	2,457,203	5,378	4,277	345
Burmah	1,745,706	5,191	3,892	917	1,991,005	5,791	3,818	391

Table VI., Civil condition of the population in detail of age and religion.

General arrangement of the 45 pages of this Table.

69. Separate statistics by age are given for the single, married, and widowed of each of the 13 religions classified in Table III., also for persons of 'unspecified religion,' and for 'all religions,' or, in other words, for the totals of the Central Provinces.

A page is occupied by the district details under single, married, and widowed respectively of each of these 15 sub-divisions, so that this Table occupies a total of 45 pages. This was the form prescribed.

The representatives of the following religions are so few that no useful generalizations can be based on the Provincial statistics regarding them, viz., Sikhs 99, Buddhists 17, Brahmos 7, Jews 63, Parsees 399, and unspecified 12. It would probably have sufficed to report these Provincial totals for amalgamation with the corresponding statistics for other Provinces in the statements compiled for the Indian Empire.

General proportions, single, married and widowed at each age.

70. The abstract on the next page shows, for the Provinces, the proportion of males and females of each age-period recorded as respectively single, married, and widowed.

Juvenile marriages.

The well-known system of juvenile marriages prevalent in this country accounts for the return of children under 10 years of age as married and even widowed. 37,168 boys and 1,04,796 girls had been married, and 880 boys and 2,353 girls had been widowed before they were 10 years of age. The proportions calculated on all children under 10 are rather deceptive, for infants in arms are seldom married, much less widowed. It is so exceptional for children to be married before 3 years of age, that in calculating the relative proportion of married to other children, those under 3 may be disregarded.

The proportions, then, which the married children under 10 bear to the total children under 10 but upwards of 3 years old, is 3·45 per cent. in the case of boys, and 9·95 per cent. in the case of girls.

Remarks on the statistics for females.

Over half the girls, but only about one-fifth of the boys, between 10 and 15 had been married. The excess proportion of girls had of course been married to older males. Nearly 87 per cent. of the females between 15 and 20 were married.

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Ages.	Number or proportion (per cent.)	Males.			Females.		
		Single.	Married.	Widowed.	Single.	Married.	Widowed.
0—9	Number	14,69,215	37,168	880	14,00,723	961,047	2,353
	Proportion	97·5	2·4	0·1	92·9	6·9	0·2
10—14	Number	4,35,955	1,08,387	2,304	2,12,135	2,25,302	4,678
	Proportion	79·8	19·8	0·4	48·	51·	1·
15—19	Number	1,78,742	1,65,823	4,232	37,091	2,90,528	7,130
	Proportion	51·3	47·5	1·2	11·1	86·8	2·1
20—24	Number	1,00,497	2,66,291	9,606	11,400	4,17,951	15,907
	Proportion	26·7	70·7	2·6	2·5	93·9	3·6
25—29	Number	52,668	3,75,601	16,838	5,564	4,36,616	28,994
	Proportion	11·8	84·4	3·8	1·2	92·7	6·1
30—39	Number	36,796	655,850	39,369	5,769	5,67,240	95,749
	Proportion	5·	89·6	5·4	0·9	84·8	14·3
40—49	Number	12,822	4,31,644	42,080	2,705	2,74,738	1,54,763
	Proportion	2·6	88·7	8·7	0·6	63·6	35·8
50—59	Number	5,389	2,30,022	38,947	1,231	1,12,058	1,59,378
	Proportion	1·9	83·9	14·2	0·4	41·1	58·5
60 and upwards	Number	4,516	1,78,130	58,833	1,422	49,171	2,53,777
	Proportion	1·9	75·8	24·3	0·5	16·1	83·4
Age unspecified.	Number	65	108	27	41	83	63
	Proportion	32·5	54·	13·5	21·9	44·4	33·7
Total	Number	22,96,635	24,42,6:4	2,13,146	16,78,081	24,78,483	7,22,792
	Proportion	46·3	49·4	4·3	34·4	50·8	14·8

The proportion of young women still unmarried at this age (11 per cent.) exceeds what has generally been supposed. The proportion of married women to females reached its highest point, nearly 94 per cent., between the ages of 20 and 25. At this age only 2·5 per cent. of the women were unmarried, and 3·6 per cent., widows. From this age onwards the proportion of married women diminishes by increase of the proportion widowed. Among females under 30, the proportion of widows remains remarkably low, showing the effect of the "pát" system of widow remarriage common among the lower castes, who form the bulk of the population. Despite juvenile marriages, the proportion of women living in widowhood between 25 and 30 years of age was only 6 per cent. of the total females of that age. After this the proportion of widows increases at a remarkable rate. Between 40 and 50 years of age nearly 36 per cent. of the women were widows, between 50 and 60 the proportion of widows had increased to 58·5 per cent., and of the women beyond that age 83 per cent. were widows. To English ideas, it is surprising to find, that in this country married girls are about as numerous as married women. Among children under 10 the number of married girls, 1,04,796, almost equals the number 1,12,058 of wives from 50 to 59, and the number of married among females from 10 to 19 years of age, 5,15,830, is not much less than the number of wives 5,67,240 from 30 to 39. The highest number of married women, 8,54,567, was recorded in the ages 20 to 29, in contrast with 5,67,240 from 30 to 39 years of age.

Among males, the maximum married, 6,55,850, is not reached till from 30 to 39 years of age; the number is much less than the maximum of wives, but the maximum of married men practically extends over 20 years instead of only one decade as among wives, for almost an equal number of married men, 6,41,892, were recorded from 20 to 29 years of age. The explanation of course is that the females are all married young, whereas, among males, the reserve of bachelors, 1,53,165, recorded from 20 to 29, plus remarried widowers, serve to keep up and even increase the number of married men from 30 to 39.

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As in the age period 10 to 15 half the females are married, whereas the proportion of married males approximates this average in the period 15 to 20, it would appear that, in these earlier marriages, the difference of age between the two sexes averages rather more than 5 years.

Proximate difference of age in juvenile marriages.

The differences in proportions unmarried among males and females respectively are very great. Between 20 and 25, the proportion of unmarried to total females was only 2·5 per cent.; among males at the same age it was 26·7, and even between 30 and 40, 5 per cent. of the total males were unmarried. The latter proportion, no doubt, includes many members of the religious orders of celibates common in this country.

Contrast between the proportions unmarried among males and females.

The statistics for widowed among males and females respectively also afford a striking contrast. Up to between 25 and 30, the remarriage of widows as well as widowers had been sufficiently common to keep down the proportion of widows to 6 per cent. among females, as compared with 3·8 per cent. of males living as widowers. The proportion of widows more than doubled during each of the succeeding decades, amounting to 14·3 per cent. of the females between 30 and 40, and 36 per cent. between 40 and 50, as compared with only 5·4 and 8·7 per cent. respectively of widowers among males of the same ages. The explanation of course is that the widowers generally remarry. Above 60, the proportion of married to total males was 74 per cent., in contrast with only 16 per cent. among the females. The number of widowers in the decade after 50 years of age even decreased while that of the widows increased. The numbers married and widowed in the two sexes above 60 years of age contrast thus:—

Contrast between proportions of widows and widowers.

Condition.	Males.	Females.
Married	1,78,130	49,171
Widowed	58,833	2,53,777
Total	2,36,963	3,02,948

71. Although review of the age-statistics more particularly comes under Table VII., still it is necessary to recognize at once that they are not correct enough to afford material for close deductions. Para. 48, page 84 of Appendix A., gives particulars evidencing the initial unreliableness of the age-statistics recorded in the enumerators' books. The bulk of the people do not know their own ages, the estimates of the Census agency were often not even good approximations; the statistics for females whom the enumerators were not permitted to see must be peculiarly unreliable. Appendix B. shows that the greatest pains were taken, by independent double tabulation and careful comparison and check, to secure accurate compilation of the age entries. Still a very little examination serves to show that all this care in compilation has been ineffectual to counteract original inaccuracy.

General inaccuracy of the age-statistics.

It will suffice merely to consider the totals arrived at under each age-period, which have been as follows:—

Age periods.	Numbers.		Age periods (continued.)	Numbers.	
	Male.	Female.		Male.	Female.
0—9	15,07,263	15,07,872	30—39	7,32,015	6,68,758
10—14	5,40,646	4,42,115	40—49	4,86,546	4,32,206
15—19	3,48,797	3,34,749	50—59	2,74,958	2,72,667
20—24	3,76,394	4,45,258	60 & upwards.	2,41,479	3,04,370
25—29	4,45,137	4,71,174	Unspecified.	200	187
			Total.....	49,59,435	48,79,356

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As these figures do not include statistics for Feudatory States, and as concurrent enquiry regarding marital condition rather assisted the district enumerators in estimating age, and as corresponding sub-division of the statistics into three parts facilitated compilation, these statistics should be comparatively trustworthy. Yet we find that the number of males resulting as between 15 and 20 years of age, 348,797, is actually considerably less than the number, 376,394, between 20 and 25, and that even the latter number is less than the number, 445,137, between 25 and 30. Similar results are even more marked in the case of females; not only is the number, 334,749, returned as between 15 and 20 less in greater degree than the 445,258, between 20 and 25, and this number less than that, 471,174 between 25 and 30, but the totals for both these last two periods exceed the number recorded between 10 and 15. Of course as the periods for which statistics are thus compared are equal, 5 years each, the survivors at the higher ages must in natural course be less than the number alive at the younger ages. It seems almost superfluous to say that nothing special has occurred in these Provinces to interrupt, as in above statistics, the natural succession of the young to replace their elders. The explanation can only be that the estimates of age returned in the enumerators' books have been over-pitched in respect alike of males and females really from 15 to 25 years of age. These are ages when the young themselves generally wish to pass as more mature than they really are. On the other hand, there appears to have been frequent return of girls really over 10 as under 10 years of age. Among the aged also, and especially the widows, ages seem to have been very generally exaggerated.

Comparison of general results with those of England.

72. Before considering the Provincial figures in greater detail, it may be well to throw light on the general bearing of our statistics by comparing them with those of England. The latest Census report yet available for England is that of 1871. In connection with what ages are the most appropriate for marriage, it is observed in that report:—"Plato in his Republic, asserts that the citizens should be the offspring of women of 20 to 40, of men 25 to 55, which is in close accordance with existing facts."

Although in this country the age 15 to 20 occupies a recognized place in child-bearing married life, the following comparison adopts the 20 years minimum as more appropriate for comparison with English statistics:—

Sex.	Condition.	Per cent. of the population of each age-period.					
		20—25.		20—40.		20 and upwards.	
		Central Provinces (1881).	England and Wales (1871).	Central Provinces (1881).	England and Wales (1871).	Central Provinces (1881).	England and Wales (1871)
Males	Single	26·7	76·7	12·2	41·76	8·3	27·1
	Married	70·7	23·03	83·5	56·75	83·6	66·1
	Widowed	2·6	·27	4·3	1·49	8·1	6·8
	Total	100·	100·	100·	100·	100·	100·
Females	Single	2·5	65·16	1·4	37·66	1·1	25·8
	Married	93·9	34·32	89·7	59·39	71·6	60·6
	Widowed	3·6	·52	8·9	2·95	27·3	13·6
	Total	100·	100·	100·	100·	100·	100·

Between 20 *and* 25, about three-fourths of the young men in England are unmarried, as compared with only about one-fourth in these Provinces. At this age only 2·5 per cent. of our females are unmarried, in contrast with over 65 per cent. in England. *Between* 20 *and* 40, the married both of males

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and females in these Provinces are about 30 per cent. in excess of the proportion in England. In these Provinces, the proportions widowed are higher than in England. However between 20 and 40, the proportions unmarried (that is, both single and widowed,) amount in England to 43·25 per cent. of males and 40·61 per cent. of females, in contrast with only 16·5 and 10·3 per cent. respectively in these Provinces. The proportion of widows is not so much higher than in England as has been popularly supposed, about 9 per cent. of the women between 20 and 40, instead of 3 per cent. as in England. In these Provinces, as in India generally, nearly every woman is or has been married, boys and girls alike are trained from infancy to look forward to early marriage; the subject is kept before them by juvenile marriages, and it was shown in para. 70 that half the girls, and one-fifth of the boys between 10 and 15 had already been married off by their parents. Some evidence, however, of the growth of prudential considerations among the people in respect of marriage seems afforded by the much smaller proportion of boys than girls married off in childhood, and also by the comparative delay with which the males are seen to enter upon marriage, when left to grow up and form opinions of their own on this subject.

Proportions of the mature married at different ages, different religions.

73. From rejected drafts, I find that little is to be gained by examination of the statistics *seriatim* under each religion. The married state is pre-eminent throughout, and little results but repetition of the same main facts with small differences in percentages.

The following abstract shows the proportions per cent. of married among the males and females of each religion at the principal ages of married life:—

Age.	Sex.	Percentage married among total each age.						
		Hindu.	Kabír-panthi.	Satnámi.	Jain.	Aboriginal.	Mahomedan.	Christian.
15—19	Male	49·7	61·6	77·1	39·	31·2	22·	5·7
	Female	89·1	90·7	95·6	91·7	73·3	88·8	47·7
20—24	Male	72·3	82·6	92·1	58·9	61·5	48·8	10·6
	Female	94·3	95·4	96·8	88·2	91·7	90·7	78·4
25—29	Male	84·8	90·3	95·3	71·5	82·7	72·5	30·7
	Female	92·5	94·7	90·2	82·2	93·4	88·9	82·2
30—39	Male	89·4	92·8	95·7	80·4	90·7	83·8	52·3
	Female	84·1	87·5	92·1	60·3	88·1	78·9	81·5
40—49	Male	88·2	92·1	94·4	79·1	90·5	85·1	81·6
	Female	62·2	67·	78·3	40·8	69·4	53·9	58·8
50—59	Male	83·1	88·6	91·4	70·8	86·5	80·3	78·2
	Female	39·4	46·1	63·1	22·8	47·2	29·5	42·9

Among males, the age-period in which the highest proportions are married is 30 to 39 under all religions except Mahomedans and Christians, among whom the proportion is highest from 40 to 49. These highest proportions vary from 80·4 per cent. among the Jains between 30 and 40, and 81·6 per cent. among the Christians between 40 and 50, to 95·7 per cent. among the Satnámis between 30 and 39. The little fall in proportion of the married among the males in comparison with the females of all religions at the more advanced ages, evidences general remarriage of the widowers.

Among females, the age in which the married proportions are highest is from 20 to 24 under all religions except the Jains, among whom the maximum occurs from 15 to 19, and the aborigines and Christians among whom it occurs from 25 to 29. These highest proportions vary from 96·8 per cent. among the Satnámis from 20 to 24 years of age, to 82·2 per cent. among the Christians from 25 to 29. Thus among Jains the females are married at an exceptionally early age to men of comparatively advanced years. The result is seen in a decrease among Jains in the proportion of married women at the later ages far in excess of other religions, doubtless attributable chiefly to exceptional increase of widows.

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From 15 *to* 19, the highest proportions married in both sexes were recorded among the Satnámis, of whom, at this age, only 3·2 per cent. of females and 21·6 per cent. of males were still single. In no class is the married state so general as among the Satnámis, and, according to native ideas, this is only the natural outcome of the easy unambitious life they lead, combined with the simplicity and inexpensiveness of their marriage ceremonies, *vide* Account of the Satnámis by Mr. Banerjee in the preceding para. 34. The statistics for the Satnámis evidence, however, that early death does not follow early marriage, for no religion returns such a high proportion as the Satnámis of women still living in marriage in advanced life. The Christians return the smallest proportions married at from 15 to 19 years of age, viz., 5·7 per cent. of males, but 47·7 per cent. of females. These statistics refer almost exclusively to country-bred Christians, for it is in the next period, 20 to 24, that the great rise from 437 to 1,248 in the number of Christian males evidences importation of Europeans.

The actual number of persons of each religion in the ordinary child-producing ages, and the proportions married amongst them, are given in the following abstract:—

Religion.	Males from 15 to 39.			Females from 15 to 39.		
	Total number.	Number married.	Per cent. married.	Total number.	Number married.	Per cent. married.
Satnámi	89,542	82,197	91·8	69,682	66,109	94·9
Kabirpanthi	75,028	64,581	86·1	58,272	53,437	91·7
Hindu	2,004,715	1,605,691	80·1	1,428,687	1,276,969	89·3
Aboriginal	392,717	3,04,281	77·5	296,972	2,60,347	87·7
Mahomedan	81,826	56,799	69·4	54,658	46,299	84·7
Jain	14,352	9,860	68·7	9,377	7,458	79·5
Christian	5,019	1,918	38·2	2,095	1,537	73·4

The exceptional lowness of the proportion of married males among Christians is due, of course, to inclusion of our bachelor soldiers. Statement III A. has shown that 2,441, or over one-third of the 7,184 male Christians, are British-born Europeans, and most of these must be unmarried soldiers. Few British-born females remain long in this country if not married. Among Christian women, the increases in numbers married at 25 to 29 years of age as compared with 20 to 24, and at 30 to 39 years of age as compared with 25 to 29, are more than are accounted for by reduction of spinsters, and the statistics therefore evidence increase by importation of mature European wives. Still, the married proportion among adult Christian females is lower than under any of the other religions. Owing to amalgamation of the statistics regarding Christians of all races, it is impossible to deduce how far Native Christians may be beginning to be influenced by the prudential considerations which govern marriage among Europeans.

Proportion of married juveniles, different religions.

74. The following abstract shows the number and proportion of juveniles returned under each religion as married:—

Religion.	0 to 9				10 to 14			
	Males.		Females.		Males.		Females.	
	Number.	Per cent. of age total.	Number.	Per cent. of age total.	Number.	Per cent. of age total.	Number.	Per cent. of age total.
Hindu	28,062	2·5	86,304	7·8	87,652	21·4	184,320	53·9
Kabirpanthi	1,953	4·1	4,085	8·6	4,407	28·8	7,717	60·
Satnámi	4,158	6·8	7,952	13·	7,764	43·5	11,024	77·5
Jain	52	·9	341	6·4	354	13·8	1,320	71·1
Aboriginal	2,624	1·1	5,161	2·1	7,241	8·4	17,373	24·5
Mahomedan	312	·9	944	2·6	956	6·3	1,509	29·8
Christian	4	·3	5	·3	4	·8	22	4·2

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The Hindus are even exceeded by the Kabírpanthi and Satnámi dissenters, especially the latter, in the proportion of their juvenile marriages. The Jains, too, exceed the Hindus in the proportion of their girls (not boys) from 10 to 14 recorded as married. The proportions are much less among the aborigines and Mahomedans. Under all religions the proportion of girls married off at this early age is much greater than of boys; the disproportion in the case of the Jains is so great as to indicate that their female children must frequently be married to grown up men. Among all respectable Hindus (including Kabírpanthi and Satnámi dissenters) and among Jains, it is considered a disgraceful failure of parental duty not to effect the marriage of daughters before they reach womanhood, but the marriage of boys is an optional matter, dependent on the means and discretion of the father. The conformity of Mahomedans and aborigines to this system of juvenile marriages only indicates how much the opinions of the overwhelming Hindu majority on social questions have come to be the opinions of the country. It is only because the people classified as of Hindu religion include such a large proportion of the poorer low-castes outside the pale of Hindu respectability, that the general proportion of married Hindu girls results as so much lower than among the Jains. It is somewhat surprising to find among Christians a few children married under 15 and even under 10. I have verified the figures by reference, in most cases, to the original entries in the enumerators' books. In the case of one Native Christian girl under 10, the negative letter "na" in an Urdu entry recording her as unmarried had been overlooked, and in the case of two other children of English names under 10, the entry of double dots, thus ,, against their names had been misinterpreted by the native tabulator to signify ditto to the entry "married" recorded against their parents. In other cases the tabulation is correct; the figures all refer to children of Native Christians, and except those in the period 10 to 14 must refer to marriages contracted, according to heathen practice, probably before their parents became Christians. Hereditary custom, however, is so strong that Native Christians busy themselves to find husbands for their daughters immediately they attain the earliest age (12) at which Christian marriage, with consent of parents, is legal.

Proportions of the widowed at different ages, different religions.

75. The following abstract shows the number and proportion of the widowed at each age:—

Age.	Hindu.		Kabírpanthi.		Satnámi.		Jain.		Aboriginal.		Mahomedan.		Christian.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
(1). Actual numbers widowed.														
0— 9 ...	665	1,865	34	77	70	119	2	7	97	250	12	29	...	...
10—14 ...	1,842	4,002	81	106	122	119	10	49	219	317	30	85	...	...
15—19 ...	3,218	5,733	178	180	158	168	22	111	597	727	59	207	...	4
20—24 ...	7,231	12,384	320	374	293	289	50	247	1,410	1,922	296	663	2	26
25—29 ...	12,812	22,987	500	597	417	446	98	378	2,406	3,396	616	1,146	14	42
30—39 ...	30,499	75,568	1,035	2,291	799	1,557	279	1,132	5,263	11,393	1,440	3,724	42	78
40—49 ...	32,874	120,558	829	3,945	744	2,891	338	1,438	5,770	19,797	1,470	5,991	49	131
50—59 ...	30,708	123,687	711	4,266	716	3,165	357	1,245	5,015	20,739	1,396	6,165	40	97
60 and upwards	45,174	189,744	1,287	8,453	1,690	8,530	393	1,413	8,320	36,896	1,912	8,582	50	145
(2) Per cent. of total, same sex and age.														
0— 9 ...	·1	·2	·1	·2	·1	·2	·1	·1	·0	·1	·0	·1	·0	·0
10—14 ...	·5	1·2	·5	·8	·7	·8	·4	2·7	·3	·5	·2	·7	·0	·0
15—19 ...	1·2	2·3	1·7	1·7	1·3	1·2	1·1	6·7	1·2	1·4	·6	2·4	·0	·8
20—24 ...	2·6	3·7	2·9	2·8	2·2	1·7	2·3	11·4	2·6	2·8	2·5	5·	·1	5·3
25—29 ...	3·8	6·5	3·9	4·2	2·9	2·8	4·1	17·5	3·8	4·7	4·4	8·5	1·3	8·2
30—39 ...	5·5	15·2	4·9	11·5	3·3	6·9	7·3	33·5	4·9	10·8	6·3	19·4	3·1	12·6
40—49 ...	9·1	37·3	6·5	32·3	4·7	20·9	13·7	59·	7·5	29·8	9·8	44·7	7·7	37·5
50—59 ...	14·8	60·2	10·2	53·5	8·	36·2	23·2	77·	12·2	52·2	15·9	69·2	15·3	55·4
60 and upwards	25·3	84·5	18·5	81·8	10·4	72·1	36·4	92·5	22·0	80·2	25·4	87·2	29·8	83·8

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Child marriage is a stretch of parental authority beyond the range of childhood into settlement by anticipation of the most important relations of adult life, and is an outrage against nature in dictating a course for the yet undeveloped affections. Natives generally are the fondest of parents towards their children, and it is only because they believe it to be a father's duty to effect the marriage of his daughters in childhood, that the custom prevails, and almost any sacrifices are made and debts constantly contracted to secure the marriage of girls before puberty. It is difficult, therefore, to conceive how the superior classes among natives can act so unlovingly towards their daughters as to enforce against them the caste prohibition of remarriage of widows, even child widows. The rapid increase shown by the above statistics in the proportion of young widows among the Jains illustrates the result of combining prohibition of widow remarriage with child marriage. It was shown in the preceding para. 74 that 6·4 per cent. of the Jain girls under 10 and 71·1 per cent. of those from 10 to 14 years of age were married. Now we find not only the natural consequence in a small proportion of widows even at these ages, but, owing to the absence of any mitigation by remarriage, such a rapid increase in the proportion of widows, that actually one-third of the Jain women between 30 and 40 years of age are widows. The results must be similar among the higher castes of Hindus, as Bráhman, Káyath, Bania, &c., among whom widow remarriage is equally prohibited. The truth, however, is concealed in their case by inclusion under Hindu religion of a number of low-castes and semi-Hinduized aborigines, among whom, not only is widow remarriage permitted, but in the event of an elder brother's death, the younger brother is expected to marry his widow. The result is that the amalgamated statistics under the Hindu religion do not show half so high a proportion as among the Jains of widows between 30 and 40. Under the Satnámi religion, the joint effect of the absence of restriction on widow remarriage, and the general obligation to remarry widows within the deceased husband's family, described in Mr. Banerjee's account of the Satnámis in the preceding para. 34, is that the proportion of widows to total females from 30 to 39 years of age is so low as 6·9 per cent. in contrast with 15·2 per cent. among Hindus and 33·5 per cent. among Jains. Indeed, among the Satnámis up to the age of 25 to 29, the proportion of widows is even less than of widowers. Of the totals of each sex at this age, there were among the Hindus 6·5 per cent. of widows compared with 3·8 per cent. of widowers, and among Jains 17·5 per cent. of widows to 4·1 per cent. of widowers. It is somewhat remarkable that the Mahomedans show even higher proportions of widows than the Hindus, 8·5 per cent. of their females from 25 to 29, and 19·4 per cent. of those from 30 to 39, as compared with 6·5 and 15·2 per cent. among Hindu females of the same ages. There is no prohibition against widow remarriage among the Mahomedans, but the explanation seems to be that Brahman influence and example have created a general prejudice against marrying a widow among most men of respectable position in provincial native society, and Mahomedans generally rank high in social status.

The total number of widows under each religion between the ages 15 to 39, and the ratio they bear to married women of the same age, are noted below:—

Detail.	Satnámi.	Kabírpanthi.	Aboriginal	Hindu.	Christian.	Mahomedan.	Jain.
Total widows, 15 to 39	2,460	3,442	17,438	116,672	150	5,740	1,868
Ratio per cent. to married women same age.....	3·7	6·4	6·7	9·1	9·8	12·4	25·

It is only natural that the proportion of widows should increase everywhere after 40, but, throughout, the proportion is least among the Satnamis,

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being only 36·2 per cent of *the total females* from 50 to 59, in contrast with 55·4 per cent. among Christians, 60·2 per cent. among Hindus, and 77· per cent. among Jains. Among Christians the sudden decrease in the *number* of widows from 50 to 59 years of age, and increase afterwards seem due to intermediate retirements to Europe.

The statistics show that the widowers of all religions generally elect to avail themselves of their ability to remarry. The proportions of total males from 50 to 59, and of 60 and upwards, respectively, living as widowers, varied from 8 and 16·4 per cent. among the Satnámis to 23·2 and 36·4 per cent. among the Jains.

Proportions of the unmarried at different ages, different religions.

76. In the following abstract the numbers and proportions of the unmarried of each religion at different ages are compared :—

Age.	Sex.	Hindu.		Kabírpanthi.		Satnámi.		Jain.		Aboriginal.		Mahomedan.		Christian.	
		Number.	Per cent. of age total.	Number.	Per cent. of age total.	Number.	Per cent. of age total.	Number.	Per cent. of age total.	Number.	Per cent. of age total.	Number.	Per cent. of age total.	Number.	Per cent. of age total.
15—19...	Male	130,008	49·1	3,798	36·7	2,737	21·6	1,189	59·9	33,140	67·6	7,429	77·4	412	94·3
	Female	21,241	8·6	790	7·6	449	3·2	20	1·6	12,953	25·3	1,379	15·8	242	51·5
20—24...	Male	70,944	25·1	1,573	14·5	776	5·7	840	38 8	19,443	35·9	5,779	48·7	1,114	89·3
	Female	6,462	2·	250	1·8	256	1·5	10	·4	3,770	5·5	572	4·3	80	16·3
25—29...	Male	38,571	11·4	739	5·8	262	1·8	583	24·4	8,549	13·5	3,199	23·1	747	68·
	Female	3,511	1·	155	1·1	156	1·	7	·3	1,338	1·9	347	2·6	49	9·6
30—39...	Male	27,997	5·1	499	2·3	249	1·	466	12·3	4,712	4·4	2,280	9·9	596	44·6
	Female	3,832	·7	192	1·	252	1·	8	·2	1,120	1·1	321	1·7	37	5·9
40—49...	Male	9,892	2·7	183	1·4	141	·9	178	7·2	1,591	2·	759	5·1	68	10·7
	Female	7,095	·5	88	·7	114	·8	5	·2	506	·8	184	2·4	13	3·7
50—59...	Male	4,270	2·1	82	1·2	53	·6	92	6·	540	1·3	333	3·8	17	6·5
	Female	797	·4	35	·4	58	·7	4	·2	217	·6	117	1·3	3	1·7
60 and upwards.	Male	3,590	2·	108	1·6	70	·7	61	5·7	429	1·2	248	3·3	10	5·9
	Female	915	·4	38	·4	29	·7	3	·2	263	·6	123	1·2	4	2·3

As for males, among Christians the maintenance of such high proportions unmarried throughout the ages 20 to 40 is due to inclusion of statistics for the European Army, as is evidenced by the large increase in number of males at the age 20 to 24 and sudden decrease after 40. Between 40 to 49 the proportion of unmarried males among the Christians, 10·7 per cent., little exceeds the corresponding proportion, 7·2, among the Jains, and in subsequent ages the Jain proportions approach those of the Christians still nearer. Among native communities, the Jains are men most likely to be deterred from marriage by its expense; they are a trading community; fathers look out for and have little difficulty in securing husbands of means for their girls; many of the men are poor fortune-seekers from Rajputana who do not succeed till comparatively late in life in acquiring the means requisite to satisfy shrewd fathers, and to celebrate marriage on the scale deemed requisite by their caste; some apparently never do so, or not, at least, till an age when they cease to care to spend their money on marriage. So among Jains, as among Christians, the effect of requiring a comparatively high standard of means in would-be husbands is to delay marriage among the males, and make old bachelors of many of them. No doubt it is the comparatively high standard of means deemed requisite for married life among the Jains that accounts for so high a proportion as almost 60 per cent. of the Jain lads from 15 to 19 having escaped child marriage.

The statistics for Mahomedan males also indicate comparative prudence on the part of the men spared from child marriage in entering upon matrimony. 23 per cent. of the men from 25 to 29 years of age were unmarried. After this age, the proportion of unmarried males decreases faster than among the Jains, but still 10 per cent. of the Mahomedan males from 30 to

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39 years of age, 5 per cent. of those from 40 to 49, and nearly 4 per cent. of those from 50 to 59 were bachelors.

Even the statistics for aborigines indicate some prudence on the part of the men in undertaking matrimonial responsibilities; 13·5 per cent. of those from 25 to 29 years of age were unmarried.

Among Satnámis, not 6 per cent. of the young men from 20 to 24, and not 2 per cent. of those from 25 to 29 were unmarried. Reckless marriage is general also among the lower classes of Hindus and Kabírpanthis. The masses in this country are very poor, and, in the general absence of all ambition, are content to marry into poverty. The poorer members of the higher Hindu castes and the educated are exceptions to this general rule, and to them is largely attributable the 11·4 per cent. of unmarried Hindu males from 25 to 29 years of age. The religious celibate orders probably account for most of the bachelors among the Hindus after 40 years of age.

Under females, the statistics for Christians show that though the marriage of young women between the ages 20 and 24 is common, still the proportion of marriage does not equal that from 15 to 20; also that though occasional marriages do occur from 25 to 29, they are very exceptional after 30. The statistics under native religions afford indications of mature female marriage where not expected. Jains, Hindus, and Hindu dissenters as a rule, will make almost any sacrifice to effect marriage of their girls before womanhood, but sometimes poverty, and, among superior castes, difficulty in securing a husband of the same caste, result in girls being left unmarried. The statistics for Hindus and Hindu dissenters are so mixed up with results among very poor low-castes and semi-Hinduized aborigines, that the Jains have to be taken as exemplifying probable high-caste Hindu results. It will be seen that only 26 Jain young women from 15 to 19 years of age, representing 1·6 per cent. of the Jain females of that age, were unmarried. The fall to only 10 unmarried Jain women between the ages 20 to 24 seems to indicate that adult female marriage does sometimes occur among the Jains. Unmarried women of mature age must be quite as exceptional among the more respectable Hindu castes as among the Jains. But in the mixed body whose statistics are exhibited under the Hindu religion, 21,241, or 8·6 per cent. of the females from 15 to 19 years of age were recorded as unmarried, and the corresponding return of only 6,462 spinsters between 20 to 24 evidences that many are married even at this age.

Among the aboriginal tribes and Mahomedans, marriage of the females in budding maturity is the rule, and infantile marriage only an innovation adopted from Hindu example. Among the aborigines 75 per cent. of the girls from 10 to 14 were unmarried, but from 15 to 19 the proportion left unmarried was only 25·3 per cent. Similarly among the Mahomedans 69·5 per cent. of the girls from 10 to 14 were single, but the proportion unmarried from 15 to 19 was only 15·8 per cent. The statistics evidence frequent marriage both of aboriginal and Mahomedan women from 19 to 24 years of age, and a continuance even of such marriages from 25 to 29.

The traditions and practice of native society are so fatal to morality among grown up unmarried women, that the unmarried remnant must chiefly be the survivors, in advanced life, of prostitutes and kept women. Indeed the proportion is so small as to indicate that many kept women have probably been returned as married.

Proportions single, married, and widowed at different ages compared with results in five other Provinces.

77. As this is the first occasion on which statistics regarding the marital condition of the people have been collected, the following abstract has been prepared to show how our statistics for different age-periods compare with those of certain other Provinces:—

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Age.	Sex.	Proportion per cent. of the persons of each age returned respectively as single, married and widowed.																					
		Single.						Married.						Widowed.									
		Central Provinces.	Berar.	Nizam's Dominions.	Bombay.	N.-W. P. and Oudh.	Bengal.	Central Provinces.	Berar.	Nizam's Dominions.	Bombay.	N.-W. P. and Oudh.	Bengal.	Central Provinces.	Berar.	Nizam's Dominions.	Bombay.	N.-W. P. and Oudh.	Bengal.				
Under 10 years	Male	97·5	96·1	97·2	97·9	97·7	96·0	2·4	3·7	2·7	2·	2·2	3·8	·1	·2	·1	·1	·1	·2				
	Female	92·9	79·6	86·7	91·6	94·8	88·4	6·9	19·7	12·9	8·1	5·1	11·1	·2	·5	·4	·3	·1	·5				
10—14	Male	79·8	65·1	82·3	84·	78·2	80·9	19·8	33·7	17·	15·2	21·	18·5	·4	1·2	·7	·8	·8	·6				
	Female	48·	20·0	29·7	42·5	43·9	31·3	51·	77·8	67·5	55·	55·	65·7	1·	2·2	2·8	2·5	1·1	3·				
15—19	Male	51·3	35·6	56·2	56·9	50·4	57·2	47·5	62·5	42·2	41·4	47·3	41·4	1·2	1·9	1·6	1·7	2·3	1·4				
	Female	11·1	3·9	7·1	8·8	7·4	5·	86·8	93·7	88·	86·9	89·8	88·5	2·1	2·4	4·9	4·3	2·8	6·5				
20—24	Male	29·7	19·7	29·1	31·7	28·0	30·	70·7	77·6	68·3	65·4	67·5	67·7	2·6	2·7	2·6	2·9	4·5	2·3				
	Female	2·5	1·5	3·2	2·7	1·6	1·5	93·9	94·9	89·	90·5	93·7	88·7	3·6	3·6	7·8	6·8	4·7	9·8				
25—29	Male	11·8	9·8	12·3	15·9	16·2	13·7	84·4	86·1	83·8	79·9	78·1	83·	3·8	4·1	3·9	4·2	5·7	3·3				
	Female	1·2	1·1	2·1	1·6	·9	·9	9·7	92·6	85·5	87·4	91·3	84·3	6·1	6·3	12·4	11·	7·8	14·8				
30—39	Male	5·	5·1	5·7	7·8	9·	5·1	89·6	88·8	88·7	85·7	83·6	90·2	5·4	6·1	5·6	6·5	7·4	4·7				
	Female	·9	·9	1·8	1·3	·7	·5	84·8	84·8	74·1	70·5	82·5	72·5	14·3	14·3	24·1	22·2	16·8	27·				
40—49	Male	2·6	3·2	3·4	4·6	5·8	2·3	88·7	87·3	87·4	84·3	82·5	89·9	8·7	9·5	9·2	11·1	11·7	7·8				
	Female	·6	·7	1·3	1·	·6	·4	63·6	54·4	52·6	55 2	62·7	50·0	35·8	34·9	46·1	43·8	36·7	49·6				
50—59	Male	1·9	2·7	2·8	3·8	5·1	1·7	83·9	82 7	82·2	77·1	75·8	85·4	14,2	14·6	15·	18·2	19·1	12·9				
	Female	·4	·5	1·1	9·	·5	·3	41·1	39 2	32·5	35·3	39·1	31·5	58·5	60·3	60·4	63·8	60·4	68·2				
60 and upwards.	Male	1·9	2·5	2.5	3·6	4·6	1·4	73·8	72·1	73·7	66·2	62·8	75·3	24·3	25·4	23·8	30·2	32·6	23·3				
	Female	·5	·5	·9	8·	·4	·3	16·1	14·4	14·	15·6	16·9	13·4	83.4	85·1	85 1	83·6	82·7	86·3.				

As regards the married below 10 *years of age*, our small proportion among males corresponds generally with results elsewhere, but under females, Berar returns about three times, and the Nizam's Dominions and Bengal about double, the proportion resulting for the Central Provinces.

From 10 *to* 14 *years of age*, the proportion married among males in these Provinces is about the same as in other Provinces except Berar, which returns 33·7 per cent. to our 19·8. Under females the proportion married in these Provinces 51 per cent. is less than in any of the other Provinces, especially Berar, 77·8 per cent., but approaches the proportion in Bombay and the North-West Provinces, 55 per cent.

As regards married of mature age, these Provinces correspond with all the others in returning the highest proportion of married males between the ages 30 to 39, and of married females from 20 to 24. Among males these highest proportions married vary from 83·6 per cent. in the North-West Provinces to 90·2 per cent. in Bengal, the Central Provinces returning the second highest proportion, 89·6 per cent. Among females the maxima per cent. married vary from 88·7 per cent. in Bengal to 94·9 in Berar, the Central Provinces again taking second place with a proportion of 93·9 per cent.

Of widows, the proportion at the age 20 to 24 varies from 3·6 per cent. alike in the Central Provinces and Berar to 9·8 per cent. in Bengal; at the age 25 to 29, from 6·1 per cent. in the Central Provinces to 14·8 in Bengal, and at the age 30 to 39 from 14·3 per cent. alike in the Central Provinces and Berar to 27 per cent. in Bengal. Next to Bengal the highest proportions of widows are returned by the Nizam's Dominions and Bombay.

Among widowers, the readiness to remarry is evidenced in all Provinces. From 30 to 39 years of age, the proportion of widowers only varies from 4·7 per cent. in Bengal, to 7·4 per cent. in the North-West Provinces, the Central Provinces taking second lowest place with a proportion of 5·4 per cent. At 50 to 59, the proportions vary from 12·9 per cent. in Bengal to 19·1 per cent. in the North-West Provinces, the Central Provinces still taking second lowest place with a proportion of 14·2 per cent.

Of unmarried females, in the age 15 to 19 the Central Provinces return the highest proportion, 11·1 per cent., compared with the next highest proportion 8·8 per cent. in Bombay, and only 3·9 per cent. in the adjoining Province of Berar. At the age 20 to 24, there remained only 2·5 per cent. of married females in these Provinces, as compared with the highest proportion 3·2 per

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cent. in the Nizam's Dominions, and the lowest, 1·5 per cent., alike in Berar and Bengal. At the age 25 to 29, the percentage of unmarried females in the Central Provinces, 1·2 per cent., was exceeded in Bombay and the Nizam's Dominions.

Of bachelors, the proportion from 25 to 29 years of age varies from 16·2 per cent. in the North-West Provinces to 9·8 in Berar, the Central Provinces taking second lowest place with a proportion of 11·8 per cent. From 30 to 39 the Central Provinces proportion, 5 per cent., is much the same as in other Provinces, except Bombay 7·8 per cent. and the North-West Provinces 9 per cent. In all Provinces the statistics indicate marriage of a portion of the old bachelors between 40 and 49, but the statistics for 50 to 59 show a survival, probably mostly of religious celibates, varying from only 1·7 per cent. in Bengal to 5·1 per cent. in the North-West Provinces; the Central Provinces taking second lowest place with a residuum of only 1·9 per cent. of males unmarried at that age.

What explanation was possible of the Central Provinces statistics has been given in the preceding paragraphs. The variations from results in other Provinces are due chiefly to the large proportion of aboriginal tribes and of semi-Hinduized aborigines in these Provinces. Judging by the statistics, Berar seems to have an exceptional proportion of contented agriculturists, with the conjugal proclivities of our Satnámis.

Table No. VII.—Ages of the population.

78. In this table the persons recorded as of each age are shown in separate detail first for all religions, *i.e.* in provincial totals, and then for each of the thirteen religions recognized in Table III., and for people of unspecified religion. The statistics in each of these fifteen divisions occupy two pages, so Table VII. occupies thirty pages in all.

Totals each age-period, excluding Feudatory States.

The general results for the Provinces, excluding Feudatory States, and excluding 200 persons whose age was not specified, are shown in abstract below:—

Age-period.	Numbers of each Age.			Age-periods.	Numbers of each Age.		
	Male.	Female.	Both Sexes.		Male.	Female.	Both Sexes.
Under 1 ...	139,289	141,151	280,440	25 to 29 years.	445,137	471,174	916,311
1 year	140,804	148,750	289,554	30 to 34 „	479,975	443,147	923,122
2 „	151,285	164,868	316,153	35 to 39 „	252,040	225,611	477,651
3 „	175,416	192,211	367,627	40 to 44 „	361,002	322,362	683,364
4 „	164,960	166,139	331,099	45 to 49 „	125,544	109,844	235,388
5 to 9	735,509	694,753	1,430,262	50 to 54 „	225,853	222,194	448,047
10 to 14 ...	546,646	442,115	988,761	55 to 59 „	49,105	50,473	99,578
15 to 19 ...	348,797	334,749	683,546	60 and upwards	241,479	304,370	545,849
20 to 24 ...	376,394	445,258	821,652				
				Total all ages ...	4,959,235	4,879,169	9,838,404

Evident inaccuracy of the statistics.

As already noticed and explained in para. 71, a glance suffices to show the general inaccuracy of the age statistics. Comparative accuracy was anticipated in the detail of children under 5 years of age, but we find the number of infants under 1 year less than the number of children recorded of either 1, 2, 3 or 4 years of age; indeed, the number increases instead of diminishes in each successive year up to 3 inclusive, and more children of 4 years of age are returned than of 2, 1, or under 1. Again, the recorded numbers of the population increase instead

Specially for children under 5.

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And for successive five year periods 15 to 34.

of diminish during the four successive five year periods from 15 to 34, so that the total recorded as of from 30 to 34 years of age exceeds even the number from 15 to 19.

Much of the error is evidently due to general estimate of unknown ages in even tens; probably enumerators and enumerated were often unable to make a nearer guess. This would account for the general shortness of the number tabulated under the second half of each decade, as people recorded of 20, 30, and other multiples of ten years of age are included among those for the first half of each decade. The only exception is the period 25 to 29; the number returned as of this age exceeds the number from 20 to 24, indicating that 25 also was a favourite mean at which to estimate age.

And for second five year periods save 25, each decade.

79. An examination of the results for different districts in Table VII., all religions, show that these inaccuracies are not restricted to particular districts. The errors, in fact, are as common to all districts as was the general ignorance of age and necessity for recording it by rough estimate.

Such inaccuracies common to all districts.

Also to statistics under different religions, abstract given.

The number of persons recorded as of each age under different main religions are abstracted for comparison in the following Table:—

Age.	Hindu.	Kabirpanthi.	Satnami.	Jain.	Aboriginal.	Mahomedan.	Christian.
Under 1 year ...	229,779	11,823	14,199	1,174	44,587	7,404	303
1 year	259,449	11,532	14,801	1,030	52,140	6,667	271
2 „	277,298	11,892	14,568	1,032	59,815	7,536	312
3 „	328,085	13,880	17,330	1,158	72,745	8,805	304
4 „	287,658	11,416	14,045	1,100	67,432	7,973	280
5 to 9	1,279,127	53,006	62,364	5,447	273,218	36,846	1,448
10 „ 14	884,718	33,247	35,895	4,432	178,561	27,757	1,053
15 „ 19	619,335	24,707	29,628	3,655	116,189	18,998	907
20 „ 24	727,061	28,740	33,697	4,383	141,818	26,077	1,741
25 „ 29	815,466	31,829	33,377	4,574	154,258	28,464	1,614
30 „ 34	816,096	30,653	32,909	4,586	163,853	29,224	1,219
35 „ 39	431,001	17,817	19,006	2,637	79,092	14,413	749
40 „ 44	596,305	21,619	24,269	3,466	125,941	21,867	652
45 „ 49	211,292	7,913	8,406	1,459	37,171	7,490	334
50 „ 54	387,095	13,985	15,690	2,418	76,253	14,965	322
55 „ 59	88,888	3,494	3,793	747	15,621	3,253	116
60 and above ...	464,107	20,437	24,411	2,610	95,156	17,905	342
Unspecified	350	4	21	3	67	43	6
Total.....	8,703,110	347,994	398,409	45,911	1,753,917	285,687	11,973

Examination shows that all the impossible increases above noticed result in the statistics for the Hindus and aborigines, who form nine-tenths of the population, and that they also result more or less under each of the other religions, not excepting Christians even in ages not directly affected by the movements of British troops. Among Jains, as a community who generally keep "Janmpatr," or birth-records, accuracy might have been expected in the ages of children under 5, but though the number of Jain infants one year old is less than that under one year, still the numbers increase at 2 and 3 years old, and even the number 4 years old exceeds the number one year old. Among Christians the numbers are perhaps too small for such criticism, but comparison in their case not only shows the same results as among Jains, but the number of Christian children returned as 2 and 3 years old both exceed the number of babes under one. In order to ascertain whether such inaccuracies are peculiar to the Central Provinces, the following abstract has been prepared comparing the totals both sexes, of each age, for all Provinces for which statistics have yet been received:—

Also to returns of other Provinces, abstract given.

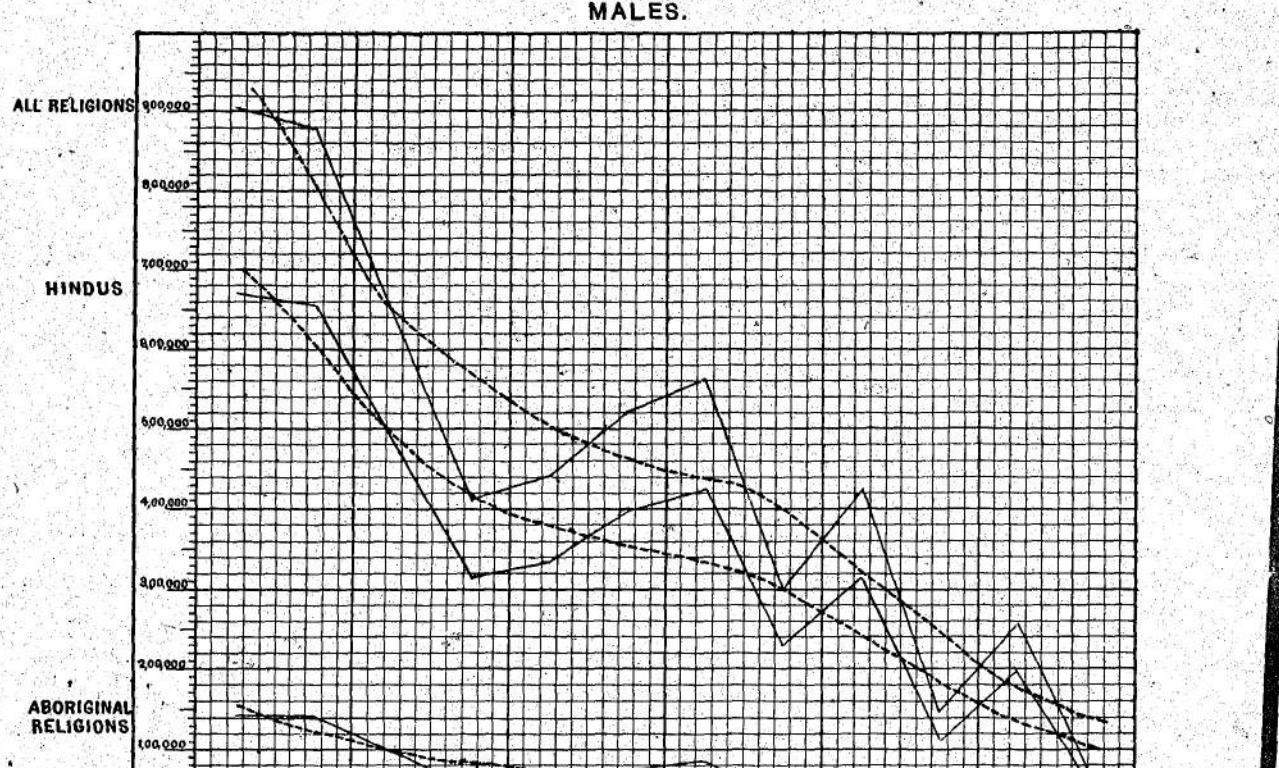
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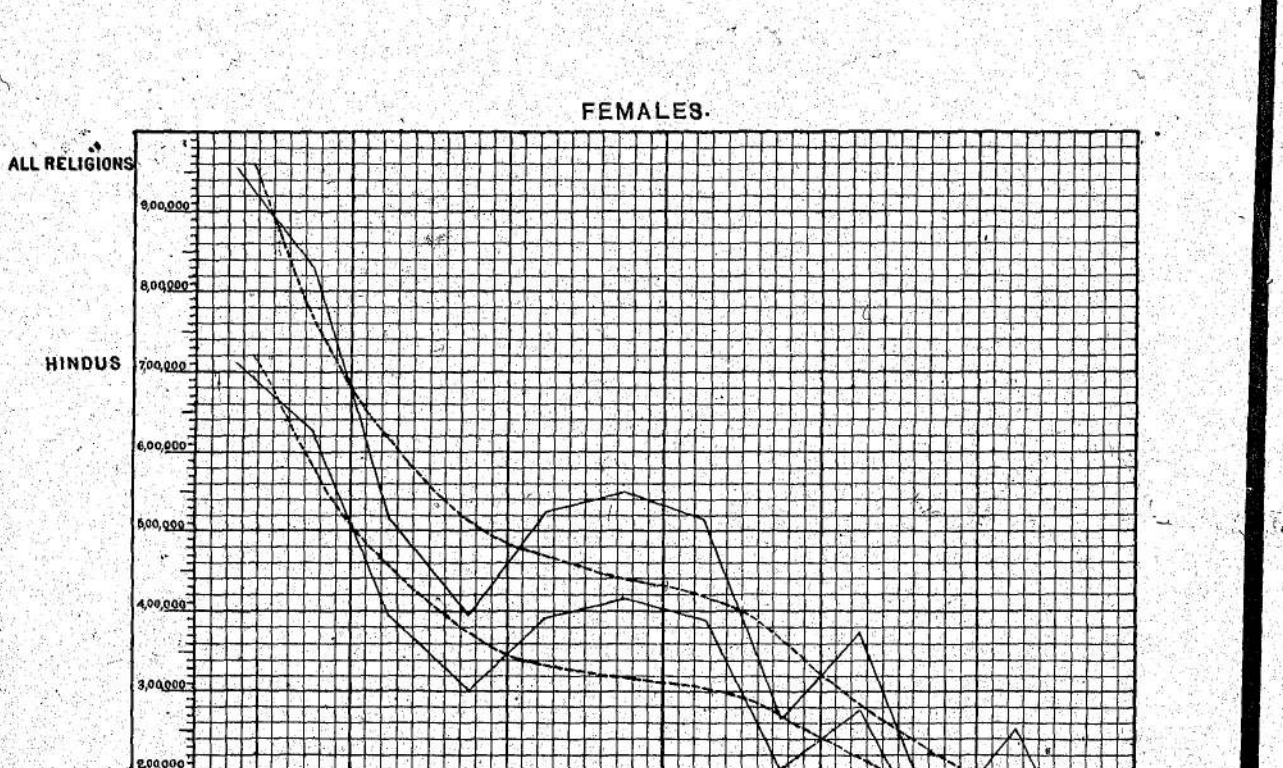
DIAGRAM II.

SHOWING THE PROPORTION OF PERSONS OF ALL RELIGIONS, AND OF HINDU AND ABORIGINAL RELIGION, OF VARIOUS AGES, IN THE CENTRAL PROVINCES, 1881.

MALES.



FEMALES.



Lithographed at the Surveyor General's Office, Calcutta, November 1882.

To face para. 80.

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Age.	Berar.	Nizam's Dominions.	Punjab.	North-West Provinces.	Bengal.	Madras.	Assam.	Burmah.
Under 1 year..	85,757	208,174	750,464	1,193,192	1,611,449	907,316	131,898	89,144
1 year.....	74,919	210,325	431,516	1,050,877	1,679,504	614,893	137,826	97,318
2 „	81,145	265,081	505,187	903,694	2,130,034	655,028	171,825	113,679
3 „	80,160	297,566	611,463	1,245,242	2,548,457	818,112	183,491	124,431
4 „	72,567	352,106	644,784	1,247,994	2,220,142	826,343	191,758	113,506
5 to 9	344,221	1,245,780	3,115,646	5,767,587	10,391,887	4,131,127	675,459	524,332
10 „ 14	272,109	1,106,317	2,579,689	4,978,461	7,068,305	3,695,099	457,658	449,006
15 „ 19	177,438	771,403	1,983,987	3,372,926	5,278,207	2,523,356	359,118	353,742
20 „ 24	219,046	870,265	2,002,491	3,884,129	5,386,509	2,707,705	378,029	327,099
25 „ 29	255,936	906,309	1,958,226	4,135,111	6,297,942	2,568,947	462,563	309,268
30 „ 34	255,248	905,120	1,948,361	4,067,461	5,946,419	2,751,204	373,844	285,090
35 „ 39	152,490	501,243	1,131,155	2,330,731	4,089,303	1,630,281	284,926	220,077
40 „ 44	188,980	676,540	1,526,435	3,155,760	4,386,569	1,981,301	240,879	202,489
45 „ 49	78,059	281,751	751,293	1,406,931	2,316,795	937,761	169,967	140,203
50 „ 54	140,882	454,399	1,096,860	2,276,213	2,945,035	1,348,606	158,320	132,722
55 „ 59	34,969	128,644	356,634	648,236	1,139,063	485,088	96,223	76,811
60 and upwards	158,747	499,853	1,310,552	2,443,324	3,872,860	1,634,833	226,606	177,854
Age unspecified	.....	164,718	7,377	.....	36,147	954,231	181,036	.....
Total all ages..	2,672,673	9,845,594	22,712,120	44,107,869	69,339,627	31,170,631	4,881,426	3,736,771

Examination shows that similar anomalies have resulted in all these Provinces, though in Berar, the North-Western Provinces and Madras they are not quite so conspicuous in respect of children, nor in the Punjab and Burmah in respect of persons from 15 to 34 years of age.

In England enumerated ages rectified by estimate.

80. The following extracts, from pages 10 and 11 of the Census Report of England and Wales for 1871, show that even there such inaccuracies result in the age statistics as have to be rectified by estimate:—

"Although minute instructions were given, the ages are not in every case exactly returned in the English or in any other Census; not generally from any fraudulent intent, but because they are not exactly known or remembered. The chief exception is that many women of 30 or 40 or more are returned at the ages 20 to 30. * * * If the people had all been taught to read and write, the ages would have, no doubt, been returned more accurately. As it is, a certain excess has been thrown on the decennial periods 50, 60, 70 and so on, at the expense of the contiguous ages. These inequalities are rectified in the graduated table, where the numbers are distributed at the several ages by the method of differences, which takes into account the law of the decrement of the living in England, either by age or emigration. The numbers between the ages 15 to 25 and every successive decenniad agree with those returned, for no attempt has been made to correct any but accidental mistakes."

The inaccuracy of the age returns for these Provinces is, however, too great for rectification by mere graduations that respect decennial totals.

Diagram illustrating wider graduations requisite in these Provinces.

The diagram facing this page illustrates what adjustments are requisite to arrive at the gradual fall of life from our Census statistics. In this diagram, the base line in the division for males and females respectively is a scale of years, and the vertical scale is of persons. The number of persons enumerated as of each age-period is ticked off midway above that age-period, at an elevation corresponding to the number of persons on the vertical scale. These points are then joined by index lines, and as the age-periods throughout are equal, 5 years each, these index lines, if the statistics were correct, should fall with more or less regularity, according to the varying rates at which death carried off those of the same age as the persons enumerated. The discrepancies are, of course, exaggerated by use of mere intermediate dots to indicate the total persons in a whole 5 years period, but still no actual

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rises should have resulted. The dotted lines are imaginary curves, following the general course of the zig-zag statistics, but avoiding all angles. These dotted lines, then, roughly represent what is requisite to graduation of the statistics, and indicate how the death-rate may be approximately deduced from them, so far as they go, despite their inaccuracy in detail.

Indications of the diagram respecting Hindu and aboriginal life.

The diagram illustrates the statistics for "all religions," that is, for the total population of the Provinces and for people of Hindu and aboriginal religions respectively. As the Hindus constitute three-fourths of the population, the zigzag and curved lines for the total "all religions" naturally follow a course very similar to those for the Hindus. Under aboriginal religion, the lines indicate irregularities similar to those in the statistics for the Hindu religion, but less in degree. There is the similar anomalous rise in numbers from 15 to 35, indicating comparative stability of life between those ages, but not so rapid a loss of young life, indicating comparative hardihood at least of those aboriginal children who survive 5 years. The Census, of course, does not show of what number of infants those enumerated as under 1 year old were the survivors, and the gross inaccuracies previously noticed in numbers of each year of age under 5 even conceal information regarding the death-rate among children up to 5. It will be seen that the course of female life accords generally with that of males, except that as well among aborigines as Hindus, the extra stability of life after 15 begins to diminish in the period 30 to 35, instead of continuing throughout that period as for males.

Annual mortality indicated by the Census statistics.

81. The following abstract is an attempt to work out from the statistics the annual mortality of the Provinces, by adopting for the calculation such lengths of periods as are shown by the diagram to cover those periods in which anomalies have resulted from the attempt to obtain closer information than was procurable. As it has been shown in para. 78 that no special accuracy attaches to the district figures, the calculation is made on the totals for the Provinces, including Feudatory States:—

Age-period.	No. of years.	Population.			Males.			Females.		
		Total.	Yearly average.	Decrease per annum	Total.	Yearly average.	Decrease per annum.	Total.	Yearly average.	Decrease per annum.
0—4	5	1,859,965	371,993	.....	902,566	180,513	.....	957,399	191,480	.....
5—9	5	1,711,594	342,319	29,674	879,967	175,993	4,520	831,627	166,326	25,154
10—14	5	1,165,777	233,155	109,164	645,808	129,162	46,831	519,969	103,993	62,333
15—29	15	2,847,035	189,802	43,353	1,376,196	91,746	37,416	1,470,839	98,056	5,937
30—39	10	1,643,537	164,354	25,448	880,711	80,071	5,675	782,826	78,283	19,773
40—49	10	1,008,356	106,836	57,518	569,297	56,930	29,141	499,059	49,906	28,377
50—59	10	626,720	62,672	44,164	315,603	31,560	25,370	311,117	31,112	18,794
60 and upwards.	20	625,033	31,252	31,420	276,740	13,837	17,723	348,293	17,415	13,697
Total.....	...	11,548,017	.....	340,741	5,826,888	.....	166,676	5,721,129	.....	174,065

Excludes deaths within five first years of life.

The annual decrease as above worked out is exclusive of decrease within the first 5 years of life. The calculation has been carried on to old age, by assuming that the persons returned as 60 and upwards die off in 20 years. In any case deductions from such age statistics as those of the Census can only be approximations. Variations in the population due to emigration and immigration may be disregarded, for the estimate in para. 28 of this report shows that the excess of immigration over emigration amounted only to about 250,000 persons in 9 years, or under 28,000 per annum, only some 2·5 per 1,000 of the total population. For practical purposes, then, the annual decrease above deduced may be set down to deaths, and the result

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is that the approximate average rate of mortality calculated on the enumerated population of the Provinces, exclusive of deaths among children under 5 years of age, is 29·51 per 1,000 of both sexes, 28·6 per 1,000 of males, and 30·42 per 1,000 of females.

The following abstract embodies the corresponding result worked out similarly for Districts and Feudatory States :—

Mortality.	Districts, without Feudatory States.			In Feudatory States.			Provinces including Feudatory States.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
Total number	289,682	142,277	147,405	51,059	24,399	26,660	340,741	166,676	174,065
Per 1,000 of total population	29·4	28·7	30·2	29·9	28·1	31·7	29·51	28·6	30·42

In the last Administration Report for these Provinces the death-rate deduced from the imperfectly registered deaths is quoted as 29·10 per 1,000 for 1880, and 32·77 for the previous five years.

Deduced average mortality among people over 5 of different religions.

82. The following table shows the approximate death-rate *above five years of age* similarly deduced from the Census statistics for persons of each principal religion. The calculation is not made for Christians, because for purposes of comparison, their statistics are vitiated by extensive immigration and retirement of adult Europeans :—

Religions.	Both Sexes.			Males.			Females.		
	Total persons.	Average annual decrease	Decrease per 1,000.	Total.	Average annual decrease.	Decrease per 1,000.	Total.	Average annual decrease.	Decrease per 1,000.
All religions	11,548,017	340,741	29·5	5,826,888	166,676	28·6	5,721,129	174,065	30·4
Satnámi	398,388	13,769	34·6	198,955	6,656	33·5	199,433	7,113	35·7
Kabirpanthi	347,990	11,087	31·9	171,689	5,519	32·1	176,301	5,568	31·6
Aboriginal	1,753,850	54,587	31·1	872,722	26,363	30·2	881,128	28,224	32·0
Hindu	8,702,760	253,249	29·1	4,405,917	124,112	28·2	4,296,843	129,137	30·1
Mahomedan	285,644	6,782	23·7	145,709	3,386	23 2	139,935	3,396	24·2
Jain	45,968	969	21·1	23,710	495	20·9	22,198	474	21·4

The higher death-rate among females noticed in the preceding paragraph is confirmed by the results for different religions, the only exception being of small degree among the Kabirpanthis.

It will be seen that the death-rate among aborigines results as higher than among Hindus generally, but not so high as among the Hindu dissenting sects of Kabirpanthi and Satnámi; that the death-rate among the Satnámis is highest of all; that the death-rate among Mahomedans and Jains is very low compared with that among Hindus, and that the lowest death-rate results for the Jains. Regarding these results the general explanations which suggest themselves are the following :—

The Jains, as a trading community, are more generally well-to-do than their neighbours. They are comparatively well-fed, well-housed, and well-clad, and incur but little exposure of any kind. The natural consequence seems to be evidenced in their comparatively low death-rate.

No doubt there are among the Hindus many well-to-do castes quite as well-cared for as the Jains, but their statistics are lost among those for the poor low-castes and semi-Hinduized aborigines, who form the

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bulk of the people amalgamated as of Hindu religion. Though the Mahomedans are not a rich community, still the general average of comfort and means among them is much higher than among the poorer masses of the Hindus.

The higher death-rate among Kabirpanthis and Satnámis than among Hindus generally seems partly due to comparative absence of the superior well-to-do castes, whose statistics help to keep down the general death-rate for Hindus, and also to comparative localization of these sects in the Raipur and Bilaspur districts, for the Chhattisgarh plain is notoriously more subject to cholera than the rest of the Provinces. Both explanations apply with much greater force to the Satnámis than to the Kabirpanthis, which would account for the higher death-rate among the former. It was shown in para. 33 of this report that the Kabirpanthis do include a considerable mixture of the better castes, while para. 34 indicated that the Satnámis do not. Also para. 54 showed that some 21 per cent. of the Kabirpanthis are scattered in districts other than Raipur and Bilaspur, while para. 55 showed that not one per cent. of the Satnámis reside beyond these two districts. The aborigines are probably poorer and more exposed than the members of any of the other religions, but experience has shown that forests are a barrier against cholera, and the aborigines have the advantage over others of enjoying comparative immunity from its ravages.

Deduced average mortality above five years of age in different districts.

83. In the following table the approximate death-rate, *save under five years of age*, is similarly deduced for each district, excluding attached Feudatory States. The districts are arranged in usual order; but the figures in column 2 show how they stand as regards resulting apparent healthiness:—

Districts.	Order of comparative healthiness.	Both Sexes.			Males.			Females.		
		Total persons.	Average annual decrease.	Decrease per 1,000.	Total.	Average annual decrease.	Decrease per 1,000.	Total.	Average annual decrease.	Decrease per 1,000.
Nagpur	1	697,302	16,537	23·7	351,727	8,069	22·9	345,575	8,468	24·5
Bhandara	9	683,737	20,408	29·8	340,784	10,022	29·4	342,953	10,386	30·3
Chanda	8	649,133	19,027	29·3	326,819	9,320	28·5	322,314	9,707	30·1
Wardha	2	387,130	9,544	24·7	195,519	4,634	23·7	191,611	4,910	25·6
Balaghat	6	340,549	9,645	28·3	168,826	4,748	28·1	171,723	4,897	28·5
Jubbulpore	13	687,223	21,054	30·6	349,243	10,421	29·8	337,980	10,633	31·5
Saugor	3	564,916	15,092	26·7	294,775	7,488	25·4	270,141	7,604	28·1
Damoh	5	312,935	8,666	27·7	162,560	4,314	26·5	150,375	4,352	28·9
Seoni	11	334,733	10,136	30·3	167,925	4,924	29·3	166,808	5,212	31·2
Mandla	16	301,757	10,311	34·2	153,539	5,057	32·9	148,218	5,254	35·4
Hoshangabad	4(a)	488,754	13,508	27·6	252,480	6,740	26·7	236,274	6,768	28·6
Narsinghpur	10(a)	305,173	10,921	29·9	186,635	5,430	29·1	178,538	5,491	30·7
Betul	7	304,905	8,801	28·9	154,426	4,230	27·4	150,479	4,571	30·4
Chhindwara	10(b)	372,889	11,144	29·9	186,165	5,375	28·9	186,724	5,769	30·9
Nimar	4(b)	231,336	6,376	27·6	121,005	3,120	25·8	110,331	3,256	29·5
Raipur	14	1,405,163	44,739	31·8	690,238	21,952	31·5	708,925	22,787	32·1
Bilaspur	15	1,017,270	32,708	32·2	504,020	16,094	31·9	513,250	16,614	32·4
Sambalpur	12	693,499	21,067	30·4	346,549	10,341	29·8	346,950	10,729	30·9
Total	.....	9,838,404	289,681	29·4	4,959,235	142,279	28·7	4,879,169	147,495	30 2

It will be seen that the lowest rate of mortality results for the Nagpur, Wardha, Saugor, Hoshangabad, and Nimar districts and the highest for Sambalpur, Jubbulpore, Raipur, Bilaspur, and Mandla, the extremes being 23·7 per 1,000 in Nagpur, and 34·2 per 1,000 in Mandla.

In all districts the resulting rate of mortality among females exceeds that for males, the difference being less than one per 1,000 in the Balaghat, Bilaspur, Raipur, and Bhandara districts, and over 2 per 1,000 in the Damoh, Mandla, Saugor, Betul, and Nimar districts, the extremes being 4 per 1,000 in Balaghat, and 3·7 per 1,000 in Nimar.

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Similar table for principal Feudatory States and Towns.

84. In the following table the corresponding results are given for the seven largest Feudatory States and the six principal towns:—

Locality.	Both Sexes.			Males.			Females.		
	Total persons.	Average annual decrease.	Decrease per 1,000.	Total.	Average annual decrease.	Decrease per 1,000.	Total.	Average annual decrease.	Decrease per 1,000.
(*a*) Feudatory States.									
Bastar	196,223	4,381	22·3	103,038	2,001	19·4	93,185	2,380	25·5
Kálahandi	224,548	5,458	24·3	116,918	2,577	22·0	107,630	2,881	26·8
Raigarh	128,943	3,813	29·6	64,767	1,785	27·6	64,176	2,028	31·6
Sonpur	178,701	5,584	31·2	90,012	2,689	29·9	88,689	2,895	32·6
Khairagarh	166,127	5,284	31·8	82,676	2,591	31·3	83,451	2,693	32·3
Nándgaon	164,315	5,339	32·5	81,708	2,581	31·6	82,607	2,758	33·4
Pátna	257,959	8,782	34·0	131,570	4,162	31·6	126,389	4,620	36·6
(*b*) Towns.									
Nágpur	98,294	1,823	18·5	50,031	939	18·8	48,263	884	18·3
Kamptee	50,986	1,010	19·8	26,344	500	19·0	24,642	510	20·7
Burhánpur	30,015	655	21·8	15,442	327	21·2	14,573	328	22·5
Raipur	24,948	550	22·0	12,447	281	22·6	12,501	269	21·5
Jubbulpore	75,704	1,804	23·8	39,902	911	22·8	35,802	893	24·9
Saugor	44,400	1,117	25·2	22,545	560	24·8	21,855	557	25·5

It will be seen that these results also generally corroborate the higher death-rate among females than males, the only exceptions being slight in the towns of Nagpur and Raipur. The States and towns are arranged in order of indicated healthiness. The death-rates resulting for Bastar and Kálahandi are surprisingly low. In paras. 13 and 24 of Appendix A, it was shown that special difficulties attended the taking of the Bastar Census, and as regards both inaccessibility and deficiency of local agency, Kálahandi is little better than Bastar. The results for these two States are, therefore, less reliable than elsewhere. Comparison shows that the death-rate in the towns is below the average of the districts in which they are situated, the differences in order of degree being 1·5 per 1,000 in the case of Saugor town, 3·9 and 5·2 per 1,000 respectively in the case of Kamptee and Nagpur in the Nagpur district, 5·8 per 1,000 in Burhanpur (Nimar district), 6·8 in Jubbulpore town, and 9·8 per 1,000 in the case of Raipur town. The improvement is, of course, attributable to superior sanitary conditions, including a protected water-supply, and also what better means can provide in the way of food, clothing, and housing, as well as mere conservancy arrangements.

Statistics too inaccurate for deductions of death-rate at different ages.

85. I have worked out the death-rate indicated by the Census statistics for various groups of age-periods, but find that no grouping will so reconcile the impossible growth of the population in certain periods, as to result in a reliable or even presentable statement of the death-rate at different ages.

Average age of the living.

86. The following table contains calculations made in order to arrive at the average age of the living. The sum of the ages of the people divided by their number would give the average age. The labour has been reduced by assuming that the middle of each age-period represents the average age of the people of that period, and calculating the sum of the ages of the people of each period by mere multiplication of their number by this mean.

In the case of persons over 60 it has been assumed that their mean age was 70.

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Age-periods.	Mean age, each period.	Both Sexes.		Males.		Females.	
		Population enumerated.	Proximate sum of ages.	Population enumerated.	Proximate sum of ages.	Population enumerated.	Proximate sum of ages.
Under 1	$\frac{1}{2}$	309,285	154,642	153,137	76,568	156,148	78,074
1 year	1	345,918	518,876	167,757	251,635	178,161	267,241
2 „	2	372,479	931,197	177,483	443,707	194,996	487,490
3 „	3	442,350	1,548,225	210,352	736,232	231,998	811,993
4 „	4	389,933	1,754,698	193,837	872,266	196,096	882,432
5 to 9	7	1,711,594	12,836,954	879,967	6,599,752	831,627	6,237,202
10 „ 14	12	1,165,777	14,572,212	645,808	8,072,600	519,969	6,499,612
15 „ 19	17	813,532	14,236,810	414,028	7,245,490	399,504	6,991,320
20 „ 24	22	963,702	21,683,295	441,284	9,928,890	522,418	11,754,405
25 „ 29	27	1,069,801	29,419,527	520,884	14,324,310	548,917	15,095,217
30 „ 34	32	1,078,712	35,058,139	560,793	18,225,772	517,919	16,832,367
35 „ 39	37	564,825	21,180,937	299,918	11,246,925	264,907	9,934,012
40 „ 44	42	794,242	33,755,285	422,600	17,960,500	371,642	15,794,785
45 „ 49	47	274,114	13,020,414	146,697	6,968,107	127,417	6,052,307
50 „ 54	52	510,792	26,816,580	258,692	13,581,330	252,100	13,235,250
55 „ 59	57	115,928	6,665,859	56,911	3,272,382	59,017	3,393,477
60 and upwards.	70	625,033	43,752,310	276,740	19,371,800	348,293	24,380,510
Total	...	11,548,017	277,905,960	5,826,888	139,178,266	5,721,129	138,727,694

The average age of the total population results as 24·07 years, of the males as 23·89 years, and of the females 24·25 years. The resulting average age of females exceeds that of males by ·36 of a year or 4 months and 11 days.

According to the Census of 1872, the average age of the population of these Provinces was 21·59 years. The mean age of the English population in 1871 was 26·4 years, of males 26·0, and of females 26·8, difference in favour of females ·8 of a year or 9 months and 22 days. In the Berar Census Report for 1881, the mean age of the population of that Province is deduced to be 25·25 years, of males 25·81, and of females 24·69 years, or about 1 year and 44 days less than of males.

Proportions of the population of and below each age.

87. The following table shows the proportions per cent. which the persons enumerated as of each age bear to the total population, and indicates the resulting subdivision of the people into proportions respectively of and below, each age and, by deduction from 100, above each age:—

Age-periods.	Both Sexes.			Males.			Females.		
	Total persons of each age.	Per cent. of total population.	Per cent. of & below each age.	Total persons of each age.	Per cent. of total population.	Per cent. of & below each age.	Total persons of each age.	Per cent. of total population.	Per cent. of & below each age.
Under 1 year	309,285	2·7	2·7	153,137	2·6	2·6	156,148	2·7	2·7
1 year	345,918	3·0	5·7	167,757	2·9	5·5	178,161	3·1	5·8
2 „	372,479	3·2	8·9	177,483	3·1	8·6	194,996	3·5	9·3
3 „	442,350	3·8	12·7	210,352	3·6	12·2	231,998	4·0	13·3
4 „	389,933	3·4	16·1	193,837	3·3	15·5	196,096	3·4	16·7
5 to 9	1,711,594	14·8	30·9	879,967	15·1	30·6	831,627	14·6	31·3
10 „ 14	1,165,777	10·1	41·0	645,808	11·1	41·7	519,969	9·1	40·4
15 „ 19	813,532	7·1	48·1	414,028	7·1	48·8	399,504	6·9	47·3
20 „ 24	963,702	8·3	56·4	441,284	7·6	56·4	522,418	9·2	56·5
25 „ 29	1,069,801	9·3	65·7	520,884	8·9	65·3	548,917	9·6	66·1
30 „ 34	1,078,712	9·3	75·0	560,793	9·6	74·9	517,919	9·0	75·1
35 „ 39	564,825	4·9	79·9	299,918	5·2	80·1	264,907	4·6	79·7
40 „ 44	794,242	6·9	86·8	422,600	7·2	87·3	371,642	6·5	86·2
45 „ 49	274,114	2·4	89·2	146,697	2·5	89·8	127,417	2·3	88·5
50 „ 54	510,792	4·4	93·6	258,692	4·5	94·3	252,100	4·4	92·9
55 „ 59	115,928	1·0	94·6	56,911	·9	95·2	59,017	1·	93·9
60 and upwards...	625,033	5·4	100·	276,740	4·8	100·	348,293	6·1	100·
Total, excluding 494 of age unspecified.	11,548,017	100·	...	5,826,888	100·	...	5,721,129	100·	...

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The numbers of the population are divided into two equal parts at the ages 21 years and 2 months,—of males 4½ months, earlier than this at about 20 years 9½ months, and of females 8 months later than the males at about 21 years 5½ months. According to the Census of 1872, the division occurred at 18·49 years for all, 18·34 for males, and 18·75 years for females. In England and Wales in 1871, the ages at which mid-division occurred were 22·37 years on the average, 21·74 years for males, and 22·96 for females. In all these instances, the medium age results as higher for females than males.

Ages at which the population divide into two equal parts.

On looking into the table, however, it will be seen that although we commence with a higher proportion of female than male infants, and this excess is maintained through the five first years of life, still after 5 and up till 19, males predominate. This would indicate a much higher death-rate among girls and young women of these ages than among males. From 20 to 29, on the contrary, the proportion of females preponderate, indicating a reversion of the death-rate against males at this age. A higher death-rate among females than males under 20 must probably result from the comparative confinement in which native girls and young women are kept, and from the perils of child-birth in immature womanhood; also the great struggle to establish a livelihood may result in a special high death-rate among males from 20 to 30; but in considering these statistics it is requisite to allow for probable mis-statements and wrong estimates of age. Native sentiment would induce under-statement of the age of unmarried girls, and in the case of young mothers over-estimate of age is probable. Both errors would reduce the proportion of females from 10 to 19 years of age, while the latter would swell the return above 20. Also there would probably be a disposition on the part of both wives and husbands to keep to under 30 in estimating ages of the married women. So the alternations in comparative death-rates of males and females between 5 to 19 as compared with 20 to 29, may not really be so marked as the statistics indicate. From 30 onwards the proportion of males preponderates until 54, after which the excess of old women over old men commences and becomes very marked. As most of the elderly men are married, I suspect that much of this result is due to a desire on their part to make themselves out as young as possible. Old women in this country arrive sooner than men at the dependent helpless stage when it becomes rather an object than otherwise to overstate age.

Variations in relative proportion of the sexes at different ages.

88. Taking for comparison the same age-periods as in para. 81, the numbers and proportions of the people at different ages contrast as follows with the graduated results as rectified for England in 1871:—

Comparison of proportions at different ages compared with results for England.

Age.	Both Sexes.				Males.				Females.			
	Central Provinces, 1881.		England and Wales, 1871.		Central Provinces, 1881.		England and Wales, 1871.		Central Provinces, 1881.		England and Wales, 1871.	
	Number.	Per cent. of total.	Number.	Per cent. of total.	Number.	Per cent. of total.	Number.	Per cent. of total.	Number.	Per cent. of total.	Number.	Per cent. of total.
0—4 ...	1,859,965	16·1	3,080,814	13·5	902,566	15·5	1,541,214	13·9	957,399	16·7	1,539,600	13·2
5—9 ...	1,711,594	14·8	2,714,932	11·9	879,967	15·1	1,354,995	12·2	831,627	14·6	1,359,937	11·6
10—14 ...	1,165 777	10·1	2,431,768	10·7	645,808	11·1	1,224,544	11·0	519,969	9·1	1,207,224	10·3
15—29 ...	2,847,035	24·7	5,985,783	26·3	1,376,196	23·6	2,894,343	26·1	1,470,839	25·7	3,091,440	26·5
30—39 ...	1,643,537	14·2	2,933,654	12·9	860,711	14·8	1,397,397	12·6	782,826	13·7	1,536,257	13·1
40—49 ...	1,068.356	9·3	2,289,471	10·0	569,297	9·7	1,101,223	9·9	499,059	8·7	1,138,248	10·2
50—59 ...	626,720	5·4	1,671,993	7·3	315,603	5·4	804,934	7·3	311,117	5·4	867,059	7·4
60 and upwards	625,033	5·4	1,674,397	7·4	276,740	4·8	774,473	7·0	348,293	6·1	899,924	7·7
Total.....	11,548,017	100	22,782,812	100	5,826,888	100	11,093,123	100	5,721,129	100	11,689,689	100

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Up to 10, the proportion which the children in these Provinces bear to the total population exceeds that of England by 5·5 per cent., the excess being greater under girls 6·5 than under boys 4·5. From 10 to 29 years of age, on the contrary, the proportion enumerated in England exceeds that in these Provinces by 2·2 per cent., and slightly more in the case of males 2·4 than of females 2· per cent.

From 30 to 39 again, the proportion of our population exceeds that in England by 1·3 per cent., the difference being greater under males, 2·2 per cent., than under females, ·6 only.

After 40 the proportions in England exceed those in these Provinces by 4·6 per cent., slightly more under females, 5·1 per cent., than under males, 4·3.

Indications of the comparison.

What seems indicated is that although more general marriage naturally results in a higher proportion of children in these Provinces, still this superiority is so rapidly reduced by an excessive death-rate, that, after 10 years of age, England retains the higher proportion of young life. Our higher proportion of people from 30 to 39 years of age seems the measure of our comparative loss after 40, due to the better preservation of advanced life in England. The remaining difference in our proportion of persons over 40 seems the converse effect of our initial excess of children, in reducing the proportion of our aged.

Females per 100 males at different ages as compared with Census of 1872.

89. In the following table the proportion of females to males is contrasted with the results obtained for these Provinces at the Census of 1872. The age-periods are those adopted in 1872:—

Age-period.	1872.			1881.		
	Males.	Females.	Females per 100 males.	Males.	Females.	Females per 100 males.
Under 1 year	230,041	225,812	98·2	153,137	156,148	102·0
1 to 5	764,595	756,069	98·9	977,070	1,016,211	104·0
6 „ 11	811,860	679,969	83·8	944,212	857,715	90·8
12 „ 19	702,658	722,455	102·8	767,950	678,425	88·3
20 „ 29	890,764	910,921	102·3	962,168	1,071,335	111·3
30 „ 39	643,157	582,202	90·5	860,711	782,826	90·9
40 „ 49	366,843	328,019	89·4	569,297	499,059	87·7
50 „ 59	201,597	215,525	106·9	315,603	311,117	98·6
60 and upwards	96,985	121,757	125·5	276,740	348,293	125·9
Total	4,708,500	4,542,729	96·5	5,826,888	5,721,129	98·2

Material differences.

The first point to be noticed is that this Census negatives the supposed excess of male over female children under one year, indicated by the less complete Census statistics of 1872. The Sanitary Reports of these Provinces quote statistics to show that every year since 1873, male births have been reported greatly in excess of female births, so that it has come to be regarded almost as an accepted premise that many more boys are born than girls. The present Census confirms that of 1872, as to the occurrence from 6 to 11 of a much greater decrease of girls than of boys. According to the present Census the resulting preponderance of the male sex is maintained instead of checked during the age-period 12 to 19, and is followed by such a reversal of the relative proportion of the sexes, as to make females greatly preponderate over males during the ages 20 to 29. While both Censuses indicate marked alternations in the relative mortality of the sexes from 6 to 29, the statistics of 1872 carried the disproportion be-

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tween 6 and 11 down so low as only to leave 83·8 females instead of 90·8 as in 1881 to every 100 males ; and, on the other hand, the present Census carries the reversion so far as to show 111·3 females instead of 102·3 to every 100 males from 20 to 29 years of age. In 1872, the range of variation covered 18·5 per cent., and in 1881 20·5 per cent., in the relative proportion of females to males.

After 30, according to both Censuses, the male sex preponderates, until in old age the females greatly outnumber the males, the main difference in results being that according to the Census of 1872 the ultimate preponderance of old women began from 50 to 59, instead of after 60 as in the recent Census.

Indications of recent Census tested for different main religions.

90. The differences seems so material, that the table on next page has been prepared to show how far the indications of the recent Census are common to the statistics under different religions :—

General agreement.

It will be seen that the statistics confirm with a remarkable degree of unanimity, the following alternations in the preponderance of either sex, viz. : —

(*a*) Females in infancy up to 4 years of age,
(*b*) Males from 5 to 19,
(*c*) Females from 20 to 29,
(*d*) Males from 30 to 54, and
(*e*) Females from 55 upwards.

Indeed the following are the *only* exceptions in this sequence :—

Under 5, Jains and Mahomedans return a small excess of male infants under 1 year of age, and among Jains the reversion to preponderance of males commences at 4 years of age.

From 5 *to* 19, the change back to preponderance of females occurs among the Kabirpanthis, Satnámis, and aborigines at from 15 to 19.

From 20 *to* 29, there is no reversion to excess of females among the Jains, probably due to the previously noted flow of young men, fortune-seekers, from Marwar. Among Mahomedans the change back to excess of males occurs from 25 to 29 years of age.

From 30 *to* 54, there occurs only one intermediate instance, among the Jains at 40 to 44, of excess of females, and it is immediately followed by comparative omission to return females from 45 to 49 years of age. The final reversion to preponderance of females results among the Kabirpanthis, Jains, and Mahomedans at 50.

From 55 *upwards*, among the Jains and Mahomedans there results an interruption from 55 to 59 in the preponderance of females, apparently due to men having been more mindful of the years between 50 and 60 when recording their own age than the ages of their old women.

The following table also shows that the above alternations in relative preponderance of either sex are not abrupt, but more or less gradually arrived at under each religion. For instance, the initial excess of females is in every instance reduced in the fourth year before subsequent reversion to excess of males. Similarly the preponderance of males is in every instance much greater from 10 to 14 than from 15 to 19, before reversion to subsequent excess of females. Also under every religion the proportion of females is much less from 25 to 29 than from 20 to 24.

As explained in para 82, the following table does not include the statistics for Christians, because they are vitiated for comparison by admixture with temporary European residents. But this objection applies less to children and infants than to persons of mature age. It is therefore in point to note that the statistics for Christian children also evidence similar preponderance of females up to 5 years of age, and of males after 5.

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Age.	All Religions.			Hindu.			Kabirpanthi.			Satnámi.			Jain.			Aboriginal.			Mahomedan.		
	Males.	Females.	Females per 100 Males.	Males.	Females.	Females per 100 Males.	Males.	Females.	Females per 100 Males.	Males.	Females.	Females per 100 Males.	Males.	Females.	Females per 100 Males.	Males.	Females.	Females per 100 Males.	Males.	Females.	Females per 100 Males.
Under 1 year	153137	156148	102	113817	115962	102	5916	5907	100	7041	7158	102	592	582	98	21884	22703	104	3734	3670	98
1 Year	167757	178161	106	125939	133510	106	5637	5895	105	7116	7685	108	508	522	103	25123	27017	107	3288	3379	103
2 „	177483	194996	110	132523	144775	109	5675	6217	110	6875	7693	112	512	520	102	28033	31782	113	3694	3842	104
3 „	210352	231998	110	156476	171609	110	6731	7149	106	8226	9104	111	560	598	107	33197	38748	114	4200	4615	110
4 „	193837	196096	101	143267	144391	101	5689	5727	101	6867	7178	104	572	528	92	33338	34094	102	3955	4018	102
Total 0—4	902566	957399	106	672022	710247	106	29648	30895	104	36125	38818	107	2744	2750	100	142375	154344	108	18871	19514	103
5—9	879907	831627	95	657387	621740	95	27346	25660	94	32447	29917	92	2853	2594	91	140592	132626	94	18512	18334	99
10—14	645808	519959	81	491368	393350	80	18034	15153	84	19995	15900	80	2576	1856	72	97586	80975	83	15569	12168	78
15—19	414028	399504	96	318394	300941	95	12321	12386	100	14079	15549	110	1998	1657	83	56764	59425	105	9962	9036	91
Total 5—19	1939803	1751100	90	1467149	1316031	90	57761	53199	92	66521	61366	92	7427	6107	82	294942	273026	93	44063	39538	90
20—24	441284	522418	118	335202	391859	117	12760	15980	125	14999	18698	125	2198	2185	99	62420	79398	127	12329	13748	111
25—29	520884	548917	105	399252	416214	104	15097	16732	111	15874	17503	110	2400	2174	91	72534	81724	113	14471	13993	97
Total 20—29	962168	1071335	111	734454	808073	110	27857	32712	117	30873	36201	111	4598	4359	95	134954	161122	119	26800	27741	104
30—34	560793	517919	92	426174	389922	91	15701	14952	95	17017	15892	93	2403	2183	91	83062	80791	97	15494	13730	89
35—39	299918	264907	88	230389	200912	87	9374	8443	90	9738	9268	95	1429	1208	85	40493	38599	95	8183	6230	76
40—44	422600	371642	88	316716	279589	88	10980	10630	97	13093	11176	85	1669	1797	108	68334	57607	84	11299	10568	94
45—49	146697	127417	87	113421	95871	86	4029	3884	96	4339	4067	94	815	644	79	19042	17529	89	4191	3299	79
50—54	258692	252100	97	195984	191111	98	6020	7365	111	8214	7476	91	1168	1250	107	39138	37115	95	7324	7641	104
Total 30—54	1688700	1533985	91	1282384	1159405	90	46713	45274	97	52401	47879	91	7484	7082	95	250669	231641	92	46491	41468	89
55—59	56911	59017	104	44049	44839	102	1500	1994	133	1652	2141	130	377	370	98	7537	8084	107	1722	1533	89
60 and upwards	276740	348293	126	205859	258248	125	8210	12227	149	11383	13028	114	1080	1530	142	42245	52911	125	7762	10141	131
Total	5826888	5721129	98	4405917	4296843	98	171689	176301	103	199955	199433	100	23719	22198	94	872722	831128	101	145709	139635	96

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91. Such alternations could not occur in actual life, save as the work of death in alternately reducing one sex in special degree, so that the other sex thereby obtained temporary preponderance. As the conditions of life at certain ages are more trying for one sex than the other, the statistics may be right in their general indications. It is evident, however, that the extent of the alternations noticed is largely due to general over-estimate of the age of particular sexes at different ages. For instance, of the alternate periods in question, 5 to 19 is one in which the Census statistics run down at an excessive rate, followed by large impossible increments, and in the case of females the rise is four times greater than of males between 20 to 24, while for males the corresponding increments occur chiefly between 25 to 34. An examination of the statistics for other Provinces shows a similar succession, at the same ages, of alternate preponderance of the sexes. The coincidence seems sufficiently remarkable to justify introduction of the table overleaf in illustration.

Results attributed chiefly to unanimity in nature of mistakes made in estimate of age.

Remarkable similarity in results for other Provinces.

The Bombay figures are not given, because not yet received.

It will be seen that the following are the only exceptions to precisely similar alternations :—

Under 5, the North-West Provinces commence with a very slight excess of male children under 1, and anticipate at 4 the later preponderance of male children.

From 5 *to* 19, the change to excess of males is deferred till after 10 in Berar and Madras. The reversion to excess of females occurs between 15 to 19 in Berar, Bengal, and Assam.

From 20 *to* 29, the excess of females ceases in Berar, the Nizam's Dominions and the North-West Provinces, between 25 to 29 years of age.

From 30 *to* 54, the reversion to excess of males is deferred in Bengal and Madras till after 35, interruptions to the general excess of males occur in Bengal and Madras between 40 to 44, and the ultimate reversion to excess of females is anticipated in the North-West Provinces, Bengal, and Madras between 50 to 54.

55 *and upwards*, Berar shows no ultimate excess of old females ; in the North-West Provinces and Madras it is interrupted between 50 to 59, and in the Nizam's Dominions and Assam it does not commence till after 60.

Of course it is some satisfaction to find that the general indications of our statistics correspond with those of other Provinces, even though the conformity result, as I believe, chiefly from unanimity in the different nature of the mistakes made under each sex, when estimating unknown ages.

92. Considering the relative proportion of the sexes among children in connection with age of parents at marriage, I note that aborigines, among whom marriage of both sexes in mature life is most general, return the highest proportion of female children, 108 to 100 males under 4 years of age. Satnámis, among whom juvenile marriage of both sexes is the rule, return an almost equally high proportion of female children, 107 to 100 males.

Proportion of the sexes among children, compared with age of parents.

Mahomedans, who most nearly approach the aborigines in comparative maturity of both sexes at marriage, return only 103 female children to 100 males.

Jains, whose girls are married at a younger age than any to males of comparatively advanced life, return an equal number of male and female children. It has been suggested that in the union of girl wives with mature husbands, the male element is so strong as to cause a preponderance of male children. While this theory may be deemed partially supported by the absence among Jains of any preponderance of female over male children, it leaves the contrary result among aborigines unaccounted for.

Failure of such comparison to account for variations.

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Age.	Central Provinces.			Berar.			Nizam's Dominions.			North-West Provinces.			Bengal.			Assam.			Madras.		
	Males.	Females.	Females per 100 Males.	Males.	Females.	Females per 100 Males.	Males.	Females.	Females per 100 Males.	Males.	Females.	Females per 100 Males.	Males.	Females.	Females per 100 Males.	Males.	Females.	Females per 100 Males.	Males.	Females.	Females per 100 Males.
Under 1 year..	153137	156148	102	42173	43584	103	101410	106764	105	599666	593526	99	798965	812484	102	63352	68546	108	447856	459460	103
1 year	167757	178161	106	36869	38250	104	103455	106870	103	524679	526198	100	810550	868954	107	67836	69990	103	299059	315834	106
2 ,, ...	177483	194996	110	39098	42047	107·5	128167	136914	107	440262	463432	105	1009159	1120875	111	83249	88576	106	316243	338782	107
3 ,, ...	210352	231998	110	38129	42031	110	144433	158133	106	609581	635661	104	1212248	1336209	110	88401	95090	108	390212	427900	110
4 ,, ...	193837	196096	101	35881	36686	102	172917	179189	104	638955	609039	95	1103953	1116189	101	96029	95729	100	404697	421646	104
Total 0 to 4....	902566	957399	106	191950	202598	105·5	650382	682870	105	2813143	2827856	100·5	4934875	5254711	106·5	398867	417931	105	1858070	1963622	106
5—9	879987	831627	94·5	171443	172778	101	635784	609996	96	3062624	2704963	88	5363492	5028395	94	358153	317306	89	2061398	2069729	100
10—14	645808	519969	80·5	149989	122120	81	615741	490576	80	2859516	2118945	74	3930782	3137523	80	253990	203668	80	1966619	1728480	88
15—19	414028	399504	96·5	86180	91258	106	392439	378964	96·5	1847916	1525010	82·5	2610831	2662376	102	177154	181964	103	1304855	1218501	93
Total 5 to 19...	1939803	1751100	90·3	407612	386156	95	1643964	1479536	90	7770056	6348918	82	11905105	10828294	91	789297	702938	89	5332872	5016710	94
20—24	441284	522418	118	98270	120796	123	406630	463635	114	1944407	1939722	100	2454235	2932274	119·5	184214	193815	105	1220581	1487124	122
25—29	520884	548917	105	133832	123104	91	476934	429375	90	2132205	2002906	94	3044629	3253313	107	224004	238559	106·5	1233666	1335281	108
Total 20 to 29..	962168	1071335	111	232102	242880	105	883564	893010	101	4076612	3942628	97	5498864	6185587	112·5	408218	432374	106	2454247	2822405	115
30—34	560793	517919	92·4	138960	116283	84	476539	428581	90	2102692	1964769	93	2966738	2979681	100	199500	174344	87	1331932	1419272	107
35—39	299918	264907	88·3	89036	63434	71	283124	218119	77	1217809	1113422	91·5	2171889	1917414	88	156368	128558	82	882852	747429	85
40—44	422600	371642	88	101999	86981	85	357488	319052	89	1593179	1562581	98	2182483	2204086	101	129088	111791	87	970924	1010377	104
45—49	146697	137417	87	44036	34023	77	155443	126308	81	748701	658230	88	1217541	1099254	90	93480	76487	82	492077	445484	90·5
50—54	258092	252100	97·5	74697	66185	89	229568	224831	98	1137363	1138850	100	1410656	1534979	109	81003	77317	95	621625	726381	117
Total 30 to 54..	1688700	1533985	91	448748	366911	82	1502162	1316891	88	6799244	6437852	95	9949307	9734814	98	659439	568497	86	4299610	4348943	101
55—59	56911	59017	104	19576	15393	79	65811	62833	95·5	342264	305972	89	582919	576144	102	51704	44519	86	252359	232699	92
60 and upwards	276740	348293	126	80504	78243	97	232190	267663	115·	1111237	1332087	120	1649504	2223359	135	104788	121818	116	729778	905055	124
Total	5826388	5721129	98	1380492	1292181	94	4978073	4702803	94·5	22912556	21195313	92·5	34500574	34802906	101	2412313	2288077	95	14926966	15289434	102

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It was also suggested in the last Census report that an excess of female children seemed inherent to the aboriginal race, but we find the proportion among aborigines almost equalled among the Satnámi off-shoot of Hinduism, and among Hindus also the proportion of female children is but little less, 106 to 100 males. The result for the Satnámis seems specially fatal to this theory, for no religion has so few aborigines among its followers as the Satnámi sect.

Excess of female children not peculiar to aboriginal race.

One theory which seems to meet the general indications of the statistics is the acknowledged greater difficulty of rearing male than female infants. Male and female children seem to be born in about equal proportions, but males are more delicate in infancy than females, and a larger proportion of them succumb to exposure and deficiency of clothing, food, and care. Children are comparatively better tended among the well-to-do, and so we find that, conformably to the gradation in para. 82, male children survive infancy in greater proportion among Jains and Mahomedans than among others, and conversely die off in larger proportion among the aborigines, Satnámis and poorer masses of the Hindus. The same theory would also account for the differences in relative proportion of the sexes among children returned under 1 year of age, though, as before explained, inaccuracy in their totals is evidenced by their being less in number than children of 1, 2, 3 and even 4 years of age.

Variations attributed to difficulty of rearing male infants and to comparative means of parents.

93. The Census statistics seem to establish that there cannot be that continuous excess of deaths among the males which is indicated by the following abstract taken from the Provincial Sanitary Reports for 1880 and 1881 :—

Census statistics disprove continuous excess of deaths among males.

Table No. VII.—Deaths to 1,000 *living at different ages.*

Year.	Sex.	0	6	12	20	30	40	50	60 and upwards.	Total.
1880.	Male	66·44	10·35	9·05	11·27	17·24	31·68	61·83	198·80	30·75
	Female	61·71	9·75	7·35	9·26	14·18	23·35	42·54	150·03	27·40
1881.	Male	74·67	12·18	10·80	13·08	19·78	34·48	66·44	209·73	34·44
	Female	68·95	11·46	9·06	11·76	15·94	25·04	46·03	156·48	30·74

In the preceding paras. 81 to 84, it is shown that the Census statistics evidence a general excess of deaths among females and not males, at least after 5 years of age. Also paras. 90 and 91 indicate probable alternation in the relative proportion of deaths at different ages in the two sexes. In the last Sanitary Report it was noticed that the death statistics for some districts do indicate a tendency to a relatively higher death-rate among females than males at certain ages, especially 12 to 30 and over 60. Unfortunately the Census statistics are too inaccurate in detail to admit of the death-rate at different ages being deduced from them.

94. The Census statistics did not enable inclusion of deaths within the age-period under 5 in the death-rates deduced in the preceding paragraphs 81 to 84. The Provincial Sanitary Reports for 1880 and 1881, however, give the following statistics regarding the ratio per 1,000 borne by reported deaths of children to the total living according to the Census of 1872 :—

Completion of death-rate for the Provinces from data of registered vital statistics.

Age.	1874.	1875.	1876.	1877.	1878.	1879.	1880.		1881.	
							Male.	Female.	Male.	Female.
Under 1	132·8	135·6	161·4	145·5	229·9	165·1	187·01	173·42	204·14	190·28
1 but under 6	29·4	33·0	33·5	24·8	54·9	39·5	28·74	27·17	34·19	31·45

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The resulting average rates of mortality are very high, but as this may be partly due to their having been calculated on the data of 1872, it seems right to calculate the mortality under 5 years of age at the somewhat lower rates adopted in the following exemplar estimate, which is for districts excluding Feudatory States:—

Age.	Total persons enumerated.		Assumed death-rates per 1,000.		Resulting annual deaths.	
	Male.	Female.	Male.	Female.	Male.	Female.
Under 1	139,289	141,151	155	100	21,590	14,115
1 to 4	632,465	671,968	32	28	20,239	18,815
				Total.....	41,829	32,930

The result is too material an addition to the probable death-rate of the Provinces to be disregarded, and similar calculations have therefore been made for Feudatory States, and embodied in the following estimate, completing on these data what was defective in the estimate of mortality above 5 years of age, deduced from the Census statistics in para. 81:—

Detail.	Districts excluding Feudatory States.			Feudatory States.			Total Provinces.		
	Both Sexes.	Male.	Female.	Both Sexes.	Male.	Female.	Both Sexes.	Male	Female.
Deaths after 5 years of age (para. 81)	289,682	142,277	147,405	51,059	24,399	26,660	340,741	166,676	174,065
Deaths under 5 estimated as in preceding example	74,759	41,829	32,930	11,008	5,888	5,120	85,767	47,717	38,050
Total Deaths	364,441	184,106	180,335	62,067	30,287	31,780	426,508	214,393	212,115
Per 1,000 of total population..	37·04	37·1	36·9	36·3	34·9	37·7	36·9	36·8	37·1

The resulting high death-rates form a painful contrast to the mean death-rate in England and Wales, only 21·27 per 1,000 during the ten years 1871 to 1881.

Year.	Reported Births of Males per 100 Births of Females.
1873.....	115·
1874.....	114·8
1875.....	113·8
1876.....	113·17
1877.....	111·73
1878.....	112·69
1879.....	111·
1880.....	108·96
1881.....	108·41

95. The Census statistics also suggest that any excess of births of males over females cannot be so great as is indicated in the marginal comparison of reported births taken from the Sanitary Report for 1881.

Census statistics discredit supposed great excess of male births.

The tables in the preceding paras. 87 to 91 show among children enumerated as under one year of age, a preponderance not of males but of females, and this both in details for these Provinces and in the results for other Provinces. Admittedly the Census statistics cannot include all the children under one year of age, but this does not help the birth statistics, for the Census shows even a more decided preponderance of females above than below one year old. If males were really born in such excess above females as indicated by the registered births, then the Census statistics would necessitate the conclusion that the death-rate among males infants is so excessive as completely to carry off such preponderance within the first year of life. It seems more probable that the comparative satisfaction with which native parents regard the birth of sons accounts for

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much of the excess in reported births of males over females, and on this view the gradual decrease of late years in such excess indicates more complete reporting.

Calculation of Provincial birth rate.

96. The comparative inaccuracy of the age statistics regarding young children seems least at the age of 4, when increase of their numbers is checked, possibly by the disposition then to adopt 5 as a mean for estimate of age. Taking, therefore, the numbers 4 years of age as basis for calculation, and increasing thereupon the average yearly mortality at the rates deduced in para. 94 from the Provincial Sanitary Reports, the indicated birth-rate is worked out in the following table :—

Males.				Females.			
Detail.	Districts, excluding Feudatory States.	Feudatory States.	Total for Provinces.	Detail.	Districts, excluding Feudatory States.	Feudatory States.	Total for Provinces.
Persons, 4 to 5 years of age.....	164,960	28,877	193,837	Persons, 4 to 5 years of age	166,139	29,957	196,096
Increased by mortality from 4 to 5 at 32 per 1,000...	170,238	29,801	200,039	Increase by mortality from 4 to 5 at 28 per 1,000..	170,790	30,795	201,585
Ditto do. 3 to 4 ...	175,685	30,754	206,439	Ditto do. 3 to 4 ...	175,572	31,657	207,229
Ditto do. 2 to 3 ...	181,306	31,738	213,044	Ditto do. 2 to 3 ...	180,488	32,543	213,031
Ditto do. 1 to 2 ...	187,107	32,753	219,860	Ditto do. 1 to 2 ...	185,541	33,454	218,995
Ditto under 1 at 155 per 1,000 ...	216,108	37,829	253,937	Ditto under 1 at 100 per 1,000 ...	204,095	36,799	240,894

The last line shows the births requisite to yield the number of persons enumerated as from 4 to 5 years of age. For the Central Provinces, the resulting births are in the proportion of 42·8 per 1,000 of the total population. The mean annual birth-rate in England during the ten years 1871 to 1881 was 35·35 per 1,000.

In the review by the Local Administration of the Provincial Sanitary Report for 1881, it was observed that "the most careful observations warrant the belief that the normal annual birth-rate of the Central Provinces is very little, if at all, below 50 per 1,000 of the population." The Census statistics, however, do not seem to warrant deduction of a higher birth-rate than the above. As it is, the above calculations require much higher numbers at each year of age under 3 than were recorded at the Census. The Census figures, however, are evidently incorrect, for they show an increase instead of decrease in numbers each year up to from 3 to 4. I am not certain that this result is entirely due to general over-estimate of ages. The extracts from district reports given in para. 69 of Appendix (A) suggest that apprehension of a capitation tax, and superstitious dread of evil to follow being enumerated, may have led to suppression of some of the younger children.

Resulting excess of births over deaths.

97. The following abstract shows what rate of average annual increment results from subtraction of the mean death-rate from the birth-rate :—

	Districts, without Feudatory States.						Feudatory States.						Provinces.					
	Both Sexes.		Male.		Female.		Both Sexes.		Male.		Female.		Both Sexes.		Male.		Female.	
Mean annual	Number.	Per 1,000 of total population.	Number.	Per 1,000.	Number.	Per 1,000.	Number.	Per 1,000.	Number.	Per 1,000.	Number.	Per 1,000	Number.	Per 1,000	Number.	Per 1,000	Number.	Per 1,000.
Birth-rate.....	420,203	42·7	216,108	43·6	204,095	41·8	74,628	43·6	37,829	43·6	36,797	43·7	494,831	42·8	253,937	43·6	240,894	42·1
Death-rate	364,441	37·04	184,106	37·1	180,335	36·9	62,067	36·3	30,287	34·9	31,780	37·7	426,508	36·9	214,393	36·8	212,116	37·1
Increment	55,62	5·6	32,003	6·5	23,760	4·9	12,561	7·3	7,542	8·7	5,019	6·	68,323	5·9	39,544	6·8	28,779	5·

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The result indicates a mean increment of only 5·9 per 1,000 per annum, or 5·3 per cent. in nine years. Accuracy cannot be claimed for the result, but it is sufficiently approximate to show that the rate of natural increment in these Provinces does not approach to the mean of England and Wales, about 15 per cent. in ten years, or 15 per 1,000 per annum. The result also justifies the caution exercised in review of Table II., which led to no more of the increase in population as compared with 1872 being attributed to natural increment (see para. 28) than was consistent with the increase of registered births over deaths, viz., 7·2 per cent. in nine years.

Table No. VIII.—Distribution of the People by Caste.

Revision of Caste tables deferred to the last, pending revision of details.

98. This table, put together under pressure during my absence in England, was unfortunately sent to Press before preparation of the prescribed supplementary tables, giving more complete statistics. Preparation and check of the latter is resulting in detection of so many mistakes, and the references to original enumerators' records and rectification of mistakes take so long, that, in order to save time, I am obliged to take up other Census tables, and defer report on the caste statistics to the end.

Table No. IX.—Distribution of the Population according to Language.

99. In this table the several languages treated as distinct mother-tongues are specified, and the number of persons recorded as of each mother-tongue is shown for each district. Information under this head is not available for Feudatory States, as mother-tongue was one of the columns omitted in the abbreviated form of schedule adopted for those States.

Dialects amalgamated under each Indian language.

In the village tables, under the general instructions, statistics were tabulated separately for each entry as of language, but in the final compilation dialects were amalgmated under main languages as follows:—

Languages and dialects amalgamated therein.	Persons recorded of each dialect.	Persons recorded of corresponding caste or tribal name.	
		Number.	Name.
Bygáni	7,285	15,532	Bygá.
Bhunjiá	2,431	4,290	Bhunjiá.
Binjhwál	3,159	63,861	Binjhwál.
Birjiá	198	858	Birjia.
Total Bygáni	13,073	84,541	
Canarese	2,652	53	Canarese.
Golari	1,800	5,866	Gollar 1,465 amalgamated with Golkar 2,829 and Golla 1,572.
Holiá	82	3,505	Holiá.
Kanari	135	100	Kanri.
Karnatic	37		
Total Canarese	4,766	9,524	
Goanese	131	206	Indian Portuguese.
Goese	31		
Portuguese	31		
Total Goanese	193	.....	

Languages and dialects amalgamated therein.	Persons recorded of each dialect.	Persons recorded of corresponding caste or tribal name.	
		Number.	Name.
Gondi	949,030	1,360,520	Gond (tribe unspecified).
Bhariá	309	29,529	Bharia Gond.
Bhatri	44	71	Bhatrá.
Dhanuhári	6	16,044	Dhanwár.
Dhumiá	8	13,341	Dhumiá.
Mári	3,647	30,792	Máriá.
Gotte	44		
Máriá	273		
Madewár	2		
Khondi	340	17,773	Khond.
Gwári	1	1,140	Gond Gwári.
Koi	6,431	10,165	Koi.
Kamári	2,395	4,736	Kamár.
Kulámi	835	1,516	Kulám Gond.
Manné	43	1,084	Manné Gond.
Náiki	378	4,017	Darvé Náik.
Pahári	57	1,253	Other Aborigines (Sambalpur district).
Pardháni	49	49,251	Pardhán.
Pathári	12	9,784	Pathári.
Párdhi	11	2,137	Párdhi.
Túri	824	1,551	Túri.
Kharia Gond	2,761	4,712	Kharia.
Total Gondi (*k*)	967,500	1,559,416	

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Languages and dialects amalgamated therein.	Persons recorded of each dialect.	Persons recorded of corresponding caste or tribal name.		Languages and dialects amalgamated therein.	Persons recorded of each dialect.	Persons recorded of corresponding caste or tribal name.	
		Number.	Name.			Number.	Name.
			(a)				
Gujeráthi	13,453	909	Guzrati.	Musulmáni	4	275773	Mahomedans.
Káthiáwári	1			Urdú	237		
Pársi	63	399	Pársi.	Málvi	71	(c)	
				Nimári	306	(c)	
Total Gujerathi ...	13,517	1,308		Odhiá	4	2,090	Audhiá.
				Párdhi	46	2,137	Párdhi.
Malayalam	30	98	Malabári.	Powári	277	105,940	Powár.
Malabári	1			Rajjhar	279	5,255	Rajjhar.
				Rámosi	2	155	Rámosi.
Total Malayalam ..	31	98		Sunkari	73	4,521	Sunkar.
			(b)	Wadari	2	767	Wadar.
Maráthi	1,967,820	38,599	Marathá.	Unspecified	65	.....	
Barári	57	1	Berári.				
Dakkhani	1	(c)		Grand Total Hindi (j)	6,058,263		
Kokni	3	(c)					
Total Marathi	1,967,881	38,600		Mundá	.....	1,918	Mundá.
				Bhili	4,897	17,577	Bhil.
Mixed Maráthi and Hindi	626	428	Bonai.	Kol	16,052	67,470	Kol.
Bonai	6		Koshti.	Korkú	65,271	80,501	Korkú.
Garhewál Koshti ..	751	123,067		Kuda	14,315	16,643	Kuda.
				Mowási	53	1,456	Mowási.
Total Mixed Marathi and Hindi ...	1,383j	123,495		Náhalki or Náhali	55	6,433	Náhal.
				Total Mundá (k) ...	100,643	193,998	
Hindi	6,038,432	(d)					
Aháni	37	(e)		Sindhi	54	(c)	
Araki	67	2,138	Arakh.	Kachhi	40	(c)	
Banjári	6,649	46,550	Banjárá.	Total Sindhi	94		
Labhani	3,463						
Basori	3	41,345	Basor.				
Karandi	10						
Baipári	18	542	Baipári.	Tamil	7,821		
Bhámti	6	2,403	Bhámti.	Arni	1,830	(h)	
Bháti	1	126	Bhátia.	Dráviri	15	(h)	
Bhúpáli	4	(c)		Total Tamil	9,666		
Bundelkhandi	279	(c)					
Chhattisgarhi	98	(c)					
Dangcharhi	9	2,414	Nat.				
Gándá	2	144,462	Gándá.	Telugu	98,458		
Gaulán	17	1,268	Gaulán.	Kammari	9	(i)	
Gawári	30	110,046	Gwári.	Kuramwári	1,234	(i)	
Gurindi	1	3	Gurinda.	Total Telugu	99,701		
Gwáliari	1	(c)					
Halbi	470	2,243	Halbá Koshti.				
Hawási	65	(f)					
Játi	44	6,807	Ját.	Pashto	85		
Katiá	570	29,280	Katiá.	Afghánistáni	4	(c)	
Kowati	1,618	125,286	Kewat.	Balúchi	2	(c)	
Khari	144	(g)		Kábuli	8	(c)	
Kiráti	4	40,218	Kirár.	Roheli (Afghani) ..	5		
Márwári	4,825	72,481	Baniá.				
Chitári	20						
Maheshwari	5			Total Pashto	104		
Parwári	5						

(a) Gujeráti is spoken in Nimár by several castes, *e.g.* Bhátiá, Dáliá, &c.
(b) Maráthi is spoken in the Nágpur Division not only by Maráthás, but most Hindu castes.
(c) Dialect of the locality embodied in the designation, not name for a caste.
(d) Hindi is the general language of all castes in the Jubbulpore, Nerbudda, and Chhattisgarh Divisions.
(e) Dialect of some Sonárs of Burhánpur.
(f) Haiwási Brahmans amalgamated with Brahmans.
(g) No corresponding caste, but Khar dialect of Hindi is spoken by the Dhobi, Lohár, Káchhi and other castes in Nimár.
(h) Synonym for the Tamil language spoken by all castes from the Tamil districts of the Madras Presidency.
(i) Synonym for the Telugú language spoken by all castes from the Telugu districts of the Madras Presidency.
(j) Difference of 37 as compared with Imperial Tables due to detection of mistakes on detailed examination.
(k) Ditto 2 ditto ditto.

Further grouping, with percentages.

100. The Indian languages for which separate statistics are given in Table IX., may be further grouped as follows. The proportion which the persons speaking each group bear to the total population of the Provinces speaking mother-tongues of India, viz., to 9,830,931, is also noted.

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Languages.		Persons.	Per cent.
(*a*) Hindustáni (which includes Hindi and Urdú. (See para. 37, Section I. of this report)	.....	6,058,263	61·6
(*b*) Maráthí	1,967,881		
Mixed Maráthí and Hindi	1,383		
		1,969,264	20·
(*c*) Telugú		99,701	1·
(*d*) Oriá	.....		
Mixed Oriá and Hindi	588,914		
Mixed Oriá and Bengáli	2,617		
Mixed Oriá and Maráthi	12		
Mixed Oriá and Telugú	2		
	3		
(*e*) Gondí		591,548	6·
(*f*) Other Aboriginal languages—	.....	967,500	9·9
Bhúin	34		
Bygání	13,073		
Dhángar	33		
Mundá	100,643		
Yarukála	18		
		113,801	1·2
(*g*) Other Indian languages—			
Bengáli	2,020		
Canarese	4,766		
Cashmiri	7		
Goanese	193		
Gujeráthi	13,517		
Kaikári	186		
Madrási	158		
Malayalam	31		
Punjábi	266		
Sindhi	94		
Tamil	9,666		
		30,004	3·
Grand Total		9,830,981	100

Diagram illustrating distribution of languages.

101. The diagram on the opposite page shows more readily than words, the number and proportion of people speaking each of the languages thus grouped.

General distribution.

While in the Provinces, as a whole, Hindustani is the prevalent language, being the mother-tongue of nearly 62 per cent. of the inhabitants, in the Nágpur Division, Maráthi is the most prevalent language in all districts except Bálághát, and in the Sambalpur district Oriá is the prevalent language.

Gondí.

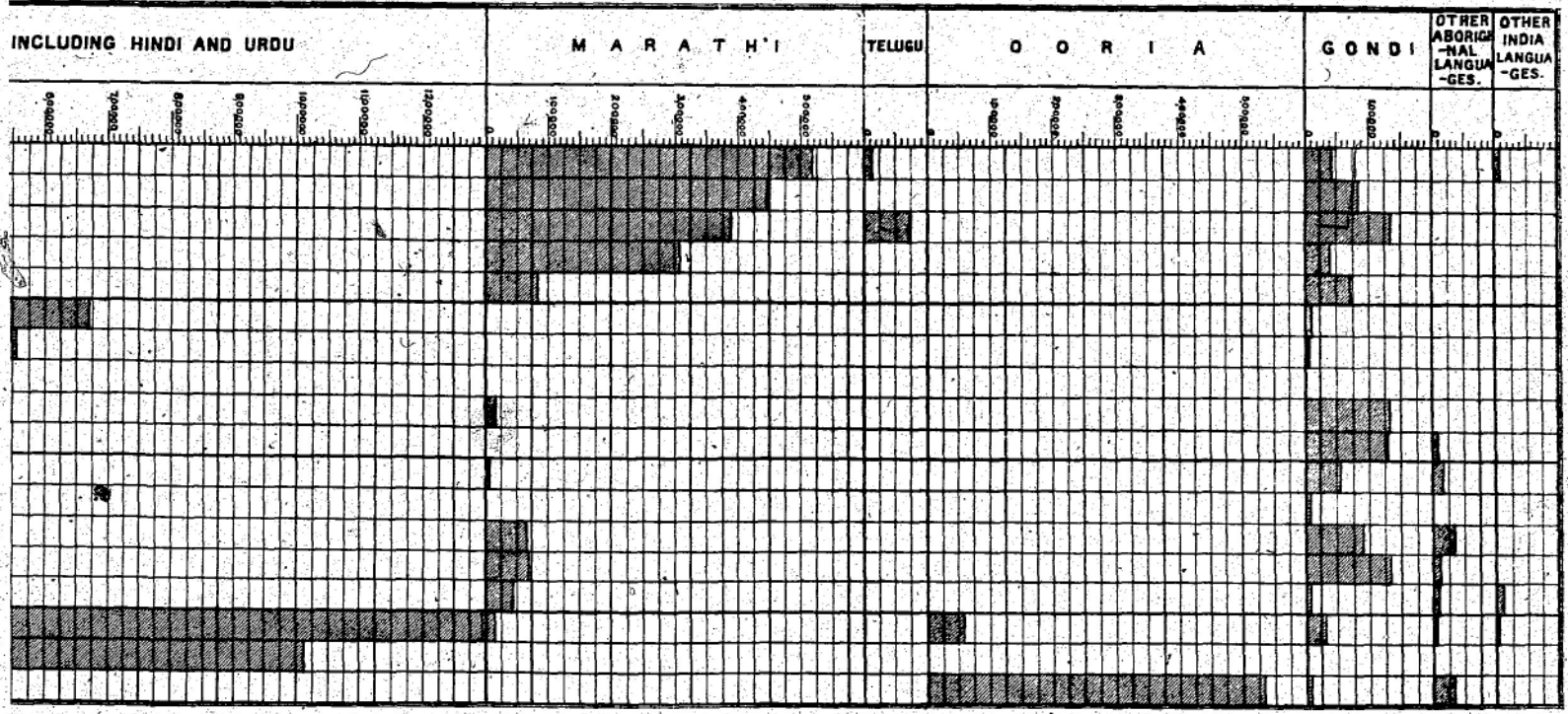
In the following nine districts Gondi is the mother-tongue of over 10 per cent. of the inhabitants:—

District.	Total persons of Gondi mother-tongue.	Percentage of total inhabitants of district.
Wardhá	41,412	10·7
Hoshangábád	53,280	10·9
Bhandárá	84,126	12·3
Chándá	132,348	20·4
Bálághát	74,156	21·8
Betúl	87,968	28·9
Chhindwárá	131,755	35·3
Seoni	134,276	40·1
Mandla	129,627	42·9

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DIAGRAM III.

E PERSONS IN EACH DISTRICT OF THE CENTRAL PROVINCES, EXCLUSIVE OF FEUDATORY STATES, SPEAKING THE MORE COMMON MOTHERTONGUES OF INDIA IN 1881.



Lithographed at the Surveyor General's Office, Calcutta, November 1882.

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The extent to which the aborigines of Chhattisgarh have abandoned their ancestral mother-tongue is remarkable. In the Raipur district only 28,730, or 2 per cent. of the inhabitants of that immense district speak Gondi, of whom 2,395 speak the Kamári dialect, and in Sambalpur 32,498, or 4·7 per cent. of the inhabitants of that district speak aboriginal languages, of whom 15,750 speak the Kol dialect, 14,315 Kuda, and 2,201 Binjhwáli. The aborigines of Raipur and Bilaspur generally speak Hindi, and of Sambalpur Ooriá.

The following are details of other aboriginal languages indicated as spoken in considerable proportion in districts of the Nerbudda Division:—

District.	Language or Dialect.	Persons.	Per cent. of district population
Betúl	Korkú	32,584	
	Kol	238	
	Total Mundá	32,822	10·8
Hoshangábád	Korkú	17,871	
	Mowási	53	
	Kol	1	
	Náhalki or Náhali	2	
	Total Mundá	17,427	3·6
Chhindwárá	Korkú	11,177	2·9
Nimár	Bhíli	4,897	
	Náhali	46	
	Korkú	4,089	
	Kol	29	
	Total Mundá	9,061	3·9

Hindustani in the Nágpur Division.

The following abstract shows the extent to which Hindustani is the mother-tongue of inhabitants of the Nágpur or Maráthi Division:—

District.	Total persons of Hindustani mother-tongue.	Percentage of total inhabitants of district.
Nágpur	115,502	16·6
Bhandárá	148,087	21·7
Chándá	52,096	8·
Wardhá	34,646	8·9
Bálághát	179,859	52·8

Maráthi beyond the Nágpur Division.

Beyond the Nágpur Division, Maráthi is also the mother-tongue of a considerable proportion of the inhabitants of the following districts:—

District.	Persons of Maráthi mother-tongue.	Percentage of total inhabitants of district.
Betúl	68,225	22·4
Chhindwárá	70,512	18·9
Nimár	44,301	19·2

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Telugu.

The only district in which Telugu is the mother-tongue of a considerable proportion of its inhabitants is Chándá. The details are:—

Sub-division of the Chanda district.	Total inhabitants of Indian mother-tongue.	Persons of Telugu mother-tongue.	Percentage of column 2.
Sironchá	39,945	28,570	71·5
Múl Tahsil	215,741	35,103	16·3
Brahmapuri Tahsil	257,205	8,507	3·3
Warórá Ditto	136,034	2,640	1·9
Total	648,925	74,820	11·5

Telugu also is the mother-tongue of 12,024 persons enumerated in the Nágpur district, chiefly 5,682 recorded in Kampti, and 4,670 in the Nágpur city. Most of them are Madras soldiers and camp followers, or their descendants, who have settled here.

Ooriá.

Ooriá besides being the prevalent language of the Sambalpur district is the mother-tongue of 61,824 persons recorded in the Raipur district.

Other Indian languages.

The only considerable entries against other Indian languages refer to 5,943 persons of Támil mother-tongue, chiefly Madras soldiers or camp followers or their descendants, in the Nágpur district, and 10,046 of Gujeráthi mother-tongue, in Nimár.

Combined Tables X. and XI.

Distribution of the people, according to birth-place.

Birth-places of people enumerated in the Central Provinces.

102. The following abstract shows where the people enumerated in the Central Provinces were born. The expression "districts" is used in a sense exclusive of attached Feudatory States:—

Born in	Enumerated in			Born in	Enumerated in		
	Districts.	Feudatory States.	Central Provinces.		Districts.	Feudatory States.	Central Provinces.
Central Provinces, Districts	9,258,735	224,752		India indefinite	70	...	
" Feudatory States	77,039	1,438,069		Goa	41	...	117
Central Provinces, Total	9,335,774	1,662,821	10,998,595	Afghanistan	152	73	
North-West Provinces and Oudh	118,879	3,753		Nepál	61	5	
Bengal Presidency	20,278	8,549		Other countries in Asia	108	...	399
Bengal Feudatory States	845	22,037		Great Britain and Ireland	2,768	6	
Madras Presidency	21,083	7,336		Other countries in Europe	57	...	
Bombay "	26,099	404					2,831
Other Indian Provinces	2,776	109		Elsewhere	41	1	42
Other Indian Provinces, Total.	189,960	42,188	232,148	Grand Total	9,838,791	1,709,720	11,548,511
Bundelkhand	88,385	189					
Baghelkhand	57,708	610					
Berár	52,089	222					
Málwa	49,335	716					
Nizam's Dominions	26,553	1,480					
Rájputána	18,098	1,202					
Gwalior	17,005	201					
Other Native States	520	6					
Native States, Total	309,753	4,626	314,379				

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A few of those born beyond the Provinces may have been born while their parents were only temporarily absent, for instance on business or pilgrimage, or may now be only temporary residents like the military and foreign officials, but, as a whole, those born beyond the Province may be regarded as immigrants. Immigration then within the life-time of the present residents has supplied 4·8 per cent. of the population of the Provinces, the proportion in districts being 5·1 and in Feudatory States 2·7 per cent. of the present inhabitants.

Percentage of immigration thereby indicated.

103. The Census tables of the other Provinces show that the immigration has been counterbalanced more or less by enumeration elsewhere of persons born in the Central Provinces. These interchanges are compared in the following abstract:—

Net gain or loss to the Central Provinces by migrations from and to each other Province.

Other Provinces and States.	Born in each other Province or State but enumerated in Central Provinces.	Born in Central Provinces, but enumerated in each other Province or State.	Net gain or loss to the Central Provinces + or —
Assam	.....	825	— 825
Bengal	28,827	20,059	+ 8,768
„ Feudatory States	22,882	20,427	+ 2,455
Berar	52,311	185,142	— 132,831
Bombay	26,503	10,537	+ 15,966
British Burmah	44	310	— 266
Madras	28,419	4,936	+ 23,483
North-West Provinces and Oudh.	122,632	29,235	+ 93,397
Punjab	2,829	1,406	+ 1,423
Total...	284,447	272,877	+ 115,710

The birth-place tables have not yet been received from the Nizam's Dominions and other Native States. So far as the above statistics go, the Central Provinces have only gained 115,700 persons by excess of immigration over emigration. Our chief loss has been of 132,831 by excess of emigration to Berar, and our chief gain of 93,397 by excess of immigration from the North-West Provinces and Oudh, 23,483 from Madras, including the Madras troops quartered in these Provinces, and 15,966 from the Bombay Presidency. It is probable, however, that there is even less counterpoise than in the case of the North-West Provinces to the extensive immigration, chiefly in the famine year 1877-78, from the Native States of Bundelkhand 88,574, Baghelkhand 58,378, Malwa 50,051, and Gwalior 17,206.

104. Persons born in the North-West Provinces were recorded in every district of these Provinces, the smallest numbers being 773 in Balaghat, and 777 in Sambalpur, and the largest 23,831 in the Jubbulpore district and 23,576 in Saugor. Numbers crowded into these Provinces during the North-West Province's scarcity of 1877-78, and settled down, chiefly as field labourers, servants, and cultivators. It is somewhat surprising that only 3,065 were enumerated in the Damoh district, lying between Jubbulpore and Saugor. Along the Nerbudda Valley, the Narsinghpur district returns 4,506, Hoshangabad 9,998, and Nimar 5,683 persons born in the North-West Provinces. In the Nágpur district, 8,391 were recorded, but only 1,904 in the intermediate district Seoni to the north, and small numbers also in the districts adjoining Nágpur. Their probable route towards Chhattisgarh would be *via* Mandla, which returns 3,018, while Bilaspur and Raipur return 4,726 and 3,107, respectively. The 3,753 immigrants from the North-West Provinces and Oudh, recorded in Feuda-

Distribution of immigrants from the North-West Provinces.

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tory States, include 1,437 in Khairagarh, and 767 in Nandgaon chiefly labourers in connection with the Chhattisgarh railway works.

Distribution of immigrants from Oudh.

Of the 17,048 immigrants from Oudh, 2,937 were returned in the Nagpur Division, chiefly in Nágpur 1,461, 5,740 in the Jubbulpore Division, chiefly in the Jubbulpore District 3,240, and Saugor 1,532, 5,975 in the Nerbudda Division, chiefly 3,248 in Hoshangabad, and 1,384 in Nimar, and only 1,723 in the Chhattisgarh Division.

Distribution of immigrants from Berar.

105. Out of the 52,311 immigrants from Berar, 26,834 were enumerated in the Wardha district, 6,390 in Nagpur, 5,540 in Chanda, 5,112 in Betul, and some in all districts, but the numbers were small in Balaghat 131, in all five districts of the Jubbulpore Division only 263, Narsinghpur 41, Bilaspur 25, and Sambalpur 137. The Berar immigrants are chiefly of the poorer agricultural and field labouring classes. The 222 recorded in Feudatory States include 120 in Khairagarh and 94 in Nandgaon, most of them probably railway workmen.

Distribution of immigrants from the Madras Presidency.

106. Persons born in the Madras Presidency were also recorded in all districts, but the numbers were considerable only in Nágpur 6,398, Jubbulpore 2,742, Raipur 2,717, Sambalpur 2,547, Chanda 2,480, Saugor 1,750, and Hoshangabad 1,183. These are all districts in which successive reliefs of Madras troops have long been quartered, and in all districts except Sambalpur and Chanda the Madras element, in excess of present troops, has probably been introduced chiefly by settlement of camp followers and pensioners electing to remain in these Provinces. They take service of different kinds, or settle down as petty traders, labourers, and artisans in cantonments. The 7,336 Madras immigrants recorded in Feudatory States include 4,389 in the Sambalpur States, chiefly Kálahandi 2,144, Patna 1,013, and Sonpur 951; also 2,859 in Bastar. These no doubt are chiefly agriculturists.

Distribution of immigrants from the Bombay Presidency.

107. Representatives of the Bombay Presidency are also found in all districts, but their number is considerable only in the Nimar district 13,415, Nágpur 3,083, Wardha 2,019, Chanda 1,990, Bhandara 1,449, Hoshangabad 1,364, the Jubbulpore Division 1,285, chiefly in the Jubbulpore and Saugor districts, and the Chhattisgarh Division 991. Except in Nimar, where there appears to be a considerable immigration of the cultivating and field labouring classes, the bulk of the people from the Bombay Presidency are traders or their agents. The 404 recorded in Feudatory States include 215 in Nandgaon, and 78 in Khairagarh, partly traders, and partly connected with the railway works.

Distribution of immigrants from the Bengal Presidency.

108. Of the 28,827 immigrants from Bengal, 16,743 were recorded in the districts, and 8,531 in the Feudatory States of the Chhattisgarh Division, chiefly 8,832 in the district, and 8,173 in the Feudatory States of Sambalpur, also 7,551 in Bilaspur.

The 22,822 immigrants from Feudatory States of the Bengal Presidency include 22,037 recorded in the Feudatory States of the Sambalpur District, chiefly 10,302 in Bámra, 5,282 in Raigarh, and 5,192 in Sonpur.

Distribution of immigrants from Bundelkhand, Baghelkhand and Gwalior.

109. The bulk of the 88,574 immigrants from Bundelkhand were recorded in the Districts nearest to that State, viz., Damoh 24,953, Saugor 24,739, Jubbulpore 19,459, Mandla 7,133 and Narsinghpur 4,462.

Similarly the 58,378 immigrants from Baghelkhand were recorded chiefly in the Jubbulpore District 34,983, Bilaspur 13,278, and Mandla 6,076.

Also of the 17,206 from the Gwalior State, 10,987 were recorded in the Saugor District and 2,503 in Hoshangabad.

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These are chiefly famine refugees from the above States who settled down in these Provinces in 1877-78, generally as field labourers and petty cultivators.

Distribution of immigrants from Malwa.

110. The 50,051 immigrants from Malwa are also recorded chiefly in the districts in that direction, viz., Hoshangabad 21,079, Saugor 9,743, Nimar 8,655, and Narsinghpur 5,555, and most of them are cultivators and field labourers who took refuge in these Provinces during the same time of scarcity. In Hoshangabad, however, a number were labourers employed on the Holkar State Railway works.

Distribution of immigrants from Nizam's Dominions.

111. Of the 28,033 immigrants from the Nizam's Dominions, 18,804 were enumerated in the Chanda District, besides 1,385 in Bastar, 2,740 in Nagpur, and 1,046 in Nimar. The immigration into Chanda is of petty cultivators and field labourers, but it is not evident why other southerly districts like Wardha, Bhandara, and Raipur have not attracted a much larger proportion of these immigrants than comparatively distant districts like Hoshangabad, Jubbulpore, and Saugor.

Distribution of immigrants from Rajputana.

112. The 19,300 immigrants from Rajputana consist largely of the Marwari traders and merchants' clerks found in all districts and most Feudatory States, but the 5,727 recorded in the Hoshangabad district doubtless include a proportion of cultivators also. The other districts in which they are recorded in considerable numbers are Nagpur 2,206, Saugor 1,848, Wardha 1,311, Jubbulpore 1,181, and Nimar 1,093.

Proportion of population of each district born elsewhere.

113. The following abstract exhibits the extent of recent immigration into each district, excluding Feudatory States, as evidenced by the birth-place statistics of its present residents :—

Districts.	Proportion of enumerated population—							
	Born in each District.		Born elsewhere within the Central Provinces.				Born beyond the Central Provinces.	
			In Districts.		In Feudatory States.			
	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.
Nágpúr	614,968	88·	48,139	7·	7	...	34,242	5·
Bhandárá	626,100	92·	48,565	7·	22	...	9,092	1·
Chándá	578,852	89·	36,416	6·	1,962	...	31,916	5·
Wardhá	298,833	77·	53,931	14·	4	...	34,453	9·
Bálághát	279,960	82·	58,846	17·	28	...	1,720	1·
Jubbulpore	568,818	83·	26,746	4·	48	...	91,621	13·
Saugor	472,551	84·	16,327	3·	2	...	76,070	13·
Damoh	262,062	84·	20,683	6·	...	...	30,212	10·
Seoni	272,949	82·	56,834	17·	...	...	4,950	1·
Mandlá	257,879	85·	26,402	9·	226	...	17,253	6·
Hoshangábád	418,591	86·	18,824	4·	807	...	50,565	10·
Narsinghpur	328,964	90·	18,547	5·	...	...	17,662	5·
Betúl	284,955	93·	11,683	4·	9	...	8,258	3·
Chhindwárá	331,050	89·	37,302	10·	...	...	4,547	1·
Nimár	188,917	82·	6,399	3·	298	...	35,727	15·
Ráipur	1,302,565	93·	23,782	1·	67,674	5	11,150	1·
Biláspur	926,250	91·	61,253	6·	133	...	29,091	3·
Sambalpur	661,545	95·	12,247	2·	5,819	1	13,888	2·
Grand Total	8,675,809	88·	582,926	6·	77,039	1	503,017	5·

Of persons enumerated in districts, the average proportion born elsewhere was 12 per cent., of whom 6 per cent were born in other districts, and 1 per cent. in Feudatory States, total 7 per cent. within the Central Provinces, and 5 per cent beyond the Central Provinces.

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The districts, whose population includes the largest proportion of persons recorded as born in the other districts of the Central Provinces, are Balaghat and Seoni each 17 per cent., Wardha 14, Chhindwara 10, and Mandla 9 per cent.

The only district which returns a considerable proportion of its inhabitants as born within Feudatory States is Raipur 5 per cent. The next nearest is Sambalpur only 1 per cent. The district whose statistics exhibit the largest immigration from beyond the Provinces are Nimar 15 per cent., Jubbulpore and Saugor each 13 per cent., Hoshangabad and Damoh each 10 per cent., and Wardha 9 per cent. These proportions are very high, considering that the statistics are only of immigration within life-time of present residents.

The districts into which there has been least immigration during the present generation are Balaghat, Chhindwara, Seoni, and Bhandara. The immigration into Chhattisgarh also has been less than was popularly supposed. Countries without sufficient market for their present produce offer little attraction to the agricultural colonist. As it is isolation which has kept down prices in these districts, we may expect that the extension of railway communication will result in attracting more colonists into Chhattisgarh.

Proportion of population of each Feudatory State born elsewhere.

114. The following table exhibits the corresponding statistics regarding recorded birth-place of present residents of Feudatory States.

District to which attached.	Feudatory State.	Proportion of enumerated population—							
		Born in each State.		Born elsewhere within the Central Provinces.				Born beyond the Central Provinces.	
				In Districts.		In Feudatory States.			
		Number.	Percent	Number.	Percent	Number.	Percent	Number.	Percent
Chanda	Bastar	189,249	96·	1,834	1·	260	...	4,905	3·
Hoshangabad	Makrai	9,662	58·	6,350	38·	.....	...	752	4·
Raipur	Chhuikhadan	19,853	60·	6,908	21·	6,126	19	92	...
	Kanker	46,071	72·	14,516	23·	2,852	5	171	...
	Khairagarh	113,830	69·	26,804	16·	23,279	14	2,225	1·
	Nandgaon	114,858	70	31,050	19·	16,798	10	1,633	1·
Bilaspur	Kawardha	59,909	69·	23,185	27·	2,378	3	890	1·
	Sakti	9,712	43·	9,943	44·	2,828	12	336	1·
Sambalpur	Kalahandi	216,937	97·	2,431	1·	2,471	1	2,709	1·
	Raigarh	92,654	72·	26,879	21·	1,713	1	7,697	6·
	Sarangarh	47,640	67·	19,970	28·	3,055	4	999	1·
	Patna	198,239	77·	27,004	11·	28,972	11	3,744	1·
	Sonpur	154,742	87·	10,644	6·	6,062	3	7,253	4·
	Rairakhol	4,381	25·	9,940	56·	1,052	6	2,377	13·
	Bamra	61,686	70·	7,594	9·	800	1	11,206	14·
	Total Feudatory States	1,339,423	78·	224,752	13·	98,646	6	46,899	3·

Thus on the average for all Feudatory States 13 per cent. of the present inhabitants report their birth-place to have been in districts, and 6 per cent. in other Feudatory States of the Central Provinces, while 3 per cent. were born beyond the Central Provinces.

Omission to distinguish births within Feudatory States from births within district to which attached.

It has already been explained in the preceding para. 27, that considerable deductions must be made from the residents of Feudatory States recorded as born in districts, on account of persons whose birth-place may have been within the State, but was recorded as within the district comprising the State. Not only was no special instruction issued to regard each State in the matter of birth-place as an integral distinct from the district to which it is attached, but in the enumerators'

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book (Provincial form) the instruction regarding "birth-place" was specific only in requiring record of district. This was an oversight which will have to be avoided at the next Census. The adoption of a special form of enumerators' book for Feudatory States instructing, in respect of "birth-place," to write the State, or country, or district in which each person was born, did imply that births within a State were to be distinguished from births within a district, but the Census Report of the Raipur District mentions that this distinction was not always made, and the natural disposition to treat the district whole as including the State part should have been met by a specific caution. Suspicion of confusion of this kind attaches most to the statistics of the following States :—

State.	Proportion recorded as born in Districts.	Proportion recorded as born in District to which State is attached.
Rairakhol	56 per cent.	9,931 out of 9,940
Sakti	44 „	7,663 out of 9,943
Makrai	38 „	5,968 out of 6,350
Sarangarh	28 „	14,398 out of 19,670
Kanker	23 „	13,677 out of 14,516
Raigarh	21 „	21,462 out of 26,879

States returning extensive immigration from other Feudatory States and Districts.

On the other hand, in the case of the following States the indicated extent of immigration from the district to which each State is attached is more or less borne out by corresponding indication of extensive immigration from other Districts and Feudatory States. The same remark applies partly to the Sakti State cited in the preceding Table, for of its present inhabitants, 2,828, or 12 per cent., were recorded as born within other Feudatory States. The Sakti State had been under direct management for six years previous to the Census, and had no doubt attracted numerous immigrants from elsewhere.

State, with District to which attached.	Total population.	Number of inhabitants whose birth-place is not recorded as within the State, but		
		In District to which State is attached.	In other Districts of Central Provinces.	In other Feudatory States of Central Provinces.
Patna, Sambalpur District	257,959	17,628	9,376	28,972
Khairagarh, Raipur do.	166,138	17,854	8,950	23,279
Nandgaon, ditto	164,339	25,053	5,997	16,798
Chhuikhadan, ditto	32,979	6,233	675	6,126
Kawardha, Bilaspur do.	86,362	11,269	11,916	2,378

Such extensive immigration is suggestive of good and liberal administration, and the satisfaction with which it is regarded in the case of Patna and Khairagarh, which have been under direct administration since before the last Census, naturally extends to the other three States also. Indeed, Nandgaon is known to be one of the best governed of our Feudatory States. In respect of Kawardha, an extract from report by the Deputy Commissioner, Bilaspur, was quoted in the preceding para. 27, mentioning mismanagement and unpopularity on the part of the present Chief. The preceding statistics, however, would show that at the time of the Census, the Kawardha State was, in Native opinion, rather an attractive one.

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States returning considerable immigration from other Provinces.

The following States have attracted a considerable proportion of immigrants from beyond the Provinces :—

State and District to which attached.	Residents born beyond the Central Provinces.		
	Where.	Number.	Proportion of total population.
Bastar, Chanda District.	Madras	2,859	3 per cent.
	Nizam's Dominions	1,385	
	Elsewhere	661	
Rairakhol, Sambalpur do.	Bengal	1,570	13 per cent.
	Bengal Feudatory States	717	
	Elsewhere	84	
Sonpur do.	Bengal Feudatory States	5,192	4 per cent.
	Bengal	848	
	Madras	951	
	Elsewhere	262	
Raigarh do.	Bengal Feudatory States	5,282	6 per cent.
	Bengal	2,040	
	Elsewhere	375	
Bamra do.	Bengal Feudatory States	10,302	14 per cent.
	Bengal	764	
	Elsewhere	140	

115. While the preceding abstracts show the immigration indicated by the birth statistics, the following table exhibits the emigration similarly evidenced from each district to other districts and to Feudatory States within the Central Provinces :—

Emigration from each district evidenced by the birth statistics.

Districts.	Total population, 1881.	Total persons recorded as born within each district.	Persons recorded as of Birth-place within each District but enumerated			
			In other Districts.		In Feudatory States.	
			Number.	Per cent. of column 3.	Number.	Per cent. of column 3.
Nágpúr	697,356	700,504	82,066	11·71	3,530	·5
Bhandára	683,779	709,992	78,063	10·99	5,829	·82
Chándá	649,146	665,822	23,944	3·95	3,028	·5
Wardhá	387,221	314,044	15,109	4·81	102	·03
Bálághát	340,554	333,224	49,188	14·76	4,076	1·22
Jubbulpore	687,233	602,403	33,090	5·49	495	·08
Saugor	504,950	499,763	26,971	5·4	241	·05
Damoh	312,957	280,545	18,456	6·58	27	·01
Seoni	334,733	309,369	36,125	11·68	295	·1
Mandlá	301,760	281,457	21,317	7·57	2,261	·8
Hoshangábád	488,787	445,751	21,129	4·74	6,031	1·35
Narsinghpur	365,173	357,421	28,416	7·95	41	·01
Betul	304,905	299,120	13,940	4·66	225	·08
Chhindwára	372,899	355,741	24,570	6·91	121	·03
Nimár	231,341	191,288	2,260	1·18	111	·06
Ráipur	1,405,171	1,456,056	71,759	4·93	81,732	5·61
Bilaspur	1,017,327	978,540	20,604	2·11	31,692	3·24
Sambalpur	693,499	757,455	12,803	1·69	83,107	10·97
Grand Total	9,838,791	9,483,487	582,920	6·15	224,752	2·37

In four districts, Nagpur, Bhandara, Raipur, and Sambalpur, the present population of each district is less than the number of persons who within

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the Central Provinces recorded themselves as born in these districts. Emigration has evidently exceeded immigration in the case of these districts.

In all other districts, the present population exceeds the total number recorded within the Central Provinces as having been born in each district. In Chanda, Wardha, and the Jubbulpore Division, especially Jubbulpore and Saugor, also in Hoshangabad, Nimar, and Bilaspur, this excess is very considerable.

The districts of which the largest proportion of those born within them were enumerated in other districts are Bhandara 11 per cent., Nagpur and Seoni each 11·7, and Balaghat 14·8 per cent. In the case of Seoni this large emigration has been counterbalanced by extensive immigration. The result for Balaghat is unexpected, but it will be observed that despite the extensive immigration of the cultivating classes which is known to be going on in Balaghat, its present population little exceeds the number of persons recorded as born within Balaghat.

Statistics for Feudatory States.

Taken collectively the population enumerated in Feudatory States, 1,709,720, exceeds the number recorded within the Central Provinces as born in Feudatory States, 1,515,108, by 194,612, or 11·4 per cent. Similar statistics are not, however, available for each Feudatory State. In the tabulations for districts persons born within all Feudatory States, and in the tabulations for each State persons born within other Feudatory States were tabulated collectively. The statistics suffice, however, to indicate that emigration into Feudatory States is proceeding extensively in Chhattisgarh, especially in the Sambalpur and Raipur districts.

Table XII.—Distribution of the population according to occupation.

Introductory reference to enumerators' instructions.

116. It is especially necessary in respect of occupations, that any one examining the Census statistics should, first of all, understand what particulars were sought to be collected at the Census. Requisite information on this head will be found in Appendix (A) of this report, viz., in No. 16 of the instructions to provincial enumerators, at page 52, No. 8 of the instructions to enumerators in Feudatory States, at page 59, in the supplementary instructions regarding occupation at page 66, and in para. 39, at page 67.

It is advisable also to bear in mind the nature of the mistakes detected at examinations while the Census record was in progress, because, in considering final results, allowance must be made for a residue of undetected mistakes of the same kind. Accounts of such mistakes will be found in paras. 46, 47, and 54 to 56 at pages 81, 83, and 89 to 91 of the same Appendix.

Assuming that those who desire complete information will refer, as above to Appendix (A) for it, I shall merely note here three of the primary rules, viz. (*a*), that only those persons were returned as following an occupation who actually did work, contributing to the family income; (*b*), that no occupation was returned against females who merely perform household duties; and (*c*), that where persons had more occupations than one, only that occupation was recorded from which their income was chiefly derived.

Classification of occupation and general results.

117. In Table XII., the males and females have been separately exhibited under classes, orders, and sub-orders of occupations, according to a classified table compiled by the Census Commissioner from Indian provincial lists, and arranged on the same plan as that framed by Dr. Farr and his colleagues for the English Census of 1871.

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The following abstract exhibits the general result:—

Class.	Number.		Per cent of total population.	
	Male.	Female.	Male.	Female.
I.—Professional class	122,389	13,607	2·1	·2
II.—Domestic class	55,691	21,337	·9	·4
III.—Commercial class	86,409	13,024	1·5	·2
IV.—Agricultural class	2,591,186	1,813,160	44·5	31·7
V.—Industrial class	691,725	661,992	11·9	11·6
VI.—Indefinite and non-productive class	2,279,722	3,198,269	39·1	55·9
Total	5,827,122	5,721,389	100	100

Wives excluded from the domestic class. Household duties done by them.

118. The statistics for the domestic class exclude wives and female relatives employed in the domestic service and work of their own households. According to the instructions to enumerators, no entry as of occupation was recorded against females only so employed, and consequently they appear among the "indefinite and non-productive class." Probably in no country in the world, however, is more domestic work done by the wives and female members of households than in India. The great mass of the people are too poor to employ servants, and the wives have usually to do all the cooking, flour-grinding, water-carrying, cleaning up of household utensils, sweeping out of house and front, daily plastering of the floor used for cooking and eating meals upon, periodical replastering of floor and walls, besides making bazaar purchases and doing the household sewing and lighter washing; also if a cow or buffalo be kept, cleaning out the cow-house and making fuel-pats of the cowdung. Widows and dependent female relatives are utilized as household drudges, but men's mothers are generally honoured exceptions, not expected to do more than their own spirit and sense of duty prompt them to do; indeed young wives at first are quite in subjection to their mothers-in-law. Generally speaking, it is only when men attain comparative position corresponding to that of a Government clerk on about Rs. 15 a month that the grain for the household is given out to be ground at about 1 anna per kooro of 16 lbs., and outsiders are hired at from 4 to 8 annas a month, one to deliver water at the house and another to call and do the daily cleaning up of eating place and dishes. Such persons, of course, make their living by working in this way for several households. It is only people with about Rs. 40 or 50 a month and upwards who keep a household servant, the wages being from Rs. 2 to 2½ a month with food, or from Rs. 3 to Rs 5 a month without food, to do the work otherwise done by helps as above, as well as to make bazaar purchases and to do the out-door domestic work and the more menial of the work in doors. Husbands of smaller means who object to their wives appearing in public have to do their own marketing.

Among natives the cooking is generally done by the wives of all classes, rich as well as poor; the recorded cooks of both sexes (4,630) would allow only about two to every 1,000 households in the Provinces; caste prejudices for one thing prevent the employment of hired cooks. Daughters are trained to the above household duties from their childhood: this forms in fact their only education: indeed a young wife who could not cook and perform other household duties as above would have a very unhappy time of it under her husband and mother-in-law until she learned to do so.

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119. The exceeding smallness of the commercial class is also the result of prescribed classification. Persons who deal in goods of their own manufacture, or on which they have expended personal labour have, with obvious propriety, been included in the industrial class. The following, however, are examples of dealers who, in these Provinces at least, usually take no part in manufacture of the goods they sell, and would commonly be reckoned among the commercial rather than the industrial class, to which they have been relegated by prescribed classification:—

Peculiarities of classification accounting for paucity of the commercial class.

Included by classification in	Occupation.	Males.	Females.
Order XI. Sub-order 1.—Workers in wool and worsted.	Cloth merchant, dealer (chiefly cotton fabrics in this country)	10,582	3,956
Order XII. Sub-order 2.—Workers in vegetable food.	Corn, flour, seed, merchant, dealer	12,126	3,167
Ditto ditto.	Greengrocer	12,819	19,243
Ditto ditto.	Gur dealer	2,047	1,514
Ditto Workers in drink and stimulants.	Kiráná (spice) dealer	8,531	2,044
Order XV. Sub-order 6—Workers in salt.	Salt agent, dealer, broker	8,528	4,125

Even these major examples more than equal the total number of persons included in the commercial class according to prescribed classification, although that, by stretch of the connection of trade with carriage, includes 4,382 persons engaged in railway service, 37,506 carriers by road, including palki bearers, and 4,458 messengers and porters.

120. To the popular conception also of what is signified by the agricultural class, it is misleading to find an essentially agricultural Province like this returning only 44·5 of its males, and 31·7 per cent. of its females in the agricultural class. This results primarily from exclusion of the children and women of agriculturists, who were returned under rule as without occupation, because not sharing in agricultural work. Then the 121,664 males and 204,902 females returned indefinitely as general labourers, include a large proportion whose general branch of labour must be that which is most common in the Province, viz., agricultural labour. Again the 57,937 Kotwars and other village servants classified under the professional class, and the village artisans returned under their special industry, nearly all combine agriculture with their special work. While so many are excluded, it would hardly occur to any one that the "agricultural class," according to the classification, includes as persons engaged about animals, 33,868 fishermen, and 14,732 grass-cutters, besides keepers of poultry, camel and elephant servants, and shikáries (huntsmen), but excludes 31,883 cow-keepers and milk-sellers classified as of the industrial class.

Agricultural class, misleading classification.

121. Table XII. itself, however, does not give these details, the information there does not go below sub-orders, and the consequence is that one might go all through Table XII. without imagining what the real facts are. Supplementary tables, however, giving full details have also been prepared under instructions from the Census Commissioner. Further remarks, therefore, regarding occupations will be made in place under them.

Further remarks on occupations deferred for the supplementary tables.

122. Regarding the "unoccupied," it has to be explained that the sub-order "persons of no stated occupations," with which the classification in Table XII. concludes, refers really to recorded beggars, religious devotees, pensioners (not specified as civil or military), prisoners, prostitutes, and such like. Outside this classification come—

"Persons of no stated occupations," classified and actual.

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Detail.	Males.		Females.	
	Number.	Per cent. of total Males.	Number.	Per cent. of total Females.
Persons specifically recorded as without occupation in the Census sense of the word	765,501	13·1	1,521,760	26·6
Persons against whom the occupation column was left without entry	1,308,746	22·5	1,422,832	24·9
Total without recorded occupation	2,074,247	35·6	2,944,592	51·5

It appears, then, that rather more than one-third of the males and one-half of the females have been returned as doing no work contributing to family incomes.

Comparison with persons at dependent ages.

The following abstract gives statistics from Table VII., for the ages at which persons are either absolutely or generally incapable of performing such work:—

Age.	Males.		Females.		Both Sexes.	
	Number.	Per cent. of total population	Number.	Per cent. of total population	Number.	Per cent. of total population
0—4.....	902,566	15·5	957,399	16·7	1,859,965	16·2
5—9.....	879,967	15·1	831,627	14·6	1,711,594	14·8
55—59.....	56,911	1·	59,017	1·	115,928	1·
60 and upwards	276,740	4·7	348,293	6·1	625,033	5·4
Total	2,116,184	36·3	2,196,336	38·4	4,312,520	37·4

The males of these ages rather exceed the proportion returned as unoccupied. While this would result from some of the boys under 10, and some of the men of 55 and upwards being employed on light labour contributing to family income, for instance, as herd boys, field watchers, &c., the result attests the general completeness with which the occupations of males have been recorded.

Under females recognition of persons of the above ages as almost necessarily dependents, leaves but 14 per cent. of females within working age not occupied in a manner contributing directly to the family income. Most of these women must, however, according to the custom of the country, be personally occupied in the household duties referred to in the preceding paragraph 118.

123. As the proportion of persons returned without recorded occupation is one test of the comparative thoroughness with which occupations have been ascertained and recorded, results in this respect for different localities will now be compared.

Proportion unoccupied, compared with other Provinces.

First, the Central Provinces compare as follows with the other Provinces for which Table XII. has yet (20th November 1882) been received:—

	Males.			Females.		
	Total.	None and unspecified.		Total.	None and unspecified.	
		Number.	Per 10,000.		Number.	Per 10,000.
Total Central Provinces, including Feudatory States.....	5,827,122	2,074,247	3559·6	5,721,389	2,944,592	5146·6
Berar	1,380,492	434,309	3146·0	1,292,181	665,961	5153·8
North-West Provinces.....	22,912,550	7,809,704	3408·5	21,195,313	13,665,850	6447·6
Bengal	34,625,591	13,210,975	3815·4	34,911,270	28,902,742	8278·9
Assam	2,503,703	986,358	3939·6	2,377,723	1,627,403	6844·4
Burmah	1,991,005	850,370	4271·1	1,745,786	995,508	5702·4

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As respects proportion of the population returned without occupation, the Central Provinces take a medium place under males, but return the smallest proportion of unoccupied females. Berar returns nearly the same proportion as these Provinces of females without occupation, but a considerably smaller proportion of unoccupied males.

Proportion without Census occupation in different districts.

124. Next, results in this respect are compared for each district and for the total Feudatory States, and for total towns

Locality.	Males.			Females.		
	Total.	Occupation none or unspecified.		Total.	Occupation none or unspecified.	
		Number.	Per 10,000.		Number.	Per 10,000
Nágpur District	351,756	111,109	3,159	345,600	164,588	4,762
Bhandárá do.	340,811	114,058	3,347	342,968	154,914	4,517
Chándá do.	326,824	106,696	3,265	322,322	143,612	4,455
Wardhá do.	195,564	56,162	2,872	191,657	80,248	4,187
Bálághát do.	168,830	51,547	3,053	171,724	69,198	4,030
Jubbulpore District	349,251	116,943	3,348	337,982	167,760	4,964
Saugor do.	294,795	103,006	3,494	270,155	155,730	5,764
Damoh do.	162,570	58,311	3,587	150,387	90,735	6,033
Seoni do.	167,925	54,199	3,228	166,808	76,053	4,559
Mandlá do.	153,542	57,021	3,714	148,218	66,970	4,518
Hoshangábád do.	252,493	85,283	3,378	236,294	133,818	5,663
Narsinghpur do.	186,635	62,553	3,352	178,538	83,695	4,688
Betul do.	154,426	50,972	3,301	150,479	70,161	4,662
Chhindwárá do.	186,168	63,597	3,416	186,731	82,477	4,417
Nimár. do.	121,008	39,809	3,290	110,333	60,981	5,527
Ráipur. do.	696,242	253,107	3,635	708,929	305,760	4,304
Bilaspur do.	504,046	205,923	4,085	513,281	286,750	5,587
Sambalpur do.	346,549	133,265	3,845	346,950	202,101	5,825
Total Districts	4,959,435	1,723,561	3,475	4,879,356	2,394,951	4,908
15 Feudatory States	867,687	350,686	4,042	842,033	549,641	6,527
Total Central Provinces	5,827,122	2,074,247	3,560	5,721,389	2,944,592	5,147
52 Towns	357,991	118,377	3,307	339,873	209,466	6,163

The proportions returned without recorded occupation are 40 per cent. of males and 65 per cent of females in Feudatory States, as compared with 35 and 49 per cent. respectively in Districts. In towns the proportion of males without recorded occupation is even less than in districts, 33 per cent., but the proportion of unoccupied females is 62 per cent. No doubt in towns there are a larger proportion than in the country of women exclusively occupied in household duties. Even allowing a margin for the additional occupations available in the advanced tracts, and for the greater need to work where the necessaries of life are comparatively dear, the proportion of persons returned as unoccupied in Feudatory States is so much smaller than in districts, as to indicate less completeness of record. Judged by the same test and taking both sexes, occupations have been accounted for most fully in the Wardha and Bálághát Districts, and least so in the Saugor, Damoh, Bilaspur, and Sambalpur Districts. The comparatively high place taken by Ráipur, Chhindwárá and Mandlá in accounting for occupations of females, contrasted with their low place in respect of male occupations, is remarkable.

Proportion without Census occupation in different Feudatory States.

The following abstract applies the same test to the occupation returns of different Feudatory States:—

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Feudatory States.	Males.			Females.		
	Total.	None and unspecified.		Total.	None and unspecified.	
		Number.	Per 10,000.		Number.	Per 10,000.
Bastar	103,046	31,537	3,060	93,202	58,178	6,242
Makrái	8,521	3,325	3,902	8,243	6,885	8,353
Chhuikhádan	16,267	6,740	4,143	16,712	7,824	4,682
Kánker	32,131	11,646	3,624	31,479	11,939	3,793
Khairágarh	82,677	29,357	3,551	83,461	34,513	4,135
Nándgáon	81,717	31,959	3,911	82,622	38,798	4,696
Kawardhá	42,706	15,633	3,661	43,656	18,593	4,259
Sakti	11,352	4,393	3,870	11,467	6,573	5,732
Káláhándi	116,918	45,562	3,897	107,630	82,376	7,654
Ráigarh	64,767	30,810	4,757	64,176	56,755	8,844
Sárangarh	35,221	13,180	3,742	36,053	16,772	4,655
Pátná	131,570	62,323	4,737	126,389	102,493	8,110
Sonpur	90,012	41,705	4,633	88,689	65,511	7,387
Rairákhól	9,021	3,675	4,074	8,729	6,691	7,665
Bámrá	41,761	18,841	4,512	39,525	35,735	9,041
Total	867,687	350,686	4,042	842,033	549,641	6,528

It will be seen that judged even by the standard of the Districts to which they are attached, the States of Khairágarh, Kánker, Kawardhá and Sárangarh under both sexes, also Bastar under males, and Chhuikhadán and Nándgáon under females, have returned creditably small proportions as "unoccupied."

The high proportion of males returned by the States of Bámrá, Ráigarh, Pátná, and Sonpur, as without occupation, clearly indicates incompleteness in the record.

Marked incompleteness in record of occupations of females in certain Feudatory States.

Under females the States other than those above commended return proportions unoccupied varying from 57·3 per cent. in Sakti to 90·4 per cent. in Bámrá. Deputy Commissioners have been consulted, and they all agree that the returns for occupations of females from these States must be grossly incomplete.

Local official remarks on Makrái statistics.

In respect of Makrái the Deputy Commissioner of Hoshangábád reported that it would probably be nearer the mark to return all the women as assisting in the labours by which their husbands or fathers earn their livelihood, and appended the following explanation by the District Excise Dárogah:—

"I superintended the census operations in the Makrái State for the last few days of the work. From what I saw in those days, I am inclined to believe that the population of the State mostly consists of two classes, labourers and cultivators. Labourers, as far as known to me, are rightly shown by the enumerators. The cultivators always thought it below their dignity to show their females as common workpeople. Makrai is not an advanced State. There still the old notions exist, and according to the old custom the females of respectable families must be shown to the public as doing no work for the maintenance of the family. They are supposed to do only household business; on account of this, many men objected to show their females as assisting in field work. I have myself perceived this as I went round to test the accuracy of some of the enumerators' work. There is a saying among us that the wife of a weaver is most useful, and that of a *mali* is half useful, and that of a Brahman is entirely useless. This saying is certainly true. The reason of so small a number of women being returned as doing work is, in my opinion, nothing more than that the men were not willing to have the names of their females entered as

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common work people, and the enumerators and supervisors had no choice left but to have the entries made according to the dictation of masters of houses. I must also say that the officials who worked at the time, being of the same opinion as their fellow-brethren, did not persuade the people to give up their unfounded notions."

The Deputy Commissioner of Sambalpur, in the course of his reply, observed :—

Remarks by Deputy Commissioner, Sambalpur.

"In many instances elderly women of the Brahmin, Mahanti or some other high caste, are often found assisting the male members of their family in field work, or add to the family purse by sewing, spinning thread, or such like lighter occupations. * * The defective return of female occupations is probably due to the facts that,—1st, ignorant people misunderstood the purport of the census, or do not accept explanations of its purport when given, being apprehensive that its objects, by inquiring into their occupations, is but a prelude to the imposition of a new tax, or the increased incidence of an existing one, and thus they are led to conceal the occupation of their females, so far as possible ; 2nd, many females of high class who have no adult males to support them and eke out their livelihood by spinning or such like occupations, have, out of shame or fear of exposure, concealed their occupations and given out that they live on the earnings of their children ; and lastly, many of the higher classes, who through impoverished circumstances get their women folk to assist them in their professions, have, from a mistaken sense of shame and of their position being lowered in public estimation, concealed the real facts, and stated that their women are engaged in household affairs alone."

Table XII. C.

Population engaged in occupations followed by 10,000 *persons and upwards.*

125. This Table gives the cream of the information collected at the census regarding occupations of the people.

Number and proportion recorded of the 51 most common occupations.

Analagous details scattered according to the classified Table have here been brought together and totalled under 51 heads, but classification references are also given. The Provincial results are abstracted into the Table overleaf.

The occupations are arranged in order of the number of people returned under each head, and proportions are quoted calculated both upon the total population and upon the total persons whose occupations have been returned. It will be seen that the above detail accounts for all but rather less than 6 per cent. of the occupied males, and 2·5 per cent. of the occupied females.

126. Tenant-at-will is the occupation returned for 27·5 per cent. of the males, and 15·8 per cent. of the females whose occupations have been recorded The return of so large a proportion of women as tenants results evidently from compliance with the supplementary instruction quoted in para. 37, page 66 of Appendix A, requesting that where the head of the house is recorded as having any interest in land, all members of his family who assist in cultivating the land be recorded by the same title as the head of the house. Correspondingly high proportions of females will be observed under heading 6, " tenants with rights of occupancy," 9, " tenants holding at fixed rates" and 11, " village proprietors and co-sharers."

General Remarks. Explanation of high proportion of females among tenants-at-will.

And ditto among cultivators of different status.

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Number of Group.	Occupations.	Total persons, Central Provinces.						
			Males.			Females.		
				Per 10,000			Per 10,000	
		Both Sexes.	No.	Of total Males.	Of total Males, excluding none and unspecified.	No.	Of total Females.	Of total Females, excluding none and unspecified.
1	Cultivators without permanent rights.	1,469,591	1,032,196	1771·4	2750·4	437,395	764·5	1,575·2
2	Day labourers	1,189,734	356,315	611·5	949·4	833,419	1456·7	3,001·4
3	Assistants in home cultivation	865,845	270,842	464·8	721·7	595,003	1040·	2,142·8
4	Field servants	401,851	389,002	667·6	1036·5	12,849	22·5	46·3
5	Spinning and selling yarn	296,597	61,127	104·9	162·9	235,470	411·6	848·
6	Tenants with rights of occupancy at variable rates	235,832	187,092	321·1	498·5	48,740	85·2	175·5
7	Herdsmen	229,996	206,367	354·1	549·9	23,629	41·3	85·1
8	Weavers (cotton)	211,087	160,860	276·1	428·6	50,827	88 8	183·
9	Tenants holding at fixed rates	127,689	99,726	171·1	265·7	27,963	48·9	100·7
10	Beggars	104,156	70,276	120·6	187·3	33,880	59·2	122·
11	Village proprietors and co-sharers	66,483	52,000	89·2	138·6	14,083	24·6	50·7
12	Catching and selling fish	60,931	39,600	68·0	105·5	21,325	37·3	76·8
13	Workers in leather	59,431	45,044	77·3	120·0	14,387	25·1	51·8
14	Domestic servants	55,096	38,477	66·0	102·5	16,619	29·	59·8
15	Grass and firewood, head-load gatherers for sale	54,158	19,497	33·5	52·0	34,661	60·6	124·8
16	Oil pressers, sellers	49,078	22,137	38·0	59·0	26,941	47·1	97·
17	Village watchmen	46,533	42,275	72·5	112·6	4,258	7·4	15·3
18	Pot and tile makers, sellers	40,958	23,740	40·7	63·3	17,218	30·	62·
19	Basket and matting makers, sellers (bamboo)	39,534	21,172	36·3	56·4	18,362	32·1	66·1
20	Washing clothes	39,115	20,229	34 7	53·9	18,886	33·	68·0
21	Iron smiths	38,225	28,485	48·9	75·9	9,740	17·	35·1
22	Earthwork labourers	35,684	23,284	40·0	62·0	12,400	21·7	44·7
23	Barbers	33,536	33,112	56 8	88·2	424	·7	1·5
24	Grain grinders, huskers	32,265	1,317	2·3	3·5	30,948	54·1	111·5
25	Fruit and vegetable dealers	31,921	12,757	21·9	34·0	19,164	33·5	69·
26	Milk and butter sellers	31,883	5,427	9·3	14·5	26,456	46·2	95·3
27	Preparers and sellers of parched grain	28,949	6,030	10·3	16·1	22,919	40·1	82·5
28	Carriers, pack-bullock or other animal	28,292	22,694	38 9	60 5	5,598	9·8	20·2
29	Water carriers	24,423	10,771	18·5	28·7	13,652	23·9	49·2
30	Cotton ginning and teasing	22,125	11,515	19·8	30·7	10,610	18·5	38·2
31	Tailors	21,965	12,825	22·0	34·2	9,140	16·0	32·9
32	Country spirit distillers, vendors	18,040	12,273	21·1	32·7	5,767	10·1	20·8
33	Gold and silver smiths	17,509	17,509	30·0	46·7	.....	.....	.....
34	Carpenters	16,953	16,952	29·1	45·2	1	.....	.....
35	Shepherds	16,724	13,083	22·5	34·9	3,641	6·4	13·1
36	Dunners and messengers	16,231	16,002	27·5	42·6	229	·4	·8
37	Salt dealers	16,220	9,928	17·0	26 5	6,292	11·0	22·7
38	Grain dealers	15,293	12,126	20·8	32·3	3,167	5·5	11·4
39	Cloth dealers	14,538	10,582	18·2	28·2	3,956	6·9	14·2
40	Vendors of petty miscellanies	14,524	9,275	15·9	24·7	5,249	9·2	18·9
41	Weavers (wool)	13,308	6,681	11·5	17·8	6,627	11·6	23·9
42	Flour and pulse dealers	13,308	9,925	17·0	26·4	3,383	5·9	12·2
43	Bangle makers, sellers	11,907	6,356	10·9	16·9	5,551	9·7	20·0
44	Agricultural implement makers	11,018	9,452	16·2	25·2	1,566	2·7	5·6
45	Carriers (cart)	10,979	10,057	18·3	28·4	322	·6	1·2
46	Musicians	10,944	10,637	18·3	28·3	307	·5	1·1
47	Kirána dealers (grocers)	10,605	8,553	14·7	22·8	2,052	3·6	7·4
48	Sweepers	10,358	4,709	8·1	12·5	5,649	9·9	20·3
49	Makers and vendors of brass, copper, and bell-metal ware	9,870	8,492	14·6	22·6	1,378	2·4	5·0
50	Cloth stampers and dyers	9,242	5,702	9·8	15·2	3,540	6·2	12·8
51	Grain and money-lenders	8,553	7,478	12·8	19·9	1,075	1·9	3·9
	Total accounted for	6,239,287	3,532,569	6062·	9413·	2,706,718	4731·	9748·
	Occupied persons not accounted for	290,885	220,306	378·	587·	70,079	122·	252·

The instruction quoted in the preceding part of this paragraph also intimated that entries of the working members of such families as 'cultivators assisting the head of the house' might be allowed to stand. The people thus returned take third place in the above list, amounting to over 7 and 21 per cent. respectively of the occupied males and females. Seven out of the first 11 entries in the above Table are of agricultural classes, the exceptions being 2 'day labourers,' 5 'spinners,' 8 'weavers,' and 10 'beggars.'

Cultivators assisting the head of the house.

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Day labourers.

Of the total occupied 9·5 per cent. of males and 30 per cent. of the females are returned as day labourers. The day labourers include both 863,168 recorded specifically as field labourers, and 326,566 recorded as general labourers.

As the 35,684 persons recorded as road, tank, and earthwork labourers are shown separately under heading 22, it is probable that about half the work done by the recorded general labourers is agricultural in its nature, weeding, reaping, cotton picking, &c., in their season, and at other times any work that is going on.

Spinners and weavers.

Spinning and weaving occupy respectively 1·6 and 4·3 per cent. of the working males, and 8·5 and 1·8 per cent. of the working females.

Beggars.

Begging is returned as the occupation of 70,276 males and 33,880 females. Probably a much larger proportion of these are of the religious mendicant class than the 5,161 males and 287 females specifically so entered in Table XII. C. A very little examination of the district details in that Table suffices to show that enumerators practically ignored such distinction, about four-fifths of the recorded religious beggars were returned from the Nagpur Division under the Marathi term 'bhikshuk.'

Greater diversity in occupations of males than females.

The occupations of the working males are more diversified than of the females. The three first entries in the above Table, viz. tenants-at-will, day labourers, and assistants in home cultivation, account for 67·2 per cent. of the working females, in contrast with only 44·2 per cent. of the males. The fourth occupation, 'field servants,' occupies over 10 per cent. of the working males, but even under the first four occupations the females amount to 67·7 per cent. as compared with 54·6 per cent. of males.

It seems unnecessary to recapitulate the information abstracted in such concise form in the above Table. It may, however, facilitate reference to note the serial numbers of those occupations which employ more than 1 per cent. of the working males and females respectively, viz.—

Males,—Nos. 1, 4, 2, 3, 7, 6, 8, 9, 10, 5, 11, 13, 17, 12, 14.

Females,—Nos. 2, 3, 1, 5, 8, 6, 15, 10, 24, 9.

Diversities in District record met by grouping of Table XII. C.

127. Table XII. C. also gives details for each district and collectively for the 15 Feudatory States under the several headings grouped under each of the above 51 occupations. The grouping adopted in Table XII. C. was necessary to counteract misleading diversities in detail. The more important of these diversities will now be noticed.

Day labourers.

Group 2.—Very different opinions prevailed as to what persons should be returned respectively as field labourers and general labourers. In one sense the bulk of the persons who work for daily hire in the interior of the district are general labourers, for constant work in the fields is not to be had, and at seasons when agricultural demands are slack, the most of the labourers accept whatever general work is obtainable. If regard however be had to the description of labour from which their income is chiefly derived, the most of them are returnable as field labourers. The tendency undoubtedly was to record them indefinitely as labourers for hire, but this was counteracted in varying degree by successive injunctions to be specific, and to distinguish agricultural labourers, see pages 52, 66, and 82 of Appendix A., and by the detailed instructions issued locally thereupon. Still the Saugor, Seoni, Hoshangábád and Betúl districts are conspicuous in returning more general than field labourers, and other districts differ greatly in the relative proportions of day labourers thus described.

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Group 5.— At the time of the census the Empress Spinning Mill at Nagpur was the only one in the Provinces; the yarn used and sold throughout the Provinces was and still is almost entirely home-spun. Spinners, however, were recorded in varying degree as sellers; much reliance cannot be placed on the separate statistics given for spinners and sellers; in some localities enumerators evidently recorded spinners as sellers more generally than elsewhere, on the view that it was by the sale rather than by the actual spinning that people earned an income. In Bálághát, Chhindwárá and Sambalpur, the proportion returned as sellers was comparatively low, and in Bhandárá, Chándá, and Narsinghpur comparatively high. Still the statistics suffice to show that while spinning is more the work of females than males, the selling part is chiefly done by males.

Spinners and sellers of home-spun yarn.

Group 7.—It was almost only in the Nagpur Division that persons grazing home cattle were distinguished (and there only imperfectly) from other herdsmen.

Herdsmen.

Group 8.—Under the weaver group, great diversity prevailed in the extent to which the work specially done by females was distinguished; in the Bálághát, Jubbulpore, Seoni, Chhindwárá and Sambalpur districts the females were generally returned indefinitely as weavers, whereas in Bhandárá and Saugor the assistance rendered by the females was generally specified, and other districts vary in the degree of detail rendered. As a matter of fact women seldom work the loom, but render assistance in reeling the bobbins and in setting up the warp.

Weavers (cotton):

Group 13.—It would be wrong to regard the scattered entries and frequent absence of entry against 'leather rope makers' as evidence that ropes and buckets of leather are only made by the few persons and in the localities indicated. The leather buckets are used for drawing water from wells, and would be incomplete without the leather ropes to which they are attached; the same men who make the buckets make the ropes for use with them. Few if any of the workers in leather restrict themselves to this branch of leather work. The explanation seems to be that in the endeavour to be specific a few enumerators have stated differently what seemed in their judgment to be the article principally manufactured by leather workers. In the Central Provinces the leather workers are usually a very poor and despised class, without any stock in trade; persons employing them have generally to advance money for purchase of the leather to be used in executing their order if beyond a rupee or so in value.

Workers in leather.

Group 14.—Similar diversity prevailed in the return of domestic servants. In some districts, as Wardhá and Bálághát, the Urdu term 'Khidmatgár' was used only in the restricted sense recognized in service of Europeans, viz., to signify a male table servant, while in other districts, as is evidenced by the return of female khidmatgárs, the expression was used in the literal Urdu sense to signify the general servant of native households. The corresponding Hindi word is 'Tahal,' and the occupation was also described by the principal service rendered, viz., the cleaning up of dishes and eating place. In different districts one or more of these expressions was used more generally than the other or others, especially Tahal in the Bálághát and Mandlá districts, while in Wardhá all three were but seldom used, and in Sambalpur the return is only of servants, domestic or indefinite, which may however be the result of compilation in the Census office there. In Saugor, Mandlá, Hoshangábád and Nimár the indefinite entry 'servant' was recorded more frequently than 'domestic servant.'

Domestic servants.

Group 22.—Similar diversity occurred in the record of earth-work labourers, No. 22. Biláspur, Sambalpur and the Feudatory States alone return tank diggers; indeed in rice-growing tracts like these the making of embankments is the principal work on which earth labourers are employed. In Sambalpur all

Labourers in earth-work.

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but 27 labourers in earth-work are returned as tank diggers, but this may partly be the result of compilation in the Branch Census office there. While the indefinite entry earth-work represents in varying degree the occupation of the bulk of the earth-work labourers in districts where rail-road labour is not obtainable, Bálághát, Seoni, Mandlá, Chhindwárá, and Sambalpur return remarkably few mud-wall builders.

Preparers and sellers of parched grain.

Group 27.—Parched grain is generally prepared by the parties who sell it, and the greatest diversity is observable in the extent to which the occupation was described in different districts, respectively as 'grain parcher,' or seller of parched grain. For instance, such persons were nearly all returned as sellers in the Bhandárá district, but as preparers in the adjoining Bálághát district. Except in the larger towns the parching of grain is not conducted on a large scale as by the regular "Bharbhunja" caste of the North-West Provinces, but in the Central Provinces grain parching is one of the common occupations, on a small scale, of the fishing castes.

Pack-animal carriers.

Group 28.—Under pack-animal carriers, inclusion of the exceptional numbers returned from the Jubbulpore, Seoni, and Mandla districts as 'grain carriers' accords with the general nature of the produce carried by pack-bullock men. It would be wrong to suppose that only the few persons specifically recorded as "grain carriers" in other districts are employed in the carriage of grain. In the case of Bálághát, the record of a preponderating proportion of women as 'pack-bullock drivers' indicates what must have been the general means of carriage used by the 336 males there returned indefinitely as 'carriers for hire.' In the Ráipur district also the indefinite entry 'carrier for hire' was common, but reference to the enumerator's books for purposes of verification resulted in showing that the persons referred to were Banjárás or Rajputs by caste, whose speciality as carriers is known to be the employment of droves of pack-bullocks, and the carriage chiefly of grain. The Deputy Commissioner, Sambalpur, reports that in the compilation for that district, pack carriers, pack-bullock drivers, cart drivers, wood carriers, and load carriers were included under the general head of "carriers."

Water carriers.

Group 29.—In respect of "water carriers" the object of Dr. Farr's classification was to distinguish domestic water carriers from 'water carriers, not domestic.' Domestic water carriers, however, were not uniformly distinguished by the enumerators, and the result is that the two classes cannot be properly separated. Indeed, the distinction could not be made without communication of previous instruction to enumerators, deciding whether water carriers hired, as is the custom among natives in these provinces, to fetch water on monthly wages for several households, are or are not to be reckoned domestic. The large numbers of females recorded indefinitely as water carriers in the Bálághát, Saugor, Narsinghpur and Chhindwárá districts, where only males were recorded as domestic water carriers, indicate the misunderstanding which prevailed among enumerators. For Sambalpur the return of neither male nor female water carrier as "domestic," must be the result of compilation.

Shepherds.

Group 35.—The object of classifying "shepherd" in a different order from sheep dealer, grazer, owner, probably was to distinguish hirelings from owners. The shepherds of this country, however, are so generally owners, that enumerators often omitted to recognize the distinction in their entries, and no reliance therefore can be placed on the separate statistics grouped in Table XII. C. In Sambalpur they all appear to have been amalgamated in compilation.

Dunners and messengers.

Group 36.—Persons returned as "landholder's sepoy" have been grouped with "dunner," because the person employed by a landholder to dun his tenants and debtors is generally designated sepoy, while the term "dunner" is

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reserved for the corresponding servant of traders and usurers. On similar grounds persons recorded as private messenger or "landholder's servant, indefinite," are also grouped with dunners. The return of the whole class by Sambalpur against "messenger, private," is doubtless the result of local compilation.

Vendors of petty miscellanies.

Group 40.—Among vendors of petty miscellanies are included 1,292 males and 597 females of the Saugor district, whose occupation was recorded as Banji, translated petty vendor. Such a large return under this head is quite exceptional, the only return approaching it is of 417 males and 1,443 females against Sambalpur, where the figures may be the result of compilation.

Flour and pulse dealers.

Group 42.—Persons returned as "shopkeeper, indefinite," have been grouped with "flour and pulse dealer," because in these Provinces this is generally the kind of business referred to in indefinite allusions to keeping shop.

Agricultural implement makers.

Group 44.—The descriptive heading "under fee to repair agricultural implements" has been adopted as a rendering of the vernacular expression "Kamin kheti," referring to those village artizans who, according to village custom and settlement recognition, are bound to repair the agricultural implements of the village cultivators, in consideration of a varying quantity of grain per plough or pair of plough bullocks at harvest time. The expression, however, has been recorded in few districts, chiefly in Biláspur, but the arrangement described is common throughout the Provinces. In other districts the agricultural artisan has, in varying measure, been distinguished as "agricultural, implement maker," "ironsmith, agricultural," and "carpenter, agricultural," and all persons so returned have accordingly been grouped, but there can be no doubt that a large number of persons of the same class have been indefinitely recorded as carpenter or ironsmith, and are included in Groups 21 and 34. It is probably due to local compilation, that no artisans have been specifically returned as agricultural in the Sambalpur district. That district returns only 131 carpenters, but 2,854 persons as ironsmiths and their assistants. In many parts of these Provinces, especially in the Maratha Districts, the same man prepares both the iron and wood work of the simple agricultural implements used in this country; however, the explanation of the Sambalpur statistics is reported to be not this, but that the agriculturists there prepare the wordwork of their own rude ploughs.

Carriers by cart.

Group 45.—A very little examination of the statistics suffices to show that the bullock drivers not specifically returned as domestic, must be the complement of the persons returned as "carriers by cart." For instance, in the Nagpur division most of the persons of this class were recorded indefinitely as "bullock driver," whereas in the adjoining Bhandárá district their occupation was more generally entered as "carrier by cart." The blank entries under this group in the case of Sambalpur must be due to local compilation, and the persons of this class are no doubt included in the 1,482 returned as "carriers for hire, indefinite" (see Group 28). Probably some of the cart carriers of other districts have also been returned indefinitely as "carriers for hire," though the expression would generally be applied to "pack-animal carriers," both as the more common method of carriage and because the possession of a cart would be a distinction that rural enumerators would generally specify.

Grocers.

Group 47.—The Kiráná-dealer nearly corresponds with the grocer of England. He sells spices and seasonings, nuts, dried fruits, gur (raw sugar), ghee (clarified butter), &c. In Sambalpur the persons of this class have been compiled as spice dealers.

Sweepers.

Group 48.—The enumerators' entries were not specific enough to enable discrimination of sweepers who do latrine work from those not so low in native esteem, who merely sweep out market places and remove rubbish.

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Group 50.—Cloth printers or stampers were not always distinguished by enumerators from cloth dyers. The indefinite word "Rangári" was used to signify both. For instance the return of only 9 cloth printers in the Bhandárá district, and of only 24 and 26 male cloth printers in the Hoshangábád and Narsinghpur districts are manifestly incomplete. It is evident therefore that cloth stampers are included among dyers, and they have accordingly been grouped in Table XII. C.

Cloth stampers and dyers.

Group 51.—Grain and money-lenders have been grouped, because the business of advancing grain to cultivators to be repaid at harvest with increment, generally a quarter more, is very commonly carried on by the same persons who lend money. They are all alike usurers.

Grain and money-lenders.

128. Irrespective of the general object of bringing together analogous details scattered under different sub-orders and orders according to prescribed classification, the preceding paragraph notices more particularly such diversities in the grouped details as result from defects in the original record. The following are instances in which the purport of the statistics is affected by change in the degree of detail attempted during classified tabulation in this office.

Other grouping in Table XII. C. necessitated by intermediate change in method of compilation.

Group 15.—Head-loads of firewood and grass are brought from the jungle for sale by the same class of people; towards the end of the monsoon and in the cold weather they chiefly bring in grass for sale, as that is then in season, but at other times they bring in firewood. Where charcoal is made, the same people occasionally bring in head-loads of charcoal, and they also bring in head-loads of the broad leaves used by natives as plates, and as soling for the thatching of their huts. Persons simply returned as "grass-cutters" were always tabulated separately, but the combination "firewood and grass seller" was so common that persons so recorded were kept apart. As sellers of charcoal in combination with firewood or grass turned up, the heading was enlarged to include combinations of any of the three, until objection by the Census Commissioner on inspection of this office in August 1881, and subsequent receipt of Circular H. (*h*) issued by the Census Commissioner in September 1881, necessitated stoppage of such classified tabulation, after which recorded "charcoal-sellers" were tabulated separately. Hence the mere scattering of entries against the triple heading, "firewood, grass, and charcoal seller," which would otherwise comprehend nearly all persons of this class. In Sambalpur such persons were compiled as "firewood and leaf-seller." Enumerators generally did not distinguish the monthly servant designated "grass cutter," commonly employed by owners of horses as a second attendant on each horse to collect its daily supply of fresh grass or grass-roots, from the much more common class who bring in head-loads of grass as above from the jungle for sale. The majority of recorded grass-cutters must be of the latter class, the comparatively few specifically recorded as cutting grass for sale were tabulated separately.

Grass and firewood, gatherers of head-loads for sale.

Group 24.—Rice-pounders are shown only against the Nagpur district and were returned only in Kamptee town. The same people who grind grain for hire in hand-mills pound rice when required. It is more common among Madrasees, whose staple food is rice, than among people of these Provinces, to require rice pounded, and therefore rice-pounding has come to be a common name among Madras camp followers for this class of labour. It is possible, however, that rice-pounding was occasionally recorded as an occupation elsewhere, but amalgamated in tabulation under the general head "grain grinder, pounder, husker."

Rice-pounders.

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Milk and butter-sellers.

Group 26.—In these Provinces milk is exclusively sold by people who keep cows. There are no dairy-men who simply buy up milk for supply to their customers; accordingly sellers of milk, and of curd, butter or ghee in combination with milk, were all amalgamated in the tabulations made from the first Census books. After objection by the Census Commissioner as above, entries in which only "milk and curd" or "milk and ghee" were specified, were separately tabulated. The entries under all these heads however refer to the same class of people, "keepers of milch buffaloes and cows."

Cotton ginning and teasing.

Group 30.—Contrary to the result of tabulation, "cotton ginning" is a much more common occupation than "cotton teasing." The statistics under the two heads have accordingly been grouped, as it is evident that undetected carelessness or misunderstanding on the part of the tabulators must have led them to amalgamate cotton ginners with cotton teasers. Cotton ginning refers to the separation of the cotton from the cotton seed. This is effected by small hand-mills nicely adjusted to remove the cotton fibre without breaking it, and to pull it through to one side while the seeds drop on the other. Cotton teasing or carding is also effected by hand, generally by striking and so vibrating the stiff gut string of a bow-like instrument among the loose cotton to be carded.

Vendors of salt in combination with other articles.

Group 37.—In the first tabulations the heading adopted for recorded vendors of "salt and tobacco" was enlarged to take in also recorded vendors of salt and gur. Afterwards, when the Census Commissioner objected, the triple heading was abandoned, and entries of either combination were tabulated separately.

Makers and vendors of brass, copper, and bell-metal ware.

Group 49.—In these Provinces workers in brass also work in copper and bell-metal, and sellers of brass vessels sell also vessels of copper and bell-metal. The classified table, following that of England, aims at exhibition of workers and dealers in copper separately from workers and dealers in brass and mixed metals. No such distinction is made in work or business in these Provinces, and accordingly "makers and sellers of brass, copper, and bell-metal pots" were at first all being tabulated together. After the Census Commissioner objected, tabulations were made in detail according to the record. The separate statistics however refer to the same class of people, and have therefore been grouped in Table XII. C. The detail is not due so much to differences in actual life, as to diversity in the representative metal selected by different enumerators for specification in the brief space provided in enumerators' books for record of occupation.

Parts taken by males and females respectively in certain occupations.

129. The following instances of general division of labour between males and females are evidenced by Table XII. C.

Spinning and weaving.

Groups 5 *and* 8.—The spinning is chiefly done by the women, the weaving by the men.

Fishers and sellers of fish.

Group 12.—Men are almost exclusively recorded as the fish catchers and women as the fish sellers. According to prescribed classification, they are referred to distinct orders.

Oil millers and sellers.

Group 16—Women do sometimes assist in attending to the oil mill, but the part generally assigned to them is the selling of the oil.

Pottery-makers and sellers.

Group 18.—Similarly among potters, it is generally the work of the women to sell the wares made by their husbands.

Ironsmiths and bellows-blowers.

Group 21.—Among ironsmiths the women are utilized as assistants, generally to blow the bellows.

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Emollient rubbing.

Group 23.—Emollient rubbing is a recognized occupation of the wives of barbers. Comparatively few, however, were so recorded, only 424 compared with 33,048 barbers.

Tailors and seamstresses.

Group 31.—8,960 women were recorded as occupied in sewing clothes. These are chiefly wives of tailors, who themselves only number 12,442. Women are thus recorded as tailors' assistants in all districts.

Shepherds and wool weavers.

Group 41.—While women do most of the wool spinning, they seem also to take more part in the wool weaving than is conceded to them under cotton weaving, compare statistics under Group 8. The blanket weaving is done by the shepherd caste, so the men are taken up also in looking after the sheep.

Proportion of spinners and weavers compared with previous Census.

130. In 1872 the occupations were recorded of males only, spinners and weavers were returned collectively as 203,689, compared with a total according to the recent census of 221,987 among males, viz., 61,127 spinners and 160,860 weavers. The hand industry is holding its own better than was supposed. According to the Census of 1872, the spinners and weavers amounted to 433 per 10,000 of the total population, and 708 per 10,000 of the occupied males then recorded. According to the more complete record of the last census, they now form only 381 per 10,000 of the total males and 592 per 10,000 of the occupied males, the difference in proportion showing that the increase in number merely results from the larger population comprehended within the recent census record.

Details for Railway Districts.

In the following abstract the statistics are compared for the districts under Railway influence. The cotton spinning mill employés at Nagpur are excluded, as the comparison is of statistics for the indigenous handicraft:—

Districts.	Weavers and Spinners of Cotton Goods (Males only).					
	1872.			1881.		
	Total Males.	Per 10,000		Total Males.	Per 10,000	
		Of total Males	Of total occupied Males.		Of total Males	Of total occupied Males
Nágpur	30,333	943	1,377	26,567	755	1,103
Bhandárá	26,052	932	1,773	29,222	857	1,288
Chándá	22,052	824	1,291	23,796	728	1,081
Wardhá	11,091	613	899	8,346	426	598
Jubbulpore	4,606	170	254	5,284	151	227
Narsinghpur	5,099	288	452	5,331	285	429
Hoshangábád	7,037	304	472	6,000	237	358
Nimár	4,508	400	637	3,741	309	460

Four districts, Bhandárá, Chándá, Jubbulpore, and Narsinghpur actually return larger numbers of male weavers and spinners than in 1872, but in all, except Narsinghpur, the proportion per 10,000 males is much less than in 1872. Comparison of the proportions per 10,000 returned as occupied at each census shows still greater divergencies, especially in the case of Bhandárá indicating the greater completeness with which occupations generally have been accounted for at this Census.

Table XII. A.

Showing occupations of males of different age-periods in towns of 5,000 *inhabitants and upwards.*

Proportion of town males at work at different age-periods.

131. The following abstract shows the number and proportion of each age respectively returned as occupied and unoccupied among the 357,991 males resident in towns of 5,000 inhabitants and upwards.

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Age-period.	Total town population.	Persons of some recorded occupation.		None and unspecified.		
		No.	Per cent. of same age.	No.	Per cent. of same age.	Per cent. of total unoccupied, all ages.
0— 9	85,695	770	·9	84,925	99·1	71·7
10—14	35,270	14,004	39·7	21,266	60·3	18·
15—19	24,477	19,891	81·3	4,586	18·7	3·9
20—29	67,796	65,164	96·1	2,632	3·9	2·2
30—39	59,201	58,008	98·	1,193	2·	1·
40—49	39,790	39,018	98·1	772	1·9	·7
50—59	24,363	23,655	97·1	708	2·9	·6
60 and upwards	21,354	19,070	89·3	2,284	10·7	1·9
Age not specified	45	34	75·6	11	24·4	·0
Total	357,991	239,614	66·9	118,377	33·1	100·

As nearly as possible one-third of the town males were returned as unoccupied. Of the unoccupied almost 90 per cent were under 15 years of age, and 72 per cent. under 10. The remaining 10 per cent. of unemployed include nearly 4 per cent. from 15 to 19 years of age, and nearly 2 per cent. 60 years of age and upwards. Only 4·5 per cent. of the unoccupied were of ages from 20 to 59, of whom about half were from 20 to 29. Only 770 males, or rather less than one per cent. of those under 10 years of age, were returned as occupied, nearly 40 per cent. of those from 10 to 14 and 81 per cent. of those from 15 to 19. Above 20 to 59 years of age the proportion accounted for as occupied varies from 96 to 98 per cent., and after 60 the proportion only falls to 89 per cent.

Recorded occupations of boys under 10 years of age.

132. Of the 770 boys under 10 years of age as recorded occupied, 337 were returned as beggars, 219 as herd boys, 109 as cultivators of varied status, probably borne on village records as holders in place of deceased fathers, 60 as recipients of pension, 20 as employed in the Empress Mill, Nagpur, 8 as military or police boy orderlies, 8 as actors, street singers or showmen, probably assistants, 7 as cloth sellers, probably minor heirs of business carried on in their interest by others, and two as incumbents of hereditary office.

Recorded occupations of boys from 10 to 14.

133. The following are the occupations under which any large numbers of the 14,004 occupied lads from 10 to 14 were returned, viz., 1,440 as general day labourers, 1,191 as weavers, 968 as herdsmen, 530 as common beggars, 495 as assistants in home cultivation, 481 as field labourers, 360 as spinners, 325 as field servants, and 302 as domestic servants. Numbers varying from 200 to 300 were returned as tailors, fetchers of firewood and grass, shoemakers, fishermen, oil pressers, and washermen. The total thus accounted for is only 7,472, indicating how common to all classes is the practice of setting boys to work before they are 15. The statistics do not enable one to say to what classes the parents of the 21,266 town lads from 10 to 14 years of age belong, who were not occupied in work contributing to an income.

Recorded occupations of men over 60 years of age.

134. Of the 19,070 town men of 60 years of age and upwards recorded as occupied, 1,786 were returned as weavers, 1,538 as beggars, 1,450 as tenant cultivators, 1,279 as day labourers, 521 as pensioners, and the remainder are scattered under nearly every occupation in numbers less than 500.

Table XII. B.—Provincial totals engaged in each occupation.

135. This table gives the provincial totals of each sex for every occupation of which statistics were separately tabulated, with totals for

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every group heading adopted in the classified Table of occupations. These statistics are further totalled in correspondence with the sub-orders, orders and classes of Table XII., so that a reference to this Table shows what details are included in each of the major sub-divisions of that Table. In taking out these details many instances of incorrect or doubtful classification, and other mistakes of detail that escaped notice in preparation and check of previously printed Table XII., were detected. The numbers are generally small, and it was not considered necessary therefore to reprint Table XII., especially as the major totals in that Table are so insufficient, as has been shown in the preceding paras. 118 to 120, to indicate the actual occupations of the people. All such instances of doubtful or incorrect classification have been marked for recognition by an asterisk, both here and in the other detailed Tables supplementary to Table XII. Moreover, the grouping in Table XII. C. has brought together all details, however classified, which appertain to the more important occupations. The vernacular terms for each occupation have been printed in Table XII. B. for clearer explanation of the statistics, and also for assistance at any future Census. As all the more common occupations have already been noticed in connection with Table XII. C, it now remains only to notice such of the occupations followed by comparatively small numbers as should be extracted either because statistics regarding them have been much scattered in classification, or because they are of comparative importance or interest. These are taken out in the following Table in the same form as Table XII. C.:—

Table XII. B. a complete key to Table XII.

Abstract of more important occupations followed by small numbers.

Classification.				Occupation.	Serial Number.	Total persons, Central Provinces.		
Class.	Order.	Sub-Order.	Group heading.			Both Sexes.	Male.	Female.
I.	III.	1	2	Hindu priests	.....	9,029	8,313	716
I.	III.	1	8	Do.	.....	56	31	25
					1	9,085	8,344	741
V.	XIV.	3	5	Leaf-plate maker	2	8,937	484	8,453
IV.	VIII.	3	2	Pán (betel-leaf) cultivator	.....	770	555	215
V.	XII.	3	11	Do. seller	.....	6,606	3,894	2,712
					3	7,376	4,449	2,927
I.	I.	3	2	Feudatory State service	.....	6,869	6,867	2
				Native State officials	.....	118	118	.....
					4	6,987	6,985	2
V.	XIII.	1	5	Cowdung fuel vendor, gatherer	.....	6,839	411	6,428
VI.	XVI.	2	5	* Do. contractor for	.....	4	4	.....
					5	6,843	415	6,428
V.	XII.	3	7	Tobacco dealer	.....	5,901	4,162	1,739
				Tobacco and snuff dealer	.....	370	254	116
				Snuff vendor	.....	192	129	63
					6	6,463	4,545	1,918
V.	XI.	6	4	Rope maker, hemp	.....	2,681	2,601	80
				Do. assistant	.....	1,810	.....	1,810
				Do. indefinite	.....	189	.....	189
				Bed-cord maker, stringer	.....	62	34	28
V.	XI.	6	7	Hemp-sacking maker	.....	1,372	861	511
V.	XIV.	3	2	Rope maker, bark fibre	.....	53	34	19
					7	6,167	3,530	2,637

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Classification.				Occupation.	Serial Number.	Total persons, Central Provinces.		
Class.	Order.	Sub-Order.	Group heading.			Both Sexes.	Male.	Female.
I.	II.	1	1	Army commissioned officer	.....	159	159	.....
			3	Do. soldier and non-commissioned officer	.....	5,158	5,158	.....
I.	I.	2	4	* Havildar, Regimental	.....	35	35	.....
III.	VII.	2	3	* Driver, Artillery	.....	97	97	.....
VI.	XVIII.	1	3	* Private, Army	.....	41	41	.....
					8	5,490	5,490	.....
I.	I.	2	4	Landholders' village head servant (havildar).	9	5,478	5,462	16
			9	Commercial clerk, book-keeper	.....	2,293	2,293	.....
III.	VI.	1		Do. cashier	.....	219	219	.....
				Do. indefinite	.....	1,606	1,606	.....
				Clerk, branch undefined	.....	328	328	.....
III.	VI.	1	5	Managing commercial agent	.....	517	517	.....
					10	5,023	5,023	.....
I.	I.	1	1	State Railway Service	.....	508	508	.....
			3	* Do.	.....	687	687	.....
			1	Railway engine driver, stoker	.....	187	187	.....
III.	VII.	1	2	Do. officer, clerk, station master	.....	515	515	.....
			3	Do. attendants, servants	.....	2,038	2,037	1
				Do. service, branch undefined	.....	371	371	.....
					11	4,306	4,305	1
V.	X.	14	6	Bricklayer	.....	1,846	1,842	4
V.	XV.	3	2	Stonemason	.....	2,295	1,976	319
					12	4,141	3,818	323
I.	I.	2	4	Village accountant (patwári)	13	4,128	4,128	.....
IV.	VIII.	3	2	Water-nuts, cultivator	.....	3,927	2,523	1,404
V.	XII.	2	5	Do. seller	.....	128	57	71
					14	4,055	2,580	1,475
V.	XIII.	1	11	Lác propagator, farmer	.....	1,483	809	674
				Lác dealer	.....	261	184	77
				Lác worker	.....	2,146	1,099	1,047
					15	3,890	2,092	1,798
VI.	XVI.	1	1	Porter, bazaar	.....	3,248	2,300	948
III.	VII.	1	3	Do. Railway, for hire	.....	374	374	.....
				* Do. for hire	.....	210	210	.....
					16	3,832	2,884	948
I.	I.	1	1	Government pensioner, Civil	.....	109	109	.....
I.	II.	1	5	Do. Military	.....	360	320	40
I.	I.	3	2	* Do. do.	.....	24	24	.....
I.	III.	3	2	* Do. do.	.....	10	.....	10
				* Do. Political, Military and Police	.....	123	101	22
VI.	XVIII.	1	3	Do. indefinite	.....	929	843	86
				Pensioner, indefinite	.....	889	725	164
				Do. private	.....	112	103	9
I.	I.	3	2	Do. Native States	.....	31	28	3
					17	2,587	2,253	334
V.	XII.	2	7	Gur (raw sugar) dealer	.....	2,335	1,566	769
				Gur, ghee, dealer	.....	168	168	.....
					18	2,503	1,734	769
V.	XI.	2	1	Silk winder (hank openers)	.....	2,354	405	1,949
V.	XI.	4	3	Do. weaver	.....	75	49	26
				Weaver, silk and cotton mixed (mashru)	.....	3	3	.....
					19	2,432	457	1,975

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Classification.				Occupation.	Serial Number.	Total persons, Central Provinces.		
Class.	Order.	Sub-Order.	Group heading.			Both Sexes.	Male.	Female.
V.	XIV.	4	6	Date leaf articles, maker, seller	.....	1,449	651	798
				Broom maker, material unspecified	.....	747	202	545
				Mat maker do.	.....	202	76	126
					20	2,398	929	1,469
V.	XI.	2	1	Tassar silk cocoon unwinders, spinners, weavers	.....	2,299	1,376	923
			3	Tassar silk dealer	.....	4	4	.....
					21	2,303	1,380	923
VI.	XVI.	2	5	Contractor, indefinite	.....	1,795	1,650	145
				* Do. Public works	.....	18	18	.....
				* Do. Local works	.....	8	8	.....
				* Do. Railway	.....	3	3	.....
				* Do. Road	.....	21	21	.....
				* Do. Buildings	.....	3	3	.....
				* Do. Lime	.....	2	2	.....
II.	V.	1	4	* Do. Railway	.....	6	6	.....
V.	XV.	3	6	Do. do.	.....	55	55	.....
V.	XV.	3	7	Do. Road	.....	304	304	.....
V.	X.	14	4	Do. Building	.....	53	53	.....
					22	2,268	2,123	145
III.	VII.	3	2	Boatmen	.....	1,563	1,563	.....
			3	Ferry contractor	.....	162	145	17
				Boat hire collector	.....	16	16	.....
					23	1,741	1,724	17
V.	XV.	13	1	* Ornament maker, pewter and other inferior metals	24	1,617	1,282	335
I.	I.	2	4	Aboriginal village priest and watchman (Bhumak)	.....	1,471	1,292	179
I.	III.	1	13	Aboriginal Báigá priest	.....	81	69	12
					25	1,552	1,361	191
I.	III.	3	6	Country doctor	.....	1,478	1,364	114
				Do. surgeon	.....	1	1	.....
				Do. oculist	.....	13	12	1
					26	1,492	1,377	115
III.	VII.	2	7	Palki bearer	.....	1,056	1,056	.....
				Banghy do.	.....	426	426	.....
					27	1,482	1,482	.....
I.	I.	1	1	Government Service, Revenue and Judicial Departments	.....	1,441	1,441	.....
I.	I.	2	4	* Kánungo (Revenue official)	.....	16	16	.....
					28	1,457	1,457	.....
V.	XIII.	2	1	Hide seller, dealer	.....	1,352	913	439
			2	Dead cattle reversioner	.....	56	55	1
					29	1,408	968	440
V.	XV.	14	1	Iron smelting	.....	846	424	422
V.	XV.	14	3	Do. selling	.....	528	528	.....
					30	1,374	952	422
V.	XII.	3	11	Intoxicating drugs vendor	.....	331	266	65
				Ganja vendor	.....	312	282	30
			13	Opium vendor	.....	510	461	49
				Do. farmer of right of vend	.....	9	9	.....
				Madak, vendor	.....	155	141	14
VI.	XVI.	2	5	* Do., opium, farmer of right of vend	.....	2	2	.....
					31	1,319	1,161	158

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Classification.				Occupation.	Serial number.	Total persons, Central Provinces.		
Class.	Order.	Sub-order.	Group heading.			Both Sexes.	Male.	Female.
V.	XIV.	1	7	* Forest produce, miscellaneous, collector, seller	.....	474	199	275
				Gum vendor	.....	182	159	23
IV.	VIII.	2	1	* Forest edible roots, diggers, vendors.	.....	17	.....	17
				* Gum collector, vendor	.....	36	.....	36
V.	XII.	3	9	Lichen (seasoning) collector	.....	17	17	.....
I.	III.	3	10	Fragrant gum (incense) collector	.....	60	51	9
			6	Medicinal herbs, collector, vendor	.....	492	224	268
					32	1,278	650	628
I.	I.	2	4	Municipal service, octroi and conservancy.	.....	927	919	8
I.	III.	3	2	* Municipal service	.....	4	.....	4
I.	I.	2	4	Local Funds service	.....	292	292	.....
					33	1,223	1,211	12
V.	XV.	8	1	Gold and silver thread manufacturer	34	1,031	989	42
III.	VI.	2	4	Flowers, vendor	.....	754	377	377
V.	XIV.	4	5	Garlands and bel-leaves vendor	.....	127	49	78
				Bel-leaf vendor	.....	64	17	47
					35	945	443	502
I.	III.	1	2	Hindu sacred books reader	.....	883	883	.....
				Do. reciter	.....	56	56	.....
					36	939	939	.....
V.	XII.	3	2	Dealer in tari (fermented sap of the date palm)	37	933	781	152
V.	XV.	1	1	Coal miner	.....	684	683	1
			3	Mine service	.....	88	88	.....
					38	772	771	1
V.	XI.	3	5	Cotton spinning mill employés	39	658	623	35
V.	XIV.	2	3	Comb maker, wooden	.....	266	134	132
V.	XIII.	1	3	Do. do. horn	.....	69	36	33
				Do. do. material not specified	.....	201	46	155
					40	536	216	320
V.	X.	17	6	Fireworks maker, seller	.....	330	220	110
				Do and gunpowder maker	.....	65	55	10
				* Gunpowder maker	.....	90	65	25
					41	485	340	145
V.	XII.	2	3	Baker	.....	280	238	48
				Pápar (biscuit) seller	.....	82	28	54
				Chile (fancy bread) seller	.....	1	.....	1
					42	369	266	103
I.	II.	1	7	Government service Commissariat Department.	.....	167	167	.....
III.	VII.	2	3	* Bullock driver do.	.....	108	108	.....
IV.	IX.	1	12	* Camel servant do.	.....	72	72	.....
IV.	IX.	1	15	* Elephant servant do.	.....	10	10	.....
					43	357	357	.....
V.	XV.	8	1	Dross washer	.....	306	215	91
III.	VI.	1	1	* River sand washer for gold	.....	17	.....	17
					44	323	215	108
III.	VII.	2	6	Carrier by camel	.....	126	126	.....
IV.	IX.	1	12	Camel servant	.....	135	135	.....
					45	261	261	.....

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Classification.				Occupation.	Serial number.	Total persons, Central Provinces.		
Class.	Order.	Sub-Order.	Group heading.			Both Sexes.	Male.	Female.
I.	I.	1	1	Printers, Government service	.....	97	97	.....
				* Private printers	.....	10	10	.....
V.	X.	1	3	Printer, not Government service	.....	25	25	.....
		3	1	Lithograph pressmen	.....	5	5	.....
					46	137	137	.....
I.	I	1	1	Telegraph Department, Government service	.....	30	30	.....
				* Do. G. I. P. Railway	.....	37	37	.....
III.	VII.	6	2	Telegraph service, not Government	.....	54	54	.....
				* Do. Government	.....	3	3	.....
					47	124	124	.....
I.	III.	1	3	Mahomedan religion teachers	48	122	122	.....
I.	III.	1	1	Clergymen, Church of England	.....	8	8	.....
			4	Protestant minister	.....	6	5	1
			5	Roman Catholic priest	.....	4	4	.....
			6	Christian missionaries, preachers, catechists.	.....	34	26	8
					49	52	43	9
II.	V.	1	3	Lodging house keeper	50	15	11	4
V.	XV.	14	1	Iron ore seller, for paint	51	4	4	.....
				Total herein accounted for	.....	1,30,698	93,677	37,021
				Proportion per 10,000 of total occupied	.....	200	250	133

136. Those entries in the above abstract will now be noticed which suggest remark or explanation. They are referred to by their serial number, (Col. 6).

Hindu priests.

No. 1. No reliance is to be placed on the details for different descriptions of Hindu priests given in Table XII. B. This is partly due to indefinite return of such persons as "pujári," without specifying class of priest; also to the fact that the term "purohit," which in the northern districts signifies a family priest, is applied in the Maráthá districts to the public or village priest (upádhiá), so that even distinctions intended by the enumerators of the northern districts were misunderstood by the Maratha tabulators of Nagpur.

Leaf-plate maker.

No. 2. The leaf plates here referred to are used by the natives chiefly at marriages and other feasts, not merely to supplement deficient dishes, but also because caste prejudice would prevent guests eating from dishes which had been used by other people, even their hosts.

Dried cowdung fuel.

No. 5. Dried cowdung is one of the common fuels of the country. It is so much valued for this purpose that people who have cattle of their own either collect the cow-house-dung or make their servant do so. The droppings out-of-doors are public property, often collected by the herdsmen as a perquisite, especially in town neighbourhoods where the dried dung is readily saleable. Many of the poor eke out a living by collecting and drying cowdung for sale. The right to collect the cowdung in market places and Government cattle-yards is sometimes sold. The dung is worked up into "pats," with the hand and sun-dried. These sell at rates varying from one to four annas a hundred according to size, and half as much again in the rainy season.

Rope-makers.

No. 7. The same people who make hemp-cord also weave coarse sacking therefrom. Many more people make a living by making ropes of bark fibre than the 53 so returned. Enumerators were not always careful to specify the material used by recorded rope-makers.

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No. 9. It would have been more correct to classify these village "havildars" as private, than as village servants. In small villages they are the agents, and in large villages the under-stewards of absent landholders.

Village "havildars."

No. 13. The number of patwaries (village accountants) 4,128 seems so small, that the following abstract has been prepared contrasting recorded patwaries with villages in each district :—

Village accountants.

Districts.	Patwaries.	Villages.	Districts—(*continued*).	Patwaries.	Villages.
Nágpur	162	1,682	Hoshangábád	617	1,536
Bhandárá	213	1,616	Narsinghpur	364	987
Chándá	184	2,804	Betul	171	1,172
Wardhá	99	908	Chhindwárá	115	1,833
Bálághát	71	1,211	Nimár	338	627
Jubbulpore	477	2,310	Ráipur	241	4,743
Saugor	510	1,842	Biláspur	145	3,724
Damoh	214	1,146	Sambalpur	1	3,257
Seoni	106	1,463	Feudatory States	36	11,242
Mandlá	64	1,751	Total	4,128	45,854

One patwari generally keeps the accounts of several villages; the fees of one village would not ordinarily suffice for maintenance of a separate patwari. The proportion of patwaries in different districts varies chiefly with the policy adopted at different settlements in recognizing and maintaining them and their fees, or leaving them more or less in the hands of Malguzars, provided only the village papers required by Government are regularly filed. In addition to regular patwaries, the above numbers include relatives and substitutes working as patwaries.

No. 14. The waternut-sellers are not dealers; people could not make a living by retailing waternuts only; the sellers are those members of the cultivators' families whose share in the joint business has occasionally been recorded as selling.

Waternuts, cultivators, sellers.

No. 15. The lác used up provincially is applied chiefly to the manufacture of bangles. As enumerators did not always specify the material used by recorded bangle-makers, the makers respectively of lác and glass bangles have been exhibited with bangle-makers of unspecified material in Group 43 of Table XII. C.

Workers in lác.

No. 19. In these Provinces few weavers work exclusively or chiefly in silk. Weavers who manufacture the finer quality of cloths themselves add the silk borders with which they are finished off.

Silk weavers.

No. 21. Under tassar, the details of cocoon unwinders, spinners and weavers arrived at in compilation will not bear examination; hence amalgamation in the preceding abstract.

Tassar silk, spinners, weavers.

No. 25. The following extract from Appendix I. of the Hoshangabad Settlement Report gives full particulars regarding the Bhumak or Bhomka :—

"The priests of the Korkus are of two kinds, *parihárs* and *bhomkas*. The *parihár* is here, as elsewhere, the man who is visited with the divine *afflatus* of any god, and through whose mouth the god speaks. He is, so to speak, the prophet not the priest, consulted on special occasion, but not the performer of routine ceremonies. He is, besides, rare. Every village has its *bhomka*. He it is who performs the yearly sacrifice to the village gods, or the special sacrifices entailed by the anger of any particular god, as shown in disease or misfortune. On him devolves the dangerous duty of keeping tigers out of the boundaries. When a tiger visits a village, the *bhomka* repairs to Bágh Deo, and makes his offering to the god, and promises to

Bhumak. Extract from Hoshangabad Settlement Report.

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repeat it for so many years, on condition the tiger does not reappear for that time. The tiger on his part never fails to fulfil the compact thus silently made by his lord, for he is pre-eminently an honourable and upright beast, 'pious withal,' as Mandeville says, not faithless and treacherous, like the leopard, whom no compact can bind. Some *bhomkas*, however, masters of more powerful spells, are not obliged to rely on the traditional honour of the tiger, but compel his attendance before Bagh Deo, and such a *bhomka* has been seen, a very Daniel among tigers, muttering his incantations over two or three at a time as they crouched before him. Still more mysterious was the power of a Kalibheet *bhomka*, now, alas! no more (he died the victim of misplaced confidence in a Louis Napoleon of tigers, basest and most blood-thirsty of the race) who had a fine large *saj* tree into which, when he uttered his spells, he would drive a nail. On this the tiger came and ratified the compact with his enormous paw, with which he deeply scored the bark. Much such a sign-manual was that of Timour the Lame, when he dipped his mighty hand in blood, and stamped its impression on the parchment as a *tumgha* grant.

"Another occasion when the *bhomka* is in great force is when a man is sick, and it is desirable to learn what god or spirit of unburied ancestor has sent the sickness. A handful of grain is waved over the sick man, and is then carried to the *bhomka*. He makes a heap of it on the floor and sitting over it, swings a lighted lamp, suspended by four strings from his fingers. He then repeats slowly the names of the sick man's ancestors, and of the village and local gods, pausing between each, and when the lamp stops swinging, the name at which it stops is the name to be propitiated. Then in the same way he enquires what is the propitiation offering to be—a pig? a chicken? a goat? a cocoanut? and so on, and the same mystic sign indicates the satisfaction of the god. When this point is cleared up, the *bhomka* presents the required offering, and the sick man gets well.

"*Bhomkahood*, or priesthood, does not form a caste among the Korkus. The son of a *bhomka* will *cæteris paribus* be a *bhomka*; but the younger son, if there be more than one, becomes a common cultivator and no sacredness attaches to him. Nor does a *bhomka* necessarily marry into a *bhomka* family, nor does it follow that 'once a *bhomka* always a *bhomka*.' On the contrary, the position seems to be the result of the special favour of the gods of the particular village in which he lives, and if the whole of the residents emigrate in a body then the gods of the new village site have to be consulted afresh as to the servant whom they choose to attend upon them. His perquisites are generally paid in grain, each house giving him eight pie or eighteen pounds of some khureef grain, and each threshing floor a sheaf of wheat or grain and of rice. But in some villages he is remunerated by every one in the village giving him a day's ploughing and a day's weeding, and a day's wood cutting *gratis*.

"The manner of choosing a new *bhomka*, if the old one dies or goes away, or if a new village is established, is after this simple fashion. All the villagers assemble round the Mootooa Deo and offer a black and white chicken to him. A 'purihar' should be enticed to grace the solemnity and make the sacrifice; but if that cannot be done, the oldest man in the assembly performs it. Then he sets a pie rolling along the line of seated people, and the man before whom the pie stops is marked out by this intervention of the deity 'as the new *bhomka*.'"

In the Nagpur plain, however, the *bhomka* is more of a superior village watchman. His duties are thus described in the Bhandára Settlement Report, para. 129:—

Extract from the Bhandara Settlement Report.

"The business of the Bhumak, who is a Gond, is to perform the customary worship of the boundary deities on the proper occasions, to attend on the servants of Government when they visit the village, bring them water, &c. He sometimes acts as a sort of peon, and, armed with

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a sword and spear, accompanies marriage processions. He is also supposed to be a sort of magician, and to have the power of curing persons labouring under the influence of 'evil spirits,' of charming tigers," &c. The aboriginal Baiga priests have been grouped with Bhumaks from the similarity of their functions, as evidenced by the following extracts :—

Baiga. Mandla Settlement Report, Appendix II., paras. 9, 10 and 12.

"In their religious ceremonies they much resemble the Gonds, have no images and the same deities; though, in addition, their chief object of worship is the earth, 'Máí Dharti,' to whom most of their prayers and sacrifices are offered; fowls, pigs, and goats are all used as sacrifices, and they do not appear to be in any way particular as to the colour of the fowls. Thákoor Deo is supposed to have special charge of the village, and is honoured accordingly; but the Báigas have a great belief in the spirits which are supposed to haunt the forests. Certain localities are generally considered to be more especially the homes of these spirits. Here páts are set up: each of these is in the charge of a certain Báiga, who makes occasional offerings to the spirit. There appears to be no especial rule regarding the institution of a pát; sometimes it is the place where some man has been killed by a tiger or snake; sometimes no reason whatever is given for the selection. In connection with these páts they have a peculiar ceremony in laying the spirit of a man killed by a tiger. Until it is gone through neither Gond nor Báiga will go into the jungle if he can help it, as they say that not only does the spirit of the dead man walk, but the tiger is also possessed for the nonce with an additional spirit of evil, which increases his powers of intelligence and ferocity, rendering him much more formidable than usual, and more eager to pursue his natural enemy—man. As soon, therefore, as a man has been killed, before people will resume their usual vocations, the Báiga within whose village limits the man has been killed has to lay the spirit. For this purpose a subscription is collected to cover the necessary expenses, varying from 1 to 4 or 5 rupees. He purchases the articles for the sacrifice, usually two fowls, a little ghee, rice, and turmeric; these he offers at the pát nearest the spot where the man is killed. He then goes to the exact place where the man met his death, and after going through a series of peculiar antics supposed to represent the tiger in the act of destroying the man, he takes up with his teeth a mouthful of the blood-stained earth, and this he is supposed to swallow. This completes the process. And after the spirit has been laid, the people visit the jungles freely again, the theory being that if the spirit has not been properly laid, the tiger will certainly carry off the Báiga who performed the ceremony within eight days. It is not surprising that they should hold this idea, for, the Báiga's duty of laying the spirit occupies more than one day, and is a work of no small danger, as the tiger, according to the habits of his kind, prowls about the place where he has killed, for three or four days.

"Among all the people of Mandla the Báigas are supposed to have the power of removing diseases from any place. For instance, when a town or village is attacked with cholera, the Báigas are called to the rescue at once; and the people have a thorough belief in their efficacy. In cholera epidemics, I have seen the very greatest benefit follow a visit of the Báigas; the people have such confidence in their powers and ceremonies that they lose half their fright at once, and are consequently not so much pre-disposed to an attack of the disease."

Seoni Settlement Report, paras. 159 and 160.

"Certain families of the Gonds are called Bhumaks and Báigas. They are supposed to be able by some exorcism, to exempt a village from certain evils and to have power against tigers. After a tiger has taken to killing men, and a road has been closed in consequence, people will go along with a Bhumak, considering themselves quite safe under his escort, and they believe that he can call the tiger whenever he likes. They certainly wander alone in the

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most reckless way, without arms of any sort, in tiger-infested jungles; but as Captain Pearson stated in one of his reports, 'they sometimes get themselves eaten up practising their dangerous calling,' and they fail of course time after time in doing what they promise; but still the people believe in them, and, what is more, pay them. They have circles of villages, and get a certain allowance annually from every patel and the cultivators. They are sent for often from considerable distances when a tiger commences killing men, and go through a ceremony of exorcism, which can only be performed on the payment of money and the offer of 'dároo' (liquor). After this is done, the people go along the road quite confidently. The relations and friends of people killed by tigers will not on any account touch the axe or whatever instrument the deceased may have had with him, or his clothes or purse, which are the perquisite of the Bhomak."

Unqualified practitioners.

No. 26. The details grouped here refer to those unqualified practitioners who practise without previous training in any recognized school of medicine. The "baids" or country doctors are recorded in all districts, the highest numbers being in the following:—

Nágpur.		Chándá.		Wardhá.		Jubbulpore.		Sambulpúr.		Saugor.		Bhandárá.		Ráipur.		Feudatory States.	
Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
269	25	168	20	134	25	102	5	92	7	82	2	71	5	73	6	116	4

The single "jarrah," or country surgeon (bone doctor) was recorded in Saugor.

The oculists were recorded 5 in Jubbulpore, 5 in Ráipur, 2 in Saugor, and 1 in Bhandárá. They operate for cataract as well as treat ophthalmia, so common in these Provinces.

Government servants, Revenue and Judicial Departments.

No. 28. The Revenue and Judicial Departments are so intermingled in these Provinces that no reliance is to be placed on the division attempted in tabulation. Constantly the same official performs duties both in the Judicial and Revenue Departments. Hence amalgamation of the statistics in the above abstract.

Hide-sellers.

No. 29. The number of hide dealers in these Provinces is comparatively small. Most of the 1,352 hide-sellers are persons who have recorded as their principal source of income the selling of the hides which come to them as what has been translated "reversioner of dead cattle," that low caste village servant who is required to remove dead cattle from the villages, and is allowed to take the hide for his pains. No good Hindu will touch a dead bullock, much less skin it. The perquisite originated when hides were not so valuable as they are now.

Iron smelters.

No. 30. Iron selling must be grouped with iron smelting, because report from the Sambalpur district shows that 434 persons so returned from that district and its Feudatory States, are persons who make a living by selling iron of their own smelting. Similarly the 77 recorded iron-sellers of the Chándá district should evidently be reckoned with the smelters, 141 males and 221 females.

Collectors of gum and minor forest produce.

No. 32. The 709 collectors of gums and other minor forest produce are of the same class as the 492 persons who recorded themselves as making their living chiefly by collection and sale of medicinal roots and plants found in the jungle. Both combine these specialities with the more common carrying in of head-loads of grass and firewood for sale in local bazaars.

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Municipal servants.

No. 33. Amalgamation of Municipal servants as in the abstract is requisite, because the specification of only 15 persons (Table XII. B.) as in Municipal conservancy service is evidently misleading. Persons who do the work of conservancy are a despised class, who have generally been recorded simply as sweeper.

Gold and silver thread manufacturer.

No. 34. The 1,031 persons amalgamated in the abstract as gold and silver thread manufacturers include 5 persons occupied in the same business, of whom 3 were described as separators of gold from silver on the lace being melted down to be remanufactured, and 2 as in receipt of assay fees. Of the total, 972 males and 38 females were returned by the Nimar district, representing the gold plated silver thread industry for which Burhánpur in the Nimar district is famed. Only 5 persons, however, were returned as deriving their income chiefly from embroidery with this gold thread. The latter number is so small that it seems possible that some of the embroiderers may have got mixed up with the manufacturers; on the other hand, most of those who use the gold and silver thread would naturally record their principal occupation as weaver. The corresponding number of persons shown as gold lace and brocade workers and embroiderers against the Nimar district in the Census tables of 1872 was only 524, so if the statistics are reliable, they show that the industry is not decaying as has been supposed.

Readers and reciters of the Hindu sacred books.

No. 36. The readers and reciters of the Hindu sacred books must be amalgamated. "Puránik," or reader of the Puráns, is, in the Northern districts, an honoured title applied only to persons of Sanskrit erudition, but in the Maráthá districts ordinary reciters are styled Purániks.

Coal miners.

No. 38. The 772 miners are chiefly employés in the Government coal mine at Warorá. By mistake, only discovered on special enquiry made as I am writing this report, 158 males and 58 females employed in the coal mine at Mohpáni were tabulated under wrong heads, chiefly preparers of charcoal.

The only spinning and weaving mill in the Province.

No. 39. The only spinning and weaving mill in the Provinces at the time of the Census was the Empress Mill at Nagpur, and it was in this that the 658 recorded spinning mill work-people were employed.

Bakers, why few.

No. 42. To English minds it is surprising to find no more than 286 persons returned as bakers in a Province containing over 11½ millions of inhabitants. The explanation is that the people of the country all eat chapátis or bannocks, and not leavened bread, and that caste prejudice prevents their eating food cooked by an outsider.

Washers of dross and river sand for gold.

No. 44. Some of the washers of river sand for gold appear to have been tabulated with those who wash or sift for analogous purposes the refuse of goldsmiths' shops and town drain sweepings. Gold is found in the sand of the Mahánadí and Godávery rivers (Bhandárá and Chándá Districts), also in the Bálághát District. The work, however, is barely remunerative.

Christian clergy.

No. 49. The number of Christian priests, ministers, missionaries and catechists, 52, is very small, compared to the large field for their labours.

Lodging-house keepers, why few.

No. 50. The return of only 15 lodging-house keepers seems absurdly small. The only people, however, who assimilate to this class, so common in England, are the persons whose principal occupation is correctly returned as flour and pulse dealers. These people bid for travellers and their custom by providing shelter for them at a low charge, like 1 pice (a copper coin) a night, and another pice or two if a cot is required. Travellers prefer alighting at Baniá's shops to going to the Serai, or public range for travellers, both because of the convenience of being able to get readily all they require, and the comparative

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security in which they can leave their property to attend to business elsewhere.

No. 51.—The entry refers to a new industry being developed in the Jubbulpore District, the manufacture of a red paint from oxide of iron, locally called "dháo," and commercially "Olphert's paint," from the name of the European gentleman who introduced it.

Manufacture of red paint from iron ore.

Curiosities in recorded occupations.

137. To English ears the following occupations are curiosities of the Census:—

Class.	Order.	Sub-Order.	Group heading.	Occupation.	Both Sexes.	Male.	Female.
I.	III.	7	4	Hail averter	954	853	101
I.	III.	9	2	Astrologer	624	624	.....
VI.	XVIII.	1	3	Tattooing	416	17	399
VI.	XVIII.	1	3	Hindu rosary vendor	211	115	96
I.	III.	7	4	Cures by incantation	71	45	26
VI.	XVIII.	1	3	Pilgrim carrier of sacred water	42	35	7
V.	XI.	3	3	Brahmanical thread maker	35	27	8
I.	III.	1	2	Hindu pilgrim conductor	31	31	.....
I.	III.	1	2	Do. prayer mutterer	25	25	.....
VI.	XVIII.	1	2	Ascetic	23	23	.....
				Pilgrim	22	12	10
I.	III.	4	4	Writer on palm leaves	17	17	.....
VI.	XVIII.	1	3	Ear picker	12	12	.....
V.	XII.	3	7	Have-a-smoke hawkers	10	10	.....
V.	XIV.	4	5	Palm leaf umbrella maker	6	...	6
VI.	XVIII.	1	3	Serving for wife	6	6	.....
I.	III.	4	4	Hindu sacred books transcriber	2	2	.....
V.	XV.	12	2	Applier of antimony to eyes	2	2	.....
V.	XIV.	4	5	Maker of palm leaf books	1	...	1
V.	XV.	1	7	Lessee of diamond mine	1	1	.....

Hail averter.

The hail averters are recognized village servants, who are supposed, by magical power, to ward off hail storms from the villages in which they are maintained. Their hereditary fees were confirmed to them in the District Settlements, generally a certain measure of grain at harvest time per plough or cultivator. In the Bhandárá Settlement Report (1867), it was remarked of them: "The *Gárpagári* is a sort of magician, and his peculiar business is to avert hail storms, and atmospheric calamities of all kinds from the village. The general belief in their power seems not to have lessened, and the record of their dues has been everywhere cheerfully accorded."

Astrologer.

The following description of the Joshi or astrologer by Sir R. Jenkins was quoted in the Bhandárá Settlement Report as still applicable: "The village Joshi is a sort of astrologer and priest, who points out the lucky and unlucky days for commencing ploughing and sowing, and on all occasions of importance connected with agricultural labours of the community. He also officiates at births, deaths, and marriages, and at religious ceremonies of all kinds. He is always a Brahmin, and has a pothi or almanac, the repository of his knowledge. He usually has a small field of little value, rent free, one or two rupees from recognized village charges, a certain quantity of grain from each cultivator annually, alms from the cultivators at festivals," &c.

On occasion of births the astrologer attends to tell whether the child has been born under a lucky star or not, and to decide the name to be given it; he fixes what day will be auspicious for any proposed marriage; in sickness he attends to tell whether the stars favor recovery or not, and to advise what description of alms should be distributed, and what prayers the priests should be employed to offer up, &c. Jotishi is a term applied to the more skilled astrologers, but persons of this designation were not separately compiled.

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Hindu rosary vendor.

The rosaries referred to are strings of 108 beads, used to aid in counting the number of times the name of God is invoked or other prayer offered. These strings of beads are sold at all places of pilgrimage, and people take home numbers of them both to wear themselves by way of charm, and for presentation to their friends.

Pilgrim carriers of sacred water.

The 64 persons recorded as pilgrim carriers of sacred water, or indefinitely as pilgrims, are persons who make a living by carrying the water from different sacred rivers, either for sale, or as servants hired to fetch such water as an offering on their employer's account at various shrines.

Brahmanical thread-makers.

The sacred thread worn by Brahmans must have been made by Brahman hands; Brahmans generally make their own. The makers of Brahmanical thread here referred to however are begging Brahmans, who supplement their living by making such threads, chiefly for sale to Rajputs and others not Brahmans who wear them.

Pilgrim conductors.

The 31 recorded pilgrim conductors are agents employed by the leading priests at Benares, Gayá, Jagannáth, Puri, and other sacred places to travel about the country and persuade people to undertake a pilgrimage, and conduct them to the agent's employer. This priest takes them to the bathing ghâts, and receives the alms offered by the pilgrims on such occasions. Sometimes these agents are salaried servants, and sometimes remunerated by a commission on the offerings.

Hindu prayer mutterers.

The 25 Hindu prayer mutterers are priests who earn a living by repeating, in professional mumbling tone, prayers in the temples for those who employ them. Their prayers are in Sanskrit, and some of them only known to the very learned, who are paid highly for offering them. The price paid is a matter of bargain, generally from 8 annas to one rupee a thousand words. In cases of special urgency, *e.g.*, prayers solicited from fear of approaching death, or where recondite forms of prayer are to be used, or special service to be rendered, *e.g.*, the offering of midnight prayer in a burial ground or burning ghat, much higher fees are paid.

Ascetics.

The 23 ascetics are beggars supposed to renounce all the business and pleasures of life, and to give themselves up to the worship and contemplation of the Deity. They wear clothes dyed red, go about repeating prayers and subsist on alms.

Writer on palm leaf.

The 17 writers on palm leaves are of the same class as the 2 persons recorded as transcribers of the Hindu sacred books. They are Brahmans who copy the ancient books of their religion into books made of palm leaves. Books of this material are deemed more befitting the purpose than ordinary paper. One woman recorded herself as earning a living by making up books of this material for use of such writers. In these Provinces the occupation is special to the Sambalpur District.

Ear pickers.

The 12 persons recorded as "ear pickers" earn a living by performing this service for persons frequenting the bazaar who care to employ them. A pice (copper coin) would be the ordinary payment.

Smoke hawkers.

The 10 persons recorded as "smoke hawkers" go about the bazaars with tobacco, pipe and hukká (tubed arrangement for inhaling the smoke cooled through water, sometimes perfumed) and invite people to have a smoke. They are generally Mahomedans. Hindus may accept a common clay pipe (chilam), but not smoke through another person's hukká. There is no defilement in the dry smoke, but to smoke through water used or drawn by others would be defilement. The hukká is preferred by Mahomedan customers. The general charge for a smoke is one pice.

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Service for wife.

The serving for a wife reminds one of Jacob serving for Rebekah. The practice prevails among the aboriginal tribes both Kolarian and Dravidian. The following account is taken from Mr. Elliott's notes on the Kurku, a Kolarian tribe, appended to the Hoshangábád Settlement Report :—

Account from Hoshangábád Settlement Report.

"If the father has only one daughter, or if he has a large establishment and requires some one to look after it for him, he often refuses to marry his daughter, and prefers to have a 'lumjiná,' that is, to give her to a man who, instead of paying the *deoj* in cash, will work it out in his father-in-law's house. Few men will, however, consent to this for themselves and their sons, unless very poor, and it is hard to make the arrangement. The man who agrees to become 'lumjiná,' or to serve for his wife, makes a compact to give his labour *gratis* for twelve years, and is fed and clothed by the girl's parents. The latter will put off the marriage as long as they possibly can, but if the girl is grown up and is thinking of going to live with some other man, or if an improper intimacy springs up between her and the 'lumjiná' youth, they let them marry.

"At the lowest, the youth remains nine months or a year in the house before marriage, and so at least they get something out of him, for after marriage, he is nearly certain to break his compact and set up for himself, and they have no longer any hold upon him. The marriage is a very quiet affair, no procession; the bridegroom's parents are sent for, and a few friends collected to witness it, but everything is done very soberly."

The following is another account taken from Major Ward's paper on the Gonds (Dravidian race) appended to the Mandla Settlement Report :—

Account from Mandla Settlement Report.

"Among the poorer classes who can offer no money as a dower, the bridegroom serves the bride's father for periods varying from seven or eight months to three years, or sometimes more, according to arrangements made by the parents. When the children are ten or twelve years old only, a 'punchâyet' (council) of the village elders is generally held, and the terms of the apprenticeship decided, the term of service being usually somewhat longer when the youth is serving his uncle for his cousin, as relations are supposed not to exact so much work from the 'Lumziná.' The youth lives in one of the out-houses, and has to perform all the menial work of the household both in the house and in the field; he is forbidden to hold any intercourse with the girl, and I have been assured that co-habitation prior to marriage very rarely occurs between the two parties, whatever the laxity of the morals of the woman may be afterwards."

Appliers of antimony to the eyes.

The 2 persons who recorded application of antimony to the eyes as their principal occupation are of those occasionally met with in the bazaars who for a pice apply finely-powdered antimony under their customer's eyelids. The effect is to let off a few burning tears and leave the eyes cooled and refreshed.

Lessee of a diamond mine.

The one recorded "lessee of a diamond mine" was a traveller from Rewah, in which State it is known that there are places where diamonds and precious stones are occasionally found.

Table XII. D.—Showing every occupation in towns of 10,000 *inhabitants.*

138. In this Table, details in order of prescribed classification are given for each occupation recorded in each of the 16 towns in these Provinces containing 10,000 inhabitants and upwards.

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Proportions without recorded occupation in each town.

The following abstract facilitates comparison of the relative proportion in which occupations have been accounted for in the Census returns of different towns :—

Towns.	Order of precedence in accounting for male occupations.	Males. Total.	Males. None and unspecified.	Males. Per 10,000, column 4 to column 3.	Females. Total.	Females. None and unspecified.	Females. Per 10,000, column 7 to column 6.	Order of precedence in accounting for female occupations.
Garhákotá	1	6,654	1,702	2,558	4,760	3,239	6,805	12
Hoshangábád	2	8,744	2,459	2,812	7,119	4,808	6,754	11
Khandwá	3	8,472	2,433	2,872	6,670	5,287	7,927	16
Hardá	4	6,018	1,772	2,945	5,185	3,718	7,171	15
Kámptee	5	26,344	8,467	3,214	24,643	15,196	6,167	4
Jubbulpore	6	39,903	12,928	3,240	35,802	22,992	6,422	7
Nagpur	7	50,032	16,944	3,387	48,267	30,230	6,263	6
Raipur	8	12,447	4,283	3,441	12,501	8,160	6,528	10
Burhánpur	9	15,442	5,397	3,495	14,575	10,286	7,057	14
Umrer	10	6,989	2,463	3,524	7,258	3,388	4,668	1
Chándá	11	7,794	2,782	3,569	8,343	4,902	5,876	2
Narsinghpur	12	5,134	1,853	3,609	5,088	3,283	6,453	8
Seoni	13	4,947	1,798	3,635	5,256	3,415	6,497	9
Saugor	14	22,556	8,198	3,635	21,860	14,911	6,821	13
Sambalpur	15	6,658	2,436	3,659	7,281	4,348	5,972	3
Bhandárá	16	5,438	2,008	3,693	5,712	3,533	6,185	5
Total	.....	233,572	77,923	3,336	220,320	141,696	6,431	.....

The towns are arranged in order of those returning smallest proportions of males without recorded occupations.

Relative completeness with which occupations of males were accounted for.

Garhákotá takes the first place with only 26 per cent. of males unaccounted for. At the time of the Census an annual fair was being held at this town, and the population includes 2,222 males with only 389 females recorded as temporarily occupying the site of the fair. The males no doubt were principally traders and grown up men of some occupation, attracted to Garhákotá on business connected with the fair. The towns with the next lowest proportions of unoccupied males are Hoshangábád, Khandwá, and Hardá, all busy trading towns, but the only reason I can suggest to account for the smaller proportion of unoccupied males here than in such places as Jubbulpore, Nagpur, and Narsinghpur is more exhaustive enquiry and record.

Relative completeness with which occupations of females were accounted for.

The order of precedence in accounting for occupations of females differs entirely from that under males.

In this respect Garhákotá only takes 12th place, Hoshangábád 11th, Khandwá 16th, and Hardá 15th. The result is suggestive that the busier the males are, the less they let their women work. It will be seen that Kámptee, Nágpur and Jubbulpore take about equally high place in accounting for occupations of both sexes. Umrer, Chándá, Bhandara and Nágpur are great centres of the indigenous spinning and weaving industry, in which females are largely employed, which may account for so large a proportion of their females being employed in labour directly contributing to family income. Why Sambalpur should take 3rd place in accounting for female occupations and only 15th under males is not apparent.

Proportion occupied in the 51 main occupations grouped in Table XII. C.

139. In the following abstract, statistics respectively for these 16 towns and for the Provinces generally are compared under each of the 51 grouped occupations of Table XII. C.:—

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Serial Number, Col. 6, Table XII. C.	Occupations.	Males.			Females.		
		No. in 16 Towns.	Proportion per 10,000 occupied.		No. in 16 Towns.	Proportion per 10,000 occupied.	
			In 16 Towns.	In Provinces.		In 16 Towns.	In Provinces.
1	Cultivators without permanent rights	3,972	255	2,750	490	62	1,575
2	Day labourers	11,920	766	949	13,349	1,698	3,001
3	Assistants in home cultivation	993	64	722	2,253	287	2,143
4	Field servants	1,464	94	1,037	35	5	46
5	Spinning and selling yarn	1,655	106	163	6,670	848	848
6	Tenants with right of occupancy at variable rates	1,651	106	499	257	33	176
7	Herdsmen	1,397	90	550	177	23	85
8	Weavers (cotton)	13,794	886	429	7,398	941	183
9	Tenants holdings at fixed rates	734	47	266	103	13	101
10	Beggars	6,291	404	187	2,823	359	122
11	Village proprietors and co-sharers	1,012	65	139	177	23	51
12	Catching and selling fish	1,232	79	106	783	100	77
13	Workers in leather	2,195	141	120	728	93	52
14	Domestic servants	6,432	413	103	2,045	260	60
15	Grass and firewood, head-load vendors	2,464	158	52	3,726	474	125
16	Oil pressers, sellers	1,861	120	59	1,879	239	97
17	Village watchmen	351	23	113	29	4	15
18	Pots and tiles, makers, sellers	1,623	104	63	1,218	155	62
19	Baskets and matting, makers, sellers (bamboo)	928	60	56	1,052	134	66
20	Washing clothes	1,570	101	54	1,323	176	68
21	Iron smiths	1,217	78	76	142	18	35
22	Earthwork labourers	3,125	201	62	1,410	179	45
23	Barbers	2,211	142	88	12	2	2
24	Grain grinders, huskers	143	9	4	4,649	591	112
25	Fruit and vegetable dealers	1,337	86	34	2,343	298	69
26	Milk and butter sellers	1,003	64	15	1,227	156	95
27	Preparers and sellers of parched grain	305	20	16	881	112	83
28	Carrier, pack bullock or other animal	532	34	61	203	26	20
29	Water carriers	1,572	101	29	1,273	162	49
30	Cotton ginners and teasers	700	45	31	629	80	38
31	Tailors	2,648	170	34	1,694	216	33
32	Country spirits, distillers, vendors	398	26	33	48	6	21
33	Gold and silversmiths	2,643	170	47	...	...	..
34	Carpenters	1,792	115	45	...	...	..
35	Shepherds	268	17	35	66	8	13
36	Dunners and messengers	2,743	176	43	...	...	1
37	Salt dealers	334	22	27	113	14	23
38	Grain dealers	2,345	151	32	621	79	11
39	Cloth dealers	2,572	165	28	664	85	14
40	Vendors, petty miscellanies	836	54	25	488	62	19
41	Weavers and spinners (wool)	129	8	18	194	25	24
42	Flour and pulse dealers	1,780	114	26	770	98	12
43	Bangle makers, sellers	510	33	17	414	53	20
44	Agricultural implement makers	31	2	25	...	...	6
45	Carriers, cart	2,857	184	28	43	6	1
46	Musicians	930	60	28	17	2	1
47	Grocers	1,303	84	23	268	34	7
48	Sweepers	1,552	100	13	1,294	165	20
49	Makers and vendors of brass, copper and bell-metal ware	1,391	89	23	75	10	5
50	Cloth stampers and dyers	1,115	72	15	580	74	13
51	Grain and money-lenders	1,001	64	20	141	18	4
	Total accounted for	104,862	6,737	9,413	66,834	8,500	9,748
	Occupied persons not accounted for	50,787	3,263	587	11,790	1,500	252

The principal features illustrated by this comparison are the following:—

Differences between Town and Provincial results.

The detail leaves unaccounted for 33 per cent. of the occupied males and 15 per cent. of the occupied females resident in these towns, instead of only 6 per cent. of males and 2·5 per cent. of females as in the case of the Provinces generally.

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In towns the proportion of agriculturists is only about one-tenth of the proportion in the provinces generally, see No. 1 cultivators without permanent rights, No. 3 assistants in home cultivation, and No. 4 field servants, but the difference is less among cultivators of superior status, compare tenants with occupancy rights Nos. 6 and 9, with village proprietors No. 11.

In towns the proportions of persons following industries of all kinds are much higher than in the provinces generally; see weavers No. 8, oil pressers No. 16, potters No. 18, tailors No. 31, gold and silver-smiths No. 33, carpenters No. 34, bangle makers No. 43, makers and sellers of brass and copper pots No. 49, and dyers No. 50.

In towns the proportion also of persons engaged in rendering service of different kinds greatly exceeds the Provincial average; compare the statistics for domestic servants No. 14, clothes washers No. 20, barbers No. 23, grain-grinders No. 24, water carriers No. 29, musicians No. 46, and sweepers No. 48.

In towns also the proportion of purveyors and dealers of all kinds is much higher, *e.g.* fruit and vegetable dealers No. 25, milk and butter sellers No. 26, grain dealers No. 38, cloth dealers No. 39, vendors of petty miscellanies No. 40, flour and pulse vendors No. 42, grocers No. 47, and grain and money-lenders No. 51.

In towns the proportion of beggars, No. 10, is also particularly high.

Other evidences of comparative advancement in towns are afforded by the lower proportions of general day labourers No. 2, but higher proportion of persons occupied in specific labour as earthwork No. 22; the higher proportion of carriers by cart No. 45, but smaller proportion of carriers by pack beasts No. 28, and the higher proportion of persons occupied in fetching head-loads of grass and firewood No. 15.

The small proportions of persons occupied in towns in distilling and selling spirits No. 32, and in vending salt No. 37, are also noteworthy. Villagers do not depend upon the towns for these articles, and larger proportion of vendors are required for the scattered rural customers.

In towns only 3 occupations absorb more than 5 per cent. of the occupied, viz., day labourers No. 2, and weavers No. 8, among both sexes, and spinning among females only.

Other principal occupations recorded in these 16 towns.

140. Of the 33 per cent. of occupied males and 15 per cent. of occupied females remaining in these 16 towns, nearly half are accounted for in the following Table embodying the results of grouping corresponding to that detailed in the preceding para. 135.

Group number as in para. 135	Occupation.	Both Sexes.	Males.	Females.
1	Hindu priests	1,072	1,038	34
2	Leaf plate makers	522	80	442
3	Pán (betel-leaf) cultivators, sellers	1,288	916	372
4	Officials of Feudatory and Native States	67	67	.....
5	Cowdung fuel vendors, gatherers	419	26	393
6	Tobacco dealers	921	683	238
7	Hemp rope and sacking makers	394	225	169
8	Army	5,031	5,031	.....
9	Landholder's village head servant (havildar)	46	45	1
10	Commercial clerks	1,889	1,889	.....
11	Railway service	1,775	1,775	.....
12	Bricklayers and masons	1,160	1,146	14
13	Village accountants	206	206	.....
14	Waternuts, cultivators, vendors	463	253	210
15	Lac workers	93	75	18
16	Porters	2,438	1,742	696
17	Pensioners	1,913	1,675	238
18	Gur (raw sugar) dealers	237	158	79
19	Silk weavers and assistants	2,033	217	1,816
20	Broom and mat makers (date leaf)	320	108	212

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Group number as in para. 135.	Occupation.	Both Sexes.	Males.	Females.
21	Tassar silk spinners, weavers	153	122	31
22	Contractors	195	190	5
23	Boatmen	193	193	.....
24	Ornament makers, inferior metals	146	110	36
25	Aboriginal priests	7	2	5
26	Unqualified medical practitioners	451	416	35
27	Palki and banghy bearers	305	305.	.....
28	Government officials, Revenue and Judicial Departments	744	744	.....
29	Hide sellers	267	148	119
30	Iron sellers	13	13	.....
31	Opium and intoxicating drugs, vendors	202	196	6
32	Gum and minor forest produce, collectors, vendors	39	22	17
33	Officials, Municipal and Local Funds	822	815	17
34	Gold and silver thread makers	924	886	38
35	Flower and bel-leaf vendors	357	154	203
36	Hindú sacred books, reader reciter	150	150	.....
37	Vendor of tári (fermented sap of the date palm)	17	11	6
38	Coal miners	.....	.....	.....
39	Cotton spinning mill employés	613	588	25
40	Comb makers	39	25	14
41	Fireworks and gunpowder makers, sellers	98	70	28
42	Bakers	304	227	77
43	Commissariat service	334	334	.....
44	Dross washers	118	100	18
45	Camel attendants	66	66	.....
46	Pressmen	128	128	.....
47	Telegraph service	66	66	.....
48	Mahomedan religious teachers	68	68	.....
49	Christian clergy, missionaries, catechists	34	28	6
50	Lodging house keeper	.....	.....	.....
51	Iron ore seller	.....	.....	.....
	Total	29,140	23,532	5,608
	Proportion per 10,000 of total occupied in 16 Towns.	1,244	1,512	713

The occupationsgrouped in the two last abstracts still leave 17 per cent. of the occupied males and 8 per cent. of the occupied females in these 16 towns unaccounted for. The following additional details account for all but a balance of 4 and 3 per cent. respectively of males and females. For the remainder, see Table XII. D.

Classification.				Occupation.	Both Sexes.	Males.	Females
Class.	Order.	Sub-Order.	Group heading.				
I.	I.	1	1	Government Service, Educational Department	444	419	25
I.	I.	2	3	Do. Police „	3,113	3,113	.....
I.	III.	3	2 & 7	Hospital Assistants and vaccinators	283	283	.....
I.	I.	1 & 2	.....	Government service, civil, not yet accounted for.	3,300	3,294	6
I.	III.	2	4	Petition writers	461	461	.....
I.	III.	3	5	Midwife	667	.....	667
I	III.	8	1	Teachers, not Government	360	343	17
II.	V.	2	3	Cook (domestic)	2,502	1,718	784
II.	V.	2	8	Horse keeper (groom)	1,738	1,738	.....
II.	V.	2	14	Watcher, private	557	557	.....
III.	VI.	1	5	Broker	989	987	2
III.	VI.	1	13	Money changer	655	635	20
III.	VII	5	2	Grain measurer	250	250	.....
IV.	VIII	3	2	Gardeners and horticulturists, not yet accounted for	930	884	46
IV.	IX.	1	5	Cattle dealer	627	619	8
V.	XII.	1	3	Butcher	1,247	915	332
V.	XII.	2	4	Confectioner	989	773	216
VI.	XVI.	2	4	Agent, branch undefined	367	367	.....
VI.	XVIII.	1	3	Prisoners	3,614	3,357	257
				Under surveillance in Thuggee lines	1,093	438	655
				Prostitute	772	.....	772
				Total	24,958	21,151	3,807
				Proportion per 10,000 of total occupied in 16 towns	1,065	1,359	484

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Table No. XII. F.—Detailing occupations of Agriculturists.

Section of the Agricultural Class No. IV., here detailed.

141. Table E. does not give details for the whole of what are classified in Table XII. as the Agricultural Class, No. IV., but only for Sub-order I., Agriculturists, excluding—

		Both sexes.
Order VIII.	Sub-order 2, Aboriculturists	775
	,, 3, Horticulturists	10,776
Order IX.	Persons engaged about animals	64,298
	Total.....	75,849

Provincial details regarding what were grouped under these excluded sub-divisions will be found in Table XII. B. For one thing their exclusion avoids mixture of agricultural statistics proper with such distinct classes as fishermen, camel and elephant servants, hunters (shikáris), &c., included in the major classification. Sub-order I. includes those classified as agriculturists proper.

General proportions, male and female.

The total amounts to 4,328,497 persons, or 66·3 per cent. of the Provincial total returned as occupied. The details for the two sexes are:—

Sex.	Number occupied as agriculturists.	Per cent. of total agriculturists.	Per cent. of Provincial total occupied of same sex.
Males	2,529,620	58	67·4
Females	1,798,877	42	64·8
Total.....	4,328,497	100	66·3

Result—a fair approximation of the working agriculturists.

Table E. then accounts for two-thirds of the population returned as occupied. The proportions also of males and females respectively to the total occupied of each sex are so nearly alike as to indicate that the proportion of persons unoccupied in the Census sense, *i.e.* dependents, is much the same among agriculturists as among other classes. It follows that the proportion which these agriculturists bear to the total occupied may be accepted as representing with considerable approximation the proportion which they and their dependents bear to the total population. The statistics, however, under the principle of the Census, exclude persons who do agricultural work as a supplementary occupation, for instance, most of the 57,937 village servants of Sub-order 2, Class I., and a large proportion of the 326,566 general day-labourers in Sub-order I. of Class VI. The village servants plus nearly half the general day-labourers would however only increase the proportion of agricultural to occupied population by some 3 per cent., so the statistics of Table XII. E., calculated as above on the total occupied, suffice to give a very fair idea of the general proportion of agriculturists.

Abstract of principal details. Provincial figures.

142. In the following abstract the statistics are given with proportions for each principal head in Table XII. E.

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Details.	Both Sexes.	Males.		Females.	
		Number.	Per 10,000 of total male agriculturists.	Number.	Per 10,000 of total female agriculturists.
Village proprietor	66,083	52,000	206	14,083	78
Plot proprietor	27,377	24,773	98	2,604	14
Revenue free and rent free holder	9,545	8,043	32	1,502	8
Total land proprietors, including other details as in Table XII. E.	104,049	85,721	339	18,328	102
Tenant-at-will	754,185	550,199	2,175	203,986	1,134
Tenants with right of occupancy at variable rates	235,832	187,092	740	48,740	271
Do. do. fixed rates	127,689	99,726	394	27,963	155
Cultivator, status unspecified	608,287	399,298	1,578	208,989	1,162
Assistant in home cultivation	865,845	270,842	1,071	595,003	3,308
Total tenant cultivators including other details as in Table XII. E	2,705,101	1,594,797	6,304	1,110,304	6,172
Day labourers, agricultural	863,168	234,651	928	628,517	3,494
Field servants	401,850	389,002	1,538	12,848	71
Herdsmen	229,996	206,367	816	23,629	131

General remarks thereon.

What are grouped as tenant cultivators aggregate 63 and 62 per cent., respectively, of the occupied males and females classified as agriculturists. The proportions specifically recorded as tenants-at-will, and occupancy tenants, respectively at variable and fixed rates, are shown in the above abstract. The statistics, however, are incomplete, for the 608,287 persons recorded indefinitely as cultivators probably include a considerable proportion of tenants of these classes. The 865,845 persons recorded as "assistants in home cultivation" are included with tenants, because both the proprietary body and the proportion of their families who actually assist in home cultivation, are relatively small. It will be observed that the statistics in the above abstract for the two sexes show three times as large a proportion of women as of men returned as "assistants in home cultivation." The other persons grouped with tenant cultivators are chiefly—

47,992 recorded as cultivators for share of produce.
29,518 „ sub-tenants.
23,818 „ cultivators of proprietor's home farm.
6,250 „ do. of service lands.
3,451 „ do. with bullocks lent in exchange for labour.
2,222 „ do. wood ash system.

The number of persons recorded indefinitely as cultivator, 608,287, is however so high that no reliance can be placed on the completeness of these comparatively small figures. All the instructions and pains described at pages 52, 59, 66, and in paras. 43 to 46 of Appendix A, have proved insufficient to secure the complete detail of all grades which was specially aimed at in the case of agriculturists. Still a good try was made, and the experience gained will facilitate the acquisition of more exhaustive details at the next Census.

While the number of agricultural day labourers and of field servants combined are nearly equal for the two sexes, much the larger proportion of the labourers are females.

Proportion of agriculturists in different districts.

143. The resulting proportion of agriculturists in different districts is shown in the following abstract, in which districts are arranged in order corresponding to such result.

Males alone have been taken for calculation so as to avoid diversities which might result from the comparative incompleteness with which occupations of females have sometimes been recorded, *vide* preceding para. 124.

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Districts.	Serial Order.	Male agriculturists in each district as per Table XII. E.	Per cent. of total occupied in district.	Districts—(*contd.*)	Serial Order.	Male agriculturists in each district as per Table XII. E.	Per cent. of total occupied in district.
Saugor	1	96,186	50·2	Séoni	12	81,997	72·1
Nagpur	2	121,360	50·4	15 Feudatory States	13	375,814	72·7
Narsinghpur	3	67,198	54·2	Bálághat	14	85,705	73·1
Hoshangábád	4	93,233	55·8	Chhindwara	15	91,370	74·5
Damoh	5	60,406	57·9	Sambalpur	16	164,939	77·3
Nimár	6	47,302	58·3	Mandlá	17	75,802	78·5
Jubbulpore	7	136,994	59·0	Ráipur	18	350,510	79·1
Bhandará	8	136,897	60·4	Biláspur	19	240,304	80·6
Chándá	9	136,111	61·8				
Wardhá	10	93,570	67·1	Total Central Provinces	...	2,529,620	67·4
Betul	11	73,922	71·5				

The proportion of the agricultural population naturally enough results as relatively small in the Railway Districts, Nagpur, Narsinghpur, Hoshangabad, Nimár and Jubbulpore. It is also natural that Betul, Seoni, the Feudatory States, Bálághát, Chhindwárá, Sambalpur, Mandlá, Ráipur and Biláspur should return from 70 to 80 per cent. of their population as agriculturists.

The position which the Saugor District takes in returning the smallest proportion of agriculturists results chiefly from excessive record there of occupation indefinitely as "general labourer." The number of males recorded in that district as general labourer amounts to 22,528, or about 12 per cent. of the total occupied, in contrast with a Provincial average of scarcely 3 per cent.

Table XII. F.—Previous occupations of prisoners.

Classes of prisoners.

144. The total number of prisoners on the Census night was 4,563, as follows :—

Class of prisoners.	Both Sexes.	Males.	Females.
Convicted prisoners	4,213	3,967	246
Under trial ,,	152	142	10
Civil debtors	32	28	4
State prisoners	4	4	...
Sambalpur district prisoners, class unspecified	162	142	20
Total	4,563	4,283	280

Recorded prisoners in Feudatory States.

The above figures include 353 prisoners, as follows, recorded in Feudatory States, viz. :—

State.	Males.	Females.	State—*continued.*	Males.	Females.
Nándgaon	69	8	Sárangarh	22	1
Pátná	72	2	Kánker	20	1
Bámrá	57	...	Káláhandi	20	...
Bastar	42	4	Chhuikhadán	9	...
Khairágarh	25	1	Total	336	17

Proportion of prisoners to total population, each sex.

Comparing prisoners, then, with the total population of either sex in the Provinces, the males average 7 per 10,000, but females scarcely ·5 per 10,000.

Previous occupations not recorded at the Jubbulpore Central Jail.

145. The occupations of the 993 prisoners in the Jubbulpore Central Jail were not recorded, contrary to the instructions referred to in para. 60, page 92 of Appendix A. The omission was not detected till too late.

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Proportion of prisoners of most common occupations, compared with corresponding provincial proportion.

The following abstract has been prepared, contrasting the proportion of the remaining male prisoners returned as of each occupation largely represented in our jails, with the corresponding proportion among the general population :—

Order.	Sub-Order.	Occupation.	Provincial.		Prisoners.	
			Total males.	Per 1,000 of total male population.	Total.	Per 1,000 of total male prisoners excluding 993 of Jubbulpore.
I.	1	Officers of National Government	14,073	4	83	25
„	2	„ of Municipal, local, and village government	64,156	17	143	43
V.	2	Attendants (domestic servants, &c.)	55,580	15	79	24
VI.	1 & 2	Commercial class	42,319	11	70	21
VII.	2	Carriers on roads	32,527	9	60	18
VIII.	1	Agriculturists	2,529,620	674	1,486	452
IX.	1	Persons engaged about animals	53,107	14	63	19
XI.	3	Workers in cotton and flax	239,913	64	328	100
„	5	„ Dress	108,292	29	81	25
XII.	2	„ Vegetable food	45,307	12	78	24
„	3	„ Drinks and stimulants	32,155	9	44	13
XV.	3	„ Stone and clay	20,896	6	50	15
„	8	„ Gold, silver and precious stones	18,871	5	33	10
XVI.	1	Labourers (branch unspecified)	123,964	33	105	32
XVIII.	1	Non-productive occupations	76,845	20	307	93

The occupations of prisoners have been classified according to the same system as the general population, so the comparison is of like with like.

Highest relative proportion of prisoners obtained from the Government service.

The proportion of prisoners who had been Government servants exceeds the proportion which such servants bear to the general population in higher ratio than the prisoners from any other class of population. Of course this results from the supervision to which Government servants are subjected, and the comparative rigor with which detected offences are in their case prosecuted. At the same time the salaries of the lower ranks of the Government service are so small as to leave them greatly exposed to temptation to increase their income by illegal means, and opportunity to do so constantly results from their position, the popular estimate of their influence, and the traditions of the country. There has been no increase in the salaries of these men corresponding to the great rise in prices which has resulted of late years from the impetus given to export of our surplus grain by the spread of railways and other causes.

Next from the beggar class.

Persons of non-productive occupations, as beggars, &c., see detail under Order XVIII., Table XII. B, form the class from which the proportion of prisoners results in next highest ratio above their proportion to the general population.

Next from Municipal and village public servants, &c.

Then come Municipal and village public servants, also generally underpaid with reference to their responsibilities and temptations, and after them 'workers in stone and clay,' chiefly poor labourers, 'domestic servants,' the commercial class, chiefly clerks and petty traders, carriers on roads, chiefly carters and pack-beast drivers, workers in cotton and flax, chiefly poor weavers and spinners, workers in vegetable food, chiefly poor grain

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grinders, and workers in gold and silver, all returning a considerably higher proportion of prisoners than that which their class bears to the total population.

Least from the Agricultural class and certain others.

The classes which return prisoners in less proportion than their general proportion to the total population are agriculturists and persons engaged about animals, also workers in dress, chiefly shoe-makers, washermen, barbers, and tailors.

Table No. XIII.—Distribution of the population according to Education.

Proportions under instruction, literate and illiterate.

146. As the column for entry in respect of education was omitted from the abbreviated form of census schedule adopted for Feudatory States, this table only refers to the residents of districts, excluding Feudatory States. The general results are abstracted below :—

Educational test.	Number of Males.	Number of Females.
Not under instruction and unable to read and write	4,725,563	4,871,998
Not under instruction but able to read and write	157,023	4,187
Under instruction	76,849	3,171

As regards the number under instruction the general accuracy of the statistics is confirmed by comparison with the returns of the Educational Department.

Proportion able to read and write very small compared even to those under instruction.

It is surprising to find the number not under instruction but able to read and write returned in the case of males as only double the number under instruction, and in the case of females as little more than those under instruction. As the great mass of the population are not able to read and write and not under instruction, one is almost tempted to suppose that the entry "Nahín Jánta" (does not know) may have become to the enumerators such a matter of routine in respect of all except school boys, that they omitted to distinguish some of the few who could read and write. Even the tabulators in this office frequently fell into this mistake; it was, however, one of the recognized catch-points in checking tabulations, and therefore specially guarded against. On the other hand it is probable that many of those who never acquired fluency in reading and writing relapsed into ignorance, and recorded themselves as unable to read and write. However this may be, the census statistics result in showing less than 5 per cent. of the male population and only 15 in every 10,000 of the female population as either under instruction or able to read and write.

No increase compared with previous census in persons under instruction.

147. In the Census Report of 1872 (para. 83) the numbers then under instruction are quoted from the returns of the Educational Department as 79,170 males and 6,786 females, so that some decrease is indicated even of scholars, especially among girls. The diffusion of education is very up-hill work in this country. The masses are uneducated and very poor, and they deem it better than schooling that their children should settle down from the earliest possible stage to assist their parents, and earn something towards their own support. If village school education results in anything like such little permanent benefit as is indicated by the small proportion of former scholars returned in the census schedules as still able to read and write, then it may not be unreasonable in the poor so often to regard as wasted the time spent by their children in the village school.

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As regards female education experience has shown that general provincial sentiment is particularly opposed to it. No genuine desire for female education can result until the men are sufficiently educated to appreciate and desire it in their females. It is of primary importance, therefore, that male education should be extended, and most serious that the statistics, alike of the Census and of the Educational Department, do not evidence any continuous extension under the means hitherto adopted. The enquiries of the Educational Commission however may be expected to show what modifications of present system are requisite to develope such extension.

148. In Table XIII. separate statistics are given regarding education among members of each of thirteen religions. The principal statistics for the followers of each religion, except those returning less than 100 members, are abstracted below, and the statistics are arranged in order according to the proportion of male children under instruction, beginning with the least.

Table comparing persons of each religion under instruction with numbers from 5 to 14 years of age.

Religion.	Males.				Females.			
	Number under instruction.	Number of age from 5 to 14 inclusive.	Proportion of Col. 2 to Col. 3 per cent.	Number not under instruction but able to read and write.	Number under instruction.	Number from 5 to 14 years of age.	Proportion of Col. 6 to Col. 7 per cent.	No. not under instruction but able to read and write.
Aboriginal	810	208,392	·39	1,013	13	186,465	...	51
Satnámi	1,091	46,712	2·34	348	13	40,878	·03	16
Kabirpanthi	1,677	38,168	4·39	1,355	51	34,369	·15	30
Hindu	63,475	949,111	6·69	130,271	1,794	839,939	·21	1,941
Mahomedan	6,752	32,961	20·48	12,720	451	29,472	1·53	667
Kumbhipáthin	14	59	23·73	78	...	30	...	1
Jain	2,007	5,407	37·12	6,809	190	4,446	4·27	104
Christian	972	1,281	75·88	4,213	645	1,217	53·	1,327
Párs	35	45	77·78	177	10	34	29·41	47
All religions (including 62 persons of other religions)	76,849	1,282,174	5·99	157,023	3,171	1,136,886	·28	4,187

Remarks thereon.

It may be accepted for practical purposes that the numbers not under instruction but able to read and write all exceed the age of 14. In comparing the numbers under instruction only with children from 5 to 14, persons of 15 and upwards still prosecuting their studies are as it were thrown in. Still the males under instruction average only about 6 per cent. of the total boys. The lowest proportion as might be imagined is among persons of aboriginal religion, and the proportion among Satnámi and Kabírpanthi dissenters, corresponding with their general low origin, is less than among Hindus. Similar diversity is known to prevail among the different classes amalgamated as of Hindu religion; as a rule the low caste poor reject education, indeed the caste prejudices of the Hindus practically keep low caste children out of the schools. The Mahomedan community display a comparative desire for education; nearly one-fifth of their boys are under instruction. In the matter of education it is in their favour that the Mahomedans, being a small community, generally congregate in the larger towns and villages where schools exist. The Jains being very much of a trading guild, have reason to value education, and it will be seen that over a third of their boys are under instruction. Three-quarters of the Christian boys are being educated, but this includes the children of comparatively well-to-do European and Eurasian parents, and still the proportion is rather less than among the small Parsi community. With reference to the statistics for Christians, no doubt most of the 24 per cent. of boys and 47 per

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cent. of girls not under instruction are children of native Christians. But to those who are interested in the highest welfare of India, it will be matter of regret to find that material, which might yield the most effective agency for working permanent good in this land, is growing up thus neglected. As regards proportion of female children under instruction, the Mahomedans and Jains are ahead of the Hindus; the Jains return over 4 per cent of their girls as being educated. Ten out of the 34 Parsi girls are returned as under instruction. Of 1,219 Christian girls, 645, or rather more than half, are being educated.

Diagram illustrating district statistics regarding education.

149. In Table XIII. details are also given for districts. The statistics for males are exhibited on the opposite page in diagram form. It will be seen that even in the most advanced districts the proportions of the inhabitants respectively under instruction and able to read and write are extremely small. The different lengths of the streaks signifying people "not under instruction and not able to read and write" vary primarily according to the total population of each district. Only six districts return more than 10,000 inhabitants as able to read and write, excluding persons under instruction, viz., Nágpur 20,116, Jubbulpore 18,117, Saugor 14,199, Hoshangábád 13,442, Ráipur 10,572, and Sambalpur 10,114. The districts in which the largest numbers are under instruction are Ráipur 9,433, Jubbulpore 8,978, and Nágpur 8,920. None others approach these, the nearest being Saugor 5,625. In relative proportion, however, of persons under instruction to number of inhabitants of school boy age, districts take relative precedence as follows:—

Table showing districts in order of proportion of males under instruction to total boys.

District.	No. of Males under instruction.	No. of Boys from 5 to 14 years of age inclusive.	Proportion of Col. 2 to Col. 3.
1	2	3	4
Nimár	3,654	28,312	12·91
Jubbulpore	8,978	81,442	11·02
Nágpur	8,920	82,548	10·81
Wardhá	4,081	44,601	9·15
Narsinghpur	4,031	45,222	8·91
Hoshangábád	5,243	62,279	8·42
Saugor	5,625	74,087	7·59
Damoh	2,853	40,414	7·06
Bhandárá	4,466	81,914	5·45
Bálághát	2,306	44,488	5·18
Ráipúr	9,433	188,135	5·01
Chándá	3,771	82,373	4·58
Seoni	1,896	45,882	4·13
Betúl	1,613	43,950	3·67
Sambalpur	3,434	102,584	3·34
Chindwárá	1,695	51,402	3·30
Biláspur	4,078	139,204	2·93
Mandlá	772	43,318	1·78
Total	76,849	1,282,155	5·99

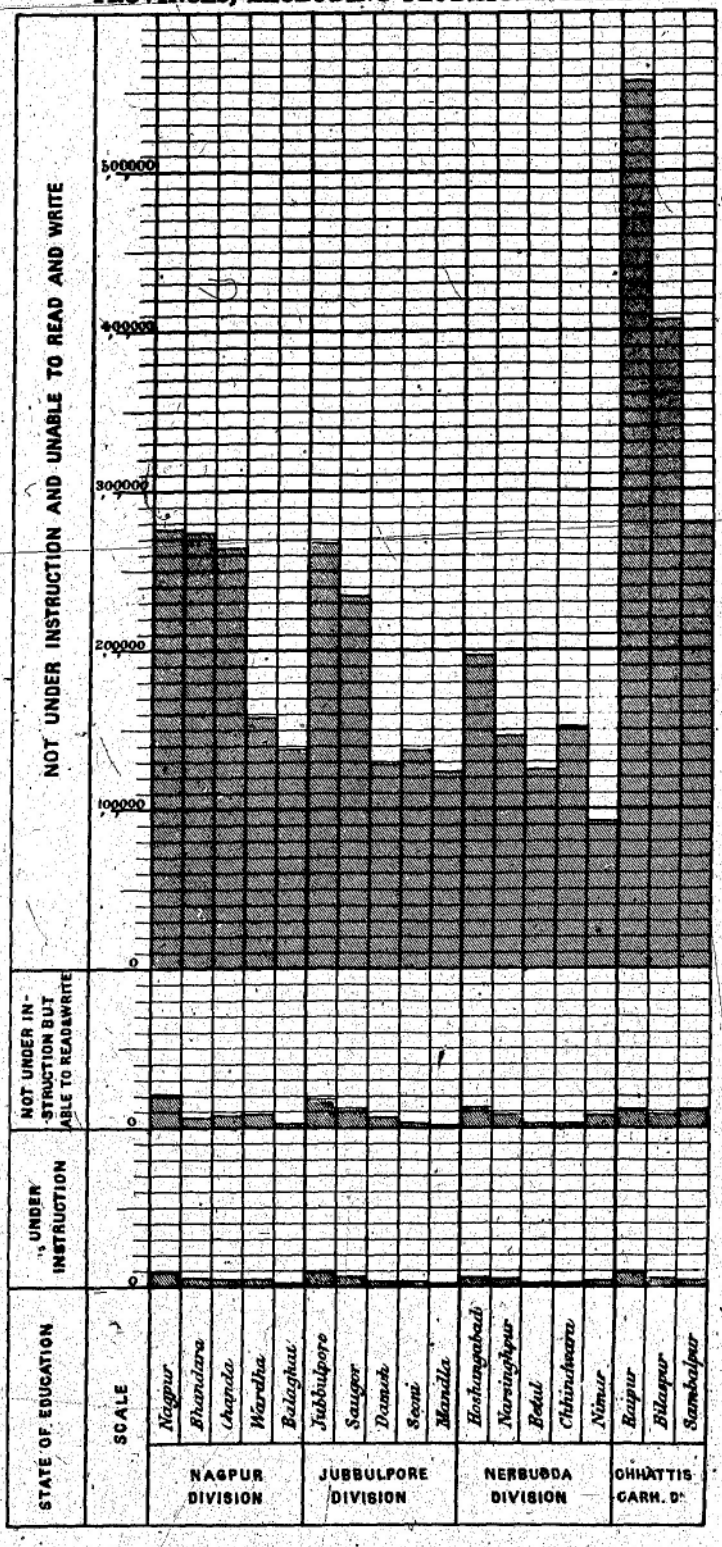
Comparison of district statistics regarding females under instruction.

150. As regards female education, curiously enough, the Northern Division (Jubbulpore), where "pardah" prejudices are generally supposed to be strongest, returns the largest numbers under instruction, viz., a total of 1,413 as compared with only 715 in the Nagpur Division, of whom 502 belong to the Nagpur district. The district which returns the largest number is Saugor, 592.

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DIAGRAM IV.

SHOWING THE PERSONS RESPECTIVELY UNDER INSTRUCTION, ABLE TO READ & WRITE, & NOT ABLE TO READ & WRITE, IN 1881, IN EACH DISTRICT OF THE CENTRAL PROVINCES, EXCLUDING FEUDATORY STATES.



Lithographed at the Surveyor General's Office, Calcutta, November 1883.

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151. Finally as in these Provinces the proportion of inhabitants under instruction and able to read and write seem very small, the proportions in other provinces for which statistics have been received are noted for comparison. The Provinces are arranged in order of the proportion which their males under instruction bear to their males of school boy age assumed as 5 to 14 :—

Comparison with statistics of other Provinces.

Provinces.	Males.				Females.	
	Number under instruction.	Number 5 to 14 years of age inclusive.	Proportion of Col. 2 to Col. 3 per cent.	Number not under instruction but able to read & write.	Number under instruction.	Not under instruction but able to read& write.
Burmah	215,237	508,284	42·35	701,828	31,057	31,740
Madras	519,823	4,028,017	12·91	1,535,790	39,104	94,571
Bombay, including Aden	271,469	2,298,085	11·81	672,895	18,416	32,648
Bengal, including Feudatory States	1,009,999	9,294,274	10·87	1,991,583	35,760	61,449
Berar	27,347	321,432	8·51	57,827	356	789
Central Provinces	76,849	1,282,155	5·99	157,023	3,171	4,187
Punjab	174,749	3,176,396	5·50	575,944	6,537	9,269
Assam	33,376	612,143	5·45	79,644	1,068	1,786
Nizam's Dominions	66,459	1,251,525	5·31	247,459	1,366	3,596
North-West Provinces	299,225	5,922,140	5·05	1,033,458	9,771	21,590

Burmah most advanced. Explanatory extract from Burmah Census Report.

The very advanced position which Burmah takes in respect of the primary education of boys is the work chiefly of Budhist monks. The interest of the subject must be my excuse for quoting the following brief extract from para. 195 of the Census Report for Burmah :—

"Scattered all over the country, though much more numerous in some parts than in others, are monasteries, in which the Ponegyees or Budhist monks live together with probationers and novices, separated from the ordinary business of life. The census returns show a total of 4,279 monasteries, a number which would give 1 to every 3½ villages, or 1 to every 168 houses containing 924 persons. Often there are two such buildings in a village, and except in wild tracts of country, the Kyoung, as the monastery is called in Burmese, is seldom distant from any hamlet. One of the chief occupations of monks is the meritorious one of teaching the boys of the neighbouring village, and every Budhist child passes some period of his life in a Kyoung, learning to read and write, and imbibing to a certain extent the precepts of Budhist law.* * * In the larger villages, in addition to the monasteries, there are not unfrequently schools kept by respectable elders, who desire to gain merit by engaging themselves in the education of youth. Here many are taught, nor are girls excluded as at the monasteries."

Middle place taken by Central Provinces.

It will be seen that in respect of education the Central Provinces take the 5th or middle place among the nine Provinces of the Indian Peninsula, thereby excluding Burmah, for which statistics are given above. It was to be expected that the proportion of boys under education in the Presidencies should be higher than in these Provinces, but the statistics indicate that in the matter at least of primary education, Berar is also ahead of us.

Tables XIV. to XVII.—Censused infirmities.

Tables XIV. to XVII. regarding infirmities entrusted for professional review to Dr. Evers.

152. The Census statistics regarding infirmities were entrusted for professional review to Surgeon-Major B. Evers, M.D., Civil Surgeon, Wardha. It may be well to premise that the information collected was restricted by definition and instruction, Vernacular as well as English, in respect of the

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blind to those blind of both eyes, in respect of deaf-mutes to those deaf-mute from birth, and in respect of lepers to those afflicted with the true or eating leprosy, or, as expressed in vernacular in the column heading of the Census schedules, those lepers only whose fingers, &c., had begun to rot away. Statistics regarding these infirmities were not collected in Feudatory States, only in districts. Dr. Evers remarks on each table as follows :—

Table No. XIV.—Persons of unsound mind.

Comprehensiveness of the phrase "unsound mind."

153. I consider the phrase "of unsound mind" a judicious selection in a return like the present; for under it we can safely classify all forms of insanity; from the raving maniac, who is dangerous alike to himself and others, to the so called imbecile, who is only a little lower than those *simple-minded people not deemed imbecile.* The varieties and degrees of insanity are so numerous, that it is impossible in many instances to draw the line as to where sanity ends and insanity begins, so that an enumerator unless he be a professional, would not be able to decide as to whether the person is or is not of sound mind. In addition to this difficulty we have, in India, the various classes of religious monomaniacs, creatures whose mental and moral faculties have become so perverted by addiction to the use of narcotic drugs and by their gloomy asceticism, that it is not surprising that they sometimes become the subjects of an uncontrollable impulse to murder, under the delusion that they are the instruments of Divine vengeance. Dr. Norman Chevers, writing on this subject, observes that superstitious enthusiasm, acting upon a weak mind, and an oriental imagination, "occasions and prompts the rarely very scrupulous native to the commission of wild atrocities." He goes on to say that "in any other country than India, the wretches called *aghorpants*, would be regarded and treated as dangerous maniacs." The errors therefore that might have crept in, in the enumeration of those of unsound mind, would be caused by the omission to include certain imbeciles; and also certain monomaniacs whom the people themselves, however, regard as saintly mendicants.

Comparison of statistics with those of other Provinces and countries.

154. There are 2,528 persons of unsound mind in the Provinces, and of these 1,654 are males and 874 females, giving a ratio therefore of 1 in every 4,568 of population. In the Census of 1872 the total number returned was only 1,612, *i.e.*, 1 insane in 5,743 inhabitants. For the other Provinces the numbers stand thus:—

Berar	1 in 3,212
Bombay Presidency	1 in 2,121
North-West Provinces	1 in 6,949
Punjab	1 in 2,065

Small proportion of insane compared with European countries.—

Compared with European countries the difference is most marked. Thus, for example, in England and Wales in 1859, the proportion of lunatics to population was 1 in 536; and in 1869 it had risen to 1 in 411. In France, again, the ratio of lunatics to population in 1851 was 1 in 796; and in 1861 it amounted to 1 in 444.

Absence of that registration of the insane which elicited additional statistics in England and France.

155. Dr. Maudsley, one of the highest modern authorities on this subject, states that "in both the countries (England and France) it is certain that the main portion, if not all of the increase, has been due to the operation of the Lunacy laws, by which more accurate registrations of the insane have been gradually brought about." In this country, where there is no registration whatever of lunatics, it is not difficult to understand how errors in enumeration must occur. There were treated, for instance, in the two Lunatic asylums of these Pro-

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vinces during 1881, 212 male and 70 female lunatics, making a total of 282; a very small proportion therefore came under professional observation, compared with the number returned in the Census taken the same year. It is generally supposed, and most travellers agree in stating, that insanity is a rare disease among barbarous nations; and, according to Humboldt, insanity is not known among the native Indians of America. Among civilized nations, on the other hand, the average proportion is said to be one insane in 500 of population. Dr. Maudsley remarks that "the undoubted steady increase of the insane under care and observation would seem to be greater than can be fairly accounted for by the greater attention now given to their welfare; while theoretical considerations indicate that the feverish activity of life, the numerous passions and the great strain of mental work incident to the multiplied industries and eager competition of an active civilization, cannot fail to augment the liability to disease." I would add to these conditions, the prevalence generally of habits of intemperance among European nations. Dr. Carpenter, in his Human Physiology, observes that "the influence of alcoholic excesses on the part of one or both parents, in producing idiocy, a predisposition to insanity, or weakness and instability of mind in the children," is especially most marked, "where both parents have transgressed; thus out of 359, the condition of whose progenitors could be ascertained, it was found that no fewer than 99 were the children of absolute drunkards; and there was reason to believe that a large proportion of the parents of the remainder were more or less intemperate, only about a quarter of the whole number of idiots, having been found to be the children of parents who were known to be temperate."

Small proportion under professional observation in these Provinces.

Causes inducing greater liability to insanity in European countries.

156. The disparity, however, in the number of insanes in this country and in Europe is too great to be passed over without any further comment. As I have already stated, we have here no registration of lunatics; and allowing further for the sake of argument that the natives of India are at best only a semi-civilized people, and comparatively free therefore from the so-called evils of civilization, the disproportion would still be too great to accept without question. It is not necessary here to enter into a detailed enquiry into the causes of insanity. These, as we well know, are divided into moral and physical, the moral causes being grief, jealousy, religious anxiety, disappointed affection, disappointed ambition, &c., and the physical causes being such as intemperance, self-abuse, epilepsy, hysteria tuberculosis, &c. The conditions that *predispose* to insanity are hereditary taint, marriages of consanguinity, injuries to the head, acute febrile diseases, and in women, certain disorders of the sexual system.

Further consideration necessitated by disparity with European nations.

Looking over the returns of the two Lunatic asylums, I find that the physical causes furnish the largest proportion of insane; for example, out of the total of 282 insanes treated in 1881, there were 123 in whom the mental derangement is attributed to physical causes; and in 70 of these again insanity is said to have been caused by excessive indulgence in ganja and opium; and through the past ten years the physical causes of insanity always preponderate. Among European nations, on the other hand, the moral causes furnish the greatest proportion of lunatics.

Insanity due more to physical than to moral causes as in Europe.

157. If in Europe, we have alcoholic intemperance inducing such an alarming predisposition to insanity in the offspring as I have already stated; we have here the equally degrading and injurious vices of ganja and opium-consumption;—another reason in my opinion for doubting the correctness of the present returns. When indulged in to excess, there can be no doubt that ganja and opium lead to a gradual but sure impair-

Excessive intemperance from drugs replaces alcohol as chief physical cause in this country.

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ment of the mental and moral faculties, and of physical vigour, but when taken in moderation, they do not appear to occasion any worse evils than the temperate use of wines and spirits. I may here observe that the consumption of ganja and opium is much more extensively practised than is generally supposed. The labouring classes, for instance, begin to dose their children with opium at the early age of three months. The mother of a household has not only to attend to her domestic duties, but very often she has to labour out of doors to find bread for the family; she therefore, to keep the infant quiet during her absence, administers to it a pill of opium of the size of a millet seed; an older child gets a pill of the size of a mustard seed.

Extensive consumption of drugs. Infants habituated to it.

158. The preparation of opium in most favour with the common people is that known as *Madhak*—it is a combination of opium and toasted babool leaves, and is made up into pellets about half the size of a cherry and sold at the rate of one pice each. The quantity of opium in each pellet is very uncertain, and varies from one grain to a grain and a half. Those accustomed to smoking the drug in this form, use from 4 to 5 pellets at a sitting before intoxication results. At first there is a certain pleasing excitement and the imagination becomes lively; and then a state of reverie and stupor gradually supervenes. With continued indulgence, however, the appetite gradually fails; the whites of the eyes always present a blood-shot appearance; the features become pinched; the bowels become irregular, and general emaciation, with loss of sexual vigour, speedily follow.

Madak, the favourite preparation of opium; its effects.

159. Canabis Indica, or Indian hemp, is much more used for purposes of intoxication than even opium, and especially by the lower classes; for the simple reason that it is cheaper than opium. The following are some of the most popular preparations:—

Popular preparation of Indian hemp.

(*a*) The dried plant which has flowered, and from which the resin (churrus) has not been removed, is called *Gánjá;* this is chiefly used for smoking. Bairágis, fakirs and the dissolute of all orders use it in this form. Heaviness, laziness and agreeable reveries follow its use; but the person can always be roused sufficiently to discharge routine occupations, such as punkah pulling, waiting at table, &c.

Gánjá, description and effects.

(*b*) *Sidhee, Sabjee and Bhang.*—The larger leaves and capsules are well washed, and then mixed with black pepper, melon-seeds, sugar and milk, and taken as a drink—this is chiefly used by the better class of Hindus and Mahomedans. Intoxication, according to Sir W. O'Shaughnessy, will ensue in half an hour, and almost invariably the inebriation is of the most cheerful kind, causing the person to sing and dance, to eat food with great relish, and to seek aphrodisiac enjoyments—the intoxication lasts for about 3 hours, and then deep sleep succeeds.

Sidhee, subjee and bhang; description, effects.

(*c*) *Majoom*—A confection compounded of sugar, butter, flour, milk and bhang.

Majoom.

160. Sir W. O'Shaughnessy states that the form of insanity induced by habitual hemp inebriation is "as peculiar as the delirium tremens which follows excessive indulgence in ardent sprits; this state is at once recognised by the strange balancing gait of the patient, a constant rubbing of the hands, perpetual giggling, and a propensity to caress and chafe the feet of all by-standers of whatever rank. The eye wears an expression of cunning and merriment, which can scarcely be mistaken." He further remarks that the use of hemp is universal among the lower classes in Bengal.

Description of the insanity induced by habitual intoxication from the hemp drug.

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161. The number of male lunatics returned is almost double that of female lunatics; there being 1,654 of the former and only 874 of the latter. At one time it was thought that insanity was much more frequent among women than among men; and there can be no doubt that pregnancy, the puerperal state, and the climacteric changes, &c., exercise a considerable influence in favouring the development of insanity in the female when predisposition exists. On the other hand, it must be remembered, that man besides being more frequently addicted to intemperance, leads a life of greater exposure, of greater bodily exertion, and of greater mental anxiety in the struggle for existence—conditions as liable to induce insanity. According to the most recent statistics of European countries, it has been shown that on whichever side the difference lies, it is inconsiderable; but that, as a rule, male lunatics are somewhat in excess of female lunatics. The great disproportion in the present instance is no doubt partly due to the difficulty experienced here in enumerating and classifying inmates of zenanas. While admitting that the bulk of the female population in this country is free from the vice of intemperance in its various forms, we must not forget that there are social and domestic laws, which doom women to an unsympathetic and isolated existence; and under which, especially when bodily health fails, mental alienation is very likely to supervene. I refer here more especially to the enforced celibacy of virgin-widows, as well as of widows who have cohabited with husbands. An unfortunate being of this class occupies the position of a despised drudge in a Hindu household; her helpless condition, which in civilized countries would only make her an object of tender kindness and pity, here makes her to be regarded as an encumbrance and a disgrace. Women here being educated with but one purpose, that of marriage, "what is to befall them if their wedded portion prove only a misery and debasement; having no healthy life giving career, perhaps carried away by ungratified sexual passions, is it to be wondered at that so many of the sex suffer from all forms of nervous disorder, passing through the various grades of restlessness and irritability and hysteria, until their wretchedness finally culminates in madness." For all these reasons, I question the correctness of the return as regards the number of female insanes.

Males almost double the females of unsound mind.

Reasons for doubting completeness of the return in the case of females.

162. In European countries insanity is most frequent between the ages of 25 and 45; at a period in fact when the individual has attained full mental and bodily vigour, when the animal passions are strongest, and when there is a wider exposure therefore to the causes of insanity. This fact is similarly illustrated in the present return, the largest number of persons of unsound mind being found among those whose ages range from 20 to 50 years. Under the age of 10 the number of insanes is very small, being only 186. These we must accept as cases of idiocy and imbecility; the number returned is very likely incorrect, but at the same time I must state that in two of the districts here that I know very well indeed, I do not remember to have seen a single idiot under 10 years of age in the numerous villages that I visited while on vaccination duty. This might be partly accounted for by the simple habits and peaceful life led by the rural population as compared with the inhabitants of large towns. From 50 to over 60 years of age the number amounts to 390, chiefly, I have no doubt, cases of senile dementia. At fifty, the native finds himself a comparatively old man, his habits and mode of life, his diet, his early sexual career, and his preference for sedentary occupations (especially among the better classes) all tend to induce earlier decay of mental and bodily strength, and at this age he becomes the physiological equivalent of a healthy European of 60 or 65 years.

Numbers of the insane largest from 20 to 50 years of age.

Remarks on small number under 10 years of age.

Remarks on considerable number over 50 years of age.

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163. As regards condition of life, I find in the returns of the asylums that the majority of insanes come from the lower orders, such as labourers, domestic servants, Buniahs, Kotwals, &c. Hindus and aboriginals furnish the largest number of lunatics in the present return; but they constitute as we know the bulk of the total population in the Provinces.

Classes yielding the largest number of insane.

Table No. XV.—The Blind.

164. The total number of blind persons in the Provinces amounts to 25,260; and of these 10,824 are males and 14,436 females; a proportion of 1 in every 457 of population. In the Census of 1872 the blind numbered 12,003, *i.e.*, a ratio of 1 in 771. For the other provinces the numbers stand thus:—

Proportion of the blind compared with other Provinces.

Berar	1 in 273
Bombay Presidency	1 in 376
North-West Provinces	1 in 339
Punjab..... ....., ...	1 in 195

There can be no difficulty in the enumeration of blind persons, and I think we may safely accept the number as approximately correct. I regret extremely that I have no recent statistics of European countries, with which to compare the present return.

165. In a great many instances, I have no doubt, the blindness resulted from small-pox, but there can be no doubt that the filthy habits of the lower orders, neglect, and mal-treatment are as much to blame in this matter. Vaccination, if I am not mistaken, was introduced into these Provinces some 10 or 15 years ago, and it is satisfactory to note that the number of blind under 10 years of age is much smaller than the number above that age. Between the ages of 50 and 60, I do not think the blindness would be so much the result of disease as of changes supervening on advancing age. It is not an uncommon thing to see opacity of the lens (incipient cataract) setting in between the 40th and 45th year, especially in women. The principal causes of inflammatory affections of the eye in this country are—exposure to heat and dust and glare; exposure to the irritating fumes given off by burning green or damp wood, and the smoke from the cowdung cakes so commonly used as fuel by the poorer classes. Then, again, we have the irritation caused by fine particles, such as husks of grain, during the processes of threshing and winnowing, the irritation from epiplytic dust and fine particles of cotton during the taking in of the grain and cotton harvests; and last but not least, we have those terrible contagion carriers, viz., flies. Taking into consideration the filthy condition of a great many villages, and not forgetting that ophthalmia exists endemically in most villages, the wonder is that there is not a larger number of blind persons.

Proportion small considering how general are the conditions likely to induce blindness.

166. The blind in this country are very differently situated to those in Europe. Here the blind man or woman, if not of the wealthier classes, settles down to the life of a regular mendicant; there is no asylum here in which he or she might take refuge and earn a small subsistence by basket weaving, straw plaiting, and other light forms of labour suited to their unfortunate condition.

Begging the only means of livelihood open to the blind in this country.

Table No. XVI.—Deaf-mutes.

167. These number 3,854 males and 2,858 females, making a total of 6,712, and a ratio of 1 in every 1,720 of population. In the Census return for 1872 the total under this head

Proportion compared with other Provinces.

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was 4,185, *i.e.*, 1 in 2,212 of inhabitants. For the other Provinces the numbers stand thus:—

Berar	1 in 1,075
Bombay Presidency	1 in 1,387
North-West Provinces	1 in 1,595
Punjab	1 in 840

In Great Britain according to the Census returns of 1851 there were 6,884 male and 5,669 female deaf-mutes, being in the proportion of 1 in 1,670 of population. The most recent statistics in Europe generally show that deaf-mutes number 1 in every 1,593 of inhabitants. The enumeration of deaf-mutes is not a matter of much difficulty under any circumstances; for the infirmity is so apparent that everybody can perceive it, and we might in the present instance accept the number given to be as nearly as possible correct.

Causes of this infirmity.

168. Deaf-mutism is said to be more common in agricultural districts than in towns. The immediate causes of this most pitiable calamity are said to be "early derangement of the nervous apparatus; some organic change in the auditory nerves, some lesion at the base of the brain, or imperfect development." This condition is more frequently congenital than acquired; and the inability to articulate depends entirely upon the deafness and not upon malformation of the organs of speech. When the condition is acquired, it originates most frequently as the result of convulsions during the period of teething, of scarlet fever, measles, &c. In 411 cases noted by that distinguished Aural Surgeon, the late Mr. Toynbee, 313 were congenital and 98 arose from disease acquired after birth. The infirmity I have known to affect several members of a family, the parents themselves not being deaf and dumb. Marriages of consanguinity are said to predispose the offspring to this condition; and one authority observes that "the deaf-mutes of consanguineous origin are from twelve to fifteen times as numerous as they would be, if the infirmity were equally distributed among the offspring of *consanguineous* and other *marriages*." The deaf-mute is in all other respects like ordinary persons; his misfortune consists "in the impossibility of appreciating the several sounds, and thus of gradually acquiring the proper adjustment of the organs of speech by comparing the sounds they produce," and this constitutes the chief reason why the second infirmity is associated with the first. In the present return it will be seen that many of these persons live to a good old age, no less than 1,181 are said to be over 60 years.

Occupations of the deaf-mutes in this country compared with Europe.

169. In India, the deaf-mute though pitied by his countrymen to a certain extent, is yet regarded as one afflicted for sins committed in a previous birth. In rural districts he serves as a field labourer and tender of cattle, but in large towns he finds it more profitable to live by begging. In European countries we see how capable of education deaf-mutes are; a large number earn high wages as engravers on wood and stone; the absence of hearing and speech being apparently compensated for by acuteness of sight and delicacy of touch. The engraving of crest and arms on signet rings is generally entrusted to deaf-mutes; and I have myself witnessed the ease and rapidity with which they perform their tasks. The system of instruction of deaf-mutes in Europe consists of—(*a*) pantomime or imitative signs; (*b*) dactylology or finger writing; (*c*) lip-reading or watching the motions of the lips of a speaker.

Table No. XVII.—Lepers.

Proportion compared with other Provinces.

170. The total number of lepers in the Provinces is 6,443, and of these 4,430 are males, and 2,013 females (rather less than half the number of males), and giving a ratio of 1 in 1,804 of population. In the Census of 1872, the total number returned was 2,807, *i.e.*, a proportion of 1 in 3,298 of inhabitants.

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The numbers for the other Provinces stand thus:—

Berar	1 in	748
Bombay Presidency	1 in	1,629
North-West Provinces	1 in	2,474
Punjab	1 in	2,333

In the enumeration of lepers we cannot expect strict accuracy for the simple reason that it is only after the disease has become pronounced in character, that it is possible for a non-professional person to identify it. In its earliest stage, all that the subject himself notices is this—an unusual dryness and roughness of the skin of the arms, hands, legs, and feet, but there is nothing as yet to alarm him, and such cases have most probably been omitted in the enumeration.

Causes of the disease.

171. As regards the causation and mode of propagation of the disease, opinions vary. According to Sir W. Jones, the Hindu doctors attribute it to "drinking copiously of milk after eating fish."

European authorities are inclined to think that the exciting causes are unwholesome food, such as decayed fish (as in Norway, Iceland, Egypt, and many parts of India), the flesh of swine and fowls fed on musty grain, &c., and the use of diseased grains, especially the millets; and certain of the Leguminosæ, such as the "Urhur" (cytisus cajan) and the Kasaree Dhal (Lathyrus sativus). The use of spurred rye, it is well known in Europe, produces the disease known as ergotism, and which results in spontaneous gangrene and ablation of the fingers and toes, just as in leprosy.

To the alleged causes, we must add such conditions as want of cleanliness, want of pure air, and want of pure water. The most recent researches tend to show that the disease is due to the presence of a parasite in the blood, which Neisser describes as a slender Bacillus. The researches of Pasteur and Tyndall have in these latter days shown us, that diseases of this character are due to the action of certain organisms which find their way into the blood; anti-hygienic conditions as regards food, &c., only favouring to a greater extent their development and propagation. The disease seldom begins before the age of puberty, and the present Census supports this statement, the number of lepers shown in the return as under 20 years of age being very few compared with those whose ages exceed 20 years.

Another well-known fact is, that males suffer more frequently from the disease than females. It might be that the hereditary taint is more strongly marked in the male progeny, than in the female; or what is perhaps more likely, *males so much more frequently* expose themselves to the risk of contagion by syphilitic inoculation.

Propagation of the disease.

172. As regards the propagation of the disease, I have no doubt that it is effected chiefly by transmission of hereditary taint, by intermarriage between lepers, and by inoculation of a healthy person by cohabitation with a leprous female, The Hindus, believing as they do in the doctrine of metempsychosis consider that the disease comes as a curse upon the individual for sins committed in a previous birth; and that any person dying of it is liable to a return of it in his next birth; an evil that may be averted by voluntary death, by which means former crimes are expiated, the sufferer is born again clean, and no longer subject to the same disorder.—(*Ward's Hindu Mythology.*)

Description of the disease.

173. In the transactions of the Royal Asiatic Society for 1824, I find the following vivid description of the leper by Dr. Whitelaw Ainslie:—"About the end of the first year every symptom is much aggravated. The dryness and the rigidity of the skin becomes universal, is distressing in the greatest degree,

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the numbness has extended to above the knee, and is so great that the poor sufferer may, through inadvertency, burn his hands or feet to the bone without perceiving it, and the surface of the whole frame assumes a bright yet unctuous appearance. The cheeks grow bloated and puffy, the eyebrows thickened and swollen hang over the eyes, which being in every instance inflamed and rheumy, and having been made to look rounder by the pressure from the neighbouring parts, resemble those of some wild animal. The voice has now a most discordant nasal sound, and a most offensive ichor distils from the nose. The hands and feet now begin to give way, blistered looking ulcerations taking place over their joints, they gradually drop off, and so add helplessness to misery and long protracted calamity. Soon after this stage comes the last closing scene; worn out by lingering and hopeless wretchedness, dead almost to every feeling of body as well as mind, the poor leper hastens to his grave."

Spread and continuance of the disease preventible by certain measures.

174. With the knowledge that we now possess of the malady, we may fairly class it among those diseases that are to a certain extent preventible by adoption of proper hygienic measures; by prevention of intermarriage between lepers; and by enforced segregation of lepers; so that healthy persons might be placed beyond the reach of contagion or inoculation. Flies, no doubt, carry the contagion of this disease from person to person. The belief that lepra is not a contagious disease has, in my opinion, been fairly proved to be a fallacy. Mr. C. Macnamara, formerly of Calcutta, writes thus:—

Leprosy a contagious disease.

"That leprosy does not spread by contagion among the natives of India is in itself a hypothesis; but presuming it to be a fact, it may be explained, for although lepers move about among their countrymen, they are to a great extent isolated from them. Whoever saw a healthy native touch, much less eat, with one afflicted with leprosy? In many parts of India, the fact of admitting a leper to a general hospital is sufficient to drive away every other person out of it. The wealthy leper may purchase immunity from some of the social evils to which his poorer brethren are exposed. But even he is frequently obliged to leave house and home and to wander as an outcast over the face of the earth, visiting shrines and holy places in expiation for his sins, which he believes have been punished by the infliction of leprosy. Rich and poor lepers, though living and moving among their fellowmen, are as *isolated from* them, as were those condemned to the Lazar houses in the middle-ages." Dr. Davidson, again, writing regarding leprosy in Madagascar, states that, "It certainly deserves notice, that while the laws of Madagascar excluded leprous persons from society, the disease was kept within bounds; but that after this law was permitted to fall into disuse it has spread to an almost incredible degree."

Need of provision for care of lepers.

175. So far as I know there are only three institutions (at Calcutta, Madras, and Bombay) in the whole of India set apart for the exclusive reception of lepers. I regret that I have not been able to furnish any comparative statistics as to lepers treated in these asylums. I hope, however, that one result of the present Census will be to attract the attention of Government to the deplorable condition of these poor creatures.

Table comparing statistics for each infirmity, different religions.

176. Dr. Evers' review of the statistics regarding these four infirmities leaves me little to add. As the primary arrangement of the prescribed tables required elimination of the statistics for each infirmity separately for each religion, it seems to have been considered of importance to ascertain in what proportion the followers of each religion suffer from these calamities. The following comparative statement has, therefore, been compiled:—

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RELIGIONS.	Unsound Mind.				Blind.				Deaf-mutes.				Lepers.			
	Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.	
	Number	Per 10,000 of total males.	Number	Per 10,000 of total females.	Number	Per 10,000 of total males.	Number	Per 10,000 of total females.	Number	Per 10,000 of total males.	Number	Per 10000 of total females.	Number	Per 10,000 of total males.	Number	Per 10,000 of total females.
Hindu	1,338	4	675	2	8,426	23	11,204	31	3,131	8	2,338	6	3,564	10	1,675	5
Kabirpanthi	17	1	10	1	256	18	322	22	73	5	53	4	151	10	76	5
Satnámi	16	1	15	1	360	20	467	26	72	4	46	3	115	6	39	2
Mahomedan	85	6	34	3	317	23	392	29	97	7	85	6	114	8	42	3
Christian	1	1	2	...	6	8	3	6	1	...	1	...	...	...	...	...
Jain	9	4	5	2	44	19	65	29	13	6	7	3	20	8	4	2
Aboriginal Religion	183	2	128	2	1,415	19	1,983	26	466	6	328	4	464	6	176	2
Others	...	...	1	...	...	...	...	...	1	...	...	...	2	...	1	...
Total, all Religions	1,649	3·3	870	1·8	10,824	22	14,436	30	3,854	8	2,858	6	4,430	9	2,013	4

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Under unsound mind—Only 870 females are returned as compared with 1,649 males. While the general average among males is 3·3 per 10,000, the 85 returned as of unsound mind among the Mahomedans are in the proportion of 6 per 10,000 males of that comunuity. The 1,338 Hindus of unsound mind amount to nearly 4 per 10,000 of the total Hindus. The average is also exceeded in the case of the Jains, but then the number afflicted is only 9.

Summary of result under unsound mind.

The contrast with return of only 183 males, or in the proportion of 2 per 10,000 among aborigines, may indicate the comparative freedom of uncivilized people from this infirmity. Only one male and two females among Christians are returned as of unsound mind.

Of blind—14,436 females are returned as compared with 10,824 males, the relative proportions being 30 per 10,000 among females and 22 per 10,000 among males. Comparison of the results under different religions suggests no remark except that the proportion of blind Christians is very low. Two causes would account for this—one, the general protection of Christians by vaccination from small-pox and so from blindness as a sequel of small-pox, and the other general withdrawal of the European part of the Christian community from this country before blindness results from old age.

Summary of result under blind.

Under deaf-mutes—The excess is among males, 3,854, or 8 per 10,000, as compared with 2,858 females, or 6 per 10,000. These proportions are only exceeded among males; the 3,131 deaf-mute males of Hindu religion are in the proportion of 8 per 10,000 Hindu males, and the 97 deaf-mute Mahomedans average 7 per 10,000 of total Mahomedan males. The proportion of deaf-mutes among the Satnámi dissenters, male and female, is only half the general average. Among Christians only one male and one female deaf-mute were enumerated.

Summary of result under deaf-mutes.

Of lepers—The excess is among males, 4,430, or 9 per 10,000 males as compared with 2,013, or 4 per 10,000 females. These proportions, in the case both of males and females, are slightly exceeded among the Hindus, and the Kabirpanthi dissenters. Among aborigines and Satnámis the resulting proportions are less, only 6 per 10,000 males and 2 per 10,000 females. No lepers have been returned among Christians.

Summary of result under lepers.

Table comparing statistics for each district—each infirmity.

177. In the following Table the statistics under each infirmity are similarly compiled in detail of districts with resulting proportions per 10,000 of the population of each district.

The *prima facie* general accuracy with which these statistics have been collected and compiled is evidenced by the moderate variety in results for different districts, and absence of glaring excess or deficiency in any.

Under unsound mind—The average district proportions are 92 males or 3·3 per 10,000 of that sex, and 48 or 1·8 per 10,000 females. The two Lunatic asylums of the Provinces are situated at Nagpur and Jubbulpore, which accounts for these two districts each returning about double the district average of inhabitants of unsound mind. The excess is so small as to indicate that little more is attempted for other districts in these asylums than the treatment of criminal lunatics sent from those districts under orders of the Local Government. The other districts, with a comparatively high proportion of persons of unsound mind are Nimar, Saugor, Balaghat, Hoshangabad, Narsinghpur, Betul, Chhindwara and Sambalpur. The numbers of unsound mind in the Raipur, Bilaspur and Sambalpur Districts are so high as to indicate work for a lunatic asylum in the Chhattisgarh Division.

Summary regarding persons of unsound mind.

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DISTRICTS.	Unsound Mind.				Blind.				Deaf-mutes.				Lepers.			
	Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.	
	Number.	Per 10,000 of total males.	Number.	Per 10,000 of total females.	Number.	Per 10,000 of total males.	Number.	Per 10,000 of total females.	Number.	Per 10,000 of total males.	Number.	Per 10,000 of total females.	Number.	Per 10,000 of total males.	Number.	Per 10,000 of total females.
Nágpur	193	5	87	3	800	23	996	29	288	8	217	6	617	18	232	7
Bhandárá	70	2	33	1	446	13	521	15	205	6	154	4	303	9	147	4
Chándá	83	3	61	2	547	17	757	23	278	9	184	6	354	11	165	5
Wardhá	68	3	44	2	571	29	639	33	172	9	132	7	374	19	129	7
Bálághát	70	4	35	2	323	19	573	33	186	11	134	8	108	6	60	3
Jubbulpore	172	5	82	2	1,181	34	1,680	50	240	7	189	6	151	4	84	2
Saugor	116	4	55	2	913	31	1,204	45	265	9	174	6	125	4	44	2
Damoh	27	2	13	1	397	24	564	37	114	7	70	5	47	3	18	1
Seoni	42	3	31	2	372	22	549	33	101	6	75	4	51	3	22	1
Mandlá	35	2	15	1	233	15	294	20	80	5	70	5	68	4	14	1
Hoshangábád	98	4	33	1	849	34	1,171	50	234	9	152	6	204	8	92	4
Narsinghpur	71	4	32	2	700	38	967	54	155	8	170	10	104	6	46	3
Betul	68	4	48	3	263	17	345	23	158	10	130	9	85	6	29	2
Chhindwára	72	4	26	1	307	16	396	21	115	6	102	5	123	7	43	2
Nimár	57	5	34	3	373	31	486	44	103	9	77	7	165	14	39	4
Ráipur	148	2	72	1	1,284	18	1,706	24	350	5	257	4	901	13	475	7
Bilaspur	110	2	70	1	853	17	1,078	21	319	6	189	4	305	6	174	3
Sambalpur	149	4	99	3	412	12	510	15	491	14	382	11	345	10	200	6
Total, Central Provinces	1,649	3·3	870	1·8	10,824	22	14,436	30	3,854	8	2,858	6	4,430	9	2,013	4

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Of blind—The average proportions, 22 per 10,000 of males and 30 per 10,000 of females, are considerably exceeded in the Jubbulpore, Saugor, Hoshangabad, Narsinghpur and Nimar Districts. The proportions are lowest in the Bhandara and Sambalpur Districts, though in both the total blind exceed 900.

Summary regarding the blind.

Of deaf-mutes from birth—The only district which returns a proportion greatly in excess of the Provincial averages of 8 per 10,000 of the male population and 6 per 10,000 females is Sambalpur, where 491 males or 14 per 10,000 and 382 females, or 11 per 10,000, were recorded as deaf-mutes.

Summary regarding deaf-mutes.

Of lepers—(Only those afflicted with eating leprosy) the general average is 9 per 10,000 among males and 4 per 10,000 among females. The following districts return lepers in about double this proportion, viz., Nagpur 617 males and 232 females, and Wardha 374 males and 129 females, and the following about half as much again as the average, viz., Chanda 374 males and 129 females, Nimar 165 males and 39 females, Raipur 901 males and 475 females, and Sambalpur 345 males and 200 females. The comparative freedom of the Northern Districts from this disease is noticeable. The segregation of lepers in view to mitigation of their condition by care and treatment and to eventual eradication of the disease from this country is a subject which urgently demands consideration by Government.

Summary regarding lepers.

178. The returns for 1872 and 1881 regarding these four infirmities contrast as follows :—

Comparison of statistics with those of 1872.

Infirmity	1872.				1881.			
	Number.		Per 10,000 of enumerated population.		Number.		Per 10,000 of population.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unsound mind	855	401	2	1	1,649	870	3·3	1·8
Blind	5,275	5,786	13	14	10,824	14436	22	30
Deaf-mutes from birth.....	1,986	1,662	5	4	3,854	2,858	8	6
Lepers	1,436	782	3	2	4,430	2,013	9	4

As information regarding infirmities was not required according to the abbreviated form of enumerator's book adopted for Feudatory States, the statistics quoted as of 1872 exclude the figures then returned for Feudatory States.

Although the large increases compared with 1872 may be due chiefly to more complete enumeration at the Census of 1881, still the increase in lepers particularly is so large as to emphasize the necessity of adopting measures to relieve and segregate persons afflicted with this disease.

Table XVIII.—Number of villages and towns.

179. Compared with the statistics of 1872, after rectification of figures for transferred areas as explained in the preceding para. 19, the total numbers of towns and villages contrast as follows :—

Villages and towns of different sizes compared with 1872.

Villages and Towns.	Districts, excluding Feudatory States.		Feudatory States.		Grand Total. Central Provinces.		
	1872.	1881.	1872	1881.	1872.	1881.	Increase in number.
With less than 200 inhabitants...	18,769	19,076	6,777	8,540	25,546	27,616	2,070
With 200 and less than 500 inhbts	9,214	11,231	1,264	2,257	10,478	13,488	3,010
„ 500 „ 1,000 „	2,544	3,379	178	385	2,722	3,764	1,042
„ 1,000 „ 2,000 „	578	694	35	42	613	736	123
„ 2,000 „ 3,000 „	119	121	6	9	125	130	5
„ 3,000 „ 5,000 „	56	63	2	5	58	68	10
„ 5,000 „ 10,000 „	25	32	1	4	26	36	10
„ 10,000 „ 15,000 „	5	7	...	...	5	7	2
„ 15,000 „ 20,000 „	3	3	...	...	3	3	...
„ 20,000 „ 50,000 „	3	3	...	...	3	3	...
„ 50,000 inhabitants and more.	2	3	...	...	2	3	1
Total	31,318	34,612	8,263	11,242	39,581	45,854	6,273

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Villages and towns have increased in total number by 6,273, but villages of the smallest or initial size show an increase of only 2,070, while villages of from 200 to 500 inhabitants have increased by 3,010, of from 500 to 1,000 inhabitants by 1,042, and so on as shown above.

On comparing details, I note that while excluding Feudatory States, increases of only 487,221 and 369 villages result in the Nagpur, Jubbulpore, and Nerbudda Divisions respectively, the Chattisgarh Division returns an increase of 2,217 villages, of which 312 are in Ráipur, 358 in Biláspur, and 1,547 in Sambalpur. Also while Ráipur and Biláspur return decreases of 156 and 208 villages respectively containing less than 200 inhabitants, compensated by general increase of larger villages, the Sambalpur details for the two Censuses contrast as follows :—

Abnormal increase of smaller villages in the Sambalpur District.

Scale.	Number of Villages.			
	1872.	1881.	Increase.	Decrease.
With less than 200 inhabitants	964	2,064	1,100	...
„ 200 and less than 500 inhabitants	447	923	476	...
„ 500 „ 1,000 „	208	244	36	...
„ 1,000 „ 2,000 „	71	21	...	50
„ 2,000 „ 3,000 „	18	3	...	15
„ 3,000 inhabitants and upwards	2	2	...	...

The difference may be partly due to operation of the instruction, *vide* para. 33, page 55 of Appendix A, which has secured recognition as separate villages of all such hamlets as both stand apart from the main village and have also come to be recognized by distinct names of their own. If, however, this were the main cause it would, being one of general force, have affected the returns of other districts in similar manner. On the contrary, in the Provinces, excluding Feudatory States, there has been general increase of only 307 villages containing less than 200 inhabitants, and as the Sambalpur District alone returns an increase of 1,100 such villages, there has actually been general decrease elsewhere in their number. Again, the decrease in Sambalpur of 50 in the number of villages with from 1,000 to 2,000 inhabitants and of 15 in villages of from 2,000 to 3,000 inhabitants is not paralleled in any district. The only districts which show any decrease in villages of such size are Chándá, which returns 4 villages less with between 2,000 and 3,000 inhabitants, but 5 more between 3,000 and 5,000; Wardhá which shows 4 less villages between 2,000 and 5,000, but 2 more between 5,000 and 10,000; Mandlá which returns 1 less between 1,000 and 2,000, but 2 more with from 2,000 to 3,000 inhabitants, and Chhindwara which alone returns 1 village less of from 2,000 to 3,000 inhabitants without similar compensation. If the statistics are at all correct they indicate a remarkable diffusion of the population of the Sambalpur District within the last 9 years from former comparatively large centres into numerous new small villages.

Not explained by different treatment of hamlets.

The District Report, however, suggests no explanation of the statistics, and the enormous increase in villages in Sambalpur is apparently left to be attributed like that of population (*vide* preceding para. 27), chiefly to omissions at the Census of 1872. The difference, however, is so great that I suspect some wholesale omission of villages in final compilation of village totals in 1872.

Apparently due to some great omission in the compilation of 1872.

180. The proportion of villages of different sizes in each district, excluding Feudatory States, is compared in the following Table :—

Proportion of villages, different sizes, each district, 1872 and 1881.

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Districts, excluding Feudatory States.	Less than 200 inhabitants.			200 and less than 500.			500 and less than 1,000.			1,000 and upwards.			Total villages and towns.	
	Number.		Per cent. of total villages and towns.	Number.		Per cent. total of 1881.	Number.		Per cent. total of 1881.	Number.		Per cent. total of 1881.		
	1872.	1881.		1872.	1881.		1872.	1881.		1872	1881		1872.	1881.
Nágpur	973	889	52·9	502	574	34·1	115	149	8·9	67	70	4·1	1,657	1,682
Bhandárá	674	567	36·3	585	574	35·5	267	342	21·2	63	113	7·	1,589	1,616
Chándá	1,610	1,932	68·9	530	574	20·5	182	221	7·9	60	77	2·7	2,582	2,804
Wardhá	406	361	39·8	298	330	36·3	127	150	16·5	62	67	7·4	893	908
Bálághát	468	551	45·5	369	509	42·	154	132	10·9	22	19	1·6	1,013	1,211
Jubbulpore	1,535	1,307	56·6	584	737	31·9	128	218	9·4	34	48	2·1	2,281	2,310
Saugor	1,094	1,024	55·6	546	575	31·2	159	174	9·4	59	69	3·8	1,858	1,842
Damoh	699	661	57·6	329	349	30·5	65	97	8·5	35	39	3·4	1,128	1,146
Seoni	921	866	59·2	420	495	33·8	78	89	6·1	10	13	·9	1,429	1,463
Mandlá	1,343	1,259	71·9	229	444	25·4	18	43	2·4	5	6	·3	1,595	1,751
Hoshangábád	637	793	51·6	475	501	32·6	167	184	12·	52	58	3·8	1,331	1,536
Narsinghpur	486	462	46·8	315	328	33·2	120	137	13·9	58	60	6·1	979	987
Betúl	648	638	54·4	351	407	34·7	77	98	8·4	28	29	2·5	1,104	1,172
Chhindwárá	1,297	1,294	70·6	348	453	24·7	48	53	2·9	31	33	1·8	1,724	1,833
Nimár	397	335	53·4	171	192	30·6	52	70	11·2	28	30	4·8	648	627
Ráipur	2,292	2,136	45·	1,723	1,938	40·9	371	587	12·4	45	82	1·7	4,431	4,743
Biláspur	2,125	1,917	51·5	992	1,328	35·7	208	392	10·5	41	87	2·3	3,306	3,724
Sambalpur	964	2,064	63·4	447	928	28·3	208	244	7·5	91	26	·8	1,710	3,257
Total, Central Provinces.	18,769	19,076	55·1	9,214	11,231	32·4	2,544	3,379	9·8	791	926	2·7	31,318	34,612

Summary,—villages under 200 inhabitants.

It will be observed that besides Sambalpur, the Chándá, Bálághát and Hoshangábád Districts also return an increase in villages containing less than 200 inhabitants though not in similiar abnormal degree. In all other districts the proportion of such villages has decreased. In other words, as there has been no decrease in villages except of 16 in Saugor and 21 in Nimár, there has been a general advance in population of such villages resulting in their transfer to the higher grades. More than half (55·1 per cent.) of the total villages and towns in the Provinces are of this smallest size; the proportion is least in Bhandárá, 36·3 per cent., and in Wardhá 39·8 per cent., and highest in Chándá 68·9, Chhindwárá 70·6, and Mandlá 71·9 per cent.

Summary, villages 200 to 500 inhabitants.

About one-third (32·4 per cent.) of the total villages and towns in the Provinces contain 200 but less than 500 inhabitants. It is somewhat surprising to find Bálághát result as the district with the highest proportion, 42· per cent. of its villages of this size; next to it coming Ráipur, with 40·9 per cent. The district with the smallest proportion of such villages is Chandá (20·5 per cent.)

Summary, villages 500 to 1,000 inhabitants.

About one-tenth (9·8 per cent.) of the villages and towns in the Provinces contain 500 and less than 1,000 inhabitants. The Bhandárá District contains an exceptional proportion of such villages, 21·2 per cent., the district containing the next highest proportion being Wardha with 16·5 per cent. Mandlá and Chhindwárá are shown to contain respectively only 2·4 and 2·9 villages of this size, but they are exceptional, for Seoni with the next lowest proportion shows 6·1 per cent.

Summary, villages 1,000 inhabitants and upwards.

Only 2·7 per cent. of the villages and towns in these Provinces contain 1,000 inhabitants and upwards. The total number is 926, of which only 48 are towns containing 5,000 inhabitants or upwards. The Wardhá District contains the largest proportion of such fine villages or towns, viz., 7·4 per cent., Bhandárá and Narsinghpur coming next with 7· and 6·1 per cent. respectively. Only 4·1 per cent. of the villages and towns in the Nágpur District are of this size. The following districts contain less than 1 per cent. of these larger villages, viz., Seoni ·9, Sambalpur ·8, and Mandlá ·3.

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Table XVIII. A.—Showing villages and towns in Tahsils and Zemindaries.

181. This Table gives for local sub-divisions the same details as are given in Table XVIII. for districts. The information will be useful for local purposes. In 1872 the printed details did not go below Tahsils; now the number of villages in all the non-feudatory zemindaries has also been given.

Statistics useful for local purposes.

As mistakes in the Census of 1872 were more common in Zemindari than Khalsa areas, Deputy Commissioners were requested to report from their records the number of villages in each Zemindari in 1872. The Deputy Commissioner of Sambalpur forwarded a list according to which the number of villages in Zemindaries of the Sambalpur and Burgarh Tahsils amounted to 1,494. This total bears not unreasonable comparison with the total Zemindari villages 1,787, according to the recent Census, but it leaves only 216 out of the 1,710 villages of these two Tahsils, including Zemindaries, in 1872, for comparison with the 1,470 villages now found in the Khalsa alone of these Tahsils, which confirms the indication of some gross mistake in the Sambalpur returns of 1872. In other instances, too, I have found that, in the absence of Census figures for the Zemindari villages in 1872, it is impossible to arrive at reliable reasons for differences in the village returns of Tahsils for the two years; the tendency is to attribute discrepancies to Zemindari statistics.

Failure to effect comparison with corresponding details in 1878, Sambalpur instance.

182. The number and proportion of villages now returned in each Feudatory State contrast as follows with the return in 1872:—

Proportion of villages, different sizes, 1872 and 1881, each Feudatory State.

Feudatory States.	Less than 200 inhabitants.			200 and less than 500.			500 and less than 1,000.			Number 1,000 inhabitants and upwards.		Total villages and towns.	
	Number.		Per cent. of total towns & villages, 1881.	Number.		Per cent. of total towns & villages, 1881.	Number.		Per cent. of total towns & villages, 1881.				
	1872.	1881.		1872.	1881.		1872.	1881.		1872.	1881.	1872.	1881.
Bastár	1,029	2,016	91·5	26	170	7·7	3	14	·6	1	4	1,059	2,204
Makrái	38	30	61·	14	15	25·4	2	5	8·5	3	3	57	59
Chhuikhadán	43	39	35·8	56	60	55·1	4	8	7·3	2	2	105	109
Kanker	298	319	73·2	55	101	23·2	2	15	3·4	1	1	356	436
Nándgáon	216	196	36·2	274	279	51·6	43	61	11·3	5	5	538	541
Khairágarh	246	174	34·	214	256	50·	38	74	14·5	3	8	501	512
Kawardhá	222	237	60·9	117	126	32·4	15	20	5·1	2	6	356	389
Sakti	86	76	65·	7	35	29·9	1	6	5·1	...	...	94	117
Bámrá	406	506	80·1	59	111	17·6	12	14	2·2	3	1	480	632
Ráigarh	421	458	66·9	70	205	29·9	5	19	2·8	1	3	497	685
Rairákhol	131	181	91·	12	15	7·5	3	2	1·	...	1	146	199
Káláhandi	1,325	2,203	89·5	113	236	9·6	12	19	·8	7	3	1,457	2,461
Sárangarh	318	335	76·5	40	91	20·8	4	10	2·3	2	2	364	438
Pátná	763	1,173	73·7	109	341	21·4	17	66	4·2	4	11	893	1,591
Sonpur	635	591	68·	98	216	24·9	17	52	6·	10	10	760	869
Total Feudatory States...	6,777	8,540	76·	1,264	2,257	20·1	178	385	3·4	44	60	8,263	11,242

The total number of villages returned in the Fendatory States amount to 11,242, as compared with 8,263 in 1872. The differences in the case of Bastár, Káláhandi, and Pátná are so great as to indicate wholesale omission of villages in 1872. A consideration of the small increase of villages in such States as Nándgáon, Chhuikhadán and Khairágarh, and of the remarks in para. 27 on comparison of the returns of population, especially the admitted absence of exceptional development in any in the Native States since 1872, leaves little or no doubt that the large increase in villages returned by Kánker, Bámrá, Ráigarh, Sárangarh, Sonpur, and other States, though not so excessive as in Bastar, Káláhandi, and Pátna, still results mainly from similar omission of villages in 1872.

Large omissions in 1872 indicated in certain States.

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The exceptional proportion of large villages in Khairágarh, Chhuikhadán, and Nándgaon betokens the comparative prosperity of these States; only about one-third of their villages contain less than 200 inhabitants, compared with about two-thirds in the best of the other States. Nándgáon and Chhuikhadán were also quoted in para. 7 of this report as States containing a comparatively large proportion of villages per square mile; also Khairágarh, contains villages in considerable excess of the general proportion both in Feudatory States and districts.

Large proportion of fine villages in Khairágarh, Chhuikhadán and Nandgáon.

Only about one-tenth of the villages in Bastar, Rairakol, and Kalahandi are returned as containing over 200 inhabitants.

Excess of smallest villages in three States.

183. The following table exhibits how the Central Provinces stand in comparison with other Provinces as regards relative size of villages:—

Proportion of villages different sizes compared with other Provinces.

Provinces.	Total villages and towns.	Proportion containing							
		Less than 200 inhabitants.		200 and less than 500.		500 and less than 1,000.		1,000 and upwards.	
		Number.	Per cent.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.
Central Provinces { Districts without Feudatory States.	34,612	19,077	55·1	11,233	32·5	3,379	9·8	923	2·6
Central Provinces { Total Provinces.	45,854	27,617	60·2	13,490	29·4	3,764	8·2	983	2·2
Berar	5,585	2,225	39·9	1,883	33·7	962	17·2	515	9·2
Nizam's Dominions	20,398	7,405	36·3	7,071	34·7	4,016	19·7	1,906	9·3
Bombay	24,598	7,067	28·7	8,534	34·7	5,471	22·3	3,526	14·3
Punjab	52,870	25,836	48·9	14,683	27·8	7,490	14·1	4,861	9·2
N.-W. P. and Oudh	105,421	46,096	43·7	34,817	33·	16,690	15·9	7,818	7·4
Bengal	264,765	165,263	62·4	67,307	25·4	23,561	8·9	8,634	3·3

Except Bengal, none of the Provinces above listed contains so high a proportion as the Central Provinces of villages of the smallest size with less than 200 inhabitants. The prosperity of the adjoining Province of Berar is evidenced by its returning only 40 per cent. of such villages in contrast with our 55 per cent. in districts, and 60 per cent. in the Provinces including Feudatory States. The difference is made up by Berar returning extra proportions of places containing 500 inhabitants and upwards, for the two Provinces contain about an equal proportion of villages with from 200 to 500 inhabitants. The Nizam's Dominions return even higher proportions than Berar of the larger villages.

Table XIX.—Towns of more than 5,000 *inhabitants.*

184. In para. 93 of the Census Report for 1872 the number of towns containing 5,000 inhabitants and upwards is quoted as 39, apparently referring to towns in districts only, for Table VIII. at page 87 of the tables appended to that report, details 40 towns, including Kawardhá in the Feudatory State of the same name. Sonpur, the capital of the Sonpur State in the Sambalpur District, appears to have been overlooked; its population, according to the Census of 1872, was 6,757. Thus there were 41 such towns in these Provinces in 1872.

In 1872 only 41 towns containing 5,000 inhabitants or upwards.

Table XIX. gives a list arranged according to population of 52 such towns, in 1881. Two places listed as towns in 1872 are now excluded, because they have intermediately fallen below the standard of 5,000 inhabitants, viz., Bela, in the Nagpur district, which returns only 4,943 inhabitants instead of 5,012 as in 1872, and Lodhikhera, in the Chhindwárá district, now containing only

Now 52 such towns, though 2 of 1872 excluded.

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4,602 inhabitants instead of 5,219 as in 1872. It results then that since 1872 13 fresh places have risen into the town class.

Treatment of suburbs.

185. In Census Commissioner's Circular N (n), dated 19th March 1881, the Local Administration was consulted regarding the following proposed definition of town, viz., "Where the population is not less than 5,000 and resides in one assemblage of houses, the houses being either in juxtaposition or only separated by streets, or by spaces surrounded on all sides by houses, or by gardens or spaces, whether cultivated or not, distinctly appertaining to the houses in question, such assemblage of houses, if bearing one common name, shall be considered a town."

It appeared to the Local Government that this definition would have been too exclusive as regards suburbs. The outlying quarters commonly told off for residence of the lowest castes and the Civil Lines and Cantonments occupied by European residents are seldom so located with reference to main towns as to be included within them according to the above definition. It was accordingly decided that the inhabitants of suburbs should be included in the population of towns.

Lists of towns in detail of Municipal wards and suburbs so far as ascertainable from the district representatives in this office, with block and circle totals from enumerators' books, were accordingly prepared and forwarded to Deputy Commissioners under circular letter No. 1232, dated 8th April 1881, for verification of correctness and completeness of the detail of suburbs. The town population for 1881 has been taken out in accordance with the replies received. It was not always possible for Deputy Commissioners to ascertain whether all these suburbs had been included when reckoning town population in 1872. In many instances, however, it has been verified that the increase in population resulting now is due in part to inclusion of residents of outlying villages not then treated as suburbs. At the next Census there will be no difficulty in identifying what have now been reckoned as suburbs; for they are detailed in Village Table A for towns, which will be sent with the other village tables for record in district offices. Also in many cases it was not possible to take out the town population in detail of wards, because the original sub-division of the town into Census blocks and circles had not been conformed to Municipal sub-divisions.

Table noting and explaining differences where considerable.

186. The following abstract details those of the 52 places now listed as towns, whose population results either as upwards of 10 per cent. in excess of, or 5 per cent. less than, their population in 1872:—

District.	Town.	Population.		Difference.	Explanation.
		1872.	1881.		
(a) Increased largely.					
Nágpur	Nágpur	84,441	98,299	13,858	Attributed to development of trade resulting from favourable position of Nágpur as terminus of the G. I. P Railway, and latterly as junction at break of gauge with the Chhattisgarh State Railway; also to influx of labourers for the increasing traffic, railway requirements, Empress Cotton Mills, &c.
	Umrer.....	11,394	14,247	2,853	
	Kalmeshwar ...	4,738	5,318	580	
Chándá	Warorá	3,584	8,022	4,438	Due to development of the Warorá Colliery, inclusion of the Akapur suburb with colliery employés, and growing trade as terminus of the Wardhá Coal State Railway.
Wardhá	Wardhá	2,734	5,816	3,082	New town, head-quarters of district, only laid out in 1866. Junction station of the G. I. P. and Wardhá Coal State Railways; large cotton mart.

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District.	Town.	Population. 1872.	Population. 1881.	Difference.	Explanation.
Wardhá	Árvi	6,732	8,072	1,340	
.....	Ashti	4,284	5,245	961	
Jubbulpore	Jubbulpore.....	55,188	75,705	20,517	Increase of 10,170 due to inclusion of additional suburbs. Junctional terminus of the G. I. P. and E. I. Railways; increasing business attracting large immigration of traders and labourers.
	Murwárá.....	2,885	8,612	5,727	A rising market town on the E. I. Railway, developing trade and industries fast.
	Silorá.....	4,722	5,736	1,014	
Saugor	Garhákotá	9,085	11,414	2,329	Nominal, due to occurrence of annual fair here at time of Census. 2,611 people enumerated on the fair site, chiefly temporary visitors.
	Deori	3,994	7,414	3,420	Chiefly nominal, due to inclusion of Municipal suburbs.
	Rehli	4,406	5,230	824	
Hoshangábád ...	Hoshangábád ...	11,613	15,863	4,250	Attributed to extension of trade, chiefly in grain, also to the Bhopál State Railway being under construction from Itársi to Hoshangábád.
	Hardá.....	9,170	11,203	2,033	Station on the G. I. P. Railway; developing centre for the local grain trade, chiefly wheat grown in that neighbourhood.
Narsinghpur ...	Narsinghpur (with Kandeli).	7,554	10,222	2,668	G. I. P. Railway station, and district head-quarters, trade developing.
	Gádarwárá	6,068	8,100	2,032	G. I. P. Railway station, prosperous centre of local trade, chiefly in grain.
Chhindwárá	Pandhurná	5,218	7,469	2,251	Chiefly due to inclusion of two suburbs, Bámni and Sáwargáon, which in 1872 contained 1,149 inhabitants.
Ráipur	Ráipur	19,116	24,948	5,832	Over 3,000 due to extension of Municipal limits.
	Nándgáon	2,949	5,849	2,900	Both places have of late years become central marts for transfer of Chhattisgarh produce to buyers from Nagpur and Bombay. The Chhattisgarh State Railway works may also have raised the population at Dongargarh.
	Dongargarh ...	917	5,543	4,626	
Biláspur	Biláspur.....	4,898	7,775	2,877	District, head-quarters town, trade developing fast under improved road communications.
Sambalpur	Sambalpur	11,020	13,939	2, 919	Population in 1872 of suburbs now reckoned in Sambalpur was 1,159.
	Sonpur	6,757	7,928	1,171	
(*b*) Decreased considerably.					
Nágpur	Sáoner	5,295	5,023	272	
Bhandárá.....	Mohári	6,183	5,142	1,041	Partly to reduction of Municipal limits; also to emigration, resulting from depression of the native cloth trade.
Wardhá	Deoli	5,558	5,126	432	Local market town, off the line of rail, trade being attracted to Wardhá town.
Hoshangábád ...	Soházpur	7,552	7,027	525	Stations on the G. I. P. Railway, losing artificial importance as trade centres owing to opening of convenient intermediate stations.
	Seoni	7,579	6,998	581	
Biláspur	Kawardhá	6,590	5,685	905	Due chiefly to the Chief of Kawardhá having changed his residence to Nawagaon, whither he has been followed by his immediate dependents.

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Thus a large increase of population is returned for 24 towns, and considerable decrease only in 6. Though the differences do result partly from different treatment of suburbs in the returns of the two years, still the remarks show that the increases are mainly due to development of trade, and consequently of demand for labour, chiefly at places which are stations on the railway lines.

Only three towns in the Provinces contain a population exceeding 50,000 inhabitants, viz., Nágpur 98,299, Jubbulpore, 75,705, and Kamptee 50,987.

General proportion of the sexes among the town population.

187. Table XIX. also shows the number of males and females enumerated in the population of each town at each Census. That of 1881 results in an average of 94·9 females to every 100 males in these 52 places, while according to the previous Census the average was only 91·4. The difference must, I think, be set down chiefly to more complete enumeration, partly due to the effect of each succeeding Census in diminishing the reticence regarding female relations with which natives are apt to meet even Census enquiries.

Towns in which disproportion of the sexes is greatest.

In exactly half the town males exceed females, and in half females are in excess. The towns in which the greatest differences result in either respect are noted below :—

Males in excess.			Females in excess.		
District.	Town.	Males per 10,000 of both sexes.	District.	Town.	Females per 10,000 of both sexes.
Jubbulpore	Murwárá	6,057	Biláspur	Kawardhá	5,402
Ráipur	Nándgáon	6,020	Do.	Ratanpur	5,284
Do.	Dongargarh	5,890	Chándá	Armori	5,283
Saugor	Garhákotá	5,830	Ráipur	Dhamtari	5,264
Nimár	Khandwá	5,595	Sambalpur	Sambalpur	5,223
Saugor	Khurai	5,546			
Hoshangábád	Hoshangábád	5,512			
Chándá	Warorá	5,487			
Wardhá	Wardhá	5,459			
Narsinghpur	Gádarwárá	5,426			
Hoshangábád	Hardá	5,372			
Jubbulpore	Jubbulpore	5,271			
Wardhá	Arvi	5,223			

It will be seen that the range of difference is very much greater where males exceed than where the excess is of females.

Explanations.

The general explanation in respect of towns returning a great excess of males is that they are places to which males are attracted in exceptional proportion as fortune-seekers or temporarily for the open weather trading season, as is notoriously the case in Murwárá, Khandwá, Wardhá, Gadárwárá, Hardá, and Jubbulpore. The same explanation applies also in the case of Nándgáon and Dongargarh, with this addition that at both these marts the proportion of males was swelled by hundreds of cartmen arriving with Chhattisgarh produce ; also to Garhákotá with the addition of an extra gathering of males for the annual fair there ; to Hoshangábád with the addition of labourers for the Bhúpál State Railway works, and to Warorá with the addition of labourers for a 'spell' in the coal mine, for the habit of the miners is to leave after accumulating a few months' earnings.

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None of the five towns in which females largely preponderate are similar trading centres; they are more likely to have sent out males to collect or convey country produce for sale elsewhere.

Table XX.—Town population in detail of religions.

Proportion of followers of each religion enumerated in the urban population.

188. In the following abstract the statistics for the urban population of each religion are compared with provincial results. The total town population is exclusive of the 922 railway travellers included with town population in Table I., see footnote thereto :—

Religions.	Total population.			Average number of males per 10,000.	
	In Provinces.	In Towns.	Per cent. Urban.	In Provinces.	In Towns.
All Religions	11,548,511	697,644	6·04	5,046	5,131
Hindu	8,703,110	546,766	6·28	5,063	5,132
Kabirpanthi	347,994	8,101	2·33	4,934	5,133
Satnámi	398,409	1,698	·43	4,994	5,512
Jain	45,911	10,847	23·63	5,165	5,231
Aboriginal	1,753,917	8,752	·5	4,976	5,171
Mahomedan	285,687	110,375	38·63	5,101	5,021
Christian	11,973	10,558	88·18	6,000	5,982

As the mass of the population are Hindus, the proportion of Hindus recorded in towns approximates the provincial average of town population, viz., 6 per cent. Only about half per cent. of Satnámis and of professors of aboriginal religion were recorded in towns. As persons of aboriginal race resident in towns almost always affect Hinduism, it is probable that the records of even so many as of aboriginal religion was in accordance more with the will of the Hindu enumerators than the wish of the enumerated. Of Kabirpanthis, also, the proportion resident in towns is much less than of Hindus. On the other hand, nearly 24 per cent. of the Jains and 39 per cent. of the Mahomedans were recorded in towns. This would result, however, from very different motives. While combination for mutual support no doubt led the Mahomedans originally to keep together in the towns and larger villages, the object of the few Jains, being chiefly traders, is naturally to spread themselves and their operations over all the larger places where business is to be found. Of the Christians over 88 per cent. are recorded in towns. The European troops, of course, are cantoned at the large centres, and missionary effort is in the main restricted to a few of the larger towns.

Confirmation of excess of males in town population being due chiefly to temporary absence of males from their families.

189. The statistics (see abstract in the preceding paragraph) regarding proportion of males per 10,000 of each religion illustrate the correctness of attributing the excess of males over females in towns, chiefly to presence of males temporarily absent from their families. While the general proportion of females among the Satnámis rather exceeds that of males, and it has been shown in paras. 73 and 74 of this report that the followers of no religion are so generally married as the Satnámis, still the proportion of males to females among the 1,698 Satnámis enumerated in towns is higher than among people of any religion except Christians. The explanation is that the Satnámis are an agricultural people living generally in villages, and that those enumerated in towns must have included a large proportion of cartmen and labourers temporarily absent from their families. The difference in relative proportion of females in town and

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country is less among aborigines and Kabirpanthis, but the explanation is the same. Among Hindus and Jains, trade and commercial service are added to the objects which draw men from their families to the towns. On the other hand, in the case of Mahomedans the excess of males over females is less in towns than elsewhere, the explanation being that the Mahomedans are largely settled in towns, and that any absence of males from their families on business or in search of labour leads them more generally into the country. Indeed it has been noticed that the Mahomedans evidence a tendency to seek to better themselves by spreading more into the interior to engage in agriculture.

Temporary absence more generally withdraws Mahomedans from towns.

190. Of course Hindus form the bulk of the population, urban as well rural. The towns in which followers of any other religion are comparatively numerous are noted below :—

Towns in which followers of any religion other than Hindu are numerous.

Religion.	District.	Town.	Total Population.	Professors of Religion in Col. 1.	
				Number.	Per cent. of Total Population.
Kabirpanthi.	Nagpur	Khápá	8,465	1,115	13·2
	Saugor	Garhákotá	11,414	1,293	11·3
Satnámi	Raipur	Nándgáon	5,849	468	8·
Jain	Saugor	Khurai	5,370	745	13·9
Aboriginal	Sambalpur	Sambalpur	13,939	1,833	13·2
Mahomedan	Nágpur	Nágpur	98,299	14,110	14·4
		Kamptee	50,987	11,076	21·7
	Bhandárá	Bhandárá	11,150	1,488	13·3
	Chándá	Warorá	8,022	877	10·9
	Wardhá	Hinganghát	9,000	1,017	11·3
		Arvi	8,072	913	11·3
		Wardha	5,816	807	13·9
		Ashti	5,245	884	16·9
	Jubbulpore	Jubbulpore	75,705	16,916	22·3
		Murwárá	8,612	1,155	13·4
		Sihora	5,736	783	13·7
	Saugor	Saugor	44,416	8,992	20·2
		Garhákotá	11,414	1,897	16·6
	Damoh	Damoh	8,665	1,275	14·7
	Seoni	Seoni	10,203	2,803	27·5
	Hoshangábád	Hoshangábád	15,863	3,551	22·4
		Hardá	11,203	2,138	19·1
		Sohágpur	7,027	1,946	27·7
		Seoni	6,998	1,235	17·6
	Narsinghpur	Narsinghpur	10,222	1,846	18·
		Gádarwárá	8,100	1,012	12·5
	Chhindwárá	Chhindwárá	8,220	1,757	21·4
	Nimár	Burhánpur	30,017	8,735	29·1
		Khandwa	15,142	3,851	25·4
	Ráipur	Ráipur	24,948	4,406	17·7
	Biláspur	Biláspur	7,775	1,030	13·2
	Sambalpur	Sambalpur	13,939	1,298	9·3
Christian	Nágpur	Nágpur	98,299	2,424	2·5
		Kamptee	50,987	2,396	4·7
	Jubbulpore	Jubbulpore	75,705	2,391	3·2
	Saugor	Saugor	44,416	975	2·2
	Hoshangábád	Hoshangábád	15,863	279	1·8
		Hardá	11,203	244	2·2
	Nimár	Khandwá	15,142	568	3·8
	Ráipur	Ráipur	24,948	532	2·1

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191. The prescribed form for Table XX. desired that for each place the area of the town site in square acres and the average number of persons per square acre should be given where possible, columns being added to this Table for the purpose. On the 24th January 1880, the Secretary to the Chief Commissoner reported to the Government of India that the areas could not be ascertained without special surveys, and settlement also of doubts regarding the areas to be included as town sites especially in respect of suburbs. The Government of India left the matter for disposal by the Census Commissioner. On the 15th December 1880, Mr. Elliott, in letter No. 52, agreed to omission of these columns. His successor, Mr. Plowden, however, re-opened the question. This office letter No. 391, dated 18th June 1881, under instructions from the Local Government re-capitulated what had been previously settled, and represented further as follows:—

Correspondence resulting in sanctioned omission of columns for area, &c.

"The difficulty in respect of suburbs still remains. The list of towns which accompanies this letter will be found to contain numerous instances of suburbs which must, in the opinion of this Administration, be included as integral parts of towns. If this be granted, then how are the areas intervening between towns and suburbs to be treated? Even within towns, how are spaces unoccupied by houses to be treated, *e.g.*, the numerous fields within the walled town of Chanda and the 'Juma talao,' a small artificial lake in Nagpur? The uniform treatment of suburbs and vacant spaces in the survey of town sites seems essential to the value of statistics, regarding the comparative density of population in towns. It seems too late now to secure such uniformity for the present Census. If instructions to secure such uniformity were issued, it could hardly be expected that fresh survey would now be undertaken in Provinces where they have already been made. In the Central Provinces, the surveys could not be carried out in anything like a reasonable time owing to dearth of qualified surveyors. Moreover, in these Provinces it is of less than usual importance to learn the average population per acre of town site. Building sites here are cheap, single-storeyed houses are the rule, and enclosed private yards common; it is exceptional to find separate families inhabiting different flats of houses containing more than one storey. As it is the density of population in the crowded parts of towns rather than the general average which is useful from a sanitary point of view, I am to represent that, both on grounds of difficulty and comparative inutility, it is expedient that the call for areas of town sites in these Provinces be given up for the present Census as formerly agreed to by Mr. Elliott."

Thereupon sanction to omission of the columns was reconveyed in Census Commissioner's letter No. 585, dated 30th June 1881.

Table XX. A.—Towns with 2,000 *to* 5,000 *inhabitants.*

192. This table gives for provincial purposes details by religion for each of the 198 smaller towns in the Provinces containing 2,000 and less than 5,000 inhabitants.

Abstract of information regarding the eighty more important towns of this size.

Information regarding the more important of these places is abstracted below:—

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District.	Town.	Population.	Persons of other religion than Hindu where numerous.		Remarks.
Nágpur	Belá	4,943	Mahomedan	215...	Resident Honorary Magistrate; Coarse weaving industry.
	Pátansáongi ...	4,810	Do.	258...	Market town; Vernacular town school.
	Bhiwápur	4,571	.....		
	Kelod.....	4,481	Do.	376...	Market town.
	Kátol	4,137	Do.	220...	Head-quarters of Tahsil of same name; market town; Anglo-Vernacular school.
	Mowár	4,054	Do.	315...	Municipality and market town.
	Párseoni	4,039	Do.	223...	Weekly market.
	Dhápewárá ...	3,666	Do.	223...	Vernacular town school.
	Kondháli	3,296	Do.	310...	Market town.
	Kuhi	3,254	.....		Vernacular town school.
	Surgáon.....	3,241	.....		Market town.
	Bori	2,849	Mahomedan	201...	Station, G. I. P. Railway.
	Gumgáon	2,712	.....		Market town.
	Kodamendi ...	2,171	.....		
Bhandárá ...	Sángarhi	3,172	Aboriginal	350...	Cotton weaving town; Vernacular town school.
	Andhargáon ...	2,917	.....		Cotton weaving.
	Tirorá	2,781	Mahomedan	200...	Head-quarters of Tahsil of same name; Vernacular town school.
	Sehora	2,539	Do.	196...	Vernacular town school.
	Beni	2,439	Kabirpanthi	416...	Cotton weaving and cloth stamping industries.
	Murdára.....	2,142	Do.	294...	
	Amgáon.....	2,074	.....		Station, Chhattisgurh State Railway.
Chándá	Chimúr	4,846	Mahomedan	459...	Trading and weaving town; Vernacular town school.
	Bramhapuri ...	4,818	Mahomedan	307...	Head-quarters of Tahsil of same name; Vernacular town school.
			Aboriginal	239...	
	Sindewáhi	4,569	Aboriginal	557...	Cotton weaving.
	Jagdalpúr	4,294	Mahomedan	314...	Capital of the Bastar Feudatory State.
	Múl	3,844	Aboriginal	240...	Head-quarters of Tahsil of same name; Vernacular town school.
	Chámursi	3,480	.....		Vernacular town school.
	Sironchá.....	3,476	Mahomedan	452...	Head-quarters of sub-division; Detachment Native Infantry; Anglo-Vernacular school.
			Christian	63...	
	Garchiroli	3,099	Aboriginal	285...	Vernacular town school.
Wardhá	Sindi	4,644	Mahomedan	502...	G. I. P. Railway station; market town; Honorary Magistrate's Court.
	Náchangáon ...	3,615	Mahomedan	286...	Adjoining Pulgaon Railway station, market town, Vernacular town school.
			Aboriginal	183...	
	Karinjá	3,220	.....		Market town; Vernacular town school.
	Mandgaon	3,199	.....		
	Anji	2,530	Mahomedan	281...	
Bálághát	Búrhá.....	4,136	Mahomedan	616...	Head-quarters of Bálághát District; Anglo-Vernacular school.
	Wárá Seoni ...	3,326	Kabirpanthi	640...	Municipality; market town; Vernacular town school.
	Hatta.....	2,466	Mahomedan	254...	Vernacular town school.
Jubbulpore ...	Panágar.....	4,915	Do.	589...	Iron mines in neighbourhood; Vernacular town school.
			Jain	417...	
			Aboriginal	319...	
	Bilheri	2,657	Mahomedan	287...	Vernacular town school.
			Jain	151...	

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District.	Town.	Population.	Persons of other religion than Hindu where numerous.	Remarks.
Damoh.....	Hindoria	3,788	Mahomedan 321...	Weekly market; Vernacular town school.
	Patharia.....	2,326	.....	Vernacular town school.
Seoni	Chhapárá	2,881	Mahomedan 644... Jain 161...	Vernacular town school.
Mandlá	Mandlá	4,732	Mahomedan 744... Christian 83...	District Head-quarters and Municipality; Anglo-Vernacular school.
	Shahpurá	2,588	Aboriginal 407...	Vernacular town schools.
	Bamni	2,400	Kabirpanthi 551...	
Hoshangábád.	Shobhápur.....	4,883	Mahomedan 576... Aboriginal 347... Kabirpanthi 215... Jain 157...	Weekly market; weaving town.
	Búbai	3,818	Mahomedan 510...	G. I. P. Railway station; weekly market; Vernacular town school.
	Bankheri	2,643	Mahomedan 349... Aboriginal 314...	G. I. P. Railway station.
	Itarsi	2,138	.....	G. I. P. Railway station; junction for Hoshangábad, on the Bhopál State Railway.
	Pachmarhi.....	2,054	Mahomedan 400... Christian 110...	Provincial sanitarium.
Narsinghpur..	Chhindwárá ...	3,519	Jain 383... Aboriginal 281... Mahomedan 279...	G. I. P. Railway station; weekly market; Municipality.
	Kareli.....	3,371	Aboriginal 306...	G. I. P. Railway station; terminus of feeder road from Saugor.
	Kauria	3,295	.....	Municipality; Vernacular town school.
	Singhpur	3,130	Mahomedan 343...	Vernacular town school.
	Tendúkhera ...	2,977	Jain 128...	Iron mining and works; municipality; Vernacular town school.
Betúl	Betúl	4,693	Mahomedan 210...	Municipality; Vernacular town school.
	Multái	3,423	Do. 436...	Head-quarters of Tahsil of same name; Municipality; Vernacular town school.
	Badnúr	2,881	Do. 771...	Head-quarters of the Betúl district; Municipality zilla school.
	Bhaisasdehi ...	2,653	Do. 192...	Vernacular town school.
Chhindwárá...	Ladhikherá ...	4,602	Kabirpanthi 913... Mahomedan 376...	Municipality; *trading* town; Vernacular town school.
	Sausar	4,311	Mahomedan 275... Kabirpanthi 174...	Head-quarters of Tahsil of same name; municipality.
Nimár	Sháhpur.....	3,812	Mahomedan 233... Jain 106...	Weekly market; Vernacular town school.
	Pandhánú	2,788	Mahomedan 452...	Market town.
	Asirgarh.....	2,437	Do. 803... Jain 232... Christian 166...	Fortress with garrison; Vernacular town school.
	Shahárá	2,266	Mahomedan 343...	Vernacular town school.
Ráipur.....	Arang.....	4,608	Satnámi 290...	Trading town; Vernacular town school.
	Drug	3,797	.....	Head-quarters of Tahsil of same name; Anglo-Vernacular school.

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District.	Town.	Population.	Persons of other religion than Hindu where numerous.	Remarks.
	Rájim.....	3,252	Satnámi 369...	Trading town; specially lac; Vernacular town school.
	Khairágárh ...	2,887	Mahomedan 176...	Capital of Feudatory State of same name.
	Simgá	2,277	Do. 326... Kabirpanthi 131...	Head-quarters of Tahsil of same name; Vernacular town school.
	Chhuikhadán...	2,148	Mahomedan 135... Kabirpanthi 116...	Capital of Feudatory State of same name.
	Kanker	2,021	Aboriginal 345...	
Biláspur	Mungeli	4,757	Kabirpanthi 417... Mahomedan 353... Satnámi 350...	Head-quarters of Tahsil of same name; Vernacular town school.
	Pandaria	4,317	Mahomedan 270... Kabirpanthi 267...	Capital of Zemindari chiefship of same name.
	Chápá.....	3,306	Kabirpanthi 141...	
	Seorinarain ...	2,250	.....	Head-quarters of Tahsil of same name.
Sambalpur ...	Ráigarh	4,860	Mahomedan 328...	Capital of Feudatory State of same name.
	Sárangarh	4,220	Do. 230...	
	Bhawání Pátná	3,483	Do. 117...	Capital of Káláhandi Feudatory State.
	Remdá	2,511	.....	Vernacular town school.

Old Table IV.—Population with reference to land and land revenue.

193. While the payments and areas shown in this table are fixed items, about which there can be little question, the determination of the population to be shown as agricultural leaves scope for great variety. The number of the agricultural population is required (*a*) for calculation of the percentage of agricultural to total population (col. 20); and (*b*) for calculation of the average number of acres cultivable and cultivated per head of agricultural population (column 21).

Agricultural population, not specially defined for purposes of this table.

No special instructions were received regarding the method to be followed to ascertain agricultural population for purposes of this table.

Of the instructions circulated by the Government of India on the subject of this table, para. 18 of letter from the Government of India to Her Majesty's Secretary of State for India, No. 80, dated 13th November 1879, indicated that this table was not to be regarded as one of the regular Census series, but that the information was to be independently collected for incorporation with the Census papers. Para. 6 of letter from the Government of India to the Government of Madras, No. 54 (c), dated 2nd June 1880, further indicated that the information was to be the same in nature as supplied in old Form IV. at the previous Census. Accordingly, the Local Administration, by Secretary's Circular No. 23, dated 27th July 1880, arranged for collection of the requisite information by presenting a special village statement to be filed by proprietors along with the usual village papers of 1880-81. Following the instructions issued for the Census of 1872, in resolution in the Department of Agriculture, Revenue and Commerce, No. $\frac{8}{216}$, dated 2nd May 1872, the prescribed village statement required that "mere servants and farm labourers subsisting on wages," should be excluded from the agricultural population. The instructions also intimated that the entries of agricultural population

Attempt to collect special statistics according to instructions of 1872.

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should be based on the enumerators' Census schedules before they left each village. Subsequent instructions in Provincial Census Circular H, dated 18th December 1880 (approved by the Local Government), intimated that agricultural population should include women and children dependent upon the males, and required local arrangements to be made to secure that persons following agriculture as a supplementary occupation should be included, although they might, under Census rule, be recorded by the enumerators as following some other occupation from which their income was chiefly derived.

Unsatisfactory result. Consequent adoption of statistics of Table XII.E.

The special village statements thus collected were locally compiled into corresponding district statements, but on examination, glaring diversities indicated that the results could not be accepted as indicating with approximate accuracy the agricultural population thus sought to be obtained according to special interpretation for old Form IV. The Local Administration thereupon decided that the agricultural population as worked out in the Census office on a uniform system and exhibited in Census Table XII. should be adopted with requisite explanations for old Form IV.

Main differences from special statistics aimed at.

The Census outcome of agricultural population differs from that aimed at in the special instructions issued for old Form IV. in the following respects, viz.:—

(*a*) Inclusion of agricultural labourers and field watchmen;

(*b*) Exclusion of dependent women and children who do not take part in agricultural work; and

(*c*) Exclusion of those who follow agriculture merely as a supplementary and not as a principal occupation.

The inclusion of field labourers seems rather an improvement than otherwise, no statement of the agricultural population which excluded them could be complete.

Much, too, might be said in favour of excluding dependent women and children when comparing agriculturists with area cultivated.

The exclusion of those who follow agriculture as a supplementary occupation is certainly a defect, but as the endeavour to obtain independent statistics regarding them has failed, the only resource left is to fall back on the Census statistics, which under instructions refer only to principal occupations. The agricultural population then as shown in old Table IV. corresponds with that in Table XII. E. See remarks thereon in the preceding para. 140.

Absence of statistics for Feudatory States; separate exhibition of those for Zemindaries.

The difference in total results from Feudatory States not being included in old Table IV., the statistics regarding area, revenue, and rent required by that table are not available for Feudatory States. Within districts also the statistics of area, revenue, and rent are not so reliable for the Zemindaries as for the Khalsa, and they have therefore been exhibited separately.

Areas.

194. The areas correspond with those in Tables I. and I. A., which have been specially checked and rectified for purposes of the Census returns. See paras. 17 and 18 of this Report.

The area statistics of the Mandla and Sambalpur districts, and of the Sironcha sub-division of the Chanda district, are based on topographical not regular detailed land revenue surveys.

Explanation of discrepancies with corresponding statistics in Administration Report.

The details of area respectively uncultivable, cultivable, and cultivated, differ somewhat from those exhibited in Statement A.I. of the Administration Report for 1880-81. This is due partly to fallow of one year being included in the cultivated area of old Table IV., in accordance with the instructions regarding that table issued in resolution of the Government of India, Agriculture, Revenue and Commerce Department, No. $\frac{6}{216}$, dated 2nd May 1872, partly to cultivated and cultivable forest lands, including

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cultivated forest plots as well as lands held under clearance lease, being included in cultivated and cultivable areas paying or not paying Government revenue according to circumstances, and also partly to mistakes in details of the figures in the Administration Report, admitted as result of special inquiries made on observance of discrepancies. Much trouble was taken to get as correct details as possible for this old Table IV. The special returns from the Bilaspur district, however, were so unreconcilable both with settlement statistics and statement A. I. of the Administration Report, that eventually the Secretariat figures were adopted, subject only to such modification as was necessitated by above treatment respectively of fallow of one year, and cultivated and cultivable forest lands. The Sambalpur district could give no details regarding fallow and forest lands, so the figures of the Administration Report were adopted for cultivable and cultivated, and the admitted mistake of 114 square miles in area added to unculturable.

Special unreliableness of Zemindari areas cultivable and cultivated.

In the case of Khalsa areas the annual village papers furnish approximate information regarding current changes in cultivated lands and lands left uncultivated, but similar arrangements are not maintained in Zemindaries except in the Bhandara and Balaghat districts. For other districts, therefore, the Zemindari areas distinguished respectively as cultivated and cultivable are particularly unreliable, being based either on estimate or on the statistics recorded at the last settlement. The Chanda District, indeed, returned none of its Zemindari land as uncultivable, intimating that details were not available. The only resource left to this office was to adopt, as the nearest possible approximation, the area of barren waste in the Zemindaries as entered in Appendix II. of the Chanda Settlement Report (1869).

Land revenue demand specially verified. Comparison with Administration Report.

195. Similarly the entries in Col. 16 on account of land revenue, &c., are all verified figres. The total Rs. 60,39,679 is less than the demand shown in the Revenue Report of 1880-81, by Rs. 84,921. The difference results chiefly from exclusion from old Table IV. of the tribute payable by Feudatory States, in consequence of which the demand returned in old Table IV. is really considerably higher than in the Revenue Report. The return for the Mandla District, for instance, includes Rs. 23,965 payable on account of patch cultivation in the forests there, shown separately from land revenue in the Revenue Report. Similarly, the returns for other districts include items extra to the land revenue on the regular roll, but really payable as Government demand on the land accounted for, *e.g.*, Rs. 6,506 on account of clearance leases in the Hoshangabad district.

Local rates and cesses. Similar verification and comparison.

196. Similarly the entries in Col. 17 on account of local rates and cesses have all been compared with the revenue instalment returns (*kistbandi*), rendered to the Secretariat, and discrepancies verified. These resulted chiefly from inclusion in old Table IV. of the additional rate of Act X. of 1878 excluded from the other returns.

Still, since Table IV. was printed, the Deputy Commissioner of Chhindwara on 17th October 1882 reported that a mistake had been made in his office in stating the charge payable by the nine Jagirdars of that district on account of cesses as Rs. 303. The figure should be only Rs. 2-4.

Proportions uncultivable, cultivated and cultivable.

197. Of the total 84,445 square miles accounted for, 34,197 or 40·5 per cent. are uncultivable, and 25,033 square miles or 29·6 per cent. are cultivable, but not cultivated. Scarcely ·30 per cent., then, of the land in the Provinces is cultivated.

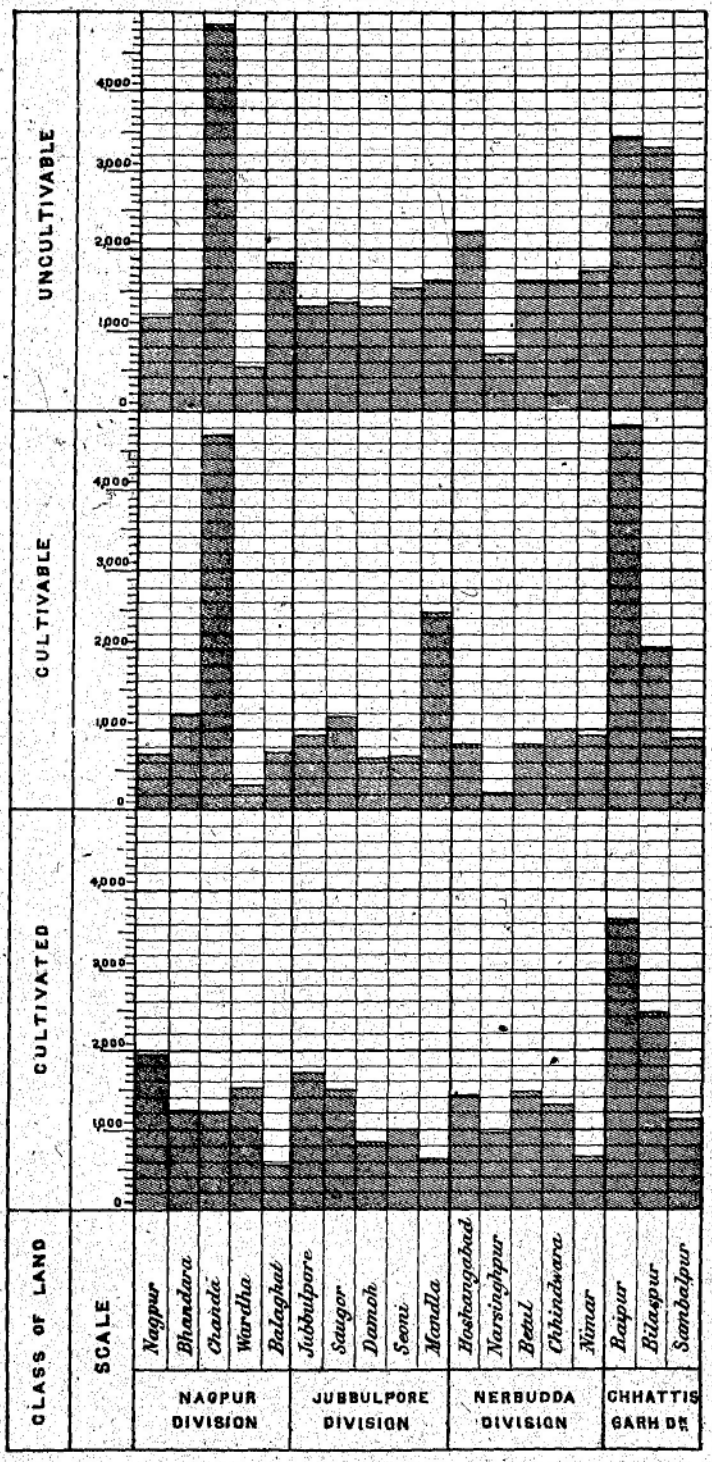
Diagram illustrating District details.

The diagram facing this paragraph shows most conveniently what proportion the uncultivable, and cultivable but not cultivated land of each district bears to the area cultivated. The only districts in which the cultivable but uncultivated land

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DIAGRAM V.

SHOWING THE AREA CULTIVATED, CULTIVABLE, AND UNCULTIVABLE, IN 1881, IN EACH DISTRICT OF THE CENTRAL PROVINCES, EXCLUDING FEUDATORY STATES.



Lithographed at the Surveyor General's Office, Calcutta, November 1882

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amounts to less than 600 square miles are Wardha with 327 and Narsinghpur with 218 square miles. The extent of uncultivated cultivable land in the Raipur district, 4,827 square miles, and in Chanda 4,697, far exceeds that in any other district; next come Mandla and Bilaspur, also far exceeding the remainder with 2,452 and 2,037 square miles respectively of such land.

Cultivable uncultivated land included in Government forests and in Zemindaries.

The following abstract shows for each district what extent of the uncultivated cultivable land is included in Government forests or within Zemindari areas :—

District.	Total uncultivated cultivable land. Sq. miles.	Of which situated within		District—(*contd.*)	Total uncultivated cultivable land. Sq. miles.	Of which situated within	
		Government Forest area.	Zemindari area.			Government Forest area.	Zemindari area.
Nágpur.....	684	160	.....	Hoshangábád	819	98	14
Bhandárá.....	1,183	129	612	Narsinghpur	218	17	.....
Chándá	4,697	70	3,286	Betul	812	236	.....
Wardha	327	39	.....	Chhindwárá	999	437	185
Bálághát	728	.....	215	Nimár.....	921	474	.....
Jubbulpore	929	23	.....	Ráipur.....	4,827	491	2,608
Saugor	1,169	180	.....	Bilaspur	2,037	.....	852
Dámoh	657	126	.....	Sambalpur	888	.....	843
Seoni	686	86	.....				
Mandlá.....	2,452	1,363	.....	Total.....	25,033	3,929	8,615

It is not to be supposed from mere absence of entry that cultivable lands are not included within forest areas of the Balaghat, Bilaspur, and Sambalpur districts, but only that their area is unknown.

Government land revenue of some kind is charged on all the uncultivated cultivable land, except 4,870 square miles, or about 19 per cent. of the whole, of which 1,418 square miles are situated in the Mandlá District, 537 in Raipur, 502 in Nimar, 439 in Chhindwárá, 236 in Betúl, 229 in Saugor and 210 square miles in the Nágpur District.

Proportion of Government demand to reported rents.

198. The total Government demand against the land including cesses amounts to Rs. 6,473,452, compared with Rs. 13,260,247 paid by cultivators as rent, including cesses. The comparison, however, is incomplete, for rent statistics have not been rendered for the Sambalpur district nor for the Zemindaries of the Hoshangabad and Chhindwara Districts.

Corresponding proportion in different districts.

The following abstract has been prepared comparing the total Government demand against the land exclusive of those tracts, with the total rent and cesses paid by cultivators. The statistics for Zemindari areas have been shown separately from district Khalsa areas, and both Districts and Zemindaries are arranged in order showing where the Government demand bears the highest proportion to reported rents.

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Serial Order.	District.	Total revenue demand, including cesses. (Col. 18.)	Total rent, including cesses. (Col. 19.)	Proportion per cent of revenue demand to rent.
	(a)—*Khalsa areas.*			
1	Nagpur	880,585	1,275,593	69·
2	Wardha	547,277	868,172	63·
3	Chanda	280,992	461,424	62·2
4	Bhandara	353,809	575,325	61·5
5	Chhindwara	236,004	386,747	61·
6	Balaghat	136,617	230,290	59·3
7	Mandla	95,171	177,543	53·6
8	Nimar	193,168	384,240	50·3
9	Bilaspur	264,290	530,135	49·9
10	Raipur	563,047	1,133,774	49·7
11	Betul	203,161	430,853	47·2
12	Narsinghpur	447,159	958,945	46·6
13	Damoh	283,794	667,690	42·5
14	Saugor	473,391	1,160,001	40·8
15	Jubbulpore	611,674	1,691,718	36·2
16	Hoshangabad	462,990	1,330,734	34·8
17	Seoni	163,367	480,124	34·
	Total Khalsa	6,202,496	12743308	48·7
	(b)—*Zemindari areas.*			
1	Bhandara	76,400	189,326	40·4
2	Balaghat	30,665	81,370	37·7
3	Bilas pur	22,149	80,364	27·6
4	Raipur	21,355	134,324	15·9
5	Chanda	3,722	31,555	11·8
	Total Zemindari	154,291	516,939	29·8
	Total Central Provinces, excluding Sambalpur district and Zemindaries Hoshangabad and Chhindwara	6,356,787	13260247	47·9

In district areas the proportion of revenue to reported rent varies so greatly as from only 34 per cent. in the Seoni District to 69 per cent. in the Nagpur district. In general terms the revenue is in high proportion to reported rents in the southern districts, and in easy proportion thereto in the northern districts. Whether this is chiefly due to corresponding differences in the terms of the district settlements, or to comparative incompleteness of the rents reported in the southern districts, I am hardly in a position to say.

Result suggestive of comparatively defective rent returns in district where the Patwari system has not been maintained.

However, as in corresponding general terms Government have in the northern districts maintained the village accountant (Pátwarí) system, but in the southern districts have abandoned or weakened it, so as to leave the maintenance and filing of village accounts in the hands of proprietors, the coincidence is suggestive that such diversity results chiefly because proprietors in the southern districts are taking advantage of the trust, to withhold information regarding rents which might tell against them when the Government demand is being revised at the next settlement. For Zemindaries the results are also influenced by the varying degree in which the demand against them was fixed by way of moderate tribute rather than regular revenue.

199. The following abstract gives the proportions in Cols. 20 to 25 of old Table IV. in separate detail for the total areas, Khalsa and Zemindari. In the case of Col. 25, the averages are calculated upon the areas for which rent returns were received, that is exclusive of the Sambalpur District and the Zemindaries of the Hoshangabad and Chhindwara Districts :—

Proportions of old Table IV. separately for Districts and Zemindaries.

Areas.	Percentage of agricultural on total population.	Average number of acres, cultivable and cultivated per head of agricultural population.	Average per acre of revenue paying cultivated and cultivable land (of payment to Government) column 10.	Average (per acre of cultivated land paying revenue (of payment to Government) Column 16.	Average incidence of local rates and cesses per acre of cultivated land.	Average incidence of rent paid per cultivated acre.
	20	21	22	23	24	25
Khalsa	38	7·6	0 4 5	0 6 10	0 0 6	0 14 9
Zemindari	40·7	13·6	0 0 4	0 1 3	0 0 2	0 6 0
Grand Total	38·4	9·	0 3 5	0 6 2	0 0 5	0 13 11

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Cautionary remarks.

Regarding Cols. 20 and 21 it must be remembered that the calculations are made on the total working agriculturists as detailed in Table XII. E., so that dependents and persons who merely supplement other principal occupations by agriculture are excluded. In reference to Col. 21 it may be advisable further to note expressly that the calculation does not represent the average per holder, but per head of an agricultural population including such classes as servants, labourers, members of agriculturist families, assisting (often in minor degree) in the family cultivation and herdsmen.

Details are given in Table IV. under each of the above columns for the Khálsá and Zemindari areas of each Tahsil, and the total area of each District and Division

The following abstracts illustrate the range of diversity in the statistics for different localities.

(A).—Average amount of Government revenue, excluding cesses, per acre of cultivated land paying revenue to Government.

Khalsa areas.						Zamindari areas.					
Highest rate.			Lowest rate.			Highest rate.			Lowest rate.		
District.	Tahsil.	Revenue per acre.	District.	Tahsil.	Revenue per acre.	District.	Tahsil.	Revenue per acre.	District.	Tahsil	Revenue per acre.
		a. p.			a. p.			a. p.			Pie
Jubbulpore	Jubbulpore.	12 2	Seoni	.....	3 11	Bhandara	Tirora...	5 1	Chanda ...	Mul.....	7
Nagpur ...	.....	11 6	Mandla ...	.....	3 8	Balaghat.	Burha...	4 7	Bilaspur..	Seori Narain.	6
Nimar	Burhanpur	11 2	Bilaspur...	Bilaspur...	3 8	Bhandara	Sakoli...	4 3	Sambalpur	Sambalpur...	6
Narsingh-			Sambalpur	Sambalpur	3 8				Chanda ...	Brahmapuri.	4
pur	.....	10 8	Betul	.....	3 3				Raipur ...	Dhamtari ...	4
Wardha ...	Arvi	10 4	Bilaspur..	Seori Na-					Raipur ...	Raipur	3
Bhandara..	Tirora.....	9 11		rain	3 0				Hoshanga-		
Hoshanga-									bad	Sohagpur ...	3
bad	Sohagpur..	9 6									
Bhandara..	Sakoli.....	9 4									
Chanda ...	Brahma										
	puri	9 4									

(B).—Average rent per cultivated acre.

Khalsa areas.						Zamindari areas.					
Highest rates.			Lowest rates.			Highest rates.			Lowest rates.		
District.	Tahsil.	Rent per acre.	District.	Tahsil.	Rent per acre.	District.	Tahsil.	Rent per acre.	District.	Tahsil.	Rent per acre.
		Rs. a. p.			a. p.			a. p.			a. p.
			Chándá ...	Warora ...	8 3	Bhandara	Tirora ...	13 10	Raipur.....	Dhamtan...	3 9
Jubbulpore...	.....	2 2 11	Raipur ...	Drug	8 2	Balaghat.	Behir ...	13 0	Do.	Raipur ...	3 8
Do.	.....	1 8 11	Bilaspur ..	Bilaspur ...	8 0	Do.	Burha ...	12 10	Bilaspur ...	Seori Na-	
Narsinghpur.	.....	1 8 3	Balaghat ..	Behir	7 4	Bhandara	Sakoli ...	9 10		rain	2 3
Hoshangabad	.....	1 7 11	Betu	.....	7 4	Raipur...	Drug ...	8 2			
Saugor	Rehli ...	1 6 6	Mandla ..	.....	7 0						
Damoh	.....	1 4 0	Bilaspur ...	Seori Na-							
				rain	5 9						

General lowness of rates.

What strikes one most is the general lowness of the rates. Old Table IV. has only been received from the following four Provinces with which our average rates per acre are now compared :—

Rate per cultivated acre.	Central Provinces.	Berar.	North-West Provinces and Oudh.	Assam.	Burmah.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Land Revenue.....	0 6 2	0 15 8	1 11 5	0 13 2	1 14 8
Rent.....	0 13 11	not given.	4 0 8	not given.	not given.

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Table VIII.—Distribution of castes of 25,000 members and upwards.

200. This Table shows the distribution by districts in detail of sex of every caste or tribe in the Provinces containing 25,000 members or upwards. It comprehends details for 50 Hindu castes and 16 aboriginal tribes. The Government of India only required details regarding castes containing 100,000 members or upwards, but a discretion was left to Local Governments to add any other castes regarding which they might desire detailed information. The Local Administration suggested that statistics should be taken out in separate detail for castes of or about 25,000 members and upwards according to the enumeration at the Census of 1872. Their expressed object was to avoid the taking out of separate statistics for smaller castes, while at the same time securing that the limits fixed by the Government of India should be fully worked up to. The Census Commissioner accepted reduction to 25,000 of the numerical limit necessitating entry of caste details in Table VIII., but still insisted on statistics being tabulated in full for every other caste, however small, exception being allowed only in respect of undoubted synonyms or mere sub-divisions occasionally recorded in lieu of the main caste, specification of which alone was required by No. 13 of the instructions to enumerators promulgated by Resolution of the Government of India, No. 3/104, dated 31st July 1880. The information collected in such detail regardingmin or castes has been embodied in Supplementary Caste Tables VIII. A. and VIII. B.

Minimum for entry in this Table reduced from 100,000 to 25,000.

201. The following abstract shows what proportion the castes and tribes containing 100,000 members or upwards bear to the total population. The abstract would be unduly lengthened if smaller castes were included; the information is obtainable from Table VIII. if desired. In this abstract aboriginal tribes are distinguished by a capital A after their names:—

Proportion to total population of castes and tribes numbering 25,000 members and upwards.

Serial order.	Name.	Number of both sexes.	Per 10,000 of total population.	Serial order.	Name.	Number of both sexes.	Per 10,000 of total population.
1	Gond (tribe unspecified) A.	1,640,682	1,421	15	Kewat	165,591	143
	Do. (of specific tribe) Table VIII A	399,673	346	16	Kalár	156,780	136
				17	Kondh A	149,758	130
	Total Gonds A.	2,040,355	1,767	18	Panká	141,726	123
2	Chamár	760,101	658	19	Náí	131,614	114
3	Kurmi (including Kunbi)	740,528	641	20	Sabará A.	130,719	113
4	Teli	632,934	548	21	Koshti	129,559	112
5	Ahir	509,526	441	22	Kawar A.	121,436	105
6	Bráhman	359,886	312	23	Dhobi	119,936	104
7	Mahár	322,016	279	24	Káchhi	116,677	101
8	Lodhi	265,147	230	25	Máli	115,821	100
9	Gándá	250,133	217	26	Gawári	110,363	96
10	Mehrá	242,304	210	27	Lohár	109,370	95
11	Rajput	240,985	209	28	Powár	106,086	92
12	Gaur	214,936	186	29	Baigá A.	102,942	89
13	Marár	200,900	174		Total	8,882,582	7,692
14	Dhimár	194,453	168				

It appears then that these 29 castes and tribes constitute 77 per cent. of the total population and more than account for every caste or tribe forming even 1 per cent. of the population. They have been arranged and numbered serially in order of their relative numerical superiority. The Gonds far outnumber any of the Hindu castes; then come the Chamar, Kurmi (including Kunbi), Teli and Ahír, all much more numerous than the Brahman caste, which takes only 6th place.

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Relative proportion of the sexes in these larger castes and tribes.

202. The following abstract exhibits the same 29 castes and tribes arranged in order of the relative proportion of recorded males among them :—

Name.	Males.	Females.	Males per 10,000 of both sexes.	Name.	Males.	Females.	Males per 10,000 of both sexes.
Castes.				*Castes*—(contd.)			
Brahman	190,475	169,411	5,293	Dhimar	97,701	96,752	5,024
Kondh	78,858	70,900	5,266	Gandá	125,562	124,571	5,020
Rajput	125,306	115,679	5,200	Mehrá	121,580	120,724	5,018
Káchhi	60,334	56,343	5,171	Powár	53,174	52,912	5,012
Lodhi	134,589	130,558	5,076	Kalár	78,546	78,234	5,010
Baigá	52,179	50,163	5,069	Mahár	161,263	160,753	5,008
Máli	58,680	57,141	5,066	Kawar	60,707	60,729	4,999
Lohar	55,272	54,098	5,054	Teli	316,342	316,592	4,998
Ahír	257,293	252,233	5,050	Marár	100,193	100,707	4,987
Kurmi	373,937	366,591	5,050	Gond, Total	1,015,765	1,024,590	4,978
Chamár	383,607	376,494	5,047	Sabara	64,972	65,747	4,970
Nái	66,420	65,194	5,047	Dhobi	59,538	60,398	4,964
Koshti	65,344	64,215	5,044	Gawári	54,683	55,680	4,955
Gaur	108,033	106,903	5,026	Panká	70,032	71,694	4,941
				Kewat	81,422	84,169	4,917

The diversity in proportion of males ranges from 5,293 per 10,000 among Brahmans, to 4,917 among the Kewat fishing caste. Among 20 of the castes or tribes, the males exceed the females, and among the remaining nine the females are in excess.

The suggestion in the Census Report of 1872, that excess of females seemed a peculiarity of the aboriginal races is not confirmed by the above detail. The aboriginal Kondhs take 2nd and the Baigas 6th place in excess of males, and among the Kawar the proportion of the sexes is as nearly as possible equal, The range of excess extends further beyond the half and half mean in the case of males than of females. Four castes or tribes take prominent place in excess of males, Brahmans with 5,293, Kondhs with 5,266, Rajput with 5,200, and Káchhi with 5,171 per 10,000 of both sexes. Next come the Lodhi, but in their case the proportion of males per 10,000 of both sexes does not exceed 5,076.

District details for Brahman, Rájput and Káchhi.

203. The abstract on next page has been prepared to test what diversity there is in the proportion of males among Brahmans, Rajputs and Káchhis of different districts.

The statistics for the Káchhis will be considerd first, as they afford a clue to the main cause of excess of males. The Káchhís include a large proportion of immigrants from the Districts of the North-West Provinces and the Native States to the north and north-west of these Provinces. Many persons of this caste were included in the immigrants of the recent famine year, 1877-78, from those tracts, while many brought their wives and children, other families only turned out their surplus male relations to shift for themselves. Large numbers returned after the scarcity, but many remained and continue to attract others. The statistics for the Káchhís are characteristic of immigrants; in 7 districts the total Káchhi males are less than 100, in two more and in the Feudatory States less than 500, and two more districts less than 1,000. Among these scattered Káchhis the proportion of females is usually small; to take extreme cases, the 3 Káchhis recorded in the Sambalpur District were all males, in Chándá 16 out of 19 were males, in Bhandárá 99 out of 151 were males, in the Feudatory States 299 out of 514, and so on. In the Districts which returned numerous Káchhis, Narsinghpur, Damoh, Jubbulpore, and Saugor, the proportion of the sexes was more normal, still male Káchhis are everywhere in excess, except in Chhindwárá.

Excess of males attributed to preponderance of males among immigrants of these castes.

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Caste.	Detail.	Central Provinces.	Nágpur.	Bhandára.	Chánda.	Wardha.	Bálaghát.	Jubbulpore.	Saugor.	Damoh.	Seoni.	Mandla.	Hoshangábád.	Narsinghpur.	Betúl.	Chhindwára.	Nimár.	Rájpur.	Bilaspur.	Sambalpur.	15 Feudatory States.
Brahman	Total both Sexes	359,886	21,028	6,435	6,458	8,589	2,032	60,420	45,408	24,254	6,160	6,149	31,585	26,696	3,012	6,765	11,898	20,261	23,229	21,828	27,679
	Total Males	190,475	11,170	3,574	3,431	4,761	1,093	31,454	24,086	12,992	3,347	3,329	17,201	13,923	1,679	3,572	6,754	10,420	12,251	10,973	14,445
	Per 10,000 of both Sexes	5,293	5,312	5,554	5,313	5,566	5,379	5,206	5,304	5,357	5,433	5,414	5,448	5,215	5,574	5,280	5,677	5,143	5,274	5,027	5,219
Rajput	Total both Sexes	240,985	11,212	7,994	2,221	3,081	2,452	19,910	18,417	8,326	8,958	5,520	54,645	15,603	5,583	7,574	9,295	9,393	16,021	5,644	19,136
	Total Males	125,306	6,045	4,131	1,221	1,647	1,250	10,471	9,951	4,552	4,565	2,987	28,495	8,021	2,814	3,867	10,133	4,649	8,043	2,789	9,675
	Per 10,000 of both Sexes	5,200	5,392	5,168	5,498	5,346	5,098	5,259	5,403	5,467	5,096	5,411	5,215	5,141	5,040	5,106	5,252	4,949	5,020	4,942	5,056
Káchhi	Total both Sexes	116,677	623	151	19	38	61	25,945	42,888	14,848	1,603	2,898	8,938	14,152	69	1,102	2,183	93	396	3	514
	Total Males	60,334	316	99	16	22	35	13,178	22,277	7,755	917	1,496	4,631	7,306	37	544	1,127	54	222	3	299
	Per 10,000 of both Sexes	5,171	5,072	6,556	8,421	5,789	5,738	5,079	5,194	5,223	5,078	5,162	5,181	5,163	5,382	4,936	5,284	5,806	5,606	10,000	5,817

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The same cause, I believe, accounts for the resulting excess of males among Brahmans and Rajputs. Both are castes of whom large numbers come to these Provinces seeking service under Government, or on the Railways, or under private persons; in addition the Rajputs seek to settle as agricultural immigrants.

These fortune-seekers are chiefly young men who defer either marriage, or sending for their wives, as the case may be, until they are in a position to afford it. These adventurers come from the Dakkhan and the Bombay side as well as from the aforesaid tracts to the north-west and north of these Provinces, and also from Oudh and Bengal.

The Eastern Districts of these Provinces alone seem beyond the range over which they spread themselves. That the general explanation is immigration of males in excess of females seems corroborated by observing that the districts containing numerous Káchhis, among whom males are in considerable excess, viz., Nimár, Damoh, and Saugor, are also districts in which Rajput males are in excess, and similarly that the several districts in which Rajput males are much in excess of females are also districts in which corresponding excess results among Brahmans; the districts chiefly affected are those most accessible from the directions mentioned, especially those along the Railway line.

Details for the Kondhs.

204. The case of the Kondhs is exceptional. They are found only in the Sambalpur District and certain of the Feudatory States attached thereto.

The following are the details regarding proportion of males among them in different localities :—

Detail.	Total.	Sambalpur District (Khálsá).	Káláhándi State.	Pátná State.	Sonpur State.	Bámrá State.	Rairákhol State.	Sárangarh State.	Ráigarh State.
Total Kondhs (both Sexes)	131,761	16,672	69,080	45,083	7,944	6,039	1,375	1,722	518
Do. Males	69,742	8,408	37,194	23,626	4,085	3,060	692	838	247
Males per 10,000 of both Sexes	5,293	5,043	5,384	5,241	5,142	5,067	5,033	4,866	4,768

It will be observed that males are returned in greatest excess where the Kondhs are in largest numbers, viz., in Káláhándi, and Pátná; that comparative equality results in the Khálsa of the Sambalpur District and that in the smaller Kondh communities of other States, the relative proportion of the sexes varies till in Sárangarh and Ráigarh the females are in excess.

Excess of males attributed to incomplete enumeration of females.

It is not therefore natural to the Kondhs that their males should considerably exceed their females; the explanation seems to be that the enumeration of Kondh females was comparatively incomplete in the Káláhándi and Pátná States. In any case the extent of the resulting disproportion of the sexes is not serious.

Districts chiefly inhabited by particular castes.

205. The following abstract has been prepared from Table VIII. to show at a glance in what Districts particular castes preponderate, or are found in much greater than the average Provincial proportion :—

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Caste or Tribe.	Per 10,000 of total population.	District in which found in much higher proportion.	Number in District.	Per 10,000 of District population.	Per 10,000 of Caste total.
Brahman	312	Jubbulpore	60,420	879	1,679
		Saugor	45,408	804	1,262
		Damoh	24,254	775	674
		Narsinghpur	26,696	731	742
		Hoshangábád	31,585	640	878
		Nimár	11,898	514	331
		Sambalpur	21,628	315	607
		Nágpur	21,028	302	584
		Bilaspur	23,229	228	645
		Ráipur	20,261	144	563
		15 Feudatory States	27,679	162	769
Rajput	209	Hoshangábád	54,645	1,118	2,268
		Nimár	19,295	834	801
		Narsinghpur	15,603	427	647
		Saugor	18,417	326	764
		Jubbulpore	19,910	290	826
		Bilaspur	16,021	157	665
		15 Feudatory States	19,136	112	794
Ahir, including Gaoli, Gwála and Chhattisgarh Ráwat.	441	Ráipur	1,41,983	1,010	2,787
		Bilaspur	84,598	832	1,660
		Seoni	26,674	797	524
		Chhindwárá	27,378	734	537
		Mandlá	21,520	713	422
		Saugor	30,197	535	593
		Jubbulpore	32,911	479	646
		15 Feudatory States	58,100	340	1,140
Bairágí	29	Bilaspur	7,742	76	2,316
		Ráipur	6,507	46	1,947
		15 Feudatory States	6,358	37	1,902
Baláhi	39	Nimár	19,320	835	4,263
		Hoshangábád	24,345	498	5,372
Bania	66	Nimár	7,145	309	935
		Narsinghpur	7,467	204	977
		Jubbulpore	11,923	173	1,560
		Hoshangábád	5,713	117	747
		Saugor	6,301	112	824
		Nágpur	6,525	94	854
Banjárá	46	Ráipur	8,518	61	1,620
		Bilaspur	5,381	53	1,024
		15 Feudatory States	6,020	35	1,145
Barai	23	Nágpur	5,425	78	2,062
Barhai	58	Wardhá	6,496	168	978
		Nágpur	11,527	165	1,736
		Narsinghpur	5,879	161	885
		Hoshangábad	7,351	150	1,107
		Saugor	6,018	107	906
		Jubbulpore	6,074	88	915
Basor	38	Damoh	6,675	213	1,527
		Saugor	9,249	164	2,116
		Jubbulpore	7,534	110	1,724
Bhoer	35	Betul	17,097	561	4,291
		Chhindwárá	12,691	340	3,185
		Wardhá	7,236	187	1,816
Chamár	658	Bilaspur	2,33,377	2,294	3,070
		Ráipur	2,48,429	1,768	3,268
		Saugor	66,637	1,180	877
		Damoh	35,976	1,150	473
		15 Feudatory States	59,756	350	786
Chandár	26	Saugor	14,757	261	5,013
		Damoh	7,558	242	2,567
Dom	39	15 Feudatory States	36,985	216	8,156
Dumál	29	15 Feudatory States	24,977	146	7,350
		Sambalpur	9,006	130	2,650
Garariá, including Dhangar.	47	Wardhá	6,155	159	1,124
		Jubbulpore	6,539	95	1,198
		Nágpur	5,989	86	1,094
		Ráipur	9,222	66	1,684
Gandá	217	Sambalpur	78,622	1,134	3,143
		15 Feudatory States	105,671	618	4,224
		Bilaspur	28,878	284	1,155
		Ráipur	35,728	254	1,428
Ghasia	30	Sambalpur	6,543	94	1,907
		Bilaspur	8,340	82	2,431
		15 Feudatory States	13,131	77	3,827
Gaur	186	Sambalpur	79,079	1,140	3,079
		15 Feudatory States	135,857	795	6,321
Gawári	96	Bálághát	23,588	693	2,137
		Bhandárá	42,796	626	3,878
		Wardhá	9,736	251	882
		Chandá	13,363	206	1,211
		Nágpur	12,256	176	1,111
		Seoni	5,161	154	468
Gujar	38	Nimár	13,913	601	3,141
		Hoshangábad	22,770	456	5,028
Káchhi	101	Saugor	42,888	759	3,676
		Damoh	14,848	474	1,273
		Narsinghpur	14,152	388	1,213
		Jubbulpore	25,945	378	2,224
		Hoshangábád	8,938	183	766
Kalár	136	Bhandárá	25,195	368	1,607
		Bálághát	6,089	196	427
		15 Feudatory States	30,678	179	1,957
		Chándá	10,089	165	682
		Chhindwárá	5,650	152	361
		Ráipur	20,307	145	1,295
		Nágpur	8,992	129	574
		Bilaspur	10,146	100	647
		Jubbulpore	6,511	95	415
		Sambalpur	6,061	87	387
Katiá	26	Seoni	7,448	223	2,475
		Chhindwárá	6,963	187	2,314
		Hoshangábád	5,307	109	1,764
Káyath	28	Saugor	5,453	97	1,702
		Jubbulpore	5,278	77	1,648
Kewat	166	Sambalpur	27,453	396	1,655
		Ráipur	50,923	362	3,070
		Bilaspur	35,800	352	2,158
		15 Feudatory States	40,305	236	2,430

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Caste or Tribe.	Per 10,000 of Total Population.	District in which found in much higher proportion.	Number in District.	Per 10,000 of District Population.	Per10,000 of Caste Total.
Kirár	35	Narsinghpur ...	11,860	325	2,947
		Betul	7,323	240	1,819
		Hoshangábád ...	9,862	202	2,449
Kultá	80	Sambalpur	67,102	968	7,228
		15 Feudatory States.	25,386	148	2,735
Kori	42	Saugor	12,545	222	2,569
		Damoh	6,040	193	1,237
		Jubbulpore	11,558	168	2,367
Koshti	112	Nágpur	37,733	541	2,912
		Bhandárá	21,688	317	1,673
		Chándá	13,240	204	1,022
		Wardhá	7,256	187	560
		Ráipur	17,433	124	1,345
		Biláspur	9,074	89	700
Kumhár	77	Saugor	8,514	151	954
		Jubbulpore	9,786	142	1,097
		Hoshangábád ...	5,260	107	589
		15 Feudatory States.	17,286	101	1,937
		Sambalpur	6,148	89	689
		Ráipur	7,561	54	848
Kurmi including Kunbi.	641	Nágpur	145,815	2,090	1,969
		Wardhá	80,907	2,089	1,093
		Betul	45,469	1,491	614
		Chándá	92,806	1,429	1,253
		Bhandárá	79,036	1,155	1,067
		Nimár	21,036	909	284
		Damoh	23,635	755	319
		Chhindwárá	24,078	646	325
		Jubbulpore	34,513	502	466
		Saugor	25,921	458	350
		Biláspur	43,921	431	593
		Ráipur	58,293	415	787
Lodhi	230	Damoh	36,897	1,179	1,391
		Narsinghpur ...	33,197	909	1,252
		Saugor	45,053	797	1,099
		Jubbulpore	45,760	663	1,726
		Bálághát	15,867	466	598
		Bhandárá	17,896	261	674
		Chhindwárá	8,456	227	319
		15 Feudatory States	22,284	130	840
Lohár	95	Saugor	9,470	168	865
		Jubbulpore	10,484	153	959
		Ráipur	14,763	105	1,349
		Sambalpur	6,557	95	599
		15 Feudatory States	16,153	94	1,476
		Bilaspur	8,329	82	761
Mahár	279	Bhandára	113,589	1,661	3,527
		Nágpur	82,016	1,176	2,548
		Chándá	72,472	1,116	2,250
		Wardhá	39,003	1,007	1,211
Máli	100	Wardhá	17,207	444	1,486
		Nágpur	27,610	395	2,383
		Nimár	6,563	284	566
		Chhindwárá ...	6,625	178	572
		Sambalpur	10,824	156	935
		15 Feudatory States.	19,521	114	1,685
		Bhandárá	7,235	105	624
Máná	34	Chándá	28,806	444	7,301

Caste or Tribe.	Per 10,000 of Total Population.	District in which found in much higher proportion.	Number in District.	Per 10,000 of District Population.	Per 10,000 of Caste Total.
Marár	174	Bálághát	45,335	1,331	2,257
		Chándá	32,001	493	1,593
		Bhandárá	2210.2	323	1,100
		Seoni	9,746	291	485
		Biláspur	26,188	257	1,304
		Ráipur	35,096	250	1,747
		15 Feudatory States.	21,829	128	1,087
Maráthá	34	Wardhá	8,736	226	2,204
		Nágpur	12,823	184	3,236
Mehrá	210	Bálághát	34,120	1,002	1,408
		Betul	20,488	672	846
		Jhhindwárá ...	23,616	633	975
		Seoni	17,919	535	740
		Narsinghpur ...	18,218	499	752
		Wardhá	14,220	367	587
		Mandlá	9,687	321	409
		Nágpur	16,884	271	779
		Jubbulpore	14,037	204	579
		Ráipur	26,796	191	1,106
		15 Feudatory States.	28,478	167	1,175
Náo	114	Saugor	13,580	240	1,032
		Jubbulpore	10,833	158	823
		Nágpur	10,201	146	775
		Ráipur	13,121	93	997
		15 Feudatory States.	10,348	61	786
Panká	123	Biláspur	63,163	621	4,457
		Mandlá	11,908	395	840
		Ráipur	31,659	225	2,234
		15 Feudatory States.	22,564	132	1,592
Powár	92	Bálághát	34,901	1,025	3,289
		Bhandárá	53,990	789	5,089
		Seoni	15,071	450	1,421
Sonár	73	Bhandárá	10,186	149	1,202
		Narsinghpur ...	5,311	145	627
		Nágpur	8,975	129	1,059
		Jubbulpore	7,954	116	939
		Raipur	5,718	41	675
Teli	548	Ráipur	203,503	1,448	3,215
		Wardhá	37,577	970	594
		Nágpur	54,491	781	860
		Biláspur	68,334	672	1,080
		15 Feudatory States.	80,939	473	1,279
Bhariá Gond..	26	Jubbulpore	14,605	213	4,918
		Chhindwárá	6,380	171	2,140
Dhur Gond ...	30	Ráipur	23,474	167	6,846
Halbá Gond...	54	Ráipur	30,770	219	4,928
		Bhandárá	12,105	177	1,938
		15 Feudatory States.	15,133	89	2,423
Mária Gond...	42	Chándá	30,580	471	6,279
		15 Feudatory States	17,923	105	3,679
Moriá Gond..	27	15 Feudatory States.	31,529	184	9,989
Pardhán Gond	44	Seoni	8,210	245	1,620
		Chándá	15,388	237	3,037
		Chhindwárá ...	7,597	204	1,499

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Caste or Tribe.	Per 10,000 of Total Population.	District in which found in much higher proportion.	Number in District.	Per 10,000 of District Population.	Per 10,000 of Caste Total.
Ráj Gond ...	58	Chándá	37,022	570	5,499
		Damoh	5,760	184	850
		Jubbulpore	5,013	73	745
		Ráipur	5,359	38	796
Total all Gonds.....	1767	Mandlá	164,969	5,407	808
		Seoni	145,014	4,332	711
		Chhindwárá.....	140,739	3,774	690
		Betul	89,068	2,921	436
		Bálághát	88,688	2,604	435
		Chándá.....	154,701	2,383	758
		15 Feudatory States.	348,078	2,036	1,706
		Ráipur.....	261,791	1,803	1,283
		Bhandárá	98,499	1,441	483
		Jubbulpore	98,384	1,432	482
		Biláspur	134,813	1,325	661
Khond	130	15 Feudatory States.	181,761	771	8,798
		Sambalpur	16,672	240	1,113
Sabará, including Souráa.....	113	Sambalpur	65,805	949	5,034
		Saugor.....	16,109	285	1,232
		15 Feudatory States.	39,080	229	2,990
Bhil	33	Nimár	28,619	1,237	7,548
		Hoshángábád ...	6,004	135	1,742
Baigá, including Binjhwal ...	89	Sambalpur	40,096	587	3,953
		Mandlá	11,493	381	1,116
		Bálághát	7,737	227	752
		15 Feudatory States.	23,363	137	2,270
		Biláspur	8,433	83	819
Kol	66	Jubbulpore.....	46,383	675	6,991
		Mandlá	7,308	242	960
		Sambalpur	10,079	145	1,324
		15 Feudatory States.	8,649	51	1,136
Korku	74	Betul	32,634	1,070	3,820
		Hoshangabad...	28,458	582	3,331
		Nimár	9,541	412	1,117
		Chhindwárá ...	11,081	297	1,297
Kurá	27	Sambalpur	18,643	269	5,891
		15 Feudatory States	13,001	76	4,109
Kawar	105	Narsinghpur ...	15,903	435	1,310
		Biláspur	35,924	353	2,958
		15 Feudatory States.	45,311	265	3,731
		Ráipur	19,333	138	1,592

The above Table is long, but it compresses into the smallest possible space the information acquired by the census regarding the localities chiefly inhabited by these principal castes and tribes. As extreme instances, I note the Gándá, Ghasia, Kewat and Panka as special to Chhattisgarh, including Sambalpur and the Feudatory States; Dumál, Gaur, Koltá and Kurá as special to Sambalpur and Feudatory States; and Dom and Mooria Gond as special to the Feudatory States alone. Then we find the Káchhi and Kori common to the Vindhyan Districts, Saugor and Damoh with the Nerbudda Valley Districts; the Balâhi, special to Hoshangabád and Nimár; the Gújar to these Districts with Narsinghpur; the Bhil to Nimar, Hoshangábád and Betúl, and the Korkú to these three Districts with Chhindwárá. Again we find the Katia and Kirár special to the Satpurá Districts, Seoni, Chhindwárá and Betúl, with Hoshangábád and Narsinghpur, and the Bhoer peculiar to Betul and Chhindwárá.

Summary.

The Mahár and Maráthá are special to the Nágpur Valley, and the Koshti most abundant in this Valley, with overflow into Raipur and Biláspur. The Pardhán Gonds skirt, as it were, the Nágpur Valley in the Chándá, Seoni and Chhindwárá Districts. The Máná are special to the Chándá District; the Máriá Gond to Chándá and the Feudatory States; the Dhur Gonds to Raipur, and the Halbá Gonds to Raipur and Bhandará. The Baigá are special to Chhattisgurh, with Bálághát and Mandlá, and the Bhariá Gonds to Jubbulpore and Chhindwárá

The Kols are numerous in Jubbulpore, but it is more remarkable to find strong off-shoots of the Kawar in Narsinghpur, and of the Saur in Saugor, far away from the main body of each tribe in Chhattisgarh. In this connection the numerous body of Chamárs in the Saugor and Damoh Districts is noteworthy, as suggesting possible affinity with the Chhattisgarh Chamárs. The Dhur Gonds in Narsinghpur are an analogous instance, but their number is comparatively small.

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Distribution in the 15 Feudatory States of the castes and tribes specially common in them.

206. The 15 Feudatory States include such widely-scattered tracts that the following Table has been prepared showing the distribution among them of the castes and tribes shown in the preceding Table to be numerously represented in Feudatory States.

Caste or Tribe.	Total 15 Feudatory States.	Makrái, Hoshangábád District.	Bastar, Chándá District.	Ráipur District.				Bilaspur District.		Sambulpur District.						
				Kánker.	Nándgaon.	Khairágarh.	Chhuikhadán.	Kawardhá.	Sakti.	Ráigarh.	Sárangarh.	Bámrá.	Bairákhol.	Sonpur.	Pátná.	Káláhandi.
Bráhman	27,079	1,017	1,327	458	1,090	1,643	307	1,410	215	1,031	919	1,055	321	10,513	3,369	2,404
Rájput	19,136	1,668	1,064	1,469	1,557	3,054	215	1,218	160	1,727	446	449	441	511	2,502	2,655
Ahir, including Rawat, &c.	58,100	70	6,637	5,071	17,450	10,031	3,855	6,394	1,934	50	...	...	...	...	...	8
Báiragi	6,358	25	236	133	1,335	874	662	552	243	672	446	8	....	481	448	243
Banjárá	6,020	275	2,580	...	70	204	...	117	112	646	818	...	...	102	197	893
Chamár	59,756	337	156	406	10,355	17,886	2,571	12,403	720	2,819	4,689	173	...	427	438	376
Dom	36,985	...	...	...	...	...	...	...	...	51	...	99	15	9	305	36,506
Dumál	24,977	...	...	...	...	...	...	...	...	...	...	554	598	18,669	5,153	3
Gándá	105,071	...	787	2,981	3,048	2,767	1,070	884	1,575	13,390	7,776	181	1,436	24,208	44,525	1,037
Ghasiá	13,131	...	1,205	324	408	342	195	264	264	1,731	1,118	310	196	2,278	2,502	1,994
Gaur	135,857	...	...	...	...	...	...	...	...	11,283	1,035	8,382	955	20,740	51,603	35,853
Kalár	30,078	99	5,479	4,257	3,971	4,012	820	1,603	331	2,166	1,093	414	27	1,102	2,780	2,524
Kewat	40,305	...	648	768	5,895	5,273	914	1,437	611	2,485	2,385	1,098	237	12,617	5,651	288
Kultá	25,380	...	...	...	...	...	...	...	...	6,919	3,245	269	37	5,396	7,509	2,011
Kumbár	17,286	126	1,359	435	644	593	164	288	137	1,009	553	786	174	2,495	5,093	3,430
Lodhi	22,284	25	7	2	3,112	14,647	3,079	1,397	...	...	5	...	...	...	9	1
Lohár	16,153	132	1,568	1,041	1,939	1,634	274	602	138	1,231	494	609	21	824	3,177	2,469
Máli	19,521	134	2	9	16	8	5	...	3	1,431	1,599	445	125	5,892	4,935	4,917
Marár	21,829	...	1,663	1,900	4,132	4,963	1,321	5,795	404	210	1,441	...	...	...	...	...
Mehrá	28,478	...	11,057	757	6,545	6,408	1,493	1,513	26	...	79	...	...	...	...	...
Nái	10,348	217	344	204	1,686	1,742	425	855	225	593	768	306	131	1,473	865	514
Panká	22,564	...	1,036	498	3,862	3,857	784	2,700	2,198	4,340	3,283	...	...	...	...	...
Teli	80,939	277	418	1,109	20,889	18,436	2,980	7,981	843	3,824	2856	1,503	173	3,276	7,519	2,855
Halbá Gond	15,133	...	9,128	3,655	1,981	155	...	...	...	...	...	...	...	...	...	214
Máriá „	17,923	...	17,923	...	...	...	...	...	...	...	...	...	...	...	...	...
Mooria „	31,539	...	31,539	...	...	...	...	...	...	...	...	...	...	...	...	...
Total Gonds	348,078	1,871	121,311	39,421	38,230	38,843	7,730	19,602	4,509	13,682	3,569	8,947	2,071	5,860	20,289	22,143
Kondh	131,761	...	...	...	...	...	...	...	...	518	1,722	6,039	1,375	7,944	45,083	69,080
Sabará	39,080	...	127	...	...	...	...	...	102	5,293	7,547	306	94	9,166	11,436	4,949
Baija, including Bánjhwál	23,363	...	168	168	...	...	...	2,982	52	125	6,098	...	142	3,573	10,012	43
Kol	8,649	...	140	...	...	13	...	223	...	2,107	651	3,056	254	1,344	700	65
Kurá	13,001	...	...	...	...	...	...	...	...	923	1,250	7,630	403	1,579	1,093	117
Kawar	45,311	...	6	91	11,790	8,176	304	...	3,285	20,093	446	1,057	...	3	...	...

In the preceding Table the columns for the several States have been arranged in order of their geographical position. First Makrái, isolated in the Hoshangábád District to the west; then Bastar in the Chandá District to the south, adjoining the Nizam's Dominions and Northern Districts of the Madras Presidency; then the Feudatory States of the Ráipur District extending northwards through the heart of the Provinces, to Kawardhá in the Bilaspur District towards Rewah; then Sakti, Ráigarh, Sárangarh and Bámrá, extending from the east of the Biláspur District along the north of the Sambalpur District, adjoining the Tributary States of Chhotá Nágpur; and then Rairákhol, Sonpur, Pátná, extending southwards along the east of the Sambalpur District, adjoining the Tributary States of Orissa, to the Kalahandi State adjoining Vizágapatam.

The arrangement is useful as indicating the general direction from which these castes and tribes may have spread. For instance, among these Feudatory States the Dom, Dumal, Gaur, Kultá, Máli, Kondh, Sabara, and Kurá castes or tribes are rare, except in the Sambálpur States, and they appear therefore either to be original residents of those States or to have spread there from Chhotá Nagpur or Orissa. The entries of Máli frequently specified the caste as Ooria Máli. Similarly the Ahir, Lodhi, Marár, Mehrá, Halbá Gond and Pánká are rare in the Sambalpur Feudatory States; such of them as are immigrants appear to have come chiefly by way of Rewah, but the Mehra by way of the present Nizam's Dominions. The Mária and Mooria Gonds are special to Bastar.

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Table VIII. A. and VIII. B.—Supplementary Statements giving details for every caste and tribe.

207. Table VIII. A gives details for every entry as of caste or tribe in the Census books; of which the name could not be identified as a sub-division of some main caste, or as a mere synonym or variation in name therefor. The statistics are given in detail of sex and religion in form prescribed by Census Commissioner's Circular X., dated 8th June 1881. The castes and tribes for which statistics are given number 625, but many of them are very insignificant, as will appear from the following abstract. In 1872 the caste and tribe statistics were returned for all districts except Sambalpur under 71 heads only, and for the Sambalpur district in detail of 40 additional heads, total only 111.

Extent of details given.

Detail.	Less than 100 members.	100 to 500 members.	500 to 1,000 members.	1,000 to 5,000 members.	5,000 to 10,000 members.	10,000 to 25,000 members.	Above 25,000 members.	Total.
Hindu. Caste proportion	157	82	25	69	25	22	50	430
Hindu. Indefinite as of caste.....	54	23	4	4	1	3	.....	89
Aboriginal tribes .....A....	22	8	10	30	11	9	16	106
Total.....	233	113	39	103	37	34	66	625

Information, however, was not collected regarding the caste or tribe of natives who have adopted any religion not recognizing caste, as the Mahomedan or Christian religion. In their case the instructions to enumerators required record of sect not of caste. The caste and tribe statistics then only show the persons professing the Hindu religion, including minor sects amalgamated therewith, and members of the Hindu dissenting sects, Sikh, Kabirpanthi, Satnámi, and Kumbhipáthiá, treated as separate religions, and the professors of tribal or aboriginal religion. It illustrates the result, to note for instance, that the total of the Bhil tribe is incomplete, because the Census record did not distinguish the Mahomedan members of that tribe whose number is known to be considerable, but who are lost among Mahomedans generally.

No information regarding caste or tribe of converts to the Mahomedan or Christian religion.

208. The portion of Table VIII. A., which will probably be found of greatest value, is the addition of a column of remarks summarising the characteristic or general occupations of each caste and tribe and other principal matters of interest regarding it, and also quoting references to known published accounts of each.

Characteristic occupations and references to published accounts of each caste and tribe.

The information thus given was expressly required by the Census Commissioner in his Circular letter Z (*z*), dated so late as the 6th October 1882, but had been collected in pursuance of less specific suggestions previously communicated. The occupations noted frequently amplify and sometimes even differ from those specified in quoted previous accounts; but in such cases it is to be understood that the information now given is correct for these Provinces, verified by reference to recorded entries in the enumerator's books.

209. Table VIII. B. gives the total members of each of these castes and tribes recorded in each district, and in the 15 Feudatory States collectively. The detail is in excess of what the Census Commissioner specifically ordered. Para. 9 of his

Distribution of same detailed in Table VIII. B.

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Circular K (k), dated 25th October 1881, left it for the reporter to show either in tabular shape or otherwise, so much of the information connected with the distribution and numbers of the remaining castes as may be useful, and para. 11 of the same circular intimated that "except in cases where the numbers are small, the names of the districts in which the caste is mainly to be found (and its numbers in those districts) should be given. While about it, I thought it advisable to complete the information by preparation of Table VIII. B., showing distribution of all castes." The recent call for full information made in circular by the Government of India, Home Department, (Census) No 4/124 dated 21st September 1882, issued at instance of the Census Commissioner, shows that I did well to compile the details given in Table VIII. B.

Labour of taking out statistics in such detail.

210. The tabulation of caste and tribe statistics in such detail, and the check and rectification of these tables have given immense trouble. No 13 of the instructions to enumerators prescribed by the Government of India (page 51 of Appendix A), indicated that record only of main caste or tribal name was essential, but permitted coupling of sub-divisional names therewith.

Partly the result of permitting record of sub-divisional terms.

The provincial instruction in the simplified form of enumerator's books prescribed for use in Feudatory States was, however, specific in requiring record only of main caste names. It would have avoided great trouble if the general instructions had also been specific on this point. If the instruction as issued had always been carried out, and the name of the main caste invariably coupled with any entry of sub-divisional term, the labour of tabulation and compilation would not have been affected, for the surplusage of sub-divisional names might have been disregarded, but the enumerators appear very commonly to have lost sight of what was essential in carrying out what was permissive. As noted in para. 52, page 89 of Appendix A, the difficulty was intensified in the Biláspur district by the issue of local injunctions to be careful to record sub-divisions, and by over-zealous record in respect of the numerous aborigines in that district, not merely of sub-divisions, but even of family names, without specification of main tribe. No doubt the omission to couple main caste and tribal names with recorded minor terms often resulted from ignorance, especially in respect of aborigines, but great part of the difficulty might have been avoided by an express injunction not to record terms *known* to signify mere sub-divisions, and by directing attention of the supervising agency to prevention and rectification of such entries. Altogether some 1,040 minor terms have been traced to their main caste or tribe, and entries thereof amalgamated in the 625 caste and tribal names retained in these tables. At one time the Census Commissioner even required that the statistics should be tabulated in full detail of every entry as of caste or tribe recorded in the enumerator's schedules, thinking thereby to secure useful information regarding sub-divisions, but on representation that such entries were too exceptional to yield statistics for sub-divisions, the Census Commissioner agreed to their being amalgamated in tabulation with the main castes or tribes to which they belonged. (Census Commissioner's Circular K (k), para 4.) A list of the terms of which occasional entries have been amalgamated as above is being prepared for separate submission to Government with reference to circular from the Government of India, No. 4/124, dated 21st September 1882, suggesting, at instance of the Census Commissioner, special enquiries regarding minor castes and occupations.

Extracts showing detail to be in excess of what was originally intended.

211. From the following extracts it will, I think, be seen that the detail in which the statistics regarding castes and tribes have thus been tabulated and compiled far exceeds what was originally intended.

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Extracts from "Suggestions for the next Census of India," appended to Despatch from Her Majesty's Secretary of State for India, dated 19th April 1877.

* * * * *

Caste.

On the subject of caste the results obtained from the enumeration in 1871-72 are by no means commensurate with the labour involved, and, unless some better arrangements are made, it would probably be advisable to omit the column altogether. In the eight reports about 200 pages are devoted to a description of the various castes, with some 1,370 pages of tables;* and though there is in them much interesting matter, it is very doubtful whether the information thus gained has at all repaid the trouble taken in the compilation. Certainly, if it is considered desirable to retain the column, it will not be necessary to write again an elaborate description of the origin and nature of the various castes.

	Pages in the Report.	Pages of Tables.
*Bengal	26	29
North-Western Provinces	11	864
Central Provinces	8	31
Mysore	53	216
Coorg	17	44
British Burmah	...	3
Madras	60	118
Bombay	30	67
	205	1,372

* * * * *

Mr. Plowden regards the sex statistics of the various castes as "an excrescence to the census proper," but he expended an immense amount of labour on them, with the view of throwing some light on the possible existence of infanticide in particular tribes. Nevertheless, he observes that "the whole question of caste returns is so confused, and the difficulty of securing correct returns on this subject is so great," that he hopes no attempt will be made on another occasion to obtain information as to the castes and tribes of the population, as the work can, in his opinion, be done with far greater prospect of success by resorting to the revenue returns of the village accountants, and the police inspectors or heads of castes in towns.

* * * * *

In the Madras report Dr. Cornish begins the chapter on caste by observing that the subject is one that it "would take a life-time of labour to elucidate," "upon which no two divisions or sub-divisions of the people are agreed, and upon which European authorities who have paid any attention to it differ hopelessly;" and though many learned missionaries and well informed natives have been consulted, their replies have been so contradictory as to raise suspicion in regard to the value of their testimony.

* * * * *

Considering the importance of the prosecution of enquiries into the prevalence of infanticide, it is advisable not to disregard caste altogether in the Census, unless Mr. Plowden's suggestion, that the information can be obtained from the revenue returns, be found to meet the difficulty. Otherwise, it may be better to allow the caste column to remain, giving the compilers instructions to arrange the Hindus generally under the four great divisions of Brahmans, or the priestly castes; Kshatriyas and Rajputs, or the military castes; Vaisyas, or the trading caste; and Sudras, or the other castes; subdivisions being specified only in the case of such castes as the Local Government may require for particular purposes.

The term 'caste' is not strictly applicable to other religions.

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Extracts from Report dated 29th January 1878 by the Officers appointed by the Government of India to consider the above cited suggestions for the general Census in India in 1881.

* * * * *

Para. 17. * * * Instead of showing the religious sects of Hindus, therefore, we propose in their case to devote this column to the record of their castes.

The record of information under this head is not generally a matter of difficulty, whatever may be the obstacles to a correct and exhaustive compilation of such information when obtained; and though in some parts its collection has been less easy than would have been anticipated from experience in other Provinces, we consider information in regard to caste can be obtained with facility. * * * * *

* * * *

Para. 37. We do not propose any specific table for the distribution of the people by castes.

In the enumerations of previous years, at all events from 1865 in the North-Western Provinces, an attempt has been made, while the work of compilation was being carried on, to classify the people according to caste and sect. This has, in every instance, added very largely to the labour of the census compilation, and has not, we consider, been attended with results adequate to the labour involved.

Previous to 1865, it was considered sufficient to tabulate the population according to religion only. Following the precedent of later enumerations, we have provided in the schedule the means of collecting information in regard to the castes and sects prevailing among the inhabitants of the British Indian Empire. But we hesitate to recommend that the information so recorded should be brought together in more than major detail in the tables to be used for setting forth the results of the census. As officers who have had much practical experience in this direction, we have no hesitation in saying that there is no part of the work of compilation which presents so many difficulties, involves so much labour, and at the same time is so unsatisfactory when completed, as the working up of the caste tables

They add enormously, and, we think, needlessly, to the bulk of the reports, and the frequent occurence of unknown or illegible sub-divisions of caste in the enumerators' schedules involves the Census Office in endless correspondence, and encourages the fudging of the abstracts by the clerks employed in compilation.

We are inclined to think that the statistics on this head, if it be thought desirable to group them together, should form the subject of a special compilation to be undertaken by an antiquarian rather than a statistical authority, and entirely independent of and apart from the establishment or officer employed in tabulating the census figures.

There are doubtless lines of enquiry in connection with caste, which, if carefully followed up, might add much interesting information to our knowledge of native life.

The proportion of the sexes in the various castes, the distribution of occupations throughout the several castes:

the fertility of the people in relation to caste distinctions, in regard to marriage, or as influenced by caste restrictions as to food:

the prevalence of infanticide in particular clans, the civil condition of the castes:

the increase or decrease of the free-thinking or independent sects:—

the break up or spread of caste divisions and other subjects which are referable to caste peculiarities:

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are all matters pregnant to the social philosopher and the philanthropist. But we do not consider it advisable that they should find a place in the tables or reports relating properly to the enumeration of the people.

These are all objects of special enquiry, and can be treated best by specialists. It they were all, or any of them, included in the scope of enquiry to which the Census Officer is restricted, the task assigned to him would be far more than he could accomplish. * * * * *

We propose then, if caste classification is considered to be necessary as a part of the census compilation, that it shall be effected in a far simpler manner than has hitherto been followed. We would suggest that the castes and sects should be arranged alphabetically, details being given for each group that exceeds 100,000 in number. * * * * *

It is to be understood that where particular circumstances may make it desirable to secure detailed information in regard to any special sect or class, whatever its number, the Local Administration will arrange for this as may appear most convenient at the time of the census. We do not, however, recommend,—indeed we are completely opposed to,—any classification by castes of the Hindu population of British India.

* * * * * *

Despatch from the Government of India to Her Majesty's Secretary of State for India, No. 80, *dated* 13*th November* 1879.

Para 15. We do not propose that castes and sects should be classified in any more minute detail than the Committee recommend.

Extract from reply by Her Majesty's Secretary of State for India, No. 34, *dated* 4*th March* 1880.

* * * * *

Para 16. If caste is not to be used at all for compilati on or tabulation, either Provincial or Imperial (and strong arguments in favour of this view are urged by the Committee), it should not, I think, be entered in the enumeration schedule. And if caste is not entered, it appears to me that other tribal distinctions (unless strictly for provincial purposes) should also be omitted. If it is not worth while to distinguish between the Brahmin, the Rajput, the Kunbi, the Mhar, and the Bhil of the Deccan, it can hardly be necessary to distinguish between the Pathan, the Biluch and the Ját of the Punjab.

17. On the other hand, before finally deciding to abandon all classification by castes of the Hindu population of British India, serious consideration should be given to such arguments as those urged by Mr Hobart.* It must be remembered that without some such classification, the useful information contained in Table 23 of the Parliamentary Return of 1875 (C. 1349) cannot be given. It may be practicable, under detailed instructions from each Local Government, to classify the information obtained in the schedules under the head of "Caste," somewhat as follows, for the Hindu population:—

* Letter of Secretary, North-Western Provinces No. 1572A. of 8th June 1878, paragraph 13.

Brahmins.
Hindus of other high castes.
Do. of inferior caste.
Do. of impure caste or outcastes.
Aboriginal tribes.

* * * * *

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Extract from the Proceedings of the Government of India in the Home, Revenue, and Agricultural, Department, No. 3/104-116 C, dated 31st July 1880.

* * * * *

Para. 14. The castes of the Hindu population will be classified almost exactly in the manner suggested by the Secretary of State in his Despatch of 4th March already cited. * * * *

* * * * *

The Governor-General in Council hopes that all Local Governments and Administrations will see that the main races and tribes, of whatever religion they may be, are duly entered. The selection of the particular races to be separately recorded must be left to the local authorities; but in making the selection, numerical strength and social or political importance will, of course, be among the most material points to be considered.

* * * * *

212. Such difficulty and diversity of opinion in different Provinces were experienced in classifying castes as of "good social position" or "inferior castes" that the distinction was eventually abandoned, and all Hindu castes other than Brahman and Rajput were simply classified as other "Hindu castes." However, Census Commissioner's Circular O (*o*), of December 1881, communicating this order, requested record in the Provincial Census Reports of prevalent opinion regarding social position of the several castes shown in Final Form VIII. as "other Hindu castes," and also of similar information regarding anything remarkable in the rank held by smaller castes in popular estimate.

Gradation of castes as of good social, or inferior position.

The caste system seems to be based largely if not primarily upon occupations, and the social status of different castes seems to follow the degree of esteem in which their characteristic occupations have been held. As examples of caste terms which literally signify the followers of certain occupations, I may note the 'Bania' and 'Banjára' (traders), 'Lohar' (ironsmith), 'Sunar' (goldsmith), 'Chamár' (leather worker), 'Gaoli' and 'Gawári' (herdsmen), 'Ghasia' (grass cutter), 'Teli' (oil miller), 'Dholi' (drum beater), 'Lakherá' (lac worker), 'Kacherá' (glass maker), &c. In cases where the caste designation originated otherwise, for instance in tribal names current, while the caste system was being developed, the status accorded to the caste seems to have been that of the occupation then characteristic of its members, and the effect of the caste system has been to perpetuate that position and corresponding occupation. Nothing then can be more fatal to caste than the abandonment of hereditary occupations now resulting from the competition of free trade, the breaking down of restrictions on free choice of occupation, and the spread of education in qualifying persons of the debased castes to compete with those who have hitherto monopolised the more respectable industries. Comparative wealth already secures for the rich members of all castes some amelioration of their position in general esteem. Even monopolies so long established as caste occupations and status must give way before free competition in a field kept fair by an impartial Government.

Social status follows degree of esteem in which characteristic occupations has been held.

The following table not only arranges the other Hindu castes of Final Form VIII., according to the social position accorded to them in these Provinces whether "good or inferior," but also illustrates the way in which caste status follows particular occupations by adding examples from the castes under 25,000 listed in the supplementary tables:—

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Castes.	Characteristic occupation.	Castes.	Characteristic occupation.	Castes.	Characteristic occupation.
I. Of good social standing.					
Káyath	Writers.	Káchhi	Gardeners.	Basor	Basket weavers.
Parbhu		Máli		Kaikári	
Bidur		Marár		Ghassia	Day labourers.
Bania	Traders.	Kir		Dhánukh	
Banjárá		Darzi	Tailors.	Jujhwár	
Halwai, confectioner	Shop-keepers.	Chhipi		Khangár	
Guria do.		Kalár	Spirit distiller.	Pási	
Bharbhunjá, seller of parched grain		Gosain	Superior religious mendicants.	Rajhar	
Ahir	Cattle-owners.	Jangam		Dasondi	Musicians.
Damál		Sanyási		Dholi	
Gaur		Udasi		Máng	
Ghosi		*II.—Inferior caste.*		Bairágí	Inferior religious mendicants, beggars.
Golar		Gawári	Cattle attendant	Bhát	
Barai	Cultivators.	Gadariá	Shepherds.	Ramánundi	
Bhoer		Kuramwár		Gondhali	
Gujar		Bán (leaf plate maker)	Service.	Aghori	
Kirár		Gurao do.		Baadeo	
Koltá		Dhobi (washing clothes)		Bhadri (fortune tellers)	
Kurmi		Nái (barber)		Jogi	
Lodhi		Bhámti	Hemp worker and cultivator.	Nath	
Máná		Dángur		Dhimar	Fishing.
Maráthá		Teli	Oil millers.	Kewat	
Powár		Gándli		Bhoi	
Chásá		Kumbhár	Potter.	Kuhár	
Dangi		Larhiá	Bricklayers.	Báheliá	Bird-snaring.
Deswáli		Baj		Pardhi	
Tát		Lakherá	Lac worker.	Khatik	Butcher.
Kápewár		Kacherá	Glass-maker.	Chamár	Leather-work.
Kohli		Balái	Weavers.	Budligar	
Lodha		Chandár		Mochi	
Barhai	Artisans.	Gándá		Zingar	
Lohár		Katiá		Dom	Scavenger.
Sunár		Kori		Bhangi	
Andhiá		Koshti		Mehtar	
Kháti		Mahár			
Panchal		Mehrá			
Kasár		Panká			
Sangtarásh		Dher			
Tambera		Dahait			

It is easy to follow why attendants, persons engaged in dirty or offensive work, and persons whose business it is to take life should have come to be considered low castes. The superior status of the cattle-owning castes, compared with the shepherds, evidently results from the Hindu regard for the sacred cow. The spirit distilling caste, apparently from its contributing to a degrading vice, used to be reckoned of inferior status, but is rising in the social scale. A degree of position is accorded to alms-takers whose devotion to religion is credited. Why the weavers should rank so low except that they are very common and very poor is not clear; they are the class who furnish the village watchmen, and they are glad to work as day labourers at odd jobs on daily hire. The Koshti are superior workmen, and take precedence of other weavers.

Castes most largely professing the Kabirpanthi and Satnámi form of Hindu dissent.

213. The following are the castes of which upwards of 10,000 members profess the Kabirpanthi form of Hindu dissent:—

Caste.	Total of Caste.	Total of Kabirpanthi religion.	Per cent. of Caste.	Per cent. of total Kabirpanthi religion.
Panká	141,726	118,768	83·8	34·1
Teli	632,934	83,014	13·1	23·9
Marár	200,900	17,565	8·7	5·
Gándá	250,133	16,093	6·4	4·6
Chamár	760,101	12,431	1·6	3·6
Kurmi	740,528	11,971	1·6	3·4
Mehrá	242,304	10,630	4·4	3·1

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Of the Satnámis 99·6 per cent. were recorded as Chamárs, probably, as indicated in para. 34 of this report, because the whole sect alike inherit the designation 'Chamár,' as a Hindu term of opprobrium.

Distribution of Dravidian and Kolarian races.

214. The general distribution in each District and Feudatory State of the aboriginal tribes classified respectively as Gond, Dravidian including Gond, and Kolarian (see Table VIII. A) is shown in the following table :—

Division.	Districts and Feudatory States.	Total population.	Total Gonds.		Total Dravidian, including Gond.		Total Kolarian.	
			No.	Per cent.	No.	Per cent.	No.	Per cent.
Nagpur.	Nagpúr	697,356	43,885	6·3	43,897	6·3	89	.....
	Bhandára	683,779	98,499	14·4	98,073	14·4	2,113	·3
	Chándá	649,146	154,701	23·8	156,167	24·1	2,489	·4
	Wardhá	387,221	42,988	11·1	43,175	11·1	632	·2
	Bálághát	340,554	88,688	26·	88,688	26·	7,821	2·3
Jubbulpore.	Jubbulpore	687,233	98,384	14·3	98,859	14·4	55,112	8·
	Saugor	564,950	29,407	5·2	45,549	8·1	95	.....
	Damoh	312,957	33,499	10·7	36,966	11·8	518	·2
	Sconi	334,733	145,014	43·3	145,015	43·3	980	·3
	Mandlá	301,760	164,969	54·7	165,501	54·8	19,047	6·3
Nerbudda.	Hoshangábád	488,787	61,099	12·5	61,993	12·7	35,539	7·3
	Narsinghpur	365,173	46,645	12·8	46,789	12·8	16,819	4·6
	Betul	304,995	89,068	29·2	89,127	29·2	33,799	11·1
	Chhindwárá	372,899	140,439	37·7	140,739	37·7	11,770	3·2
	Nimár	231,341	761	·3	764	·3	38,266	16·5
Chhattisgarh.	Ráipur	1,405,171	261,791	18·6	271,160	19·3	45,156	3·2
	Bilaspur	1,017,327	134,813	13·3	165,068	16·2	57,760	5·7
	Sambalpur	693,499	57,327	8·3	151,376	21·8	80,144	11·6
Feudatory States.	Bastar—Chanda	196,248	121,311	61·8	128,060	65·3	542	·3
	Makrai—Hoshangabad	16,764	1,871	11·2	1,871	11·2	3,676	21·9
	Chhuikhadan (Raipur)	32,979	7,730	23·4	7,730	23·4	364	1·4
	Kanker (Raipur)	63,610	39,421	62·	39,459	62·	277	·4
	Khairagarh (Raipur)	166,138	38,843	23·4	38,845	23·4	8,189	4·9
	Nandgaon (Raipur)	164,339	38,230	23·3	38,234	23·3	11,792	7·2
	Kawardha (Bilaspur)	86,362	19,602	22·7	19,823	23·	3,479	4·
	Sakti (Bilaspur)	22,819	4,509	19·8	5,680	24·9	3,924	17·2
	Kalahandi (Sambalpur)	224,548	22,143	9·9	97,773	43·5	551	·2
	Raigarh (Sambalpur)	128,943	13,682	10·6	26,186	20·3	24,998	19·4
	Sarangarh (Sambalpur)	71,274	3,569	5·	18,916	26·5	8,450	11·9
	Patná (Sambalpur)	257,959	20,289	7·9	77,361	30·	11,866	4·6
	Sonpur (Sambalpur)	178,701	5,860	3·3	23,602	13·2	6,595	3·7
	Rairakhol (Sambalpur)	17,750	2,071	11·7	3,820	21·5	845	4·8
	Bamra (Sambalpur)	81,286	8,947	11·	20,350	25·	16,504	20·3
	Total Central Provinces.....	11,548,511	2,040,355	17·7	2,397,216	20·8	510,201	4·4

Extract regarding these races from the Central Provinces Gazetteer, 1870.

The import of the preceding Table is exemplified in the following extract from Mr. Grant's Introduction to the Central Provinces Gazetteer of 1870 :—

Aboriginal section of the population.

"The Central Provinces have been aptly compared to a 'thick bit of cover in the middle of open country,' a thicket in which when the plains all round have been swept by hunters, or cleared by colonists, you are sure to find all the wild animals that have not been exterminated."†

* * * * * * *

Whether the ordinarily accepted theory be true, that the less perfectly developed races were expelled from the rich valleys by people possessing a higher organisation, and were forced to content themselves with the scanty produce of the bare hill-sides, or whether, as some suppose,‡ the aborigines hunters by taste rather than agriculturists never cared to make head against the heavy tropical vegetation of the black soil bottoms, the result is equally

† Report of Central Provinces Ethnological Committee (1868), Introductory Chapter, p. 2.
‡ Captain Forsyth's Nimar Settlement Report, para. 110.

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that the Gond has retained nothing of the old heritage which still bears his name, except the rocky uplands on which a less hardy race would find no sufficient sustenance. The chief remaining aboriginal stronghold is the Satpurá plateau, divided among the districts of Betul, Chhindwara, Seoni and the higher half of Mandla.

* * * * * * *

To the east and west of this region hill races of a different stock press in upon the Gonds. In Betul and Hoshangábád may be found the Kurkus, numbering in all some 40,000 souls, whose central seat is the Pachmarhi group of hills. Further west, again, in the Nimár district, we come into the Bhil country.

* * To the east the natural fastnesses which hem in the head waters of the Son and the Nerbudda unexplored until of late years by Europeans, give a secure shelter to the wildest of all the hill tribes, the Baigas. *

* * * * * * *

Dravidians and Kolarians.

The first two of these almost certainly belong to that group of aboriginal tribes which is designated by Mr. G. Campbell as Kolarian* or northern, to distinguish them from the Dravidian, or southern races, and the Baigas also are conjecturally classed with the former by the Central Provinces Ethnological Committee. Thus the heart of Gondwána is still occupied in force by the Gonds, who, according to the authorities already quoted, belong to the great Dravidian or southern section of the aborigines, while scattered fragments of the weaker Kolarian races, which have never risen to independent sovereignty, find refuge here and there on its outskirts. The great southern wilderness, covering many thousands square miles between the plains of Chhattisgarh and the Godavari, and extending from the Wainganga on the west almost to the eastern ghats, is another Gond stronghold. In these unexplored regions are to be found probably the best specimens of the real wild Gond, who shuns the sight of strangers, and between whom and his rulers communication is only maintained through a sort of quarantine,† his tribute being deposited in a fixed spot, whence the Raja's officers come to take it at certain seasons. Kolarian colonies, in addition to those already mentioned, may be found intermixed, in almost every direction, with the tribes of Gond dissent. The east and west have already been mentioned. To the extreme north in the hill country bordering on Rewá are some 25,000 Kols. To the south-east in Sambalpur there is a large colony of Dhángars, apparently belonging to the Kol stock from Chota Nágpur, while still further south, in the eastern part of the Bastar dependency, are found the Gadbás, another Kolarian tribe. But even at these extremities of their country the Gonds and their congeners outnumber other aboriginal tribes.

Mr. Hislop thinks that from this curious intermixture within a limited area of tribes of totally different stock, we may conclude that the Dravidians, entering India by the north-west, here crossed the stream of Kolarian immigrants from the north-east.‡ These are matters of which so little is known that there is barely groundwork even for speculation about them; but the aboriginal legends contain one or two curious traditions, which, in the absence of any certain information, may be worth mention. In one of the Gond hymns quoted by Mr. Hislop a legendary account of the origin of the tribe is given, which, though defaced by some interpolations palpably due to Brah-

* Journal of the Asiatic Society of Bengal, Volume XXXV., Pt. II. (Supplementary Number), p. 28.

† "On the Bela Dilà hills they flee at the approach of any native not of their own tribe. Their tribute to the Rájá of Bastar, which is paid in kind, is collected once a year by an officer who beats a tom-tom outside the village, and forthwith hides himself, whereupon the inhabitants bring out whatever they have to give, and deposit it in an appointed spot."—Hislop's Aboriginal Tribes of the Central Provinces, Pt. I., p. 8, 1866.)

‡ Hislop's Aboriginal Tribes of the Central Provinces, edited by Sir R. Temple. Pt. I., p. 27.

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manical influence, is as evidently aboriginal in its incidents and conception. It purports to relate how the Gonds were created, on or near Mount Dhavalágiri,* (in the Himalayas), how they displeased the gods and were shut up in a cave, four only escaping through a jungle country to a place called Kachikopá Lohagurh, or the iron valley in the Red Hills, a name sufficiently applicable to many parts of Gondwána; how here they found a giant, who was at first inclined to eat them, but becoming pacified, gave them his daughters in marriage, and from this union sprung the present Gond race.† If any faith can be placed in the antiquity of this legend it would certainly seem to imply that the Gonds found their country already occupied when they entered it, and that they allied themselves with their precursors. Another Gond tradition runs, that when Sarja Ballal Sinha, the tenth of the Chándá royal line, by services rendered, had established his right to ask a favour from the Delhi Emperor, he claimed as an addition to his kingdom, all the possessions of his ancestor, "Kol Bhil."‡ Whether this may be taken as indicating that the predecessors of the Gonds were tribes of Kolarian descent, or not, it is at least curious that the Gonds, who ordinarily assume themselves to have been lords of the soil from time immemorial, should in any of their legends base their pretensions on a succession from rival claimants so well known as the Kols and the Bhils. Another branch of the Kolarians, the Baigas§ of Mandla, are apparently admitted by the Gond to be autochthonous, being known and reverenced among the surrounding population, which is chiefly Gonds as "Bhumias," or children of the soil and worshipping "Mái Dharthi," mother earth.‖ The legend first quoted also shadows out, it will be observed, the idea of a direct northern origin for the Gonds, in accordance with Mr. Hislop's theory. Their own reminiscences certainly seem to point direct to the north as the cradle of their race, for till lately, they buried their dead, head to south, feet to north, in order that the corpse might be ready to be carried to the northern home of its people.¶

215. The following abstract shows the proportion in which members of the Gond, Dravidian (including Gond) Kolarian and total aboriginal tribes have been returned as of each of the religions for which statistics are given in Table VIII. A.:—

Proportion of each aboriginal race professing each religion.

Detail.	Total of all Religions.		Of Aboriginal Religion.				Of Hindu Religion.				Of Kabirpanthi Religion.				Of Satnámi Religion		Of Kumbhi pathia Religion		
			Male.		Female.		Male.		Female.		Male.		Female.				Males.		
	Male.	Female.	No.	Per 10,000 of col. 2.	No.	Per 10,000 of col. 2.	No.	Per 10,000 of col. 2.	No.	Per 10,000 of col. 2.	No.	Per 10,000 of col. 2.	No.	Per. 10,000 of col. 2.	Males.	Females.	No.	Per 10,000 of col. 2.	Females.
Total Gonds ...	1015765	1024590	761554	7497	772745	7542	254001	2501	251659	2456	169	2	170	2	1	...	40	...	16
„ Dravidians	1197949	1199207	784202	6546	795171	6631	413410	3451	403824	3367	239	2	238	2	1	...	97	1	34
„ Kolarians..	250716	253485	87612	3413	85111	3358	167289	6517	166454	6567	1805	70	1911	75	4	6	6	...	3
Total Aboriginal	1455653	1453749	872408	5994	880900	6059	581033	3992	570657	3925	2044	14	2149	15	5	6	103	1	37

* Hislop's Aboriginal Tribes, Part III., pp. 3–6.
† Ibid., Part III., pp. 17—27.
‡ Major L. Smith's Chándá Settlement Report, para. 183.
§ Appendix to Mandla Settlement Report, Note on "Baigas," para. 2.
‖ Report of Central Provinces Ethnological Committee, Part I., p. 3
¶ Ibid., p. 5.

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Details for different tribes.

The following table shows for each of the principal aboriginal tribes the proportion of its members returned as respectively of Hindu and aboriginal religion, also the small number recorded as of the Hindudissenting sects, Kabirpanthi, Satnámi, and Kumbhipathia collectively :—

Tribe.	Total Number.	Of Aboriginal Religion.		Of Hindu Religion.		No. of Hindu Dissenting sects.
		Number.	Per cent.	Number.	Per cent.	
Dravidian.						
Gond (tribe not specified)	1,640,682	1,343,379	81·9	297,000	18·1	303
Bhariá	29,820	9,177	30·8	20,643	69·2	.....
Bhatrá	13,869	42	·3	13,827	99·7	.....
Darwe Náik	4,017	3,997	99·5	20	·5	.....
Dhur Gond	34,288	21,621	63·1	12,658	36·9	9
Halbá	62,451	22	·1	62,354	99·8	75
Jhoriá	3,204	.....	.....	3,204	100·	.....
Khatulwár	1,047	941	89·9	106	10·1	.....
Koilábhúti (including Kulbhut)	1,228	284	23·1	944	76·9	.....
Koitur (including Koi)	21,738	15,874	73·	5,864	27·	.....
Kulám	1,516	1,386	91·4	130	8·6	.....
Manne	1,098	311	28·3	787	71·7	.....
Máriá	48,715	37,701	77·4	11,014	22·6	.....
Marai	2,269	2,093	92·2	176	7·8	.....
Mooriá	31,573	425	1·3	31,148	98·7	.....
Nagbansi	202	201	99·5	1	·5	.....
Ojhá	2,794	1,114	39·9	1,680	60·1	.....
Pardhán	50,664	44,683	88·2	5,976	11·8	5
Pathári	11,207	5,910	52·7	5,296	47·3	1
Rajgond	67,325	38,013	56·5	29,312	43·5	.....
Ráwanbansi	5,852	5,843	99·8	9	·2	.....
Thoti (including Turi)	4,703	1,198	25·5	3,502	74·4	3
Total Gond tribes	2,040,355	1,534,299	75·2	505,660	24·8	396
Agaria	3,396	1,061	31·2	2,235	65·8	100
Arakh	2,142	1,186	55·4	956	44·6	.....
Bhuinhár (including Bhumia, &c.)	14,486	5,348	36·9	9,109	62·9	29
Bhuiyan or Bhuian	13,583	504	3·7	13,079	96·3	.....
Dhanwar	17,849	14,795	82·9	3,054	17·1	.....
Kamar	7,466	3,196	42·8	4,270	57·2	.....
Khond	149,758	11,793	7·9	137,943	92·1	22
Oráon	1,130	1,130	100·	.....	.....	.....
Dhángar	1,225	935	76·3	290	23·7	.....
Parjá	7,920	380	4·8	7,540	95·2	.....
Rantiá	5,744	9	·2	5,735	99·8	.....
Sábará (including Saura)	130,719	4,723	3·6	125,935	96·3	61
Kolarian.						
Taala	1,443	14	1·	1,428	98·9	1
Baigá (including Binjhwal)	102,942	29,313	28·5	73,535	71·4	94
Bhil (including Náhal and Bhilálá)	37,916	3,748	9·9	34,168	90·1	.....
Bhumia	13,594	6,509	47·9	7,084	52·1	1
Bhunjiá	4,453	4,078	91·6	375	8·4	.....
Birjiá	1,395	178	12·8	1,217	87·2	.....
Cherwá	423	26	6·1	397	93·9	.....
Gadbá	199	.....	.....	199	100·	.....
Kawar	121,436	2,257	1·9	115,627	95·2	3,552
Khairá	694	132	19·	562	81·	.....
Kharia	8,890	8,180	92·	709	8·	1
Khairwár, including details as in Table VIII. A	20,723	1,313	6·3	19,390	93·6	20
Kol	76,148	33,923	44·5	42,158	55·4	67
Korku, including details as in Table VIII. A	85,438	57,929	67·8	27,509	32·2	.....
Korwá	560	116	20·7	444	79·3	.....
Kurá	31,644	23,125	73·1	8,519	26·9	.....
Mundá	1,919	1,881	98·	38	2·	.....
Nágesar	1,757	11	·6	1,746	99·4	.....
Unclassified.						
Moghia	702	19	2·7	683	97·3	.....
Others—(Sambalpur District)	1,253	1,253	100·	.....	.....	.....

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216. The remarks in the last column of Table VIII. A. embody briefly such information as I can give regarding each caste and tribe, and references to published detailed accounts. The following original account of the aboriginal tribes in the Chhindwárá District has kindly been contributed by the Rev. Mr. Dawson, Missionary of the Free Church of Scotland there :—

Paper on the aboriginal tribes of the Chhindwárá District, by Rev. Mr. Dawson.

"In the Chhindwárá District the most numerous and important of the aboriginal races is no doubt the Gond. The Census itself will show the number of this and the other tribes to be mentioned afterwards. These are Gonds, Pardháns, Gond Ahírs, Ojhás, Mowásíes or Korkus, Bhumiahs, and Bhils.

Bhils.—I have seenonly once at the foot of the Silleywání Ghat, and they seemed to be there only as strangers doing some piece of work.

Bhils.

Korkús or *Mowásíes* are more numerous but still few in this district. They are like Gonds in appearance, but their language is quite different from Gonds. When Gonds and Mowásíes converse together they use Hindi as a common speech. They are found in the west and south-west of the district, and also in portions of the Jágirs. I should think their language is allied to that of the Santals, and probably to one of the tribes of the Kols, viz., the Mundaries. They form but a small part of the inhabitants of the district.

Korkus.

Bhumia.—I have seen chiefly in the Batkagarh and Partabgarh Jagirs. They also cannot be very numerous. They are somewhat like Gonds in appearance, worship Gond gods, but do not speak the Gond language. The only language they seem to use is Hindi.

Bhumia.

Gonds—The remaining races mentioned are Gonds, and all speak Gondi.

The Ojhas—I have not seen mentioned anywhere, except in Mr. Hislop's papers, edited by Sir Richard Temple. Mr. Hislop spells the name Ojhyal, and speaks of them as following two occupations, that of bards and fowlers. I have always seen them following the first of these occupations, viz., that of bards, but this only as a covering for begging. They might be described as Gipsy Gonds; they play on a small instrument called *Dhaiki*, which is a kind of drum, much narrower in the middle part than at the ends. The rims of this drum are laced together by cords, which are worked by the fingers of the left hand; and one end of it is beaten by the fingers of the other hand. They are altogether a wandering and unsettled race, going from place to place in small companies of two or three families together. The Hindus call them Ojhas, the Gonds Ojhal, or Ojhalai. I suppose they would consider it quite beneath them to do any work.

Ojhá Gonds.

Gond Ahir—I do not know how the name of this tribe has arisen, unless it be from the occupation of herdsmen. It can scarcely have arisen from intermarriages as they cannot intermarry with Gonds, although they may eat with them, and the Gonds with the Gond Ahirs. They speak the Gond language, worship the Gond gods, and so far as I have seen are generally cultivators of the soil.

Gond Ahir.

Pardhan or Panal—This tribe has to be classed separately from ordinary or common Gonds, although most writers have classified them along with the Gonds. For example, if you ask how many Gond families there are in a particular village, your informer, if a Gond or Pardhan, will always tell you how many there are of each. The Gond considers himself higher in the caste scale than the Pardhans; the tribes cannot intermarry; they may eat together provided the food has been prepared by a Gond, but the Gond, will not eat food prepared by a Pardhan. You will sometimes find in Gond villages, especially where the Malguzar is a Gond, a Pardhan holding the office of Kotwal. They often act as Pujaries or priests, both for Hindus and Gonds, at feasts and sacrifices. I have seen them

Pardhan Gond.

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presiding at the festival of Khandera, that is the swinging festival, and also at the Holi festival, and offering the sacrifices at the former. Of course they will have some small remuneration for this from the parties for whom they officiate, whether Gonds or Hindús. This tribe does not seem to be very numerous in the district, but it is probably more so than any other aboriginal tribe except the Gonds Proper.

Gonds, Common.

The Gonds Proper or *Common Gonds*—The divisions or tribes of the Common Gonds seem to me to be endless. The name for this tribal division amongst them is called *Got* in Hindi, and *Pari* in their own language. There are *Ewena Got*, *Weeker Got*, *Marskola Got*, *Dhurwa Got*, *Pandro Got*, Pontai, and I do not know how many more, and then, what is still more confusing, you may have all these *Gots* or *Paris* combined in any way you like, forming a different family or tribe, such as Ewena Weeker Got, Ewena Marskola Got, Weekai Ewena Got, Weeker Dhurwa Got, Dhurwa Pontai Got, and so on. I have long ago given up hope of finding out how many tribes there are. The marriage rule is, that a man shall not marry into his own *Got*, and I suppose he may marry into any other *Got* he likes, keeping aloof from Pardháns, Gond Ahirs, &c.

The appearance and characteristics of the Gonds have been well described by many writers, such as Hislop in his papers on the aboriginal tribe, Grant's Gazetteer of the Central Provinces Report by the *Ethnological Committee* at the Jubbulpore Exhibition, and various Settlement Reports. The Gonds have been so mixed up with Hindus for generations that they have no doubt acquired many of their customs and observe several of their feasts. A very slight acquaintance with Gonds convinces one that they have a very high appreciation of caste; for example, it would be about as easy, or as difficult to get an ordinary Hindu as an ordinary Gond to join you at your food. This manner of Hinduizing has, however, gone all the length it can go, and it does not seem to me that that process is going on in any other way, at least in this district.

Hinduizing process.

The marriage customs of the Gonds are as burdensome to them as those of the Hindus are to them. An ordinary Gond marriage costs fifty rupees, twenty rupees to the Panchayet or elders of the village, eight or ten to the father of the bride, eight or ten for cloth, the same amount for *daru*, and the remainder for incidental expenses, *pán-supári*, &c. This is a ruinous sum to a Gond, and generally makes him the bondsman of the soucár for life. Although Government could not do any thing in the way of remedy by law, still Government officers in their various places might be able to do something by way of advice. Many of the Gonds would no doubt be very glad to get rid of this burden, but they do not seem to have sufficient fortitude to combine against an old custom.

Ruinous marriage expenses.

The Gonds are extremely backward in the way of education. Few of them have made any use of the Government Village Schools of the district that are within their reach. The present writer has made various attempts to begin schools in their own villages, but none of them continued so long as one year.

Difficulty of Education.

Such are a few brief thoughts by one who has mingled freely with the Gonds and other inhabitants of the district for the past fifteen years.

Supplementary paper by Mr. Tawney, Deputy Commissioner of Chhindwára.

217. The Deputy Commissioner of Chhindwara, Mr. Tawney, supplemented the preceding paper by the following interesting and more complete account of the aboriginal tribes of the Chhindwàrá District:—

Gonds, Divisions worshipping number of gods.

The Gonds proper, as distinguished from the Ráj-Gonds, Bharias, Pardhán, Ojhâ and Gond Ahír varieties (who are not considered Gonds, though they are evidently of the same stock) are divided into two main sects, those who worship 6 gods and those who worship 7. These sects again are

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sub-divided into numerous tribes or *Gots*. All the *Gots* of the 6-god worshippers are "bhaiband," and intermarriages are not permitted. If a 6-god worshipper wishes to marry, he must select his wife from the family of a 7-god worshipper, and *vice versâ*, the worshippers of the same number of gods being "bhaibund" to each other, "and *máinu bháuja*" to the worshippers of a different number. I have not come across any of the 5 or 4 god worshippers, as mentioned in Mr. Hislop's work, though I have met with as many as 10 gods in some of the houses. I therefore conclude that the main division is into 6-god worshippers and 7-god worshippers. All the divisions of these sects may eat together, but may not, as I said above, intermarry.

Mr. Hislop's classification into 12½ Tribes not recognized.

Nor have I been able to follow the classification into 12½ castes as mentioned on page 4 of Mr. Hislop's work. The classification seems an arbitrary one, and has evidently been invented in recent times. None of the ordinary Gonds know any thing about it; and though on page 5 two of the main castes are said to be confined to the Chhindwara District, no one that I have asked seems to know much about them.

A well-known Pardhan at Pagara told me that Rajhwal Gonds were not found in this District, that Raj Gonds are very few (which is correct); that Katulya Gonds wear the sacred thread and adopt Hindu customs, and that the Koilábhút class were not recognized as Gonds, and are only an inferior style of dancing girls, who are generally to be found in towns.

The fact is, that almost every caste now claims to have 12½ sub-divisions, like the Brahmins; the Korkus gravely informed me that they had 12½ sub-divisions; and the Mahant of the Kabirpanthis at Singori refused all information till I had duly recorded that Kabirpanthis were divided into 12½ castes.

Designation as Koitor.

The Gonds proper call themselves Koitor, as mentioned by Mr. Hislop; and if you wish to call a Gond, unless you are polite, and say simply Bhoi (implying that he is a Malguzar) you should say, "Hikki warã, Koitor," or come here, Gond. This term would not be used if speaking of a Pardhan, or Ojha, as they have, by the occupations they have turned to, separated from the main body of the Gonds, and are not considered as forming part of the true Gond family.

It is probable that the Gonds of Chhindwara have always been confined to the hills, and that Mr. Hislop's derivation of the word from Koh, or hill, is correct.

All the Gonds proper eat together, and they will also eat with Raj Pardhans and Gond Ahirs.

Social position.

The Gonds of this district are by no means a despised race, and hold a great part of the land of the district; almost all of the Jagirdars, or semi-independent Chiefs, are Gonds; and through the Khalsa there are many Malguzars and Mokasdars who are Gonds. They are, as a rule, somewhat unthrifty, particularly those in the higher positions, but this must be expected from an uneducated race, who still think that their dignity is best kept up by the display of large retinues, and by barbarically lavish entertainments. A periodical course of Court of Wards management would probably be the best thing for most of them.

Characteristics.

As a race they are still distinguished by their great liking for woodcraft, and for sacrificing and eating bullocks; and their contact with Hindus has not apparently had much effect on their customs in this respect. The matter is however not openly talked of; and many a good cow revering Hindu Malguzar gives his annual contribution to the village festivals, knowing that his money will be the death-warrant of some juicy young bullock. Thus at first my informers were inclined to be reticent on this point; but when I came upon some recently broiled bullock bones in front of the representation of Bhimsen, the murder was evidently out, and after that the information was freely given, a formal

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excuse being attempted to the effect that, if the gods did not like cow flesh, they should object, which they had never been known to do yet.

Deference to Hindu prejudice against bullock sacrifices shown by Gonds of rank.

Already, however, some of the Gonds high in life are beginning to give way to the prejudices of their Hindu counsellors, and sacrifice other animals than bullocks. The Sonpúr Jagirdar died last year, and his son was bound, equally by tradition and the customs of his tribe, to sacrifice a bullock to the memory of his father. His Brahmin advisers however persuaded him to sacrifice a kid, and to carry the ashes of his father to the Ganges. The Harai Jagirdar at the time objected, and said that a bullock should certainly be sacrificed; but they have since had a solemn session and agreed that, as they have adopted the title of Thakur, they should give up cow killing. It remains to be seen however what they will do if they happen to be put out of caste.

The Gorakghat Jagirdar's son has just succeeded in blowing off half his own ear with his musket, and the caste fellows demanded, and ate 7 bullocks at the dinner. None of the Gonds of the district have yet, I believe, assumed the sacred thread; but some of them are evidently on the high way to it.

Religion: objects of worsihip.

The worship of the Gonds may be summarised as being that of the gods presiding over the village destinies, the supposed powers of evil, the spirits of their fathers, and the weapons and creatures of the chase.

The village gods are nearly all common property of the Gonds and low Hindus, and generally consist of one or more stones placed at convenient distances from the village, under the shade of some appropriate tree. In almost every house there is a ready reference set of gods called in bulk Chhota Deo, and individually, sometimes going by the same names as those worshipped on special occasions at the Deo Kulla, or god's threshing floor (of which there are from 10 to 20 in the district), and sometimes bearing special names, such as Dhan Thakur, Dhan Gopal, Sakrai, Dulha Deo, &c., according to the taste and fancy of the worshippers. These household gods have a tendency to increase; as special occasions necessitate the addition of a new god, and once he is enthroned in the house he never seems to leave it of his own accord. Thus if a man is killed by a cobra, the latter becomes a household god, and is worshipped for many generations. Hence the number and names of the domestic gods vary from village to village, and often from house to house, and there is no saying what set of gods may be expected to be in any dwelling.

If a set of gods does not work satisfactorily, they are also, some or all of them, discarded, and a new lot introduced. The forms of these gods also vary considerably, the only constant thing about them being the vermilion with which they are daubed. They are sometimes all earthen cones, and vary from that to miniature wooden tables. With these gods are worshipped the spirits of deceased ancestors who have received a formal introduction to the Gond pantheon. I may mention that it is somewhat difficult to get a Gond either to confess that he has any household gods, or to show them. The best way is to send off the father of the family on some errand, and then to ask his unsuspecting wife to bring out the gods. You generally then get them on a tray, and some of the villagers will help her to name them.

The Bhumkas, or Gond priests, also seem somewhat shy of showing the gods at the Deo Kulla, or regular worshipping place with a priest always attached.

The gods there are generally tied up in grass and fixed in the fork of the sag tree, or buried in some recess in the forest, except Palo, who is put in a bag to prevent his getting wet, and Chawar, who is a cow's tail. Perhaps they have some reason for not being too free in showing their gods; for not long since a young scamp of a Mussulman, having determined to put to a

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test the reputed powers of the Gond gods for evil hid himself in a tree near the Deo Kulla, and having noticed where the gods were hidden, got down when the worshippers had gone, took them out, and bag and baggaged the whole lot of them into a well. However when I went there, the Bhumka at Mujawar, after some parley, retired into the forest, and came out quite confidingly with an armful of gods. The Deo Kulla gods are generally all of iron, and those at Mujawar were all spear-shaped, except Ghangra, who is of bell-metal, and in form like the bells ordinarily put round the necks of bullocks. When a spear-head has been lost, and another is not available, anything in the shape of a pike or spear will do, and it does not appear to make difference so long as iron is the metal used. Women may not worship at the Deo Kulla; and 6-god worshippers only worship at a Deo Kulla with 6 gods, and 7-god men at one with 7 gods. The collection of gods at a Deo Kulla is called "Bara Deo," or the great god, and when a Gond swears by "Bara Deo" he swears by all the Gond gods of his sect. The most constant gods at a Deo Kulla are probably—(1) Pharsi Pen, the battle axe god; (2) Matiya, the great god of mischief; (3) Ghangra, the bell god; (4) Salle; (5) Palo, the representative of animals; and (6) Chawar, the cow's tail, which last is probably worshipped as a pleasing reminiscence of deceased bullocks. Besides these there are divers gods and goddeses, which may be found, most of them with Hindu names, such as Dhan Bai, Purbia, Sakrai and others, and the list which I have got is a somewhat long one. It is, however, clear enough that the original gods were, with the exception of Ghangra, hunting weapons and representations of animals, and names have been subsequently adopted from the Hindu pantheon, and given to them by the priests. I do not know how the bells have found a place among the gods; their use to a primitive people is not apparent. Of all the gods the most remarkable probably is Palo. It is made of cloth, and acts as a covering for the spear heads at the time of worship. The one I saw was a small cloth, about $2\frac{1}{2}$ feet by $1\frac{1}{2}$ and in the form of a shield. It is a very expensive god this, and costs from Rs. 50 to 80, its intrinsic value being, at the outside, Rs. 5. When a new one is required it has to be made by a Katia or Raj Pardhan, who observes certain ceremonies while it is being worked. Thus, he has to live in a separate house, and is not allowed to go near his own till its completion. He also is not allowed to wear any clothes while he is working, or to smoke, drink water, eat, &c. If he does any of these things he must leave off working for the day. While engaged on the cloth he is well fed by the Gonds, and supplied with fowls and spirits; it is not surprising therefore that the god is never finished in 6 months, though I would engage to make one in a week. When ready, it is taken to the Deo Kulla and a great worship is held, during which, blood is seen to flow from the figures on the cloth, and they are supposed to be endued with life. The figures on the cloth are very rude, being embroidered in coloured silk, with a stitch or two of red silk in each animal to subsequently represent blood. The worker puts in whatever animals he recollects; and the chief figures I saw were a bullock, some sort of deer, a gouty looking snake with a body as thick as the elephant's, and the latter animal barely distinguishable from it by having two legs and a trunk.

Matiya is said to be a very badly disposed god, and afflicts people in the way mentioned on page 134 of the Mandla Settlement Report. My informant was the man who was last seized, and, judging from his looks and manner, it did not require much special intervention on the part of the god to induce him to act as a lunatic.

Bara Deo is worshipped once a year, in Baisak, and sometimes also in Poos, if it can be afforded. He is also worshipped on special occasions, such as when a man has got maggots in a wound, or as the people of the country say, when god has remembered him. In this case he would pay all the expenses of the ceremony. For the worship of Bara Deo, a Raj Pardhan should be present, if possible.

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Village gods.

The Gonds are not particular about these gods, provided they have one to which they can offer a bullock when they like. In some villages Bhimsen is more specially the Gond god; and in others Koda Pen or Ghor Deo, the horse god. The village gods which are generally found, (rarely all of them), are Bhimsen, Koda Pen, Mutua Mata, Jarai Marai and Hardu Lalla. Besides Keolasur is sometimes worshipped, and a Gond has no objection to throw a cocoanut to Mahadeo. Holera, or the god who watches over the village cattle, and is represented by a wooden bullock's bell, and Kham who brings sickness, are also sometimes found. Mutua is supposed to be the attendant of Bhimsen, and Hardu Lalla that of Jarai Marai, who is specially worshipped in time of cholera. All these gods are also worshipped by the Hindus; but either Bhimsen or Koda Pen is set apart for the Gonds specially. The village worship of Gonds is conducted by a Bhumka, and either Bhimsen or Koda Pen has the chief honours, the rest being given a little food as a matter of form. Besides these, if a tiger makes himself troublesome, a stone is set up in his honour and receives a small offering; and if there has been a special *thapana* set up to the memory of the founder of the village, he also receives his share. The chief worship of the Pandri or village gods takes place at the end of the hot weather, before the seed is sown, or houses thatched, or mohwa oil touched by the Gonds. It is joined in by all the villagers, each of whom contributes his share. If in any year the community cannot afford a public worship, they hang up a little grass over the god, just to intimate that they have not forgotten him, but that he will have to wait till next year. The cholera and small-pox gods are of course worshipped as occasion requires.

Household gods.

The number of these should be 6 in a 6-god man's house and 7 in a 7-god man's house; but gods who do not answer expectations are apt to be discarded and new ones introduced from the Hindu pantheon; so that Mahadeo, Dulha Deo and Sank are often found in houses. These gods may be worshipped at any time, and the more pious families offer them daily a portion of their food. They are also generally worshipped at Juti Sawanbadi 15, Akhári Asarsudi 30, Simgah, Phagunsudi 30, and the Dewali Kartikbadi 15, and on these occasions a Bhumka should be present, and the offerings must include the blood of some animal.

Marriage ceremony.

This has been described in considerable detail in the Ethnological and Mandla Settlement Reports. The mandwa, or marriage bower, is made at the bridegroom's house, and the chief ceremonies are performed at the house of the latter, according to the custom of Imperial families in Europe. The only exception to this is in the case of a Lamjana marriage, when the boy is married at the house of the bride, all betrothal ceremonies being omitted. These marriages are not in much favour; as the boy is considered nobody's child, and is always hardworked and frequently badly treated. The term of service is 3 years and upwards, and it is valued at Rs. 12 per annum. If the boy runs away, he loses all claim on the girl, and receives nothing for his service. If he is turned out, he gets Rs. 6 for each year, half being deducted for board. The chief requisities of an ordinary marriage seem to be suitable presents from the boys father and unlimited music, dancing and fun. A Bhumka should be present, and the young pair should have their clothes knotted and circle 7 times round the poles in the centre of the bower, the larger of the poles being of Sálai wood, and the smaller of the Gond's favourite Mohwa tree. This latter should be straight and without blemish, and it is cut with some ceremony. First, the tree is worshipped by the Bhumka and then the branch is cut. Neither the branch nor the chips are allowed to touch the ground, but are recived in a blanket and carried to the house. Even at this early period of the proceedings there are not wanting wise people who prognosticate possible future events. If the first chip falls with the bark uppermost, the first child is expected to be a boy, and otherwise a girl. After the marriage the girl stops a fortnight

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or so with her husband and then goes to stop with her parents. The taking away of her again by her husband is attended with some little ceremony; but not unfrequently, the girl has by this time changed her affections and gone to live with some one else.

Funeral rites.

The young and unmarried, as also persons who die of small-pox and cholera, are always buried, and old people and men of repute are almost invariably burnt. The chief peculiarity about the Gond rites is that a Thapana, or sepulchral mound, must be made to the memory of the deceased, and when it is made, a bullock must be sacrificed. It does not matter how long a time elapses before the Thapana is made; but opinion is in favour of making it as soon as possible, seeing that the ghosts of departed friends are inclined to be restless and troublesome. On the score of economy it is found best to defer the making of the Thapana for some time, more especially if there is an aged or sick relative in the house; seeing that only one mound and one bullock is required for all who have died up to date, and an extra stone placed on the mound is all the addition required. The Thapana may be built over the ashes of a person, after they have been allowed a few days to cool, but it must not be over the place where a person is buried. The Thapana is in the form of a parallelogram, with sides facing the points of the compass, and four stones are placed at the corners. It is also sometimes boarded up; but this is not necessary, and is of interest chiefly to the white ants. The dead are buried naked and the clothes they wore thrown away; they come into the world naked, why should they leave it clothed, as an old Gond philosophically remarked. Till a Thapana is built, the spirit of the deceased is supposed to wander in the hills and forests and to find no rest; a leaf platter is put in the house in his name, and is daily given some food, but the platter is put well away from the household gods. When the Thapana has been made, and the necessary ceremonies gone through, the deceased is finally incorporated with the gods and is worshipped along with them. At the time of burial the rites are few; a little spirit is sprinkled on the grave and that is all. About 5 days after burial, or as soon as it can be afforded, a Bhumka is called to the house, and he ties up a chicken in the name of the deceased and leaves it at night with some rice to eat. In the morning it is taken out, killed in the name of the deceased, and eaten with rice. A little of the cooked rice is then thrown away to the memory of the departed, and a dinner in the evening ends the proceedings. The making of the Thapana is a more serious affair, for it is necessary then or shortly after to marry the deceased to the gods, and thus to make him one of them. The ceremony is called the "Sánadomál" of the deceased, and is carried out as follows:—

A bullock is purchased and tied up at night to a post in the name of the deceased. In the morning the Bhumka and the relations assemble, and some water is taken and poured out in the name of the deceased. A *tika* is then made of rice and oil and put on the forehead of the bullock, and its feet having been washed it is killed by a blow on the back of the head with an axe. If the deceased worshipped six gods, the man who gives the blow must be a 6-god man, otherwise a 7-god man, and in either case it may be a Bhumka. The food is then cooked in new earthern pots and the head, horns and tail are taken outside the village to the place where the Thápana is to be made and buried beneath it. The Thápana is then made by the members of the family and some rice is put on it and songs sung in honour of the deceased. A pot of water and a wooden spoon are then left in front of the Thapana for his use, the party adjourn to the house where the food is eaten, the skin being buried in the precinct of the house, or being made into bullock ropes, as it must not be sold. A bower is then put up in the compound, as at a marriage, and either chips of wood or knotted leaflets of the date palm are taken, by a man, if deceased was a man and otherwise by a woman, and they circle round the central post, 7 times for a 7-god man and 6 times for a 6-god man. The chip or palm leaflet

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is then taken by some near male relative and carried into the house, entrance not being allowed through the door but through a hole broken in the wall. It is then placed before the household gods, and being taken in the hand with a little bruised white tilli seed, a few drops of oil are squeezed on to the gods, and the deceased has then finally taken his place among the household deities. In some cases the marriage ceremony takes place in front of the great god, the deceased being introduced to the lesser or household gods by a less important ceremony.

Pardhans.

The Pardhans are divided into two sects, the Raj-Pardhans and Totya-Pardhans. To these is sometimes added a third, viz., the Kekria-Pardháns; but the last named are rarely heard of. The Totya-Pardhans are generally called Dhabria, this being a less offensive name, and are considered an outcaste sect. They follow menial occupations, and can neither eat nor intermarry with Raj-Pardhans nor Gonds, though they may eat food cooked by them. The Raj-Pardhans are the bards of the Gonds, and they can also officiate as priests, but the Bhumka generally acts in the latter capacity, and the Pardhans confine themselves to singing praises of the god. At every public worship in the Deo Kulla there should, if possible, be a Pardhan, and great men use them on less important occasions. They cannot even worship their household gods or be married without them. The Raj-Pardhans are looked down on by the Gonds, and considered as somewhat inferior, seeing that they take the offerings at religious ceremonies and the clothes of the dear departed at funerals. This has never been the business of a true Gond, who seems never happier than when wandering in the jungle, and who above all things loves his axe, and next to that a tree to chop at. There is nothing in the ceremonies or religion of the Pardhans to distinguish them from the Gonds.

Bharias.

These are the wildest of wild Gonds, and they are inveterate dhya cutters. It is found almost impossible to break them of this habit, and if restrictions are placed on this sort of cultivation they at once leave for some place where it is possible. They all speak Hindi, and profess not to know a word of Gondi, though always living among Gonds. Probably they are later occupants of the hills than the other Gonds, and have only been driven to them as a last resource now that all the plain has been cleared and their occupation there has gone. As long as they were wanted to clear forest for the Hindus they stopped with them and adopted their language; now they find themselves driven to the Jagirs, where alone dhya is allowed, and they come among the Gonds as foreigners speaking a different tongue. The Bharias will eat and drink from the hand of a Gond, but not a Gond from the hand of a Bharia. They are divided into numerous Gots like Gonds, some of the Gots being "Bhaiband" and others "Mámu Bhánjá," according to the number of gods worshipped. They do not intermarry with Gonds; but if either take a wife from the other, the offence is atoned for by giving a dinner, and the offspring is legitimate, and belongs to the caste of the father.

The gods are much the same as those of the Gonds, and are represented by iron in some shape. From their having been so much in contact with Hindus, however, Mahadeo and Durgah are more frequently worshipped. Their marriage ceremonies are the same as those of the Gonds, and Lamjana is practised; but the period of service is usually shorter, not extending over 3 years. After death, a bullock is sacrificed to the manes of the deceased, and a Thapana is made with the same ceremonies as among the Gonds; and like them, the Bharias are almost omnivorous.

Ojhas.

The Ojhas in this district are of two sects; one acts as musicians, dancers, and beggars, the other is engaged as fowlers. There is no difference between these sects, except as regards occupation; they both eat together and also intermarry. The Ojha women do not dance; it is only the men who do so, and when thus engaged they put on

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special attire and wear anklets with bells. The Ojhas, like the Gonds, are divided into 6 and 7 god Gots, and those with the same number of gods cannot intermarry. They worship at the same Deo Kullas as Gonds, but being regarded as an inferior caste, they are not allowed so near the sacred presence. There is no difference in the marriage ceremonies, and the Ojhas, like the Gonds, build a Thapana to the memory of deceased relatives; they do not, however, sacrifice a bullock, partly out of regard to the prejudices of the Hindus among whom they live and beg, and partly because they consider themselves a poor set who cannot be expected to afford a bullock. Like the Gonds they incorporate the spirit of deceased with the gods; but the manner of doing so is somewhat different, as they make an image of the brass to represent the soul of the deceased, and keep this with the household gods. If the family remains undivided these relics naturally accumulate, and opportunity is taken of the death of some grave and reverend senior to bury the majority of them with him. As with the Gonds if a household god makes himself too objectionable he is quietly buried, to keep him out of mischief, and a new god is introduced into the family. He should properly bear the same name as his degraded predecessor, but very often does not. The Ojhas are too poor to indulge in the luxury of burning their deceased friends, and therefore invariably bury them. In short Ojhas are in speech and customs clearly Gonds, with a slightly greater inclination to Hindu heathenism.

Gond Ahirs.

Besides this there are other Gonds whom I have not met in my tours, or, rather, about whom I have not specially enquired, such as Gond Ahirs and Bhimmas. The Gond Ahirs are pure Gonds, worshipping the same gods and having the same customs; they eat and drink from the hands of other Gonds, and *vice versa*, the only difference being that they do not intermarry. They evidently derived their name from the occupation they turned to of tending cattle. Now they have most of them settled down as cultivators.

The Bhimmas, I have no exact knowledge of, but believe that they are somewhat like Ojhas, the chief difference being that their women dance and not the men.

Gond language.

All the Gonds except the Bharias speak Gondi among themselves; but they also invariably understand and talk Hindi. This they have learned to do as none of the Malguzars or Hindus living in the villages speak Gondi. They understand it to a certain extent, but it has long been the custom that Hindi should be the *lingua franca* in the district among people who speak different tongues. Any one with a knowledge of Hindi is therefore just as much at home among the Gonds as the best Gondi speaker.

Korkus.

There is not a large number of Korkus in the Chhindwara District. They are to be found chiefly in the Pachmarhi Jagir (the chief of which is a Korku), in the Bhardagarh Jagir adjoining Betul, and on or just below the Ghats; but they never venture into the plains, like the Gonds. They generally go by the name of "Korku" or the "tribes-men," koru being their translation for a man, and the termination "ku" forming the plural, as "di" that, "diku" those. They also go by the name of Bhumia and Mowasi. The former name, however, is used only by evil-minded Hindus, who will not acknowledge their Rajput descent, and consider and call them children of the soil. It is no business, however, of a Korku in this district to admit that he is an aborigine; and, of course, claiming to be descended from Rajputs, he says he comes from Dharanagar. To complete the fond illusion he has also invented the high sounding name of Mowasi (from "Mawa" and "'aish,") to signify that he is a new comer, and has sought and found a happy resting place in the hills. As a rule they are probably a shade darker than the Gonds, and certainly many shades dirtier. In the wilder parts of Bhardagarh I came upon some "quite too awful" Korkus from whom an intervening space of 50 yards was an insufficient protection.

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The fact is, water is scarce in many parts of that Jagir, and the aboriginal nose is admittedly ill developed. It is not therefore till after many anointings with bad oil and many weeks of profuse perspiration that public opinion forces them to a stream to wash. All the Korkus of the district speak Hindi, and this is indeed a necessity for them, living as they do among Gonds who do not understand a word of their language. All of them speak Korku also; though it is the fashion now among people well off in the world, such as the Jagirdar of Pachmarhi and his relatives, to profess an entire ignorance of the most elementary words in that language. They say that they will not come trippingly along the tongue like Hindi; and though they admit that their wives and children speak their vernacular, they profess never to allow anything but Hindi to be spoken in their presence. Opinions may differ with regard to the usefulness of this custom; for myself I think that it shows a somewhat pitiful ambition in the men who have adopted it. The same yearning to pass as Hindus has also affected their customs and religious observances. Killing cows is as great an offence among them as among Hindus, and some of them will not touch the flesh of the bison or buffalo. The sacred cord of Hinduism has also been already adopted by some. Their religion is now so overlaid with Hinduism as to be scarcely distinguished from it, and the tendency is to become more and more Hindu. Thus their chief god in this district is Mahadeo, who is both worshipped in public, and has also taken its place as a regular household god. The reason of this probably is, that for many years the Chief of Pachmarhi and two other Korku Chiefs were the guardians of the cave of Mahadeo, where they used to take all the offerings, and thus made a nice little income. They used to take it in turns to perform the duties of high priest, and each year one of them had to perform the journey from his house to the cave on his hands and feet, marking every pace with the impress of his hands in *huldi*. The fair has now for many years been discontinued and the custom has therefore ceased, but the chief worship of the Korkus is still performed at the cave. The Korkus, like the Gonds, are supposed to be divided into 12½ tribes, but nothing is known of this by the common people. The division is into "Gots," which are numerous, and some of these are, as among the Gonds, Mamu Bhanja and other Bhaiband. Professing to be Rajputs, the Korkus will eat or drink from the hands of a Rajput or Brahmin; and in the improbable event of one of their girls running away with a Rajput or Brahmin, or *vice versa*, no loss of caste would take place, and the children would be legitimate. A Korku may drink from the hand of a Gond, but may not eat with him.

Religion of the Korkus.

The Korkus have no separate place of public worship, like the Deo Kulla of the Gonds. If they attend a public festival it is one of the Hindu ones. The village gods are the ordinary ones found in the villages of this district, Bhimsen, Koda Pen, Mata, Mutua, &c., and are worshipped at the ordinary seasons, the priest being a Bhumka or a Katia. The household gods are called, as among the Gonds, chiefly by Hindu names, and are represented by iron, or wood or brass images. The only peculiar worship is that of the sun and moon, which are worshipped in Poos. Sometimes a white stone is put up to represent the moon and a reddish one the sun. But this is not essential, and they may be worshipped without any image, simply turning towards the east in the morning and presenting an offering of a red and white fowl. Like Hindu artizans they also worship the tools of their trade, and being inveterate pot hunters, the Korkus worship their guns.

There is nothing peculiar in the marriage ceremonies, as Hindu customs are followed almost entirely down to putting a palm leaf hat on the bride and bridegroom. The post round which the bride and bridegroom turn should, if possible, be of the Mohwa tree, and infant marriages have not yet been introduced. Lamjana is allowed as among the Gonds.

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Old men are burnt, but the generality are buried. New clothes are put on the corpse and buried with it; and the Hindu custom of putting gold in the mouth is followed if means allow. A pice is also thrown into the grave before it is filled, to purchase the site. No Thapana is kept up as among the Gonds; but after five days, if possible, the relations assemble round the grave, and a preliminary ceremony of introducing the spirit of the deceased to the gods is gone through. A figure representing the deceased is made of flour and put on the grave; *huldi* is then put on it, and it is worshipped, and the food brought by the party is cooked and eaten. This is the preliminary ceremony, but the *Shidoli* or regular introduction must take place when means allow, and till this time the spirit of the deceased is always liable to pester his relatives. The *Shidoli* as performed at Delákheri is said to be as follows:—It can only take place on a Tuesday, and all the relatives of the deceased are called to take part in it. A rude representation of a man is made on a post of teak, which is fixed on a small platform. *Huldi* is then put on the image, and it is clothed with new clothes like a man, and a *hom* of ghee is burnt before it, a goat is then brought and sacrificed, and the proceedings as usual wind up with a dinner. The post is then taken to Pachmarhi, and put up in a place set apart for these memorials of the dead.

Funeral ceremonies of the Korkus.

Conclusion.

218. According to detailed accounts given at the close of Appendices A and B of this report, the total cost of the Census, including estimated charges to be adjusted after the close of November 1882, will amount to Rs. 1,67,983, as follows:—

Cost of the Census.

Detail.		Deptation Allowances and Salaries.	Travelling Allowances.	Contingencies	Grand Total.
Enumeration		9,844	4,978	18,464	33,286
Compilation	Central Office, Nagpur ...	1,01,344	4,068	19,183	1,24,595
	Branch Office, Sambalpur.	9,326	.....	776	10,102
	Total.....	1,20,514	9,046	38,423	1,67,983

This total includes payments, according to the accounts of this office till close of November 1882, amounting to Rs. 1,61,132. In the Provincial Comptroller's accounts the expenditure charged against Census up to the close of October 1882 amounts to Rs. 1,52,235. The difference, Rs. 8,897, results chiefly from inclusion by this office of the following items not shown in the Comptroller's accounts:—

	Rs.
Payments during November	1,480
Charges for printing and paper adjusted in Calcutta by the Government of India	8,400

The Comptroller's account plus these items gives a total slightly exceeding that of this office, but the two accounts agree wonderfully, considering that the adjustments against Census were made by the Comptroller independently of this office, and that the accounts have not been currently compared and reconciled.

219. As noticed in para. 78 of Appendix A, the services of those officers and officials and of those non-officials who rendered greatest assistance to Deputy Commissioners have already been brought to notice of the Local Adminstration, and separately acknowledged.

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District Officers most conspicuous in work of enumeration.

The following Deputy Commissioners and officers were conspicuous for the degree of personal attention they devoted to the progress of the Census, and for the advanced position, taken by their districts in Census arrangements :—

Deputy Commissioners, including officiating Deputy Commissioners—Mr. F. C. Anderson. Bhandara; Major W. S. Brooke, Chanda; Mr. W. McMinn, Wardha; Mr. F. C. Berry, Damoh; Major J. A. Temple, Seoni; Lieut.-Colonel M. P. Ricketts, Hoshangabad; Mr. R. Logan, Narsinghpur; Mr. H. J. MacGeorge, Betúl; Mr. J. W. Tawney, Chhindwara; Mr. S. Ismay, Raipur; Mr. J. P. Goodridge, Bilaspur; and Major T. A. Scott, Sambalpur.

Assistant Commissioners and Extra Assistant Commissioners—Mr. H. G. Stanbrough, Chanda; Mr. A. M. Russell, Sironcha; Mr. N. C. Banerjee, Jubbulpore; Mr. C. W. Imrie, Saugor; Mr. N. Nethersole, Nimar; and Mr. Vishnu Daji, Raipur.

Officers and officials rendered most service in the compilation.

220. The Census statistics of the Sambalpur District, being recorded chiefly in Ooriá, had to be compiled locally in a Branch Census Office there. Mr. T. R. Stuart rendered valuable service as superintendent in charge of that office. He has reported very favourably regarding the work of Mr. Ramkrishna Misr, 3rd Clerk, Deputy Commissioner's Office, his chief Assistant, and Mr. Din Bandhu, Kanungo of the Bargarh Tahsil, vernacular supervisor under him.

In March last, just after the tabulations had been completed, my health broke down and necessitated my taking privilege leave to England. Mr. W. A. Nedham officiated for me as Deputy Superintendent, and energetically pressed on compilation and printing of the Imperial Census Tables.

Mr. Purshotam Dass, Assistant Superintendent, Central Office, Nágpur.

I cannot praise too highly the capacity for organization and the unwearying energy and industry displayed by Mr. Purshotam Dass, the Assistant Superintendent of the Central Census Office. He has been most watchful and strict throughout to secure accurate and conscientious work from the whole office. Since examination of details in the Supplementary Caste and Occupation tables after my return from leave resulted in detection of mistakes which had escaped notice in the less definite Imperial Tables, Mr. Purshotam Dass has devoted the greatest personal care to their examination and to securing conscientious rectification of mistakes in strict accordance with the entries in Census books. Appendix B. also is his contribution to the Census Report. He has been rewarded for his services by promotion to the rank of Extra Assistant Commissioner.

The following officials also have rendered such excellent service that, with regard to their general qualifications, they are recommended for promotion as follows :—

Mr. Goondiah, Naib Tahsildar of the Sakti State under direct management, was deputed as representative of the Bilaspur District for duty in this office. He is well qualified in English, having matriculated in the Calcutta University, and has been my Head Clerk for 20 months. His ambition is for administrative and judicial employment, and I recently recommended him to the Commissioner, Nagpur Division, for the appointment of Tahsildar.

The specially good services rendered by Mr. Rambháo, Revenue Moharir, Nimar District, and Mr. Ramchandra Sakharam, Record-keeper, Wardha District, as conscientious and successful superintendents and checkers, have induced me also to recommend them for the appointment of Naib Tahsildar. Nazim Ali, Judicial Moharir, deputed from Hosbangabad, is also worthy of a Naib Tahsildarship.

Mr. Sunder Ram, 3rd Clerk of the Deputy Commissioner's Office, Nagpur, Mr. Wasudeo Anant, 3rd Clerk of the Sanitary Commissioner's

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Office, Mr. Lahnu Gopal, Treasury Clerk, Wardha, and Mr. Claudius, 5th Clerk, Excise Commissioner's Office, Nagpur, have also rendered exceptionally good service.

Over 500 non-officials have been employed in the Central Census Office, and many of them, especially several young men from the University Entrance Examination class of the Free Church Mission School at Nagpur, have rendered excellent service. Endeavour was made by advertisement and otherwise to secure permanent employment under Government for the best of these, but with very limited success. Their good services have been acknowledged in certificates which will, I hope, carry weight. It will give me pleasure to recommend good men for vacancies, if officers will only let me know of them.

Lastly, I would request that a copy of this report be presented to the following gentlemen who have kindly contributed papers embodied in this Report:—

Mr. Banerjee, B.A., B.L., Pleader, Raipur, on the Kabirpanthis and Satnámis (paras. 33 and 34).

The Rev. Oskar Lohr, Missionary, Bisrampur, on the Satnámis (para. 34).

Surgeon-Major B. Evers, M.D., Civil Surgeon, Wardha, on Censused Infirmities (paras. 152 to 175).

The Rev. Mr. Dawson, Missionary, Chhindwara, on the Aboriginal tribes of that District (para. 216).

Mr. J. W. Tawney, Deputy Commissioner Supplementary do. (para. 217).

T. DRYSDALE,

Deputy Superintendent
Census Operations,
Central Provinces.

Nagpur, dated 12th December 1882.

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CENSUS, CENTRAL PROVINCES, 1881.

APPENDIX A.

Introductory.

This Appendix is in fact a report on Census operations up to receipt of enumerators' books and schedules in the Central Census Office. It has been my object not merely to describe the general arrangements under which the enumeration and compilation were effected, but to notice prominently all details which may affect the final results, and to place on record all experiences which may be of use at the next Census.

2. The orders of the Government of India to arrange for taking this Census were received in letter from the Home, Revenue and Agricultural Department, No. $\frac{55}{2143}$, dated 13th November 1879. On the 24th January 1880, Circular No. 6 was issued by the Secretary to the Chief Commissioner, instructing Deputy Commissioners to commence preparatory arrangements, and indicating the following work to be done, viz.:—

(*a*) Preparation of exhaustive lists of villages and hamlets.

(*b*) Formation of convenient census circles, not exceeding, as a general standard, 600 households.

(*c*) Selection and appointment of a supervisor over each circle, to be an official if possible.

(*d*) Sub-division of census circles into enumerators' blocks, not containing, as a general standard, more than 60 households or 300 inhabitants.

(*e*) Preparation of lists of the buildings in human occupation within each block.

(*f*) Selection and appointment of a non-official enumerator for each block.

(*g*) Preparation of supervisors' lists, showing blocks and enumerators in each circle.

(*h*) Preparation of requisite copies, viz.:—for each enumerator a copy of the building list of his block; for each Tahsildar, a copy of the supervisors' lists of his Tahsil; for the Central Census Office a copy of every supervisor's list.

(*i*) Painting numbers on buildings.

The following forms also were adopted by the same Circular:—

Complimentary letter appointing non-official agency:—

From

DEPUTY COMMISSIONER,

To

_____

_____

_____

You may perhaps have heard that as a Census was taken nearly 10 years ago, it is proposed to take a fresh one in February 1881. In making this enumeration other aid than that of Government officials is required, and if you will kindly co-operate in the capacity of you will confer a favour on the Administration.

_____

Dated_____ Deputy Commissioner.

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List of Buildings in Human Occupation, Houses, Shops, Temples, Mosques, Schools and others in

1	2	3	4	5	6	7
Name of District.	Name of Tahsil, Thannah or Talook or Hoobli.	Name of Village or Mohulla or Ward.	No. on Register of Villages.	No. of Building.	Nature of Building (here enter whether House, Shop, School, Temple, &c.)	Name and occupation of occupant.

SUPERVISOR'S LIST.

List of Villages in Supervisor's Circle, No. , Tahsil District

Name, with father's name, also occupation, of Supervisor.	Villages in Circle, sub-divided into Enumerator's blocks (shown separately for each Village).						Remarks.
	Number on Collector's Register.	Name of Village.	Number of Block.	Name, with father's name, also occupation, of Enumerator.	Number of Buildings.		
					Inhabited.	Uninhabited.	
1	2	3	4	5	6	7	8

Instruction.—Each group of blocks within a single village, and each block that includes one or more entire villages, to be marked off by a separate cross line.

3. On the 23rd April 1880, Mr. Drysdale, then Officiating Deputy Commissioner, Wardha District, was appointed Deputy Superintendent of Census Operations.

Modifications in original scheme of preparatory arrangements.

On the 31st May 1880, Provincial Census Circular A was issued completing details of the general scheme of preparatory arrangements. One important change was made in the plan of operations prescribed by Circular 6. That Circular instructed that "much of the preliminary work of preparing lists of buildings and even filling in preliminary entries in the householders' schedules can be done by official agency, and it is preferentially to be effected by such agency wherever available." On reconsideration, the Chief Commissioner deemed it advisable to utilize all the non-official agency from the first in carrying out preparatory census work, including preparation of the preliminary building lists. Supervisors as the smaller body might be the more efficient agency, but the available officials were too few for the work, and the non-official supervisors could not be expected to do so much for the mere honour of the thing. By such division of labour, enumerators were put through a useful course of training, and supervisors utilized mainly as instructors and overseers. This was the

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arrangement contemplated by the Census Committee, and approved by the Government of India; moreover, it accords with the plan followed at previous Censuses in these Provinces. Circular A also added to the general scheme by—

(*j*) Arranging for appointment of reliable officials to be Superintendents of Census arrangements in sections of Tahsils (subsequently designated "charges" by the Government of India).

(*k*) Requiring preparation for all surveyed areas of the following Census maps, viz., for each supervisor a tracing of his Census circle, for each superintendent a tracing of his charge, and for the Central Office the colouring off of these Census areas on a map of each district.

Preparatory arrangements prescribed for Feudatory States.

On the 5th June 1880, the Deputy Commissioners of the Districts to which our 15 Feudatory States are attached, were requested to arrange with the Chiefs to make preparatory arrangements for the census of their States according to the same general method, only simplified by dispensing with census maps and building lists, and substituting for supervisors' lists a preliminary statement as follows:—

Column 1, Name and occupation of each supervisor.
Column 2, Name and occupation of each enumerator.
Column 3, Names of villages.
Column 4, Number of inhabited houses in each village, with total allotted to each enumerator, and grand total allotted to each supervisor.

Officers in superior local control of Census arrangements.

5. Deputy Commissioners were held responsible for due execution of all Census arrangements within their districts and any Feudatory States attached thereto. In the case of the Feudatory States an attempt was made to act on letter from the Government of India in the Foreign Department, No. 835 G. G., dated 27th April 1880, regarding Census of Native States, and get the Chiefs to make all the requisite arrangements through their own agency, but it will be seen further on that it ended in Deputy Commissioners having to assist them all more or less. In the Khalsa, or area under direct administration of British officers, the general course was for Deputy Commissioners to effect the requisite arrangements through Tahsildars (sub-divisional officers) and hold them reponsible for all Census arrangements in their Tahsils (sub-divisions of districts). The arrangements in the District capital towns were, however, generally entrusted to the Assistant or Extra Assistant Commissioner in charge of the Treasury, to the relief of Head Quarters Tahsildars. In all Municipal towns the arrangements were carried out as much as possible through Municipal Committees. In cantonments the arrangements were made by Cantonment Magistrates in concert with the Military authorities and with the help of Cantonment Committees. In the case of large public institutions, for instance jails and lunatic asylums, the arrangements were made by the officers in charge. Deputy Commissioners of course utilized Assistant and Extra Assistant Commissioners to relieve them of more or less of the control, but in every district one Assistant is too much tied down by Treasury and Civil Court duties to be able to supervise a work like the Census, so in districts where there was only one Assistant, the Deputy Commissioner generally conducted the Census control through his District Clerk of Court.

In the following instances, Assistants were entrusted with the immediate charge of Census operations throughout Districts, viz.:—

Jubbulpore	Mr. Nobin Chandar Banerjee.
Saugor	Mr. Imrie, C.S.
Damoh	Mr. Ghulám Mustapha.
Betul	Mr. Balwant Rao.
Nimar	Mr. Nethersole, C.S.
Raipur	Mr. Vishnu Daji.

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The Deputy Commissioners of the Nágpúr, Chanda, Seoni, Mandla, Hoshangabad and Chhindwara districts utilized their Clerks of Court in a special degree as Census Assistants, and heartily acknowledge their services. Deputy Commissioners had occasionally to require assistance of Departmental Officers for control of Census arrangements, especially of Forest Officers for areas containing extensive forests. In the Chanda District the District Superintendent of Police was placed in Census charge of the Brahmapuri Tahsil, the Deputy Conservator of Forests and after him his Assistant (Mr. Moore) in charge of the eastern portion of the Múl Tahsil, and another Assistant Conservator (Mr. Taylor) in charge of the Ahírí Zemindari. Similarly, in the Seoni District, one Deputy Conservator of Forests had Census charge of the Seoni Tahsil west of the great northern road, besides the 1st Class Forest reserves, while Census charge of the Lakhnadown Tahsil was divided between the Civil Surgeon and the District Superintendent of Police.

Census Agency, Superintendents and Supervisors.

6. District officers had first to sub-divide the country into convenient Census areas, and then to select and appoint corresponding subordinate Census officers. These Census officers were of three grades, the lowest designated the "Enumerator of a Block," the next the "Supervisor of a Circle" and the highest the "Superintendent of a Charge." By way of standard it was prescribed that a block should not contain more than about 60 households or 300 persons, and a circle not more than 10 blocks. The standard therefore for a circle was sufficiently large to admit of villages being readily grouped into circles in the District or Tahsil office, with the help of a map and a complete list of villages with population according to the previous Census. This then was first done, and supervisors were appointed to these circles in consultation with Tahsildars. It was not difficult in so large an area as a circle to find one man fit to be census supervisor. Educated officials of all departments were first utilized so far as they went, and deficiencies were made up by appointment of non-officials of known local influence and willingness to assist Government. Selection to be the single supervisor in a circle was readily accepted as a compliment. Circles were then grouped into "charges," according to the number of reliable officials available to superintend them. No standard size of charge was prescribed, and the result was occasional formation of charges of such extensive area that effective personal superintendence was impossible. This however was afterwards remedied in time, by merely withdrawing certain circles from an original charge, and allotting them to another superintendent, frequently a supervisor complimented by such promotion. Sambalpur was the only District in which existing Police divisions were made the basis of Census arrangements. There, every Chief Constable was appointed Superintendent of Census for all villages which rendered Police reports to the station house direct, and Head Constables were made Census Superintendents in outpost circles. These police areas were then sub-divided into Census circles, and non-official supervisors appointed, care being taken to select, if possible, as supervisor of each circle, a man who either resided or held one or more villages within that circle, and also to arrange that no single supervisor should have to work under more than one superintendent. The Deputy Commissioner's object was to utilize the police to the utmost in the khalsa (area under direct British administration), so as to reserve the Tahsil establishments to supervise work in the zemindaries.

Census duty assigned to Tahsildars.

7. It was generally considered advisable to place the superintendents under the Tahsildars, so as to maintain the general responsibility of Tahsildars for Census arrangements throughout their Tahsils. In addition, however, to such general control, it was common to make each Tahsildar superintendent of some particular "charge" in his own Tahsil, thereby securing to him the practical experience requisite to qualify for the immediate control of other

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superintendents. In the Census reports of the Chándá and Nimár districts, however, merit is claimed for modification of these arrangements, and the following extracts are quoted to show the arguments on the other side:—

Extract, Chándá District Report.

"Tahsildars were at first appointed superintendents of particular charges within their Tahsils. A very short experience showed that this plan would not work satisfactorily, as its tendency was to diminish the responsibility of the Tahsildars for their whole Tahsil. They were then made available for general supervision over the whole of their ordinary jurisdiction, under the head superintendents (or officers in superior control). This change was found to answer admirably, the Tahsildars working with great confidence from having the head superintendent on the spot to refer to in cases of doubt or difficulty."

Similarly in the Ráipur district also, no particular charge within a Tahsil was assigned to any Tahsildar, but Tahsildars were required to visit all parts of their Tahsils and render assistance wherever necessary. In Nimar, however, "after the 24th November, the Tahsildars, who had been hitherto in charge of the whole of their Tahsils, were assigned a single charge only, and all superintendents communicated direct with head-quarters instead of through the Tahsildar. This was found to considerably diminish delay in the transmission of orders and reports."

Extract, Nimár District Report.

Maps of Census areas.

8. In respect of maps for supervisors and superintendents, the general instructions were that they should be traced from the district map of largest scale available, and should show exactly the area for census of which each supervisor was responsible, with its boundaries, and the mauzás and villages within it. Circles were to be accommodated to Tahsil and mauzá limits, so as to facilitate ascertainment of the population of each Tahsil and each mauzá with its sub-villages. In order to uniformity, it was suggested that superintendents' charges should be indicated in the district census maps by border-lines in red, and supervisors' circles in blue. The following extracts from District reports both illustrate the care with which census maps were prepared, and describe special difficulties:—

Extract, Narsinghpur District Report.

"Considering it of primary importance to adapt the census areas to the topographical features of the district, I marked off most of the supervisors' circles on a large scale map myself. A circle including, for example, villages on both sides of the Nerbudda or other of the larger rivers would probably have been unworkable, and any want of compactness in the circles would have given extra trouble to the supervisors."

Extract, Bhandárá District Report.

"The interval between the 15th August and 15th September was largely occupied in preparing and filling in a large tracing of the map of the district, scale one mile to the inch, which tracing was the foundation of the whole work. The tracing showed at a glance: (1) The name of every mauzá and jungle mahál in the district, and (2) the population of every village as ascertained at the Census of 1872, so far as the information was procurable from the records in my office. The villages shown in the Revenue Survey Map do not entirely correspond with the Collector's lists of mauzás and jungle mahals as demarcated at settlement. The names of some mauzás do not appear in the map, and tolás (hamlets) are shown which are not mauzás. Starting with the knowledge that the district area is made up of 1,772 mauzás and 40 jungle mahals, my first object was to get the names of all these known areas put down in their right places on the tracing. To do this correctly proved a matter of considerable difficulty, but by comparing the old pargana settlement maps and the pargana lists of mauzás with the Revenue Survey Map, and correcting the tracing where necessary, I at last had on the tracing the names of all the mauzás and jungle mahals which go to make up the district. Below each name was given on the tracing the population at the last Census.

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Then followed the formation of the supervisors' circles. I made them out with my own hand, with due regard to the population at the last Census. The rule that there should be a supervisor to about every 3,000 of the population was of course borne in mind. The next thing done was to give numbers to the supervisors' circles, tahsilwár, and also to give a serial census number (also tahsilwár) to every mauzá named on the tracing." * * * "The supervisors' circles and superintendents' charges were then marked out on a fair copy of the Revenue Survey Map. The serial census number of each mauzá was also marked on this map. At the same time a corresponding list of all mauzás and jungle mahál was prepared, and extracts of this list were supplied to all the supervisors and superintendents concerned. These extracts (village lists) were supplied by the 30th September, and superintendents' and supervisors' maps had been completed by the 15th October."

Extract, Biláspur District Report.

"There was considerable difficulty in the preparation of the maps of Census areas in this district. The Revenue survey has been effected only throughout one Tahsil Mungeli, and throughout about three-fourths of the Biláspur Tahsil. The whole of the remainder of the district comprising all the zemindáries, feudatory and non-feudatory, about a fourth of the Biláspur Tahsil, and the whole of the Seorinárain Tahsil have been only topographically surveyed, and the topographical survey maps were found to be very defective in every respect. The preparation of the maps intended to illustrate Census arrangements for the Northern and Eastern zemindáries was consequently attended with special difficulty. These zemindáries are covered all over with more or less dense jungle, and the majority of the villages in them are very small, often with less than a score of huts each. From various causes the people of these insignificant villages frequently abandon their homes, and seek for sustenance in more favoured parts. This constant change of abode causes annually the disappearance of old villages and the settlement of new ones. This necessitated much labour in tracing out and fixing the sites of the villages given in the preliminary village lists submitted from the Tahsil offices. My English office and a number of patwáris, as well as the Kánúngoes were altogether employed over this for two and a half months. As an instance I may mention that in the single zemindári of Korbá, out of a total of 313 villages, a comparison could not be obtained between the villages given in the topographical survey maps and those given in the village lists received from the zemindár in the case of nearly 200."

9. The following instructions to Census supervisors were issued as an appendix to Provincial Census Circular A. These instructions were translated into the several vernaculars of the Province, and a printed copy given to each supervisor. They include a copy of the preliminary instructions issued for delivery to each enumerator with the complimentary letter appointing him. These instructions detail how it was proposed to carry out the preparatory arrangements requisite for the Census :—

Preliminary instructions to supervisors and enumerators.

PRELIMINARY INSTRUCTIONS TO CENSUS SUPERVISORS.

With this is filed (1) a tracing from the district map to show exactly the circle over which you are appointed census supervisor with its boundaries, and (2) a list of the villages in your circle showing the number of houses and population according to the Census of 1872. Your circle is included in the charge allotted to _____ as superintendent. He is the census officer immediately superior to you. You will make any references through him.

2. You will first go over the ground and check the correctness and completeness of the list of villages within your circle area. New villages or hamlets may have sprung up since the last census, groups of houses then reckoned as part of an existing village may have grown to be separate villages with distinct names of their own, old villages may have disappeared, local names may differ from those given. You will make, in place, any alterations and additions requisite to make the list an accurate record of existing villages. The numbers of the

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mauzas must be retained, any additional village or hamlet having a recognized name of its own should be inserted in place below its mauza under a separate sub-number.

3. You will then devise the most convenient sub-division of your circle into enumerator's blocks. An enumerator's block, as a rule, should not contain more than about 60 households or 300 persons. Each village, though smaller than this, may form a separate block if sufficient competent enumerators be available.

4. You will also select for recommendation the most reliable competent person to be appointed enumerator of each block. As enjoined for the census of 1872 " the Chief Commissioner is very desirous that the persons employed as enumerators should be people of the country and not strangers. Ordinarily the patwari will be the best selection that can be made for an enumerator; but when the work is too much for one patwari, or where the same patwari keeps the accounts of several villages, some relation of the patwari may be selected to undertake part of the task. Besides the patwaris landholders or their agents and traders or other intelligent inhabitants of villages may be entrusted with the work."

5. When you have matured proposals under paras. 3 and 4 you will embody them in columns 1 to 5 of one of the forms of supervisor's list supplied to you. The mauza numbers must be retained for column 2, subordinate villages or hamlets will be indicated by sub-numbers written under the mauza number. Under buildings, in column 6, you will in this preliminary list only note in pencil the number according to the last census, or according to estimate in the case of new villages or any great change. This list will be submitted through the superintendent of the charge for Deputy Commissioner's approval.

6. Your preliminary list will be returned with any alterations by Deputy Commissioner noted on it. The enumerators approved by Deputy Commissioner will receive through Tahsildar complimentary letters of appointment with instructions. The general preliminary instructions to enumerators are printed below. Any other instructions will be communicated through you. You must carefully master these instructions yourself, and see that the enumerators thoroughly understand and promptly act up to them.

7. You will point out to each enumerator what are the limits of his block. Be careful that the blocks, as you point them out, cover every portion of your circle. You will carefully check the building lists prepared by enumerators and see that no building in human occupation is omitted, and that the lists are prepared correctly according to instructions. It is possible, especially in the case of small towns with more enumerators than one, that the insight obtained when preparing and checking these building lists may suggest advisable transfers of buildings from one block to another. You may make minor changes of this kind in anticipation of sanction.

8. When satisfied that the lists of buildings are properly prepared and complete, you will countersign and forward them to the superintendent of the charge along with a correct supervisor's list showing the present number of buildings in each enumerator's block according to the building lists. The buildings to be shown in column 7 of the supervisor's list as uninhabited are those few in the building list which are only occupied during the day, but not at night. You will at the same time return the original list of villages checked and corrected by you under paragraph 2 above.

9. When the supervisor's list is received back with the building lists approved, you will take a copy of each building list and retain these copies with the supervisor's list as your copy of the sanctioned sub-division of your circle and of the details of each block.

You will then return the original building lists to the enumerators and see that they have numbers duly painted on all buildings to correspond with the building lists. You will report to the superintendent of the charge when this is done, and forward to him after check any bills for cost of labour and paint.

You will at the same time report the names of any persons who wish themselves to fill in the census schedules for their own families, and note if they appear competent to do so.

10. Any demand or acceptance of gratuity in respect of any act connected with the census is an offence punishable under the Penal Code. Be careful that nothing of the kind occurs in your circle.

PRELIMINARY INSTRUCTIONS TO CENSUS ENUMERATORS.

1. The limits of the block over which you have been appointed enumerator will be shown you by _____ who is supervisor of the circle which includes your block, and is the census officer immediately superior to you.

2. You will first prepare a list in form which will be supplied of all the buildings within your block which are in human occupation, including shops, temples, mosques, schools, &c. You must be very careful to write distinctly.

3. With reference to column 5 of the building list, buildings are to be listed in the order in which it will be most convenient to visit them on the night of the census; as nearly as may be in order of proximity; in the case of streets, consecutively down one side first. Note carefully the limits of your block, and take care that no building in human occupation within them is omitted from your building list.

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4. Encamping grounds, halting places frequented by travellers, mooring ghats for boats and all places of likely temporary stay are to be noted in place in the building list, so as to secure their not being overlooked on the night of the census, but numbers will only be given to actual buildings.

5. You will adopt independent numbering in the building list for your block, commencing with 1. If your block include more villages or portions of more villages than one, a separate building list, commencing with the number 1, is to be prepared for each separate village or portion of separate village.

6. When your building list is complete, make it over to the circle supervisor for check, in course for Deputy Commissioner's approval. When block and building list are approved the list will be returned. Preserve it carefully as index list of your block and of the order in which you are to effect later household enumeration.

7. On receiving back the building list you will at once proceed to have numbers corresponding to those of the building list painted with cheap material (*e.g. geru*), in a sheltered position under the eaves in front of each building. The cost of this will be paid by Government, if you send in bill with vouchers through the circle supervisor.

8. Be warned that any demand or acceptance of gratuity in respect of any act connected with the census is an offence punishable under the Penal Code.

10. Under the above instructions it was arranged that the enquiry for enumerators should be made primarily through supervisors, simultaneously with the sub-division of census circles into blocks. Supervisors worked under the guidance and support of Tahsildars and census superintendents, and thus local knowledge and influence were concentrated upon the search for enumerators. In the towns and larger villages, comparatively little difficulty was experienced. Municipal and school committees formed a nucleus of leading men amenable to official influence, and a variety of motives contributed to make others content to work with them as enumerators, *e.g.*, the force of example, the compliment of selection, resulting prominence in public regard, and mutual emulation. Village proprietors and accountants with their agents and subordinates, as a body, accepted census duty in their own villages as one of the public obligations attaching to landholders and village servants. Still in every district more or less difficulty was experienced in obtaining the requisite number of enumerators.

Enquiry for enumerators.

In the large towns of Nágpur and Kamptee it was found necessary to hire most of the requisite non-official agency. Elsewhere, as a rule, no payments were made on account of non-official agency unless men were required to work at a distance from their homes.

Payment sometimes necessary.

Only the Deputy Commissioners of Bhandárá and Sambalpur allude to occasional objections on the ground of no pay being given for census work. The following extract from the Sambalpur Census Report describes how the Deputy Commissioner of that district justified non-payment of enumerators even to the satisfaction of an objector:—

"One enumerator suggested to me that it was rather mean of the Government to take work without payment. A number of persons were walking beside me at the time. I explained to the man that Government could not pay without getting money from the people, and therefore preferred to ask a comparatively small number to do a little work gratuitously once in 10 years, to adding to the taxation of the people. I then asked him to compare the conduct of the British Government in the matter of gratuitous labour with that of native rulers. When the people heard that paying census officers might lead to taxation, they so strongly expressed their approval of the existing system, that the objector felt rather ashamed of having started the subject, and said he was willing to do ten times as much as had been required of him. This is the only instance in which it was even suggested to me, that payment should be made for census work when performed within reasonable distance of the house of the supervisor or enumerator."

Extract, Sambalpur District Report.

The Deputy Commissioners of Nimár and Mandlá mention a widespread reluctance at first on the part of non-official enumerators

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and occasional unwillingness is referred to in other reports also. The Deputy Commissioner of Nagpur expresses what was common experience in most districts, when he writes:—

Extract, Nagpur District Report.

"None of the non-official agency can be said to have undertaken the work very willingly, but once they had fairly entered on it, many of them seemed to take the greatest possible interest in it, and all of them devoted to it a great deal of time and trouble."

Scarcity of educated men in rural tracts.

The main difficulty, however, which Deputy Commissioners had to contend with was neither unwillingness to act nor dissatisfaction at not being paid, but the scarcity and even absence of persons, especially in the rural tracts, of sufficient education to act as enumerators. This difficulty is referred to in most of the District Census Reports. The following reference to this difficulty by the Assistant Commissioner, Sironchá, is literally applicable to other backward tracts.

Extract from Report, Sironchá Sub-division.

"In a sub-division where the bulk of the population consists of aboriginal tribes and agriculturists of the rudest type, and who abhor education, and will, on no consideration, allow their sons to be educated, the difficulties were very great indeed in finding sufficient men of even indifferent acquirements to become enumerators. No one here objected to work, so there was no difficulty on that score; the real difficulty consisted in finding a sufficient number of tolerably qualified men to fill the post."

The Deputy Commissioner of Mandla wrote that more than one-third of the villages in the Rámgarh Tahsil were mere forest-squattings of Bygahs and Gonds, on yearly lease, under headmen of their own race, all willing to help if they could, but quite illiterate and unable to do the work themselves, and at the same time too poor to keep or hire writers.

Special arrangements in certain wild tracts.

11. The following extracts from District Census Reports describe the special arrangements for agency and supervision adopted for certain of the wilder jungle tracts:—

Extract from Report Harda Sub-division, Hoshangabad District.

"In the Kálibheet Forest charge, some difficulty was experienced owing to the dread on the part of enumerators and the superintendent to enter this wild part of the sub-division. To obviate this and give the enumerators confidence, a police guard of 4 constables and a head constable was detailed, under Deputy Commissioner's sanction, with the superintendent, and the work was eventually satisfactorily carried out."

Extract, Raipur District Report.

"With the exception of the Sihawâ Pargana, it was found that existing agency was sufficient even for the jungly tracts of the Khalsa, most of the forest establishment being able to write, and the District Superintendent of Police kindly arranging that educated men should be told off temporarily for all distant outposts. For Sihâwá it was found necessary to tell off 5 Government vaccinators, and also to entertain two special moharrirs; the Tahsildar of Dhamtari was also instructed to regard the above pargana as more immediately under his own charge."

Extract, Biláspur District Report.

"The Jungle Darogah and selected men from the subordinate staff of Forest officials were placed in charge of the Forests of Lormi and Lamni. These forests are extensive, and through them is approached the Amarkantak plateau, and in the few compact blocks of huts or houses which could claim to be called villages, and which lie scattered sparsely throughout their whole extent, the principal inhabitants are aboriginal Gonds. But there are to be found in these forests more than elsewhere in this district other aboriginal tribes known as the Bhúmiás, Dhanwárs and Bygáhs."

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12. Provincial Census Circular A permitted Deputy Commissioners to adopt for zemindaries the modifications in general census arrangements sanctioned for Feudatory States (see para. 4 above).

Preparatory arrangements in zemindaries.

The Deputy Commissioners of Bhándárá, Bálághát, Chhindwárá, Biláspur, and Sambalpur, however, preferred to have census arrangements, in the zemindaries attached to their districts, carried out in full according to the general plan. They claimed the assistance of the zemindars as superintendents or supervisors, and obtained the services of their agents and servants as census officers, but entrusted the superior control to selected Government officials. The Deputy Commissioner of Biláspur reported that nothing but thorough supervision from the commencement would suffice to secure proper arrangements, that lists of buildings and principal occupants seemed a requisite check on the correctness of any return of inhabited houses, and that the only difference he would recommend was to allow the numbering of houses in zemindaries to be done while the building lists were being prepared, instead of after approval of their allotment into blocks as in the general scheme. The more complete arrangements which Deputy Commissioners were thus prepared to carry out were of course sanctioned. The Chhindwárá report mentions that there were not sufficient educated men in the Jághirs (local term for zemindaries) of that district to carry out the work of supervision and enumeration, so additional supervisors and enumerators were selected and sent out at the expense of the Jághirdárs, who made no objections, and in some cases even pressed for aid.

The manner of effecting preparatory arrangements in the Sambalpur zemindaries is thus described in the Census report of that district:—

Extract, Sambalpur District Report.

"Each zemindar was made superintendent of census within his own zemindari, but some were superintendents in name only, being aided by Tahsil officials who were the real superintendents. The division into supervisors' circles and sub-division into enumerators' blocks was entrusted to the zemindars, who were also required to select supervisors and enumerators. On their submitting lists, complimentary letters of appointment were issued by the Deputy Commissioner to the persons therein named. With the exception of Phúljhar and Borásámbar, all the zemindars found a sufficient number of men to fill all the appointments. In Borásámbar and Phúljhar a sufficient number of men able to read and write could not be found, and the Deputy Commissioner had therefore to depute a chief constable and 26 constables to the former, and a Naib Tahsildar with 10 Forest officers to the latter. In the case of other zemindaries the only aid given was that the Tahsildars made frequent visits to see that the work was going on."

The remaining districts which contained zemindaries are Hoshangábád, Chándá and Ráipur.

The Hoshangábád report mentions that the three jághirdáries (local term for zemindaries) of that district "were treated as Feudatory States. Maps and supervisors' lists were dispensed with in their case, and the other instructions laid down as applicable to Feudatory States strictly complied with. The agents of the jághirdárs were instructed at head-quarters, and the work generally supervised by the Assistant Commissioner, Pachmarhi."

Extract, Hoshangábád District Report.

The Chándá report describes arrangements in zemindaries of that district thus:—

Extract, Chándá District Report.

"There are 20 zemindaries in this district. Ahiri is the largest, containing 12 tálookás, each tálooká has a kámdár. The tálook and its kámdár served for census circle and supervisor. The superintendent was the zemindar under the head superintendent, Mr. Taylor, Assistant Conservator of Forests.

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"The remaining four zemindaries of the Múl Tahsil were divided between 2 superintendents, 7 supervisors and 16 enumerators.

"With regard to the 15 zemindaries attached to the Brahmapuri Tahsil, census circles and charges were made irrespective of tálookás which exist in but few. These zemindaries were placed under the superintendence of the Naib Tahsildar of Brahmapuri and the moharrir of the police station house at Wairágar. Under them were 55 supervisors, mostly kámdárs, Lágwán writers of the zemindárs, and the police head constables. Over them was the head superintendent, Sardár Ratan Singh, District Superintendent of Police."

Mr. Taylor thus describes the difficulties in Ahiri, and the manner in which the Zemindar Dharmá Rao co-operated in overcoming them:—

Extract from Report, Ahiri Zemindari.

"Great difficulties were experienced in these parts owing to the zemindari being such an extensive one, no less than 2,672 square miles, and extremely badly populated; the villages are very far apart, and some even quite isolated and without any proper roads existing." * * * "The supervisors, accompanied by assistants, who at a later period would be made enumerators, were despatched to their talookas to count the number of villages existing, and to paint numbers on every house in human occupation. Having given these men a few days' start, I proceeded on the 2nd November, in company with the zemindar of Ahiri, who was appointed superintendent under me, to inspect and check the numbering of the houses. By about the 16th November 1880, the preliminary numbering of the houses throughout the zemindari was completed." * * * * "To enable us to obtain the services of a sufficient number of enumerators, the zemindar of Ahiri collected nearly every man in his territory who could write, some of whom he supplied with food during the time they were engaged on the census work. This plan of securing the services of men is exceedingly economical; others were engaged to do the work by the job. Most of the enumerators are tradesmen belonging to the zemindari. When the resources of the Ahiri zemindari were completely exhausted, the Deputy Conservator of Forests kindly sent up 8 men able to read and write Urdu and Maráthi, of whom two were appointed supervisors and six enumerators."

The Ráipur district contains 17 non-feudatory zemindaries, with an aggregate area of 5,418 square miles scattered along its borders from the extreme north-west, by the west and south, to the extreme east. Mr. Ismay, in the District report, thus describes the arrangements made for taking the census in these zemindaries:—

Extract, Ráipur District Report.

"At the commencement of the census operations, I was weak enough to entertain a hope that if the available agency were properly instructed in all details, there would be little or no necessity for the entertainment of any special establishment. With this idea I personally initiated all the zemindari agents in the preliminary procedure, but the ignorance and apathy displayed by nearly all were so dense, as to convince me very early in the day that without special supervision the census would be a failure. As late as the commencement of November, even the preliminary lists prescribed in letter No. $\frac{2081}{84}$, dated the 5th June, were not forthcoming, and special moharrirs, simply in order to the preparation of such lists, were deputed to * * * non-feudatory zemindaries. As to the agency available, I could get no information whatever. One zemindar (Kharriar), with an estate of 1,350 square miles, thought that he had half-a-dozen capable men; * * * another zemindar (Bindrá Nawágarh), with an estate of 1,450 square miles, abstained from replying, the one or two persons able to write a letter being apparently otherwise occupied. * * * Equally exasperating were the reports from several of the minor zemindars that the agency was ample, such reports being accompanied by elaborate lists of individuals who either had no existence at all, or who would have blushed to find them-

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selves credited with a knowledge never hitherto dreamt of. In December Mr. Drysdale visited the district, and in consultation with him a scheme for the complete supervision of each of these zemindaries was drawn out, which, with subsequent elaborations, may be described as under :—

"The six zemindaries to the north-west of the district were placed in charge of the two Drug Naib Kanungoes, who were seconded for that purpose; they were assisted by several Government vaccinators and by ten special moharrirs. With the exception of Thakur Tola, all the abovee states were supervised by myself. The little estate of Warárbándh was specially supervised by the chief constable of the station-house of the same name. In the same way Gonderdihi was entrusted to the hardworking head constable in charge of the neighbouring outpost of Arjunda, and the work turned out was very fairly satisfactory. Khuji (under direct management) had a special moharrir of its own, and no extra establishment was found necessary. The three last named zemindaries were all seen by Mr. Vishnu Daji and by the Drug Tahsildar.

"Dhondi Lohárá was placed under the special charge of the Naib Darogah of Forests, he being assisted by four Government vaccinators and by two special moharrirs ; the work was also supervised both by Mr. Vishnu Daji and myself. For each of the vast estates of Kharriar and Bindrá-Nawágarh superior Government officials (a Naib Tahsildar and a town duty darogah) were told off, being assisted by a staff of ten moharrirs and two chaprassies. Finally the five estates to the east of the district were specially placed in charge of a Naib Kánungo, who was assisted by a strong staff of one chief constable, two head constables, and eight constables belonging to the District Police, also by two Government vaccinators ; the above estates were also supervised by the Ráipur Tahsildar."

Preparatory arrangements in Feudatory States.

13. Of the fifteen Feudatory States in the Central Provinces, the small State of Makrai in the Hoshangábád district gave no difficulty. The Agent of the Makrai Chief worked energetically and willingly in concert with a superior Government official deputed from the district staff, and under superior control of the Extra Assistant Commissioner, Harda.

Bastar.

The remote Bastar State in the extreme south-east of the Province, covering an area of 13,062 square miles, presented unusual difficulties. It is attached to the Sironcha subdivision of the Chándá district, but the capital, Jagdalpur, is about 160 miles to the east of Sironcha, the nearest postal town, and Sironcha is about 130 miles south-east of Chándá. The inaccessibility of the State, and the known sluggishness and inefficiency of its establishments, led the Deputy Commissioner, on the 27th September, to advise deputation to Bastar of a superior official to control census arrangements on the spot, and he recommended Mr. Narhar Govind, Naib Tahsildar of Warora, for this duty, as being well known both to the Chief and his people. Deputation of this officer was sanctioned by the Chief Commissioner on the 4th October. Meanwhile the Deputy Commissioner of Chándá had further reported that no reply to census references could be obtained from Bastar. The Chief Commissioner thereupon directed a letter to be adressed by his Secretary to the Bastar Chief, both by way of caution and also to serve as credentials of the Naib Tahsildar. The Naib Tahsildar was delayed by having to attend a departmental examination, and only left Sironcha for Bastar about the close of November.

After the 4th December, when the Naib Tahsildar wrote from Bhyrámgarh, about half way to Jagdalpur, there was a cessation of reports for six weeks or more, and disquieting reports were received of disturbances in the Bastar State. Indeed, about the middle of January, a letter was received by the Assistant Commissioner, Sironcha, purporting to be from the Chief, begging that the census might be put off for a year and a half, owing to an insurrection in his State, headed by the Ráni.

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The Assistant Commissioner, writing on the 21st January from Biji, the southernmost of the Bastar zemindaries, noted that he found census work there going on well. On the 24th January the Assistant Commissioner, Sironcha, reported that he had received a letter that day from the Bastar Chief, dated 31st January, informing him that the census work was in hand, and that he hoped it would be duly carried out under supervision of the Naib Tahsildar. This letter was received with a remittance of money to the Sironcha Treasury, and proved that the disquieting letter previously received was not genuine. On the 25th January the Assistant Commissioner reported that he had received reports from the Naib Tahsildar, bearing dates from 23rd December to 4th January. The Naib Tahsildar, on his way to Jagdalpur, had effected arrangements direct with the zemindars of the intermediate zemindaries subordinate to Bastar and with their head men for organization of the census agency, and commencement of census work in their estates. The Naib Tahsildar reached Jagdalpur on the 14th December, but the reports which he wrote up to the 5th January had been detained at Jagdalpur, till the opportunity occurred to send them all in with the Treasury remittance above referred to. His report of 23rd December stated that the Rajah's officials thoroughly understood the work, that he himself had been occupied with them in organizing the requisite working establishment, and that village lists showing the distribution of houses among enumerators and supervisors were under preparation. In the last of this batch of reports the Naib Tahsildar reported that census operations had been properly commenced throughout the Bastar State. In all these reports the Naib Tahsildar mentioned that he and his men were confined to Jagdalpur with fever, which they had contracted in the dense forest country on the way there, and were only able to work in intervals of sickness. A special report of 10th January from the Naib Tahsildar explained that three months previously the elder Ráni, in resentment at the Chief's misconduct with another woman, had left him and established herself at old Bastar, 12 miles from Jagdalpur. The Chief had been neglecting the State, and his Chief Minister, Kuwar Diwán Durjan, had taken advantage of this to rob the Treasury and levy sums on his own account. The head men of the State had rallied round the Ráni, and in the interests of her husband and the State, she had assumed the direction of affairs, the collection of the revenue, and the audit of accounts, and had also banished from the State certain persons who had joined with the Diwán in despoiling the State. It was two of these banished men who had brought from the Diwán that previous letter to the Assistant Commissioner, stating that the Ráni had stirred up a rebellion which would prevent the taking of the census. The Naib Tahsildar was able to report that the Rajah and the Ráni seemed to understand one another, and that both Rajah and Ráni had issued orders that the census work was to be pushed on. On the 20th January the Naib Tahsildar wrote from Jagdalpur that such arrangements as were possible had now been going on for a month in the khálsa, or that portion of the State which is under direct administration of the Chief, and forwarded a statement showing allotment of its villages among 23 supervisors and 72 enumerators. He also reported that the painting of numbers on all inhabited houses was going on rapidly.

There are four Feudatory States attached to the Ráipur district. The following extracts regarding them are taken from the District Census Report:—

Extract, Ráipur District Report.

"Of the four Feudatory States, Khairágarh, Nándgáon, and Chhuikhadán lie to the west of the district, and are said to contain respectively 950, 900 and 170 square miles; all three estates are much interspersed with one another, and with the non-Feudatory zemindaries to the north-west of the district; below the range of hills the ground in all three estates has been well cleared. The remaining Feudatory State, viz., Kánker, comprises a very wild tract to the south of the Dhamtari Tahsil. The area is about 1,000 square miles."

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In respect of the available agency, the Kánker Chief "reported five men as capable, and supplemented the information almost immediately afterwards by informing me that he had consigned three of the above to jail for taking bribes."

One moharrir (vernacular writer) was sent to Kánker in the original instance to reply to references and help in preparation of required preliminary statement regarding census areas and agency. Under the scheme for supervision of backward estates, which was drawn up in December, "the Deputy Clerk of Court, with ten moharrirs and two chaprassies was specially deputed to help the Kánker Chief, who displayed the greatest apathy." The Chiefs of Nándgáon and Chhuikhadán also did not move in the matter till a moharrir had been deputed to each State to assist.

"Towards the end of the work the Nándgáon Chief entertained a number of men specially and paid them direct. The Chief of Chhuikhadán also eventually made his own arrangements." The work in Kánker was supervised by the Dhamtari Tahsildar, whilst both the Extra Assistant Commissioner and the Deputy Commissioner made long tours through the three other estates.

Kawardhá and Sakti.

Two Feudatory States, Kawardhá and Sakti, are attached to the Biláspur district. Of these Sakti was under direct management and in charge of a Naib Tahsildar or manager. In both States the Deputy Commissioner caused arrangements to be carried out in same detail as in the khálsá. The Deputy Commissioner records his satisfaction with the energy displayed by the Diwan of Kawardhá, Syad Wazir Ali, and the excellent work he did. There are seven Feudatory States in the Sambalpur district: Káláhandi, area 3,745 square miles; Pátna, 2,399 square miles; Bámrá, 1,988; Ráigarh, 1,486; Sonpur, 906; Rehrákhól, 833; and Sárangarh 540—total 11,897 square miles. Of these States Pátna and Sárangarh were under direct management.

The following extracts regarding preparatory arrangements in the different States are taken from the District Census report:—

Extract, Sambalpur District Report.

"To each of the Feudatory States, except Pátna and Sárangarh, two or more Government officials were deputed to aid the Chiefs with their advice and keep the work going; the Deputy Commissioner was compelled to do this, for he found that procrastination was the rule and prompt disposal of work the exception."

"The Chief of Rehrákhól and his subordinates did nothing. The Deputy Commissioner was obliged to take the work out of his hands altogether. A chief constable with nine forest officers and nine police officers was deputed to the State and carried out the work."

"In Káláhandi the Rajah managed to effect the census with the help of only three Government officials, and deserves credit for his arrangements, though he omitted to give timely information of progress effected. Through some misapprehension hardly any building lists were prepared, but as preliminary building lists were not considered absolutely essential for Feudatory States, I do not think that the omission in Káláhandi was of much consequence."

"In Sonpur there was great delay in starting work, but the general instructions as to formation and size of circles and blocks were adhered to, a sufficient number of educated persons being available. The above remark applies also to Sárangarh and Ráigarh."

"In Bámrá most of the preliminary work was done by persons able to write on palm leaves, but not on paper."

Draft Provincial Table of Occupations. Its original object.

14. Circular from the Government of India in the Home, Revenue and Agricultural Department, No. $\frac{1}{11(6)}$, dated 3rd June 1880, directed compilation of a table of the occupations prevailing in each province, classified according to the method adopted in the English Census of 1871, known

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as Dr. Farr's method. I prepared as complete a table of the kind as I could, with assistance of previous census records at my disposal, and forwarded a few copies to Deputy Commissioners in English, Hindi, and Marathi, under Census Circular B, with request to have the occupation entries in a sufficient number of building lists examined, in order to ascertain and report (1) by what synonymous vernacular names occupations listed in the table of occupations had been described by enumerators, and also (2) what occupations had been either omitted from or imperfectly described in that table. In course of time, however, I received repeated applications for copies of this table for distribution to census superintendents and supervisors to illustrate to them, and through them to enumerators, the detail in which occupations were to be recorded at the census. Such distribution seemed objectionable as likely to confuse and mislead the census agency, but I received such assurances that the occupation entries in the building lists indicated general failure to appreciate the degree of detail in which occupations were to be recorded, that on 27th November I arranged for distribution of the draft table of occupations and for revision of occupation entries in the building lists by issue of Census Circular G, as follows :—

Its utilization under Circular G. for revision of occupation entries in building lists.

" Further enquiries confirm Circular Letter No. 4379-234 (c) as to the general absence of detail in the record of occupations in column 7 of the building lists. The record of occupations in the enumerators' books is likely to be similarly incomplete, unless enumerators be now carefully instructed in anticipation of the census. The natural tendency of enumerators when filling in their census books will be to reproduce, so far as they go, the entries of occupations recorded in the building lists. One direct method therefore of securing requisite intermediate instruction of the census agency is to make superintendents effect through supervisors and enumerators, by way of illustration, the desired amplification of the occupation entries now recorded in the building lists. It does not matter how many alterations are made in these building lists, so long as they are made correct guides to the work which has to be done at the census. Fortunately columns 1 to 4 of the building lists afford ample marginal space for alterations.

" 2. Although the draft Provincial Table of Occupations (Circular B) is admittedly incomplete, there is not time now to wait for the exceptional suggestion of additions which results from examination of the present defective entries in building lists. In its present state, the table is complete enough to illustrate to superintendents and supervisors the detail aimed at, and to guide them in effecting record of data for its amplification. Accordingly the Table of Occupations is being reprinted in its original form, for distribution to supervisors and superior census officers. It cannot, however, be too strongly impressed upon all that additional occupations are certainly to be recorded when met with, and that terms in ordinary use are to be entered in preference to any uncurrent renderings found in the translations. In the case of all indefinite terms like " mazduri," enumerators are to enquire from what particular branch of the general occupation each person's income is chiefly derived, and to make specific entry accordingly.

" If occupations are corrected in proper detail in building lists, some assurance is gained that the record of occupations in the enumerators' books will be correspondingly complete, though, of course, mistaken repetition against successive members of a family of the occupation followed by the head of the family will still have to be guarded against. All additional occupations and omitted current names for occupations found at this examination of the revised building lists are to be reported in the form given in Census Circular B. for embodiment in an amended Provincial Table of Occupations."

Besides this I took every opportunity, on tour and in correspondence, to emphasize that this table was circulated merely to illustrate, not to define, and that the census agency were to be taught to record occupations, and especially the status of agriculturists, in accordance with the distinctions and in the terms locally known. As to the benefit of thus utilizing the preparatory building list as a means of instruction, I quote from the Sambalpur Census report :—

Resulting benefit, extract, Sambalpur District Report.

" In filling in enumerators' schedules the occupation column was the chief difficulty, but there would have been many more mistakes than will now be found, if there had been no occupation column in the building lists. The frequent corrections made in these latter, gave such an amount of

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instruction to the enumerators, that I believe everywhere, when they were thoroughly checked, the enumerators' schedules will be found correct. If therefore, in any future census, any columns are added with a view to giving information not given now, and if, on consideration, it be thought that mistakes will probably be made, I would require the information to be given in the building list, as well as in the enumerators' schedules, for by this means you ascertain early in the proceedings the nature of the mistakes likely to be made, and can give requisite instruction."

Submission of Provincial Table of Occupations to Census Commissioner.

It may be convenient to note here that the Provincial Table of Occupations (bi-lingual, with English and vernacular indices,) eventually compiled with assistance of the District reports called for by Circulars B. and G., and inclusive also of such additional terms for occupations as were met with in the census books, was submitted to the Census Commissioner on the 19th September 1881, and formed part of the material utilized in preparation of the English Classified Table of Occupations for India, communicated under Census Commissioner's Circular V (*n*) for guidance in compilation of the census statistics.

No definition of house at first adopted for these Provinces.

15. For a time preparation of the building lists proceeded without question as to what signification should be attached to the term "house." The Secretary's Circular No. 6 of 24th January merely directed preparation of the preparatory "list of buildings in human occupation, houses, shops, temples, schools and others," recommended in the Census Committee's report of 29th January 1878. The instructions to supervisors and enumerators, issued under Circular A. of 31st May, added a caution against omission of any building in human occupation, and dovetailed these lists into the arrangements to be afterwards made for the actual census, by directing that buildings should be listed in the order in which it would be most convenient to visit them on the census night, that numbers should be painted on the buildings corresponding to those in the building lists, and that the lists should be preserved as index lists, showing the order in which the subsequent household enumeration was to be effected. Then No. 3 of the instructions for guidance of enumerators at the actual census, communicated with proceedings of the Government of India in the Home, Revenue and Agricultural Department, No. $\frac{3}{104\text{-}110\,c}$, dated 31st July 1880, fitted in by simply directing that "by house you will understand a building to which a separate number has been affixed." Spare copies of the proceedings of the Government of India just quoted were received from the Government of India and circulated on 10th August to Deputy Commissioners for information. In para. 6 of those proceedings it was remarked :—

Two definitions suggested and circulated by the Government of India.

"It has always been difficult to find a satisfactory definition of the term 'house' for census purposes. The Government of India is therefore of opinion that the expedient proposed in Rule 3 should be adopted throughout India. All houses should be numbered before the preliminary enumeration begins; and the enumerator will then not have to refer to any definition, but will be able to deal separately with each building to which a separate number has been affixed. For the guidance of supervisors of circles and superintendents of charges, perhaps the best definition of 'house' yet suggested is the dwelling place of one or more families with their servants having a separate principal entrance from the public way."

Also at the close of June reprints of the Census Committee's report and of certain orders by the Government of India regarding the census had been received from the Home, Revenue and Agricultural Department, and circulated to Deputy Commissioners. This reprint included the Circular dated 29th March, under which the Secretary to the Government of India in the above Department communicated the prescribed form of enumerator's schedule with call for drafts of proposed instructions to enumerators. In

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clause (*b*) para. 2 of that Circular the Secretary to the Government of India had observed:—"It is believed that the term 'house' is easily recognized in India as indicating the homestead where members of a family live in commensality, and as comprising also the resident servants of such family."

Thus two different definitions of the term 'house,' suggested by the Government of India respectively on the 29th March and 31st July, were before Deputy Commissioners, but none had been adopted in the Provincial instructions, and enumerators and supervisors were simply left by their vernacular instructions to treat as a house "every building in human occupation." First the Deputy Commissioner of Chhindwárá, on 31st August, drew my attention in a general way to the difference between the later of the Government definitions and Provincial instructions, and I replied that Government had provided for differences in Provincial interpretation by instructing that at the census "house" should be understood to include "any building to which a number had been affixed." Then, on 28th September, the Deputy Commissioner of Raipur wrote quoting the definition dated 29th March, and enquired:—

References from Districts. Quotations.

"Is this definition to be strictly observed? For instance A and B are brothers inhabiting separate houses in the same compound and living separately the one from the other; should each of their houses have a different number? Then, again, A has a private temple in his compound, should this temple bear a number as well as A's dwelling house?"

The following is a copy of my reply—"Adoption in enumerators' books for the Central Provinces of Rule 3 for enumerators as suggested in the Resolution of the Government of India, marginally quoted, has obviated the necessity for any further special definition of house. In our building lists are being included, all buildings in human occupation, including shops, temples, mosques, schools, &c. Our enumerators are to have corresponding numbers painted on all such buildings, and now, under above Rule 3, they will enter in the books to be provided them all persons resident in each numbered house. No more seems requisite. To apply the above to your illustrations. As A and B inhabit separate houses, there are two houses in human occupation, and each must be numbered; their being located in one compound, in the absence of special rule, makes no difference. Temples, as distinguished from mere private shrines attached to a house, should all be listed. If only all buildings in human occupation be separately numbered, the census must come right."

No. $\frac{3}{104\text{-}116(c)}$, dated 31st July 1880.

Afterwards I gathered from a demi-official note, dated 15th October, from the Deputy Commissioner of Wardha, that he assumed that the definition of house commended by the Government of India on the 31st July was to be worked up to in preparation of our building lists, and corresponding numbering of houses, for he wrote:—

"That definition of a house may be the best, but it does not commend itself to the Hindu mind, and the preliminary list shows that the supervisors have utterly failed to comprehend it;" and he enquired if there would be any objection to his taking time to have his building lists revised. Meanwhile I had met the Census Commissioner and the Deputy Superintendents of Census, Bombay and Berar, at Bhosawal, and the Census Commissioner had heard our respective opinions regarding the necessity or otherwise of defining house and in what terms. The Census Commissioner then spoke of issuing instructions on the subject after enquiry in other Provinces, so on receipt of the Wardha note, I deemed it right to consult the Census Commissioner, recapitulating the Provincial instructions, amplifying them by illustrations suggested at the discussion at Bhosawal, and soliciting definite instructions whether the Provincial view might stand, or whether the definition of house quoted in the Government of India proceedings of 31st July as "perhaps the best yet

References to Census Commissioners' Abstract of correspondence.

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suggested" must be regarded as binding. In reply the Census Commissioner, on 20th October, wrote :—"As to the definition of house I think it too late to make any alteration here, and I do not conceive that the difference would be important. The cases in which I differ from the interpretation you have accepted are those of a bungalow in a compound, and a serái or similar building opening on a common court yard. There the Government of India would number each as one, while you would number each separate house in the compound or room in the serái. These cases occur so seldom that they cannot affect the general average, and I do not think therefore that it is worth while to pull to pieces work already done, if there is no greater discrepancy. But from wanting to revise the lists, I fear there may be some greater difference involved, and I shall be glad to hear from you whether this is so or not." This reference to the degree in which past work and ultimate results might be affected raised questions which I could not answer without enquiry in all districts: moreover, if numbering according to the definition commended by the Government of India was preferred, then it seemed advisable to stop any further numbering on a different understanding. Accordingly I submitted for Census Commissioner's approval draft of a circular which concluded by enjoining future conformity to the definition by the Government of India, enquiring the extent of past non-conformity thereto, and requesting report of any buildings the proper treatment of which seemed still doubtful. On the 2nd November, the Census Commissioner replied that he must leave the matter to my discretion and judgment, but that he would not recommend issue of the proposed circular on the score of the lateness of the time, and the labor of proposed enquiry. He suggested that enquiry should be restricted to asking the particular Deputy Commissioner why he wished to revise his building lists, and to issue of a circular merely enquiring how the numbering of certain descriptions of buildings had been carried out, and whether any other cases were known in which there might be doubt whether one number should be affixed or many, and how such cases had been treated. It seemed unsatisfactory, however, thus to enquire about doubts without describing any general rule. The Deputy Commissioner of Saugor also had meanwhile asked for specific instructions, and known doubts seemed to demand settlement one way or the other. The Census Commissioner did not insist on adoption of either of the definitions suggested by the Government of India, but left the question to my discretion. In my judgment the best course seemed to be to adhere to our Provincial starting point that every "building in human occupation" should be numbered as a house, and to conform the numbering in doubtful cases as nearly as possible to that idea. Accordingly I submitted the file to the Local Administration and received their sanction to issue of a Circular letter No. $\frac{1255}{208}$, dated 10th November 1880, maintaining past Provincial instruction, explaining that the Local Government had never adopted the definition of "house" quoted by the Government of India, and concluding :—

Ultimate conclusion of the Local Administration.

"The intended application of the conception 'every separate building in human occupation' to houses adjoining one another, as in a street, was, in effect, that every portion of such a continuous row of buildings divided off by party walls so as to form a separate human residence communicating with the open by a separate entrance on the ground floor, should be reckoned a separate house. Houses, so separate, should be separately listed and numbered alike whether they open upon a street, or upon a common court-yard, as in the case of a serái or 'bári.' Similarly a bungalow, and each of its out-houses occupied by resident servants, should be listed and treated throughout as a separate house. Mere flats or other internal divisions of buildings would not be separately listed, even though occupied by separate families. Buildings usually occupied by human beings, though temporarily empty, should be listed and numbered, so as to secure their being visited both at the preliminary record and the final enumeration.

"Please see that the listing and numbering in your district is being carried out in a manner

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corresponding to the above explanation, and report if in any instances a different intention was understood."

It turned out that the definition suggested by the Government of India had been communicated to the Census agency in the districts of Nimár, Wardhá, Chándá, Bhandárá, Ráipur, Biláspur and Sambalpur, but enclosures containing separate dwellings are comparatively rare in the Nimár, Wardhá, and Chándá districts, and only begin to be common on the Chhattisgarh side of the Bhandárá district.

During the latter week of November and first half of December I visited the districts of the Jubbulpore Division and the Nerbudda Valley, and learnt that while issue of the above Circular had suggested much enquiry and revision, still it had enabled general assimilation of practice with the smallest degree of actual change. Afterwards, however, on visiting the Chhattisgarh Division, I found circumstances to be very different, and had to meet them by issue of the following Circular M, dated 4th January :—

The Chhattisgarh compromise.

"In Chhattisgarh the ordinary form of homestead is an enclosure containing several huts or houses occupied by different members of the family. As a rule these enclosures have been numbered as single houses when the occupants eat in common, and when they do not, the house numbering has followed the number of 'chúlás.' For instance, a Chhattisgarh family enclosure might contain—

1 house occupied by the elder of two brothers with his wife and young children.
1 house occupied by the married son of the above with his wife.
1 house occupied by the second of the two brothers with his family.
1 house occupied by another relative.
1 house used as a lumber house, but cleared on exceptional occasions for a guest.
1 cattle shed.

"The above houses would generally be detached huts, but might be houses in a continuous row divided off by party walls. In either case the first four houses being in usual human occupation should, according to Circular Letter No. 4255-228, dated 10th November last, have received separate house numbers, instead of being generally represented by but one number per 'chúlá.' Such enclosures are even commoner than large families, for sometimes a single person may occupy the enclosure originally built for a family. It is too late now to number separately the dwelling houses in such numerous enclosures. To insist upon this would dishearten the Census agency, and might imperil timely completion of the census. The following compromise, partly suggested by the Deputy Commissioner, Raipur, has therefore been adopted. It will suffice if the number of houses in which people sleep within any such enclosure or part enclosure be inserted against its present serial house number in column 6 of the building list under the heading 'nature of building,' and if this information be also repeated under the present serial house number in column A. of the Enumerator's book. For instance in the above example if the whole enclosure were in joint occupation and were numbered 16, then '4 houses' would be added after the present entry in column 6 of the building list, and the entry in column A. of the Enumerator's book would be $\frac{16}{4\text{ houses}}$. If, as is not unusual, some person slept in a separate common dining house, then '5 houses' would be shown in both places. If the occupants of two of the enclosed houses messed apart, the entries to be made in column A. of the Enumerator's book might be $\frac{16}{2\text{ houses}}$ and $\frac{17}{3\text{-houses}}$. It is necessary to write the word 'houses' in all such cases to prevent the impression which might otherwise arise in consequence of sub-numbers having been sometimes used for the separate numbering of houses originally omitted. The cross line referred to in No. 4 of the Instructions for filling in the Enumerators' books would be drawn after entry of all the persons resident within the several houses represented by each original house number, whether 16 only, or 16 and 17.

"2. In every district but one which I have visited, the expression 'house' has been understood to include portions of an originally single house which have been divided off for separate occupation either by disunited members of the proprietary family, or by sub-tenants. Here again enumerators have no doubt been guided chiefly by regard to distinctions of 'chúlá.' However this application of the term 'house' to sub-divisions of a house separately occupied is approved, provided that internal communication has been closed, and that the sub-divisions have independent entrances from the open, whether of street or common court-yard. Cases of this kind generally occur only in towns, and separate house numbering according to the above construction, where omitted, can still easily be given. The most convenient method of adding a new number is to enter it at the end of the building list in continuation of the original series (as No. 61), and to make a note in margin of the house next before it in local order (as No. 25) to effect that 'here

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should come No. 61.' In such case it will be convenient, when filling in the Enumerator's book to record the entries regarding house No. 61, after house No. 25, and merely to make against entry of No. 61 in its serial order a reference note to the effect—'See below No. 25.'

"3. The careful inspections which are now being made everywhere are likely to result in occasional discovery of mistakes and omissions in the numbering of houses. The above instances are therefore communicated for information and guidance of all Census officers, both as to interpretation and method of future rectification. The building lists must be kept up so as to show all buildings in human occupation up to the night of 17th February, and the Enumerators' books must account for every house in the building lists, if not by entry of residents, then by some such explanatory entry as 'found empty,' 'mere ruin,' 'only cattle shed,' or the like.

16. The definition of "house" for census purposes is an admitted difficulty, and I therefore deem it my duty to give prominent place to the following criticisms and experiences recorded in District census reports:—

District criticisms and experiences under "house."

"According to the ideas of the native communities dwelling house and chúlá are synonymous terms. Those who mess together or use a common 'chúlá' constitute an independent family, and the house or houses occupied by such family represent a single dwelling house. Probably this definition of 'house' would facilitate matters."

Extract, Jubbulpore District Report.

"A 'house' was considered to be a building or part of a building, used for human habitation, having a separate entrance into the public road or into a common courtyard. This definition was referred to Nágpur in October 1880, and approved, and as it had been adopted from the first, no great changes were made necessary by subsequent circulars. This definition has had the effect of increasing the apparent number of houses in Saugor and other towns as compared with 1872, as in the case of 3 or 4 families inhabiting parts of the same building 3 or 4 houses would be given instead of one. But as houses in villages are as a rule inhabited by a single family only, it will scarcely have materially affected the result for the District generally."

Extract, Saugor District Report.

"The definition of a 'house' gave considerable trouble, some men proceeded by the number of 'chúlás,' some by families, others by the number of rooms inhabited by separate families. Ultimately no building received a separate number unless it fulfilled the following conditions:—(1) That its room or rooms were separated from any adjacent inhabited building by a partition wall stopping all internal communication and having a separate door opening into the street or common courtyard; (2) that the room or rooms were used by separate families; (3) that they contained separate 'chúlás.' The definition of house in the Census of 1872 was simply 'a dwelling-house in contradistinction to stables, cow-houses, barns, godowns, &c., not primarily used for the purposes of human habitation.'"

Extract, Narsinghpur District Report.

"Every detached building was numbered, and this seems to me the best definition to adopt. In going through large villages, such as Jám and Pándúrnáh, I found that houses with one common entrance held several families, a screen being placed inside as a separation. In other cases, the verandah was partitioned off, and there were separate steps leading up to the verandah. According to Circular M, the former would be one house, and the latter two or more. The distinction seems quite artificial. The families in both are on the same footing. To insure uniformity I would count as one household all living under one roof. Some of the houses holding twenty and more people are very small. The sub-numbers given represent houses with the verandah separated off and separate entrances. There are very few houses of this sort as I ascertained by inspection; but I cannot vouch for all of them having been separately numbered."

Extract, Chhindwárá District Report.

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Extract, Nimár District Report.

"As a rule the building lists had not to be greatly changed in the country charges, but in Khandwa town the numbers of houses at first shown in the building lists were largely increased."

Extract, Nágpur District Report.

"It is only in large places like Nágpur and Kámptee that the number of houses is likely to exceed the actual number of buildings, and the excess in question will not, it appears, be greater than 4 per cent., nor will it affect in my opinion the proportion of persons per house obtained at the last Census to any perceptible degree."

Extract, Wardhá District Report.

"The definition of a 'house' first adopted for Census purposes was that given in para. 6 of Government of India's Resolution No. $\frac{3}{104\text{-}110(c)}$ of 31st July 1880. By this definition it was considered necessary only to number houses or clusters of houses having a separate principal entrance from the public way, having no regard whatever to the number of different families living therein. The definition was considered defective, inasmuch as by its adoption an enclosure containing many houses, occupied by different separate families, was to be considered as one house. By its adoption confusion in the enumeration of the population would have been inevitable. Not only this, but the resulting outturn of average number of persons per house would have been misleading. At last the definition given in your No. $\frac{4255}{229}$ of 10th November last was adopted, and the building lists were ultimately completed. Renumbering was not at all resorted to, but in cases in which clusters of houses as above noted had been reckoned as one house, or in which more than one house occupied by the same family were listed as one house, sub-numbers were resorted to. But such cases were comparatively very few."

Extract, Chándá District Report.

"The fact that large 'báris' or enclosures containing a number of separate dwellings are rare, or nearly non-existent in this district enabled us, with very few exceptions, to keep our first numbering unchanged. The houses left in practice unnumbered were cattle sheds, sitting sheds, &c., which could hardly be considered to be houses in human occupation."

Extract from Report for the Sironchá Sub-Division.

"The inland villages, some of which also happen to be the most important ones, were found to be the most difficult ones to deal with, as in them it was found to be a common practice for 4 or 5 buildings owned and occupied not only by separate families but by people of different castes having no connection with one another, to be erected and occupied within the same compound or enclosure, with only one main entrance from the public road, while the enclosure or hedge lasts, the temporary nature of which has already been alluded to. For census purposes then we *opened* separate entrances for each house in such an enclosure, and then treated each building as a separate house, otherwise our census papers would not have represented existing facts."

Extract, Bhandárá District Report.

"In the present census the object of providing an adequate check against omission to enumerate has probably been fully attained by the Provincial rule that a separate number should be given to every building in human occupation; and, as regards the mass of the population, consisting of the poorer classes who live in single buildings, the statistics will show with sufficient accuracy what the average number of persons per household is, for as each household ordinarily occupies a single building only, the number of buildings will closely correspond with the number of households. Among the better classes, however, in whose case each household occupies several buildings, the correspondence will cease. A large joint Hindu family might for instance occupy half-a-dozen buildings, and some members of the family might have been found in each of them on the night of the Census. The number of

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'houses' would be returned as six, and yet there would be only one household. As the Census was taken at night, the practical result would probably be that the number of buildings returned would be the number of buildings used for sleeping purposes, but there does not appear to be much object in knowing what the average number of persons who sleep in every building is. On the other hand, to have an accurate idea of the average number of persons per household might be interesting. The knowledge might furnish ground for comparing customs in different provinces and countries, and so be of value to the sociologist. I should, therefore, be inclined to favor such a definition of 'house' as would make the household the unit for statistical purposes. 'House' in fact should be taken to include all the buildings occupied by a household, including servants. A main serial number might be given to each house, as so defined; sub-numbers being, if thought necessary, given to each separate room or building so as to ensure complete enumeration."

Extract, Ráipur District Report.

"The provincial definition hardly covers the case of houses in Chhattisgarh, each compound in our villages would contain probably 4 or 5 huts, of which one would be recognized as the 'maighar' or principal dwelling house; a second would be known as the 'dhaba' or granary; and a third as the 'kuria' or cattle shed. In a fourth house a loom is very commonly found to be set up, or an oil press or some other implement of trade. Where the family are at all numerous, especially when composed of adults of two different generations, then a second, and not infrequently a third, hovel is erected for the residence of the younger members of the family. The question is, how many houses are comprised within the above tenement?

"Mr. Drysdale sanctioned a compromise (Circular M.), in accordance with which houses used usually for sleeping purposes have been separately enumerated. Candidly I must confess that I am not altogether satisfied with the compromise. In the first place I would have preferred some hard and fast rule rather than an arbitrary definition which depends for its application on the judgment of individuals not superendowed with common sense. In the second place I would with due deference hazard a doubt whether the accepted definition could be defended as a sound one. Where a 'dhaba' is full of grain or a 'kuria' is occupied with cattle, then each of the above buildings would constitute a house, being almost invariably occupied during the night by one of the family acting as custodian of the property, so that they might be houses for half the year and something else for the other half. To say that a house is not a house when it is not usually slept in, seems to me to be somewhat like saying that a door is not a door when it's ajar. I have been not infrequently on my recent tours, considerably puzzled to decide whether a building comes legitimately within the definition of a house or not, the test of sleeping or not sleeping being so evenly balanced that the word *usually* might in either case convey an erroneous impression. It is in no spirit of controversy that I pen these remarks. I am aware that the definition presents many difficulties. At the same time circumstances alter cases, and I still think that for Chhattisgarh my original decision was a sound one. I held that a single number should be given to that house or cluster of houses which composed the residence of one family living united, in other words, my original numbering was 'chúláwár.' However the compromise was made, and throughout the district, except in the Kanker Feudatory State, houses have been numbered in accordance with Circular M. The number of houses sub-numbered under that circular would have been much larger, had not stringent orders been issued (with a view to secure uniformity as far as possible) that only such houses should be sub-numbered as were habitually slept in. I believe that granaries, cattle sheds, huts for casual guests, &c., have, as a rule, been excluded."

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The Deputy Commissioner of Biláspur, in his letter No. 4068, dated 29th November 1880, described the common homestead of that district as follows :—

Extract, Correspondence regarding "house," Biláspur District.

"The people of this part of the country, whether from the difficulty of obtaining large timber or bricks, and probably also because they are found to be cooler and healthier, instead of building a large house with several rooms, with or without an upper story, live in isolated huts, enclosed by a mud wall or *bári*, having a single main entrance to the public roadway. These small detached mud and wattle buildings are intended to be renewed every second or third year. In the largest the family assemble for their meals. In another the father and mother with their infant children sleep. In a third the elder son and his wife and child take up their quarters at night. In a fourth an aged parent is accommodated. In a fifth the younger members of the family are housed. Each building is large enough to hold only a couple of persons in the rains and in the cold weather. In the hot season the family sleeps in the *angan* or open front. Each of these huts cannot be considered as constituting a dwelling house. It is the whole taken together, and protected by a low mud wall or fence that constitutes a homestead in this district." * * * "Any statistics based on the assumption that each and all of the very small and isolated mud huts, (three or four of which ordinarily go to make up the homestead of a family in Chhattisgarh,) forms in itself a complete dwelling house, will be altogether misleading."

The following extract from a letter by the Deputy Commissioner of Biláspur, dated 28th December, describes certain cases in which there might be doubt in applying the instructions given :—

"The phrase 'in human occupancy' seems susceptible of various interpretations. For instance, should a hut in one portion of which cattle is stalled or grain stored, and in another portion household goods are kept, and used during the day time for cooking, be considered to be a dwelling in human occupancy? Again, in the villages of this district, adjacent to every building there is a place used for threshing rice in which the family is employed during the day, but in which no one sleeps at night. Sometimes there is also a fire-place in it, but the building is ordinarily only used for threshing purposes. This building is therefore in human occupancy by day but not by night. Should it also receive a separate number?" * * * "As there is now no longer any time for further reference on the point, I have instructed all superintendents, supervisors and enumerators that in making their revision, all huts in which persons sleep, or which are used at night time, should be separately numbered and listed, and that buildings merely used for threshing corn, or partly for stalling cattle and keeping cowdung cakes, should not have a separate number. The test employed is whether the building is used during the night as well as the day. The line must be drawn somewhere and definition given, and this is, I think, on the whole, the best rule. It will on the one hand prevent any building likely to be occupied at night time being overlooked, and on the other avoid our showing in one list as unoccupied houses a vast number of huts and sheds intended for keeping livestock and moveable property rather than for human occupancy."

Extract, Sambalpur District Report.

"At first the definition of house given in Government Resolution No. $\frac{3}{104\text{-}116\ (c)}$, dated 31st July last, was adopted, and each enclosure containing several houses with one common entrance from the public road was entered as one house. With this definition before me the question arose, how a house was to be treated, which, though a single house, had been divided, say between two brothers, each of whom had secured a separate entrance from the public road. I decided that where the house was a single house it could not be counted as two. Afterwards, the directions contained in Census Circular of 10th November were received. This led to renumbering of houses, where two or more had been included under one number given to an enclosure.

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But my instructions regarding one house divided between two or three people, each with a separate entrance, stood good, until the Deputy Superintendent arrived here, when I learnt that each entrance should have a separate number, and, moreover, instructions were given, that where a number had been given to a cluster of huts occupied by a united family, each hut used as a sleeping apartment, was to be shown by figures entered under the original number. There can be no doubt, that these frequent changes caused a vast amount of trouble, and the instructions came too late to enable their being thoroughly carried out in the more remote parts of the district." * * *

"I do not think the definition ultimately adopted altogether satisfactory. It depends on what you want to know, what definition should be adopted. If you want to know the actual number of houses, then it is obvious that a definition which makes a house of four rooms count as four houses, simply because each room has a separate entrance, is not correct. By adopting such a definition you reveal the fact, that what you are aiming at is to ascertain the number of families, and not the number of houses, and if that be your object, the best plan will be to number every separate 'chúlá' (fire-place)."

General instructions in regard to painting numbers on houses.

17. Under the general instructions each enumerator was to have numbers corresponding to those of the passed building list of his block painted with cheap material in a sheltered position under the eaves in front of each building. The material generally used was *geru*, a common red earth or ochre, mixed with oil. These materials are plentiful and cheap, and in villages were generally provided without charge by the Málguzárs as part of the assistance rendered by them towards the census.

Variations and experiences in districts.

The following extracts from district reports describe varieties in procedure and experiences which may be useful at another census :—

Extract, Nágpur District Report.

"Houses had to be numbered twice everywhere. At first rough numbers were put down by supervisors, and when the blocks were finally formed the numbers were painted partly by supervisors and partly by enumerators. In the city of Nágpur paid painters were employed to effect the final numbering of each house. House numbering was effected generally at the expense of Government. In a few villages of the Umrer and Nágpur Tahsils however the expense of painting numbers was partly borne by Málguzárs. Numbers were, as a rule, painted on the front walls of houses or on the eave boards. But where they could not be conveniently marked on such places, they were painted on the inner walls. In the case of huts consisting merely of grass or bamboo tatties, the numbering had to be effected on trees or stones close by. In some instances the numbers were written on pieces of durable paper, which were given to the occupants and produced when called for by the census officer. In other cases numbers were painted on small pieces of cloth, which were pasted on the huts."

Extract, Kamptee Cantonment Report.

"It was found convenient to mark the numbers on buildings while each list was being prepared, in order to prevent the double entry or omission of any building. The regular painting of numbers was of course done after the lists were returned approved."

Extract, Bhandárá District Report.

"*Geru* mixed with oil and gum or resin was used everywhere. Generally a circle or square was made smooth with some kind of white or clean earth on the face of the wall of the house, and the number painted in red with *geru* on the surface so prepared. In some places, the circle or square was painted red with *geru*, and the number painted in black on the red surface. Both methods were equally effective. Numbering was effected for the most part by

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enumerators, but where they were not very intelligent, supervisors assisted them. It was calculated that about 8 annas per supervisor's circle would cover the cost of material for painting numbers. Málguzárs supplied the material in the first instance. They have obtained payment in return, unless they declined payment."

CHHATTISGARH STATE RAILWAY, DIVISION I.—"The cost was so trifling that it was not worth while to take it into account."

Extracts from reports, Chándá District.

In the Brahmapuri Tahsil the numbering was excellently done and very conspicuous. A large white surface was prepared, and in a red circle on the white ground, large figures showing the number of the block and circle were painted with a mixture of *geru*, oil and pitch (*rál*).

Mr. Taylor, the Assistant Conservator of Forests, in his Census Report for the Ahiri Zemindári, writes:—"The habitations of the people of this country are so rude, that the painting of numbers on the walls was quite impossible,—and in order to have conspicuous numbers each house was supplied with a board about 6″ × 4″ on which the number was painted with '*chúna*' (lime or possibly chalk), and during my visits I was much surprised by the careful way in which the head man of each house kept his number. No oil was used in painting the numbers, *geru* was hardly procurable, and chunam was used in its stead. The white numbers on the flat pieces of wood were found both conspicuous and lasting."

Also in Múl and Sironchá.

Wooden boards or tickets were also usedf or the numbering of unsubstantial huts in the Ghátkúl and Ghote pargannahs of the Múl Tahsil under Mr. Moore, of the Forest Department, and in the Sironcha Sub-Division, but in these localities *geru* mixed with oil was the material used.

The boards used in Sironcha were supplied by the house owners, and were shaped like native school writing boards, and were hung by a string either from the roof in front of the house door or on a post at the principal entrance.

Mr. Moore remarks that the villagers seemed to take special care of these number boards, and that he found this system even more convenient for inspection work than painting numbers on the houses.

Extract, Wardhá District Report.

"The cost of painting was a mere trifle; enumerators, when offered the cost, stated that the gum and oil did not cost above two pice for the sixty houses. Their contribution in time was worth a hundred-fold what they spent either in paper, oil, gum, or other material."

Extract, Damoh District Report.

"For unsubstantial huts a piece of stone was numbered, and made over to the owner of the hut, who was warned to keep this stone carefully till called for by the enumerators."

Hoshangábád District.

"In the majority of outlying villages the house numbering was done by the Málguzárs and at their expense. The numbers throughout the district were painted upon one plan, the serial number of the house in the block being surrounded by a circle of red ochre."

Extract, Narsinghpur District Report.

"The material used was a mixture of *geru*, oil, and gum, or *geru* and oil, and in some instances *geru* and water. The cost has been estimated at about 6 pies per block. Usually the number was painted inside a circle. In addition to the house number, the number of the block, and sometimes the number of the circle, was entered. In the case of inferior houses a small portion of the front wall was mud-plastered, sufficient to receive the circle. An effort was made to have the numbers invariably painted in such a position as to be at once visible, so as to avoid the necessity for searching, stooping," &c.

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"In some cases it was difficult to find a place to affix a number to, and once I found the number affixed to the box in which the owner kept his goods, as being the most substantial part of his tenement. The kótwáls and house-owners however were well acquainted with the position of the numbers, and I did not ever find difficulty in ascertaining their location by enquiry."

Extract, Chhindwárá District Report.

"The way in which the numbers were painted varied greatly with the character of the Census officials of the place. In some places it was done hastily and without any regard to effect. In other villages a square of about a foot was whitewashed, and on this the red number was painted, each house bearing the number of the block as well as its serial number. In such cases only the cost of the *geru* has been charged to census, the whitewash having been provided in the village. The place generally selected for the number was on the outer wall near the door post, about the height of 4½ feet from the ground."

Extract, Nimar District Report.

"House numbers were generally painted by supervisors in the Khálsá and by the agents of the zemindárs in Feudatory and non-feudatory estates. A sufficient quantity of red ochre was supplied direct from the mines to each Tahsildar, the cost being very trifling. In a few places for want of red ochre numbers were painted with charcoal and oil, or with green colour expressed from the leaves of the *sem* tree. In Ráipur and some of the larger towns house numbering within their respective blocks was done by the enumerators themselves. In the zemindáries the cost of numbering was paid for direct by the zemindárs. In the Siháwá Pergunnah of the Dhamtari Tahsil, and in the Khariar and Bindránawagarh zemindáries, certain wild tribes, such as the Bhunjias and Nahars, refused to allow any person to touch their houses; this objection was in no way connected with the census; the above tribes, together with the Kamars, and I think the Souras, have an intense dislike to any one of an alien caste laying a hand on their residences; perhaps they regard such act as a preliminary to some process of civilization, and are anxious to remain (where they undoubtedly are at present) outside its pale. If the orthodox plan of numbering had been insisted on, all these people would have set fire to their houses and emigrated to some secluded spot, where circular orders could not reach them. With a little tact, however, a compromise was easily effected, a post was buried in front of and at some little distance from each house, and the number was painted on the same; in other places the numbers were painted on pieces of wood, which were willingly produced before the census officer whenever required."

Extract, Ráipur District Report.

This difficulty corresponds with what the Naib Tahsildar deputed to the Bastar State reported to be experienced from the exclusive habits of the Madias, (commonly spelt Marias,) aborigines inhabiting the 'Madian' or "Ubujmard" country in that State, who object even to allow the Chief's servants to enter their villages.

"Where enumerators were found and had been appointed in time, the numbering was effected through them, but in the majority of blocks this was done by the supervisors and superintendents with such aid as they could get from the Málguzárs and Kótwárs. It was indeed desirable that the enumerators should themselves perform the numbering in view of their being acquainted with all the houses in their blocks from the commencement, and thus get familiarized with them, so that mistakes or confusion might be avoided on the census night." * * * "The oil was supplied in all places where it was used, except in the municipal town of Biláspur, and one circle in the Bilaspur Tahsil, by the Málguzárs themselves. This appears to have been done voluntarily. In the Zemindaries the zemindars themselves and their 'thekadars' supplied oil. Had this practice not been adopted by what appears to

Extract, Biláspur District Report.

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have been a tacit understanding of convenience among all, the item of oil would have been a heavy charge." * * * "In some circles a bright yellow clay was used with water; in others, as in the Bhatgáon zemindari, pulverized charcoal mixed with water was used, and in the Korbá zemindari, the zemindar at first used the red fuchsine dye in some of his circles." * * * "In some of the wildest portions of the zemindaries, where the huts were of very meagre materials, the numbers were marked on the fire pots used by the people for warming themselves. Where a hut had neither walls nor a good post upon which the number could be marked, the number was written on the piece of mat or tattie used for closing the front entrance."

Success of the means adopted to avoid renumbering of houses in the Chhattisgarh Division.

18. The copy of Census Circular M., dated 4th January 1881, incorporated in para. 15 above, has shown how a method was devised to avoid renumbering in the case of the ordinary Chhattisgarh homestead by arranging that the number of sleeping houses in each enclosure might be expressed by sub-numbers under the original enclosure numbers. This arrangement was made in personal consultation with the Deputy Commissioners of Ráipur and Sambalpur, and was communicated by demi-official note from Ráipur to the Deputy Commissioner, Biláspur. By these means renumbering in the Chhattisgarh Division was avoided to a very great extent. The following extracts from District reports show what renumbering was done there:—

Extract, Ráipur District Report.

"Renumbering was found to be unavoidable in the following zemindari towns:—Turpani, Gandye, Chhuikhadan, Khairagarh, Pándádáhá, Dongargarh, Nándgaon and Gondardehi; the numbers had not been painted consecutively; several houses had been omitted, and blocks were found to be disproportionately large or small. In one place visited by myself, I found that the zemindar's own house was No. 1, then the houses belonging to the highest caste had been numbered, then those of the next highest, and so on down to Dhers. I tried as usual to make a house-to-house check in this village, but soon found that it would take several days, so I gave the order to wash out. Renumbering was carried out in the whole of the Kanker State, the superintendent being apparently as ignorant as the Chief's servants, and effacing enclosure numbering which may possibly have been right. In the Khalsa renumbering was not found necessary to any great extent; in seven villages of the Drug Tahsil, one of the Raipúr Tahsil, four of the Simga Tahsil, and three of the Dhamtari Tahsil (15 villages in all), the blocks as originally constituted were found to be disproportionately large and had to be rearranged."

Extract, Biláspur District Report.

"In several circles in consequence of the different instructions regarding signification of the term 'house,' the numbering was done twice, and in some cases thrice over." * * * * "Sub-numbers were resorted to in every block where the conditions contemplated in your Circular M. were existent, that is, where a single family occupied more than one building that could be designated by the term 'house.' This was done throughout the district, except in the Feudatory States of Kawardha and Sakti."

Extract, Sambalpur District Report.

"Sub-numbers had to be occasionally resorted to, chiefly in the town, and a good deal of renumbering was found necessary in consequence of the different instructions referred to about 'house.'"

Exceptional renumbering elsewhere.

None of the remaining District reports mention any serious renumbering of houses. Para. 3 of Circular M. showing how, when occasional extra houses were found, renumbering could be avoided by simply giving such houses independent numbers in continuation of the original series for the block, only recognized and regulated an expedient which had already been adopted in most districts.

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Several of the District reports mention that renumbering was sometimes necessitated by defacement more careless than intentional of the original numbers at intermediate house cleanings.

The following extract from the Bhandárá report is an illustration:—

Extract, Bhandárá District Report.

"The Tahsildar of Sakoli reports that in some places the people effaced the numbers on their houses on the occurrence of the eclipse in December last. It is the custom of Hindus to 'leep' (or wash with a dilution of cowdung and mud in water) the whole of their houses on the occurrence of an eclipse, and some of the people smeared out the census numbers in the process. The Naib Tahsildar of Bhandárá also reports that in some out-of-the-way villages some of the ignorant among the lower classes smeared out the census numbers when 'leeping' their houses. No intentional obstruction, however, was meant, and it is not reported that any difficulty was experienced in renumbering. The original number could of course be ascertained from the building lists. The only instance of obstructive defacement of house numbering was that described in the following extract from the Census Report of the Raipúr District:—'A half mad *fakir* in the village of Gerola varied the monotony of his existence by sedulously washing out the number on his *math* as fast as it was painted. The enumerator came to me in great tribulation, but finding that the recusant was deaf to all expostulation, I allowed him to have his own way. I rather think that the enumerator revenged himself by entering the old man as of unsound mind.'"

Supply from Nagpúr of Circulars and Forms required for preparatory arrangements.

19. The circulars, forms of building lists and supervisors' lists, and complimentary letters of appointment, with appended instructions to supervisors and enumerators above referred to, were printed or lithographed at Nagpúr in English, Hindi, Marathi, Urdu and Telugu. Telugu is the general language of the Sironcha Sub-Division, and translations of lengthy instructions into that language had to be obtained from Sironcha, but the building lists and supervisors' lists were translated at Chanda. After unsuccessful endeavours to arrange in Nagpur for Uria copies of the above forms, &c., for Sambalpur, the Deputy Commissioner was authorized on 9th June to have them printed at Cuttack. Supplementary indents necessitated repeated printing of subsequent editions.

Troublesome Supplementary Indents.

I append a Table (see next page) showing the distribution of building lists in each language, both to illustrate this matter of supplementary indents, and also as conveying some indications of the extent to which revision of building lists involved their re-preparation. It should be explained that the main original supply was calculated to allow one rough and one fair copy for each enumerator and a third copy for supervisors.

From this table it will be seen that main supplies of building lists were despatched as follows:—

Marathi, 6th to 8th June.
Hindi, in June and July.
Telugu, in July.
Uria received at Sambalpur in August.

Supplementary indents had to be met for—

Marathi forms for the Nagpur District from September to December and for the Wardha District in December.

Hindi forms, every month till November and for Saugor even in January.

Supplementary indents for small supplies in English, Urdu and Telugu, required chiefly for Cantonments, had to be met from September onwards even to February.

Though Sambalpur was in direct communication with the Cuttack press, Uria forms had to be obtained on three supplementary indents.

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Issues of the form of Building List in each Language to each District.

Districts.	Hindi.		Marathi.		Other Languages.			Total Copies.
	Date.	Copies.	Date.	Copies.	Date.	Language.	Copies.	
Nagpur	18th Oct. 1880.	20	6th May 1880..	8,000	25th Sept. 1880	Urdu	800	
	23rd Dec. 1880.	25	21st Sept. 1880	450	10th Nov. 1880	English	170	
	29th Do. ...	25	15th Oct. 1880.	350	29th Dec. 1880	Do.	30	
			18th Do. 1880..	60	16th Feb. 1881	Do.	6	
			19th Nov. 1880	500				
			23rd Dec. 1880.	60				
			29th Do. 1880.	45				
	Total.....	70	.....	9,465	.....	.....	1,006	10,541
Bhandara	.....	.....	8th May 1880 .	7,000	.....	.....	.....	7,000
Chanda	10th Aug. 1880	2,000	8th May 1880 .	7,000	17th July 1880.	Telugu	3,750	12,750
Wardha.....	.....	.....	8th May 1880 .	5,000	.....	.....	.....	
	.....	.....	21st Dec. 1880.	1,500	.....	.....	.....	
			24th Do. 1880.	500	.....	.....	.....	
	Total	.....	.....	7,000	.....	.....	.....	7,000
Balaghat	8th June 1880..	1,200	.....	.....	.....	.....	.....	
	6th July 1880..	950	.....	.....	.....	.....	.....	
	6th Aug. 1880..	2,650	.....	.....	.....	.....	.....	
	Total.....	4,800	.....	.....	.....	.....	.....	4,800
Jubbulpore ...	8th June 1880..	6,500	.....	.....	.....	.....	.....	
	4th Oct. 1880..	500	.....	.....	.....	.....	.....	
	Total.....	7,000	.....	.....	.....	.....	.....	7,000
Saugor	19th June 1880	6,180	.....	.....	16th Dec. 1880.	Telugu	4	
	15th Oct. 1880.	450	.....	.....	23rd Do. 1880.	Do.	396	
	20th Do. 1880.	50	.....	.....	27th Sept. 1880	Urdu	10	
	29th Do. 1880.	1,200	.....	.....	16th Dec. 1880.	Do.	490	
	8th Jan. 1881 ..	800	.....	.....	Do.	English	500	
	Total.....	8,680	.....	.....	.....	.....	1,400	10,080
Damoh	8th June 1880 .	3,600	.....	.....	.....	.....	.....	
	23rd Nov. 1880	240	.....	.....	.....	.....	.....	
	25th Nov. 1880.	660	.....	.....	.....	.....	.....	
	Total.....	4,500	.....	.....	.....	.....	.....	4,500
Seoni.....	8th June 1880..	3,750	.....	.....	.....	.....	.....	3,750
Mandla	19th June 1880	2,820	.....	.....	.....	.....	.....	
	23rd Sept. 1880	1,050	.....	.....	.....	.....	.....	
	Total.....	3,870	.....	.....	.....	.....	.....	3,870
Hoshangabad ..	19th June 1880	5,610	.....	.....	.....	.....	.....	5,610
Narsinghpur...	1st June 1880..	4,050	.....	.....	.....	.....	.....	
	20th Oct.. 1880	500	.....	.....	.....	.....	.....	
	Total.....	4,550	.....	.....	.....	.....	.....	4,550
Betul	1st June 1880..	3,300	.....	.....	.....	.....	.....	3,300
Chhindwara ...	9th June 1880 .	4,170	.....	.....	.....	.....	.....	4,170
Nimar	1st June 1880 .	2,700	.....	.....	24th Dec. 1880.	English	2	2,702
Raipur	22nd July 1880	19,350	.....	.....	.....	.....	.....	19,350
Bilaspur	22nd July 1880	12,030	.....	.....	.....	.....	.....	
	25th Nov. 1880	1,000	.....	.....	.....	.....	.....	
	Total.....	13,030	.....	.....	.....	.....	.....	13,030
Sambalpur ...	10th Sept. 1880	2,000	.....	.....	27th Aug. 1880 (receipt)	Uria	15,000	
	21st Sept. 1880	500	.....	.....	12th Oct. 1880 (receipt)	Do.	3,900	
					18th Dec. 1880 (receipt)	Do.	3,000	
					3rd Jan. 1881 (receipt)	Do.	2,030	
	Total.....	2,500	.....	.....	.....	.....	23,930	26,430
	Grand Total...	89,880	.....	30,465	.....	.....	30,088	150,433

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Unlooked-for delay occurred in arrival of main supplies at Raipur and Bilaspur. They were despatched in two carts on the 22nd July, but the cartmen, despite open weather in August and the metalled road, delayed without giving information. They were awaited at Raipur till lapse of the full time requisite for the journey in the rainy season, and when reported non-arrival induced inquiry, it was found that the cart with the supply for Bilaspur had not gone beyond the Nagpur city. The load was transferred to another cart on the 7th September, but did not reach Bilaspur till the 4th October. The other cart reached Raipur with the supply for that district on the 9th September. The Deputy Commissioners of these districts therefore were placed at a great disadvantage as compared with other districts, but they meanwhile did what was possible in the way of maturing arrangements to utilize the forms immediately they should arrive.

Delay in arrival of supplies at Raipur and Bilaspur.

20. On the 6th August, Deputy Commissioners were requested to report at the close of that month how far prescribed preparatory arrangements had been carried out in their districts, and to render similar fortnightly progress reports until completion of these preliminaries. The Table on the following page shows in what month each step of the proceedings was completed in each district. The original fortnightly reports were occasionally incomplete or indefinite, but the entries in this Table are based on a comparison with subsequent reports and explanations.

Fortnightly progress reports.

It must be remembered that this Table only shows the month in which Deputy Commissioners were able to report *completion* of each step, and that the bulk of the work must have been effected in previous months. The progress effected each month was reported by me to the Chief Commissioner, and on the 13th October and 1st December, the Secretary circulated my reports under circular to Deputy Commissioners, that each might see how progress in his district contrasted with that in others. The districts which show best in the Table are Chhindwara, Betúl, Narsinghpur, Seoni, and Hoshangabad, and even in Hoshangabad the arrangements in the Kalibheet forest and in the Zemindáries were not completed till January. The Kalibheet reserve was under the Assistant Conservator of Forests, Nimar, who delayed to render the assistance required of him in Census arrangements.

Remarks on the Table.

In the Raipur and Bilaspur districts, progress was retarded by the delay mentioned in the preceding paragraph in receipt of vernacular instructions and forms for the Census Agency.

The Chhindwara District is the only one in which action was taken so promptly and effectually under Secretary's Circular 6 of 24th January that the preparatory work had practically been carried out before receipt of Circular A. I quote from the Deputy Commissioner's report to show how it was done :—

Greatest promptitude in the Chhindwara District. Method followed.

"The lists of villages and population were prepared in my office from the Census papers of 1872, and sent to Tahsildars on 1st April 1880. On receipt of those lists extracts were made in Tahsils and furnished to Patwaries, who were at once sent out to number all houses in villages and towns, &c.

"The work of numbering and preparing the lists of buildings in manuscript forms was completed in July 1880.

"On receipt of printed forms the Patwaries were required to copy the entries thus made on the printed forms.

"Census circles and charges were then formed, and supervisors and superintendents appointed.

"In October the Patwaries were again sent out with the tracings and list of buildings, &c., for check, and they returned by the 15th November after nominally completing the work. On going out into camp, however, on the 11th November, I found that a good many numbers had been washed off and

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Table showing when prescribed preparatory arrangements were completed in different Districts.

Nature of preparatory work.	Districts in which completed by close of					
	August 1880.	September 1880.	October 1880.	November 1880.	December 1880.	January 1881.
Formation of Census Circles.	Nagpur, Wardha, Balaghat, Jubbulpore, Seoni, Hoshangabad (except the Kalibheet forest, the Zemindárjes and Makrai State), Narsinghpur, Betul, Chhindwara, Nimar, Raipur (except Feudatory States and Zemindáries), Bilaspur.	Bhandara, Chanda (except Bastar State), Damoh, Mandla, Sambalpur (Khalsa).	Saugor.	.....	Bastar State, Hoshangabad (Zemindári), Raipur Feudatory States and Zemindáries.	Sambalpur Zemindáries and Feudatory States.
Selection and appointment of Supervisors of Circles.	Nagpur, Wardha, Jubbulpore, Seoni, Hoshangabad (except Kalibheet forest, the Zemindáries and Makrai State), Chhindwara, Nimar.	Bhandara, Chanda (except Bastar), Balaghat, Damoh, Mandla, Narsinghpur, Betul, Raipur (Khalsa), Bilaspur, Sambalpur (Khalsa).	Saugor.	.....	Chanda (Bastar State), Hoshangabad (remainder), Raipur, Feudatory States and Zemindáries.	Sambalpur (Zemindáries and Feudatory States).
Maps for Supervisors (except for Feudatory States and unsurveyed Zemindáries).	Wardha, Jubbulpore, Seoni, Hoshangabad, Narsinghpur, Nimar.	Nagpur, Balaghat, Damoh, Mandla, Betul, Raipur, Bilaspur.	Bhandara, Chanda, Chhindwara.	Saugor, Sambalpur.	.....	.....
Local Check by Supervisors of Village Lists of their Circles.	Chhindwara, Nimar.	Nagpur, Jubbulpore, Seoni.	Saugor, Damoh, Hoshangabad (except Kalibheet forest and Pachmarhi Zemindári), Narsinghpur, Betul, Bilaspur.	Bhandara, Chanda, (except Bastar State), Balaghat.	Mandla, Hoshangabad, remainder), Raipur, Sambalpur (Khalsa).	Sambalpur (Feudatory States).
Formation of Charges with appointment of Superintendents.	Nagpur, Wardha, Balaghat, Jubbulpore, Seoni, Hoshangabad, Nimar, Raipur.	Bhandara, Chanda (except Bastar), Damoh, Mandla, Narsinghpur, Betul, Chhindwara, Bilaspur, Sambalpur.	Saugor.	.....	.....	.....
Maps and Village lists for Superintendents.	Wardha, Jubbulpore, Hoshangabad, Nimar.	Nagpur, Seoni, Mandla, Narsinghpur, Betul, Chhindwara, Raipur, Bilaspur.	Bhandara, Chanda, Balaghat, Damoh.	Saugor, Sambalpur.	.....	.....
Formation of Blocks.	Chhindwara.	Nagpur, Damoh, Seoni, Narsinghpur, Bilaspur.	Bhandara, Chanda, Wardha, Saugor, Hoshangabad (except Kalibheet forest and Pachmarhi Zemindári), Betul, Nimar.	Balaghat, Jubbulpore, Mandla, Sambalpur (Khalsa).	Raipur.	Hoshangabad (remainder), Sambalpur (remainder).

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Table showing when prescribed preparatory arrangements were completed in different Districts—(continued).

Nature of preparatory work.	Districts in which completed by close of					
	August 1880.	September 1880.	October 1880.	November 1880.	December 1880.	January 1881.
Inquiry for and appointment of Enumerators.	.....	.....	Chanda, Saugor, Damoh, Seoni, Hoshangabad (except Kalibheet forest and the Pachmarhi Zemindári), Narsinghpur, Betul.	Nagpur, Bhandara, Wardha, Balaghat, Jubbulpore, Chhindwara, Bilaspur, Sambalpur (Khalsa).	Nimar, Raipur.	Mandla, Hoshangabad, (remainder), Sambalpur (remainder).
Preparation and check of Building Lists.	Chhindwara (preparation except in Zemindáries).	.....	Narsinghpur, Betul.	Chanda (Khalsa), Jubbulpore, Seoni, Hoshangabad (except the Kalibheet forest), Bilaspur.	Nagpur, Bhandara, Wardha, Balaghat, Saugor, Damoh, Chhindwara (check including Zemindáries), Nimar, Raipur (Khalsa), Sambalpur (Khalsa).	Mandla, Hoshangabad, Kalibheet, Sambalpur, (remainder, except Kalahandi).
Fair copies of Building Lists for Supervisors.	.....	Chhindwara.	Narsinghpur, Betul.	Jubbulpore, Seoni, Hoshangabad, Khalsa (except Kalibheet forest).	Nagpur, Bhandara, Chanda (Khalsa), Wardha, Balaghat, Raipur (Khalsa), Bilaspur, Sambalpur (Khalsa).	Mandla, Saugor, Damoh, Hoshangabad(Kalibheet), Nimar, Sambalpur (remainder except Kalahandi).
Completion of Supervisors' Lists.	Chhindwara.	.....	Narsinghpur, Betul.	Chanda (Khalsa), Jubbulpore, Seoni, Hoshangabad (except Kalibheet), Bilaspur.	Nagpur, Bhandara, Wardha, Balaghat, Saugor, Damoh, Nimar, Raipur (Khalsa), Sambalpur (Khalsa).	Mandla, Hoshangabad, (Kalibheet), Sambalpur (remainder except Kalahandi).
Fair copies of Supervisors' Lists for Superintendents.	.....	Chhindwara.	Narsinghpur, Betul.	Seoni, Bilaspur.	Nagpur, Bhandara, Wardha, Balaghat, Jubbulpore, Hoshangabad (except (Kalibheet), Raipur (Khalsa), Bilaspur, Sambalpur (Khalsa).	Chanda (Khalsa), Saugor, Damoh, Mandla, Hoshangabad(Kalibheet), Nimar, Sambalpur (remainder except Kalahandi).
Painting numbers on buildings.	Chhindwara.	.....	Betul.	Seoni, Narsinghpur, Hoshangabad (except Kalibheet.)	Chanda (except Bastar), Wardha, Balaghat, Jubbulpore, Saugor, Chhindwara (revised), Raipur, Bilaspur, Sambalpur (Khalsa).	Nagpur, Bhandara, Damoh, Mandla, Hoshangabad (Kalibheet), Nimar, Sambalpur (remainder).

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not renewed. In addition to this, buildings, which had been omitted from the lists as being mere cattle sheds and deserted huts, were found occupied by families. It was manifestly unsafe, therefore, to trust to numbering houses in human occupation only, and all buildings were ordered to be numbered, and the Patwaries sent out again for that purpose.

"On the 1st December, the superintendents and supervisors, after instructions, were sent out to check the work of Patwaries, and to certify that the lists of buildings prepared by them were correct. This work was finished by them by the end of December, and after this time the building lists and numbering were in most instances found correct." * * * "The 'Umedwar' enumerators were appointed at the end of November. None of the preliminary work was however done by them, and they were merely sent out to acquaint themselves with their blocks, so that when the books came to be written there should be no delay."

I note that when the census agency in the Chhindwárá District was graded, only 13 Patwaries were made supervisors, while 111 were appointed enumerators. The total number of persons appointed to be enumerators was 587 and to be supervisors 182.

Why similar method was not approved for the Seoni District.

The Deputy Commissioner of Seoni had been arranging to proceed on a similar method in that district, but on receipt of Circular A, he referred his proposals for orders. The following extract from my reply, dated 29th June 1880, explains why procedure under Circular A was preferred:—

"Although the advantage of having a numerous body of Patwaries may, in the Seoni District, lessen the difficulty of getting all the preliminary work done through supervisors, that method was rejected on other grounds, including the absence of any scope thereunder for training of enumerators. I must ask you therefore so to shape the development of your arrangements as to fit them into the plan of operations sketched in Circular A. Let the supervisors whom you have selected be instructed to conform to the preliminary instructions appended to that circular. Though you have appointed as supervisors the Patwaries therein recommended for employment as enumerators, it is possible that they may be able to suggest other persons competent and willing to work under them as unpaid enumerators. Probably none know better than the Patwaries who can be associated in the work as enumerators. If they succeed in finding persons whom you can approve to do the work of enumerators under Circular A, then the difficulty is settled; if not, then the Patwaries who fail to do so, can be relegated to do duty as enumerators. Their recommendations will be so much help towards making up the required enumerating staff; and the complimentary appointment of some non-official supervisor, influential in the neighbourhood, may suffice to obtain the requisite other enumerators from among his dependants or those under his influence. One advantage of the modified plan of Circular A is that, by abandoning the allotment of excessive drudgery work to supervisors, it leaves the appointment a desirable one for native gentlemen desirous to ingratiate themselves with the Government by services adapted to their self-esteem."

The Deputy Commissioner thereupon held a general meeting to decide upon the arrangements to be adopted to carry out the census programme, and the Patwaries were stimulated to search for persons competent to do the work of enumerators by formal adoption of the following resolution as basis of future action:—"In this district the Patwaries and their heirs or approved nominees must be appointed supervisors and served with the printed instructions. If they find persons to recommend for employment as enumerators they will be so much relieved. If they fail they will be relegated to do duty as enumerators as well."

Eventually 1,039 enumerators were appointed, and of the Patwaries 89 were made supervisors and 17 enumerators, but it is noted in the District Census Report that the preparation of building lists and the painting of num-

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bers on houses had very generally to be done by supervisors, because competent enumerators were not forthcoming.

Course adopted in the Saugor district.

The Saugor district is singular in showing completion of the appointment of enumerators in the same month (October) as arrangements about supervisors and superintendents were completed. I quote from Deputy Commissioner's Progress Report of 2nd October to show how this was effected, and what can be said for the method:—

"Lists of supervisors' circles could certainly have been prepared at headquarters from the district map, and supervisors could have been appointed with the assistance of Tahsil officials. Enumerators' blocks too could have been mapped out, and an attempt made to assist the supervisors in the selection of enumerators. It was, however, decided to leave the laying out of circles and blocks and the nomination of the men to the Tahsildars after local enquiry. The lists sent in by them had to be returned chiefly on account of the number of men nominated, and consequently the smallness of the charges, whether blocks or circles. Apart from the cost and trouble of appointing so many men, the numbers had to be reduced on account of the improbability of the Tahsils supplying so many efficient men." * * * * "I shall have the Khurai lists in a few days. I shall then be able to report the distribution of the district into circles and blocks prepared after local enquiry, and a calculation of the present population, and not merely from the district map and last census returns. And as with the local divisions, so the local agency has been arranged after an enquiry into the efficiency of the men nominated. Changes may still have to be made, but fewer than would have been necessary had such local enquiry not preceded the preparation of the lists."

Similar course followed in Damoh.

The entries for Damoh show also that in that district the formation of blocks was completed in the same month (September) as arrangements for supervisors and superintendents. The explanation is similar; the District Census report shows that Tahsildars were required to devise the sub-division of their Tahsils into superintendents' charges, supervisors' circles, and enumerators' blocks, so that the whole came to be simultaneously approved.

Districts in which blocks were formed long before enumerators could be arranged for.

Besides Chhindwara, the Nagpur, Bilaspur, and Mandla districts show a lengthened interval between reported completion of the formation of blocks and corresponding appointment of enumerators.

In the Nagpur district the delay occurred chiefly in the Nagpur city, and in Kamptee, where ultimately a hired agency had to be employed.

In the Bilaspur district the difficulty was that of finding or providing sufficient men of even tolerable ability in the more remote tracts, especially of the zemindáries. The special difficulty in the Mandla district has already been alluded to in para. 10. Eventually, on 13th January, the Deputy Commissioner reported that, after utilizing every available man, he was still without enumerators for 66 blocks in the Ramgarh Tahsil. He had made enquiries and found that pay at Rs. 15 a month, or even much more, would not suffice to get hired men from the Mandla Tahsil; one reason being the local dread of the Ramgarh climate, which is notoriously feverish; so he met the difficulty by a re-allotment of blocks and by arranging that certain supervisors should each be enumerator of a block in addition to his other duties.

Cause of general delay in completing building lists and painting house numbers.

The general delay in completion of the building lists and painting of house numbers resulted partly from examination and revision necessitated by issue of the circular letter of 10th November, communicating the Provincial interpretation of "house," and partly from the revision of occupation entries in the building lists required by Cir-

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cular G of 27th November. In the Chhindwara District the building lists had been prepared before August, but the Deputy Commissioner had them thoroughly revised during November and December. In Narsinghpur and other districts the check, both of numbering of buildings and record of occupations in the building lists, was carried on after building lists had been reported finished.

Preparatory Census arrangements on Railway Lines.

21. Draft instructions for the census on Railway lines were communicated in letter from the Government of India, No. $\frac{11}{171}$, dated 25th August 1880, for opinion on certain points. As there was delay in receipt of final orders, and the Government draft referred chiefly to the ultimate census, Provincial Circular letter No. $\frac{423}{251}$, dated 13th November, was issued requesting commencement of requisite preparatory arrangements. This circular affirmed the primary responsibility of the Deputy Commissioner of each district for all census arrangements throughout his district, including those on Railway lines. While the Government of India had decided that the census of the Railway population was to be taken by the Railway authorities, the Provincial circular requested the latter to co-operate with the Deputy Commissioners in having preparatory arrangements along their lines carried out according to the general plan adopted for the Provinces. The Railway authorities were requested to have Railway Census maps prepared with the help of Deputy Commissioners' Revenue Survey maps, showing the mauzás in which Railway premises and workmen were located, to settle the sub-division of each line into census charges, circles and blocks, in consultation with Deputy Commissioners, so that such division might be adapted to eventual ready incorporation of Railway statistics in those of Revenue Mauzás, Tahsils, and Districts, and also to have preliminary supervisors' lists and lists of inhabited buildings prepared in the Provincial Forms. Copies of the Provincial Circulars, the preliminary instructions to supervisors and enumerators, and the forms of supervisor's list and building list were forwarded with this circular to the chief authority of each Railway line, with intimation that copies required for the local agency would be supplied by Deputy Commissioners. On the 4th December, when it was found that the desired concert between local Railway officers and Deputy Commissioners had not been effected, the chief authority of each Railway line was requested to intimate to this office and to the Deputy Commissioner of each district through which his line passed, what particular Railway officer had been appointed to arrange census details with the Deputy Commissioner. The Rules finally adopted by the Government of India for taking the census within Railway limits were communicated with proceedings in the Home, Revenue and Agricultural Department No. $\frac{33}{481}$, dated 20th December 1880), and were passed on to the Railway authorities and Deputy Commissioners concerned under Provincial Census Circular K issued by the Assistant Secretary to the Chief Commissioner. These rules did not require the preparation of Railway Census maps, and it was only in exceptional instances they were prepared. In respect of other preparatory arrangements it will be convenient to consider each Railway line separately, viz.:—

(1) The Great Indian Peninsula Railway traversing the districts of Wardha, Nagpur, Nimar, Hoshangabad, Narsinghpur and Jubbulpore.

(2) The East Indian Railway in the Jubbulpore district.

(3) The Nagpur and Chhattisgarh State Railway in the Nagpur and Bhandara districts.

(4) The Wardha Coal State Railway in the Wardha and Chanda districts.

(5) The Holkar and Scindia Neemuch State Railway in the Nimar district.

(6) The Bhopal State Railway, Hoshangabad district.

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G. I. P. Railway line. Failure to effect concert of Railway with Civil Officers. Correspondence. Results.

Along the G. I. P. line the attempt to induce co-operation of the Railway authorities with Deputy Commissioners was a failure. At first indeed the Deputy Commissioners of Nagpur and Narsinghpur did make arrangements with the local Railway officers, but these were superseded by other arrangements prescribed by the General Agent of the G. I. P. line at Bombay. Deputy Commissioners repeatedly addressed the local Railway officers, and I wrote frequently to the General Agent, to try and effect concerted action, but without avail. The General Agent closed the correspondence by his letter No. 1010, dated 24th January, maintaining "the Census within Railway limits will, as requested by Government, be carried out entirely by the Railway authorities," and "it does not appear necessary for the various District Government officers to be troubled in any way with the enumeration within Railway limits." Thus the G. I. P. Agent disregarded No. 4 of the Government rules, which prescribed that the Agent or such officer as he may depute should consult the Deputy Superintendent of Census in each Province "on all main points and on all matters affecting general arrangements," and that "as regards minor local details, he should consult with Deputy Commissioners."

The Agent would not even furnish me with a list showing Railway Census blocks within these Provinces as required by No. 4 of the Government rules. Indeed, this Railway line must apparently have been divided into three independent sets of Census blocks and circles by the Engineering, Locomotive and Traffic departments, respectively, for the General Agent directed the head of each department to make separate arrangements for his own department. The Government rules, on the contrary, contemplated only a single division of the line into Census areas, number 3 of the Government rules expressly stating that "each station should, as a rule, be considered a separate block, unless too large to be enumerated by a single person." One of the departmental officers did communicate to me his sub-division of a portion of the line, showing that lengths of 20 and 30 miles had been allotted as blocks to departmental enumerators. Thereupon I represented both to him and to the General Agent that the formation of such blocks was open to objection, as not providing for record of statistics in the separate detail essential to subsequent ready incorporation of the statistics in those of each village or mauzá through which the line passes. This difficulty was subsequently met *in the Traffic Department* by arranging that separate schedules should be used for each gate house, and that the mileage at which each house stands should be noted on its schedule.

Another difficulty was that Provincial Circulars No. 4323 of 13th November and K of 5th January had arranged for local supply of Census forms and instructions by Deputy Commissioners to the Railway officers within their respective districts. The General Agent however *would* have Census forms and instructions distributed through his own office at Bombay, and met the request to refer local railway officers to Deputy Commissioners by himself indenting on each of the Deputy Commissioners through whose District the G. I. P. line passes for a supply sufficient for the whole line. Of course each Deputy Commissioner could not supply so much. I pointed out to the Agent that the result was a total indent absurdly in excess of all possible requirements, for instance that his indents on Deputy Commissioners for Census books sought a supply sufficient for the Census of 792,000 persons. The total number of persons in these Provinces actually enumerated by G. I. P. Railway officials was only 4,000. The Agent however would not have local distribution. The supplies which he had obtained from Deputy Commissioners and from my office in full or part of the several indents he had made on each were already excessive, and he replied to my remonstrance by intimating in effect that he would have nothing more to do with our Provincial forms, for if his supplies ran short he would issue Bombay forms.

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The independent course thus taken by the G. I. P. Railway authorities was reported by me to the Census Commissioner in demi-official letter, dated 19th January, and in official letters No. X, dated 26th January, and No. 471, dated 9th February. The latter was crossed by Census Commissioner's letter No. 120, dated 10th February, enclosing copy of a report from Mr. Baines, the Deputy Superintendent of Census, Bombay Presidency, whom he had requested to interview the Agent with reference to my objections. The Census Commissioner agreed that the Agent would have done better had he consulted with me as to his system of procedure, and especially as to the distribution of blocks, still he thought it advisable not to interfere. The general result then was that the Census along the G. I. P. Railway line was taken by the Railway authorities independently both of Deputy Commissioners and this office. At Jubbulpore and Khandwa, however, where superior officers of the Railway are stationed, the Deputy Commissioners did succeed in maintaining some degree of understanding with the Railway officers.

East Indian Railway line. Similar difficulties and results.

On the East Indian Railway, the strip of land acquired from Native States for the line beyond the general border of the Jubbulpore District, as far as Satna inclusive, has been attached to the Central Provinces. Under the Provincial circulars quoted, the Deputy Commissioner, Jubbulpore, was responsible for census arrangements along the whole section from Jubbulpore to Satna. Neither the Deputy Commissioner nor I however could induce the Railway authorities to concert preparatory arrangements with us. The General Agent at Calcutta had them carried out independently by district heads of departments at Allahabad. At last, on 2nd February, in reply to application under No. 4 of the Railway Census Rules, issued by the Government of India, the General Agent directed the following officers to report to this office what blocks had been formed on above section of the line, viz, :—

(1) The District Engineer, Allahabad.
(2) Do. Traffic Superintendent, Allahabad.
(3) Do. Locomotive do. do.
(4) Do. Carriage and Wagon Superintendent, Allahabad.

It illustrates the result of independent departmental arrangements, that the District Engineer had sub-divided the above section into 5 blocks, the Traffic Superintendent into 10, and the Carriage and Wagon Superintendent into 4 blocks. The Locomotive Superintendent never reported his blocks. As for building lists, the Deputy Commissioner only succeeded in getting them from the Engineering Department.

Nagpur and Chhattisgarh State Railway. Harmonious co-operation of Railway and Civil Officers.

Even on the Nagpur and Chhattisgarh State Railway, the Manager in charge of the open line would at first have allotted the census arrangements at stations to the Traffic Superintendent, and elsewhere to the Executive Engineer, but he readily agreed to place the Executive Engineer (Mr. Milsom) in charge throughout. The line was at the time open as far as Tumsar in the Bhandara District. Besides the open portion of the line, known as the 1st Division, there were also two sections under construction, known as the 2nd and 3rd Divisions, respectively under Mr. MacGeorge and Mr. Stent, Executive Engineers. These officers all worked harmoniously with the Deputy Commissioners in carrying out prescribed census arrangements. The Executive Engineer of the open line arranged to take the census not only of persons resident within Railway limits, but also of persons in regular employ, whose huts were near the line, but far from any village. The Deputy Commissioner of Bhandara gives further details as follows :—

Extract, Bhandara District, Report.

"Early in December I met Mr. Stent, and after I had been along the line, it was arranged between us that, speaking generally, he should take all the large gangs of railway labourers who

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had squatted close to the line and at the quarries near the line, while I was to take some of the smaller settlements of coolies who had squatted within easy distance of inhabited villages. Later on, in December, I met Mr. MacGeorge, and a somewhat similar arrangement was come to with him. Early in January I met Mr. Milsom, who had charge of the census on the open line as far as Tumsar, and it was arranged that he should take the census of all persons within the defined Railway limits, and also of the gangs of platelayers living close to the line, even though not actually within Railway limits."

House numbering was only carried out completely in the 1st Division. In reporting on the work done, the Executive Engineer, 2nd Division, writes:—"In some cases numbers were affixed to huts, in others not, as in many cases it would have been labour thrown away, owing to constant moving of workpeople from one place to another"; and the Executive Engineer, 3rd Division, writes:—"No numbers were painted on the huts. A reference was made stating that it was practically impossible, and the reply stating that the Deputy Superintendent of Census wished it done was only received on the day of the census. It could not therefore be carried out."

"As regards the numbering of the huts occupied by Railway labourers, I was of opinion, after going along the line, that it would be quite impossible to carry out complete numbering in the way laid down for the district generally (at all events in the 3rd Division which I had just passed through), as in the first place, the so-called huts were in many cases a mere covering over the head for protection against sun and dew, and, in the second place, a hut was often run up one day and pulled down or deserted the next, little or no trace of it being left. Any attempt at preserving a correct serial number, and numbering *each* hut was, I thought, out of the question."

Wardha Coal State Railway.

On the Wardha Coal State Railway line, census arrangements were superintended by the Assistant Manager, Mr. Reynolds, in concert with the Chanda District authorities. They agreed to restrict the Railway census to persons resident within the Railway fence. The four stations on the line excluding Wardha (left to the G. I. P. Railway authorities) formed 4 blocks, defined to include all buildings within the semaphore distant signals of each station. The remainder of the line with its gate lodges was formed into two blocks, under officials empowered to lorry along the line, and they recorded against each gate house the mileage at which it was situated, so as to facilitate subsequent verification of the mauzá in whose population its inhabitants should be included.

Holkar and Scindia Neemuch State Railway.

The Holkar and Scindia Neemuch State Railway was similarly divided into station blocks and intermediate line blocks for gatemen and permanent-way gangs within Railway limits. For the latter the Railway authorities could only quote mileage as they were ignorant of mauzá boundaries. There is no fence on this line, but the Manager met the difficulty by arranging that a list should be furnished to the Deputy Commissioner, showing where and what Railway workpeople, relieving gatemen, and permanent-way gangs were excluded from the Railway census as living *outside Railway limits*, and thus enabled the Deputy Commissioner to arrange for their being enumerated by the District agency.

Bhopal State Railway.

The Bhopal State Railway was only under construction, and the Engineer-in-Chief, in concert with the Deputy Commissioner, made such arrangements as were requisite for census of the officials and labourers employed on it.

Table showing census areas and agency ultimately arranged for.

22. The following statement shows the number of census charges, circles, and blocks into which each district and feudatory state was divided, and the number of superintendents, supervisors, and enumerators ultimately arranged for.

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Districts and Feudatory States.	Superintendents' Charges.					Supervisors' Circles					Enumerators' Blocks.					
		Superintendents, including Assistant Superintendents.					Supervisors, including Assistant Supervisors.					Number of Enumerators.			Average per Enumerator.	
	Total charges.	Total.	Official.	Non-official.	Average No. of Supervisors per Superintendent.	Total Circles.	Total.	Official.	Non-official.	Average No. of Enumerators per Supervisor.	Total blocks.	Total.	Official.	Non-official.	Inhabited houses.	Inhabitants.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
(a.) Districts.																
Nagpur	66	66	63	3	3·8	250	250	94	156	10·9	2738	2718	338	2380	53	256
Bhandara	42	42	36	6	4·8	201	201	62	139	10·4	2097	2097	114	1983	63	326
Chanda	50	50	40	10	5·9	299	299	103	196	8·2	2460	2458	286	2172	60	264
Wardha	24	24	23	1	7·9	185	191	117	74	8·8	1683	1685	78	1607	50	229
Balaghat	5	43	22	21	3·1	127	135	115	20	7·3	990	990	66	924	69	343
Jubbulpore	40	40	39	1	5·4	217	217	127	90	12·3	2672	2672	158	2514	65	257
Saugor	51	51	45	6	4·7	238	239	137	102	9·6	2770	2290	220	2070	56	249
Damoh	36	36	33	3	3·3	118	118	86	32	13·6	1743	1610	63	1547	43	194
Seoni	38	38	32	6	2·9	110	110	12	98	9·4	1667	1039	73	966	64	322
Mandla	37	37	36	1	3·6	132	132	73	59	7·7	1017	1017	105	912	60	396
Hoshangabad	27	35	20	15	6·2	219	217	39	178	9·7	2112	2112	202	1910	48	231
Narsinghpur	22	22	20	2	5·8	128	128	103	25	11·1	1423	1423	38	1385	56	256
Betul	19	19	15	4	5·2	98	98	12	86	10·2	995	995	90	905	58	306
Chhindwara	18	23	14	9	7·9	182	182	140	42	3·2	587	587	13	574	125	635
Nimar	18	18	18	...	5·2	82	94	64	30	10·5	982	983	115	868	49	235
Raipur	45	50	37	13	8·8	442	442	162	280	8·9	5223	3950	273	3677	113	355
Bilaspur	37	42	21	21	10·1	426	426	112	314	5·3	4690	2271	81	2190	123	447
Sambalpur	44	59	40	19	4·1	238	242	49	193	10·8	2649	2621	75	2546	61	264
Total	619	695	554	141	5·4	3692	3721	1607	2114	9·	38498	33518	2388	31130	69	293
G. I. P. Railway	6	6	6	...	1·8	11	11	11	...	5·9	62	65	65	...	...	...
(b.) Feudatory States.																
District. States.																
Chanda ..... Bastar	5	6	1	5	5·8	35	35	...	35	5·3	184	184	...	184	207	1066
Hoshangabad.. Makrai	3	3	...	3	4·	12	12	...	12	5·2	62	62	...	62	54	276
Chhuikhadan...	2	2	...	2	4·5	9	9	...	9	5·2	113	47	...	47	205	701
Raipur ..... Kanker	1	11	1	10	1·1	12	12	...	12	9·5	114	114	...5	114	141	557
Khairagarh ...	7	8	...	8	5·2	42	42	...	42	9·8	510	412		407	73	403
Nandgaon	5	5	...	5	10·8	54	54	...	54	6·4	580	345	...	345	140	476
Bilaspur ..... Kawardha	6	6	...	6	9·7	58	58	...	58	3·9	460	224	...	224	126	385
Sakti	1	1	...	1	10·	10	10	...	10	4·5	120	45	...	45	87	507
Kalahandi	9	10	2	8	7·4	74	74	...	74	3·7	287	287	...	287	186	783
Raigarh	4	4	4	...	6·7	27	27	...	27	6·	260	103	...	103	142	791
Sarangarh	2	3	...	3	7·	21	21	...	21	7·4	103	156	...	156	102	456
Sambalpur ... Patna	14	14	...	14	5·6	78	78	...	78	1·9	227	152	...	152	334	1697
Sonpur	1	1	...	1	50·	50	50	...	50	6·3	313	313	...	313	81	570
Rairakhol	1	1	1	...	13·	13	13	12	1	5·4	70	70	9	61	47	253
Bamra	4	7	3	4	5·	35	35	...	35	7·1	249	249	...	249	59	326
Total	65	82	12	70	6·5	530	530	12	518	5·3	3052	2823	14	2809	132	605
Grand Total, Central Provinces...	690	783	572	211	5·4	4233	4262	1630	2632	8·5	42212	36406	2467	33939	74	317

General remarks on above Table.

The figures include all census agency appointed up to the very last.

Briefly—

783 superintendents or assistant superintendents were appointed to ..... 690 charges.

4,262 supervisors or assistant supervisors to ..... 4,233 circles.

36,406 enumerators to ..... 42,212 blocks.

Total ... 41,451 Census agents to ..... 47,135 census areas.

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The relative proportion of the different grades was 1 superintendent to rather more than 5 supervisors, and 1 supervisor to between 8 and 9 enumerators.

Superintendents and supervisors including assistants more than equal the number of charges and circles, but enumerators were short of the total blocks by 5,806. Deficiencies were generally met by allotting more than one block to an enumerator. Sometimes the supervisor was himself appointed enumerator of a block; in any case, supervisors were always required to assist inefficient or over-pressed enumerators.

But blocks were often devised not only in greater number than could be provided with separate enumerators, but also in greater numbers, that is of smaller size, than requisite under the instructions. In some localities where this occurred the original scheme of blocks was revised to correspond with the number of enumerators forthcoming. To see therefore where there was deficiency of enumerators, the test to be applied is that of the prescribed standard maximum average, viz., one enumerator for every 300 inhabitants. It will be seen that for the Provinces the average, viz., 317 persons per enumerator, was very little in excess of this average, but that in feudatory states the average was as high as 605 persons per enumerator.

Districts in which the proportion of enumerators was below standard.

23. The following abstract shows the districts in which the average proportion of enumerators was short of the standard:—

Districts.	Total Blocks.	Total Enumerators.	Difference.	Average inhabitants per Enumerator.
Bhandara	2,097	2,097	.....	326
Balaghat	990	990	.....	343
Seoni	1,667	1,039	628	322
Betul	995	995	.....	306
Chhindwara	587	587	.....	635
Raipur	5,223	3,950	1,273	355
Bilaspur	4,690	2,271	2,419	447

The remarks and extracts in paras. 10 and 20 have already shown that the deficiency of enumerators resulted from absolute non-existence of sufficient educated persons in the small villages of the interior; especially in the wilder tracts. In the Bilaspur District, where the average number of persons per enumerator was so high as 447, enumerators could not be found for 2,419 blocks, or more than half the blocks originally devised. In the adjoining district of Raipur separate enumerators could not be found for 1,273, or about one-fourth of the blocks originally formed, but all who know this district must allow that it speaks volumes for the influence, energy, and tact of the officiating Deputy Commissioner, Mr. Ismay, that he succeeded in securing the services of so many as 3,950 enumerators in addition to the 918 employed in Feudatory States attached to the Raipur District. In no district of the Provinces were so many enumerators either required or obtained as in Raipur.

Raipur District, credit due.

The following extract is from Mr. Ismay's report:—

"In the matter of agency, Raipur and other large towns naturally presented little difficulty, but in the mofussil the case was very different, and the work of all Departments suffered much owing to the calls for Census service. Thus from January schools met in the morning only, whilst in February nearly half the schools of the district were closed. From one station house no *roznámchá* appeared for a couple of months, whilst the annual report on vaccination will hardly be a lengthy one, seeing that all vaccinators, including the superintendents, were impressed for Census duties.

Extract, Raipur District Report.

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Even after every available official had been secured, the difficulty experienced in making up the requisite staff was something incredible. Scarcely a day passed without reports being received of enumerators having absconded or having gone on a pilgrimage or for some marriage festival. In the forest tracts man after man, official and non-official, fell sick and had to return; a special moharrir in Bindranawagarh died on his way back to Raipur. So long as non-officials could be told off for work in the immediate neighbourhood of their own houses, they did fairly well, but unfortunately a village possessing a man who can read and write is in this district the exception rather than the rule. And naturally there was a general reluctance amongst non-officials to leave their villages and give their time and labour gratis."

Of Districts, proportion of enumerators, smallest in Chhindwara.

Of all districts, Chhindwara shows the smallest proportion of enumerators, viz., only one to every 635 inhabitants. Even in the Khalsa portion of the District the proportion did not approach the standard, being only 1 enumerator to 641 inhabitants in the Chhindwara Tahsil, and 1 to 574 in the Sausar Tahsil. In the Jagirdaries the average proportion was so high as 1 enumerator to 750 inhabitants. Chhindwara is one of the districts in which the Patwari system is in force, and it will have been seen from the extract in para. 20 that the Deputy Commissioner of Chhindwara relied in a special degree on the efficiency of his patwaries and utilized them to the utmost. No doubt the Patwari agency is very superior to the ordinary non-official enumerator, still a larger proportion of the latter, even though indifferent penmen, would have been of great assistance in checking the Census record on the final census night. The Deputy Commissioner writes as follows in the District Census Report with reference to this deficiency of enumerators:—

Extract, Chhindwara District Report.

"I found it impossible to obtain sufficient enumerators to carry out the orders of Chief Commissioner's Circular C. I can however say that every available person of sufficient intelligence, including school boys, was engaged in the work; though I did not consider it desirable to employ persons who would not have been able themselves to write up the books. The Sausar Tahsil shows better than Chhindwara in this respect; but the Sausar Tahsil lies, a great part of it, below the ghâts, and education has always been more advanced there than in the northern Tahsil. At all events we can show a considerable improvement on the 1872 Census. At that time there were 13 superintendents and 468 enumerators; this time we had also to provide supervisors; but even with this extra call on our resources, it was found possible to provide 119 more enumerators than last time."

Feudatory States. Proportion of enumerators generally deficient.

24. In 13 out of our 15 Feudatory States, the average proportion of inhabitants to each enumerator exceeded the standard maximum, viz.:—

Feudatory States.	Total Blocks.	Total Enumerators.	Difference.	Average inhabitants per Enumerator.
Bastar	184	184	.....	1,066
Chhuikhadan	113	47	66	701
Kanker	114	114	.....	557
Khairagarh	510	412	98	403
Nandgaon	580	345	235	476
Kawardha	460	224	236	385
Sakti	120	45	75	507
Kalahandi	287	287	.....	782
Raigarh	260	163	97	791
Sarangarh	103	156	+53	456
Patna	227	152	75	1,697
Sonpur	313	313	.....	570
Bamra	249	249	.....	326

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The extracts in para. 13 have already shown that Deputy Commissioners did what was possible through the Chiefs and by deputation of Government officials to have thorough arrangements made for the census of Feudatory States. These areas however include the wildest and most backward tracts in the Provinces, and the difficulty of procuring enumerators, owing to scarcity of residents able to read and write, was much greater in these states than in districts. It is remarkable that of all the Feudatory States, the proportion of enumerators to residents was lowest in Patna, in the Sambalpur District, a state temporarily under direct British administration. The District Census Report mentions that—"In this state great difficulty was experienced in getting a sufficient number of men able to read and write. Most of the preliminary work had to be done by a few men each having a large circle, but the final check was, I believe, well carried out with the aid of men able to read and write on palm leaves. Probably also the insufficiency of enumerators resulted partly from misapprehension of the number required, for the present Census shows that the number of residents to be enumerated was nearly three times the population returned in 1872."

Proportion lowest in Patna, though under direct British administration.

Proportion low also in other States under British administration.

The proportion of enumerators to inhabitants was as follows in the other three States under direct British administration, viz. :—

Khairagarh, in the Raipur District	403
Sakti, in the Bilaspur District	507
Sarangarh, in the Sambalpur District	456

In respect of Khairagarh, the Deputy Commissioner of Raipur notes that being "under direct administration a strong staff was entertained and paid for from the funds of the State."

Still the results in States under direct administration do indicate that very great allowances must be made for the deficiency of enumerators in other States. In the following States the proportion of inhabitants to enumerators was more than double the prescribed maximum average :—

Allowances to be made for other States.

Chhuikhadan, Raipur District	701
Kalahandi, Sambalpur District	782
Raigarh do.	791
Bastar, Chanda District	1,066

The exceptional difficulties which accompanied the taking of the census in Bastar have already been fully described in para 13. In regard to Census agency there the Naib Tahsildar reported that deficiency of enumerators was unavoidable, but most of the men were persons of local influence like patwaries and kamdars (accountants and stewards).

Bastar.

In respect of Kalahandi not only did the Deputy Commissioner give the chief credit for his arrangements, as shown in para. 13, but he also explained that—"Imported agency to any extent was out of the question, for no amount of remuneration would induce foreigners to penetrate into the more hilly and remote tracts of this State."

Kalahandi.

The Sarangarh State attached to the Sambalpur District is peculiar in returning more enumerators than blocks,—156 enumerators employed but only 103 blocks formed. This seems only an illustration in more than usual degree of the following general remark recorded in the Sambalpur Census Report in respect both of Feudatory States and Zemindáries :—

Sarangarh.

"Most of the preliminary record had to be made leisurely by a small staff, which was largely supplemented by official and other agency as the time for final check approached."

Table showing sources from which the District Census agency was obtained.

25. The following Table shows the sources from which the Census agency was obtained in districts, exclusive of Feudatory States :—

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District	Grades of Census Agency (Assistants included).	Officials.						Non-Officials.						Paid.	Unpaid.
		Revenue and Judicial Departments.	Police Department.	Educational Department.	Forest Department.	Military.	Others.	Patwaries, their relations or servants.	Landholders, Cultivators, and their relations or servants.	Bankers, Traders, their relations or servants.	Petition Writers, Copyists, and office candidates.	School-boys.	Others.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nagpur	Superintendents.	27	5	12	7	6	6	1	2	...	...	...	...	...	3
	Supervisors	30	3	27	...	10	24	14	117	11	1	...	13	4	152
	Enumerators	17	22	135	...	54	110	187	756	760	191	278	208	1570	810
Bhandara	Superintendents.	12	9	1	4	...	10	...	4	2	...	...	...	...	6
	Supervisors	3	8	35	5	...	11	25	55	52	3	...	4	...	139
	Enumerators	7	15	50	1	...	41	30	1129	247	23	31	523	...	1983
Chanda	Superintendents.	11	22	2	5	...	...	...	9	1	...	...	...	...	10
	Supervisors	7	38	36	21	...	1	27	111	49	5	...	4	...	196
	Enumerators	24	98	65	77	3	19	62	980	571	11	10	538	29	2143
Wardha	Superintendents.	16	5	1	...	...	1	...	...	1	...	...	...	1	...
	Supervisors	12	35	58	1	...	11	11	48	3	...	...	12	1	73
	Enumerators	17	12	39	3	...	7	99	1009	218	19	6	259	325	1282
Balaghat	Superintendents.	8	5	...	3	...	6	1	14	6	...	...	...	...	21
	Supervisors	17	32	40	18	...	8	7	10	1	2	...	...	8	12
	Enumerators	3	43	11	6	...	3	74	485	133	10	109	113	231	693
Jabbulpore	Superintendents.	13	14	1	1	...	10	...	...	...	...	...	1	...	1
	Supervisors	13	37	54	5	6	12	19	56	2	...	...	13	5	85
	Enumerators	10	31	41	2	34	40	335	1722	238	38	13	168	...	2514
Saugor	Superintendents.	19	11	1	4	5	5	...	5	...	...	...	1	1	5
	Supervisors	22	31	35	12	24	13	50	35	8	6	...	3	1	101
	Enumerators	20	29	50	9	39	73	422	857	391	40	49	311	...	2070
Damoh	Superintendents.	11	15	3	2	...	2	1	2	...	...	...	...	...	3
	Supervisors	11	17	41	14	...	3	1	23	8	...	...	...	...	32
	Enumerators	5	9	22	24	...	3	252	824	414	9	..	48	...	1547
Seoni	Superintendents.	15	8	3	4	...	2	...	2	1	...	...	3	...	6
	Supervisors	6	1	1	...	...	4	89	1	...	2	...	6	8	90
	Enumerators	3	15	42	8	...	5	17	635	118	20	4	172	9	957
Mandla	Superintendents.	12	6	2	7	...	6	...	...	...	...	...	1	1	...
	Supervisors	12	33	6	19	...	3	29	17	1	2	...	10	...	59
	Enumerators	3	33	17	32	...	20	11	463	1	9	30	398	713	199
Hoshangabad	Superintendents.	7	2	...	4	...	7	4	10	1	...	...	...	...	15
	Supervisors	6	1	14	12	2	4	14	129	21	5	...	9	...	178
	Enumerators	15	4	85	71	1	26	736	700	217	27	1	229	...	1910
Narsinghpur	Superintendents.	9	6	4	1	...	...	...	2	...	...	...	...	...	2
	Supervisors	24	27	40	6	...	...	4	7	13	1	...	...	6	19
	Enumerators	...	7	25	2	...	4	303	288	18	25	12	739	24	1361
Betul	Superintendents.	7	3	1	2	...	2	...	3	1	...	...	...	...	4
	Supervisors	1	5	1	4	...	1	45	36	2	...	...	3	14	72
	Enumerators	10	23	37	10	...	10	129	287	122	18	...	349	559	346
Chhindwara	Superintendents.	10	3	...	...	...	1	...	9	...	...	...	...	...	9
	Supervisors	14	48	56	13	...	9	13	24	...	3	...	2	...	42
	Enumerators	...	8	...	1	...	4	111	235	26	183	19	...	175	399
Nimar	Superintendents.	10	...	3	...	...	5	...	...	...	...	...	...	...	...
	Supervisors	16	1	20	4	...	23	12	13	4	...	...	1	1	29
	Enumerators	8	5	61	17	...	24	322	255	183	46	6	56	...	868
Raipur	*Superintendents.*	15	11	4	2	...	5	4	...	...	...	...	9	6	7
	Supervisors	28	39	56	28	2	9	157	24	...	9	...	90	...	280
	Enumerators	8	50	164	10	10	31	19	2177	137	23	56	1265	18	3659
Bilaspur	Superintendents.	4	13	1	2	...	1	9	4	...	1	...	7	...	21
	Supervisors	7	30	60	10	...	5	94	149	15	47	...	9	44	270
	Enumerators	2	38	23	5	...	13	15	1401	289	128	69	288	...	2190
Sambalpur	Superintendents.	14	24	...	2	...	...	...	19	...	...	...	...	1	18
	Supervisors	6	8	27	6	1	1	...	116	8	5	47	17	...	193
	Enumerators	6	34	15	8	4	8	...	1363	55	34	101	993	84	2462
Total Districts	Superintendents.	220	162	39	50	11	72	20	85	13	1	...	22	10	131
	Supervisors	235	394	613	178	45	142	611	971	198	91	47	196	92	2022
	Enumerators	158	476	882	286	145	441	3124	15566	4138	854	794	6054	3737	27393
Great Indian Peninsula Railway	Superintendents.	...	...	...	...	...	6	...	...	...	...	...	...	...	...
	Supervisors	...	...	...	...	...	11	...	...	...	...	...	...	...	...
	Enumerators	...	...	...	...	...	65	...	...	...	...	...	...	...	...
Total Central Provinces	Superintendents.	220	162	39	50	11	78	20	85	13	1	...	22	10	131
	Supervisors	235	394	613	178	45	153	611	971	198	91	47	196	92	2022
	Enumerators	158	476	882	286	145	506	3124	15566	4138	854	794	6054	3737	27393
	Grand Total	613	1032	1534	514	201	737	3755	16622	4349	946	841	6872	3839	29546

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Proportion of officials and non-officials in each Census grade.

26. The proportion in which officials and non-officials were utilized in each grade was as follows :—

	Officials.	Non-Officials. Number.	Non-Officials. Percentage of Total.
Superintendents, including Assistant Superintendents	560	141	20·
Supervisors, including Assistant Supervisors	1,618	2,114	57·
Enumerators	2,453	31,130	93·
Total	4,631	33,385	88·

Officials were utilized to the utmost extent possible, and yet they furnished only 12 per cent. of the total agency, excluding that employed in Feudatory States.

Number of officials of each Department.

The official agency was obtained from the following Departments :—

Revenue and Judicial	613
Police	1,032
Educational	1,534
Forest	514
Vaccination	44
Medical	30
Public Works	20
Postal	29
Pensioners	49
Others	391
State Railway officials	69
G. I. P. Railway ditto	82
E. I. Railway ditto.	23
Military	201
Total	4,631

The military were only employed in taking the census of military lines, and similarly the Railway officials only took the Railway census. The officials of other departments, however, were utilized for census of the general public, but census duty was alloted to them, as far as possible, in the neighbourhood of the localities in which they were ordinarily employed.

Circular by the Local Administration regarding subordination of departmental to census duty.

As census duty or departmental engagements came to be urged in excuse for remissness in either, some degree of friction naturally arose between Deputy Commissioners and departmental officers. To meet this the Chief Commissioner caused issue of the following Circular No. 27, dated 10th November 1880 :—

"The Chief Commissioner has reason to believe that some misapprehension exists as to the nature and extent of the participation of Government officials of all departments in the work of the census. The officers of some departments have consented to assist the Deputy Commissioner of the district in which they are employed as a matter of favour; and it has been urged on behalf of officials belonging to other departments that they are prevented by their own work from rendering the assistance required from them.

"2. It is therefore necessary to point out very clearly that Government has from the first laid down that the census is to be carried out as far as possible by official agency, and that the services of all subordinates employed under Government are to be considered available for the purposes of the census. It has not been thought advisable to require any great measure of assistance from the rank and file of the Police force; but with this exception all Government servants, in whatever department they may be employed, are bound to give their services for census duties. The census is emphatically

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not the work of any special department ; but all departments are called upon to work together harmoniously and zealously for the successful carrying out of an important Government measure.

"3. The time has now come for heads of departments to cause it to be distinctly understood that ordinary departmental work is to be subordinated to the paramount claims of special census duties in connection with the preliminary and final enumeration, and I am to request that this may be done.

"4. The control of the census work in each district is necessarily in the hands of the Deputy Commissioner, and he should avail himself, as far as possible, of the services of his immediate subordinates. In requiring the services of the subordinates of departments, not usually under his direct orders, he should act in consultation with the heads of the departments to which the subordinates belong, and should give them information beforehand, especially in cases in which it is necessary to remove an official from his ordinary duties for one or more days. The date of the final enumeration has now been definitely fixed, and there ought to be no difficulty in giving the necessary information as to the probable number of days during which any enumerator or supervisor will be required to absent himself during the next few months from his departmental work. The exercise of tact and forethought will no doubt be necessary, and Deputy Commissioners should avoid anything which may have the appearance of putting an unfair burden on any particular department. The Chief Commissioner is satisfied that nothing will now be allowed to interfere with the cordial co-operation of all departments in these Provinces in order to secure the success of the Census of 1881."

Ordinary procedure under the Circular.

With reference to the concluding paragraph of this circular, the pressure of census work in view of the fast approaching date fixed for its completion, and the number of the officials whose assistance was required, soon led to its being recognized that in *ordinary cases* consent of departmental superiors to needful utilization of their subordinates on census duty at discretion of Deputy Commissioners must betaken for granted.

Special reference and reply.

It was different however in the exceptional cases where services of departmental officials were desired for census duty at a distance from their ordinary work. In one instance a reference by the Conservator of Forests resulted in the following reply by the Secretary to the Chief Commissioner, which forms a useful comment on the circular:—

"In deputing a number of Forest officials for the sole purpose of doing census work in a part of the district to which their ordinary duties would not take them, the Deputy Conservator seems to have acted unnecessarily, and he should be told that he is expected to exercise his own judgment as to what can properly be done by his department in this way, and that the Chief Commissioner's orders do not by any means enable him, as he appears to think, to divest himself of all responsibility in the matter. At the same time the Chief Commissioner must look to the Forest Department for the carrying out of the census in the Government reserves in districts like Chanda and Mandla."

As to the strain of census duty on all departments, the following remarks were recorded in the General Summary preceding the Administration Report for 1880-81:—

Extract, Administration Report, 1880-81.

"The services of officers in every branch of the Government service had to be enlisted for the Census. There is hardly any departmental report wherein the subject is not mentioned. Schools had to be closed, because masters were absent on census duties, vaccination operations were not more numerous because many vaccinators were impressed for work in remote and wild localities. Census work was largely entrusted to Forest officers, and the time of most district officials was for months devoted to census work, almost to the entire exclusion of every other duty."

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Proportion of the non-official agency which worked without payment.

27. Of the total non-official agency, 29,546, or over 88 per cent., did the work without payment.

Paid proportion high in six districts.

Out of the total 3,839 paid non-officials, 3,602 were engaged in the following six districts, viz. :—

	No.	Percentage of total non-officials employed.
Nagpur District	1,574	62·
Wardha do.	327	19·
Balaghat do.	239	25·
Mandla do.	714	73·
Betul do.	573	58·
Chhindwara do.	175	28·

The District Census reports do not show why payment of the non-official agency should have been more necessary in these districts than in others. The following extract from the report of the Census Committee was appended to the Chief Commissioner's Circular No. 6, of 24th January 1880, as showing that Government looked for general employment of an unpaid agency :—

Extract circulated from Census Committee's report of 1878, regarding employment of unpaid agency.

"It may be accepted, we believe, that a fairly efficient unpaid agency can be secured in all provinces to undertake willingly the counting of the inhabitants, and as has been pointed out in more than one of the reports we have had under consideration, while such an agency is popular, the introduction of paid and temporary officers, appointed for the purpose, is likely to lead to suspicion on the part of the people, and thus defeat the object we have in view, viz., the acquisition of accurate information as to the condition and numbers of the inhabitants. In towns, unquestionably there will be instances when paid enumerators must be employed. But it is probable that even in these cases the number will be small."

In the Nagpur district less than half the expenditure on account of hired non-official agency was incurred in municipal towns. In the other five districts the payments to non-official agency in towns were either trifling or none at all. In Mandla certainly a number of non-officials had to be hired to do census work at a distance from their homes, but the proportion can have been nothing like 73 per cent. of the total agency. In the Bhandara, Damoh and Hoshangabad districts the non-official agency was entirely unpaid, and in the remaining 9 districts the proportion of non-officials that were paid men was little over 1 per cent. out of a total of 19,794. Government will doubtless regard these results as satisfactory evidence of the general influence of its officials and of the willingness of the educated classes to co-operate with Government officers.

Success in other districts in inducing unpaid co-operation of non-officials.

Classes from which the non-official agency was obtained.

28. The non-official agency in districts was obtained from the following sources :—

	Superintendents.	Supervisors.	Enumerators.	Total.
Patwaries (village accountants), their relations or servants ...	20	611	3,124	3,755
Landholders, cultivators, and their relations or servants ...	85	971	15,566	16,622
Bankers, traders, their relations or servants	13	198	4,138	4,349
Petition writers, copyists, and office candidates	1	91	854	946
Senior school boys	0	47	794	841
Others	22	196	6,654	6,872
Total	141	2,114	31,130	33,385

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Though the Patwaries were a most valuable element in the census agency, it will be seen that they formed only 11 per cent. of the non-officials employed. Districts where the Patwari system was in full force, like Hoshangabad, which could call on 754 men of this class, and the districts of the old Saugor and Nerbudda Provinces generally, had a great advantage over districts where the Patwari class was deficient or absent, like Sambalpur without any, Mandla with only 40, and Bhandara with 55.

Landholders and cultivators, with their relations and servants, furnished half the non-official agency.

Of bankers and traders with their relations or servants, 4,349 were induced to work at the census, forming 13 per cent. of the non-official agency. Some of the larger bankers rendered very valuable help in conceding assistance of their agents scattered over the interior of districts. The agency obtained from this class was most numerous in the Nagpur district 771 persons, Chanda 621, Damoh 422, and Saugor 399. As the banking and trading classes are comparatively independent and set higher value than others on their time and services, such measure of assistance from them seems a specially gratifying manifestation of public spirit and of the influence exercised by our District officers. Very few members of this class, however, are shown to have rendered assistance in the following districts, viz.:—Mandla only 2, Chhindwara 26, and Narsinghpur 31.

Of the 946 petition writers, copyists and office candidates engaged in Census work, more than half were employed in the three following districts, Nagpur 192, Chhindwara 186, and Bilaspur 176.

Much might be said in favour of the utilization of senior school boys as enumerators; the valuable lesson thereby taught them in loyalty and public usefulness, also their general obligation to Government for education in our State schools. 841 school-boys were thus utilized, of whom 278 in the Nagpur District, 148 in Sambalpur, and 109 in Balaghat. In the case of the two latter districts such general employment of school-boys resulted probably from special scarcity of educated adults, and in this connection it is noteworthy that in Sambalpur 47 school-boys were utilized as supervisors.

The following remarks regarding the non-official agency were written by me for the Administration Report of 1880-81:—

General remarks reproduced from the Administration Report, 1880-81.

"Government may well congratulate itself on having been able to obtain the services of so numerous a non-official agency, almost without payment, to assist in carrying out the census. Work in many of the Government departments from which the official agency was drawn no doubt suffered, but the loss was Government's for a Government object; non-officials, however, were induced to sacrifice private interests, business, and pleasure, to take part in carrying out a Government measure, the objects of which were appreciated by few. The district reports abound with hearty acknowledgments of the general diligence displayed by the non-official agency in carrying out the Census instructions issued to them from time to time. The worry and trouble they had to incur were great, *e.g.* frequent attendance at local centres for instruction, frequent attendance on officials, house-to-house check of the Census record, frequent corrections of their work, not infrequent fault finding. The majority of the non-official agency would fain have avoided being called out for Census duty; the very comprehensiveness, however, of the Government demand stopped objection: in the interior, no qualified persons escaped; what could not well be avoided was accepted with the best grace possible; gradually the men were trained to take an interest in their work and to vie with one another in its performance, and ultimately to take a pride in showing to officials and all who were interested the records which they had prepared."

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Extracts from District reports regarding comparative efficiency of the various agency.

29. The comparative efficiency of the various agency is considered in the following extracts from district reports :—

Bhandara District.—" Officials did the best work, and after them, agents and servants (including Patwaries) of Zemindars, Sowkars and Malguzárs. Some Malguzárs also did good work personally. The majority of them, however, are illiterate, and therefore could not themselves do the writing work of the census. They assisted, however, in other ways."

Wardha District.—" The above is the nominal list, but it hardly represents the real facts. School-boys and Patwaries were often the real workers when other enumerators and supervisors were nominally entered. It was not thought advisable to interfere with this ; the nominal enumerator supplied experience and influence ; the actual writer supplied clerical skill ; both worked together. "

Chhindwara District.—" As a general rule, I think Patwaries and the Educational Department made the best Census agency. The novelty of the work seems to have confused head constables and the Police generally. They are educated to but one or two ideas, and find it difficult to travel beyond them."

Hoshangabad District—" The agency which was found most willing and efficient (treating of classes of persons) was undoubtedly those officials deputed from the District office and the school-masters. This class had been accustomed to pay attention to method and accuracy, and are obliged to practice them day after day ; they were aware that their census work would be carefully noted by their superior officer, and that the way in which that work might be done would affect their future prospects, and finally as a body they were trained and well educated men. Next to them come the Patwaries and more intelligent Malguzárs. If Patwaries and Malguzárs were, as a rule, really well educated, they would no doubt form a much more efficient Census agency than officials deputed from District offices. Their local knowledge and minute acquaintance with the life and customs of the inhabitants of their villages enable them (if properly educated) to prepare and check census work more practically and efficiently than outsiders can pretend to do."

Narsinghpur District.—" The Patwaries were largely employed as enumerators, and were very efficient, though they required careful looking after. In those instances in which Malguzárs acted as enumerators, I found them both willing and efficient. The enumerators entered under the heading of 'others' were composed in a great measure of Malguzárs' private servants, Karindas, Mookhtiars and the like, who worked as enumerators because ordered to do so by the Malguzárs."

Nimar District.—" As a class the Patwaries were found the most willing and efficient of the unpaid agents, though reports from superintendents of trouble given them by Patwaries were not uncommon."

Raipur District.—" Of the Government officials of all grades I would as a rule speak well. I would go so far as to say that had it not been for Patwaries the census would probably have failed ignominiously. Some of the Police and school officials also did their work thoroughly ; in fact, seeing that officials of every grade were for the two months preceding the census working at high pressure, all are worthy of being commended."

Bilaspur District.—" All classes of officials worked well, many excellently, and some heroically. The strain on their exertions was great and long continued, yet only in a very few instances was it found necessary to inflict even slight punishment. The work was most intelligently done by the school-masters, but the greatest pressure fell on the Patwaries and the Police. The latter were not at first so energetic as other Government servants. The Patwaries and Educational Department gave the greatest aid, and indeed without them the work could not have been successfully performed."

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Sources from which the Census agency in Feudatory States was drawn.

30. The following Table gives details of the agency through whom the Census in Feudatory States was effected :—

Feudatory States.	Census Agency.	Deputed British officials.	Relatives of the Chiefs.	Servants of the Chiefs.	Patwaries, their relations, or servants.	Landholders, cultivators, their relations and servants.	Bankers, traders, their relations and servants.	Imported agents specially hired.	Others.	Total.
Bastar	Superintendents and Assistant Superintendents	1	...	...	...	5	...	...	...	6
	Supervisors and Assistant Supervisors	...	...	24	...	11	...	...	...	35
	Enumerators	...	...	117	...	67	...	...	...	184
Makrai	Superintendents and Assistant Superintendents	...	...	...	...	3	...	...	...	3
	Supervisors and Assistant Supervisors	...	...	9	...	1	2	...	...	12
	Enumerators	...	...	1	54	3	4	...	...	62
Chhuikhadan.	Superintendents and Assistant Superintendents	...	...	2	...	...	...	...	...	2
	Supervisors and Assistant Supervisors	...	...	9	...	...	...	...	...	9
	Enumerators	...	...	35	...	...	5	...	7	47
Kanker	Superintendents and Assistant Superintendents	1	...	...	...	...	...	10	...	11
	Supervisors and Assistant Supervisors	...	1	8	...	...	...	...	3	12
	Enumerators	...	...	50	6	24	9	...	25	114
Khairagarh	Superintendents and Assistant Superintendents	...	2	6	...	...	...	...	...	8
	Supervisors and Assistant Supervisors	...	...	35	...	...	1	...	6	42
	Enumerators	5	3	114	...	110	41	...	139	412
Nandgaon	Superintendents and Assistant Superintendents	...	...	5	...	...	...	...	...	5
	Supervisors and Assistant Supervisors	...	...	53	...	...	...	...	1	54
	Enumerators	...	...	60	...	139	7	...	139	345
Kawardha & Sakti	Superintendents and Assistant Superintendents	...	...	6	...	...	...	...	1	7
	Supervisors and Assistant Supervisors	...	...	46	...	9	9	...	4	68
	Enumerators	...	...	18	...	29	11	...	211	269
Kalahandi	Superintendents and Assistant Superintendents	2	1	6	...	...	...	1	...	10
	Supervisors and Assistant Supervisors	...	2	53	...	4	...	15	..	74
	Enumerators	...	26	173	...	52	8	28	...	287
Raigarh	Superintendents and Assistant Superintendents	4	...	...	...	...	...	...	...	4
	Supervisors and Assistant Supervisors	...	...	22	...	...	...	...	5	27
	Enumerators	...	1	60	...	8	19	...	75	163
Sarangarh	Superintendents and Assistant Superintendents	...	...	3	...	...	...	...	...	3
	Supervisors and Assistant Supervisors	...	...	17	...	2	...	...	2	21
	Enumerators	...	...	26	...	50	55	...	25	156
Patna	Superintendents and Assistant Superintendents	...	...	2	...	...	...	12	...	14
	Supervisors and Assistant Supervisors	...	5	23	...	23	...	...	27	78
	Enumerators	...	15	...	...	80	11	...	46	152
Sonpur	Superintendents and Assistant Superintendents	...	...	1	...	...	...	...	...	1
	Supervisors and Assistant Supervisors	...	...	23	...	27	...	...	...	50
	Enumerators	...	...	...	...	243	25	...	45	313
Rairakhol	Superintendents and Assistant Superintendents	1	...	...	...	...	...	...	...	1
	Supervisors and Assistant Supervisors	12	1	...	...	...	...	...	...	13
	Enumerators	9	...	12	...	48	1	...	...	70
Bamra	Superintendents and Assistant Superintendents	3	1	3	...	...	...	...	...	7
	Supervisors and Assistant Supervisors	...	5	20	...	9	1	...	...	35
	Enumerators	...	25	20	...	180	12	12	...	249
Grand Total.	Superintendents and Assistant Superintendents	12	4	34	...	8	...	23	1	82
	Supervisors and Assistant Supervisors	12	14	342	...	86	13	15	48	530
	Enumerators	14	70	686	60	1033	208	40	712	2823
		38	88	1062	60	1127	221	78	761	3435

After all then deputation only of 38 British officials and 78 hired non-officials sufficed to enable the Chiefs and their subordinates to arrange for the Census. Reckoning relatives of the Chiefs among officials, the non-officials formed only 65 per cent of the local Census agency, as compared with 88 per cent in our districts. The Chiefs no doubt secured all the qualified non-official aid that was available ; so the explanation must be that their subjects are comparatively backward in ability to read and write.

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Form of Enumerator's schedule prescribed by the Government of India.

31. The following is a copy of the form of enumerator's schedule prescribed by the Government of India in circular from the Home, Revenue and Agricultural Department No. 1-12 c., dated 29th March 1880 :—

Form of Enumerator's Schedule.

DISTRICT_____ SUB-DIVISION*_____ VILLAGE_____

*No. of House*____

Name of Enumerator.

1	2	3	4	5	Religion.		8	9	10	11	12
Serial No. of each inmate.	Name.	Condition, *i.e.*, whether married, unmarried, widow, or widower.	Sex.	Age last birthday.	6. Religion.	7. Caste, if Hindu; sect, if of other religion.‖	Mother-tongue.	†‡§ Place of birth.	¶ Occupation of men, also of boys and females who may do work.	Education. 1. Under instruction. 2. Not under instruction but able to read and write. 3. Not under instruction and not able to read and write.	Infirmities. 1. Unsound mind. 2. Deaf-mutes from birth. 3. Blind. 4. Lepers.

* Title to be varied according to circumstances. † If a European British subject, add British subject.
‡ If a foreigner, state of what country. § If of mixed European and Asiatic parentage, add Eurasian.
‖ In this column such details of tribes, clans, and sects, as the Local Government may direct, should be introduced.
¶ Boys at school, girls, small children, and women who perform no regular work should not be shown at all under column 10.

The circular above quoted called for a draft of proposed instructions for enumerators as to the use of this form. The draft I prepared was approved generally by the Chief Commissioner and forwarded to the Government of India under Assistant Secretary's letter No. $\frac{2082}{183}$, dated 5th June 1880. The following set of instructions was prepared under the orders of the Government of India after comparison of Provincial drafts, and communicated as a general model under resolution in Home, Revenue and Agricultural Department No. $\frac{3}{104\text{-}110\ (c)}$, dated 31st July 1880. The verbal changes and modifications introduced for the Central Provinces under the limited discretion left to Local Governments are given in reference notes alongside for ready comparison.

Instructions for Enumerators as approved by the Government of India, with Provincial modifications in margin.

INSTRUCTIONS FOR ENUMERATORS.

A.—Preliminary Record of Entries.

Additions and Changes.

1. Beginning from the (*a*) January 1881, you will enter in this book, all the people living in your block.* If there is not room for all in this book, another will be given you.

(*a*) 1st.

2. You must write very distinctly, in the language you know best, and in black ink.

3. By "*house*" you will understand a building to which a separate number has been affixed. (*b*)

(*b*) And the same numbering is to be followed in Column A.

* (*c*) Where any householders fill up their own schedules, add "except those who will be scheduled on separate forms by heads of houses themselves."

(*c*) Re-cast as a constant footnote thus "—Except those who, you are informed through supervisors, will be scheduled, &c.

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4. (*d*) You will take a fresh page for each house. If one page will not contain the names and particulars of all the inmates of a house, they should be continued on the next page; but the names and particulars of the inmates of a fresh house must not be begun in the middle of a page.

5. The first person entered in each house should be the head of the house, whether male or female. Visitors and others who may be expected to be absent at the final census, should be entered after the list of the permanent residents has been completed. (*e*)

6. You will enter all persons living in or taking their meals from the house at the time when the form is filled up. You will not enter any persons absent on journeys or temporarily residing elsewhere; but you will enter persons who are sleeping outside or are out of doors, fishing or working in the fields, or watching the crops, or, like yourself, away from home for some hours (*f*) on Government business.

7. *Column* 1—(*g*) In filling up this column you should enter a separate number for any female whose name is not given, as well as for each other inmate of the house.

8. *Column* 2.—Enter here the names of all males in full. Enter also the names of females, if given; but if there is any objection to telling the names of females, enter the word "*female*" in column 2, and fill in all other particulars as usual in the remaining columns.

9. *Column* 3.—Young boys and girls who may have been married, should be entered as married, even though they may not have actually begun to live with their wives or husbands. A male or female whose first wife or husband has died, should be entered as widower or widow, unless he or she has (*h*) married again, in which case he or she is to be entered as married.

10. *Column* 4.—Enter the proper sex in all cases whether or no you have written "*female*" instead of the name in column 2.

11. *Column* 5.—In the case of infants under one year of age, enter the age in months, writing the word *month* after the number. In all other cases enter the number of years of age attained on the last birthday. If any person is unable to state his or her age precisely, do not leave column 5 blank, but fill it up with as much accuracy as you can from your own observation if the person is before you, or after inquiry from the other inmates of the house. You are forbidden to ask to see any female who is not voluntarily produced before you.

12. *Column* 6.—Here enter the main religious denominations to which each person belongs, as Hindu, Muhammadan, Christian, Sikh, Jain, Brahmo, (*i*) or other religious division of Hindus not mentioned above, Buddhist, Jew, Parsi. If a person belongs to some aboriginal or non-Hindu tribe, and is not included in any of the above divisions, enter the name of his tribe, as (*j*) Garo, Khasia, &c.

13. *Column* 7.—In the case of Hindus, here enter the caste as Brahman, Rájput, &c. (*k*) If the name of the sub-division of the caste is entered, you must also enter the general name of the caste as a whole (*l*). In the case of Musalmans, state whether they are Shiahs, Sunnis, Farázis, or Wahábis. Christians (*m*) should be shown as members of the Church of England, Roman Catholics, Presbyterians, Baptists, Wesleyans, Armenians, as belonging to the Greek or Syrian rite, or if not belonging to any of these denominations under the general head of "Others." (*n*)

(*d*) Rule 4 re-cast thus—With reference to the following instruction No. 21, you must, after the entries for each house, leave sufficient blank space (a line or two, or more in case of houses likely to have visitors) to contain supplementary entry at the final enumeration of any additional inmates who may then be living in each house. With this exception, entries will be made continuously through the book, so that each page may contain more than the inmates of one house. Draw a line across the page to separate the entries for different houses.

(*e*) Addition—In the case, however, of hotels, dak bungalows, serais, and travellers' rest houses, the permanent residents only should be entered at the first counting, and sufficient space should be left for the record of travellers on the night of the final enumeration.

(*f*) "On Government business"—These three words omitted.

(*g*) Substituted rule.—Numbers will not be entered in this column until the final enumeration.

(*h*) "Married again"—changed to "second wife or husband alive."

(*i*) Satnámi, Kabirpanthi,—added.

(*j*) Substituted examples—Gond, Kurku, Mária, Kol, Bhil, &c.

(*k*) Amplified thus—Entry only of the main caste or tribal name is essential; if the name of any sub-division of a caste is entered, &c.

(*l*) thus,—Kanaujia-Brahmin, Chauhan-Rajput, Gwálbans-Ahir, &c.

(*m*) Native as well as European.

(*n*) "Other Christian."

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14. *Column* 8.—"Mother-tongue" means the language ordinarily spoken in the household of each person's parents, whether or no it be that of the locality in which he or she is residing at the time of the census. (*o*) [*If the father and mother speak different languages, both should be entered.]

(*o*) Footnote struck out, and instruction of bracket maintained in the text.

15. *Column* 9.—Here enter the name of the district where the person was born, and add the name of the Province, if he or she was not born in the Province in which his or her name is recorded. If the person was born out of India, the country will be named; no further detail is needed. (*p*)

(*p*) Added to Rule 15—If the person be a European British subject; add, in this column, British subject, also if of mixed European and Asiatic parentage, add Eurasian.

16. *Column* 10.—Only such persons are to be shown in this column as actually do work contributing to the family income.

Mere employment in such domestic occupations, as spinning, will not entitle women to be shown in this column, unless the produce of their labour is regularly brought to market.

When a person has two or more occupations, he should be entered as following the occupation whence his income is chiefly derived. (*q*)

General terms, such as servant, workman, dealer, (*r*) must not be employed. In each case the specific service or trade in which the person is engaged must be named, *e. g.*, watchman, office messenger, digger, ploughman, cloth-seller (*s*). General expressions, such as *pesha-i-khud* must not be employed.

(*q*) Thus a weaver, smith, potter or fisherman by caste, whose chief occupation is derived from agriculture, even though he occasionally follows the special occupation of his caste, should be returned as an agriculturist of the status to which he belongs, *e.g.*, tenant-at-will, agricultural labourer, or as the case may be.

(*r*) Additional example—Writer.

(*s*) Additional examples—Petition-writer, merchant's book-keeper.

In every case the occupation must be indicated by the common vernacular term by which it is known, and not by the Persian name. Thus *Kumhár* for potter, not *Kasgar*.

17. *Column* 11.—Against those under instruction write "is learning" (*síkhta*); against those not under instruction, but able to read or write, enter "knows" (*ján a*); against those who cannct either read or write, or who can read but cannot write, or can sign their names, but cannot read, write "does not know" (*nahin jánta*); only those should be *shown* as able to read and write who can do both.

18. *Column* 12.—Enter as "lepers" only those who are afflicted with the true or eating leprosy (*juzam*) (*t*). Enter as "deaf-mutes" only those who have been both deaf and dumb from birth. Enter as "blind" only those who are blind of both eyes.

(*t*) *Juzám* omitted.

B.—Final Enumeration.

19. On February 1881, beginning at (*u*) P.M., you will take this book with the entries filled in, and visit every house in your block in order.

(*u*) 7.

20. If any persons entered by you in the book are no longer living in, or taking their meals from, the house, you will score out their names.

21. If any persons, not as yet entered by you in this book, have arrived or been born in the house, and are at the time of your visit living in or taking their meals from it, you will enter their names with all particulars. The provisions of Rule 6 here apply. (*v*)

(*v*) Addition—You will then number the persons in each house by entry of serial numbers in Column 1. There will be a separate series for each house, recommencing with the head of the house as number 1. Females whose names may not be given, will be numbered as well as other inmates of such house.

22. Generally, you will make such corrections in and additions to your entries as will put them in accord with the facts on the night of final enumeration.

23. All additions and corrections must be made in red ink.

24. When you have done what is above prescribed, you will go to the encamping grounds, if any, in your

(*x*) To be added only in localities where it is likely to be required, *e. g.*, British Burma.

(*x*) Struck out, see note (*o*) above.

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block, and count the travellers there, and also any pilgrims or travellers by road, (*w*) (but not by rail) or others passing the night (*y*) on the roads within your block. For these persons there will be no house number, and no number in column 1. You (*z*) should state that they are travellers; but should enter in your book all the usual particulars regarding them.

(*w*) or river.

(*y*) "In the open"—substituted for "on the roads."

(*z*) "Will write instead"—substituted for "should state."

25. You are not to persist in inquiring the name of any female if there is any objection to giving it, or to ask any information not required for the purposes of the census, as, for instance, the amount of any person's income; but all persons are bound to give you such information as will enable you to fill up this book of forms. Any enumerator detected in extorting money on any pretext connected with the census, renders himself liable to be punished under the Penal Code.

Arrangement of the Provincial Enumerator's book.

The schedule forms and instructions, as issued for use of enumerators, were stitched in book form in wrappers of stout brown cartridge paper, on which were pasted outer labels in the following form, viz.:—

District _____

Tahsil _____

Number of circle _____

Name of village _____

Number of village _____

Number of block _____

Date on which enumerator received this book _____

Signature of enumerator _____

These outer labels and introduction into the schedule form of an additional column A, preceding column 1, to contain "serial number of house," avoided the necessity for any title at top of the schedule forms in the book. Except the outer cover the paper used for enumerators' books was that recommended in Resolution by the Government of India in the Home, Revenue and Agricultural Department No. $\frac{4}{218\text{-}33}$, dated 10th February 1880, viz., Badami Royal manufactured at the Bally Paper Mills near Calcutta, size 25 inches by 20, weighing 20 lbs. to the ream. This paper was very suitable as regards toughness, but did not take impressions freely in the press, and was found very liable to rot and stain from damp. Each book contained—

First a half sheet of the above paper, or 4 pages $12\frac{1}{2}$ inches by 10. Pages 1 and 2 contained the instructions to enumerators, and the corresponding pages at the end of the book were reserved for abstracts and certificates regarding examination and return.

Next, another half sheet or 4 pages of the same size, each containing a copy of the form of enumerator's schedule, complete with column headings, but omitting the footnotes. The object of the footnotes was met by their embodiment in the detailed instructions, and by introduction of a special reference to rule 15 in the heading of column 9. Then inner sheets one-third the depth of Badami Royal paper, or $6\frac{2}{3}$ inches, containing mere columns stitched in place for use under the headings of the preceding sheet.

By having such inner sheets the reprinting of headings on every page was avoided, and a great saving of paper effected, for the sheet of Badami Royal paper, which sufficed for only 8 pages with headings, provided 12 pages without headings. The schedule sheets, alike with and without headings, were cross ruled with 12 lines to the page, for entries, so as to facilitate neatness of record. These enumerators' books were distributed to each district ready stitched in three sizes, containing respectively 1, 6, and 10 inner sheets, sufficient, at an average of $1\frac{1}{2}$ households per page, to contain entries for 12, 42 and 66 families respectively. Separate inner sheets were also supplied

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to enable enlargement of the books by mere stitching in of additional sheets, to suit blocks of any size.

Enumerators' books printed at Bombay and Calcutta.

32. The printing of forms and instructions required for preparatory arrangements was being with difficulty arranged for locally, so it was deemed advisable to act on the suggestion made in para. 44 of the Census Committee's Report of 1878, and have the vernacular books of enumerators' schedules for these provinces printed at the presidency towns. At request of the Chief Commissioner, the Governments of Bengal and Bombay instructed the Deputy Superintendents of Census in those provinces to arrange for the printing of our enumerators' books along with their own.

Premature commencement.

Endeavour was made during June and July 1880 to get the work commenced. A proposed form of enumerator's book was submitted to the Government of India on the 21st June, and approved by the Governor-General in Council on 3rd July. Sample vernacular copies of this book were forwarded to the Bengal and Bombay Governments on the 17th idem, in anticipation, it will be observed, of the Government Resolution dated 31st July, communicating the approved model instructions for enumerators. Revised press copies of our enumerator's book had to be prepared on receipt of that Resolution, and the opportunity was taken to introduce certain improvements in arrangement suggested by the Bombay pattern.

Necessity for special Editions.

Still the local modifications introduced into the instructions for enumerators, and the necessity for making our translations intelligible to the comparatively illiterate people of these Provinces, involved differences sufficient to necessitate the printing of entirely separate editions for these Provinces. The form ultimately adopted was that described in the preceding paragraph, and sample vernacular books in that form were enclosed on the following dates to the Bombay and Bengal Governments, with application for copies asbelow, viz. :—

Copies ordered in Marathi from Bombay, in Hindi and Uria from Calcutta.

24th August 1880—Bombay, Marathi version 9,000 copies, with 1000 additional inner sheets.

27th Idem—Bengal, Hindi version 26,900 copies, with 3,000 spare inner sheets.

The Uria translation required for the Sambalpur District, and the Telugu translation required for the Chanda District could not be made at Nagpur, so on 1st September, manuscript English copies were forwarded to the Deputy Commissioners of Sambalpur and Chanda respectively, with request to have the requisite translations made. The Uria version was received and passed on to the Bengal Government on the 22nd September, with request that the press proof might be forwarded to Sambalpur direct, and that the Deputy Commissioner there might be supplied with 4,250 copies and 400 spare inner sheets.

Telugu edition lithographed in Nagpur.

The Telugu translation was not received till the 6th October, and I arranged to have 750 copies lithographed at the Educational Press, Nagpur, but this number was raised to 1,400 on the 21st October.

On the 8th October I met the Census Commissioner at Bhosawal, and he went over our instructions to enumerators, and requested me to introduce certain changes into rules 7, 13, 16, and 21, all of which are noted in place in the preceding paragraph. The longest and most important was the amplification of instruction regarding entry of occupations. Corresponding additions of course had to be introduced into the vernacular versions, and this was done at examination of press proofs, copy being forwarded on the 14th October to the Deputy Commissioner, Sambalpur, for incorporation in the Uria edition.

Amplifications of rule by Census Commissioner introduced into proof copies.

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First proof of the Marathi version was received on the 2nd October, and returned with request for second proof, chiefly with reference to defective column spacing. The second proof was received and passed on the 13th October, subject to introduction of the abovementioned changes in rule made by the Census Commissioner. That same day first proof of the Hindi version was returned to Bengal for insertion of the same changes in rule with request for a second proof after the pattern of the Marathi book, of which a copy was enclosed. The second proof was passed on the 5th November, subject to correction of mistakes noted, and was returned through the Deputy Superintendent of Census, Bengal, with request that he would kindly see that the mistakes were corrected. However, on 15th November, he sent me a third proof, saying that there were so many corrections to be made, he thought I should see another proof. This was returned on the 19th November with request to correct the remaining mistakes noted, and to strike off as quickly as possible.

Dates when proofs, Marathi, Hindi, and Uria were passed.

The proof of the Uria edition was passed by the Deputy Commissioner, Sambalpur, on the 8th November.

33. Meanwhile I had a small edition of the enumerator's book in English printed at the Secretariat Press, Nagpur, which was distributed to Deputy Commissioners under Census Circular E, dated 20th October, with an estimate of the copies in each vernacular required in each district, and a request that actual requirements might be ascertained and reported. That circular explained that every English reading officer responsible for the Census, from superintendent of a charge upwards, was to have a copy in English to guide him in instructing the Census agency subordinate to him, and in checking their work; also that every supervisor and every superior Census officer not acquainted with English was to have a sample copy for the same purpose in his own vernacular. It was pointed out that books of the smallest size, No. 1, would suffice for this purpose. Then as to requirements for enumerators, it was explained that the census of each village and detached hamlet was to be recorded in a separate book, and also that a separate book was to be used for every portion of a village or town allotted to a separate enumerator. It was noted that as many villages and detached hamlets are small, the proportion of books required in the smaller sizes was likely to be considerable. In reply to a reference, it was further explained by circular letter No. $\frac{4190}{224(c)}$, dated 6th November, that a separate enumerator's book was to be used for only such hamlets as both stand apart from the main village, and have also come to be recognized by distinct names of their own; and that the census of hamlets which had not thus come to be separate (though dependent) villages should be recorded in enumerator's books for the main villages. The provincial estimate allowed 20 per cent. for contingencies, but not a second book for fair copy by each enumerator. Following my Provincial estimate, the indents on the Bombay and Bengal Governments for each edition were revised as follows:—

Sample copies of the Enumerator's book circulated in English.

Indents called for. Prescribed basis.

Bombay and Bengal editions increased.

	Size.	No. I.	No. II.	No. III.	Total.	Spare inner sheets.
21st October,	Bombay, Marathi edition.....	1,400	1,700	5,900	9,000	2,000
23rd do.	Bengal, Hindi ...	4,850	9,100	19,300	33,250	5,550
Do. do.	Uria	900	4,350	1,600	6,850	1,000
	Total.....	7,150	15,150	26,800	49,100	8,550

On the 6th November I requested the Deputy Superintendents of Census, Bombay and Bengal, to instruct the Presses to pack separately the enumerators' books and spare inner sheets required for each district according to the Provincial

Request to distribute from presses direct to districts.

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estimate of Circular E., and to forward them direct to their respective destinations according to address routes given. Meanwhile the district indents received in reply to Circular E. showed that I had under-estimated requirements, so on the 16th November I requested the Deputy Superintendent of Census, Bombay, to have our form kept in block, and subsequently the Bombay and Bengal Governments were requested to forward the following additional copies direct to my office as a reserve :—

Further reserve of books from Bombay and Bengal.

Date.	Government.	Language.	Copies.	Size number.	Resulting total Edition.
11th November	Bengal	Hindi	6,750	No. I.	40,000
7th December	Bombay	Marathi	1,400	No. I.	
			1,000	No. II.	
18th December	Do.	Do.	1,000	No. I.	14,400
			1,000	No. II.	
			1,000	No. III.	
Do.	do. additional inner sheets		9,000		11,000

In November, when the Local Government adopted a simplified form of enumerator's book for Feudatory States, the Deputy Commissioner of the Sambalpur District was requested to intimate direct to the Deputy Superintendent of Census, Bengal, whether he still required the whole 6,850 copies of the enumerator's book in Provincial form ordered for him in Uria from Bengal. On the 12th November he intimated that the following would suffice, viz. :—

Size.	No. I.	No. II.	No. III.	Total.
	700	1,820	700	3,220

and this number only was supplied from Calcutta. On the 26th November I wrote from Jubbulpore direct to the Superintendent of Government Printing, Calcutta, requesting him to hasten the printing and distribution of our Census books, and requesting him to forward by post to each Deputy Commissioner from 100 to 300 copies in size No. I, according to a list aggregating 2,400 copies, so as to enable intermediate instruction of the Census superintendents and supervisors in anticipation of arrival of main supplies. I requested that these 2,400 additional copies might be deducted from the reserve of 6,750 copies ordered for my office, and not from the copies to be distributed to each district under my letter of 6th November. The Superintendent was at the same time requested to distribute the main supplies to the more inacessible districts first, in order of a list which was furnished. Ultimately the supplies from Calcutta in Uria and Hindi for Sambalpur and Bilaspur were despatched by steamer on the 20th December, to care of agents at Cuttack, and the consignments for other districts were despatched by train, according to the address routes previously given, on dates from the 22nd to the 25th December. The suggested succession of despatch was not observed, but this did not so much matter as the interval between the first and last despatch was short. The reserve for my office was despatched on the 30th December. Unexpected delay took place also in despatch of the Marathi edition from Bombay. Having passed the proof on 13th October, and being informed in apparent reply to my letter with distribution list dated 6th November, that our forms were completed and being sent off as desired, my mind was at ease about the Marathi version, until a note from the Deputy Superintendent of Census, Bombay, overtook me on tour on the 14th December, saying that our books were much delayed on account of the time required to stitch them, and requesting authority to despatch them unstitched. The district supplies however were despatched during the latter half of December, and the reserve reached my office on 4th January.

Instructions to Bengal Press with object of saving time.

Distribution from Presidency Presses not carried out till late in December.

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34. Thus the total number of enumerators' books obtained from the Presidency Presses was 57,620, as follows:—

Hindi	40,000
Marathi	14,400
Uria	3,220
Total	57,620

Other editions printed at local Presses.

Besides these, the following editions had to be printed or lithographed at Nagpur to meet either requirements in other languages, or supplementary indents, viz.:—

	Copies.	
English, received from Press on 19th October.	500	
Do. do. 17th December	500	
Do. do. 12th January	500	
		1,500
Telugu, as per para. 32	1,400	
Extra received from Press, 26th December	350	
		1,750
Urdu, received from Press on 1st January	350	
Tamil do. 9th do.	60	
Hindi do. 11th do.	4,000	
Marathi do. 25th do.	600	
		5,010
		8,260

Also the Deputy Commissioner of Sambalpur found that he had cut his indent for Uria copies too fine, so when at Sambalpur on 4th January, I authorized the Deputy Commissioner's procuring 500 additional copies direct from Cuttack. The grand total therefore of enumerators' books which had to be printed in the Provincial form amounted to 66,380.

Also large supply of spare inner sheets. Purposes for which required.

21,000 spare inner sheets also were printed at the Secretariat Press and distributed to indenting officers between the 6th and 10th January. The object of these inner sheets was thus described in para. 3 of Circular H:—

Spare inner sheets of columns for enumerators' books are required not only to enlarge books before distribution to the sizes required for the blocks to which they are being supplied, but also for distribution to superintendents and supervisors to form a local reserve available for immediate use as need may arise. For instance, a supervisor may require an additional sheet in his sample book for recording pattern entries by his enumerators; or an enumerator may so deface a sheet in his book by incorrect entries or by accident as to necessitate substitution of another in its stead, or the arrival of visitors or travellers in a block may necessitate addition of extra sheets in an enumerator's book on the last night. To meet contingencies of such kinds each superintendent and supervisor should be supplied respectively with say 20 and 12 spare inner sheets, and a further reserve should be maintained at District Head-quarters and at each Tahsil. * * * The district indents for enumerators' books, so far as received, agree in showing that the Provincial estimate provided an excessive number of books of the larger sizes. Any deficient books will be supplied in size No. 1. from Nagpur. The spare sheets in books of the larger sizes must all be carefully removed at each District Head-quarters for utilization in enlarging small books and for distribution as local reserves.

Simplification of Enumerators' books for Native States suggested by Census Commissioner.

35. So late as the 5th November, I received from the Census Commissioner copy of a memorandum regarding census operations in Native States, which he had submitted to the Agents to the Governor-General for Rajputana, Central India and Baroda, and to the Resident, Hyderabad, under date 19th October. In this memorandum the Census Commissioner advised that the enumerator's form should be simplified for use in Native States, by omitting the columns for 'Civil condition,' 'Mother tongue,' 'Education' and 'Infirmities,' and by abbreviation of the instructions to enumerators in respect of the remaining 8 columns. Among the suggested

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simplifications were entry of period of life as infant, boy or girl, young man or young woman, middle-aged, and old man or woman instead of age in years; also entry of occupation for adult males only, and simply as one of three classes, either agriculturist, trader or artizan.

As our Feudatory States are probably about the most ignorant and backward Native States in India, it was decided to let them participate in the simplification by omission of the above four columns, but it was not deemed advisable to adopt any radical change of rule regarding the entries to be made in the remaining columns.

Simplified books as adopted for Feudatory States.

Simplified enumerators' books for Feudatory States were accordingly prepared as follows:—

First, outer wrappers of brown cartridge paper, 12½ inches wide by 7 inches in depth. The following label was printed on the left hand outer side of this wrapper:—

Name of Native State _____

Name of Taluka, Subah or other division of the State _____

Name of village _____

Name of State official appointed to supervise the Census _____

Name of enumerator _____

Date of preliminary enumeration _____

Date of final census _____

Date of handing book over to State official _____

Inside the wrapper, at top on both sides, were printed the column headings, viz.:—

No.	Name.	Sex.	Age.	Religion.	Caste	Occupation.	Birth-place.
1	2	3	4	5	6	7	8

Inside for use under these headings were stitched columned pages of Badami Royal paper, cut to quarter depth, each sheet yielding 16 pages 12½ inches wide by 5 in depth. This depth sufficed to contain 7 cross lines for entries, besides leaving space for heading-number of house and for column numbers, 1 to 8, at top of each page.

On the right inner side of the cover the following entries under each heading were printed by way of sample:—

No. of House 15.

No.	Name.	Sex.	Age.	Religion.	Caste.	Occupation.	Birth-place.
1	Sheopershad	Male	42	Hindu.....	Brahmin.	Ameen	Khairagarh State.
2	Janki	Female ...	37	Do.	Do. ...	——	Raipur District.
3	Makhan Lal	Male	22	Do.	Do. ...	Patel	Khairagarh State.
4	Seetal Ram.....	Do.	45	Do.	Do.	School Master	Jubbulpore District.
5	Kasim Ali	Do.	30	Musalman.	——	Village Havildar	North-West Provinces.
6	Zahuran	Female ...	20	Do. ...	——	Spinning yarn for sale ...	Do.
7	Khuda Baksh	Male	Under 1	Do. ...	——	——	Khairagarh State.
8	Paiku	Do.	16	Gond	——	Herdsman ...	Do.

Note—It is only in order to obtain diversified entries that this pattern form includes persons who could not all be living in one house. Enumerators, however, are only to enter the residents of one house on each page.

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Then the following simplified instructions for enumerators were printed on the 4th or outer right page of the cover.

Instructions to Enumerators.

I. Write distinctly in ink. Begin each house on a fresh page. The number previously given to each house will be entered on the top of the page.

II. Column 1. (Number).—Enter a separate series of numbers for the persons in each house, recommencing with the head of each house as No. 1.

III. Column 2. (Name).—Enter the name of each person present in the house; first the regular residents, then the temporary visitors. Enter the names of persons who are only absent for a few hours, for instance, working in the fields, but will return to the house to sleep or for meals, but not those who are absent on journeys, or temporarily residing elsewhere. If the head of a house objects to state the name of any female, do not ask for it, but write "female" only.

IV. Column 3. (Sex).—Enter male or female against each person.

V. Column 4. (Age).—Enter the age in number of years or as "under 1" year. When any person either does not know his age, or clearly states it incorrectly, then enter his age according to the best of your own judgement.

VI. Column 5. (Religion).—Enter against each name, Hindu, Musalman, Christian, Satnami, Kabirpanthi, or whatever the person's religion may be. Persons belonging to the hill races, unless converted from the religion of their race, will be simply shown in this column as Gond, Kurku, Maria, Kol, Bhil, Baiga, or whichever race they belong to.

VII. Column 6. (Caste).—Enter only main caste names as Brahman, Rajput, Kunbi, Dher &c., not the names of sub-divisions of castes as Kanaujia, Rahtor, &c. Among Musalmans and hill races there are no distinctions of caste, so for them this column will be simply scored through.

VIII. Column 7. (Occupation).—Fill in this column in respect of all persons who actually do work which contributes to the family income. Score it through against boys at school, girls, small children and women who do no such work. No occupation will be entered against women who merely perform household duties (other than domestic service for wages) or who merely contribute to household wants by spinning and the like. When a woman, however, earns or helps to earn, an income by working either with her husband or relations at their occupation, or by working at some separate occupation such as midwife, field labourer, corn grinder, or spinning yarn, either for sale or to be woven into cloth for sale; then corresponding entry of occupation is to be made against her. Avoid entry of general terms like servant, dealer, &c., but describe occupations specifically; thus village-havildar, field servant, grain dealer, cloth seller, blanket weaver, &c. When a person follows more occupations than one, enter that from which his income is chiefly derived. Avoid routine entry of the occupation special to a man's caste, if his chief occupation be something else; for instance, if a Teli or Koshti derive his chief income from agriculture, enter his status as agriculturist, for instance farmer, tenant, herdsman, or as the case may be.

IX. Column 8. (Birth-place).—Write the state or country or district in which each person was born.

These books were prepared of three sizes, containing respectively 4, 10 and 16 inner sheets, sufficient at one page per house, for blocks containing respectively 16, 40 and 64 households.

Editions printed in each Vernacular.

Uria and Telugu translations were prepared in the office of the Inspector General of Education, with assistance of the corresponding translations for the Provincial books.

The Deputy Commissioner of Chanda could not estimate what proportion of these books would be required for Bastar respectively in Hindi and Telugu, so the Bastar books were printed in bi-lingual form, Hindi and Telugu, so as to serve for enumerators acquainted with either language. The following editions of these simplified enumerators' books were printed or lithographed at Nagpur :—

		Copies.
Bi-lingual Hindi and Telugu received from the Press on	17th December	2,500
Telugu.....	on 20th and 21st do.	500
Hindi.....	20th to 28th do.	5,000
Uria	26th to 29th do.	5,650
	Total.....	13,650
Also Uria, at Sambalpur Jail, supplied 4th February		1,700
	Total...	15,350
Add enumerators' books in the Provincial form, para. 34		66,380
	Grand Total...	81,730

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36. The following statement shows the distribution of enumerators' books and spare inner sheets to each district. Dates of actual receipt at District Head-quarters are noted where known to this office.

Table showing the issues of books and inner sheets to each District.

No. I.—Enumerators' Books in Provincial Form.

District.	Despatch. Date.	Despatch. From.	Date of receipt.	Language.	Books in sizes. I.	Books in sizes. II.	Books in sizes. III.	Total books, each Language, each District.	No. of spare inner sheets.
Nágpur.		Bombay	4th Jan.	Marathi.....	400	450	1,900		
			5th do.	Do.	...	276	...		
		Nágpur Census Office.	24th do.	Do.	250	...	...		
			25th do.	Do.	100	...	...		
	29th Jan.	Do. ...	2nd Feb.	Hindi	3	5	25	3,376	
	6th do.	Do. ...	7th Jan.	Telugu	...	8	5	33	
	2nd do.	Do. ...	5th do.	Urdu	12	15	120	13	
	6th do.	Do. ...	7th do.	Do.	...	10	...		
		Do. ...	29th Dec.	English	10	3	73	157	
	6th do.	Do. ...	7th Jan.	Do.	...	10	50		
		Do. ...	Do.	Do.	...	...	50		
		Do. ...	6th Feb.	Do.	...	7	13		
		Do. ...	16th do.	Tamil	...	...	30	216	
		Bombay	4th Jan.	Inner sheets ...	...	...	...	30	500
		Do. ...	5th do.	Do. ...	...	...	...	.....	3,400
	6th Jan.	Nágpur Census Office	7th do.	Do. ...	...	...	...	.....	140
		Do. ...	8th Feb.	Do. ...	...	...	...	.....	1,000
	9th Feb.	Do. ...	10th do.	Do. ...	...	...	...	.....	200
				Total.....	775	784	2,266	3,825	5,240
Bhandara.	22nd Dec.	Bombay	28th Dec.	Marathi	300	200	1,550		
	5th Jan.	Nagpur	7th Jan.	Do.	400	300	1,200		
	10th do.	Do.	.....	English	60	10	45	3,950	
	8th Feb.	Do.	.....	Do.	5	...	5		
	11th do.	Do.	.....	Do.	...	...	2		
	22nd Dec.	Bombay	29th Dec.	Inner sheets ...	...	...	...	127	500
	5th Jan.	Nagpur	7th Jan.	Do. ...	...	...	...	.....	2,000
	16th do.	Do.	.....	Do. ...	...	...	...	.....	1,500
	23rd do.	Do.	.....	Do. ...	...	...	...	.....	3,500
				Total.....	765	510	2,802	4,077	7,500
Chanda.	13th Dec.	Bombay	20th Dec.	Marathi	500	900	1,550		
	5th Jan.	Nagpur	10th Jan. ...	Do.	2,075	122	...	5,147	
	21st Dec.	Do.	6th do at Sironcha ...	Telugu	222	200	...		
	27th do.	Do.	3rd Jan. at Chanda.....	Do.	...	...	200		
	31st do.	Do.	Do. ...	Do.	178	150	120		
	2nd Jan.	Do.	6th Jan. ...	Do.	...	...	250		
	15th do.	Do.	17th do. ...	Do.	...	...	89		
	21st do.	Do.	Do. ...	Do.	...	...	161		
	25th do.	Do.	Do. ...	Do.	30	...	...	1,600	
	2nd do.	Do.	.....	Urdu	14	...	...		
	9th Feb.	Do.	.....	Do.	18	...	...		
	11th do.	Do.	.....	Do.	30	...	...		
	29th Dec.	Do.	3rd Do. ...	English	20	...	...	62	
	13th do.	Bombay	28th Dec.	Inner sheets...	...	...	...	20	400
	5th Jan.	Nagpur	10th Jan.	Do. ...	...	...	...		3,000
	11th Feb.	Do.	Do.	Do. ...	...	...	...		745
	12th do.	Do.	Do.	Do. ...	...	...	...		1,055
				Total.....	3,087	1,372	2,370	6,829	5,200

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No. I.—Enumerators' Books in Provincial Form—(continued).

District.	Despatch. Date.	Despatch. From.	Date of Receipt.	Language.	Books in Sizes. I.	II.	III.	Total books, each Language, each District.	No. of spare inner sheets.
Wardha.	.....	Bombay	16th Dec.	Marathi	200	100	850		
	5th Jan.	Nagpur	8th Jan.	Do.	433	562	66		
	23rd do.	Do.	.....	Do.	58	..	...	2,269	
	28th do.	Do.	.....	English	5	5	...	10	
	16th Dec.	Bombay	.....	Inner sheets ...	...	...	...	.....	500
	5th Jan.	Nagpur	8th Jan.	Do. ...	...	...	...	.....	2,000
	10th Feb.	Do.	.....	Do. ...	...	...	...	.....	1,200
				Total .	696	667	916	2,279	3,700
Balaghat.	22nd Dec.	Calcutta.....	3rd Jan.	Hindi	250	150	650		
	13th Jan.	Nagpur	18th Jan.	Do.	294	455	61	1,860	
	2nd do.	Do.	.....	Urdu	10	...	...		
	25th do.	Do.	.....	Do	10	...	...	20	
	29th Dec.	Do.	.....	English	5	...	...		
	22nd Jan.	Do.	.....	Do.	2	...	...	7	
	22nd Dec.	Calcutta.....	3rd Jan.	Inner sheets ...	...	...	...	.....	200
	13th Jan.	Nagpur	18th do.	Do. ...	...	...	...	.....	800
				Total...	571	605	711	1,887	1,000
Jubbulpore.	22nd Dec.	Calcutta.....	25th Dec.	Hindi	200	...	...		
	22nd do.	Do.	27th do.	Do.	450	1,004	1,540		
	13th Jan.	Nagpur	17th Jan.	Do.	...	200	50		
	24th do.	Do.	.....	Do.	...	...	75		
	25th do.	Do.	.....	Do.	...	...	125		
	4th Feb.	Do.	9th Feb.	Do.	...	50	...	3,694	
	8th Jan.	Do.	11th Jan.	English	200	...	...		
	2nd Feb.	Do.	.....	Do.	...	...	4	204	
	22nd Dec.	Calcutta.....	3rd Jan.	Inner sheets ...	...	...	...	.....	400
	14th Jan.	Nagpur	.....	Do. ...	...	...	...	.....	2,500
				Total...	850	1,254	1,794	3,898	2,900
Sangor.	22nd Dec.	Calcutta.....	28th Dec.	Hindi	200	...	...		
	Do.	Do.	7th Jan.	Do.	300	250	1,900		
	13th Jan.	Nagpur	24th Do.	Do.	559	59	...	3,268	
	2nd do.	Do.	.....	Telugu	67	...	...		
	4th Feb.	Do.	.....	Do.	...	...	10	77	
	2nd Jan.	Do.	.....	Urdu	9	26	4		
	4th Feb.	Do.	.....	Do.	...	...	20	59	
	29th Dec.	Do.	.....	English	21	1	10		
	4th Feb.	Do.	.....	Do.	...	...	10		
	11th do.	Do.	.....	Do.	...	...	2	44	
	22nd Dec.	Calcutta.....	7th Jan.	Inner sheets...	...	...	...	.....	400
	29th do.	Nagpur	.....	Do. ...	...	...	...	.....	30
	2nd Jan.	Do.	.....	Do. ...	...	...	...	.....	190
	13th do.	Do.	24th Jan.	Do. ...	...	...	...	.....	500
	23rd do.	Do.	3rd Feb	Do. ...	...	...	...	.....	1,440
				Total ...	1,156	336	1,956	3,448	2,560
Damoh.	23rd Dec.	Calcutta	3rd Jan.	Hindi	350	350	900		
	13th Jan.	Nagpur	17th do.	Do.	200	...	...		
	22nd do.	Do.	.....	Do.	200	150	...	2,150	
	29th do.	Do.	.....	English	24	6	6	36	
	23rd Dec.	Calcutta	3rd Jan.	Inner sheets ...	...	...	...	.....	300
	22nd Jan.	Nagpur	.....	Do. ...	...	...	...	.....	2,000
				Total.....	774	506	906	2,186	2,300
Seoni.	23rd Dec.	Calcutta.....	31st Dec.	Hindi	450	350	1,450	2,250	
	2nd Feb.	Nagpur	.....	English	...	...	2	2	
	23rd Dec.	Calcutta.....	31st Dec.	Inner sheets ...	...	...	...	.....	400
				Total.....	450	350	1,452	2,252	400

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No. I.—Enumerators' Books in Provincial Form—(continued).

District.	Despatch. Date.	Despatch. From.	Date of Receipt.	Language.	Books in Sizes. I.	II.	III.	Total books, each Language, each District.	No of spare inner sheets.
Mandla.	24th Dec.	Calcutta	1st Jan.	Hindi	995	1,003	496		
	13th Jan.	Nagpur	20th do.	Do.	176	...	...		
	13th do.	Do.	22nd do.	Do.	...	...	250		
	24th do.	Do.	1st Feb.	Do.	100	...	...	3,020	
	21st do.	Do.	25th Jan.	English	...	...	10	10	
	24th Dec.	Calcutta	1st do.	Inner sheets	...	...	...	.....	300
				Total	1,271	1,003	756	3,030	300
Hoshangabad.	24th Dec.	Calcutta	29th Dec.	Hindi	450	200	1,300		
	13th Jan.	Nagpur	17th Jan.	Do.	255	75	200		
	8th Feb.	Do.	13th Feb.	Do.	200	...	...	2,680	
	14th Jan.	Do.	18th Jan.	Urdu	...	...	6	6	
	14th do.	Do.	17th do.	English	25	15	30	70	
	24th Dec.	Calcutta	29th Dec.	Inner sheets	...	...	...	.....	350
	13th Jan.	Nagpur	17th Jan.	Do.	...	...	...	.....	2,000
	8th Feb.	Do.	13th Feb.	Do.	...	...	...	.....	2,000
				Total	930	290	1,536	2,756	4,350
Narsinghpur.	24th Dec.	Calcutta	27th Dec.	Hindi	300	100	1,000		
	13th Jan.	Nagpur	15th Jan.	Do.	473	...	...	1,873	
	1st do.	Do.	.....	English	4	...	...		
	2nd Feb.	Do.	.....	Do.	...	...	2	6	
	24th Dec.	Calcutta	27th Dec.	Inner sheets	...	...	...	.....	300
	.....	Nagpur	24th Jan.	Do.	...	...	...	.....	488
				Total	777	100	1,002	1,879	788
Betul.	22nd Dec.	Calcutta	.....	Hindi	150	...	...		
	24th do.	Do.	7th Jan.	Do.	400	300	900		
	13th Jan.	Nagpur	17th do.	Do.	598	...	...	2,348	
	2nd do.	Do.	.....	Urdu	25	...	...	25	
	11th Feb.	Do.	.....	English	...	...	2	2	
	24th Dec.	Calcutta	7th Jan.	Inner sheets	...	...	...	.....	300
				Total	1,173	300	902	2,375	300
Chhindwara.	22nd Dec.	Calcutta	.....	Hindi	150	...	...		
	24th do.	Do.	6th Jan.	Do.	682	1,054	756		
	23rd Jan.	Nagpur	.....	Do.	...	200	...	2,842	
	29th Dec.	Do.	.....	English	10	...	10		
	17th Jan.	Do.	.....	Do.	...	...	10	30	
	24th Dec.	Calcutta	6th Jan.	Inner sheets	...	...	...	.....	300
				Total	842	1,254	776	2,872	300
Nimar.	24th Dec.	Calcutta	1st Jan.	Hindi	300	100	700		
	13th Jan.	Nagpur	15th Do.	Do.	90	...	...	1,190	
	13th do.	Do.	.....	English	64	5	...		
	27th do.	Do.	.....	Do.	...	...	5	74	
	24th Dec.	Calcutta	1st Jan.	Inner sheets	....	...	...	.....	200
	13th Jan.	Nagpur	15th Do.	Do.	...	...	...	.....	3,275
	27th do.	Do.	.....	Do.	...	...	...	.....	150
				Total	454	105	705	1,264	3,625
Raipur.	26th Dec.	Calcutta	13th Jan.	Hindi	1,100	1,050	4,050		
	2nd Jan.	Nagpur	.....	Telugu	17	10	5	7,400	
	2nd do.	Do.	.....	English	2	...	25	32	
	11th Feb.	Do.	.....	Do.	...	...	4		
	26th Dec.	Calcutta	14th Jan.	Inner sheets	...	...	...	31	1,100
				Total	1,119	1,060	4,084	7,463	1,100

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No. I.—Enumerators' Books in Provincial Form—(continued.)

District.	Despatch. Date.	Despatch. From.	Date of Receipt.	Language.	Books in Sizes. I.	II.	III.	Total books, each Language, each District.	No. of spare inner sheets.
Bilaspur.	23rd Dec.	Calcutta	17th Jan.	Hindi	650	1,700	2,300		
	13th Jan.	Nagpur	.....	Do.	...	200	...		
	3rd do.	Do.	18th Jan.	Do.	1,350	...	...		
	14th do.	Sambalpur	Do.	Do.	100	100	250		
	.....	Nagpur	.....	Do.	91	...	...		
								6,741	
	.....	Do.	7th Feb.	English	5	...	...		
								5	
	23rd Dec.	Calcutta	17th Jan.	Inner sheets	...	...	...	.....	600
	3rd Jan.	Nagpur	18th Do.	Do.	...	...	...	.....	2,000
				Total	2,196	2,000	2,550	6,746	2,600
Sambalpur.	23rd Dec.	Calcutta	14th Jan.	Hindi	200	300	400		
								900	
	20th do.	Do.	14th Do.	Uria	700	1,720	700		
	.....	Cuttack	7th Feb.	Do.	500	...	...		
								3,620	
	23rd Dec.	Calcutta	14th Do.	Inner sheets	...	...	...	.....	1,000
	.....	Sambalpur Jail	4th Feb.	Do.	...	...	...	.....	3,000
				Total	1,400	2,020	1,100	4,520	4,000
				Grand Total for Districts Central Provinces	19,286	15,116	29,184	63,586	48,163

Enumerators' Books in simplified form for Feudatory States.

District.	Despatch. Date.	Despatch. From.	Date of Receipt.	Language.	Books in Sizes. I.	II.	III.	Total books, each Language, each District.	No. of spare inner sheets.
Chanda.	24th Dec. 1880.	Nagpur	Received on 8th January at Sironcha	Telugu	200	...	...		
	27th do.	Do.	8th Jan.	Do.	...	200	100		
								500	
	29th do.	Do.	.....	Bi-lingual	500	1,000	...		
	30th do.	Do.	.....	Do.	...	500	500	2,500	
				Total	700	1,700	600	3,000	
Hoshangabad.	24th do.	Nagpur	28th Jan.	Hindi	16	34	40	90	
Raipur.	28th Dec.	Nagpur	7th Jan.	Hindi	400	...	...		
	21st do.	Do.	.....	Do.	100	...	...		
	27th do.	Do.	7th Jan.	Do.	...	1,000	500		
	31st do.	Do.	10th do.	Do.	...	...	200		
	3rd Jan.	Do.	12th do.	Do.	300	...	...	2,500	
				Total	800	1,000	700	2,500	
Bilaspur.	20th Dec.	Nagpur	30th Dec.	Hindi	200	...	...		
	21st do.	Do.	1st Jan.	Do.	100	...	...		
	22nd do.	Do.	Do.	Do.	...	170	150		
	23rd do.	Do.	Do.	Do.	...	...	100	720	
				Total	300	170	250	720	
Sambalpur.	20th Dec.	Nagpur	7 to 14th Jan.	Hindi	500	...	...		
	21st do.	Do.	Do.	Do.	100	...	...		
	22nd do.	Do.	Do.	Do.	...	130	99		
	23rd do.	Do.	Do.	Do.	...	400	...		
	10th Jan.	Do.	.....	Do.	100	...	...		
								1,329	
	27th Dec.	Do.	21st Jan.	Uria	1,000	500	500		
	31st do.	Do.	Do.	Do.	1,292	1,740	570		
	.....	Sambalpur Jail	4th Feb.	Do.	1,700	...	...	7,302	
				Total	4,692	2,770	1,169	8,631	
				Grand Total Central Provinces Feudatory States	6,508	5,674	2,759	14,941	

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One point which the above details illustrate is the extreme difficulty of estimating by economical standards what number of books might suffice for all requirements. The Provincial estimate appended to my Circular E seemed reasonable enough, but I referred Deputy Commissioners to the more accurate data for estimate which they possessed or were about to receive in the supervisors' lists detailing villages, hamlets and blocks. Even local endeavours to keep our untrained agency to scale constantly resulted in necessity for supplementary indents. Such indents were of course trying to a Central Office whose reserves both of paper and forms were restricted to an economical margin. However this plan of only submitting with reluctance to the proved necessity for additional books, though worrying to officers, must have tended to greater economy than if a large surplus had been issued in the first instance, when there would have been less occasion to restrain waste. It was arranged by para. 2 of Circular H, dated 18th December, that main supplies of books as received should be distributed first to the more distant localities, so as to leave only the nearer blocks to be supplied from the books procured on supplementary indents. Owing to this arrangement, and the general preparation of a rough preliminary record on separate paper, even the later supplies of books arrived in time.

Difficulty of adhering to estimates; worry of supplementary indents.

From the above statements, it will be seen that the extreme pressure of distributing enumerators' books and getting supplementary editions promptly printed occurred at the close of December. At that time I was away in the Chhattisgarh Division on other urgent census duty, and in my absence the Assistant Secretary, Mr. Fanshawe, kindly looked after my work at Nagpur. I must record my deep obligation to Mr. Fanshawe and to Mr. Collaço, the Superintendent of the Secretariat office, for the very energetic manner in which, at a sacrifice of Christmas holidays, they pressed on the prompt completion and distribution of Census books.

Acknowledgment of special assistance by Mr. Fanshawe and Mr. Collaço, at time of greatest pressure.

The total issues accounted for above contrast as follows with the number of books printed :—

Issues compared with copies printed.

Language.	Printed.	Issued.
Provincial Books.		
Hindi	44,000	42,249
Marathi	15,000	14,742
Uria	3,720	3,620
Telugu	1,750	1,722
English	1,500	894
Urdu	350	329
Tamil	60	30
Total	66,380	63,586
Simplified Books.		
Hindi	5,000	4,639
Uria	7,350	7,302
Telugu	500	500
Bi-lingual	2,500	2,500
Total	15,350	14,941

The margin unaccounted for is small. Some despatches by post are known to have been forgotten, especially of Hindi and English copies.

37. The following supplementary instructions were issued regarding the entries to be made in enumerators' books. For convenience of reference they are now compiled under quotation of the original instruction in the enumerators' books affected by each. It must be remembered, however,

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that these supplementary instructions issued at different times, the circulars quoted against them were dated respectively E, 20th October, F, 20th November, and N, 26th January. These circulars were issued in Hindi, Marathi, Uria and Urdu, and Circular N in Telugu also, but instruction merely communicated through superior officers could not be so thorough as was effected by the original rules printed in every copy of the enumerators' books. Over and above this, Circular N was issued too late for communication to all the census agency, especially in the outlying tracts.

Circular N embodied the decision of doubtful questions suggested by inspection of preliminary records, or referred for orders, or noticed in census circulars of other provinces. I grouped all these in a draft circular which I reserved for authoritative disposal by the Census Commissioner, who was at the time travelling from Province to Province, at a rate which barred regular correspondence, but was expected in Nagpur about the 20th January. It was well I did take the Census Commissioner's orders, because many of the questions admit of decision in more ways than one, and in some instances the Census Commissioner adopted a different view from the sense in which I had drafted. The Census Commissioner was only here one day, and the circular issued in English the day after he left, and translations followed with special promptitude, so no avoidable time was lost. Though late, it seemed better to try and effect as much uniformity as possible by issue of this circular, than to leave the Census Agency altogether in doubt as to what the rule should be. So much trouble too had been taken in preparation and check of the census record, that Deputy Commissioners and superior census officers did make special efforts to perfect their work by securing effect as far as possible to these supplementary instructions.

Instruction 2. *General.*

Para. 11, Circular N.—Entries are to be made exactly in prescribed wording as quoted marginally with adopted Hindi equivalents. Entries are not to be made by use of the word 'ditto' or corresponding symbols.

Married.	Shadi hui.	Knows.	Janta.
Unmarried.	Kuara, or Shadi nahin hui.	Does not know.	Nahin janta.
Widow.	Bidhwa.	Unsound mind.	Pagal.
Widower.	Raudwa.	Deaf mute from birth.	Jaum ka gunga wa bahra.
Male.	Purush.		
Female.	Stri.	Blind.	Andha.
Is learning.	Sikhta.	Leper.	Korhi.

Instruction 9, *column* 3, *Marital condition.*

Para. 12, Circular N.—In filling up column 3, the enumerators should enquire whether the person is married, or not married, and should put down whatever answer is given without further enquiry. But if an indefinite answer is given, he must require a specific reply to his question.

The expression "married" is to be understood as comprehending all recognized forms of marriage compact, including "pat" and "churi pahinana."

Prostitutes should be recorded as unmarried, and so also should divorced persons who have not remarried.

Instruction 10, *column* 4, *"Sex."*

Para. 13, Circular N.—Eunuchs are to be regarded as of the male sex.

Instruction 12, *column* 6, *"Religion."*

Para. 8, Circular E.—As instruction 12, in respect of religion, requires the Sikh, Brahmo, Satnami and Kabirpanthi to be separately shown, it will be seen that those only are to be recorded as of the Hindu religion who acknowledge the Brahman hierarchy.

Para. 14, Circular N.—Dhers, Chamars and similar low castes will be shown as of the Hindu religion, unless they state that they profess any other religion.

The same rule will apply to Gonds. They should be asked what religion they profess, and should be recorded accordingly, but if they say they do not know, they should be put down as of the Gond religion.

Instruction 13, *column* 7, *"Caste."*

Paras. 15 to 19, Circular N.—Every Hindu's caste is to be entered in the term by which he expresses it, provided that the term expresses a true main caste and not a mere sub-division. If a foreigner gives a general name such as Pardesi, Marwari, Tilinga, &c., which

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indicates only his country and not his caste, the enumerator should enquire further what his specific caste is, but if the person is unable to give it, he must be content with the general name.

In the case of converts to Christianity, sect and not caste is to be entered in Column 7.

A "Sanyasi" or other ascetic who has given up distinctions of caste should be entered in Column 7 simply as "Sanyasi," or as the case may be.

The caste of a person temporarily excommunicated will be shown as that from which he was excommunicated.

The children of parents of different castes will be shown as of "mixed caste" or "biddurs."

Instruction 14, *column* 8, "*Mother tongue.*"

Paras. 20 and 21, Circular N.—No distinction need be made between Hindustani, Urdu and Hindi.

Dialects are not to be entered as separate languages, but there is no objection to their being denoted by affixes, thus "Hindi-Chhattisgarhi."

Where people speak a mixture of two languages as Hindi and Marathi, and it is difficult to say which predominates even in household use, then the local term by which such mixed language is known should be entered, and explanation added, thus "mixed Hindi and Marathi."

Instruction 15, *column* 9, "*Place of birth.*"

Para. 22, Circular N.—If there is any difficulty in ascertaining in what district of another province any person was born, then entry merely of the province will suffice.

Instruction 16, *column* 10, "*Occupation.*"

Para. 9, Circular E.—An exception is made to instruction 16 in respect of village public servants like the Patwari and Kotwar. Persons performing the duties of such office will be entered as of that occupation, although they may combine such office with some other occupation, which is more lucrative.

Para. 10, Circular E.—Women who habitually help their husbands or relations in special occupations such as weaving, dyeing or agriculture, should be recorded as of such occupation.

Extracts appended to Circular F.—All women who either labour independently or share their husbands' occupations should be shown under the appropriate class of labour; but those who merely perform household service (other than domestic service for wages), or contribute to household wants by spinning and the like, will be omitted. For instance, all women who work in the fields, or who earn money as coolies or grass-cutters, add to the family income, and should therefore appear in the returns. The wives of artisans who work with their husbands should also be shown as engaged in a specific occupation, because their labour either supplements the joint income or yields a marketable product.

If a person has no occupation, enter the source from which he chiefly derives his income, as "pensioner."

Agriculturists should be described by terms indicating the nature of their connection with the land, such as proprietor, tenant, occupant, ploughman or herdsman employed all the year round, day labour, &c.

When persons are temporarily unemployed, enter their last or ordinary *occupation*.

Especially with regard to agriculturist, you will insert those terms which are commonly used and understood, the object being that the people enumerated should be described by terms which will indicate the relation they hold to the land, and more particularly that most important relation which consists in having or not having interest in the land.

Paras. 24 to 26, Circular N.—Where the head of the house is recorded as having any interest in land, as Malguzar, Pattidar, Malik Makbuza, Maurusi or Ghair Maurusi tenant, all members of his family who assist him in cultivating the land should be recorded by the same title as the head of the house. In the Nagpur district such persons have been recorded as "Cultivators assisting the head of the house." Such entries need not now be changed.

As regards occupations of wives and children two main errors have to be avoided, viz. (1) routine entry of all as following the occupation of the head of the house even though they do not usually take part in it, and (2) record of no occupation even when they do habitually assist the head of the house in his occupation. In the case of low castes and poor families the presumption is very strong that the wives and elder children and still more the widows are made to work.

A kept woman who lives in mere dependence upon a man will be shown as having no occupation.

Reference and reply regarding entries by "ditto."

38. The Deputy Commissioner of Bilaspur, in reply to Circular N, reported that in his district, entries by use of the word "ditto" had advisedly been made and encouraged, both to lessen the clerical labour of writing up the enumerators'

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books, and to facilitate preparation of subsequent abstracts, and enquired whether general alteration of such entries was insisted upon. The following extract from my reply explains why "ditto" entries were deemed objectionable, and what precautions were recommended in preference to general alteration:—"Where books have been written up with entries of 'ditto,' rewriting need not be insisted upon, as general alterations of the kind are apt only formally to repeat whatever the 'ditto' may indicate, without thought as to its correctness. Instead of this, endeavour should be made by special check to prevent occurrence of the mistakes likely to result from continuous entries of 'ditto,' 'ditto.' These mistakes are chiefly repetition by mistake of the word 'ditto' where it does not in fact apply, and omission to guard against alteration in purport of a 'ditto' after interposition of any entry in a different sense. Mistakes of the latter kind are especially apt to result when particulars of new comers are inserted at the final check in the space left for such entries below the preliminary record for each household. I look to you to effect what can be done to guard against and check mistakes resulting from entries of 'ditto,' 'ditto.'"

Experience establishes the probability of mistakes attending such entries.

Similar references from other localities induced similar replies, but subsequent detection in this office of mistakes resulting evidently from careless repetition or maintenance of "ditto" entries abundantly prove the advisableness of prohibiting such entries beforehand at the next census. Perhaps the most absurd mistake from this cause is one instanced in the Raipur District census report, in which by an erratic use of the word "aizan" or "ditto," the whole of the inhabitants of one village were shown as of "unsound mind."

Census Commissioner's wish to change "occupation" rule and have combinations of agriculture with other occupation recorded.

39. On the 11th November, I received a manuscript copy of Circular A from the Census Commissioner, dated 6th idem, forwarding a draft of revised instructions for filling up column 10 of the enumerator's schedule "occupation." Besides minor changes tending to make the instructions regarding this column more clear, the Census Commissioner's draft amplified the rule regarding plural occupations as follows:—

"If a person has several occupations that one should be shown from which his income is chiefly derived. *But if he combines agriculture with any other profession or trade, such as that of vakeel, or money-lender, carpenter or smith, both occupations should be shown.*" This was a radical change, and press proofs of the Provincial enumerator's book, with the rule as stated in para. 31 above, had already been passed, so I submitted the Census Commissioner's circular to the Local Government. Deprecating the delay which must result from attempt to alter the rule in the enumerators' books, I suggested that the change should be communicated by separate circular to superintendents and supervisors for instruction of enumerators. The Chief Commissioner however considered that if the change of rule had to be accepted it must be adopted thoroughly, and translations of the revised rule pasted over the original before issue of enumerators' books, but before ordering this, he telegraphed to the Census Commissioner enquiring expressly whether Government insisted on adoption of the change, even though it involved substitution of new rule in some 60,000 books. The Census Commissioner in reply telegraphed on 17th November from Rangoon:—"Method you propose good, if delay be not too great; if it is, communicate new instructions through superintendents and supervisors, who must correct imperfect schedules." Meanwhile a copy of letter from the Secretary to the Government of India in the Home, Revenue and Agricultural Department to the Census Commissioner No. 341 (c), dated 30th October, had been communicated under circular to the Local Government, showing

References. Ultimate disapproval of change by Government of India.

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that the Government of India considered it "too late to reconsider principles, and therefore very undesirable to make any radical change in the rule prescribed by the Resolution of 31st July." On this the Chief Commissioner directed that no alteration should be made in the enumerators' books.

Householder's private census form.

40. The Census form supplied for use of householders who filled in their own schedules was printed on quarter sheets of Badami Royal paper 12½ inches wide by 10 in depth. It contained on one side a form adopted from that of the enumerator's schedule prescribed by the Government of India (para. 31), and on the back such of the instructions to enumerators as were applicable. In the latter were also embodied such simplifications and explanations taken from the Bombay householder's form as were not inconsistent with our general instructions.

Issue discouraged.

The use of private schedules was discouraged, instructions restricting their issue to the European community and to natives of high rank or superior education. Still the indents received necessitated printing and distribution of the following editions:—

English	3,500
Hindi	2,100
Marathi	500
Urdu	150
Telegu	150
Uria	100

Advantage that families of native servants were recorded by the public enumerators.

It was a great convenience and conduced to accuracy, especially in the case of Europeans' servants, that, under our definition of house, each householder was practically required to enumerate only the members of his own family, since servants' outhouses were treated as distinct houses, and their occupants enumerated by the public enumerator. Of the private schedules issued many were either not used or spoilt. In the end natives provided with private schedules frequently preferred to let the public enumerators record their households in the general books. The following extracts describe experiences in different districts:—

Extracts describing District experiences.

Jubbulpore District.—"300 forms of householder's schedule in English and 50 in Hindi were received. A number of the English forms had to be distributed a second time to the officers in the Civil Station, some of those originally supplied having been incorrectly filled in, while others had been mislaid. Of the Hindi schedules only 7 were used."

Saugor District.—"The numbers obtained on indent were 380 in Hindi, 200 in English, 20 in Urdu, and 20 in Telugu. With the exception of the private schedules issued in Cantonment, and to those bungalows of European residents which were outside Cantonment, only 6 were issued in Saugor City to native officials of superior grades, and to the Rajah of Pitehra and 3 in Rehli."

Hoshangabad District—"500 English and 500 Hindi forms were procured, of which only about 125 of each were used. Several of the schedules supplied to the less educated Europeans and Eurasians were returned to this office full of mistakes, and had to be sent back for correction. This was mainly owing to ignorance of the requirements of the census, and a neglect to read the printed instructions. In future censuses it would appear advisable that the entries in cases of this kind should be made in the presence of the supervising officer."

Raipur District.—"The number of private schedules received were:—

English	150
Hindi	100
Urdu	50
Telugu	50

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"These forms were only issued to Europeans and to natives of rank and position. I think every one succeeded in spoiling one at least before he compiled it to his satisfaction. I find too that many forms have been used up as waste paper, as it was seen that they would not be wanted. Thus of 50 Telugu schedules supplied for the cantonment, none have been returned, though I think none were used."

Bilaspur District.—"200 householders' schedules were received in Hindi and 10 in English. Of the latter four were used, and of the former less than 10 for the whole district. In the Seorinarain Tahsil the total number sent (50) was distributed among the more intelligent landholders and officials. In the Mungeli Tahsil the schedules were distributed, but were in most cases reluctantly accepted, and in the Bilaspur Tahsil all the more intelligent people were informed that private schedules would be placed at their disposal if they wished to fill up the necessary details for themselves. But no desire was evinced to obtain these schedules, as no one was willing to take the trouble of studying the instructions, and there was everywhere an enumerator appointed to do this work for all. There was also probably an apprehension on the part of those to whom the schedules were issued of their inability to make the entries correctly, and they were consequently unwilling to accept the responsibility."

Census Act, and Provincial Notification issued under it.

41. The Census Act XIV. of 1880 was passed on the 3rd November 1880. The following Notification under the Act was published in the Official *Gazette* of 13th November:—

"NOTIFICATION.

"*Dated Nagpur, the 13th December* 1880.

No. 4687. "Under clause 2, Section 2 of Act XIV., 1880, the Indian Census Act, 1880, the provisions of the Act other than the provisions contained in Sections 2, 3, 4 and 13, which already extend to the whole of British India, are hereby extended to the whole of the Central Provinces.

"Under Section 3 of the said Act the following persons are appointed Census Officers in virtue of their respective offices:—

Deputy Commissioners of districts, within their respective districts.

Secretaries to Municipal Committees, within Municipal limits.

Officers in Command of Cantonments and Military lines, within the limits of their respective command.

Agents and Managers of Railways, within Railway premises and adjoining areas occupied by Railway workmen.

"Under Clause 3, Section 3, of the said Act, the Chief Commissioner is pleased to delegate the power of appointing census officers under the Act to all Deputy Commissioners, to be exercised within their respective districts.

"Under Section 7 of the said Act, census officers are hereby empowered to ask all questions necessary to enable them to fill up the following schedule in accordance with the instructions attached to it. (Here followed reprint of the form of schedule, and the instructions for enumerators; see para. 31 above.)

"Under Section 10 of the said Act, the Chief Commissioner is pleased to direct that the census schedules left by census officers at dwelling houses to be filled up by the occupiers shall be filled up in accordance with the instructions printed at the back of such schedules.

"Under Section 12 of the said Act, the Chief Commissioner is pleased to direct that all prosecutions for neglecting or refusing to do anything required to be done by the Census Act shall be instituted in the Court of a Magistrate of the first class, provided that no such prosecution shall be instituted, except with the previous sanction of the District Magistrate."

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The following instruction, with reference to the Act, was also communicated under Circular letter No. $\frac{4439}{2386}$, dated 20th November 1880:—"Under Section 6 of the Act, the Magistrate of the District is empowered to call upon all owners and occupiers of land to give such assistance as he needs towards taking the census of persons on their lands, while the Deputy Commissioner is left to judge of the assistance which he may require. The Chief Commissioner desires me to say that whenever such assistance involves personal expenditure, such as does not ordinarily come under the term 'village expenses,' then such outlay, if claimed, is to be repaid by Government."

Circular regarding expenditure in obeying orders under the Act.

The district reports dwell much more on the indirect assistance afforded by the passing of the Act than on its other effects. The vague knowledge that a Census Act had been passed, and an occasional threat of prosecution under it, worked wonders in making those do census duty who were trying to shirk out of it.

Chief assistance from the Act, its indirect effect.

The following extracts from District reports are in point—:

Nagpur District.—"The Census Act may be said to have been of very great service in the conduct of the census operations. When the people, and especially the census agency, selected and appointed throughout the district, learnt that the Census Act had been passed by Government, they shook off their previous indolence and indifference, and carried out the orders issued to them with calm obedience. In short a mere threat of prosecution under the Act was enough to silence opposition and prevent disobedience, and no prosecutions under the Act were necessary."

Jubbulpore District.—"The Census Act has been of much assistance, though no one was prosecuted under it. The provisions contained in Section 6 were availed of in issuing a strict proclamation, calling upon all land-holders, &c., to use their influence on behalf of the census officers deputed to their villages. I believe the issue of this proclamation throughout the district helped us very much indeed."

Mandla District.—"It was only after the Act came out that one and all nominees came to understand the importance of the work, and that it was not a mere question of choice. Had the matter been left to *choice* not a willing enumerator would have been *obtainable*, and even after the passing of the Act refusal to perform the work was reported to me in several instances. In the Ramgarh Tahsil matters were much better; the population of this Tahsil are far more amenable to orders. I found the Census Act of very great assistance. Prior to its becoming law, I was met with all kinds of obstruction. One and all seem to have combined to do all in their power to resist the carrying out of the census. After it came into force, I issued orders under it requiring the assistance I demanded, serving on all obstructionists a translation of Section 6 of the Act, at the same time intimating that failure to render the aid required would entail criminal proceedings under Section 187, Indian Penal Code. I need scarcely add that these orders spread like wild fire over the district, and that all saw plainly that further resistance must end in lamentable results, so far as they were concerned."

42. The Act, however, was felt not to be so distinct as was desirable regarding whether a person appointed census officer under section 3 was bound to perform the duties of a census officer. Section 7 merely empowered every census officer to ask all such questions as he might be directed to ask by instruction issued on this behalf by the Local Government, and section 11 enacted that any census officer who disobeys the instructions published by the Local Government under section 7 shall be punished for every such offence, if it does not amount to an offence under the Indian Penal Code, with fine which may extend to fifty rupees. It was apprehended that a person appointed census officer could not be compelled to act as such unless

Act not distinct regarding obligation to serve as census officer, if appointed.

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he was willing to do so; also that section 11 could not be applied to the punishment of a person who merely declined to do what section 7 only empowered, but did not require him to do. Accordingly the notification under section 7 did not direct, but merely empowered, census officers to ask requisite questions. It was even deemed prudent not to raise the question of obligation to serve, while census arrangements were still in progress.

Punishments in test cases upheld by the Judicial Commissioner under the Penal Code.

Subsequently, in order to test the sufficiency of the legislation on this point, I submitted for inspection of the Judicial Commissioner five cases in which sentences had been passed in the Balaghat District for neglect of census duty. The following grounds for not interfering with these sentences were communicated to me in letter from the Registrar of the Judicial Commissioner's Court No. 1998, dated 12th August 1881, viz.:—"Three of the accused were enumerators who failed in their duty. By sections 3 and 4 of Act XIV. of 1880 (Census Act) they are public servants. Section 187, Indian Penal Code, applies. Of the other two, one was a village havildar and the other a village kotwal. These men are 'agents' of land-owners (section 6 of the Census Act), had been called on to act in a specified way, and were bound to act accordingly. Section 187, Indian Penal Code, again applies." Thus the Indian Penal Code rendered it unnecessary to consider the question of liability to punishment under the Census Act.

Summary of other prosecutions in connection with the Census.

Besides these five cases in the Balaghat District, the following are the only instances in which persons were prosecuted for offences in connection with the census:—

Bhandara District.—One Malguzár who had been appointed enumerator but "culpably failed to do what was required of him," was convicted of disobedience of an order issued under Section 6 of the Census Act.

Chanda District—(*a*) A Malguzár enumerator acquitted on proof that severe illness in his family caused delay in performing census duty. (*b*) Supervisor of a circle discharged because impossible to prove that he knew certain incorrect entries to be false. (*c*) A forest chaprassi employed as enumerator was found to have gone about buying spears from the Marias. He burnt the shafts and told the people that he had orders to take the spear heads to Head-quarters. He was dismissed from the Forest Department, but succeeded in evading arrest by the Police.

Wardha District.—Kotwal of a village fined Rs. 2 "for giving false information regarding occupation of his women. He denied that they spun thread even, and following his lead, all the women of the Dher quarter declared that they never condescended to do work of any kind. A visit to their quarter revealed that each house had its spinning wheel or two."

Saugor District.—"Only one case was instituted under the Census Act. Sheocharn, Patwari of Malthone, was sentenced to a month's rigorous imprisonment and a fine of Rs. 10 for each of three offences of exacting money and grain from householders, as payment for painting house numbers."

Seoni District.—(*a*) "An enumerator was sentenced under section 161 of the Indian Penal Code to one month's rigorous imprisonment and Rs. 10 fine for exacting Rs. 5 from a Malguzár, and 1 or 2 pice per house from villagers." (*b*) "A Malguzár who neglected his duty as enumerator was fined Rs. 50 under section 176 of the Indian Penal Code." (*c*) "A petty trader was fined Rs. 5 under section 179 of the Indian Penal Code for refusing to supply information required for the census."

Nimar District.—"Only one case was taken up under the Census Act, that of a railway official of Khandwa, who refused to answer questions lawfully put to him on the night of the 17th by an enumerator. He was fined Rs. 5.

"Refractory enumerators were at first sent for and reasoned with, and as the date of the census approached three of them, who were Patwaries, were fined, but not under the Act."

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Bilaspur District.—"I have had no reason whatever to suspect that the census officers demanded or received other articles from the people under pretext of their being wanted for the census."

"In the extensive operations involved in taking a census among a backward and ignorant people, it is impossible to suppose that some abuses did not occur. But in two cases only were persons charged with having levied a a few kowries per house ostensibly for the purposes of the census, and in neither of those cases were the charges proved. This absence of malpractices, I attribute in a great measure to the strict supervision which superintendents and the police were directed to exercise from the very commencement of operations. Subordinate census officers seeing that all were on the alert did not apparently attempt any frauds."

Sambalpur District.—"A supervisor was imprisoned for two months for collecting money from ryots in Paharsirgira, for alleged expenses of his own connected with the census; one was fined Re. 1 for abusing an enumerator, and three village officials, who were summoned in one case for neglecting to give due assistance to a census superintendent, were discharged, as it was found that they did not purposely absent themselves from the village, but were not aware of the superintendent's intended visit."

Rarity of offences due to the vigilance maintained.

The necessity of guarding against possible imposition by the agency was at the outset impressed upon district officers in para. 7 of Census Circular A as follows, viz.:—"The agency to be employed is so various and scattered, and the people are so apt, from ignorance, to be imposed upon, that it is advisable that the police be specially instructed to keep their ears open for informations or complaints of extortion or misconduct in connection with the taking of the census, and to report any information of the kind promptly for Deputy Commissioner's orders. Superintendents must also be vigilant to prevent any such misconduct in their charges." Besides this, supervisors and enumerators were specially warned in their instructions against any demand or acceptance of gratuity, and supervisors were further cautioned to be careful that nothing of the kind occurred in their circles. Moreover, the extensive house-to-house verification of the census record which was carried out afforded the people exceptional opportunity of reporting any malpractices which might be going on. It seems justifiable therefore to claim credit for the little occasion there was to resort to criminal proceedings in connection with the census. In nine out of our eighteen Districts no such occasion arose.

43. In para. 1 of Circular H, dated 18th December, the following method of instructing the census agency was recommended:—

"A meeting should be convened at each District Head-quarters, as far as possible, of all gazetted officers, Tahsildars and Superintendents in charge of Census operations. Officers who may have to take the census of public institutions and the like, should be invited to attend. It is desirable that the Deputy Commissioner himself should preside at this meeting. Here the instructions for filling in the enumerators' books should be read out, rule by rule, in English and vernacular, and any requisite explanations or exemplifications given. Discussion should be encouraged, so as to elicit any doubts, especially from the Native officials present. The Census Superintendents should then be required, by way of exercise, each to write out on the first page of his sample enumerator's book, pattern entries, as diversified as possible, for about five persons. These should then be read out, and any mistakes corrected. In this way the instructions for filling in the enumerators' books, and the mistakes to be guarded against, will be impressed upon all present. Any constructions on points which are not clear must be reported to this office in accordance with paragraph 6 of Circular E. It should be arranged that any Tahsildars and Superintendents who may not have been able to attend this main meeting be similarly instructed by some officer who was present.

"Having thus secured uniform understanding of the rules by all the superior census agency, they should be sent out to their respective charges to hold similar meetings for instruction of the census officers subordinate to them. No supervisor, or enumerator, should be considered sufficiently instructed until he has proved his efficiency by recording pattern census entries, preferably of real persons, to the satisfaction of his instructor. Each super-

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intendent should have in his sample book pattern entries passed at instruction of himself and each supervisor in his charge. Similarly each supervisor should have in his book the pattern entries passed at instruction of himself and each enumerator in his circle. Examination of these sample books will enable a superior officer readily to satisfy himself that instructions have been uniformly and correctly explained."

This method of instruction in meetings of the census agency had already been found the most effectual means of communicating the instructions for preparatory arrangements. Reports of the holding of rehearsal meetings under Circular H have been received from all districts, either communicated at the time or embodied in the District Census Reports. Instruction by check of sample entries was not carried out in the Wardha district. The district reports generally show that the greatest trouble was taken to instruct the agency thoroughly. The following extracts from Census reports of districts illustrate this:—

Extracts from District reports illustrating the trouble taken over instruction.

Bhandara District.—After citing the careful means taken to instruct the agency, including meetings under Circular H, the Deputy Commissioner continues:—"I may also mention that when in camp I saw as many superintendents and supervisors as possible, and examined their work and tested their knowledge of the general census instructions. I think that the Tahsildars had posted them up in their duties as thoroughly as was possible. Mistakes and misapprehensions on minor matters were of course met with, but I should say that, speaking generally, the superior census agency were thoroughly well instructed at the outset in all essentials, and that as time went on they were sufficiently well instructed in all details to enable them on their part to direct the enumerators aright. I think I may safely say that every thing possible was done to instruct every grade of the census agency, but doubtless among the enumerators there were many to whom any amount of instruction would never bear fruit beyond a certain limit."

Chanda District, Warora Tahsil.—"At the eleven head-quarters of the superintendents' meetings presided over by me* were held from time to time of all persons engaged in the census, at which I thoroughly explained to all present what work was to be done, and instructed all on the several most important points which the Government had called attention to, especially as regards the filling in of the "columns of occupation and caste" in the books. All superintendents, supervisors and enumerators were sent out with rough sheets and directed to record the occupations of five or six separate families in a village: any errors detected were, after personal check, corrected. All superintendents and supervisors were supplied from time to time with translations of the several census circulars received by me for distribution, and these circulars were explained at the several meetings by me to the enumerators."

Jubbulpore District.—"The means adopted for instructing the census agency at different stages were as follows:—As already stated, the census officer, Mr. Banerji, was deputed in September last to visit the head-quarters of each Tahsil, in view to meet the subordinate census officers there and instruct them on all doubtful points. On 22nd October 1880, a second meeting presided over by myself was held at Jubbulpore, and the result has already been detailed in para. 14. A third meeting was held in November last. On this occasion you were also present and witnessed the proceedings. On receipt of the sample books from Calcutta, a fourth meeting was held agreeably to instructions contained in Circular H, and the orders therein conveyed as regards pattern entries, &c., were carefully carried out. The superintendents and supervisors also held similar meetings from time to time in their respective circles, and instructed the enumerators subordinate to them. The Tahsildars were specially deputed to move about constantly and watch the proceedings of the census agency."

* Mr. Stanbrough, Extra Assistant Commissioner, in superior charge of census arrangements in this Tahsil.

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Seoni District.—"On receipt of the enumerators' books a general meeting, presided over by the Deputy Commissioner, was held at the District Office on 3rd January, as required by Census Circular H. The instructions were carefully explained, and discussions freely allowed. The superintendents and supervisors were directed to explain similarly the instructions to their enumerators, and to refer all doubtful points to the clerk of the court. Superintendents were required to make entries in their sample books. These were checked and passed by the Deputy Commissioner. Similarly supervisors were required by their superintendents to make entries in their pattern books. Such of the enumerators as were considered competent to prepare the preliminary record were also put through the same test, the others being simply instructed in the matter of the assistance expected of them on the night of the census."

Chhindwara.—"The superintendents, supervisors and enumerators were required to make sample entries in the books, which were checked by me in their presence. These men were under instruction at the Tahsils for about a week, and they were not allowed to go away until the instructors were satisfied that they had mastered the rules well."

Hoshangabad District.—"On the 13th September 1880, all superintendents were summoned to head-quarters. All circulars and other instructions issued up to that date were thoroughly explained to them, a file book containing a copy of Circular A and the preliminray instructions to supervisors and enumerators was given to each. They were directed to file all subsequent orders issued to them in these books. Throughout the census work all instructions received from Nagpúr were at once communicated to those concerned in English or Vernacular, as the case might be, and, where necessary, explanations were added.

"During September, meetings were also convened at each municipality, at which the supervisors were thoroughly instructed as to the work they then had to do. Immediately afterwards the superintendents and supervisors were sent to their respective charges, where they collected their subordinate census agency and gave them the necessary instructions and explanations. The agents of the Jagirdars and the Raja of Makrai were specially instructed at head-quarters. Upon the receipt of Circular H, a meeting of all the superior census agency was held at head-quarters on the 6th January. In the absence of the Deputy Commissioner on tour, Mr. Berry, Senior Assistant Commissioner, presided. Five hours were taken up in the thorough discussion of all points on which doubts might occur; questions and the mooting of difficulties were encouraged, and every means was taken to make the superintendents thoroughly acquainted with the work they had to do. Pattern entries as laid down in the circular were made out by each superintendent, and the entries were afterwards examined and discussed."

Narsinghpur District.—"The superintendents and supervisors were carefully instructed at meetings held at Narsinghpur and Gadarwara. Every effort was made to drill them thoroughly, but numerous questions subsequently submitted for orders showed how imperfect was their appreciation of the work. The meetings at Narsinghpur and Gadarwara were presided over by an Assistant. Similar meetings were again held by superintendents in convenient portions of their charges, and by supervisors, to instruct their enumerators. In addition, whenever possible, superintendents, supervisors and enumerators were instructed by myself and my assistants while on tour."

Nimar District.—"Instruction of the Census Agency was effected:—

(1) By periodical written instructions to superintendents.

(2) By replies to references from particular superintendents to head-quarters.

(3) By verbal instructions at meetings of superintendents.

"Besides this, mistakes found in books examined on tour were commented on and pointed out to the enumerators themselves. In the beginning

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of January all superintendents came to head-quarters, and the instructions at the beginning of the enumerators' books were discussed and explained to them. After this the superintendents proceeded to the neighbouring bazaar, and enumerated five houses with their own hands in their specimen books. These books, when passed, were returned to them, and they were directed to proceed to their charge and hold meetings of enumerators and supervisors and instruct them as they had themselves been instructed. Many superintendents again met on the 27th January and mistakes in the preliminary record were pointed out and discussed. Instructions pointing out how to remedy these mistakes were drawn up and issued to all superintendents. These were shortly followed by Circular N, and the entries were corrected in conformity therewith."

Raipur District.—"In the original instance superior census officers, such as Tahsildars section superintendents and zemindars' agents, were personally instructed by myself at Raipur and at the head-quarters of each Tahsil. The pith of all circular orders was also communicated to all superintendents with the least possible delay. Meetings were held at convenient places where orders were explained and discussions invited. I was often surprised to find how well many of the official supervisors had mastered details of the orders issued. In some cases they could certainly have instructed the superintendents who had been set over them."

Bilaspur District—"As soon as the different circulars were received, without waiting for the receipt of translations, I had abstracts prepared in my office and sent out to the Tahsildars. These officers in their turn sent out copies to the different superintendents, and during their tours of inspection in their Tahsils they gave verbal instruction to all census officers. Throughout December and January the Tahsildars were relieved of their other duties and ordered to remain constantly on tour in the interior of their Tahsils. At the end of November a meeting was held by me at head-quarters, at which all the Tahsildars and superintendents were present. Here I gave all the necessary preliminary instructions, and the Tahsildars and superintendents who had previously been supplied with translations of Census Circular E were instructed on all doubtful points. Rehearsals were also held by me at the Tahsil towns at which the supervisors were present, and I had test schedules prepared by the supervisors for my inspection. As already stated, written instructions were in the majority of instances found to be quite insufficient, and I therefore directed that every Census officer of the lower grades should be personally instructed either by a Tahsildar or a superintendent. The supervisors and even enumerators employed on 'job payments' for the zemindaries were instructed in my office."

Sambalpur District.—"With regard to Feudatory States, each Chief was asked to send in men here for instruction, and these went back to impart the information they had gained to others. Just before the time came for making preliminary entries in enumerators' schedules, all superintendents and many supervisors were assembled. The manner in which each column was to be filled in was discussed, and I found many questions put by superintendents and supervisors which were not easy of solution. Fortunately the Deputy Superintendent came round while this was going on, and the difficulties were settled without correspondence. After questions had been fully discussed at two meetings, superintendents and supervisors were sent into the town to fill in a few schedules. These were then gone through, entry by entry, and all mistakes pointed out. Superintendents were then sent back to their circles with instructions to collect supervisors and enumerators and go through the same course with them."

General preparation and check of a separate record before entry in the enumerators' books.

44. Except in the Balaghat, Seoni, Bilaspur and Sambalpur districts, the preliminary record was prepared and checked, on separate paper, before entry in the printed enumerators' books. This had not been ordered, but the precaution was a good one, more especially as the scale on which printed books

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were supplied left but a small margin for spoilt copies, and the printed books were sometimes received rather late.

Dates of commencement and completion of the preliminary record in each district.

The following statement shows the dates on which preliminary record was commenced and completion certified in each District, also the extent to which that record was first made out and checked on separate paper. Where the record was first prepared on other paper no separate dates can be given, as of general commencement of transfer into the printed books. This followed as drafts were passed after house-to-house check by supervisors and superintendents. In the interior the paper for the rough record was generally provided by Malguzárs and charged to village expenses. In the Raipur district and Sironcha sub-division, it was distributed at census charge :—

Districts (including the Feudatory States attached to each).	When preliminary record was commenced.	Whether first on separate paper or not.	When preliminary record was completed.
Nagpur	15th Dec. to 10th Jan.	Yes	31st January.
Bhandara	Beginning of Dec.	Yes	15th February.
Chanda	1st to 18th Jan.	Yes, except in parts of the Mul Tahsil	20th Jan. to 16th February.
Wardha	5th Jan. except in Central localities on 15th Jan.	Yes	5th February.
Balaghat	12th Jan.	No.	3rd to 12th Feb. 95 per cent. by 5th February.
Jubbulpore	8th Jan.	Yes	11th to 15th February.
Saugor	3rd to 18th Jan.	Yes, except in about half the Rehli Tahsil and a small portion of the Khurai Tahsil	2nd to 13th February.
Damoh	1st Jan.	Yes	8th February.
Seoni	15th Jan. except Seoni town and vicinity	No.	5th Feb. in District generally. 15th Feb. in Seoni town and vicinity.
Mandla	5th to 11th Jan.	Yes	15th February.
Hoshangabad	15th Jan. except Municipal towns deferred till 2nd Feb.	Yes	11th February.
Narsinghpur	22nd Jan. (into printed books apparently)	Yes	95 per cent by 31st Jan.; remainder soon after.
Betul	10th to 12th Jan.	Yes, almost throughout District	7th to 14th February.
Chhindwara	15th Jan.	Yes, except in about ¼ of the Chhindwara Tahsil.	31st Jan. to 5th February.
Nimar	31st Dec. to 20th Jan.	Yes, in ⅔rds of the District	31st Jan. to 5th February.
Raipur	5th Jan.	Yes	5th February.
Bilaspur	4th to 24th Jan.	No, except in Bilaspur town and about 100 blocks.	5th to 13th February.
Sambalpur	8th to 21st Jan.	No, except in Feudatory States of Kalahandi, Patna and greater part of Bamra	17th February.

Extracts from District reports justifying the previous separate record.

The following extracts from District reports justify such first record on separate paper, and show it to have been most beneficial :—

Bhandara District.—"Towards the end of November a sample heading of the enumerator's book was circulated, so that, preliminaries being by that time nearly completed, the census agency might have some idea of the requirements of the second stage in the proceedings, viz., the preliminary record

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of entries in the enumerators' books. About the same time I supplied Tahsildars with translations of the instructions for enumerators prefixed to the sample books in English supplied from your office. This was done in order that they and the census agency generally might have as much time as possible for learning what had to be done, and for referring matters in respect of which they might entertain doubts. The Marathi books were shortly expected, but the first batch did not reach Bhandara until the 28th December. I also issued orders towards the end of November that, having the sample heading before him, each enumerator should practise himself in writing the required entries on plain paper in rough. I said that this work might occupy them from about the first week of December to the first week in January, when the regular preliminary record in the enumerators' books would have to be commenced. This practice work would, I thought, enable them to realize difficulties, and to refer matters of doubt for orders in good time, while it gave superintendents and supervisors more extended opportunities of checking the work of the enumerators than if nothing were done until the printed books arrived. It would also, I thought, save the printed books from being rendered untidy and illegible by reason of the occurrence of erasures. It was of course to be expected that numerous mistakes would be discovered by the supervising agency, and it was an object of importance to give them as much time as possible to go from village to village checking the work of the enumerators. The rough lists were subjected to constant examination by Tahsildars and superintendents in December and the early part of January, and the books themselves were constantly examined after that."

Narsinghpur District.—"In almost all cases rough records called *chithás* were made on plain paper by the enumerators. There was undoubtedly a certain amount of emulation among the men, and particularly among the supervisors and superintendents, and a much corrected book was looked upon as discreditable. For my own part, except for purposes of instruction, I was inclined to discourage the preliminary *chithás*. I pointed out that many corrections might be considered to indicate careful revision, whereas a perfectly clean book might be looked upon as open to doubt, and further, so long as the final result was perfectly legible and unmistakeable, it really did not matter how many corrections might be made. At the same time I did not prohibit the *chithás* in any way."

Nimar District. [Demi-official letter, dated 26th January].—"I should report a point on which your instructions have been, not exactly departed from, but rather one of them has been enlarged upon. In issuing orders I insisted very strongly on the necessity of making an enumerator perfect in his lesson before letting him touch his book. This order has been understood to mean in most villages that the enumerator was to effect a preliminary enumeration in a manuscript book, a copy of the printed one, before writing in the printed book. The consequence is that the preliminary enumeration has been very quickly finished in these manuscript books, the superintendent comes and checks and corrects, and when the manuscript book has been finally approved by him, an hour and a half will suffice to make a fair copy in the printed book. The condition of some of the manuscript books shows what the printed book has been saved from thereby."

Nagpur District.—"When the work of making rough copies of enumerators' books had sufficiently progressed, the Tahsildars were once again ordered to head-quarters with as many of the superintendents and supervisors as possible. The sample books which they brought with them were carefully gone through, mistakes were corrected and explained, and each supervisor was supplied with one book at least in which every thing had been carefully corrected here. In this way the census record was as far as possible duly checked, and uniformity in the use of the terms for occupations, castes and languages has I think been generally secured."

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Raipur District.—"A rough record, or rather I would say, a record in manuscript form (for such preliminary record was often as neat and well prepared as the subsequent one) was compiled for every block. This rough record was commenced early in January and completed by the 20th of that month, about which date printed books were received and distributed. The filling in of printed books was thus a mere matter of copying, and was for the most part carried out at Tahsil and zemindari head-quarters under the eye of some responsible official. By the 5th February, all the printed books were reported to be ready, and these again were systematically checked on the spot by superior census officers of every grade."

Absolute necessity for such separate record in Bastar.

In the case of the Bastar State, the preparation of the census record on separate paper was an absolute necessity, for the books did not reach Bastar till the 8th February. The Naib Tahsildar, deputed to superintend the census in that State, took a sample copy of the enumerator's book with him, and had the preliminary record commenced on manuscript sheets as fast as enumerators could be found. He reported all to have been completed in time for final check during day time of the 18th February.

Standard of intermediate check insisted upon.

45. The question of the minimum standard of intermediate census inspection to be required from superintendents and supervisors was raised especially in respect of superintendents, who were generally officials of some standing, and could ill be spared from their ordinary duties. The following extract from Circular H, dated 18th December, contains the general instructions issued under this head:—

Each superintendent will have to make at least three tours on census duty through his charge; the first to instruct supervisors and enumerators and to start them at their work; the second, to check their work; and the third, to see that mistakes and omissions detected at such intermediate check have been corrected, and to superintend the proceedings on the final census night.

On the first trip the superintendent should personally instruct *all* the supervisors in his charge, and satisfy himself that the work has been correctly begun by testing it in the case of at least half the enumerators of each circle. This test should include check by house-to-house enquiry of the entries recorded by each enumerator in respect of not less than five persons of different households.

If a superintendent make but one intermediate trip, it should not be till after such time, not exceeding a week or ten days, as he may allow the enumerators for completion of their preliminary record. On this occasion the superintendent should again check the work of at least half the enumerators in each circle of his charge; about three-fourths of these to be men whose work he did not test on the previous occasion. House-to-house check of the entries regarding five households taken at random will suffice, but the superintendent should also run his eye down the columns, especially of occupation and caste, and see that the style of entries conforms generally to rule.

On his last trip the superintendent should similarly check the preliminary record made by each enumerator whose work he had not examined on either previous occasion, and also test correction by enumerators of any mistaken methods of entry previously pointed out to them.

Thus each superintendent must satisfy himself, as far as possible by test examination of a few entries taken at random, that every enumerator in his charge has correctly effected the preliminary record.

Every supervisor must accompany his superintendent on each trip through his circle, to learn what errors or mistaken methods of entry are detected by his superintendent, so that he may afterwards see to corresponding correction of the record by all enumerators in his circle. Every supervisor must make such additional house-to-house check of not less than 25 per cent of the entries for each block as may suffice to assure him that the whole record is correct.

Of course each enumerator with his book will have to accompany all supervisors and superior census officers while thus checking his work.

Checked entries to be initialled.

The following extract, para. 12 of Circular E, required officers to initial all entries checked by them:—

Supervisors, superintendents, and other testing officers should be instructed to initial and date * any entries in the enumerators' books personally checked by them. When they test all the entries regarding a household they

* T. D. 1-2.

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can initial below the serial number of the house; otherwise against the names of the persons checked. The entries under caste and occupation more especially need to be checked, as those in respect of which the instructions are most likely to be overlooked.

Check specially directed to entries suggesting doubt.

While supervisors and superintendents were, in general terms, required to see, by house-to-house enquiry, that entries in the enumerators' books expressed the actual facts to be shown in each column according to prescribed instructions, endeavour was made to direct their check to really doubtful points by the following para. 27 of Circular N :—

"With reference to para. 6 of Census Circular H, supervisors and superior census officers should make a special point of checking the correctness of all entries in enumerators' books which suggest some kind of doubt, for instance the entry of a married man or woman without corresponding entry of wife or husband, the record of no occupation against a grown up male or against a female shown as the head of a household, the entry of an unlikely occupation against an educated person, and the entry of a mother tongue inconsistent with the recorded place of birth. Of course such entries may be correct, but the existence of explanation has to be verified, and then the initials of a superior census officer afford a desirable assurance that entries otherwise doubtful, are correct."

Extracts from District reports showing what efforts were made to get the preliminary record right.

The District reports not only show generally that the above instructions were acted up to, but evidence an immense degree of personal trouble taken by Deputy Commissioners, their assistants and others to secure as accurate a census record as possible. The following extracts from District reports are given in illustration :—

Chanda District.—"To secure proper check, head superintendents were called on for weekly progress reports. These showed that the percentages of villages inspected and entries checked by the head superintendents and Tahsildars generally ranged between $\frac{3}{8}$ths and $\frac{4}{8}$ths. The Deputy Commissioner while on tour inspected a considerable percentage of entries, especially in the wilder parts of the Mul Tahsil and the Ahiri zemindari."

Chanda District, Warora Tahsil [Mr. Stanbrough's report].—"The preliminary record was preceded by a rough record in manuscript book form, which was constantly checked by myself, the superintendents and supervisors, and when considered to be correct, the enumerators were allowed to copy the record made into the printed books. When these were completed, they were again examined and any errors observable corrected on the spot. My examinations of the books were frequent. I visited every village in the census area, and many of the villages several times; my movements were rapid and unexpected, and I always found the work of enumeration going on satisfactorily. In some villages where the work was found not to be so well done, I made a house-to-house examination."

Wardha District.—"The Tahsildars and other superintendents, who were all responsible Government servants, were constantly on the move during the four months preceding the census. My cold weather tour commenced on the 31st October, and up to the 17th February I was out. Invariably I took the opportunity to test the correctness of the building lists and of the preliminary record in enumerator's books. The mistakes discovered were dealt with on the spot.

"I have no hesitation in saying that the supervising census agency, consisting of the Tahsildars and superintendents, have visited almost every village in their charge, and have tested the preliminary record by house-to-house check."

Jubbulpore District.—"While the preliminary record was being made on separate paper, the Tahsildars were especially deputed to move about constantly and watch the proceedings of the census agency." * * *

"I was myself out in camp for the purpose and checked the census papers of a large number of villages in each of the three Tahsils in the district. When the enumerators' books were prepared in January last, the Tahsildars were again on the move, and I specially deputed Khán Bahadur Syed Aulad

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Husen to supervise the proceedings of the census agency in all the Tahsils in the district, and he did it with much success. Mistakes were rectified and omissions supplied on the spot, and necessary instructions sent round to the whole census staff for action in each case."

Seoni District.—" More than 50 per cent of the books were examined and checked by the superintendents and the remainder by the supervisors."

Mandla District.—" The census was preceded by a rough record over the whole district. These preliminary records were subjected to examinations far in excess of the proportions laid down in your Circular H of 1880. Both the European heads of departments and the staff of superindents were constantly on the move personally examining and testing the accuracy of entries made by enumerators."

Hoshangabad District.—" Assistant Commissioners, Tahsildars and Naib Tahsildars were frequently on tour from the end of October until the final enumeration, and it was impressed upon them that their usual camp work should be quite subordinated to the task of checking and examining the work of the Census then in progress." The Deputy Commissioner more especially inspected Census schedules in the south of the district. The Assistant Commissioner, Pachmarhi, Extra Assistant Commissioner, Harda, and the four Tahsildars were on tour, with intervals at head-quarters, from the end of October until the night of the final check, and the majority of the more important villages in their respective charges were visited by them, and the census work in each examined. Reports were submitted by them to me."

Narsinghpur District.—" At least 95 per cent of the books were complete by the 31st January. From that date inspection by myself, my assistants, the Tahsildars, superintendents and supervisors was incessant. The superintendents and supervisors had been at work from the 22nd January, as they were held responsible for completion of the books by the 31st January. All office work ceased on 11th February, and each superintendent and supervisor was in his charge or circle by the 13th February. Elaborate instructions were issued early in February to all officers. I think it may be safely said that 90 per cent of the census books were checked by myself, my assistant, and the Tahsildars. In fact all that could possibly be done by the very hardest work was done in the way of inspection. Various measures were taken to check the general book entries. As schoolmasters were in many instances employed as supervisors, a common plan was to check the entries of the school children. In other instances the entries were compared with the actual residents in some particular house. Again the villagers were consulted as to the existence of some particular person and as to his age. Again they were asked generally as to any deaf, dumb, or blind persons in their village, or as to beggars or 'budmashes' known as such, and so on. In short every method that ingenuity could suggest was tried. A common method was to get the enumerators of one village all together and change their books, and then request them to find out whatever mistake they could in their neighbours' books. When any unusual entry attracted attention, as in the case of a particular caste speaking Marathi, the entry was tested."

Raipur District.—" During the last six weeks or two months all officials worked with one will and at a high pressure, which could not have been long sustained. With regard to examination of preliminary records, I believe that the instructions contained in Circular H were very fairly observed by each superintendent and supervisor. I myself spent three months in camp devoting a large portion of my time to checking census work. From the 1st January also Mr. Vishnu Daji was told off solely for the above purpose and visited three Feudatories, six Zemindaries, and all four Tahsils, the last more than once. Only one Feudatory and seven zemindaries remained unvisited

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either by Mr. Vishnu Daji or myself, and as I have already explained, all the above were under efficient supervision. The Tahsildars were held primarily responsible for the work within their Tahsils, no special charge being assigned to them. Inspections by Tahsildars were frequent, and as a rule thorough. The Drug, Dhamtari, and Simga Tahsildars spent their time almost entirely within the Khalsa limits of their jurisdiction. The Raipur Tahsildar was, as already noted, employed chiefly in the zemindaries, which neither Mr. Vishnu Daji nor myself were able to visit, his duties as general Tahsil superintendent being temporarily delegated to the Naib Tahsildar."

Sambalpur District.—"From the 23rd January Mr. Nedham, and from the 1st of February Mr. Liladhar, were constantly moving about. They passed through portions of the Khalsa, but Mr. Nedham worked chiefly in Patna and Kalahandi, and Munshi Liladhar in Rairakhol and Bamra, examining books and testing their correctness. In the zemindaries of Borasambar and Phuljhur, Mr. Stuart, District Superintendent, examined a large number of the schedules. In the other zemindaries and the Khalsa, the Tahsildars were constantly on the move, and did a great deal of good work in correcting mistakes. I was myself confined to head-quarters, being the sole magistrate, and having also the Jail and Treasury to look after, but I made it a rule, while the preliminary record was being prepared in the town, to examine books every second morning in the presence of as many supervisors and enumerators as I could get together. I also sent for schedules from the rural supervisors' circles, checked, and returned the books with memos. showing mistakes, and pointing out where, on the face of them, entries were improbable, such for instance as a woman of twenty being unmarried, a Kulta boy of 16 being shown as following no occupation, and so on. The supervisors were requested to correct the mistakes in the books examined and in all others in which similar errors might be found, and to check the entries the correctness of which might be open to doubt."

Circulation of memo. of mistakes in preliminary records noticed by the Census Commissioner.

46. On the 31st January I communicated demi-officially to all Deputy Commissioners, Assistant Commissioners in charge of Sub-Divisions of Districts and Cantonment Magistrates, copies (126 in all) of the following notes communicated to me by Mr. Elliot, the Census Commissioner, as result of his enquiries and examination of census books while travelling by rail through the Nimar, Hoshangabad and Narsinghpur districts, of the 27th January. I pointed out that opportunities for revision of entries would still be afforded while completing check of the preliminary records, while effecting the final check, and while going over the details for preparation of the abstracts to be filed in each book, and begged each officer to do his best to secure that full advantage was taken of remaining opportunities to rectify such mistakes as Mr. Elliot described. The replies received at the time, and the District Census reports, show that vigorous efforts were made to effect general rectification of all such mistakes.

Burhanpur Tahsil.

Occupations hardly entered for any except heads of families, not for women, although low castes and Kunbis, whose women mostly work in fields.

"Khet-mazduri" entered alike for labourers by the day and year, and for sons or brothers cultivating in family lands. The entries for the latter should be "madad-kheti," or "hissadar," and for hired labourers "rozmarra mazduri kheti" or "naukar kheti."

Nagarwala entered for younger members of agricultural families, which does not show that they have an interest in the land.

Dakhni and Marwari entered as castes.

Mahommedan sects, Shiah or Sunni, not entered.

Numbering appears by Tahsildars' account to be imperfectly done; some houses omitted, and many not separately numbered which ought to be.

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Khandwa Tahsil.

In Khandwa town, occupations entered in too lengthy a way.

In some villages, occupations follow caste too much, thus every Lohar a smith, every Mang a broom-seller, although more than 20 Mangs in one small village. Supply would exceed demand.

Work better done than in Burhanpur.

Hoshangabad.

Raj-Gonds put down as of Gond religion; they are certainly Hindus, and I should say that generally Gonds living in the valley conform to and worship the same gods as other villagers. If so, I would call them Hindus.

"Hal naukar" and "mazduri kheti" are used in a vague way, not distinguishing, 1st, whether the man works in his own land or another's; 2nd, if in another's, whether by the year or day.

Women's occupations hardly ever entered, and often not that of younger members of families. Tahsildar says impression was that it should be entered only if the person obtained money by it, not if he or she worked with the head of house.

Much labour will be required before the occupation column is got even moderately right.

Gadarwara and Narsinghpur.

Books full of mistakes, through not reading instructions. The word "Mazduri" is constantly used and also "Hal Chalana." In most cases only the profession of the head of the house is entered. Several columns are left blank, particularly those for birthplace and education. The use of superfluous words in columns of caste, religion, &c., will give much trouble at the tabulation.

It has to be observed that the Census Commissioner recorded these notes before there had been time for much of that preliminary check which was in any case to have been carried out, and also before issue of Circular N containing the final instructions which he had just settled with me at Nagpur.

Good effect in stimulating and guiding intermediate check.

Mr. Elliot's criticisms however were most useful in rousing officers to a sense of how much had to be done in the way of checking and rectifying the preliminary record, and in practically illustrating the points to be specially attended to.

From the districts particularly referred to, I received reassuring reports of rectifications made and put in general progress, which were communicated to the Census Commissioner at the time. As to imperfect numbering at Burhanpur, the Deputy Commissioner deputed Mr. Nethersole to make enquiries. He could find no signs of houses omitted by census officials. The Tahsildar said he told Mr. Elliot that while numbers had been affixed to wretched huts, some of the old palaces which had cost lakhs to build had been passed over, and that was all he meant by defective numbering. The palaces in question are for the most part mere ruins, but the Tahsildar had intermediately had them listed.

Improvement thereby suggested in manner of recording occupation of relatives jointly cultivating family lands.

Under the Burhanpur Tahsil the Census Commissioner's instruction that the entry in respect of sons or brothers cultivating in family lands should be "madad kheti" or "hissadar" differs from the rule which he had adopted for such cases in para. 24 of Circular N, viz., that all members of a cultivator's family who assist him in cultivating the land should be recorded by the same title as the head of the house, but that such entries as "cultivator assisting the head of the house," need not be changed. The rule of Circular N is not thoroughly satisfactory, and the Census Commissioner seems to have been led by consideration of practical instances to prefer the following instruction which was issued in the Nimar District on the 28th January, immediately after Mr. Elliot's inspection. I did not hear of this however till after Circular N had issued:—

"The following is the way in which agricultural employments must now be entered. The principal inhabitant of the house must be entered by the description given in the Jamabandi, viz., Malik makbuza, Maurusi or Ghair-maurusi kâshtkar as the case may be. Only those persons will be described in

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this way whose names are so shown in the Jamabandi. If there are sons or brothers or other relations who cultivate the same field jointly with this person, and who share or have a right to share the produce with him, they will be described as 'hissadars,' of the Malik makbuza, Maurusi or Ghairmaurasi field as the case may be. Women and children who do not receive shares, and have no right to shares, but are merely maintained out of the produce, should, *if they do work in the field*, be described as 'madad kheti.' Lastly, there are the two classes of labourers, those who work for a fixed period for a particular person, and those who are mere daily labourers. The former may be described as 'kheti ka naukar,' and the latter as 'kheti ka mazdur.' It is not right to describe as a 'nágarwála' a member of a family who jointly cultivate a field or fields, even though he may always do the ploughing. His proper description would be a 'hissadar' or 'kheti ka madad,' as the case may be."

47. The following abstract of mistakes detected at examination of preliminary census records may be of assistance at the next census. Although the greatest pains were taken to get all such mistakes corrected, still considerable allowance must be made for a residue of undetected mistakes of the same kind when considering final results.

Abstract of mistakes detected at examination of preliminary records.

Column 1, serial number of each inmate.

Numbers filled in at the preliminary record contrary to instruction 7 in the enumerators' books.

Head of house not entered first, but inmates arranged in order of age, a mistake attributed to translation of head of house as "ghar ká barú."

Column 2, Name.

Occasional entry of owner of house, though residing elsewhere.

Column 5, Age.

Inaccurate record of age, to extent even of entering parents as absurdly little older than their children.

Column 6, Religion.

The greatest ignorance prevailed on the subject of religion, also frequent indifference, and great prejudice, the latter especially among the Census agency. Many could not tell whether they belonged to any particular religion. The Census agency not only made entries at variable discretion in such cases, but they carried preconceived notions to the extent even of dispensing with the formality of enquiry and rejecting replies given. For further particulars, see paras. 49, 50, 51.

Column 7, Caste.

Entry of mere sub-divisions of caste or tribe, without specification of the main caste.

Omission to record sect of Mahomedans. The ignorant Musulmans of these parts frequently did not even know the difference between Shiah and Sunni.

Column 8, Mother tongue.

Omission of entry against infants. Such omissions were rectified by entry of the language of parents in accordance with instruction 14 to enumerators.

Column 9, Place of birth.

Mere towns or villages were not unfrequently recorded as place of birth, especially in the case of strangers, instead of District, or District with Province. This generally resulted from ignorance as well on the part of the enumerator as of the person questioned. When persons had been born in villages formerly included within a district different from that to which the villages are now attached, replies naming the former district as place of birth were at first accepted and recorded, but such entries were subsequently checked and rectified, so as to state the district according to present arrangements.

Column 10, Occupation.

Mistakes of the following kinds were common, but great efforts were made to get them corrected, viz. :—

(*a*) Routine record of occupation as corresponding to caste.

(*b*) Record of occupation in indefinite terms, like labour for hire (mazduri), service (naukari), or cultivation (kheti).

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(*c*) Omission to distinguish persons working on their family lands only, from hired servants and labourers.

(*d*) Omission to describe agriculturists, including field servants, in terms signifying their rights (if any) in the land or in its outturn.

(*e*) Omission to distinguish labourers by the day from servants by the year.

(*f*) Too ready record of no occupation against women and children of agriculturists and the working classes.

(*g*) Routine repetition of occupation of head of the family against all members.

(*h*) Record of superfluous entries, such as "household duties" against women, "play" against children, and even "sucking milk" against infants.

(*i*) Perplexing diffuseness sometimes in description of occupation.

Column 11, Education. The Cantonment Magistrate of Kamptee had to rectify some incorrect entries of mere infants as "learning."

Column 12, Infirmities. Deafness from old age, blindness of one eye, and even a squint eye are instanced as having been found wrongly treated as census infirmities. The Deputy Commissioner of the Hoshangabad District believes that "in some cases, owing to a natural feeling, instances of leprosy or insanity were concealed."

48. All District officers agree in regarding the age entries as the least reliable portion of the census record. From the following extracts it will be seen that even the most sanguine of the District reports regard the record of ages as unsafe basis for more than mere generalization by age periods, comprehending groups of years.

Unreliableness of the age entries. Extract from District reports.

Sironcha Sub-division, Chanda District.—"With regard to age, all Judicial officers know how apt natives are to be invariably wide of the mark. I have known an old man with gray hairs give his age as 10 years; even such men as court moharrirs and chaprassis, who are always present in court, when referred to about a man's or lad's probable age, make ludicrous mistakes."

Mandla District.—"As to the people generally, not a man knows his true age. Gonds and Bygas are on this point especially ignorant. Age can never be correctly ascertained among the lower orders. It may perhaps hereafter be thought sufficient if mere 'adult' or 'minor' be recorded instead of number of years."

Nimar District.—"One superintendent of a census charge, the Treasury clerk, wrote in effect that it was a very difficult thing to ascertain age, because in the interior none but the comparatively few persons who have received a little education can even count beyond 20."

The District Inspector of Schools, writing about his 'charge,' observes:—

"It was not at all unfrequent to find a father or mother entered as just 2 or 3 years older than his or her son or daughter, and in some places actually sons or daughters were shown as older than their parents. In almost every book I found mistakes in this column. The means adopted to correct such mistakes were these. A well known person in a village was selected, and his age was ascertained as accurately as possible, and each person was asked how much younger or older he was than that selected person. Another mode of ascertaining the ages adopted by me was to recount some of the chief events of local history to the people, and then to ask them if they were present at any of these, and if present how old they were then. This mode generally afforded data for forming a sufficiently accurate estimate of the age of a person, but the enumerator was either too ignorant or too impatient to adopt such a slow and tedious mode of enquiry. Supervisors and myself had therefore to pay particular attention to this in checking the books."

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Balaghat District.—" So far as regards the adults, the columns may be said to have been filled in only approximately correct, inasmuch as in many cases people could not tell how old they were. The infants and little children are no doubt recorded with greater accuracy. The Gonds and Bygás count their age by the number of years in which they have eaten katang bamboo seed, reckoning that the katang bamboo seeds about once in every 50 to 60 years. Some of the old people tell their age by some well known event, such as the death of a certain Rajah of Nagpur."

Narsinghpur District.—" Too great reliance should not be placed on the age recorded, especially in the case of elderly people. When a man passes 30 and a woman 20 years of age, there is always a tendency to enter their ages in round numbers. In one village I observed quite a large number of entries of persons over 100 years of age. They were old people certainly, but the village was in no way different from any other, and the alleged centenarians were probably between 60 and 70 years old."

Jubulpore District.—" In rural parts adult males were unable to state their own ages, much less can their replies be depended upon in respect of the ages of women who did not appear before the enumerator."

Bilaspur District.—" The information contained in the column of ages was, I should say, the least reliable. It is well known that when a Gond is asked his age, he will say that he is about 10 or 13 years of age, when it is obvious that he is upwards of 50. Many other castes and tribes are more or less inaccurate in this respect, according to their degree of ignorance, and as no class of persons in Chhattisgarh have a Janampatri or horoscope, no one can state his age with any degree of accuracy. I frequently found on enquiry that educated persons would make a statement of age, but, when questioned as to the events of their lives, would state facts which would show conclusively that they were not of the age they had stated. I therefore caused a list of the more important events that have occurred during the last half century to be prepared, and all census officers were directed to question the people with reference to such events, and ascertain their ages accordingly. In some cases this was done thoroughly, but in the majority of instances the results obtained by this method were not so accurate as they might have been. Yet I believe that the list of dates of notable events was of great value to census officers, and to it is due greater accuracy in the column of age than would otherwise have been secured, or if the supervisors and enumerators had been left to guess age solely from appearance."

Hoshangabad District.—" Ages can, I think, only be held to be accurate within limits of 5 years above and below the age given. In cases of individuals under 20, the margin of error would be smaller."

Bhandara District.—" To obtain an accurate return of ages in detail will always however be a matter of difficulty in this country, and it would not, I think, be safe to generalize too freely on the present detailed returns under this head. If however ages be lumped together as 'up to 12 years,' from '12 to 20 years' and '40 years and upwards,' the present returns would, I think, prove fairly accurate."

Raipur District.—" Column 5 will give only approximately correct information, the compilers of the books wisely exercising their own judgment in most cases. Occasionally where the relationship of the different members of a family have been imperfectly enquired into, ages have been assigned to different individuals which, if correct, would scandalize Exeter Hall. As a rule, however, I found that sound judgment had been used."

Diversity in entry of religion of dissenters like Kabirpanthi living as Hindus.

49. One general difficulty was what should be shown as the religion of nominal members of dissenting sects, like Satnami and Kabirpanthi, who live as Hindus. In the Raipur census report it is noted that " in the preliminary records Satnamis occasionally, and Kabirpanthis frequently, were shown as

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Hindus, but it is hoped that these errors were not reproduced to any great extent in the fair books."

The Seoni report relates that "a number of persons were shown in the books as of the Kabirpanthi religion. These simply acknowledge themselves as disciples of Kabir, while at the same time they observe caste and all the religious rites and ceremonies of the Hindus, and intermarry amongst none but the members of their own caste. As these men are Hindus in almost every particular, and Kabirpanthis in nothing but name, the entries were accordingly corrected. These mistakes were common." Indeed, from the context it would appear that these are referred to among mistakes discovered and corrected at District Head-quarters. This of course was never intended. Instruction 12 of the enumerators' book recognized no distinction under religion between profession and practice. If District authorities even could fall into this error, how much may similar misapprehension have prevailed among the scattered thousands of the Census agency.

Doubts as to recognition of debased castes as within the Hindu religion.

50. Another general doubt was what should be entered as the religion of debased castes like the Dher and Máng, who are generally ignorant of any religion except the superstitions of their caste, and are not admitted to the Hindu temples. Many of the more bigoted high caste Hindus employed as Census agency objected to record such low persons as of the Hindu religion. This was illustrated by numerous instances brought to my notice of such persons having been recorded as of the Dher, Máng, or Chandál religion, by mere repetition of their caste in the column for religion. Possibly some in their humility and ignorance may not even have claimed to be of the Hindu religion; more probably they were not even asked. In my office these people have all been tabulated as of the Hindu religion, unless recorded as some other recognised religion. This is in accordance with the rule in Circular N quoted above, which was approved by the Census Commissioner. In the Census report of the Seoni District, it is remarked of these people, "According to the Hindu religion, Dhers, Chamars and other outcastes not admitted to the temples are considered the lowest members of society. In fact, the word 'Hindu' as applied to them is practically a misnomer. They have at present no connection whatsoever with the Hindu religion. The rules governing the Hindus as a body have no control over them. Their marriage and funeral ceremonies are celebrated by their elders, and the aid of a Brahmin is never called into requisition. I fail to see what constitutes the Hinduism of these castes."

Questioned if of Hindu religion. Extract, Seoni report.

The following extract from a Census report rendered by Tahsildar Thakur Jagamohan Sinha for the Dhamtari Tahsil, Raipur District, describes the degraded position of these low castes in the Hindu system:—"The only classes of Hindu religion are four—viz., Brahman, Kshattriya, Vaisya and Sudra. Dhers and Chamars are merely men of mixed classes, and are not only excommunicated set of people, but are held in great disdain and hatred by the three superior classes of people, who never allow the shades of their body fall upon their food and drink, nay their body. The code of Manu and the Sudra Kamala Kara give a minute description of these castes, but Dhers, Chamars, &c., are evidently the 'antyaja' tribe, which term means latest born. The religious penance for killing him is the same as for killing a cat, a frog, a dog, a lizard, and various other animals.—(Ch. XI., 131, 132 Manu.) A Brahman must not read the Vedas even to himself before a *Sudra*, for 'to teach him the law, or to instruct him in the mode of expiating sin, sinks a Brahmin into the hell called *Asamvrita*.'"

Extract, report by Tahsildar, Dhamtari, describing their degraded position in the Hindu system.

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Extracts, District reports, manifesting current assertion by them of Hinduism.

The following extracts from Census reports of other Districts are quoted as illustrating current assertion by such low castes of their community in the Hindu religion:—

Wardha District.—"The Dhers, Chamars and outcastes are not admitted to Hindu temples, they have separate places of worship, in some cases substantial temples dedicated to Sheo and Vishnu. The barrier in this district seems rather social than a religious one. There is no objection to Christians and Musulmans using the village well, but Dhers must have one of their own."

Bhandara District.—"A few years ago some Mahars set themselves up in the Tirora Tahsil as professing and practising a form of religion superior to that of their fellows. They abjured meat and strong drink, and would not put a finger to a carcase, bathed the first thing in the morning, and observed religious rites, worshipping the Tulsi plant, &c. They called themselves Rámpanthis. It is said, however, that nothing has come of this movement, and that the necessity of earning their bread somehow and any how has induced most of the Mahars who had adopted this new form of life and religious ordinance, to return to their old employment as Kotwars, &c., and to leave the observance of an unprofitable piety to others. I have not been able to find out what the exact origin of this movement was. The aim of its leader is supposed to have been mainly that of making himself conspicuous, but so far as the movement was a genuine one, it appears to have been not so much a dissent from Hinduism as an attempt to introduce new religious observances among the lowest castes of Hindus, to imitate the forms of religion practised by the higher classes, and so to elevate the social status of those who are now mere outcastes. There are still a certain number of Mahars in the district who call themselves Rampanthis, and who are said not to touch meat or liquor."

Difficulty as to religion of Gonds, who have partly adopted Hindu customs.

51. Another difficulty was what to enter as the religion of Gonds and other aborigines who, in the plains and neighbourhood, conform more or less to Hindu religious customs. On this subject it is observed in the Census report of the Bhandara District:—

Extract, Bhandara District Report.

"Many Gonds if asked their religion profess to be Hindus, the real truth being that they do not understand distinctions of creed, and do not know whether their worship, such as it is, is that of any defined religion in particular. In some parts of the district a Gond, even though professing to be a Hindu, has been returned as a Gond if he uses a cow in agriculture, or does any act of the kind which no orthodox Hindu would do. This is not in accordance with Circular N, but that Circular was late of issue, and prior to its receipt I had instructed the Census Agency that they should enquire into and enter the religion actually practised. I had also before the receipt of that Circular issued instructions in accordance with those which I had verbally received from you in Bhandara in January last regarding the religion column. These were, firstly, that if a man were admitted into a Hindu *temple*, he should be returned as a Hindu, and secondly, that the *inherited* religion, *i. e.*, the religion of father and grandfather should be returned unless it had been renounced and another religion adopted. These instructions were varied by Circular N, and it was virtually directed that the religion professed should be accepted as being the religion practised. As regards Gonds, I doubt if there is uniformity in the entries in the enumerators' books. In some cases the religion practised, in others that professed, has, I believe, been entered." * * * "They have so long mixed with the Hindus that a sort of fellowship has been established between them and the general body of the Hindu population. As regards eating and drinking, a line of separation still of course exists. A Hindu who is not a

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Dher or Chamar will not eat food from the hands of a Gond, and a Gond again will not eat food from the hands of a Mahar. But in social life generally, Hindus and Gonds mix freely, and the latter always take advantage of a Hindu festival to make merry along with their Aryan brethren. Many Gonds call themselves Hindus by religion, probably because they take part in the social gatherings which the periodical Hindu festivals bring about, and which are of course always attended by a certain amount of religious ceremony. As regards worship too, they doubtless imagine that there is not much difference between their Mahadeo and the Mahadeo of the Hindus. The bond of union however between them is essentially social. It cannot, I think, be rightly said to partake of a religious character. A Hindu of course can only be born a Hindu."

In the Mandla District report it is remarked that "the generality of the enumerators were most dubious as to whether Byga or Gond came under the denomination Hindu or not."

Many adopted the remark in the Census Commissioner's notes at Hoshangabad that "Raj Gonds are certainly of the Hindu religion, and that other Gonds living in the low lands generally are so too," as a ruling which superseded the instruction of para. 14, Circular N, that "Gonds should be asked what religion they profess and should be recorded accordingly, but if they say they do not know, they should be put down as of the Gond religion."

Remark by Census Commissioner sometimes treated as a rule dispensing with enquiry.

The Narsinghpur District report mentions that "the entries were not very uniform in the case of Gonds, some enumerators entering their religion as 'Hindu' others as 'Gond.' Raj Gonds were ultimately entered as of the Hindu religion.

Also Bálághat reports that Bygas were shown as of the Byga religion, and Raj Gonds as Hindus.

Mr. Ismay however reported that the Census Commissoner's remarks do not apply to the Raj Gonds of Chhattisgarh, saying, "Here every Malguzar or well-to-do cultivator (Gond), even in the wildest parts of the District, calls himself Gond Thakur or Raj Gond, or Thakur Das, though they have not become in any way Hinduized. I have already issued orders that only Gonds who have really become Hinduized shall be shown as Hindus, and in sending out translations of Mr. Elliot's notes, I have asked Census officers not to take for granted that Raj Gonds are Hindus, but to exercise their own discretion after due enquiry."

Different in Chhattisgarh. Extracts from reports by Mr. Ismay.

The following remarks in the Census report of the Raipur District indicate however that the difficulty must have been too much for the discretion of so varied a body as our Census agency:—

"The entry even of a simple matter like that of religion is by no means easy. Thus Halbas and probably Kawars were once aborigines, but have become Hinduized to such an extent that it has seemed more correct to enter them as Hindus. In the same way Gonds, whether Raj Gonds or Dhur Gonds, residing in the plains have, by force of example, embraced most of the external symbols of Hinduism, though of the tenets of its religion they are probably as profoundly ignorant as ever."

Extracts from other reports illustrating the difficulty.

The room that existed for doubt is further illustrated by the following extracts from other reports:—

Balaghat—"All of the hill tribes, the Gonds, the Kanwars, the Thanwars have been more or less Hinduized, and would indeed be greatly insulted if told that they are not Hindus. To their own gods they have added those of the Hindu Pantheon. Their peculiar sacrifices are still retained and punctiliously performed. They worship both Dhula Deo and Mahadeo."

Sironcha.—"Among the Koiwars, otherwise Gonds, there is this difficulty that some are Hindus and some are not. Members of the same

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family but residing in different localities are part Hindus and part Gonds, who do not worship Hindu gods, but worship their own forest deotas, for whom they sacrifice cows and bullocks, which the Hinduised members of the same family would not do."

Common omission to record main castes and tribes in Bilaspur. Troublesome results.

52. According to the instructionsf or enumerators record only of the main caste was essential, but the rule went on to say that if the name of any sub-division were entered, the name of the main caste should be coupled with it.

The Census Report of theBilaspur District mentions that "orders were issued to record sub-divisions of castes before it was understood that they were not needed, and they were continued in force as it was thought probable that a change in this matter would result in confusion and do more harm than good." The difficulty that resulted was not felt so much in respect of Hindu castes as in respect of members of aboriginal tribes recorded as of the Hindu religion. The entry of religion as Hindu left only the caste column for record of tribal name, and the Bilaspur enumerators in their zeal for sub-divisions habitually recorded what were subsequently ascertained by special references involving great trouble and delay to be minor sub-divisions of some main tribe not specified and often mere family names. If caste be recorded at all at the next census, it would be well to instruct enumerators not to record terms which are known to represent mere sub-divisions.

Course adopted owing to general ignorance regarding Mahomedan sects.

53. The instructions for enumerators required that in the case of Musalmans their sect should be recorded, whether Shiah, Sunni, Farázi or Wahabi. Owing to general ignorance of these distinctions, even among the Mahomedans of these Provinces, it was common for such entries either to be omitted or else made according to general instructions issued from District Head-quarters. The Nimar instruction under this head is quoted as an instance, viz. :—

"Generally speaking the 'Borahs' will be found to be Shiahs, and the Pinjaras Sunnis. Except Borahs few Shiahs will be found in the District. The people who make Tájias may be Shiahs. Census officers must enquire."

The Clerk of Court, Mandla District, also mentions that where ignorant Mahomedans could not tell their sect, "they were recorded as Sunni, under the impression that the majority of the Mahomedans in this part of the country are of that sect."

Again, the Cantonment Magistrate's report for Kamptee mentions that "many Mahomedans did not know the distinction between Sunni and Shiah, but simply expressed themselves as 'Sheikh.' I am told that some people here who were generally known as 'Wahábis' have given out their sect as 'Sunni,' and that the term 'Wahábi' is now considered by many as an insult."

Difficulty in record of agricultural status. Extracts from local reports.

54. The record of the tenant rights of cultivators was a difficulty to the Census agency, as the following extracts show:—

Mandla District.—"Another mistake found was in recording whether an agricultor was an occupancy tenant or an absolute occupancy tenant. The people would say they had tilled the land for *generations*, whereas their holdings had been interchanged and shifted. Neither supervisors nor superintendents were *au fait* of the law on these points."

Narsinghpur District.—"Cultivating tenures were also a source of difficulty and frequently of error. Batai cultivators were frequently omitted. Men were sometimes found to be unwilling to state what their status was. They and their forefathers had cultivated 'pushta pusht,' but whether they were Maurusi, Ghair Maurusi or what they did not know. In such cases

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the village papers were consulted in order that no effort might be wanting to render the column as accurate as possible."

The Damoh report also mentions that the Census agency verified the status of agriculturists by consulting patwaries.

The Assistant Commissioner, Pachmarhi, refers thus to a difficulty which may have occasioned uncertainty elsewhere :—

"The column of occupation will not be found uniform. This is unavoidable; for instance, a tenant's wife helps him to reap but not to sow or weed; some enumerators will have put her down as an agriculturist, some not; even if enumerators had all the same ideas, the column could only give a rough average. Is a woman who works one day in the year to be put down as an agriculturist—or 10 days or 20 days ?"

Difficulty in determining principal occupation. Extracts from District reports.

55. Doubt which must have resulted in difference of practice, was also experienced in carrying out the instruction that when a person has two or more occupations, that occupation was to be entered from which his income was chiefly derived. The Damoh and Hoshangabad reports allude to difficulty under this head, but the matter is more fully explained in the following extracts :—

Narsinghpur District.—"Peculiar difficulty too was experienced in the case of persons who followed several occupations, and the entries were in some instances *prima facie* wrong, but actually right. Thus, in the case of Bussores, whole families were entered as 'basket-makers.' This was their chief and (probably) most profitable trade; and a few families in one small village might supply (on bazaar days) the wants of several adjacent villages. But in addition, almost all Bussores keep pigs. In such a case pig-keeping was seldom or never entered as an occupation, for the basket-making, rightly or wrongly, was considered the more profitable trade, and the trade more especially belonging to the caste. As many persons have several trades which they follow at different seasons of the year, for example a Dheemur may be a water-carrier, a palki-bearer, a boatman, a fisherman, a carrier and an agricultural labourer, and probably follows at least two or three of these occupations during the 12 months it was frequently found difficult by the most careful enumerator to say what occupation should be entered against a particular person.

Bilaspur District.—"Under instruction only the principal source of income was recorded, and the great majority of the artizans and performers of menial offices put themselves down as agriculturists, though it was often difficult to say whether they derived the greater portion of their income from agriculture or trade. As it was feared that the census portended a non-agricultural cess, many who derived more from non-agricultural pursuits than from cultivation put themselves down under the latter heading. Thus, in several cases, I found some well-to-do Telees, who carried on an extensive business in oil-pressing, declaring that agriculture afforded their principal source of income. It is not to be inferred from the returns that the Chhattisgarh village has not its full complement of barbers, carpenters, dhobies, Telees, Chamars and other non-agricultural castes. These however have all *kheti* of some kind, and have I fancy, in a great majority of cases, elected to be shown as agriculturists rather than as earning their living by their hereditary employments."

Misunderstanding in case of children of cultivators herding family cattle.

56. The following extract from the Census report of the Seoni District instances correct entries which were incorrectly altered under a misunderstanding of rule :—

"The sons of cultivators, &c., in charge of cattle, were shown in column of occupations as tending cattle, instead of being shown as of the same occupation as the head of the family. This mistake was of a general nature, and was corrected as far as possible." Apparently this is included among mistakes referred to as discovered and corrected at Head-quarters.

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This misunderstanding resulted apparently from the instruction in para. 24 of Circular N, that "when the head of the house is recorded as having any interest in land, all members of his family who assist him in *cultivating* the land should be recorded by the same title as the head of the house." The case of sons of cultivators in charge of cattle was not affected by this instruction. Original entry of such boys as "tending cattle" was correct, but the record should have distinguished those tending family cattle from hired or village herdsmen.

Special increase of the supervising agency at the end, and formation of a reserve.

57. The following extract from Circular H, dated 18th December. contains instructions issued for supplemental increase of the agency so as to enable it to overtake requisite preliminary examination and correction of the Census record, and to carry out simultaneous final check on the night of the 17th February :—

Paragraph 5 of Secretary's Circular No. 6, dated 24th January 1880, intimated that additional supervisors will be required on the night of the final check to supplement the supervising agency. To qualify them to render full aid, they must, however, be previously instructed. These assistant supervisors should, therefore, be appointed at once, and instructed along with the existing agency in the rules for filling in the Enumerators' books. No separate circles should be formed for them; they will work as assistants along with the present supervisors. When they are sufficently instructed, superintendents may place them in immediate charge, under the supervisors, of particular blocks. It may not be possible, however, to provide an assistant supervisor for every circle. On the other hand, even to secure that Census agency at its present strength be available for the final check, it is necessary to form a reserve. Among some 3,500 supervisors and 35,000 enumerators, vacancies from sickness or other causes must occur; and it is possible that many of the men selected as enumerators may prove failures. Each superintendent and supervisor should therefore be required to associate with himself, if possible, some friend or dependent, or should be otherwise provided with a spare man, whom he may train to be available in case of necessity to replace any of his Census subordinates who may fail at the last. Without such a trained reserve it is impossible to guard against risks of break-down in our arrangements to effect so difficult a task as eventual simultaneous check of the preliminary enumeration. To ensure that this reserve is formed, nominal lists of the men composing it must be obtained for record at District Head-quarters. These men may have to be appointed Census officers too suddenly to allow of any reference to District Head-quarters for letters of appointment. To meet this difficulty each superintendent should be provided with a few forms of appointment signed by the Deputy Commissioner, which he can issue after filling in the requisite blanks.

Additional qualified persons were so scarce in some districts, that it was not always possible to carry out the above instructions as fully as was desirable, but the District reports show both that what could be done was done, and that such arrangements were found of the greatest assistance at the end.

Weeding out of enumerators not possessing requisite minimum of ability.

58. On the other hand it was found necessary to incorporate in Circular N of 26th January the following instruction to prevent dependence upon incompetent agency :—

A Census enumerator should be a person competent to fill in the enumerator's book for his block. In these Provinces, however, enumerators of such efficiency have frequently not been procurable, and, under such circumstances, the preliminary record has been written by the supervisors. The minimum of ability requisite to enable an enumerator to effect the final check in such cases is capacity to read the names of the persons entered by the supervisor, and to make separate rough notes of changes observed on the final Census night, and of the details required regarding any additional persons then found living in the block. The supervisor can subsequently alter the preliminary record according to these rough notes after needful verification. The enumerator, however, in order rightly to apply such limited ability, must have been thoroughly instructed beforehand in the sequence and nature of the Census record. In places where an enumerator even of such limited ability cannot be provided, the final check must be deferred till the earliest time at which the supervisor or some other competent person can arrive and effect it properly. Enumerators not possessing this minimum of requisite ability must be struck off.

Closing of the Civil Courts to facilitate Census work at the last.

59. In order both to set officials free for census duty, and to save non-officials being called away to attend the Courts, Notification No. $\frac{4669}{254}$, dated 9th December, was issued by the Local Administration, closing the Civil Courts for the following periods, viz. :—

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In the Districts of Nagpur, Wardha, Bhandara, Nimar, Hoshangabad, and Narsinghpur, from Monday the 14th February to Saturday the 19th idem, both days inclusive.

In all other Districts from Thursday the 10th February to Monday the 21st February, both dates inclusive.

Special instructions for the census of prisoners.

60. Special intructions for the census of prisoners were issued by the Assisant Secretary to the Chief Commissioner in Census Circular L, dated 6th January, arranging that—

(*a*) Census of all prisoners and of all officials sleeping on Jail premises on the night of the 17th February should be recorded on the morning of the 18th by Jail establishments under superintendence of the officer in charge.

(*b*) That Census of persons under detention in Police lock-ups should be taken by the general agency charged with census of Police posts.

(*c*) That census of persons in military prisons and cells should be left to the military authorities.

Record of occupation in three-fold detail.

The instructions were based on those prescribed for the Punjab, and followed them in requiring record of the occupations of prisoners in three-fold detail, showing—

First—Prisoner.

Second—Whether civil prisoner, convict, or under trial, and

Third—Occupation previous to imprisonment.

The Government of India had left it to the discretion of Local Governments to require or dispense with the record of previous occupations of prisoners.

Special arrangements for Census of temporary residents and travellers.

61. The following special instructions were issued regarding census of persons away from their homes or travelling on the Census night :—

Fairs.

Circular E, para. 13.—In respect of fairs which are likely to last beyond the census night, special arrangements will have to be made. The books used for enumeration of persons attending such fairs must be distinct from those used for enumeration of ordinary residents of the locality and their visitors. The preliminary record in the case of fairs will extend only to the occupants of stalls or other temporary erections, which are likely to stand till the night of the final enumeration. These should be listed and numbered like ordinary buildings in human occupation and divided off into convenient blocks and circles. The census of all persons attending fairs who may encamp in the open, will have to be effected on the final night. To arrange for this in the case of a large fair will require very careful management. Enumerators in the ordinary proportion of 1 to every 300 persons will not suffice ; 1 at least to every 100 will be requisite, and more are advisable. Similarly supervisors and attendants will have to be provided in larger proportion than usual. To facilitate enumeration, those persons attending fairs who are neither occupants of temporary structures nor visitors at houses of permanent residents, should be collected in rows on the census evening along waysides, or other lines previously arranged for the purpose. Some preliminary training will also be requisite both for the people and the Census agency. For one or two evenings preceding the census all persons should be required to assemble in place at a given signal, when enumerators and supervisors would be instructed as to the areas allotted to them. Traders, their clerks, and other educated persons attending the fair will be utilized as Census agency, but it may be requisite to supplement them by others, paid or not, called in from a distance. Deputation of an officer with sufficient official staff will be requisite to mature all needful arrangements. The Police specially posted for duty at a fair will be of great assistance and should be fully utilized.

Camps.

Circular H, para. 12.—Encampments of Civil officers on tour, of troops on the march, and of persons attending large fairs will be treated as Census areas, the returns of which are to be kept apart from those of the ordinary residents in such neighbourhoods. Deputy Commissioners will ascertain from the Military authorities what troops are to be encamped in their districts, and where, on the Census night. Civil and Military officers in camp will be supplied by Deputy Commissioners with separate enumerators' books, to be filled in by or for them in respect of all persons in their camp, including followers, on the night of the 17th February. Such officers should be instructed to make these books over to the Census enumerator of the neighbourhood, who must call for them early in the morning, and also to facilitate check by him of the entries made in respect of native followers.

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Circular N, para. 6.—Officers in camp should be instructed to make a preliminary Census record of all persons attached to their camp in anticipation of the 17th February, so as to leave nothing to be done that night except to check the preliminary record, and correct it where necessary.

Wandering Gangs.

Circular E, para. 11.—The Police, Malguzars, and Kotwars should be made responsible for giving information to the Census agency of any wandering gangs who may encamp within their beats or villages about the time of the final enumeration.

Circular H, para. 10.—If news were brought under paragraph 11 of Census Circular E, or it otherwise became known that travellers had encamped in the open, there should be no possibility of doubt as to the person whose duty it is to go and enumerate them. Deputy Commissioners are therefore requested to see that this contingency is understood and provided for. The Deputy Commissioner of Wardha rightly suggests that it is generally preferable to allot all the lands of each village beyond the "abadi" and usual camping grounds to one enumerator, rather than to attempt to apportion such lands into blocks like the sub-divisions of an orange.

Circular N, para. 7.—The Census of wandering gangs like Banjaras, had better be taken before dusk on the 17th February, at the encampments where they halt for the night.

Census 1881.
Enumerated traveller.

Circular H, para. 11.—Travellers on the move during the night of the 17th February must, when enumerated, be furnished with some evidence to prevent their being enumerated a second time. Printed tickets as per margin are being prepared for issue to night passengers by rail enumerated at the stations where they alight. These tickets will also be supplied for use at other places where many night travellers, *e. g.* cartmen and carriers, are expected to pass. Enumerators elsewhere must be instructed to give similar manuscript slips to the exceptional night travellers whom they may have to enumerate.

Boat population.

There is little boat traffic in these Provinces, and enquiries verified that nothing more was required than to arrange for the Census of moored boats. The recognized mooring places were entered like camping grounds in the building lists, and census arrangements were carried out in general conformity to those prescribed for ordinary travellers encamped for the night.

Shop watchers.

Circular N, para. 8.—A person living with his family in a separate house, but sleeping in a shop for purposes of protection, should be counted in the house and not in the shop. The enumerator therefore who, on his rounds on the night of the 17th February, finds such a person sleeping in a shop will not record him, but if he finds any other person in the shop, who has not a house in which he permanently lives, he should record him.

Census officers.

Circular N, para 9.—For Census officers of all ranks alike, the rule will be that, at the final check, they shall remain recorded against their ordinary dwelling houses, and not be re-enumerated at other places where they may actually be present on Census duty that night.

Police on duty.

Circular N, para. 10.—Similarly Police officers temporarily absent on duty from the station house, out-post or private residence where they usually live, will not be re-enumerated where they pass the Census night, but will be retained where entered in the preliminary record.

Extracts from District reports showing actual arrangements and difficulties.

62. To illustrate what practical effect was given to the instructions quoted in the last para., and how difficulties were met, I give the following extracts from District reports:—

Raipur District report. Rajim fair.

Raipur District.—The fair at Rajim in the Raipur District was timed to occur between the 1st February and 10th March, and the average number of persons attending had been estimated at 80,000. Mr. Ismay, who took special charge himself of the Census arrangements, encamping there for more than a week prior to the eventful night, reports:—"All pals were numbered and listed as though they had been permanent habitations, so that the only real difficulty was in respect of the encamping grounds. Owing however to the fact that up to the night of the Census the great majority of Malguzárs neither left their villages themselves, nor permitted others to do so, my task was a comparatively easy one. Special encamping grounds were selected, at one or other of which new comers were instructed to put up, with a strong hint that otherwise they ran a risk of being pounded. On the 15th, at 2 P. M., a rehearsal took place, all shops at a preconcerted signal being closed, and

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every body betaking himself to his encamping ground. The preliminary enumeration was completed before night fall. On the 17th, at noon, all ingress and egress to and from the town was stopped, constables being stationed on each road. At about 3 P. M. shops were again closed, and the same process was gone through, the preliminary lists being checked and altered wherever necessary. Finally, when the moon rose, a final checking took place, which was not completed till well into the small hours. The greatest good humour prevailed throughout the work, officials and non-officials vieing with one another to ensure success, and the people apparently looking on the whole performance as an enjoyable *tamasha*, provided it was not to be repeated too often. The total number of temporary visitors enumerated at the Rajim fair was only 2,802, a striking instance of the extent to which movements from home were checked in anticipation of the census."

Extracts, Bhandara District report. Utilization of Police in census of large encampments.

"At one Banjara encamping ground situated at some distance from any village the census was taken by the Police. In five others a constable was detached to support the enumerator of the block. Places where Banjaras only encamp occasionally, and where no difficulty was anticipated, were entrusted like any other small encamping ground to the enumerator of the block. At nine large and important encamping grounds on the Great Eastern Road, the census of cartmen (there being much traffic to and from Raipur) and travellers was taken by Police officers specially deputed for the purpose. At the Bhandara and Ganeshpur encamping grounds (on the outskirts of Bhandara) constables were deputed to accompany the enumerator and give assistance if required."

Marriage processions gave general trouble, and in the District reports the suggestion is frequent, that on future occasions it would be well to avoid the marriage season when selecting the time for the Census.

Marriage processions.

Narsinghpur District.—It unfortunately happened that marriages were very numerous in February. These 'burats' gave considerable trouble. It was necessary to ascertain beforehand in each village whether any 'burats' were expected, and not only to provide for any expected 'burats,' but for any which might be on the way. It will give an idea of the magnitude of some of these weddings, if I mention that one alone in the village of Nayakhera was estimated to comprise 400 persons. Where necessary additional enumerators were appointed to number these 'burats,' and on the whole no great difficulty was experienced."

Nimar District.—The District Clerk of Court, reporting for his Census charge, writes:—"In some cases the work of final check instead of being comparatively easy, as at first supposed, had become a very difficult task owing to advent of marriage parties. I therefore arranged that the information regarding such temporary comers as were likely to remain in the village on the night of the 17th, should be recorded during the day time and finally checked in the night."

Pilgrims.

Bilaspur District.—"For travellers on the move, special enumerators were appointed under charge of special supervisors along the Jubbulpore-Sambalpur road, the Raipur-Bilaspur road, and the Bilaspur-Ratanpur road, which are the most frequented in the district. Along the first of these roads during the period from November to March large multitudes of pilgrims to the shrine at Jagannath, from all parts of Northern and Central India, pass backwards and forwards. The roads were divided into sections from 10 to 20 miles long, each of which was entrusted to a supervisor, who had the required number of enumerators working under him, one enumerator being placed in charge of each encamping ground along the road, and supplied with a schedule."

Mandla District.—"The Jagannathies passing through the District both on the night of the Census and after it all went by day stages, putting up for the night at a village *en route*. I saw many at Narayenganj, and on talking

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to them ascertained that they were afraid in a wild country like this, as they called it, to travel at any other time than by day. Another reason is this, the usual time for these people is the hot season, but at this period of the year it is too cold to travel comfortably by night."

Travellers generally.

Nagpur District.—"In respect of travellers no difficulty was experienced in enumerating them, as night travelling in the cold weather is generally confined to great trade routes only. These for this District are only two, viz., one the portion of the Northern road in the Ramtek Tahsil, and the other the portion of the Great Eastern road lying partly in the Nagpur and partly in the Ramtek Tahsils. The encamping grounds and villages along these two roads were furnished with efficient enumerators, and the issuing and examining of tickets was kept up during the whole night of the 17th February, from sunset till daybreak on the following morning."

Hoshangabad.—The District orders were "Each superintendent will arrange for enumeration of travellers before they enter or leave a village or town. Persons already enumerated will be allowed to go, on receiving a ticket showing that they have been counted. In municipal towns the duty of enumerating travellers and distributing tickets will be entrusted to octroi collectors."

Nimar District.—"Malguzárs were made responsible for travellers in their village limits, and kotwars patrolled during the night of the 17th and brought in passers-by to be counted."

Bhandara District.—"It was also ordered that travellers should be directed to assemble on the night of the census in one place in a village, and not scatter themselves about in the open any where."

Raipur District.—"All encamping grounds were entered in the building lists of the villages to which they belonged, and each block enumerator received special orders to visit every spot where there was a chance of finding travellers. In zemindari estates, where no building lists were compiled, encamping grounds were entered at the end of the enumerators' books in order that they should not by any possibility be overlooked. The Kotwals of every village were entrusted with the special work of assembling all travellers either in the 'garhi' (rest-house) or at some convenient place in direct proximity to the village. In the wilder tracts the forests were scoured for one or two days previously, and gangs of Banjaras were compelled to halt in some convenient place for the eventful night. Travellers in fact in this district presented little or no difficulty. An impression had become very generally disseminated amongst the people that all travelling on the night of the 17th would be put a stop to, and accordingly at sunset every body stopped his journey, and betook himself either to the rest-house or the encamping ground of the village wherein he found himself. If any travellers escaped enumeration they were probably Kaikaris, Wagris, or members of like fraternities, who probably would regard the allurements of the Kotwal as a plot on the part of their arch foe, the Darogha, and were naturally apprehensive of being run in for 'badmashi' or some other kindred offence. A supply of travellers' tickets was issued to enumerators, but very little necessity was found for their use."

Arrangements for census of persons travelling by rail on the Census night.

63. The Census of Railway travellers was taken by the Railway authorities. The following extracts, Nos. 11 to 13, of the Rules for the Railway Census, adopted under Resolution of the Government of India in the Home, Revenue and Agricultural Department, No. $\frac{22}{483\text{-}95\ (c)}$, dated 20th December 1880, describe the general arrangements:—

"11. There should be a special enumerator appointed at each Railway Station, whose duty it will be to count the travelling population on the night of the 17th February.

"12. Between 9 P. M. of the 17th and 6 A. M. of the 18th this enumerator should count every traveller by rail at the station where he

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Government rules.

alights on arriving at his destination. He should first ask the traveller if he has already been counted by any enumerator on that night, and if he says that he has, the enumerator should accept this answer and let him pass. If he says he has not, the enumerator shall enter the traveller's name and all particulars regarding him in the prescribed schedule, and should give him a check ticket (forms for which will be provided) to show that he has been included in the returns: and the traveller should produce this ticket if any one tries to count him again.

"13. All passengers found in the train at 6 A. M. on the 18th February, who, on inquiry or otherwise, appear not to have already been counted on the foregoing evening should be counted at the first considerable station at which the train stops at or about that hour. A place should be chosen where the train is timed to stop for a sufficient period, which might, if necessary, be slightly prolonged. No check tickets need be given on this occasion."

Modification of procedure on the G. I. P. Railway.

The G. I. P. Railway authorities, however, were of opinion that it would be most inconvenient to the public, and indeed nearly impracticable, to carry out the latter rule, and arranged instead to have through night travellers enumerated at the stations at which they alighted during the 18th.

Government rules followed on other lines. Night trains to which applicable.

On the E. I. Railway and the Holkar and Sindia-Neemuch State Railway lines, the concluding census of night trains was carried out according to Government rule, on the morning of the 18th. The following are the stations and trains for which this had to be arranged:—

East Indian Railway Trains.—At the Jubbulpore terminus for the mixed passenger train due there during night of 17th and for the mail train due on the morning of 18th.

Holkar Sindia and Neemuch State Railway Trains.—At the Khandwa terminus for the up mixed train due there at 7-15 A.M.

Other Railway Lines.—No night trains.

Arrangements for the final census night.

64. The general instructions of Circular H required superintendents and supervisors to devote special attention at the final check to those circles and blocks which seemed most to require their care. In particular every supervisor was requested to check during the night of 17th February the Census record of the principal encampments in his circle, so that this check might be effected before the travellers moved on. Other detailed arrangements were carried out under orders of Deputy Commissioners; for instance, distribution to special localities and full utilization otherwise of the officials set free by the temporary closing of the Courts; postponement of other public business where possible, and closing of village schools where requisite, with the same object; proclamations to the public to have some one awake at each house with a light awaiting the enumerator, and to land-holders to assist the Census agency with requisite carriage, guides and lights; easing of the night work by having fresh comers written up by day where they intended to pass the night; also Police patrols both to see that the Census agency were at work, and to render requisite support.

Mr. Balkrishna Martand, the Extra Assistant Commissioner at Burhanpur, thus describes how he enlisted the aid of the chief men of that town in arrangements for the Census night:—

Extract, Report for the Burhanpur Municipality.

"On the 17th of February the enumerators and supervisors were ordered to be present at the Burhanpur Town Hall. The superintendent (Secretary of the Municipality) and members of the Committee also were present to make arrangements for the final check at night. All arrangements were completed before sunset. In order to secure correct check, it was arranged that each enumerator should be accompanied by a supervisor, municipal member, or a respect-

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able gentleman of the mohalla. This arrangement avoided any disturbance in the town. The actual work commenced at 10 o'clock at night, and was completed at about 4 o'clock in the morning. No work was deferred till 18th of February. The superintendent, the chief constable, and Mr. Khunde Rao took rounds throughout the town and checked the work. By these arrangements the work was done satisfactorily."

Final check: where not accomplished on night of 17th February.

65. The final check of the census record was carried out every where on the night of the 17th February, except in the following exceptional localities, where it was deferred till daylight on the 18th or following days :—

Localities.	No. of Villages.		
	18th	19th	20th
Nagpur District.			
A few hamlets in forest land, Umrer Tahsil	.....	.....	.....
Bhandara District.			
Tirora Tahsil	2	.....	.....
(Also an overlooked Telegraph party on 19th)	.....	.....	.....
Chanda District.			
In jungle parts of Zemindaries, Mul Tahsil on February 18th	.....	.....	.....
Sironcha Sub-division	25	.....	.....
Ahiri Zemindari	14	.....	.....
Bastar State (details not known)	.....	.....	.....
Mandla District.	1	.....	.....
Hoshangabad District.			
Kalibheet Forest Reserve and remoter villages of three Jagirdaries and the Makrai Feudatory State	.....	.....	.....
Narsinghpur District.			
Accidentally overlooked	1	.....	.....
Raipur District.			
In villages as below, situated in the remotest and wildest parts of the district, and at great distances from one another, viz.—			
Dhumtari Tahsil	199	43	.....
Raipur	20	.....	.....
Khariar Zemindari	217	.....	.....
Bindra Nowagarh	141	8	.....
Silehti and Lohara	14	.....	.....
Kanker Feudatory State	38	6	.....
Khairagarh	7	.....	.....
Bilaspur District.			
Mungeli Tahsil	2	.....	.....
Government Forest Sonakhan	19	.....	.....
Among dense forest and hills to the North of the district	.....	.....	.....
In seven Zemindaries	163	.....	.....
In Kawardha Feudatory State	50	.....	.....
In Sakti	1	.....	.....
Sambalpur District.			
Phuljhar Zemindari	22	.....	.....
Patna Feudatory State	402	174	7
Kalahandi Feudatory State	808	487	.....
Raigarh	79	7	.....
Bamra	151	.....	.....
Sonpur (details not known)	.....	.....	.....

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Even in the wild tracts the final check was effected on the night of the 17th in the larger villages, where the enumerators passed the night. The subsequent enquiries in other villages were directed to verification of the occupants of each house on the night of the 17th February, so as to obtain results synchronous with the night census taken elsewhere. The residents of remote jungle villages travel so seldom, that the value of the final check is not likely to have been affected by its not having been accomplished until a day or two after the 17th.

Check in these localities none the less reliable because deferred.

On this point I append extracts from Census reports of the districts chiefly affected :—

Extract, Raipur District Report.

"A reference to the map will show that all villages in which final check was deferred beyond the night of the 17th are situated in the most remote and wildest parts of the district. Owing to the great paucity of officers, 5 and 6 villages, each consisting of a few huts, and separated at a great distance from one another, were often allotted to one enumerator, who could only check one village on the evening of the 17th (night travelling being impossible), and who was unable owing to distance to visit every village during the day time of the 18th. As to the effect of this delay on the value of the check, I would assert most confidently that more reliable statistics have been obtained than if greater haste had been employed, without taking into consideration that any attempt at night travelling would probably have resulted in some few enumerators being carried off, books and all, by tigers. It may be noted that people in these wild places frequently never leave their villages from the day they are born to the day they die, and that a very much greater delay than that which actually occurred would not have affected any of the totals to an appreciable extent."

Bilaspur District.—It will be seen that the localities in which the final check could not be effected on the night of the 17th February "all lie along the belt of dense forest and hills skirting the northern portion of the district. The postponement of the final check, where it occurred, was necessitated by long distances in inaccessible places. In the Zemindaries of Churi and Korba the delay was also caused by the paucity of enumerators. The reliability of the record and final check was not to any appreciable extent affected by the postponement of the latter to the 18th February. A feeling amounting almost to a sense of duty had sprung up that till the final check had been completed none should leave their homes."

Sambalpur District.—"In all these cases the delay was inevitable, owing to the vast area of the tracts in question, and to the comparatively small number of enumerators available in these jungly parts of the district, where villages are small and far apart. I do not consider however that the value of the check was at all affected by this delay, for the inhabitants of such tracts are not of migratory but notoriously stay-at-home habits."

Sironcha Sub-Division.—"The difficulties which necessitated this delay were that the villages are situated in the forest and situated far from one another. To have visited these villages during the night time would have been at the risk of death from wild animals. In none of the villages was any difference found as compared with the preliminary enumeration, so the effect of delay on value of the check was *nil*."

Final check facilitated by efforts of the people to be at home on the Census night.

66. The final check was greatly facilitated by special efforts which were made by all classes to be at home, if possible, on the Census night. In the wilder parts people's natural desire to be on the alert when outsiders were expected about their homes was enhanced, with or without connivance of the Census agency, into an apprehension of possible consequences, which found vent in the circulation of strange rumours, such as are referred to in the following extracts from District reports :—

Rumours of evil consequences if not found-ready. Extracts from District reports.

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Raipur District.—"In some wild parts of the district there was undoubtedly a belief (fostered probably by some ingenious Census officer) that any one absent from his house on the night of the 17th would be turned into a stone. As a consequence of this rumour a light was kept burning throughout the whole night, and even little children were not allowed to sleep lest they might by any possibility be overlooked."

Bilaspur District.—"I must not however omit to mention two rumours which seem to have spread from the Raipur district, and which, whether generally so intended or not, had a very great effect on the correctness of the Census. The first was that all persons away from their homes on the night of the final check on 17th February would ever afterwards become 'Banjars' or denizens of the wood, and never again be permitted to live in houses, the second that all persons who were not on the alert on that night would be turned into stones. The result of these rumours was that every one returned to his house on the night of the Census, and were then most anxious that they should be quickly visited, lest they should fall asleep and so become petrified."

Mandla District.—"An absurd rumour got abroad, which I feel assured originated with the enumerating staff, doubtless with the object of expediting their work. On the actual census night, that every house on the night of the 17th February was bound to have a light ready burning in it, and that that light was to burn, if not the whole night, at any rate until after the enumerator had visited the house and passed on; and failure on the part of the head of the house would result in him and his family being the next morning 'pounded' and sold by public auction."

Wardha District.—"The people were not confined to their houses by such absurd ideas as had taken possession of their minds elsewhere, but the explanation of the phenomenon seems to be that the people had seen that all Government officials, high and low, were engaged in the Census, and that they subordinated every ordinary work to it. They were convinced then that Government wished particularly to see that the Census was very accurately taken, and their mind was impressed with the awe that they would incur the displeasure of the 'Sirkar' if they did not assist its servants, and they therefore avoided going out if they possibly could. There was another reason at work too, I think. Hindus are very particular that their women do not talk to strangers. They did not therefore like the idea that their wives should be questioned by the enumerators in their absence on the Census night, and this must have contributed in a great measure to keep people at their homes."

Economy of State expenditure on lights for the Census night.

67. As the 17th was a moonlight night it was intimated in Circular H that torches could not be regarded as ordinarily necessary. The same Circular also directed issue of proclamations requiring that "in each house not provided with a private schedule, some one should remain awake on the final Census night until the enumerator arrived, and keep a '*chiragh*' or native lamp lighted or ready to be lighted for use then."

Provision of lights by the people.

These instructions served to curtail the admitted expenditure on lights for enumerators, but it was not found practicable to dispense with them. In the villages lights for the Census agency were generally provided by Malguzárs; also enumerators of local position provided their own lights; Feudatory Chiefs and large Zemindars arranged for lights in their own estates; in other cases lights were provided by Government or by Municipal funds.

Large proportion of enumerators more or less inefficient.

68. It has already been recognized, especially in the instructions quoted in para. 58, that owing to insufficiency of educated persons, the requisite staff of enumerators had often to be made up by appointment of persons of inferior capacity. In the more advanced districts like Nagpur, Wardha,

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Jubbulpore, and the districts of the Nerbudda Valley, the proportion of enumerators of deficient ability was comparatively small, but even from Narsinghpur it is reported that about one-tenth of the enumerators were unable to write up their own books, and the Deputy Commissioner of Hoshangabad makes the difficulty of finding qualified enumerators ground for recommending that the standard size of block should be raised from 60 to 100 houses. In the Chhindwara District, the Deputy Commissioner, by restricting appointments as described in para. 23, succeeded in having all his enumerators efficient, with the exception of only eight, whose handwriting was so bad that their books had to be written up by others. In the Chanda District report, the proportion of enumerators unable to write up their books fairly well is estimated at one-third, and sub-divisional reports show it to have been occasionally much higher. In the Saugor report statistics are given showing that the proportion of enumerators not qualified to write up their own books neatly was 31 per cent on the average for the district, and even 62 per cent. in one of the Tahsils (Banda). The following extracts from District reports show what services were rendered by enumerators of deficient education, how their deficiencies were made up by superintendents, supervisors and other enumerators, and what is believed to have been the ultimate result as regards reliableness of the Census record :—

Extracts from District reports regarding services rendered by such enumerators, and comparative reliableness of record.

Nimar District.—"It was rarely the case that an enumerator could not write well enough to fill in his own book. The exceptional ones who could not were supplied with a school-boy to write for them at the enumerator's dictation. As these enumerators had received the same instructions as others, and as they were well known beforehand, and were looked after accordingly, their records should be almost as trustworthy as any other. * * It is mainly to the exertions of the superintendents that the census of this district will owe whatever accuracy it may have attained. Superintendents have nearly all of them worked zealously and well. They have in fact done for their charges almost all of the work which supervisors were instructed to do for their circles. This is more especially the case since the sub-division of the charges in November, when it was rendered more practicable. I feel sure that if the charges had not been split up, and the work of check left, as it would then have been, mainly to supervisors, the standard of accuracy would have been much lower than it is. * * * The experience of this district tends to raise doubts as to the utility of supervisors."

Bhandara District.—"Probably about one-fifth of the enumerators were unable to complete their work independently of help from their supervisors, and others, probably about half of these, or one-tenth in all, had to obtain a large amount of assistance, but this is only an estimate. All however, as far as I know, were able to prepare rough lists of some kind, *i. e.*, to get all the necessary information for the supervisors and paid moharrirs to put into shape for them. The illegibility of their writing was with many enumerators the chief defect, but they could of course themselves read what they had written in their rough lists, and the entries could be copied into the enumerators' books for them after check. The rough lists proved useful here, though, in the case of such enumerators, it was of course essential that extended check should be applied to their work on the spot, for the mere fact that they could not write well betokened a want of education. On the night of the final check, enumerators who were not adepts at writing simply made a separate note on plain paper of the changes which had to be made in their books, and got their supervisors to correct their books accordingly the following day. Apart from the greater liability to error inherent in a comparatively uneducated man, there is, I think, no reason why the work done through the instrumentality of enumerators, who merely lacked the

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ability to write *well*, should not prove to be practically as accurate as that of enumerators who wrote everything with their own hands."

Damoh District—"About 20 per cent. of the enumerators were, I think, unable to write up the books for their own blocks. Their books were wrritten by others, *i.e.*, Patwaries or other duly qualified enumerators, and occasionally by the supervisor himself. The enumerators whose blocks were so written were made to be present when their books were prepared, and the only service which these enumerators were able to render was to check the final enumeration, which they were quite capable of doing. The superintendents and supervisors who were aware of the abilities of their enumerators took special steps to have their books checked on the same night through others, and they also checked it personally wherever it was possible to do so. Their record is, in my opinion, just as reliable as the records of those who prepared it independently of any extra assistance."

Raipur District.—"In the Khalsa portion of the district, out of 3,214 enumerators, 2,703, or about 84 per cent., were unable to write up their own books. In the non-Feudatory zemindaries, the number of incapables was 479 out of 612, or more than 78 per cent. In the Feudatories the number was no less than 766 out of 921, *i. e.* 84 per cent. For the whole district, therefore, out of a total of 4,747 enumerators, 3,948, or 83 per cent., were more or less inefficient. The books of such enumerators were written chiefly by the supervisors, and also in the Sihawa Pargana and in some of the Zemindari tracts by specially appointed moharrirs. The enumerators unable to write up their books may be graded in three classes:—

(1) Those who could write, but were not permitted to do so because their handwriting was the reverse of clear.

(2) Those who could write simple names with difficulty.

(3) Those who could read a little, but were unable to write.

Men belonging to the first class were able to perform all the duties assigned to them, and prepared the rough records with their own hands; they of course too checked the entries on the final night. Those of the second class were utilized both in preliminary and in final checkings, the latter being done on separate slips of paper, which were subsequently tested by supervisors. Men of the third class formed a minority; their clerical work had to be done entirely by the supervisors, but they were to some extent useful in checking entries, collecting travellers, and generally in hustling every body who had to be hustled. I have no reason to suppose that the books appertaining nominally to inefficient enumerators are in any way less reliable than those entrusted to more competent hands. During the week or ten days preceding the final night, all supervisors made a house-to-house check within their circles, and this check was repeated in the case of a large proportion of houses before books were accepted from enumerators, supervision being more searching and thorough in proportion to the inability of the latter."

Sambalpur District.—"It may be roughly stated that all the enumerators in the Khalsa, including Zemindaries, except Borasambar and Phuljhar, were able to write up the books for their own blocks. In Kalahandi about one-fourth of the enumerators were unable to write up their respective books. These men made rough notes on the spot, from which the books were filled up by competent supervisors. In Patna, nearly three-fourths of the enumerators were unable to write up the books, which were similarly prepared from their rough notes. In Bamra hardly any of the enumerators were able to write on paper, but made notes on palm leaves, from which the schedules were filled up. In Raigarh, about one-fourth of the enumerators were able to write only imperfectly, and required assistance from supervisors in preparing their schedules. In Sarangarh, all enumerators were able to write their own books. Information about Sonpur is not yet available. Thus, in the Feudatories

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a very large proportion of enumerators had but a very imperfect knowledge of writing, but what with information conveyed on palm leaves and rough paper, I think that the records eventually made are tolerably reliable, for almost all the enumerators could write in some way or other, though many of them with not sufficient neatness and accuracy, to be trusted to fill in the schedules. I believe that all had sufficient knowledge to enable them to perform the final check."

Bilaspur District.—"The original scheme was that the entries in the schedules should be made by the enumerators, and whenever enumerators were found to be sufficiently intelligent to do so, this plan was adhered to. But the impracticability of doing any great portion of the preliminary record by enumerators soon became manifest. Hence in many places the preliminary entries were made by supervisors, who however took with them the enumerator of each block, so that on the night of the Census they should have a full and intimate acquaintance with the inhabitants of their blocks. In many cases too, though the enumerators were not entrusted with the independent preparation of the preliminary record, they were directed to make the necessary entries under the eye, or at the dictation of the supervisor. The result of doing much of the preliminary work through supervisors is, so far as the Census is concerned, that it has been completed by a superior agency than if done by the class of persons from which enumerators are ordinarily drawn."

Seoni District.—"As a rule the enumerators were incompetent, with few exceptions (as teachers) unable to write books for their own blocks. Such enumerators only kept a note of the changes on the Census night. Their books were written up by the supervisors and subsequently corrected according to the notes. The entries were thus made from the beginning to the end by an intelligent body of men, viz., the supervisors. The record and check must therefore be considered as reliable as they possibly could be under the circumstances."

Widespread suspicion that the enquiries of the Census portended fresh taxation.

69. Among the people there was widespread suspicion that the enquiries of the Census were preliminary to fresh taxation of some kind, and this suspicion *would* linger on in some minds, despite all assurances to the contrary. The careful enquiries which were made about the occupations of the people had the effect of strengthening such apprehensions.

The following extracts from District reports illustrate this point :—

Nimar.—"There was a widespread distrust of the motives of Government, especially among the more ignorant classes of Banyas and taxable persons. Some Banjaras, who had fields in a village in the Burhanpur Tahsil, are reported to have abandoned them and gone to Holkar's territory, because some of their members had to pay Pandhri tax for the first time soon after the building lists had been formed. These fears of increased taxation were combated as far as possible by the superior Census agency; but it is more than probable that many enumerators shared the suspicions of the enumerated. The Assistant Commissioner, Khandwa, when on tour, was more than once asked by Census officials what the real object of Government was. Once he overheard conversation between a number of persons who had been attending his Court, in which one person was asserting, evidently in opposition to the opinions of the rest, that Government wished to count the people without any ulterior views on their pockets."

Wardha District.—"I have no doubt the lower orders thought the labouring women were going to be taxed, else why this solicitude about their occupations? I explained repeatedly that the only reason why I took such pains with the occupation column was that they had taken least pains with it."

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Mandla District.—"The attitude of the people at first was of a highly suspicious nature. Instances were by no means rare of omissions to record the very aged or the new-born child. Inquiries made led to the conclusion that the people thoroughly believed that these Census operations were proceeding with the object of a capitation tax. They, from dread of this, suppressed their newly-born-children, and would say as regards the aged that really so-and-so, though alive *now*, was so old that he or she, as the case might be, could never possibly live to the night of the Census. Supervisors and superintendents did all in their power to disabuse the minds of the inhabitants on this point. One and all were solemnly assured that it was no such thing, had they not been counted before? had any capitation tax followed? why not believe that nothing was further from the intention of Government now? These assurances considerably allayed their fears."

Bilaspur District.—"There was a pretty widespread belief in Seorinarain Tahsil that spindles would be taxed, and strange to say the tax was put as high as Rs. 5 per spindle. The consequence was that many spindles were destroyed and others were hidden away and not brought out again till all apprehensions were removed."

Bhandara District.—"The chief argument used in allaying doubt as to the intention of Government in taking the Census was that two censuses had already been taken and no ill had resulted, why therefore should the present census be viewed with alarm. To this however the people replied that such a careful record with such minute detail as to occupations had never been taken before. What could be the object of all this detail? The sub-numbering of houses was also misconstrued in some places. It was imagined that a house tax was perhaps intended, and that sub-numbers were given in order that no house might escape enumeration. The Tahsildars and superintendents, all in their own way, explained to the people that no untoward consequences need be feared. The recent remission of Pandhri in favour of the lowest class of taxpayers was also, I found, an effective argument against any supposed intention on the part of Government to impose a new tax."

Chanda District.—"While admitting that no taxation followed the enumerations of 1866 and 1872, it was urged that on neither of the former occasions had so much trouble been taken by officers of high position, or so close an enquiry made into the occupations and means of livelihood of the people."

Narsinghpur District.—"The minuteness of the present census, and in especial the care taken with the occupation column created surprise. Undoubtedly many believed that a new tax, especially on occupations, was in contemplation, though in one village, for some inscrutable reason, it was thought that the tax was to be levied on their cots. But free conversation with the people showed that no great feeling was excited, and to their apprehensions of a new tax, I was able to oppose the raising of the limit of exemption from Pandhri to incomes of Rs. 250 per annum carried out during the past year. This argument invariably silenced all objection. The Administration, if it contemplated the levy of a new tax, would hardly have begun operations by easing the incidence of Pandhri."

Sambalpur District—"In the town of Sambalpur, the stone-cutters were wrath at their women being shown as helping them in their occupations. I went down and spoke to them; they persisted in saying that their women did nothing but household work, but, on being carefully examined, admitted that the women carried over the stones which they worked with from Sasan, a distance of about 7 miles. A little further talk elicited the fact that they were afraid that if their women were shown as following an occupation other than household work, they might be more highly assessed by the

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Municipal Committee. When they were convinced by what I said that this result would not follow, all opposition was withdrawn. I heard that in other parts of the town, people were afraid that the papers now prepared would be used as aids to securing a larger Municipal income. This is not to be wondered at, because just before the Census took place, the question was raised as to how the Municipal income could be increased."

70. The following extracts from District reports mention other rumours and superstitions in connection with the Census:—

Chanda. Superstition of coming evil; absurd rumours.

Chanda District.—"Among all classes the counting was looked on as, more or less, an operation likely to bring bad luck. The women especially of the lower classes dreaded lest the enumeration should be followed by the deaths or illness of their children. In the city of Chanda an absurd rumour existed that on the night of the 17th February a brass measure would be applied to the breasts of the women, and that those too liberally endowed by nature were to be deprived by an operation of the excess. The rumour soon died out under the ridicule of Mr. Moreshwar Rao, Extra Assistant Commissioner, and other enlightened members of the community. I found however, that some foundation could be traced for the people's fear, as it happened that when vaccination was first introduced, threats of the kind were made by some of the early vaccinators with a view to extort money. In the Aliiri zemindari the number boards supplied to each house were carefully stowed away under ground in rice stores and such like places by the Gonds. A story had gone about that it was a settled plan on the part of the Police to have these boards stolen, and that every householder who failed to produce the number board on the 17th February would be fined Rupees 25."

Sironcha Sub-Division. Uneasiness at frequent visits. Labourers required for gold digging. Dread of some calamity.

Chanda District, Sironcha Sub-Division.—"The attitude of the people was quiet and submissive, but they complained latterly of the irksomeness of the frequent visits and counting and recounting of the people: once appeared the enumerator, then the supervisor, then the superintendent, and so on, each official at least paying two visits at each stage of the Census operations. It was then that they became apprehensive that something was going to happen, and even those living in Sironcha town took up the alarm, and some people left their own houses on the night of the 17th and slept in other people's houses, hoping to escape being found when the enumerators went round at night. Some crossed the river and slept in villages in the Nizam's Dominions, hoping to escape detection there, but they found out afterwards that what was going on at Sironcha also happened in their place of temporary abode. There were many absurd stories abroad, but the one most general was that the real object of the Census was (hence the frequent visits of the different officials with a plausible pretext) to select one young man and one young woman from each house, who were to be carried away to work in digging gold, of which the Sirkar had lately had a grand find, and only wanted workmen to dig it out quickly. On this account on the final night some of the Gotewars and Koiwars, who generally go to bed after a liberal drink of *tári* or country spirits, were inclined to resent the enumerator's visit as an intrusion, perhaps to carry off the young man and woman as rumour had given out. All the Census agency employed took the opportunity to disabuse the minds of the people of this false rumour, but they failed in doing so. They were only convinced after the final visit was over and no harm came of it. Yes, there was another idea which the people had, although it was not general throughout the sub-division, and that was that some evil is sure to follow this enumeration of human beings. As they said, a little time ago all our cattle were counted, and that year there was a

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severe visitation of cholera. This year human beings are being counted, so cholera or some other evil is sure to follow this enumeration."

The Assistant Commissioner, Sironcha, notes elsewhere in his report that, "As regards names, from some superstitious idea, those of children among the aboriginal classes were seldom given correctly. This was only discovered when the enumerator's rough record was being checked."

Jubbulpore. Rumour of a conscription.

Jubbulpore District.—"There were certain false rumours afloat both in the town and in the interior that the Census was being taken with the object of either recruiting men for the Afghan war, or introducing some new form of taxation, &c., but no real apprehensions were felt. The rumour was apparently set afloat by some evil-disposed persons, and was speedily suppressed."

Bilaspur. Do.

Bilaspur District.—"Among the most ignorant and especially the hill tribes the belief was that it was intended to carry off a portion of the male population for fighting purposes."

Kalahandi. Fears among the hill Khonds.

Sambalpur District.—"At Kalahandi the hill Khonds, in some of the very wild tracts, fled into the jungles and tried to evade enumeration, and got a strange idea into their heads that the object of Government was to get their names written down on paper, and then burn the record, which would result in their extinction. The Rajah's officials, however, managed to remove these suspicions, and the people then gave in and quietly supplied all necessary information to the enumerators."

Attitude of the people generally described as passive acquiescence.

71. In the District reports the attitude of the people towards the Census is generally described as one of passive acquiescence. Acknowledgements, however, of hearty co-operation by the non-official agency are frequent, and it is obvious that without their aid the Census could not have been accomplished. The following acknowledgements of a helpful or friendly spirit by others also are quoted:—

Warora Tahsil. People particularly helpful.

Chanda District.—"Assistance was most cheerfully given in supplying carts and bullocks to all employed in the census, and there was not one village on the night of the census that had not three or four '*Ringees*' (light carts), with their pairs of bullocks ready, with drivers and torch-bearers, to convey superintendents and supervisors rapidly about the Census area. On the night of the census, by previous instructions issued by me, all inhabitants of a village had '*chiraghs*' burning in their houses, and torch-bearers with torches were provided to accompany the enumerators, and all this was done without any difficulty, the people everywhere being most loyal and orderly."

Hoshungabad District.—"In no case that has come to my knowledge were they in any way obstructive, and generally the readiness with which they gave all information required, and complied with the issued instructions was very creditable."

Narsinghpur District.—"On the whole, the attitude of the people was, I consider, excellent, and the vast majority afforded all assistance in their power to the District staff and the Census officials."

Raipur District. [Report by Tahsildar of Dhamtari.]—"In spite of the dangers of the woods, the village people were very willing to assist the enumerators in their work, as far as they could, by accompanying them on their way by night to another village, where practicable."

Bilaspur District.—"The hill people are said to have been much amused at such questions, as whether they were married, and their age, and would burst into laughter at the questions put to them, thinking them quite absurd.

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Widowers seem to have been the object of much amusement, and to have been the cause of much good-natured joking and merriment."

Sambalpur District.—"The attitude of the people was all that could be desired. They did not in any way mind the census being taken, and as far as I could see, were anxious to render all the assistance in their power. The exceptions to the above were few and far between."

Occasional complaints of obstructive spirit.

72. As to obstruction, no complaints more serious than the following are made :—

Mandla District.—"I cannot say that I found the inhabitants helpful; they were both suspicious and at times obstructive."

Nagpur District.—"In places like Nagpur the people not only hesitated to give the actual number of the members of their families, but also misled persons questioning them as to their occupations and other particulars. In the city of Nagpur some classes of the people seemed to have got an idea that the object of the census must be to increase the municipal or other taxes, and in some parts the inhabitants appeared unwilling to mention to the Census officers the exact number of the members of their families. This necessitated the institution of continued enquiries direct and indirect, with a view to ascertain the actual number of persons in each household, and consequent frequent corrections of the rough copies of enumerators' books."

Bilaspur District.—"The people in the Khalsa villages would get quite angry and warm when questioned, and would occasionally take up a defensive or apologetic tone, as if they were being cross-examined by the opposite party in the witness box."

Attempt to distinguish temporary residents and absentees by symbols.

73. The following supplementary instruction was introduced into Circular N in personal consultation with the Census Commissioner :—

It is desirable that the Census record should enable ascertainment of the permanent population of each place. With this object a star (*) is to be made, at the final check, in column 2 of the enumerator's book, against the name of every person therein enumerated who may not then be living in his usual village. Conversely, a cipher (0) is to be entered instead of number in column 1 against every person struck out under No. 20 of the Enumerator's rules merely because absent at a marriage feast in some other village.

Circular N is dated the 26th January, and the interval between that date and the 17th February proved too short for communication and explanation of this instruction to all the agency. Among the half-instructed agency, confusion was common as to the respective purposes for which each sign was to be used. Also the utilizing of the cipher to indicate only those temporary absentees who were away at marriages did not commend itself. The temporary nature of absence at a wedding might be notorious, but information was readily given to enumerators, that other absences were to be only for a few days. In some districts, indeed, the allusion to marriages in above extract was treated as a mere illustration, and orders were issued to indicate by the cipher sign temporary absentees from whatever cause. The results then were neither uniform nor complete. Sufficient experience, however, was gained to show that resort to symbols should be avoided in the instructions for the next census.

Result, a failure.

Form of abstract rendered with each Census book.

74. The following form of Census abstract was prescribed by the Census Commissioner and issued under Circular N, with the following instructions :—

In supersession of the three abstracts previously printed in each enumerator's book, the form of abstract appended to this Circular is now prescribed. It should be filled in by the enumerator on the 18th February or by the supervisor if the enumerator is unable to fill it up, and is to be stitched into the enumerator's book. Against headings IV., V., VI. and VII. only the names of the castes, occupations, languages and districts found in each book have to be entered, not the number of persons of each caste, &c. Sample entries are made in the appended abstract to illustrate how the form is to be filled up for each book.

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Census Abstract, Block No. _____, Village. _____

Heading.	Details.	Number.
I.—Number of houses (including houses indicated by sub-numbers).	Occupied	66
	Unoccupied	7
II.—Number of persons.	Permanent	293
	Temporary	23
	Total	316
	Absent at marriages	17
	Male	162
	Female	154
	Married	98
	Unmarried	195
	Widowed	23
	Occupied—Male	139
	Occupied—Female	57
	Literate	46
	Illiterate	239
	Learning	31
	Suffering from infirmities	4
III.—Number of persons of each religion and sect.	Hindu	221
	Mahomedan—Sunni	16
	Mahomedan—Shiah	3
	Jain	12
	Christian—Roman Catholic	8
	Christian—Church of England	4
	Christian—Presbyterian	5
	Christian—	
	Christian—	
	Christian—	
	Kabirpanthi	14
	Satnami	9
	Gond	24
IV.—Names of castes.	Brahman, Rajput, Kunbi, Kayath, Lodhi, Marar, Teli, Ahir, Barai, Kachi, Sunar, Lohar, Nau, Dhobi, Koshti, Dher, Chamar, Mehtar.	
V.—Names of occupations.	Government servant (civil,) Patwari, Kotwar, Priest (Hindu), general household servant, cook, barber, washerman, sweeper, money-lender, book-keeper, malguzar, tenant-at-will, sub-tenant, field laborer, gardener, weaver (cotton), shoemaker, milk dealer, oil seed presser, goldsmith, general blacksmith, road labourer, religious mendicant (Hindu).	
VI.—Language.	Hindi, Marathi, English.	
VII.—Birth-place.	A.—*Districts and Feudatory States within the Province.*—Nagpur, Bhandara, Bastar.	
	B—*Other Provinces of India.*—North-West Provinces, Mysore.	
	C—*Other countries*—Afghanistan, England.	

Examined.
GANPAT RAO, Supervisor.

(Signed)
RAMCHAND, Enumerator.

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The following suggestions in Circular H remained applicable to preparation of the new abstracts, viz. :—

The supervisor should utilize the more intelligent of the enumerators in his circle to aid in preparing the abstracts. This work, with the requisite tallies involved therein, is likely to bring to light mistakes and omissions which, after requisite enquiry, must be corrected. Superintendents will see that the abstracting is done methodically and will carefully guard against fudging. If need be, a superintendent may have the abstracting done under his own eye at some central place in his charge.

Translations of these abstracts, and of versions modified to correspond with the simplified enumerators' books adopted for Feudatory States, were prepared and printed at Nagpur, and forwarded to Deputy Commissioners for distribution to all enumerators. The 17th February was so near at hand that it was only by special efforts they were got out in time.

Arrangements for collection and despatch of books to Central Office.

75. The following extracts from Circular O indicate the arrangements made to secure that the enumerators' books should reach the Central Office in proper order :—

The following papers are to be stitched into each book, viz.—

(*a*) The building list of the block, or part block, to which the books refer;—to be placed before the enumeration sheets.

(*b*) Any private schedules belonging to the same area;—to follow the enumeration sheets of the book.

(*c*) A copy of the Census Abstract form prescribed by Circular N.

The supervisor will see that each book, with its private schedules if any, accounts for every house in its building list. He must also check the correctness of every Census Abstract which he has not himself prepared. In doing so, two main points have to be tested—(1) the correspondence of the entries in each book with the numbers against each detail under headings I. to III., and with the names under headings IV. to VII. of the Abstract; and (2) tally of the sum of the entries against the details of sex, marital condition, education and religion, with the total inhabitants, permanent and temporary.

Every page in each book is to be numbered and initialled by the supervisor, who will also note the total number of pages on its outer label. Correctness of the other entries on the label should be checked at the same time.

The supervisor is then to arrange the books of his circle for despatch in order of the entries in his "Supervisor's list." This list must be amended, where necessary, so as to show the final arrangement of blocks and enumerators, and the correct number of houses according to the final result.

The books for each Mauza are to be separately stitched or tied securely together, each with its labelled side uppermost.

The instructions proceeded to arrange for transfer of the books of each circle under receipt to the superintendent, for recomparison and check by superintendents and again at Tahsil or District Head-quarters, and ultimate despatch to the Census Office in boxes carefully packed under responsible supervision. The check at District or Tahsil Head-quarters was made by comparison with copies of the supervisors' lists which had been prepared for the Central Office. These latter were corrected where requisite, and signed by the Tahsildar or senior officer at District Head-quarters, as a correct general index, and forwarded to the Central Office to serve the purpose, among others, of record room registers.

Chhindwara most prompt in despatch.

Chhindwara surpassed all other Districts in the promptitude with which it collected, checked, and forwarded the Census books. All were despatched together on the 28th February and reached Nagpur on the 4th March.

The books of the Chanda District were forwarded from Tahsils on the 1st and 3rd March, and arrived between the 5th and 12th March. The books of the Sironcha Sub-Division were despatched from Sironcha on the 11th March.

Wardha is the only other District which completed despatch of books by the 11th March.

Next were the Nagpur, Seoni, and Narsinghpur districts, from which despatch was completed by the 12th, 13th, and 15th March respectively.

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In the following instances there was delay :—

Districts and States	Dates of Despatch	Dates of Receipt.
Balaghat	30th March	5th April.
Mandla (2 Tahsils)	3rd & 7th April	15th & 21st April.
Chhuikhadan State, Raipur District..	9th April	19th April.
Bastar State, Chanda District	13th April	20th June.

Where delay occurred, explanation in the case of Bastar.

In the case of the Bastar State, the Census records after being written and finally checked in manuscript form, were collected at Jagdalpur, the capital, and there fair copied by the Rajah's officials and servants into the printed books. Great delays occurred both in getting in the rough records to Jagdalpur and getting them fair copied. In a remote and jungly State like Bastar, covering 13,000 square miles, with internal communications of the most primitive kind, the difficulties must in any case have been great, but they were intensified by the disaffection already referred to in para. 13. Eventually, on the 13th April, the Naib Tahsildar left Jagdalpur (the Bastar capital) with all the Census books of Bastar, except those of the four large dependent Zemindaris of Bhúpál Patnam, Vijápúr, Potukal, and Bíjí. He passed through the two first of these Zemindaries, and got their books on his way to Sironcha, where he arrived on 7th May. It was not till 29th May that the last of the Bastar Census books reached Sironcha, and the Naib Tahsildar left Sironcha with them on the 1st June.

Of the total 2,212 books of the Bastar State, abstracts were only prepared in 1,152 books.

Receipt of Railway Census books.

76. Number 17 of the Rules drawn up by Government for the taking of the Railway Census laid down that the returns should be forwarded to the District officer. This was done on all lines except the G. I. P. Railway, and all doubt as to locality was avoided under the instruction in para. 8 of Circular O, which requested Deputy Commissioners to forward any books received for special areas like these, under special index lists showing—

(1) Number of each book or group of entries referable to a particular mauza.
(2) Name of each mauza.
(3) Number of each mauza on the Collector's register.
(4) Nature of the special record, as Railway Census.

Delay in sorting G.I.P. Railway Census books.

The Agent of the G. I. P. Railway however insisted on all Railway Census records being forwarded through heads of Railway Departments to his office in Bombay. His main object was that the heads of departments might be in a position to assure him that all the Railway staff and their families had been enumerated. The parcels were to be so arranged and packed that they might be readily passed on without sorting in the Agent's office. I had the parcels containing the G. I. P. Railway census books and schedules opened, examined and sorted before myself on the 5th March, but I found it very difficult sometimes to say to what District a book or schedule belonged, owing to omission to record Railway station, mileage or village name. However, I sorted them to the best of my ability, and distributed them to the Deputy Commissioners of the six districts through which the G. I. P. Railway line passes, with instructions to index them correctly in accordance with para. 8 of Circular O above quoted. I wrote also to the Agent of the G. I. P. Railway at Bombay, requesting him to instruct a competent subordinate in each district to help the Deputy Commissioner to sort them, and to reconcile certain discrepancies. This was on the 9th March, but though the Agent ordered the requisite assistance, assortment of the books and schedules was not effected generally till the middle of April, for some books and schedules had to be transferred from district to district, and in the Hoshangabad District the work dragged on till the beginning of June. In the latter case, however, the extra delay resulted from the Deputy

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Commissioner's declining at first to depute a District official with the books to meet a Railway officer on the Railway line, 11 miles from District Headquarters. All this confusion and delay might have been avoided if the G. I. P. Railway authorities had only acted a little in concert with Provincial officers.

Census books in each language received from each District and Feudatory State.

77. The following Table shows the actual number of Census books received from each District and Feudatory State and the character in which they were written:—

Districts and Feudatory States.	Number of Books received.							
	Hindi.	Marathi.	Telugu.	English.	Urdu.	Tamil.	Uriya.	Total.
Nagpur District	28	2,925	11	154	111	11	.....	3,240
Bhandara do.	.....	2,749	.....	61	1	.....	.....	2,811
Chanda do.	2	3,272	633	1	.....	.....	.....	3,908
Bastar Feudatory State	1,654	.....	497	.....	61	.....	.....	2,212
Wardha District	.....	1,734	.....	46	.....	.....	.....	1,780
Balaghat do.	1,516	.....	.....	2	.....	.....	.....	1,518
Jubbulpore District	3,365	.....	.....	92	32	.....	.....	3,489
Saugor do.	2,848	.....	9	12	27	.....	.....	2,896
Damoh do.	1,749	.....	.....	3	3	.....	.....	1,755
Seoni do.	1,575	.....	.....	44	50	.....	.....	1,629
Mandla do.	2,689	.....	.....	2	.....	.....	.....	2,691
Hoshangabad do.	2,378	.....	.....	9	1	.....	.....	2,388
Makrai Feudatory State	82	.....	.....	.....	.....	.....	.....	82
Narsinghpur District	1,595	.....	.....	45	.....	.....	.....	1,640
Betul do.	1,983	.....	.....	2	1	.....	.....	1,986
Chhindwara do.	1,882	.....	.....	1	13	.....	.....	1,896
Nimar do.	1,141	.....	.....	40	.....	.....	.....	1,181
Raipur do.	5,891	.....	3	9	5	1	.....	5,909
Chhuikhadan Feudatory State	113	.....	.....	.....	.....	.....	.....	113
Kanker do.	405	.....	.....	.....	.....	.....	.....	405
Khairagarh do.	602	.....	.....	2	.....	.....	.....	604
Nandgaon do.	573	.....	.....	.....	.....	.....	.....	573
Bilaspur District	4,779	.....	.....	3	.....	.....	.....	4,782
Kawardha Feudatory State	458	.....	.....	.....	.....	.....	.....	458
Sakti do.	139	.....	.....	.....	.....	.....	.....	139
Sambalpur District	381	.....	.....	6	.....	.....	3,396	3,783
Kalahandi Feudatory State	.....	.....	.....	.....	.....	.....	2,450	2,450
Raigarh do.	532	.....	.....	.....	.....	.....	135	667
Sarangarh do.	460	.....	.....	.....	.....	.....	.....	460
Patna do.	.....	.....	.....	.....	.....	.....	1,609	1,609
Sonpur do.	.....	.....	.....	.....	.....	.....	920	920
Rairakhol do.	.....	.....	.....	.....	.....	.....	202	202
Bamra do.	.....	.....	.....	.....	.....	.....	640	640
Total	38,820	10,680	1,153	494	305	12	9,352	60,816

Thus 60,816 books out of a total of 78,527 issued were used for the ultimate Census record. The surplus, either utilized for instruction by sample entries or spoilt and wasted, amounted to nearly 23 per cent.

Written character evidenced to be current in different localities.

The above Table is a practical index to the handwriting current among the educated classes of each locality.

It shows that, while the Nagpur Division includes all the Marathi country, it also comprehends a purely Hindi district in Balaghat. Hindi is also the language of over three-fourths of the educated classes in Bastar. Telugu as a current language is restricted to the Chanda District. The Sironcha Sub-Division rendered none but Telugu books; about one-fourth of the Bastar books were in Telugu, and the remaining Telugu books came from the Mul Tahsil, being about one-fourth of those rendered from that Tahsil. Uriya is written in the Sambalpur District only, yet in the Sarangarh State attached to that District, Hindi only is written, and in the Raigarh State Hindi prevails to the extent of four-fifths. Even in the Khalsa of the Sambalpur District one-tenth of the books were written in Hindi.

Convincing evidence of how acceptable to the general public must have been the abandonment of Urdu for Judicial records and proceedings is afforded by the fact that only 305 out of 60,816 Census books were rendered in Urdu.

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78. The names and services of the officers and non-officials reported to have rendered especial assistance to Deputy Commissioners in connection with the Census have been brought to favourable notice of the Chief Commissioner, and, in accordance with instructions, letters have been issued from this Office conveying to each the thanks of the Administration.

Certificates in acknowledgment of less conspicuous assistance have been supplied to Deputy Commissioners for distribution, under their signature, to the best of the remaining non-official agency, in the proportion of about one-tenth of the total number employed.

79. In conclusion, the following statement is appended, showing all expenditure incurred in connection with the enumeration:—

Districts.	Deputation allowance and temporary establishment.	Travelling allowance.	Contingencies.						Grand Total.
			Job payments to non-official agency.	Stationery.	Printing numbers on houses.	Lights.	Miscellaneous.	Total.	
Nágpúr	306	254	2,371	125	102	35	12	2,645	3,205
Bhandárá	405	73	...	33	103	387	33	556	1,034
Chándá	...	200	399	...	...	49	310	758	958
Do. Bastar State	1,073	...	...	112	3	...	...	115	1,188
Wardhá	...	116	426	90	4	9	24	553	669
Bálághát	...	207	481	13	...	...	6	500	707
Jubbulpore	...	213	26	2	71	...	116	215	428
Saugor	...	238	35	18	...	7	27	87	325
Damoh	72	12	...	71	2	...	64	137	221
Seoní	...	40	168	38	2	...	23	231	271
Mandlá	...	205	1,416	36	6	...	29	1,487	1,692
Hoshangábád	186	31	60	44	34	16	76	230	447
Narsinghpur	...	120	49	5	...	3	96	153	273
Betúl	...	69	324	19	...	...	26	369	438
Chhindwárá	...	13	364	25	...	...	...	389	402
Nimár	90	761	20	15	21	...	28	84	935
Ráipur	248	608	70	238	5	31	94	438	1,294
Do. Feudatory States	864	...	...	...	...	...	...	...	864
Do. Non-feudatory Zemindáries	2,041	...	...	...	...	...	...	...	2,041
Biláspur	...	191	733	69	35	...	235	1,072	1,263
Sambalpur	36	137	336	72	9	...	272	689	862
Do. Feudatory States	96	...	...	...	...	...	...	...	96
Total	5,417	3,488	7,278	1,025	397	537	1,471	10,708	19,613
Central Office	4,427	1,490	...	...	...	...	...	7,756	13,673
Grand Total, Central Provinces	9,844	4,978	...	...	...	...	...	18,464	33,286

The following is a detail of the Central Office charges on account of Establishment and Contingencies:—

	Rupees.
Deputation allowance of Deputy Superintendent, at Rs. 300 a month	3,080
Pay of Extra Assistant Commissioner in lowest grade, in lieu of Assistant Commissioner seconded for Census duty, at 250 per mensem	1,317
Two Peons	30
Total Establishment	4,427

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	Rupees.
Charges adjusted in Calcutta on account of enumerators' books printed there	2,920
Bombay charges for enumerators' books	1,922
Local printing and binding charges	1,843
Conveyance of forms, including Railway charges	828
Other miscellaneous charges	243
Total Contingencies	7,756

The grand total for the Provinces amounts to Rupees 33,286. This includes only charges borne by Government.

Accounts have been received showing further expenditure on Census account:—

	Rupees.
From Municipal and Cantonment Funds	1,356
Borne by Feudatory States	644
Total	2,000

In addition, as has been shown in the preceding paras. 17, 41, 44, and 67, Málguzárs very generally provided material for painting numbers on houses, also paper for the rough Census record, and lights for the final Census night, and enumerators also sometimes provided these themselves. Indirect loss must also have occurred to Government from absorption of so many officials of all departments in the work of the Census. For instance, in the Forest Department, in many parts of the Provinces, departmental work was restricted to bare protection, while other work that would in ordinary course have been undertaken and might have proved profitable, was left undone. Similarly, work in the Educational Department, and vaccination suffered from temporary withdrawal of teachers and vaccinators for Census duty.

T. DRYSDALE,
Deputy Superintendent of Census Operations,
Central Provinces.

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CENSUS, CENTRAL PROVINCES, 1881.

APPENDIX B.

This Appendix contains an account of the arrangements under which the Census statistics were abstracted, compiled, and checked.

Introduction.

1. In 1872 the Census statistics were compiled partly at Nagpur, and partly in the districts of Sambalpur, Nimar, and Upper Godaveri, but with a view to secure uniformity in compilation, and to get the work done systematically and well, it was deemed advisable, this time, to have the Census statistics for all districts, except Sambalpur, compiled in a central office at Nagpur under the immediate direction and supervision of the Deputy Superintendent of Census. In the case of the Sambalpur district, with its Ooria records unintelligible to the people here, the work was done at Sambalpur under the Deputy Commissioner assisted by the Officiating District Superintendent of Police, Mr. Stuart, who received a special allowance of Rs. 50 a month for superintending the work.

Arrangements for compilation of Census statistics.

2. The Central office at Nagpur was opened for tabulations on 4th March 1881, and the Deputy Commissioners of all districts, except Sambalpur, were requested by the Local Administration to assist, by deputing qualified official and non-official clerks, the former to supervise Census tabulations, and to explain local terms for castes and occupations found in different districts, and to clear up other difficulties which might arise and be soluble by their experience and local knowledge, and the latter to act as tabulators. All the officials thus deputed to the Census office were seconded. The deputation allowance paid to them was fixed at 25 per cent. of their permanent salaries, to exclusion of officiating allowances. No promotions followed such deputation, and substitutes of the seconded officials were appointed in lowest grade, and their cost was charged to Census. Details are given in the table in next page.

Formation of central Census office, Nagpur.

In the original estimate the pay of abstractors, checkers, and tabulators, was calculated at Rs. 15 a month, but local candidates were obtained on Rs. 15, 12, and 10 per mensem, according to educational qualifications.

3. Of the official agency, many, who were active and strong, worked remarkably well, but some failed to merit selection. Some were too old for hard work and active supervision, and others were not possessed of sufficient intelligence and local knowledge to be of much assistance in the Central office. The persons best qualified to explain terms for castes and occupations peculiar to districts, are experienced Kanungoes and forest officials, who travel about, and thus become acquainted with all the names of castes and occupations found in their districts. The Patwaries and their relatives deputed from various districts proved themselves most efficient, hard-working, and reliable. They are particularly well fitted for such work, being qualified in accounts, and possessing extensive local knowledge of castes and also of occupations followed in the rural and wilder parts of districts, and are less liable than strangers to make mistakes in regard to the names of castes similarly spelt. The Patwaries also are more or less under Government influence, and therefore

Efficiency of establishment.

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less inclined to fudge or falsify statements, through fear of substantial injury, than outsiders merely entertained for a temporary period. Also many non-officials, locally employed, being acquainted with English and well educated in the Nagpur schools, were exceptionally useful.

Districts.	Persons deputed.				Pay of substitutes in lowest grade charged to Census.	Travelling expenses of officials.	Travelling expenses and pay of non-officials for journey both ways.
	Officials.	Non-officials on Rs. 15 a month. Patwaries and their relatives.	Office candidates and copyists.	Others.			
					Rs. a. p.	Rs. a. p.	Rs. a. p.
Nágpur	23	...	...	...	5,730 15 0	146 1 0	.....
Bhandárá	3	11	6	...	557 2 0	2 5 0	19 1 6
Chándá	10	3	...	...	475 6 9	131 0 0	17 4 0
Wardhá	5	6	2	...	1,456 14 5	17 0 0	8 5 3
Bálághát	3	...	6	...	377 7 4	47 14 0	27 14 0
Jubbulpore	2	16	...	...	360 14 9	62 13 6	285 9 11
Saugor	2	7	3	4	205 12 0	63 8 0	294 5 2
Damoh	1	8	...	...	187 0 0	58 12 0	208 13 4
Seoni	...	3	1	3	.....	.....	46 13 7
Mandlá	3	4	2	...	317 7 2	81 6 0	105 12 8
Hoshangábád	3	8	1	2	1,528 14 4	54 13 0	139 5 0
Narsinghpur	1	2	4	...	245 1 6	52 8 0	70 13 0
Betul	2	4	5	...	207 9 2	72 12 0	92 7 6
Chhindwárá	2	5	2	1	303 2 8	71 12 0	72 15 9
Nimár	2	3	1	1	552 6 8	27 8 0	52 3 0
Ráipur	2	37	5	...	415 13 2	149 12 0	878 15 4
Biláspúr	3	6	6	1	568 4 5	291 8 0	315 9 4
Estimated additional charges.	...	...	...	...	420 0 0	100 0 0	.....
Total.....	67	123	44	12	13,910 3 4	1,431 4 6	2,636 4 4

Besides the above, clerks were employed locally as follows:—

84	on Rupees	15	0	0 per mensem
75	„	12	0	0 „
365	„	10	0	0 „
524				

Office accommodation.

4. The work of tabulating and compiling Census statistics of 1872, occupied a staff of from 25 to 85 native writers under supervisors for sixteen months. This time, the final forms in which statistics were displayed being very elaborate, corresponding establishment had to be employed, and a large house was rented at Rs. 125 a month for the location of the Census office.

Division of office into departments.

5. The Office was divided into different branches as below:—

(1) Management and supervision.
(2) Correspondence and accounts.
(3) Record office.
(4) Preparatory department.
(5) Abstracting department.
(6) Checking „
(7) Tabulating „
(8) Compiling „

Each of these departments was placed under charge of a selected official from among those deputed from districts. The work of tabulating and compiling Census statistics was carried out under the immediate supervision of the Deputy Superintendent, who was assisted by an Assistant Superinten-

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dent on Rs. 250 per mensem. The work of the English office was done by one head clerk and two clerks, who were occasionally assisted by other persons in the preparation of pay bills, &c. The records were also looked after by one record-keeper aided by two assistants.

Method of tabulating and compiling statistics.

6. Before describing the methods adopted in tabulating and compiling the Census statistics, it seems advisable to note briefly, the various processes through which the information displayed in the final forms, passed. It was first abstracted from schedules into working registers, it was then passed from working registers into village tables, lastly, it was posted into final forms from village tables.

These three processes were termed:—

1. Abstracting.
2. Tabulating.
3. Compiling.

Forms of working registers.

7. The following working registers prescribed by Mr. Elliott were first adopted for abstracting statistics from the complete or 12-columned schedules prescribed for British districts:—

Working Register No. I.—Showing age, combined with marital condition, sex, and religion.

Do. No. II.—Religion, combined with age, sect, and civil condition.

Do. No. III.—Showing birth-places, combined with sex and mother-tongue.

Do. No. IV.—Showing castes and tribes, combined with sex and religion.

Do. No. V.—Occupations, combined with sex and two divisions of age-periods, viz., under and over 15 years.

Do. No. VI.—Showing education, combined with age, sex, and religion, in detail of 3 age-periods.

Do. No. VII.—Showing the statistics of infirmities, combined with age, sex, and religion.

Changes in working registers.

The working registers, thus introduced by Mr. Elliott, were modified by Mr. Plowden. The changes introduced are described in detail in his printed note on abstracting, dated 19th March 1881, which was received in this Office on 26th March 1881, after statistics had been abstracted into working registers from 965 books. For facility of reference the changes are briefly described below:—

(1). *Register No. I.* was modified, certain alterations having been made in age-periods.

(2). *Working Register No. II.*, showing civil condition, combined with religion and sect, was cancelled, and a new working register No. II., showing races and sects of Christians, was introduced.

(3). *Working Register No. IV.* was modified, so as to show sects of Mahomedans in detail of "Shia," "Sunni," "Wahábi," "Farázi," and others without detail.

(4). *In Register No. V.* prescribed for villages and smaller towns, the age-periods were cancelled.

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(5). *Old Register No. VI.* was cancelled, and a new register, with full detail of ages, as in modified register No. 1, was substituted.

(6). *Working Register No. VII.* was modified, so as to show statistics of infirmities of each religion separately.

Also the following supplementary working registers were prescribed:—

No. V.—(Special), showing occupations of males in towns containing 5,000 inhabitants and upwards, in detail of age-periods (prescribed by Census Commissioner's Circular Q, dated 5th April 1881).

No. V.—(Special), showing the occupations of British-born British subjects (both males and females separately) in detail of age-periods (prescribed by Census Commissioner's Circular T, dated 27th April 1881).

In consequence of these changes a large stock of forms, already printed, was cancelled, but to prevent wastage of paper, the forms were used with manuscript alterations made in the Preparatory Department.

Number of copies of working registers printed.

The number of working register sheets, printed at Nagpur and Calcutta, are shown in the annexed statement:—

Printed at	No. I.		No. II.		No. III.	No. IV.		No. V.		No. VI.		No. VII.		
	One religion.	Two religions.	Old Register II.	New Register II. for Christians.	Language and birth-place.	Hindu castes.	Hill tribes.	Occupations.	Do. in towns.	One religion.	Two religions.	Infirmities.	Total.	Language.
Calcutta	4,000	80,000	76,000	1,000	80,000	92,000	...	75,000	8,000	20,000	50,000	80,000	566,000	Hindi.
Nagpur	...	...	...	500	...	...	4,000	10,865	4,000	...	...	...	19,365	Hindi.
Total ..	4,000	80,000	76,000	1,500	80,000	92,000	4,000	85,865	12,000	20,000	50,000	80,000	585,365	

Preparatory Department.

8. In these registers some headings were variable, and some not, the former were written, and the latter printed. The variable headings were written by clerks employed on 15 Rupees a month in a separate branch of the office, called the Preparatory Department. The duties of the Preparatory clerks, as laid down in this Office Memo. No. III., were as follows:—

"Before filling in the variable headings in working register sheets for any Census book, the preparing clerk must verify the correctness of the Census abstract in the following respects, viz.:—

(*a*) Total inhabitants, male and female.

(*b*) Tally of the other totals which should agree with total (*a*).

(*c*) Proper nature of the entries made under—(1) Religion and sects, (2) castes, (3) occupations, (4) other Provinces.

Moreover—

(*d*) When making entries of 'religion,' 'district,' 'language,' and 'caste,' those are first to be entered, which a glance through the book may show to be very general, and the others are to follow in alphabetical order.

(*e*) In the occupation statement the first entry to be made is 'none,' then are to come those occupations which a glance through the book may show to be very common, and the others are to follow in alphabetical order,

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concluding with a final heading 'occupation unspecified.' Both under common and other occupations the arrangement is to be in two sets; first, agricultural, and then non-agricultural occupations.

Difficulty and delay in writing variable headings.

It was at first estimated that three clerks, under one supervisor, would be enough for preparing 333 sets of working registers daily, as laid down in para. 26 of the Census Commissioner's Note of 7th February 1881, but it was found impossible for even the quickest worker to write the variable headings in more than 40 complete sets of registers daily. Much time was occupied in writing out names of birth-places, castes, and occupations, in alphabetical order from village abstracts, in which they were not so arranged. It would have greatly facilitated the work of Preparatory clerks, if the entries in the village abstracts, prepared in districts, had been arranged alphabetically. Ordinary writers could only complete about 30 sets of register sheets for the smaller Census books; but this was not the case with books of larger size, containing more than 300 names. Indeed, in some instances, the entries for birth-places, castes, and occupations, notably in the books of towns, were so numerous, that an ordinary clerk could scarcely complete the sets of registers for more than 10 books a day. Some difficulty was also experienced in deciphering the entries in village abstracts of certain districts, specially Bálághát, the papers of which were not clearly written, and also in translating occupations recorded in English and Telugu, and writing them in the Hindu character. Fortunately the District abstracts from Nimar were all written in Hindi (Bálbodhi), and not in the Nimári character. Difficulty in deciphering the Nimári (a distorted Maráthi) was, however, experienced in the Abstracting and Checking Departments, as all the books were written in that character, but it was met by the employment as interpreters of the official and non-official clerks deputed from the Nimár district.

Abstracting Department.

9. The Abstracting Department was divided into 8 sections, each containing from 30 to 50 clerks placed under 2 supervisors, whose duty was to superintend the class, to obtain from the record office daily a certain number of bundles of Census books with the variable headings already written up in working register sheets, and to enter the books issued to abstractors in registers, which were specially maintained in each section for the purpose of registering the work done by each clerk daily. As experience showed to be necessary, and men became available, each section was again subdivided into 3 or 4 smaller sub-sections placed under an official supervisor.

Method of abstracting statistics from schedules into working registers.

10. The system, originally tried in abstracting statistics from schedules into working registers, was that recommended by the Census Commissioner in para. 24 of his printed Memorandum, dated 12th December 1880, viz., the employment of 3 abstractors to fill in the several working register sheets as one read out each line of entries. The office, which opened on 4th March 1881, with only 2 non-officials, had increased by an average of about 20 men a day to a total by the 17 idem of 192 non-officials and 15 officials. This establishment, however, had only been able to complete abstractions from 186 Census books, containing entries regarding 25,170 persons, and the average day's work, even of the more experienced, rarely exceeded tabulations for 150 names a day. One reader could not keep 3 abstractors absorbed in work, time and attention of each abstractor was lost while the reader was attending to the other two, and it was found confusing to carry out the abstracting into all the working registers at once. Mr. Elliot had estimated that all the abstracting could be done in 100 days by clerks working at an average of 400 names a day per man. His successor, Mr. Plowden, also intimated that completion of the abstracting work within 4 months was imperative. It was necessary, therefore, to

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do something to increase the zeal and industry of the establishment.

System of payment by results.

On 17th March 1881, the system of paying abstractors by results was adopted, according to the following system as described in Office Memo. No. I.:—

(*a*) "From 18th March onwards, tabulators' pay will be subject to increase or decrease under the following rules in proportion to tabulation work done. Periodically the Deputy Superintendent of Census will intimate what is adopted as the expected average standard of work."

(*b*) "Tabulators may work singly, or in parties of two or more, as they find most expeditious. Tabulators working in partnership may make up their own parties, but parties thus registered may not be changed, except at close of a month, or when the standard is changed, or at other times with sanction of the Deputy Superintendent."

(*c*) "An outturn of work corresponding to the standard average, multiplied by the number of *ordinary working* days in each month, entitles to full pay at rate promised. Eight annas extra will be allowed for each additional standard measure of work done. For short work deductions will be made at the following rates:—

8 annas per measure from men on Rs. 15 a month.
6 " " " 12 "
5 " " " 10 "

"Fractions of the standard measure will not be taken into consideration either for extra allowance or deductions."

(*d*) "Both pay and allowance are only given for tabulations properly and correctly done. The tabulation must either be done by single strokes for each item grouped in sets of five, thus, 𝍸, or, if found more expeditious, by single figures for entries of the same kind found in each page of the enumerator's book. Down and cross totals in all registers are to be made by the tabulators. Each supervisor will check these totals before accepting and registering the work. Sheet I. will be signed by each tabulator responsible for the set, and also countersigned and dated by the tabulating supervisor."

(*e*) "The correctness of all tabulations will be tested in detail by a separate checking establishment. In this department, at least 1-10th of the work will be done completely over again in detail."

"Incorrect work will be disallowed against the original tabulators in calculation of the month's outturn, and clear fudging will be punished by dismissal of the tabulators, and forfeiture of their outstanding dues, at discretion of the Deputy Superintendent of Census."

(*f*) "All tabulation must be done in the Census office under official supervision. Arrangements will be made to have the office open daily from 6 A.M. till 6 P.M. Work done in extra hours, on gazetted general holidays, and on Sundays, will all count for extra allowance."

(*g*) "Till close of March, the standard average is fixed at 200 names per tabulator per working day."

The introduction of the above system was sanctioned by the Local Government in Secretary to Chief Commissioner's Letter No. $\frac{1116}{67}$, dated 4th April 1881.

Results attained under payment by result system.

11. The results attained under this system of payment, and the changes made from time to time in the average standard of work, are exhibited in the annexed statement:—

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Periods and special conditions appertaining thereto.	No. of working days office open.	Average daily No. of clerks employed.		Total.	No. of enumerated persons for whom complete sets of working registers were prepared.	Average daily work per clerk.
		Abstracting.	Dictating			
(1) From 5th to 17th March 1881 (original system) ...	11	48	23	71	47381	60
(2) From 18th to 31st March 1881, do. do.	11	102	99	201	315499	142
(3) From 1st to 17th April 1881, do. do., average standard complete tabulations 200 names per man per diem	10	158	157	315	582102	184
(4) From 18th to 30th April 1881, payment by results, but offer made of double payment for extra work subject to sanction of the Census Commissioner ...	12	178	176	354	975096	229
(5) From 1st to 14th May 1881, average standard raised to 250 names per man per diem	12	169	149	318	1184939	310
(6) From 15th to 31st May. Standard 350 names for section A, 300 for all other sections, except 250 for section I., under instruction	13	197	99	296	1377655	358
(7) From 1st to 15th June, average standard 400 names per man per diem for section A, and 340 for all other sections, except 250 names for section I., instruction class after first three days of instruction	13	182	91	273	1092334	307
(8) From 16th June to 30th June 1881. As tabulators had been made to check one another's work and correct all mistakes detected by others in their work, average standard reduced to 300 names per man in all sections, except I., in which standard after first three days of instruction fixed at 200 names	13	170	86	256	942939	283
(9) From 1st to 15th July 1881 do. do. ...	10	158	78	236	813253	344
(10) From 17th to 31st July 1881 do. do. ...	12	116	58	174	713239	341
(11) From 1st to 15th August 1881 do. do. ...	12	98	50	148	513325	289
(12) From 16th to 31st do. do. do. ...	4	82	42	124	156850	316

Although the standard, entitling to a month's wages, had been fixed at 200 names per working day, only half Mr. Elliot's standard, the result was a strike on the first day, in which 106 tabulators, especially those locally employed, left the office, but the majority of them returned the following day and accepted the terms. It was only through ignorance of the advantage to them resulting from the change in system of work, that they were alarmed at the introduction of the payment by result system. But practical experience resulting in gradual improvement soon dispelled their apprehensions, and convinced them of the possibility of completing more work than was required of them according to current standard. The total earnings gained for extra work amounted to Rs. 2,093, as compared with Rs. 997, deductions for work done short of the standard. This was, indeed, the only method by which enhanced work could be got out of the abstractors. The establishment was largely increased by employment of a number of local clerks entertained on Rs. 12 and 10 a month. The payment by result system at first stimulated abstractors to try the single system, but it was soon found that abstractors working singly were more liable to make mistakes, and they were therefore induced to work in pairs. The system of working in pairs was followed throughout the whole month of April, and the men prepared only one working register at a time. The improvement in the average outturn of work up to middle of April was very slight, and did not justify an increase in the average

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standard, which was maintained at tabulations for 200 names per man per diem. On 18th April 1881, subject to sanction of the Census Commissioner, double remuneration was offered for all extra work done in excess of the fixed standard. The result of this additional incentive was a great increase in the general zeal of the abstractors. During the latter half of April, the average tabulations increased to 229 names per man per diem. This average was also frequently exceeded in individual sections. In two sections containing 48 and 50 workers, the average attained respectively, was 253 and 265 names, and certain exceptional abstractors in various sections, succeeded in abstracting statistics at the average rate of 300 names or more per diem. From 1st May the average standard of work required of each tabulator was raised to tabulations in full for 250 names per diem. The offer of double payment for work done in excess of fixed standard was not sanctioned by the Census Commissioner, still this did not check the improvement which resulted from practice.

Change in the method of abstracting statistics and introduction of trio system.

12. From the 2nd of May a radical change was made in the system of work. Two writers were made to fill up two registers simultaneously from the dictation of one reader. This trio system was at first tried experimentally for a fortnight in section A, which was formed of picked men selected from all other sections. The method of working in parties of three was thus described in this Office Memo. No. XIII.:—

"The two figuring tabulators will first take, respectively, working registers I. and VI., and then, after tabulations in them are finished, working registers III. and V. For working registers I. and VI., the reader will first read out the entries in columns 6 (religion), 5 (age), 4 (sex), 3 (Marital condition), and lastly 11 (education). The first four columns in fact are just to be read out in reverse order of their sequence in the book. The entries in the 3 first named columns are common to both registers I. and VI., column 3 is required for register I. only, and column 11 for register VI. only. As soon as the entries for these two registers are completed, the party will then, *without totalling them*, proceed to take up registers III. and V. Here again the reader will read out backwards columns 10 (occupations), 9 (birthplace), 8 (mother-tongue), and lastly 4 (sex). The occupation is to be read out first, as the corresponding side heading in register V. is sometimes difficult to find; column 4 (sex) is the only entry common to both registers. Lastly, the reader himself is to prepare working register IV. (castes), while the others are totalling registers I., III., V. and VI. The reader will at the same time fill in exceptional registers II. (Christians) and VII. (infirmities). Supervisors must be careful to prevent totalling till registers I., III., V., and VI. are all filled in, and then must be watchful to note discrepancies and see to their honest rectification. If this system is found to result in a higher average of tabulations per man, it will be extended to other rooms."

The results of trial were very encouraging, and the trio system was introduced throughout the whole Abstracting Department from 16th May. The adoption of this trio system had been necessitated by the introduction of a new working register VI. in full detail of ages, as the age statistics had then to be abstracted simultaneously into registers I. and VI., by two writers from the dictation of one reader.

System of preliminary examination and correction of working registers in the Abstracting Department.

13. The average attained during the latter half of May, excluding the instruction class, was 358. This average, however, might even have been exceeded in subsequent months, but it was found necessary to check hurried tabulations which were found to contain an excessive proportion of inaccuracies. This defect was rectified by adopting the system described in the following extracts from this Office Letter

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No. 385, dated 7th June 1881, to the address of the Census Commissioner. "The average attained from 16th to 31st May varied from complete tabulations for 449 names per man per diem in section A, to 312 in section H, and 198 in the Instruction class, section I. These results were reviewed in this Office Memo. No. XVIII. of which a copy was forwarded to you on the 2nd current, and the average outturn (358 names per man per diem exclusive of the Instruction class) was quoted approvingly in your recent circular communicating the results attained in different Census offices. Office Memo. No. XVII., dated 18th ultimo, and XIX., dated 2nd current have, however, shown that the proportion of inaccuracy in past tabulation work has been excessive. Memo. No. XIX. noted, that during the latter half of May, endeavour was made to check this defect by insisting on detailed check, by tabulating supervisors, of a considerable portion of the work done under them, in addition to the mere general intercomparison of totals previously required of them. Throughout the first half of June more and more attention has been given to this current check of daily tabulations. The tabulating supervisors did not like the extra work, and were inclined to shuffle through it. Neither supervisors nor tabulators liked the loss of fresh tabulations, which resulted when tabulators were set to rectify detected mistakes. My Assistant himself looked over and listed the checked work done daily by each supervisor. The diligent were encouraged and perfunctory checkers were shamed by re-examination of registers which they had passed, and exposure of mistakes which they had overlooked. During the first week of June, mistakes were detected and corrected in an average of 75 sets of registers daily. Nothing could tend more to induce careful work than such immediate detection of mistakes and enforcement of their correction. On the 7th June 4 special checkers were made over to my Assistant, both to increase the number of registers checked, and also to assist in re-examining occasional books passed by the supervisors. Better arrangements only increased the proportion of inaccuracies detected and rectified, so I was led gradually to elaborate the following system, under which now all tabulating work is examined and made as correct as possible, before it is passed into the record room. The supervisors of tabulating sections continue to check intercomparisons of totals when sets of working registers are tendered after completion. Each day also they examine in detail as many of the previous day's sets of working registers as they can overtake. Written instructions have been drawn up detailing what points they are to check and how. The checks include frequent comparison of test entries with the result of direct addition from the enumerators' books. The Assistant Superintendent also employs the special checkers made over to him in examining as many of each previous day's books as they can overtake. The number of special checkers under the Assistant Superintendent has been increased to 9 from the 15th current. Finally, all books which remain unchecked until the 3rd day are examined each morning by a contingent taken from the tabulators themselves. This plan has been introduced since the 14th current. Each tabulating party is required to give up one of its members for this examination for a couple of hours or so each morning. Under the payment by result system, the tabulators are only promised pay for accurate work, so it is not unreasonable to exact of them this aid in securing the accuracy requisite to entitle to salary. The remaining members of each party, meanwhile, either continue fresh tabulations into the easier registers or correct previously detected mistakes in past work. Of course the original tabulators are not trusted to examine their own work. This is effectually avoided, and some spirit infused into the examinations, by employing rival sections to check one another's work. All mistakes detected in these examinations are recorded on the back of register I., and tabulating supervisors are required to certify that these mistakes have been properly corrected. The Assistant Superintendent daily selects a number of the books ultimately passed into the record room as correct, and has the working registers

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re-examined by some of his checkers, so as to maintain current check over both the first examinations, and the thoroughness with which detected mistakes are followed up and rectified. The above system has only been brought completely into force since the 15th current; but the following statistics are quoted to illustrate how much in the way of current check was effected in the Tabulating Department during the first half of June :—

Agency.	Number of sets of working registers.	
	Examined.	Found to contain inaccuracies.
Abstracting Supervisors	1,777	1,184
Special Checkers	215	177
Abstractors	173	124
Total	2,165	1,485

"The working registers of 41 per cent. of the total books tabulated (5,208) were checked, and inaccuracies were detected in 68 per cent. of the sets examined. As the original tabulators are made to correct detected mistakes, a decided check has been put upon the further accumulation of that mass of inaccurate work, which, in this office, has swamped the separate Correcting Department. These books, however, will all eventually have to pass the ordeal of comparison with the village abstracts. These are kept scrupulously apart for use as a final test in the separate Correcting Department."

"Of course, all this check and rectification has not been attained without reduction in the rate at which current tabulations have progressed. The average rate of progress has fallen from 358 to 307 names per man per diem, excluding section I. (the men under instruction.) The improved accuracy more than makes up for this decrease. The average outturn now varies from 388 in section A to 263 in section C. It is quite possible that these variations are partly due to differences in the thoroughness with which inaccuracies have been searched for, and corrections enforced throughout involved ramifications. There will not be so much room for differences on these accounts, now that the system of check has been made so complete."

"In view of the above the average standard of tabulations required as equivalent for salary has been reduced and fixed till close of June at 300 names per man in all sections except I. (the class under instruction), for which 200 will be the standard. I have thus given up the extra 50 names per man latterly required from section A, in excess of other sections. It will be remembered that on 1st May section A was re-formed of picked men selected from all the other sections to make the first trial at tabulating in parties of three. Now the other sections are on an equality with section A as regards training, and it does not seem fair that the latter should longer be deprived of the extra pay in full of extra work, which they would be earning if in their original sections. Also, it will be remembered, that more than a proportionate number of the men specially fined in my Memo. No. XXI. of 14th current for an excess of inaccurate work, belonged to section A. To require a higher average outturn of work from them as an equivalent for salary would be to insist on that extra rapidity of tabulations which has involved many of them in special fines."

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14. The work done by supervisors and abstractors was reviewed weekly in office, and reported fortnightly to the Census Commissioner and to the Chief Commissioner. Supervisors were commended or cautioned according as they had, or had not, exerted themselves in this matter. Five* supervisors, who had been conspicuously diligent in the examination of their abstractors' work, were brought to the favourable notice of the Chief Commissioner in the first week of July. The Secretary to the Chief Commissioner's Letter No. $\frac{2656}{146}$, dated 18th July, communicating Chief Commissioner's approval of the work done by these five officials, served as an incitement to other supervisors, to exert themselves to detect and prevent inaccuracies in the work of their respective sections.

Review of the check work done by supervisors and abstractors.

* Bhairon Singh Cannugo, Harda.
Baktáwar Singh Cannugo, Murwará.
Kálká Pershád Wásil Báqui Návis, Chhindwárá.
Deorow Sitaram, Judicial Moharir, Warora; and
Amarnath, Naib Nazir, Biláspur.

The results of this preliminary examination are exhibited in the annexed statement:—

A.—*Books for Khálsá.*

By	Number or per cent.	Books examined, but details not available.			Books examined, of which details are available.			Number of working registers in which inaccuracies were detected and corrected.								
		Books examined.	Books found correct.	Books found incorrect.	Books examined.	Books found correct.	Books found incorrect.	Age, religion, and marital condition. I.	Christian sects. II.	Birth-places and languages. III.	Castes and tribes. IV.	Occupation. V.	Occupation of males in towns with ages. V.	Education, age, and religion. VI.	Infirmities. VII.	Total.
Supervisors ..	Number.	4,998	1,889	3,109	4,836	2,116	2,720	1,287	34	901	704	1,365	260	951	273	5,775
	Per cent.	...	37·8	62·2	...	43·8	56·2	26·6	·7	18·6	14·6	28·2	...	19·7	5·6	17·1
Abstractors ..	Number.	1,711	381	1,330	5,232	2,088	3,144	1,505	...	902	759	1,278	282	972	350	6,048
	Per cent.	...	22·3	77·7	...	39·9	60·1	28·8	...	17·2	14·5	24·4	...	18·6	6·7	16·5
Special Checkers.	Number.	1,054	341	713	1,067	365	702	311	6	234	233	395	...	301	98	1,578
	Per cent.	...	32·4	67·6	...	34·2	65·8	29·1	·6	21·9	21·8	37·	...	28·2	9·2	21·1
Total.....	Number.	7,763	2,611	5,152	11,135	4,569	6,566	3,103	40	2,037	1,696	3,038	542	2,224	721	13,410
	Per cent.	...	33·6	66·4	...	41·	59·	27·9	·4	18·3	15·2	27·3	19·9	20·	6·5	17·2

B.—*Books for Feudatory States.*

By	Number or per cent.	Books examined, of which details are available.			Number of working registers in which inaccuracies were detected and corrected.				
		Books examined.	Books found correct.	Books found incorrect.	Ages, with religion and sex. I.	Birth-place. II.	Castes and tribes. III.	Occupations combined with age. IV.	Total.
Supervisors	Number ...	1,185	571	614	160	295	220	450	1,125
	Per cent...	...	48·2	51·8	13·5	24·9	18·6	38·	23·7
Abstractors	Number ...	2,477	1,433	1,044	358	421	465	794	2,038
	Per cent...	...	57·9	42·1	14·5	17·	18·8	32·1	20·6
Special Checkers.....	Number ...	740	391	349	87	124	108	265	584
	Per cent...	...	52·8	47·2	11·8	16·8	14·6	35·8	19·7
Total.....	Number ...	4,402	2,395	2,007	605	840	793	1,509	3,747
	Per cent..	...	54·4	45·6	13·7	19·1	18·	34·3	21·3

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Out of the 25,922 books from which statistics were abstracted in working registers during the three months, June to August 1881, no less than 18,898, or about 73 per cent., were subjected to preliminary examination and correction in the Abstracting Department. Although the system of preliminary check was started on 23rd May, it was not made complete until 14th June. Detailed registers, showing the results of examination and detection of mistakes in different working registers, were maintained from 5th July, and the registers prior to that date only show the total number of complete sets examined and found incorrect. Out of the 7,763 complete sets subjected to examination, between 23rd May and 5th July, in no less than 66·4 per cent. errors were detected and corrected in the Abstracting Department. The errors generally consisted of units only or mere misplacement of figures in wrong columns, sometimes resulting from only a single mistake in the tabulations from a whole enumerator's book. The registers in which the highest proportions of inaccuracy were detected were Nos. I. (age), V. (occupation) and VI. (education, with duplicate ages), the most important of the series. In 27·9 per cent. of register I., 27·3 per cent. of No. V. and 20 per cent. of No. VI. errors were detected and corrected before the books were transmitted to the Record Office. A special register No. V. of the occupations of males in detail of 9 age-periods was prepared for towns containing 5,000 inhabitants and upwards. The percentage of incorrect registers No. V. for such towns was 19·9.

Of the complete sets of working register sheets prepared from the abbreviated 8-columned schedules prescribed for Feudatory States, 45·6 per cent. were found to contain inaccuracies. The only register in which a very high proportion of errors was detected and corrected was register No. IV., in which the statistics of occupations were abstracted in combination with age-periods. Age-periods were introduced into this register with the object of securing accuracy by duplicate tabulation of age statistics. Register No. I., as modified for the abstracting of statistics from the abbreviated schedules, owing to omission of details regarding marital condition, was much more simple than the form prescribed for British districts, and consequently a smaller proportion of error was detected. In registers Nos. II. and III. for birthplaces and castes, mistakes were detected in about the same proportion as in the registers prepared for the 12-columned schedules.

As regards tabulations from the 12-columned schedules supervisors and abstractors detected inaccuracies in about the same general proportion, viz., in 17 and 16 per cent. respectively of the registers they examined. The special checkers, under the Assistant Superintendent, whose work was, of course, more thorough, detected errors in 21 per cent. The results achieved from time to time were discussed in detail in the fortnightly reports submitted to the Census Commissioner for India. This preliminary examination and correction of mistakes resulted in securing great improvement in the accuracy of subsequent tabulations.

According to the results attained in the Correcting Department 36 per cent. of the register sheets checked up to 15th June were found to contain inaccuracies, for the latter half of June the proportion was 24 per cent., and during the first fortnight of July the percentage of incorrect registers fell to only 18 per cent. Though this preliminary examination by supervisors and abstractors was not exhaustive, but left some margin of error for subsequent detection in the Correcting Department, still considering the nature of the work, the large number of books tabulated daily, the small proportion of supervisors to abstractors, and the fresh tabulations which had to be completed daily to entitle to full wages, more could scarcely have been expected. There can be no question, however, regarding the exceeding value of any examination, which resulted in immediate detection of so many inaccuracies as indicated in the above table, and their timely correction in the Abstracting Department in part of the abstractor's wages. The men

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were also trained thereby to be more careful to turn out accurate work in future. Great exertions were made to secure thoroughness in these preliminary examinations and to maintain it by test re-examinations. It was also impressed on abstracting supervisors, that the percentage of errors ultimately detected in the Correcting Department, would be the accepted index of the relative thoroughness of their work. All this preliminary examination and correction greatly enhanced the value of the abstracting work subsequently turned out.

Abstracting statistics from books of larger towns.

15. The fall in the average outturn of work during the fortnight ending 15th August 1881 was due to the abstraction of statistics from books of the larger towns containing 5,000 inhabitants and upwards. The tabulations from these books were commenced on 22nd July, and completed on 21st August 1881. In addition to the Census books being large, and the entries regarding birthplaces, castes, and occupations more numerous, much extra labour was involved in abstracting statistics of occupations in detail of 9 age-periods. The abstracting from town books was completed at the average rate of 289 names per diem.

Abstracting statistics from English, Urdu and Telugu books.

16. The abstracting of statistics from English, Urdu and Telugu books was effected in Hindi. Three special classes were formed for this purpose and placed under trained supervisors acquainted with the above languages. The progress made by the English and Telugu abstractors was necessarily slow, as the former had the extra work of taking out statistics required for British-born British subjects and sects of Christians, and had to make frequent references to supervisors and superior officers to explain unfamiliar terms. The Telugu clerks were slow, but better men were not procurable. They were therefore utilized only in abstracting from Telugu books. The rate at which statistics were abstracted by the Urdu clerks was 358 names per man per diem.

Forms of working registers prescribed for abstracting statistics from abbreviated schedules.

17. The working registers used with sanction of the Census Commissioner for abstracting statistics from the abbreviated (8-column) schedules of Native (Feudatory) States were only four, viz.:—

Working Register No. I.—For showing statistics in full detail of ages as in register I. prescribed for British districts combined with sex and religion, but without marital condition.

Working Register No. II.—Showing birthplaces combined with sex.

Working Register No. III.—Showing castes and tribes with sex.

Working Register No. IV.—Showing occupations with details for each sex under 3 age-periods 0-9, 10-19, 20 and upwards.

Number of forms of working registers printed.

The numbers of these forms printed respectively at Calcutta and Nagpur are shown in the annexed Table :—

	Month and year in which printed.	Number of copies of each register printed.			
		I.	II.	III.	IV.
Government Printing Press, Calcutta	June 1881	6,000	6,000	6,000	6,000
Nagpur	July and October 1881	1,600	1,200	2,060	3,000
Total		7,600	7,200	8,060	9,000

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Excluding the Sambalpur Feudatory States, the total number of books of the remaining 8 Feudatory States was 4,580. The number of forms printed appears large, but a great number, especially of working registers No. I. and II., were required for use in the Checking Department.

Method adopted for abstracting statistics from abbreviated schedules.

18. As the forms for abstracting statistics of Feudatory States were comparatively simple, the men were allowed to work in pairs, one register sheet was filled in at a time by the writer from dictation of the reader. The trio system was tried for a few days, but parties working in pairs were able to abstract at the rate of 470 names per man per diem, as compared with only 426 per man in parties of three. The abstraction of Feudatory statistics being comparatively simple, was entrusted to the two sections, which had proved slowest in tabulations from the 12-columned schedules, but the men of each section were required to carry out preliminary examinations of the rival section's work and to correct their own mistakes, in the same manner as in the case of other tabulations.

The average outturn of work per man per diem is shown in the annexed statement:—

Detail.	No. of days office open.	Average daily number of clerks employed.			No. of persons for whom a complete set of working register was prepared.	Average daily work per clerk.
		Abstracting.	Dictating.	Total.		
From 2nd to 16th July 1881—						
Prescribed Standard—Tabulations combined with preliminary examination and correction for an average of 450 names per man per diem, except in the instruction class from which an average of 300 was required	11	43	27	70	351,347	456
From 17th to 31st July 1881—						
Prescribed Standard—						
Ditto.	12	40	23	63	327,376	433

Opinion in regard to quickest and most efficient method of abstracting statistics.

19. Experience in the case of the complete or 12-columned schedules proved the superiority of the system of having abstracting work done by parties of three, two writers filling up two registers simultaneously from the dictation of one reader. Not only did the trio system yield an increased outturn of work, but it enabled one member of the party to devote proper time and attention to the tracing of discrepancies resulting from disagreement of totals in any one of the registers, and to the rectification of mistakes detected by themselves or supervisors, while the other two were working at easier statements. The inconvenience too caused by absence of one member of the party on any single day was not so material as in the case of clerks working in pairs. Experience showed that clerks left to do all the work alone were particularly liable to make mistakes.

Possibility of abstracting statistics at the rate of 400 names per man per diem.

Although it is not impossible for exceptionally good workers after practice to abstract statistics at the rate of 400 names per man per diem, the general standard adopted by the Census Commissioner for India, still experience showed that the more hurried tabulations always result in an increase in the proportion of mistakes. The classes,

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which, in this office, abstracted statistics at the fastest rate, t hereby succeeding in accomplishing a daily average approximating or exceeding entries of 400 names per man per diem, turned out work containing the highest proportion of inaccuracies, the detection and correction of which involved great labour and expense. The highest average standard of work, which can be required without endangering accuracy, should not exceed tabulations at the rate of 300 names per diem from the 12-columned schedules and 450 names from the simplified 8-column schedules. The comparative facility with which tabulations into working registers can be effected, depends greatly on the size of enumerators' books. Large books containing more than 300 names increase greatly the labour of localizing and detecting errors, when slight discrepancies, say of one male, or one female, are detected in any working register. The delay was especially great when discrepancies were detected in the age and occupation sheets. On the other hand in the case of small books containing less than 100 entries, much time is lost in returning and receiving books, and in totalling. The books in abstracting from which least delay or difficulty was experienced were those containing from 200 to 300 entries.

Revision of working register III. to secure separate exhibition of the statistics of persons born in Feudatory States.

20. In April 1881 on enquiry from this office whether separate tabulation was requisite of persons respectively born in the Khalsa and in Feudatory States, the Census Commissioner for India ruled, that statistics for "Native states are to be shown when they are of such size as not to be included in any one British district." If a native state is so small as to be entirely included in the limits of a British district it should not be shown separately. As the Local Government concurred, separate information was not required either for Imperial or Provincial purposes, and no separate tabulation of such statistics was attempted. So late, however, as 4th July 1881, after much of the abstracting had been completed and checked, Census Commissioner's Circular B (b) was received, and the list appended thereto required separate exhibition under major head "Central Provinces Feudatory States" of persons born therein. Under this last ruling all past tabulations had to be revised, to separate both in the working registers and village tables, persons born respectively in the Khalsa of districts and in Feudatory States. In the Khalsa tabulations only one general heading "Central Provinces Feudatory States" was adopted, but in abstracting from the abbreviated schedules the statistics were tabulated under two separate heads :—

(1) Particular Feudatory State under tabulation.

(2) Other Central Provinces Feudatory States.

Revision of working register IV. to secure separate exhibition of the statistics of castes and tribes professing Satnami and Kabirpanthi religion.

21. In working register No. IV. prepared in accordance with the instructions based on Letter from the Census Commissioner for India, No. 200, dated 31st March 1881, no attempt was at first made to tabulate separately from Hindus, the statistics of castes following the Kabirpanthi, Satnami, and Sikh religions. The statistics of persons of each caste professing any of these religions had therefore been amalgamated with Hindus of the same caste. Afterwards in December 1881 instructions were received which required separate details both in village tables and in printed returns regarding persons of each caste professing the above religions. All past tabulations therefore had to be revised so far as requisite for the above purpose.

Correcting Department; division into sections.

22. The Correcting Department was also divided into convenient sections containing from 10 to 30 clerks, each under two official supervisors. The strength of the establishment varied from time to time according to circumstances, and on the completion of the working registers (abstracts)

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towards the close of August, the Correcting Department was strengthened by transfer thereto of all efficient abstractors.

System followed in checking the accuracy of working registers.

23. The village abstracts prepared locally, and submitted with the enumerator's books, had been removed and reserved for utilization in the Correcting Department. For some time the progress made by the Correcting Department was slow, but the work done was very thorough. From March to June all the books, in the working registers of which inaccuracies were detected in the Correcting Department, were produced daily before the Deputy Superintendent of Census for determination of the punishments to be inflicted on the original abstractors in fault. All corrections made by checkers were previously verified by checking supervisors, who were required to explain them to the abstractors in the presence of the Deputy Superintendent. The original abstractors were permitted to challenge the correctness of the alterations respectively made and passed by the Correcting Department, and if the work of the checkers was found to be wrong they were punished with fine. This plan, of course, had a salutary effect in securing thoroughness of work in the Correcting Department.

Extra payments made to stimulate industry of checkers.

In order to stimulate industry of the checkers, extra allowances at Rs. 2 a month were granted, with the previous sanction of the Local Government, to those checkers not exceeding one-fifth of the total strength, who did best in each month. The stimulus of these allowances resulted in great improvement both in the average outturn and accuracy of the work in this branch of the office.

Retabulation of 1-10th of passed work as a test of accuracy.

The Census Commissioner, on his inspection of this office in August 1881, required retabulation of one-tenth of the work finally checked and passed as correct, as a test of its accuracy, extra to retabulations necessitated by discovery of inaccuracies. He particularly desired such test retabulations of the statistics for ages and occupations.

The excessive proportion of inaccuracies detected in the working registers and their correction had throughout involved retabulation of more than one-tenth of the work in the Correcting Department. From 1st September the test of retabulation was applied to all working registers, the totals of which differed from those independently arrived at in the local village abstracts. Working registers Nos. I. (age), and V. (occupations), were re-abstracted *de novo* in separate sheets, under precautions preventing reference to the first registers. Other working registers were only checked by dotting off original ticks for each entry as read out from the Census schedules. The system of check as finally elaborated was described in this Office Memo. No. XXVIII., dated 10th October 1881.

Elaborated system of check — Memo. No. XXVIII., dated 10th October 1881.

(*a*) The Checking Department during September was placed under immediate charge of the Assistant Superintendent, Mr. Purshotum Dass. The following memo. drawn up by him explains the system of check as elaborated and improved from time to time :—

(*b*) The number of sections in the Checking Department has been increased from 8 to 11, each containing from 20 to 25 non-official clerks.

(*c*) Each section is placed under a qualified official head supervisor, who is assisted by the undermentioned officials and selected non-officials :—

(i.) Two persons, viz., one Government servant and one selected non-official, who compare the working registers with village abstracts. These are designated "Comparers."

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(ii.) Two official supervisors assisted by two selected non-officials who re-test all discrepancies detected by checkers, merely verifying their correction in the case of working registers II., III., IV., VI., and VII., but themselves making the corrections in the case of registers I. and V. These men are styled "Re-examiners."

(iii.) One non-official who writes up the work-registers and assists the head supervisor in registering the books distributed daily to each clerk.

There remain from 15 to 20 non-official checkers in each section.

(*d*) The average standard of daily work expected of each clerk and supervisor is noted below:—

(i.) Comparers to compare about 35 books per man per diem, and note the discrepancies on the back of working register No. I. The comparers see whether the locally prepared village abstracts agree with the work registers in the following respects:—

Working Registers I., III., V., and VI.—Total persons, male and female.

Working Register No. *I.*—Total persons, married, unmarried, widowers and widows, and total persons of each religion.

Do. *No.* *II.*—Total persons of Christian religion.

Do. *No.* *IV.*—Total persons of each religion except Christians and Jains.

Do. *No.* *V.*—Total persons occupied, male and female.

Do. *No.* *VI.*—Total persons literate, illiterate, and under instruction, also total persons of each religion.

Do. *No.* *VII.*—Total persons suffering from infirmities.

(ii.) Comparers also test inter-correspondence of working registers in the following respects:—

Total persons, male and female.—Totals of register I. with totals of registers Nos. III., V., and VI.

Total persons of each religion.—Totals male and female of register I. with registers Nos. IV. and VI.

Age-periods of persons of each religion.—Total of each age-period of register No. I. with register VI.

Age-periods of occupied males in towns with a population of 5,000 *inhabitants and upwards.*—Register No. V. (special), with register No. I.

(iii.) Checkers to check 3 books per man per diem.

(iv.) Re-examiners to test about 15 books a day.

(*e*) The chief points in respect of which the locally prepared village abstracts do not afford any check on the working registers, are the following:—

Working Register No. *I.*—Statistics under age-periods and marital condition of the people of each religion.

Do. *No.* *II.*—Statistics regarding Christian sects.

Do. *No.* *III.*—Total persons of each birth-place and language.

Do. *No.* *IV.*—Total persons of each caste.

Do. *No.* *V.*—Total persons of each occupation.

Do. *No.* *VII.*—Total males and females of each religion suffering from each infirmity.

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(*f*) As a general rule, working registers, which bear the tests noted in para. (*d*), are passed by comparers as correct, subject to the further checks indicated below :—

Register No. I.—

(i.) All entries regarding children under 3 years of age, shown as "married" or "widower" and "widows," are tested by actual comparison with schedules. It is very unlikely that children under that age are married.

(ii.) Entries regarding females above 20 and males above 40 years of age, shown as "single," are also tested by reference to schedules.

(iii.) The totals of each age-period of persons of each religion as noted in register I. are compared with register No. VI., and all discrepancies discovered are rectified by recounting from the schedules. Doubtful entries, bearing marks of erasure, are particularly examined, as abstractors are sometimes tempted to effect adjustments by fudged alterations.

Register No. II.—

Entries regarding "British-born Europeans" and "other Europeans and Americans" are compared with the schedules, as mistakes are frequently made in such entries.

Register No. III.—

(i.) Occasional entries, for other than the original district, are tested from schedules.

(ii.) If any birth-place or language, originally entered by the preparatory clerk, has no entry against it, the enumerator's schedule is referred to, and either requisite correction made, or absence of entry certified by initials of comparer. The comparers have also to look through the schedules, and see that no birth-place or language is omitted from the working register, and to make any correction necessitated by such comparison.

(iii.) As the order (Memo. No. XXIII., dated 4th July 1881) for tabulation of persons born in the Feudatory States attached to any district separately from persons born in the Khalsa of such district, issued more than three months after tabulation had commenced, the thoroughness with which such separation was effected is specially tested.

Register No. IV.—

(i.) Selected castes, not having many entries against them, are tested by direct count from the schedules.

(ii.) If castes specified by preparatory clerks in this working register have no entries against them, the comparers have to check the correctness of such omission by reference to the schedule, and either initial such omissions, or make corrections as may be appropriate. Comparers have also to see that no castes entered in the schedules have been omitted from working registers, and in case of any such omission to make requisite correction.

(iii.) Comparers have to see that persons recorded under various castes as following the Kabirpanthi, Satnami, or other form of dissent, are shown separately from those professing the general Hindu religion, by appropriate compound entries as follows :—"Chamár-Satnami, Kurmi-Kabirpanthi," &c.

(iv.) Also that people of aboriginal tribes, professing the aboriginal religion, are shown separately from persons of the same tribe professing other religions.

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(v.) Also invariably to test the entries regarding "Shiah, Sunni," and other Mahomedan sects by reference to schedules.

Register No. V.—

(i.) Entries regarding occupations, usually followed by females, if made against males, or *vice versâ*, are invariably tested by actual comparison with schedules.

(ii.) Children under six years of age are incapable of following any occupation contributing to income. The schedules, therefore, are examined, and any entries of occupation of head of family repeated therein against such young children are scored through, and corresponding correction made in working register V. In respect of children under 12 years of age, *official* comparers and supervisors are allowed a discretion to accept or reject recorded occupations, according as they are or are not such as might be followed by children of the age specified in the schedules.

(iii.) If any occupation entered by preparatory clerks in the heading of working register V. has no entry against it, the comparers have to check the correctness of such omission by reference to the schedules, and either initial such omission, or make correction as may be appropriate. Comparers have also to see that no occupation specified in any Census schedule is omitted from the working register, and in case of such omission to make requisite corrections.

(iv.) Selected occupations against which there are not many entries, are tested by direct count from the schedules.

Register No. VI.—

The entries of "literate," and "under instruction," under occasional religions, are tested by actual count from the schedule. Also entries of "literate" or "learning," which seem doubtful, with reference either to age or religion of the persons entered, are checked by reference to the schedules.

Register No. VII.—

The numbers, male and female of each religion and age, are checked by direct reference to the schedules.

(*g*) The above checks are applied by comparers to the books which agree with abstracts. The number of such books seldom exceeds ten a day, but whenever it does, the number is distributed equally between the comparers and the other supervisors employed in the section. All books which stand the above tests, or have been corrected accordingly, are finally passed with a certificate noted on register sheet No. I., under signature of the comparer or supervisor who passes them.

(*h*) With regard to the working registers which do not agree with village abstracts, the system of check as originally introduced and noted in this Office Memo. No. IV., dated 23rd March 1881, has been materially altered, and the following method substituted :—

(i.) The intermediate correction of village abstracts has been given up, as it occupied much labour and time, and was found to afford facilities for fudging.

(ii.) If the working registers of a book do not agree with the village abstracts, the discrepancies are noted by the comparers on the back of register No. I., and the books with registers are returned to the head supervisor.

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(iii.) If the head supervisor finds that discrepancies have been detected in working register No. I. (statistics of religion combined with age, sex, and marital condition), register No. V. (occupation of males and females), or register No. V., special (for occupation combined with age of males in towns and of Europeans male and female), he removes the original register sheets from the book, and makes it over to a pair of checkers, reader and writer, with new blank forms for preparation of these working registers *de novo* direct from the schedules, without possibility of reference to the old registers. The occupation headings are copied on new register V., in the same order as in the original register, by the comparers, who have also to add any additional occupation they may have found recorded in the schedules.

The other registers Nos. II., III., IV., VI. and VII., are checked by redotting off the ticks as entries are compared with the schedules.

This comparison is made by checkers working singly.

(iv.) After registers Nos. I. and V. are reprepared, the old registers are given to the checkers, that they may make a detailed comparison of the entries in the two registers. All entries found by this independent tabulation to agree are accepted as correct, and those which differ are marked with a star. The registers are then made over to the "Re-examiners" who, with the help of the schedules, test all the discrepancies, and make the new registers thoroughly correct.

The re-examiners have also to test the accuracy of all alterations made by the checkers in registers No. II., III., IV., VI., and VII. The various checks noted in para. (*f*) are also applied to discrepant registers, both by checkers and re-examiners.

After the working registers are corrected, corresponding alterations are also made in the village abstracts by the re-examiners.

(v.) To ascertain the number of mistakes made by original abstractors the checkers are then employed to note all alterations in red ink in the old registers, and to count the mistakes and to note them on the back of original register No. I.

The mistakes are then entered against the original abstractors in a register kept by the register keeper of each section, who also takes the signature of the original abstractor against this record of his mistakes. Mistakes are totalled at the close of the month, and fine inflicted at the following rates, viz., 4 books or 40 mistakes in one month excused, and after that one anna fine inflicted for each incorrect book or for every 10 mistakes, whichever amounts to the highest sum, provided that such differences are not exacted in excess of Re. 1.

Results of check of working registers in separate Correcting Department.

24. The results of check are exhibited in the statement on next page.

Out of the total number of register sheets, 105,264, checked from March to August, 48 per cent. were at first found to agree with the village abstracts, and 25 per cent. more of the discrepant registers were reconciled by correction of the village abstracts, leaving 27 per cent. of the registers, the correctness of which was checked in detail in the Checking Department. Of the total register sheets, 171,828, checked from 1st September to 25th October 1881, under the more fully elaborated system, 55 per cent. were found to bear the tests of inter comparison one with another and with the totals in the original village abstracts. The remainder were tested by independent repreparation of discrepant working registers No. I. (age and civil condition), and No. V. (occupation), and exhaustive check of all discrepancies between these and the original registers. The other registers were checked by completely dotting

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A.—*Working Registers prepared from the complete or 12-columned Schedules.*

Period.	Average strength of checking establishment.	Number of supervisors.	Number of checkers.	Number of sets of working registers checked.	Registers at once found to agree with village abstracts.			Registers at first found not to agree.						Sets in which one or more registers were found incorrect.			Sets in which every register was found incorrect.		Registers found incorrect.											
										Reconciled by correction of abstracts.		Found to be incorrect.							I.		II.		III.		IV.		V.		VI.		VII.	
					Total Registers.	Number which agreed.	Percentage which agreed.	Total Registers.	Percentage.	Number.	Per cent.	Number.	Per cent.	Total Registers.	Number which agreed.	Percentage which agreed.	Number.	Percentage	Number incorrect.	Percentage incorrect.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.
19th March to 31st August 1881 ...	324	31	293	17,544	105,264	50,896	48	54,368	52	26,274	25	28,094	27	17,544	12,038	69	246	1	6,502	37	.....	.....	2,740	16	3,272	18	7,550	43	5,726	33	1,397	8
1st September to 25th October 1881.....	240	29	211	28,458	171,828	94,200	55	77,628	45	19,750	11	57,878	34	28,458	25,487	90	447	2	15,071	55	22	6	4,936	17	6,861	24	17,595	62	9,078	32	3,424	12
Total	282	30	252	46,002	277,092	145,096	52	131,996	48	46,024	17	85,972	31	46,002	37,525	82	693	2	22,173	48	22	6	7,676	17	10,133	22	25,145	55	14,804	32	4,821	10

B.—*Working Registers prepared from the abbreviated (8-columned) Schedules of Feudatory States.*

Period.	Average strength of checking establishment.	Number of supervisors.	Number of checkers.	Number of sets of working registers checked.	Registers at once found to agree with village abstracts.			Registers at first found not to agree.						Sets in which one or more registers were found incorrect.			Sets in which every register was found incorrect.		Registers found incorrect.							
										Reconciled by correction of abstracts.		Found to be incorrect.						I.		II.		III.		IV.	
					Total Registers.	Number which agreed.	Percentage which agreed.	Total Registers.	Percentage.	Number.	Per cent.	Number.	Per cent.	Total Registers.	Number which agreed.	Percentage which agreed.	Number.	Per cent.	Number incorrect.	Percentage incorrect.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.
26th October to 5th November 1881.....	295	30	205	4,173	16,692	9,084	54	7,608	46	3,849	23	3,759	23	4,173	3,355	80	200	5	1,069	26	522	12	566	13	1,602	39

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off the original ticks as each entry was read out from the schedules. The working register sheets were ultimately found to contain inaccuracies in the following proportion:—

Register No. I.—(Ages and civil condition) 48 per cent.
Do. No. II.—(Christian sects) 6 per cent.
Do. No. III.—(Birthplace and language) 17 per cent.
Do. No. IV.—(Castes and tribes) 22 per cent.
Do. No. V.—(Occupations) 55 per cent.
Do. No. VI.—(Education and ages) 32 per cent.
Do. No. VII.—(Infirmities) 10 per cent.

It will be seen that great pains were taken throughout to secure a high degree of accuracy in the working register abstracts before final acceptance for tabulation.

Retabulation of 100 books passed each month to test the accuracy of working registers.

25. The Census Commissioner, on occasion of his inspection of this office in August 1881, directed that the working registers of one hundred books checked and passed in each month should be prepared *de novo* for the purpose of ascertaining the residuum of error in the work finally passed by the Correcting Department. The results of retabulation are exhibited in the annexed statement:—

Month.	Checked books.	Total entries, both sexes, in working registers I., III., V. and VI.	Total entries, both sexes, in working register IV.	Total entries, both sexes, in working register VII.	Mistakes detected in											
					Register I. age, religion and marital condition.		Register III. birthplace and language.		Register IV. castes and tribes.		Register V. occupations.		Register VI. education, religion and age.		Register VII. infirmities, age and religion.	
					Passed Registers.	New Registers.	Passed Registers.	New Registers.	Passed Registers.	New Registers.	Passed Registers.	New Registers.	Passed Registers.	New Registers.	Passed Registers.	New Registers.
A.—*Work of Central Office.*																
1881.																
March	4	532	532	2	2	6	4	6	...	...	6	10	4	15	...	...
April	49	10,066	10,011	34	144	44	14	59	14	20	264	55	55	68	3	3
May.....	132	25,564	25,561	145	287	149	142	81	97	67	330	86	103	247	7	6
June	139	30,761	30,754	126	373	310	192	128	112	149	382	253	244	330	6	8
July.....	101	26,029	26,028	115	437	290	48	26	142	160	263	249	399	419	9	...
August ...	86	19,654	19,645	97	311	221	124	59	83	44	160	160	160	298	2	3
September.	157	34,890	34,702	137	459	363	335	262	208	179	591	475	345	383	12	7
October ...	119	25,220	25,218	92	276	240	178	118	117	110	280	211	143	186	8	5
November..	2	1,139	1,139	...	2	2	4	2	4	...	4	4	2	...	...	...
Total...	789	173,855	173,590	748	2,291	1,625	1,039	741	777	729	2,280	1,503	1,455	1,946	47	32
Percentage of errors calculated on column 3, 4, or 5.....				...	1·3	·9	·6	·4	·4	·4	1·3	·9	·8	1·1	6·3	4·2
B.—*Work of Sambalpur Branch Office.*																
1881.																
April	4	661	661	2	18	7	1	4	7	3	4	7	16	16	...	...
May.....	45	9,078	9,078	09	117	209	27	69	13	45	35	85	90	200	8	3
June	23	4,370	4,370	11	42	77	8	34	15	24	24	32	31	67	...	...
July.....	27	3,839	3,839	6	35	75	9	44	8	20	10	20	28	53	...	...
August ...	3	496	496	...	8	5	...	2	...	...	2	4	0	5	...	...
Total...	102	18,444	18,444	88	220	373	45	153	43	92	75	148	171	341	8	3
Percentage of errors calculated on column 3, 4, or 5				...	1·2	2·	·2	·8	·2	·5	·4	·8	·9	1·8	9·1	3·4

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The practical impossibility of securing absolute accuracy in such elaborate abstracts is illustrated by detection of errors alike in the new and in the passed work. The new work was leisurely prepared by the pick of the establishment, after prolonged training, and still resulted in a proportion of error little less than in the work being tested.

The residuum of error, however, bears a very small proportion after all to the total number of entries tested, and the tendency of such mistakes to counterbalance one another, would reduce still more the general degree of error in totalled results.

26. Next comes the Tabulating Department in which the abstracted statistics were tabulated from working registers into village tables. The system of tabulation ultimately elaborated is described in the appended copy of Office Memo. No. XXXIV., dated 27th October 1881.

Now that tabulation of the village tables is to be carried on in Hindi, as well as in English, the following Memo. embodying the system gradually elaborated for work in English, is recorded for translation into Hindi, for instruction and guidance of tabulators and supervisors.

I.—The following is a list of the village tables which have to be tabulated :—

Village Table	A,	houses and population.
,,	1	Civil condition, age and sex of Hindus.
,,	2	,, ,, Mahomedans.
,,	3	,, ,, Other religions.

[Note.—Village tables 1, 2 and 3 in original form were so large, that in the second edition, each of these has been divided into three parts for "single," "married" and "widowed" separately.]

Village Table	4	Age with sex, Hindus.
,,	5	,, Mahomedans.
,,	6	,, Other religions.
,,	7	Not required.
,,	8	Sects of Mahomedans.
,,	9	Sects of Christians.
,,	10	Religions, to be used only for British-born Europeans not of Christian religion.
,,	11	Castes of Hindus, and Hindu-dissenters as Kabirpanthi, &c., also aboriginal tribes.
,,	12	Not required.
,,	13	Languages.
,,	14	Birthplaces, Districts in Central Provinces.
,,	14½	Part 1. Ditto, other Provinces, also Native States within the Indian Empire.
,,	14¼	Part 2. Ditto, other countries within Asia.
,,	14½	,, 3. Ditto, countries in Europe.
,,	14¾	,, 4. Ditto, in America, Australia and Africa.
,,	15	Occupations of males.
,,	15½	,, ,, (continued)
,,	15 (*a*)	Occupations of males in towns.
,,	15 (*b*)	Occupations of British-born Europeans.
,,	16	Occupations of females.
,,	17	Education.
,,	18	Insane, Hindus and Mahomedans.
,,	18½	,, Other religions.
,,	19	Blind, Hindus and Mahomedans.
,,	19½	,, Other religions.
,,	20	Deaf mutes, Hindus and Mahomedans.
,,	20½	,, Other religions.
,,	21	Lepers, Hindus and Mahomedans.
,,	21½	,, Other religions.

II.—These village tables are to be compiled for each Tahsil and Zemindari separately by parties of 10 tabulators working in pairs, viz., one writer and one reader.

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The village tables are to be distributed between the 5 pairs of tabulators as below :—

Pair No. 1, Village tables Nos. 1, 2 and 3.
„ 2, Tables Nos. 4, 5, 6 and 13.
„ 3, Tables No. 11 and its parts.
„ 4, Tables A, 8, 9, 10, 14, 14½ with parts 17 and 18 to 21½.
„ 5, Tables 15, 15½, 15 (*a*), 15 (*b*) and 16.

III.—Only the following village tables can be prepared for Feudatory States, and for them 3 pairs of tabulators will suffice as follows :—

Pair No. 1, Tables 4, 5, 6 14 and 14½ with parts.
„ 2, „ A, and 11 with parts.
„ 3, „ 15, 15½, 15 (*a*), 15 (*b*) and 16.

IV.—Statistics must be tabulated separately for each Census book in order of Census blocks and circles. To secure that statistics be recorded in same serial order in different village tables, and that none be omitted, Census office serial numbers have been given to the Census books of each Tahsil, Zemindari and Feudatory State. These serial numbers have been recorded in English or Hindi on the cover of each book, along with correct spelling of the name of the village or town to which it refers.

The tabulators will copy from each book the Census office serial number in column 1, the Collector's No. in column 2, and the correct name of each village or town in column 3 of each village table.

V.—In the following village tables the Census office serial numbers will be complete, *i.e.*, no Census books will be omitted from these tables. If a book contain no entry for record in any of these village tables, then the columns from 5 onwards will simply be left blank :—

Village Table No. A, Houses and population.
„ „ 1, Civil condition, age and sex (Hindus).
„ „ 4, Ages with religion. do.
„ „ 11, (all parts) Castes of Hindus, also aboriginal tribes.
„ „ 13, Languages.
„ „ 14, Birthplaces.
„ „ 15, Occupations.
„ „ 15½ (all parts) occupations (continued).
„ „ 16 „ occupations of females.
„ „ 17 Education.

VI.—In the undermentioned village tables the Census office serial numbers will not be complete, *i.e.*, all books will not be entered in them, but only those books, in serial order, which contain entries to be tabulated into them, viz. :—

Village Tables Nos. 2, 3, 5, 6, 8, 9, 10, 14½ with parts, 15 (*a*), 15 (*b*), 18 to 21½.

VII.—Care is requisite that in the following village tables the same 50 books are entered in corresponding sheets, viz. :—

Tables Nos. 2, 5 and 8, Mahomedans.
„ Nos. 3 and 6, Gond religion.
„ Nos. 3 and 6, every other religion.
Also the separate Tables Nos. 3, 9, 14½ Part 3 and 15 (*b*) to be prepared for British-born Europeans according to rule.

Each supervisor must pay particular attention to maintenance of this correspondence, as it is required for facility of comparison and check.

VIII.—Single lines of entries containing complete statistics for distinct villages are to be tabulated in black ink. For villages and towns whose enumeration extends over more books than one, the statistics for each separate book are to be tabulated in red ink, and only the totals written in black ink.

IX.—Each page of the village tables is to be totalled before intermediate totals for the larger villages are entered. The page totals are to be written in black ink, and all red ink figures are to be included in them. When some books of a village or town have been tabulated on one page, and the remainder on the following page, then the total of the books, noted on the first page, is to be separately given in red ink and carried forward in red ink to the next page, to be added to the remaining red ink figures for the same village or town. This method of work must be strictly observed, as it prevents double addition of the same figures in page totals.

X.—The totals of the first page of each sheet will be carried forward to the second page, but sheet totals are not to be carried forward from sheet to sheet, only abstracted daily into a final total sheet to be maintained for each village table.

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The final total sheets, however, for castes and occupations cannot be prepared until completion of the tabulations for each Tahsil, Zemindari or Feudatory State, because of differences in the variable castes and occupations tabulated for different sets of 50 villages. When the tabulations for any single major area are completed, the tabulators will use a copy of the index list of variable caste or occupation headings printed for use of preparatory clerks, to tick off the headings which have occurred in the whole area, and then copy the ticked off names as headings for the final total sheet, and carefully transfer thereunder the totals for each sheet separately, and grand total them.

Village Table A.

XI.—The entries for village table A. of houses and of resident and floating population are obtained from village abstracts, but the figures for male, female and total population must be taken from working register No. I.

Tables Nos. 1, 2 and 3.

XII.—The entries for tables 1, 2 and 3 are to be taken from working register I.

A separate sheet of village table No. 3, is to be used for each religion other than Hindu and Mahomedan found abstracted in working register I.

XIII.—In table No. 3, of Christian religion, the entries regarding British-born Europeans are to be tabulated on separate lines bearing the entry "British-born Europeans," instead of or in addition to block number, according as the place does or does not contain other Christians. In addition, a separate table in same form is also to be written up for British-born Europeans.

XIV.—The entries for the following age-periods in village tables 1, 2 and 3, must be obtained by addition of entries in working register I. against the following pairs of minor age-periods, viz.:—

Working Register I.	Village Tables 1, 2 and 3.
30 to 34 35 to 39	30 to 39.
40 to 44 45 to 49	40 to 49.
50 to 54 55 to 59	50 to 59.

Village Tables Nos. 4, 5 and 6.

XV.—Village tables 4, 5 and 6 are to be filled up from working register No. VI. Entries for the following grouped periods in village tables 4, 5 and 6 will be obtained by addition of figures for the following pairs of periods in working register VI., viz.:—

Village Tables No. 4, 5 and 6.	Working Register VI.
5—9	5 6—9
Not exceeding 6	0—4 5
6 and not exceeding 12	6 to 9 10 and 11
12 and not exceeding 20	12 to 14 15 to 19

Whenever working register VI. has not been prepared in full detail of age-periods, then the entries for village tables 4, 5 and 6 must be taken from working register I.

A separate table No. 6 is to be used for every religion, other than Hindu and Mahomedan, entered in the working registers.

XVI.—No separate table No. 6 need be prepared for British-born Europeans, but the entries regarding such persons are to be made on separate lines in general table 6 (Christian religion) just as prescribed in Rule XIII. above in respect of village table 3 (Christians).

Table No. 8.

XVII.—Entries into village table 8 will be posted from working register No. IV.

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Table No. 9. XVIII.—Separate sheets of table 9 are to be used for—

(1) British-born Europeans.
(2) Other Europeans and Americans.
(3) Eurasians.
(4) Native Christians.
(5) Unspecified.

The requisite statistics will be found separately abstracted in working register II.

Table No. 10. XIX.—General preparation of table 10 was discontinued under authority of Census Commissioner's Memo., dated 19th May. The form will now only be used for exceptional British-born Europeans not of the Christian religion, but before tabulating any such entries, both the Census book and working register must be shown to the Deputy Superintendent.

Table No. 11. XX.—Caste statistics will be posted from working register No. IV. The variable headings in caste sheets will be written up by preparatory clerks separately for every set of 50 books. The statistics are to be tabulated separately for every caste shown in working register IV., except those whose amalgamation is expressly permitted by the printed list furnished to tabulators. All castes abstracted in working register IV. which are not specified in the printed lists furnished to tabulators are to be reported through supervisors to the Deputy Superintendent.

XXI.—Statistics are to be tabulated and totalled separately for castes professing—

(1) Hindu religion.
(2) Kabirpanthi.
(3) Satnami.
(4) Also for aboriginal tribes, and
(5) For professors of any other religion (except Jain, Mahomedan and Christian, who are not to be shown in this table).

Table No. 13. XXII.—Language statistics are to be posted from working register III. The figures for each language or dialect found in working register III. must be separately tabulated; no grouping is allowed.

The Assistant Superintendent or Deputy Superintendent is, however, to be consulted regarding any entries of unknown or misspelt languages or dialects which may be found in working register III.

XXIII.—If the languages or dialects found in the Census books of any Tahsil are more than can be exhibited in any series of single sheets of this table, then a second series of sheets marked Part II. is to be used for those books only which contain entries not tabulated in Part I. In such cases the incomplete details accounted for in the right hand column of Part I. will be carried forward to column 5 of Part II.

Tables No. 14 and 14 ½ with parts. XXIV.—The statistics of birthplaces abstracted in working register No. III. are passed into these tables.

In table No. 14½, only the names of other Provinces and major Native States mentioned in column 1 of the list appended to Census Commissioner's Circular B (*b*) are to be entered. Lists of districts included in each Province and of minor States included in major Native States, are suspended in each room.

XXV.—In table No. 14½, Part 3, the entries regarding British-born Europeans are to be made on separate lines under the entry "British-born Europeans" instead of or in addition to "block No.," according as the book does or does not contain entries regarding other persons as born in Europe.

A separate table also in this form is to be maintained for British-born Europeans only.

XXVI.—The right hand totals are to be carried forward from part to part until the total population shown in column 5 of table No. 14 is fully accounted for.

Tables No. 15, 15½ and 16. XXVII.—Occupation statistics are to be filled up from working register No. V.

Table No. 15 (*a*). XXVIII.—The figures for table 15 (*a*) are to be taken from special working register No. V. prescribed for towns containing a population of 5,000 or more.

Table No. 15 (*b*). XXIX.—The entries for table 15 (*b*) will be taken from special working register V. prepared for British-born Europeans. Separate sheets are to be used for males and females respectively. The totals for each village, municipal ward, or other sub-division of a town are to be posted from this special table into general tables 15, 15½, 15 (*a*) and 16 as may be appropriate, and there shown on single separate lines headed "British-born Europeans," at foot of the entries for the general population, so as to be included in the total of each village, municipal ward, or other town sub-division.

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XXX.—The variable headings in occupation sheets will be written up by preparatory clerks for sets of 50 books at a time. Every occupation found in the working register is to be separately tabulated in the village tables, unless it be a synonym whose amalgamation under some general head is expressly permitted by the printed list of occupations supplied to each tabulator. All names for occupations met with in the working registers, which are not found in these printed lists, are to be referred through supervisors for orders of the Deputy Superintendent.

XXXI.—The right hand totals are to be carried forward from part to part until the total males shown in column 5 of the first part is fully accounted for.

XXXII.—The educational statistics for this table will be found abstracted in register No. VI. The form requires that statistics of each religion found in the working register be separately tabulated.

Table No. 17.

XXXIII.—Statistics of infirmities are to be taken from working register No. VII. and tabulated in these tables separately for each religion.

Tables No. 18 to 21½.

XXXIV.—Separate working registers VII. have been prepared for British-born Europeans. The statistics from these special working registers are to be tabulated in the general village tables on separate lines, headed British-born Europeans, under the general entries so as to be included in the total of each place.

In addition separate tables 18½, 19½ and 20½ are to be prepared for British-born Europeans.

XXXV.—Statistics for railway travellers are to be tabulated in separate sets of village tables for each district and not along with Tahsil figures. Separate working registers have been prepared for railway travellers, and the books regarding them kept apart. If tabulators notice that in any instance railway resident employés appear to have been tabulated among railway travellers, or *vice versâ*, the mistake is to be brought at once to notice of the Assistant Superintendent.

Railway Travellers.

XXXVI.—The statistics of towns containing a population of 5,000 or upwards are to be tabulated by Mohallas in all village tables. Lists of such towns have been suspended on the walls of each room. If any town not there listed is found by the village tables to contain 5,000 or more inhabitants, the supervisor in charge must report the matter at once.

XXXVII.—The Census books of all towns in each district known to contain 5,000 inhabitants have been arranged in bundles by Mohallas, and the name of Mohalla noted on each book. Village table A. for such towns is to be prepared and approved before the other village tables are commenced. Then the serial order adopted in Table A. is to be followed in all other tables for the same town. In all the village tables separate totals are to be given for each Mohalla, and the tabulations are to conclude with a grand total for each town.

XXXVIII.—Separate village tables A. for towns containing 2,000 but less than 5,000 inhabitants are also to be prepared for Provincial purposes showing the population of each Mohalla separately.

XXXIX.—The head supervisor of each tabulating section is allowed one assistant (official or selected non-official) to help him in supervising the work of subordinate clerks, distributing books, and in writing up the registers of work done. He is also allowed for each Tahsil a pair of checkers (official or selected non-official).

XL.—Daily after the rolls are called and the clerks set to work, the head supervisor and his assistant are to go round their section and examine the village table sheets of each pair to see that—

(*a*) The clerks have properly totalled the sheets written on the previous day, and abstracted the sheet totals into final total sheets. Supervisors are held strictly responsible that, until past work is completely totalled, no fresh work is commenced. Each tabulator is responsible for totalling the sheets written by him. Separate pay for totalling will only be given if a clerk is required to total an absent man's work.

(*b*) That no serial numbers have been omitted in tables No. A. 4, 11, 13, 14, 15, 15½ (all parts), 16 (all parts) and 17.

That the serial Nos. in table No. 2 correspond with Nos. 5 and 8.

Ditto in table No. 3 of each religion with No. 6.

This comparison is absolutely necessary for the maintenance of requisite correspondence between the above mentioned tables. The sheets are to be initialled by the supervisor who thus compares them.

(*c*) That the names of villages, castes, countries, provinces, languages, and religions are correctly and neatly written, and to cause sheets which are badly written, or spoilt by frequent mistakes, to be re-written.

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(*d*) That clerks have not been omitting entries against intermediate serial numbers under excuse that the Census book is missing. Missing books must be traced at once.

XLI.—At 5 P. M. daily all the tabulators are to sign and date their sheets. They will not stop work, but will continue tabulating till second roll call at 5 30 P. M. At 5 P. M. each supervisor or his assistant will go round his class and, after personally looking over the sheets of each pair, register its daily work. The supervisor will himself count the number of books completed, and not rely on the writers to give him correct information. For work done after 5 P. M., credit will be given in the account of the next day's work.

XLII.—Every endeavour should be made to discourage and check absenteeism. If a writer or reader of one pair absents himself, the man who attends office will be employed as far as possible in completing past work of his pair, *i.e.* in totalling, and in rectifying mistakes, or in writing up books previously omitted.

XLIII.—No man can be allowed to do fresh work alone. If arrear work of his own pair cannot be given to him, he must be set to work with another person.

XLIV.—Each pair of tabulators is required to complete tabulations for an average of 25 books daily with totals. Every clerk is to be informed that for every 25 books tabulated during each month in excess of this standard, the writer will be allowed eight annas and the reader four annas in addition to ordinary pay. Deductions for short work will also be made at the same rates. Fractions of 25 will not be taken into account in calculations either for extra pay or for deductions.

XLV.—In each section the following registers are to be kept up :—

(1) Register of attendance.
(2) Register of work done daily by tabulators preparing Tables of each Tahsil.
(3) Abstract of tabulations completed daily for each Tahsil in the form prescribed for Census Commissioner's periodical return.
(4) Account of fines inflicted for causes other than inaccurate work.
(5) Register of work done by checkers.
(6) Do. of errors in work of each pair of tabulators detected by checkers.

} On different pages of the same book.

Also in order to facilitate prompt balancing of each clerk's account at the close of the month a general ledger is maintained recording the books finished daily by each clerk as tabulator and reader respectively. This ledger is filled up daily by each supervisor for the clerks employed under him.

XLVI.—The duty of the checkers placed under each supervisor is to check and correct mistakes found in village tables in accordance with the rules for guidance contained in Memo. No. XXXIII., dated 25th October 1881. Supervisors also must maintain current check, both over tabulators and checkers, as they are held responsible for the correctness of all work done under them.

XLVII.—The sheets of each Tahsil are to be kept separately, between paste boards provided for the purpose. The sheets are to be checked daily as they are completed. All corrections are to be made in red ink, and the corrected sheets are to be shown daily to the original tabulators, whose signature in admission of mistakes is to be taken in the register of errors. If any tabulator deems himself wrongly held responsible for mistakes, he may decline to sign the register of errors, and claim a reference to the Assistant Superintendent or Deputy Superintendent.

Slow progress and delay in tabulating statistics into village tables.

The work of tabulating statistics in village tables was commenced on 20th June 1881, by formation of a section of 14 workers to tabulate the statistics of one Tahsil. The number of tabulators was gradually increased, as a stock of checked books was available. The tabulations in village tables at first proceeded very slowly, and proved vastly more laborious than was anticipated. In his printed Memo., dated 7th February 1881, the Census Commissioner had roughly estimated that one or two supervisors and 15 clerks could make the tabulations for 10 millions of population in a month. During July the strength of the tabulating establishment employed in this office averaged 20 pairs for 2-3rds and 30 pairs for 1-3rd of the month, yet they succeeded in completing tabulations for only 2,376 books or less then 5 per cent. of the

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total books for the whole Province, excluding the Sambalpur district. The laborious nature of the tabulating work, and the temporary nature of the employment, deterred men of the office candidate class from coming to this office to work as English tabulators.

The Local Government assisted by deputing 25 junior clerks from local and district public offices. The clerks from local offices (Nagpur) were allowed deputation allowance at 10 per cent. and those from outlying districts at 25 per cent. of their permanent salaries. The deputed officials were all seconded, and their places were temporarily filled up, the cost of substitutes in lowest grade being charged to Census.

Proposals made for reduction of labour in tabulation of caste and occupation statistics.

The tabulation of statistics in village tables 11,15 and 16, and their parts in detail of every caste and occupation recorded in Census schedules, proved most laborious, and parties working at these tables could not keep up with the tabulators of other tables. The following proposals were made for reduction of the labour:—

(*a*) It was proposed to abandon the separate tabulation of each minor caste recorded in Census books, and to tabulate statistics of all minor castes collectively under some 35 group heads, in which castes were classified according to their hereditary occupations and status.

(*b*) To include all synonyms and sub-divisions with the main castes to which they referred. These proposals were made on the ground that the Government of India did not desire separate exhibition in the Final Census forms of statistics regarding the minor castes recorded in enumerators' schedules. This plan was calculated to reduce greatly the labour of compilation, and was approved by the Local Government in Secretary's Letter No. 2873, dated 29th July 1881.

Similar proposals were also made in respect of the tabulation of occupations. A classified table of occupations was prepared on the model of Dr. Farr's system with addition of special heads under which to exhibit the occupations and branches of occupations peculiar to these Provinces. The tabulations of occupations in village tables were, at first, carried out in English, and constant questions were being raised as to how occupations, described in vernacular terms of the same or slightly different meaning, were to be tabulated. It was proposed to meet this difficulty by placing in the hands of each clerk, an alphabetical index showing the proper treatment of all vernacular terms for occupations according to the above classified list, or such modification thereof as might be approved.

The first proposal in regard to grouping of minor and unimportant castes was disallowed by the Census Commissioner, and orders were received to exhibit separately in the village tables each caste however small; and sanction to amalgamation of synonyms and sub-divisions was only conceded after considerable correspondence by issue of Census Commissioner's Circular K (*k*) towards the close of October 1881. Similarly, in respect of occupations, the Census Commissioner, by issue of Circular H (*h*), dated 10th September 1881, first required tabulation of the occupation statistics separately for every recorded detail, but eventually agreed to continuance of the system under which terms of synonymous import and minor details within each occupation had been amalgamated.

Preparatory department open for writing variable headings in village tables of castes and occupations.

28. A preparatory section was then opened to write up the variable headings of castes and occupations for the tabulators of village tables 11, 15 and 16 with their parts. Each village table sheet was ruled to contain the entries for 25 books per page, or 50 books a sheet. The preparatory clerks went through sets of 50 books, ticking off against an index list the particular castes

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or occupations abstracted in the working registers of each set, and then wrote up corresponding heads in the village tables. By thus writing up the caste and occupation headings in a preparatory class, not only was wastage on account of blank columns reduced to a minimum, but the relief afforded to the clerks engaged in tabulating castes and occupations, was so great, that they could keep pace with the other tabulators. Totals also of each caste and occupation were not carried forward from sheet to sheet, but were abstracted into a final sheet, where the grand total of each Tahsil, Zamindari, or town was worked out. The benefit of this was, that if a mistake was detected in any sheet, its rectification did not involve corrections in more than the single incorrect sheet. The index lists, referred to in the preceding para., were separate lithographed tables for castes and occupations, detailing in alphabetical order the castes and occupations, in respect of which details were to be taken out separately in the village tables, and stating against each the synonymous or comprised terms of which statistics might be amalgamated therewith. Index lists alike for castes and occupations were divided into two parts, detailing the common terms to be printed as constant headings in the village tables, and the other or variable headings. Copies of these two lists were printed for use as indices by preparatory clerks, tabulators, checkers and supervisors. The lists of variable castes and occupations were printed down margin of the sheets of columns used by preparatory clerks to tick off the variable headings found in each set of 50 books.

Manner of settling references concerning castes and occupations.

The manner in which references concerning castes and occupations were daily settled by the Deputy Superintendent of Census was thus described in paras. 2, 3, and 4 of his Letter No. 1032, dated 21st November 1881, to the address of the Deputy Commissioner in charge of the Sambalpur Branch Census Office:—

"2. The preparatory clerks, employed to write up in the village tables the variable headings of castes and occupations, have been formed into a separate class under a selected supervisor. Whenever a preparatory clerk meets with a caste or occupation entry not provided for in the printed lists, either of constant or variable headings, he has to report it to the above supervisor, taking with him the Census book for reference. If the supervisor finds that the entry is really one which has not been provided for, he notes it with particulars of Census book and household number on a half margin reference book for my orders. The number of references in this office, where tabulations for many districts are proceeding at the same time, is so large, that two such reference books for castes and two for occupations are maintained, and a special assistant to the supervisor brings me one reference book at a time, while the other is left with the supervisor to contain intermediate additional references. The orders which I pass either direct that the new term for caste or occupation be included under some previously accepted heading, or that a new heading be opened for it. These marginal orders suffice for disposal of the immediate reference. If adoption of a new heading be ordered, the preparatory clerk writes this heading in *the column for the* 50 *books which he is tabulating* on one of the vacant lines left at close of each index letter in the alphabetically arranged list, and adds in the same space, below such name, prescribed symbols for sex or religion. Then, when writing up the variable headings for such 50 books, he enters these occasional extra headings after those beginning with each index letter. By this means the few vacant lines left after each letter are made available for occasional extra headings found in each 50 books. Additional entries of occupation are disposed of on analogy of Dr. Farr's classification, and my corresponding classified table of occupations in the Central Provinces, of which a copy was forwarded to you on the 22nd September 1881. As regards castes, district representatives can often

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help with information, which enables trace of the new caste name, either in Sherring's work or some other book of reference. In default of this, or if such information suggests doubt, then I pass an intermediate order for adoption of a new heading as above, thereby securing separate record of statistics pending result of local reference.

"3. I also keep by me a set of the index lists in which to keep a record of each additional caste or occupation as disposed of. If the caste or occupation be referred to one of the printed headings, constant or variable, I enter it in manuscript against such heading in my copy of the list. If the caste or occupation is to be treated as a separate occasional heading, then I note it against the proper index letter in the detail columns of my index list of variable headings."

"4. Every preparatory clerk and tabulator, both of castes and occupations, and every supervisor and checker of their work, is provided with a sample set of the lists of castes or occupations, or both, according as he is engaged in connection with one or both branches, and he has to write up all additional names of castes or occupations in place in his set, just as I do. The men are collected each morning with their lists, and additional entries are dictated to them daily. This is absolutely necessary in order that they may all know how to deal with these castes and occupations when they occur, also in order to secure uniform wording and spelling of additional headings."

System of payment by results.

29. The system of payment by results was introduced in to the Tabulating Department. The standard of daily work, entitling tabulators to full salary, was fixed at complete tabulations with requisite totals for 25 books, and extra pay was promised for every 25 books tabulated in excess of standard,—to the English writer 8 annas, and to the vernacular reader 4 annas. This arrangement was made with the approval of the Local Government, and was followed by great improvement in the daily outturn of work. During the period the preparation of village tables was in progress, tabulating clerks succeeded in earning Rs. 2,061-9-7, extra pay for work done in excess of fixed standard, while they lost Rs. 344-8-1 on account of deductions for short work, and incurred penalties for inaccurate work to the extent of Rs. 437-10-0.

Notwithstanding the efforts to systematize work in the Tabulating Department, statistics from only 5,164 out of a total of 50,085 books had been tabulated into village tables by the close of August. In the 3rd week of September, orders were received from the Census Commissioner to arrange to try and finish off the work promptly by employment of 600 additional tabulators to complete the tabulation in vernacular instead of English. As the Census Office had already absorbed all the unemployed men of sufficient capacity in Nágpur itself, application was made to the Local Government to order deputation of 500 additional Patwaris with proportionate official supervising staff, to carry out the Census Commissioner's instructions, but, with reference to other Government interests, the Chief Commissioner was obliged to refuse that application on the ground that the partial paralysis of district work by withdrawal of 500 more Patwaris, the expense entailed on Government, and the difficulty of providing accommodation, supervision, &c., seemed greatly to counterbalance the advantages it was sought to obtain. Arrangements were, however, made to utilize the vernacular staff set free from the completed preparation and check of working registers to work at tabulation of village tables, and so the work was carried on after 4th November, partly in Hindi and partly in English. The local presses could not supply the requisite Hindi and English forms of village tables with sufficient promptitude, so supplies were procured from the Government Printing Press, Calcutta.

Forms of village tables.

The forms of village tables printed at Nagpur and Calcutta, respectively, are stated in the annexed statement:—

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	Language.	Village Table A.	" I.	" II.	" III.	" IV.	" V.	" VI.	" VIII.	" IX.	" X.	" XI., & parts.	" XIII., & parts.	" XIV., & parts.	" XV., & parts.	" XV. A.	" XVI., & parts.	" XVII., & parts.	" XVIII.	" XVIII½.	" XIX.	" XIX½.	" XX.	" XXI.	" XXI½.
Nágpur	English	3,980	884	1,044	5,493	2,000	1,000	4,500	1,000	1,000	1,000	6,505	1,500	3,200	3,200	1,625	2,500	3,200	200	250	250	300	200	250	280
	Hindi	1,000	...	...	...	200	...	...	...	...	...	3,500	...	800	6,500	5,500	4,000	...	100	150	100	150	100	100	100
	Total	4,980	884	1,044	5,493	2,200	1,000	4,500	1,000	1,000	1,000	10,005	1,500	3,500	9,700	7,125	6,500	3,200	300	400	350	450	300	350	380
Calcutta	English	...	1,200	...	...	...	...	...	...	...	...	1,250	400	200	700	...	2,000	...	...	...	...	...	...	...	...
	Hindi	550	1,200	900	3,600	550	400	1,650	300	...	...	1,650	700	950	2,200	600	1,650	800	...	...	...	...	...	...	...
	Total	550	2,400	900	3,600	550	400	1,650	300	...	...	2,850	1,100	1,150	2,900	600	3,650	800	...	...	...	...	...	...	...
Total	English	3,980	2,084	1,044	5,493	2,000	1,000	4,500	1,000	1,000	1,000	7,705	1,900	3,400	3,900	1,625	4,500	3,200	200	250	250	300	200	250	280
	Hindi	1,550	1,200	900	3,600	750	400	1,052	300	...	...	5,150	700	1,250	8,700	6,100	5,650	800	100	150	100	150	100	100	100
	Total	5,530	3,284	1,944	9,093	2,750	1,400	6,150	1,300	1,000	1,000	12,855	2,600	4,650	12,600	7,725	10,150	4,000	300	400	350	450	300	350	380

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Village tables prepared in Hindi.

31. The village tables of the 11 Tahsils of the Nagpur, Wardha and Saugor districts, of all the Feudatory States except those of Sambalpur, and the Zamindaries of the Mul, Mungeli, and Seori Narain Tahsils were prepared in Hindi, and those of the remaining districts in English.

Difficulty experienced in tabulating statistics of occupations of males in towns in combination with age-periods.

32. Another village table in preparation of which special difficulty was experienced by the tabulating clerks was table No. 15 (*a*), in which occupations of males in the larger towns containing 5,000 inhabitants and upwards were tabulated in combination with age-periods. The detail of age-periods (9) was so great, that only 4 occupations, each with 9 corresponding sub-columns for age, could be conveniently brought within one page. Each page was ruled to contain entries from 25 books. The occupations in towns were so numerous, that more than 40 sheets on an average had to be used to tabulate the statistics from each set of 50 books. Although the occupation headings were previously arranged in alphabetical order by preparatory clerks, still the tabulation of statistics in such detail occupied so much time, and proved so laborious, that even the best of the trained tabulators told off for this work, were unable to tabulate statistics of more than 8 or 9 books a day. Notwithstanding that totals were not carried forward from page to page, but abstracted into separate final sheets for every 25 books, the labour involved in reconcilement of totals on discovery of discrepancies was so great, that tabulators became disheartened, and were either tempted to leave mistakes untraced, or to effect reconciliation by making false alterations. The apparent object of tabulating occupations in detail of age seems to be to ascertain the age at which boys are set to work in Indian towns, and the occupations followed by the aged. Age does not seem to be a factor of special interest in connection with the occupation of persons from 20 to 50 years of age. All, therefore, that is valuable in the combination of age statistics with occupation, might apparently have been obtained by adopting only 5 age-periods, viz., 0—9, 10 to 14, 15 to 19, 20 to 49, 50 and upwards.

Tabulation of dialects.

33. The information regarding dialects separately tabulated in village tables and described in para. 99 of the Census Report is incomplete. Until the close of May 1881 statistics of the occasional dialects returned in schedules were amalgamated with principal languages, but towards the middle of June, when references by abstracting supervisors as to the languages under which other dialects should be shown, became rather numerous and sometimes puzzling, a general order was given that language or dialect entries should be abstracted exactly as recorded. The same entries were posted into village tables, but on receipt of Census Commissioner's instructions in the first week of November, in reply to a reference made from this office, a list was drawn up of all the principal languages recorded in schedules, and the several dialects that turned up from time to time, were noted against each language to which they were referable. Printed copies of these lists were placed in hands of supervisors and tabulators, and the statistics of dialects were not separately tabulated after the first week of November, but amalgamated with those of main languages.

Tabulation of statistics of birthplaces.

34. Similar references were frequently made in respect of the tabulation of birthplaces. Names of districts and towns were frequently returned in schedules instead of the other Provinces or States in which they were situated, and the less educated tabulators frequently raised questions as to how such birthplaces were to be shown in village tables. To reduce the occasion for such references, a complete list of all districts and minor States included respec-

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tively in each Province and major Native State, was prepared and suspended in each room.

Establishment employed in preparing village tables and the average outturn of work.

35. The establishment employed in the preparation of village tables and the average outturn of work per clerk are exhibited in the annexed statement:—

Khálsá.

Period.	Language in which village tables were prepared.	Number of working days.	Average number of clerks employed including preparatory clerks.	No. of books for which village tables were compiled. Village Tables. 1st Pair.	2nd Pair	3rd Pair	4th Pair.	5th Pair.	Average number of books tabulated per pair per diem.
				1 2 3	4 5 6 13	11 and parts.	A, 8, 9, 10, 14 and parts, 17, 18 to 21½.	15, 15½ and parts, 16	
20th June to 23rd December 1881	English ...	153	81	36,657	36,657	36,657	36,657	19,461	26
4th November 1881 to 10th January 1882...	Hindi	43	109	8,848	8,848	8,848	8,848	26,044	26
Total.....	.....	153	115	45,505	45,505	45,505	45,505	45,505	26

Feudatory States.

Period.	Language in which village tables were prepared.	Number of working days.	Average number of clerks employed including preparatory clerks.	No. of books for which village tables were compiled. Village Tables. 1st Pair.	2nd Pair.	3rd Pair.	Average number of books tabulated per pair per diem.
				4, 5, 6, 14 with parts.	A and 11 with parts.	15, 15½ with parts and 16.	
4th November to 19th December 1881 ...	Hindi	37	21	4,580	4,580	4,580	36

On an average, 115 clerks completed the tabulations from khalsa books in 153 working days, and 21 clerks finished the village tables of Feudatory States in 37 working days. The average number of books for which complete tabulations were effected, was respectively 26 and 36 per pair of clerks. The average number of Census books tabulated by each clerk amounted to 70 per village table daily in the case of khalsa, and 71 in that of Feudatory tabulations. These averages exceed the standard 45 understood to be commended in Census Commissioner's Letter No. 938, dated 25th September 1881.

Advantage of preparing village tables in Hindi.

36. Our experience is decidedly in favour of carrying out the tabulations into village tables in Hindi. Although the average outturn of tabulations done in Hindi is shown only to equal that attained in the English sections, still it has to be remembered that all the arrear tabulations for occupations,

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both for villages and towns, were carried out in Hindi, and not in English, and these were the most troublesome and difficult of the tabulations. Had it not been for this, the average outturn of work done in the Hindi branch would have greatly exceeded that shown in the preceding statement. It is difficult to get competent English clerks on Rs. 15 or 12 per mensem in these Provinces, whereas very good Hindi clerks can be had on Rs. 15 or even less.

Check of village tables.

37. The check of the village tables proved equally laborious. It was never anticipated that this work would entail so much labour and expense as it did. The general tests, whereby the accuracy of the village tables was checked, are specified in the appended copy of this Office Memo. No. XXXIII., dated 25th October 1881 :—

Rules for guidance of Checkers of Village Tables.

I.—The addition of all totals, both intermediate and at either side and foot of all village tables, must be carefully checked.

Village Table A.

II. (*a*).—See that no serial numbers of the Census office have been omitted.

(*b*).—Compare the names of villages with those entered in the revised general index lists received from districts, and see that no inhabited villages have been omitted. All omissions must be reported to the checking supervisor for orders of Assistant Superintendent or Deputy Superintendent.

(*c*).—Check the number of occupied and unoccupied houses by comparison with the general index lists.

(*d*).—If some blocks of a village or town are noted on one page and the remainder on another page, see that the figures of the blocks noted on the first page have been included in the black ink total of that page, and have also been separately given in red ink and carried forward to the next page to be included in the total of the village or town.

(*e*).—See that the total population entered for each block tallies with addition of the total males and females.

(*f*).—Also that the total population entered for each block corresponds with addition of the resident and floating population.

(*g*).—Compare the entries in columns 7, 8 and 9 of this table (male, female and total population), with the corresponding entries in village tables, No. 13 and 14.

Village Tables, Nos. 1 and 4.

III. (*a*).—Compare table 1 with table No. 4, and see that the serial numbers in both tables are complete, and that the same 50 books have been entered in corresponding sheets of each table.

(*b*).—Then compare the sheet totals, and see that the undermentioned statistics agree :—

(i)—Grand total of "single," "married" and "widowed" in table No. 1, with total Hindus as shown in column 19 of table No. 4 (males, females and total).

(ii)—Males and females under corresponding age-periods as follows :—

Table 1.		Table 4.
Under 9 with total of		under 1, 2, 3, 4, 5—9
10—14 with	„	10—14
15—19 „	„	15—19
20—24 „	„	20—24
25—29 „	„	25—29
30—39	with totals of ...	30—34, 35—39
40—49	Do. ...	40—44, 45—49
50—59	Do. ...	50—54, 55—59
60 and upwards	with	60 and upwards.

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If addition of totals in ~~the two~~ sheets is found correct, and if the above details under each age-period tally, then the sheets may be passed as correct.

(*c*).—If the figures for any block do not agree, then check only those figures in which discrepancy is found, by actual comparison with working registers and rectify mistakes.

(*d*).—In table No. 4, compare the totals of the figures shown in the last 3 columns "not exceeding 6," "6 and not exceeding 12," and "12 and not exceeding 20," with the grand totals of the figures shown in the preceding columns under 1 year and not exceeding 19.

(*e*).—Compare the total males and females (Hindus) of tables No. 1 and 4, with figures shown in tables No. 11 and 17.

Village Tables Nos. 2 and 5—Mahomedans.

IV. (*a*).—Compare table No. 2 with table No. 5, and see that the same 50 books have been entered in the corresponding sheets of both tables.

(*b*).—The checks noted in paras. (*b*), (*c*) and (*d*) under village tables No. 1 and 4 (Rule III.) should also be applied to tables No. 2 and 5.

(*c*).—Compare total males and females shown in table No. 5 with those shown in tables No. 8 and 17.

Village Tables Nos. 3 and 6.

V. (*a*).— Compare table No. 3 of each religion with corresponding table No. 6, and apply to them all the checks detailed in Rule III. respecting tables 1 and 4.

(*b*).—Compare the total males and females of Kabirpanthi, Satnami and other different religions with those shown in tables Nos. 11 and 17.

Table No. 3—Christian religion.

VI. (*a*).—Compare the Christian part of table No. 3 with No. 6, and see that the same 50 books have been noted in each corresponding sheet. Apply also the other checks detailed in Rule III.

(*b*).—See that separate entries by blocks regarding British-born Europeans have been made in both tables No. 3 and 6.

(*c*).—Compare total males and females of Christian religion (including British-born Europeans) with those shown in table 17, and in the several parts of table No. 9.

Table No. 3—British-born Europeans.

VII.—See that in addition to separate entries in the general Christian table No. III., a separate table No. III. has also been prepared for British-born Europeans.

Table No. 8—Mahomedan sects.

VIII.—Check all entries regarding the exceptional sects Shiah, Farazi, and Wahabi by actual comparison with the working registers.

Table No. 9.

IX. (*a*).—See that separate sheets of table No. 9 have been used for:—

(1) British-born Europeans,
(2) Other Europeans and Americans,
(3) Eurasians,
(4) Native Christians.

(*b*).—Compare the entries regarding British-born Europeans with working register No. II. and with the following village tables separately prepared for them, viz.:—

Table No. 3,
Table „ 14½, Part III.,
Table „ 15 (*b*) for males and females.

Table No. 10.—Religions

X. (*a*).—The general use of this table was discontinued under authority conveyed in Census Commissioner's Memo. No. 0, dated 19th May 1881. See that this table is now used only to tabulate Europeans not of Christian religion, names of other religions being inserted in the heading of the table.

(*b*).—Get out the Census schedules regarding all such Europeans, and unless the entries be already initialled by the Deputy Superintendent, take them for his inspection.

Table No. 11.

XI. (*a*).—See that no serial numbers of the Census office have been omitted.

(*b*).—See that statistics regarding persons of all castes professing—

(1) Hindu religion,
(2) Kabirpanthi religion,
(3) Satnami religion,
(4) Sikh religion,
(5) Also all aboriginal tribes,

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and any other religion, except Mahomedan, Jain and Christian (who are not shown in this table) have been totalled separately, and that these totals tally with the corresponding figures in village tables Nos. 4, 6 and 17.

(*c*).—By way of testing that caste statistics have been tabulated in accordance with Memo. No. XXXI. of 12th October 1881, see (1) that the headings indicate no incorrect grouping of castes, and (2) test by reference to working registers correctness of absence of entry in any sheet under headings entered by preparatory clerks.

(*d*).—Check the entries regarding occasional castes to be selected by the checking supervisor, by actual comparison with working registers.

(*e*).—See carefully that statistics regarding each caste shown in different sheets have been duly abstracted into the final total sheets, and that no figures or castes have been omitted.

Table No. 13.—Languages.

XII. (*a*).—See that no Census office serial number has been omitted.

(*b*).—Check the entries regarding languages or dialects not generally spoken in the Central Provinces by actual reference to working registers, and if need be, to the schedules.

Table No. 14.—Birthplaces in Central Provinces.

XIII. (*a*).—See by check of Census office serial numbers that no books have been omitted.

(*b*).—See that the right hand side totals have been duly carried from part to part, and that all persons shown in column 5 of table 14 have been duly accounted for.

(*c*).—In the case of Tahsils to which Feudatory States are attached, expect entries of persons as born in "Feudatory States," report any absence of such entries to the checking supervisor, and test correctness of the omission by reference to such Census books and working registers as the supervisor may select.

(*d*).—See that in table No. 14½, part I., none but names of other Provinces and names of major Native States mentioned in column 1 of the list appended to Census Commissioner's Circular No. B. (*b*) are entered in the headings, and if districts or minor states are detailed, then transfer entries under them to the proper major columns.

(*e*).—See that British-born Europeans are shown in separate lines in table 14½, part 3, and are also tabulated in a separate sheet of the same table.

Table No. 15—Occupation of males.

XIV. (*a*).—Compare the total males shown in column 5 with those shown in either village table A., 13, or 14. The figures of each block should be compared.

(*b*).—See that the totals of each block accounted for on each sheet are correctly carried forward from part to part, and that the grand totals are fully accounted for.

(*c*).—Test any entries under occupations usually followed by females by actual reference to schedules and working registers.

(*d*).—See that the headings indicate no unsanctioned grouping of occupations, and test by reference to working registers correctness of absence of entry in any sheet under headings entered by preparatory clerks.

Table No. 15 (*a*).—Occupations of males in towns.

XV. (*a*).—Compare total males with corresponding result in tables A., 13, and 14. See also that this table is only used for towns containing a population of 5,000 and upwards.

(*b*).—In towns children under 9 years of age do not generally follow any occupation. Any entries regarding occupied children under that age must therefore be tested by reference to working registers, and, if necessary, to schedules. In respect of entries which seem doubtful, report should invariably be made to the checking supervisor for orders of Assistant Superintendent or Deputy Superintendent.

Table No. 15 (*b*).—Occupations of Europeans, male and female.

XVI. (*a*).—See that a separate sheet has been used for tabulating the occupations of males and females of British-born Europeans.

(*b*).—The entries are few and their accuracy must be tested by actual references to working registers.

(*c*).—The total males and females are to be checked by comparison with separate village tables No. 3, 9, and 14½, part 3, for British-born Europeans.

Table No. 16.—Occupations of females.

XVII. (*a*).—Check the entries as regards number of females by comparison with the figures shown in either table A., 13 or 14.

(*b*).—See that no Census serial numbers have been omitted.

(*c*).—Any entries regarding occupations usually followed by males must be tested by actual comparison with working registers.

(*d*).—Carefully check the totals of each block and sheet, and see that no mistake has been made in carrying forward totals from sheet to sheet.

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Table No. 17—Education.

XVIII. (*a*).—Check the entries in this table by comparing the grand totals of persons "literate," "illiterate" and "under instruction" of *each religion*, with those shown in tables No. 4, 5, and 6.

(*b*).—Also check the entries of "literate," and "under instruction," which seem doubtful with reference to religion of the persons entered, by actual comparison with schedules and working registers.

Tables Nos. 18 to 21½.

XIX. (*a*).—The entries in these tables must invariably be checked by actual comparison with working registers.

(*b*).—See that separate village tables No. 18½, 19½ and 20½ have been prepared for insane, blind, and deaf mutes of British-born Europeans.

Village tables for railway travellers.

XX.—See that the statistics for railway travellers have been compiled in separate sets of village tables and not along with Tahsil figures. Each book shown in such tables must be examined to make certain that no resident railway employés have been tabulated along with railway travellers.

XXI.—The tabulators were ordered to write the same 50 books on corresponding sheets of the several village tables, in order that no difficulty might be experienced in checking the totals. If through mistake, prescribed correspondence has not been maintained, the requisite comparison and check must be made block by block.

XXII.—Each checker must date and initial the sheets he examines, as he will be held responsible for their correctness.

XXIII.—See that a final total sheet has been prepared for each village table of each Tahsil and Feudatory State. In final sheets for Tahsils, the totals for each attached Zemindari should be tabulated under the Khalsa total, and a final grand total given. Correct transfer of sheet totals to final total sheets must be carefully checked.

Period occupied and difficulties experienced in checking village tables.

38. In the Central Census office separate sets of village tables were tabulated for each of the 47 Tahsils, each of the 50 towns containing a population of 5,000 inhabitants and upwards, and for each of the 96 non-Feudatory Zemindaries and for eight of the Feudatory States in detail of every religion and entry in lieu of religion, as explained in paras. 32 and 40 of the Census Report. The check of these tables, containing, as they did, the details taken from 50,085 enumerators' books, in detail as described in the preceding Memo. XXXIII., occupied a period of not less than two months. The Hindi work was checked for the most part concurrently with the tabulations, but owing to paucity of English clerks, the check of English village tables had to be deferred till after the tabulations were completed, when the whole establishment consisting of 300 clerks was set to the work of check. The village tables had been prepared by five different parties of tabulators working independently of one another, and although every care was taken to maintain necessary correspondence, by entering statistics of the same 25 books in each page of corresponding tables, so as to facilitate comparison and check of the figures for each religion, &c., still discrepancies resulted in many village tables, notably, Nos. 1, 2, and 3, Nos. 4, 5, and 6, in which statistics of each religion had been tabulated in separate detail respectively of civil condition and age-periods, and also in No. 15 (*a*) showing occupations of males in larger towns in detail of age-periods. As regards comparison of tables 1, 2, and 3 with 4, 5, and 6, discrepancies were detected in almost every sheet under more than one age-period, resulting from the fact that certain figures required for village tables 1, 2, and 3 were not obtainable directly from working register I., but had to be worked out by special addition of the entries shown against the following age-periods :—

30 to 34 } 35 to 39 }	for the period	30—39
40 to 44 } 45 to 49 }	Do.	40—49
50 to 54 } 55 to 59 }	Do.	50—59

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The totals thus made by tabulating parties, were not noted either in working register I., or on any other paper, but posted direct into the tables. Tabulators were not unfrequently tempted to avoid the necessity of testing the accuracy of their figures by actual addition, and many omissions and errors crept into these tables. In the case of discrepant sheets, much time and labour were occupied in localizing errors by detailed comparison of each entry against each block, and in correcting them after actual reference to working registers.

Special difficulty experienced in checking occupation statistics for towns.

A comparison of the figures shown under each age-period in occupation tables for towns with totals of ages shown in village tables 1, 2, and 3 of all religions, unfortunately exhibited discrepancies in all towns, the detection and correction of which proved most troublesome. The total number of books for these towns was 2,816. Although the discrepancies consisted of the difference of only one or two males in different age-periods, still it was impossible to find out where the differences lay, without going over all the work a second time. The figures for each occupation, shown under each age-period, scattered for each lot of 50 out of 2,816 books, over sets of 40, 50, and sometimes more sheets, had to be checked by actual comparison with working registers, and in cases of doubt, the original schedules had to be referred to. In many instances, even after a careful comparison of details for each book, there still remained discrepancies under one or more age-periods, and the checkers had to reconcile them by a second comparison of details under the ages in which differences occurred. This work occupied so much more time and labour than was anticipated that although the clerks worked uninterruptedly on Sundays and gazetted holidays, and even in night classes for about four hours a night, it was found impossible to complete the work before the middle of February, 1882.

Endeavours made to secure accuracy in compilation of statistics.

Great pains were taken to secure perfect accuracy in the work done in this office. The non-official tabulators and checkers were so apt to make incorrect alterations to reconcile the village tables, that the orders prohibiting any correction without actual reference to working registers, were supplemented by requiring official supervisors to satisfy themselves regarding each correction made by their subordinates, and to initial every alteration as having been so checked. In fact every possible care was taken to secure that mistakes were corrected in an honest manner, and not reconciled by fudged alterations. In cases of deliberate falsification, heavy fines were exacted by way of warning to others.

Entry of revised figures in district folios and village tables of 20 Tahsils for 801 books, the working registers of which had been prepared *de novo*.

39. In the preceding para. 25 it was noted that under orders from the Census Commissioner for India, the statistics from 801 books had been abstracted *de novo* for the purpose of ascertaining the residuum of error in the abstracts finally passed by the Correcting Department. A desire to secure absolute accuracy induced entry of the revised figures in all the village tables of 20 Tahsils, of which the tables of 9 had been already checked and passed before these tabulations were completed. The books for retabulation had been taken at random, so entry of the revised figures involved correspondingly scattered corrections, which occupied about twenty days.

Intermediate district folios prepared to yield requisite totals for entry in imperial tables.

40. The statistics of Tahsils, towns, Zemindaries, and Feudatory States had then to be posted into intermediate folios to yield the requisite district totals for entry in the imperial tables. The following folios were prepared for compilation of Census statistics:—

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District Folio No. I.—Containing forms corresponding to imperial tables 1, 2, 3, 3 (*a*), 3 (*b*), 5, 6, 7, 9, 10, 11, 13, 14, 15, 16, 17, 18, 20 and old Agricultural Table No. IV., of which forms 6 and 7 had to be repeated for each religion.

Folio No. II.—Containing forms for compilation of the district totals of tables 6 and 7 under each religion, so as to arrive at the "grand total all religions," and also forms corresponding to tables 14 to 17 for compilation of the totals for persons of different religions under each infirmity.

Folio No. III.—Showing statistics of each caste in detail of localities as in folio No. I. corresponding to table No. 8.

Folio No. IV.—Showing statistics of each occupation in detail of localities as in folio III. corresponding to table No. XII.

It was found convenient to detail and add up in these folios the statistics for *quasi* religions and for dialects, and for minor birthplaces separately tabulated in the village tables, which had to be amalgamated, so as to arrive at the totals under main heads for exhibition in the final tables. The detail of localities as above in certain districts was so long, that folios Nos. I., III., and IV. of the following districts occupied more volumes than one, viz.:—

2 volumes for Nagpur, Hoshangabad, and Chhindwara districts.
3 volumes for Bhandara, Raipur, Bilaspur, and Sambalpur.
4 volumes for Chanda.

Besides office copies, three fair copies of folios No. I. and II. were prepared in manuscript under instructions from Secretary to Chief Commissioner contained in Letter No. 4338, dated 29th November 1881, for distribution to the following officers:—

One copy for each Deputy Commissioner.
One copy for each Divisional Commissioner.
One copy for Chief Commissioner's office.

Forms of district folios printed at Nagpur and Calcutta.

To save time the forms required for folios I. and II. were printed partly in Nagpur and partly in Calcutta, as below:—

At	Language in which printed.	Folio No. I., containing 14 statements.	Index outer cover.	Statements I. and II. Area, population, and increase or decrease of population.	No. I. Area and population.	No. II. Increase and decrease of population.	No. III. A. Christian sects and races.	No. IV. Agricultural Statement.	No. V. Civil Condition of the people.	No. VI. Civil Condition and age of people by religions.	No. VII. showing ages by religions. In 2 pages for Folio I.	No. VII. showing ages by religions. In 4 pages for Folio II.	No. XI. Birthplaces.	No. XIII. Education.	No. XVIII. Villages and towns.	Spare Sheets (2 columns) of age details for Statement VII.	Spare Sheets for Tables XIV. to XVII.	Spare Sheets with 3 columns for Tables III., III. A., III. B., IX. and XI.	Total.
Nágpur..	English.	...	...	140	...	...	...	300	337	300	300	194	...	337	149	2,658	1,672	1,520	7,907
Calcutta.	Do.	108	100	...	100	100	162	...	235	1,485	...	945	68	235	100	...	2,025	1,600	7,263
	Total...	108	100	140	100	100	162	300	572	1,785	300	1,139	68	572	249	2,658	3,697	3,120	15,170

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Check of district folios Nos. I. and II. and final tables.

Folios I. and II. for 14 out of the 17 districts for which statistics were compiled in this office had been nearly finished by the middle of January 1882, when comparison of accepted figures with the totals of village tables for castes and occupations exhibited discrepancies. Not only were the caste totals under each religion checked, but detailed re-comparison was made of the totals male and female for each enumerator's book, and of the totals arrived at in village tables 11, 15, and 16. All mistakes discovered were rectified after actual reference to working registers. This precautionary comparison was necessary to secure accuracy in the printed returns. The entry of revised figures in folios No I. and II. of all districts was completed by 20th February 1882. The intermediate and foot totals were checked by addition of the figures therein shown, but owing to the multiplicity of columns in all statements, the correctness of side totals could not be checked without rewriting the horizontal lines of figures in separate perpendicular form, convenient for addition.

The statistics thus compiled and totalled were transferred to the final Census forms which were again similarly checked.

Ill-health of the Deputy Superintendent of Census.

41. Soon after the completion of tabulations the health of the Deputy Superintendent, Mr. Drysdale, gave way towards the end of January 1882, and he continued to suffer from a low nervous fever which would not yield to treatment nor to such rest and change as was possible within casual leave, so that eventually he had to take three months' privilege leave from 1st March, and try a sea voyage. A trip to England restored him sufficiently to return to duty on 1st June. During his absence Mr. Nedham, who, as Officiating Deputy Commissioner of Sambalpur, had been in superior charge of the Branch Census office there, officiated as Deputy Superintendent of Census operations.

Dates on which the final and supplementary tables were sent to press.

He pressed on completion of the final forms, so that they were sent to press on the following dates, and the Census Commissioner was also furnished with manuscript copies at the same time :—

7th March 1882.	Table	III. B. Mahomedan sects.
	,,	IX. Languages.
	,,	XIV. Persons of unsound mind.
	,,	XV. Blind.
	,,	XVI. Deaf mutes.
	,,	XVII. Lepers.
9th March 1882.	,,	V. Civil condition of the people.
	,,	XIII. Education.
	,,	XVIII. Villages and towns.
	,,	XX. Population of towns containing 5,000 inhabitants and upwards in detail of religions.
10th March 1882.	,,	III. Distribution of the people by religion.
14th March 1882.	,,	I. Area and population.
	,,	II. Variations in population.
	,,	III. A. Christian sects and races.
	,,	X. and XI. Birthplaces.
17th March 1882.	,,	IV. Relative proportion of sexes and main religious divisions of the population.
	,,	XIX. Comparative statement of towns containing 5,000 inhabitants and upwards.

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24th March 1882.	Table No. VI.	Ages and civil condition of the people of different religions, containing 45 pages of double foolscap paper.
	,, VII.	Ages of the people of different religions, containing 30 pages of royal paper.
25th May 1882.	,, VIII.	Statement of castes and tribes in detail of religions.
28th May 1882.	,, XII.	Occupations of males.
	,, ,, ,,	of females.
20th June 1882.	Old Table No. IV.	Agricultural population with reference to Land and Land Revenue.

With the exception of the three last mentioned tables all the other final tables were actually printed before 15th May 1882. The caste and occupation tables were also printed before 15th June. The old table No. IV. was also printed by the close of June after receipt of a reply to a reference made to the Local Administration. The supplementary tables other than those of caste and occupations were sent to press on the following dates :—

20th June 1882.	Table XX. A.	Towns containing from 2,000 to 5,000 inhabitants.
10th July 1882.	,, I. A.	Area and population in detail of Tahsils and Zemindaries.
	,, II. A.	Variations in populations in ditto.
	,, XVIII. A.	Villages and towns in ditto.

Postponement of the compilation of occupation tables under orders from Census Commissioner.

42. The preliminary district folios for grouping statistics of occupations were prepared in January and February, but the compilation of final returns was postponed until further instructions under express orders from the Census Commissioner contained in the following extract from his Letter No. 957, dated 5th December 1881 :—

"You must certainly postpone compilation into final form XII. of statistics in respect of occupations until receipt of orders on the subject which, I hope, to issue in the course of this month."

The instruction to defer preparation of occupation tables was repeated in Census Commissioner's Letter No. 1002, dated 28th December 1881.

The promised instructions prescribing the method of classifying occupations, were not, however, received until the 15th March 1882, when the occupations tabulated in the village tables of these Provinces were classified in the manner laid down in Census Commissioner's Circular V (*v*) and the classified list appended thereto. A separate folio was then prepared in Hindi for each District and Feudatory State, grouping the statistics in order under prescribed class, order, sub-order, and group heading. There was no time to obtain printed forms for these folios, they had to be prepared in manuscript, and this preliminary classification occupied not less than a month.

Checks applied to occupation tables.

43. The statistics thus compiled were posted into final tables by the close of April, 1882, but, before sending the imperial tables of the occupations of males and females to press, they were subjected to careful examinations which occupied four weeks. All doubtful and suspicious entries regarding occupations shown against localities where such occupations are not ordinarily followed,

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or are unknown, and entries of occupations usually followed by males if shown against females, or *vice versâ*, were carefully verified by reference to original entries in schedules. The pressure was to get the imperial tables out as quickly as possible, so they were compiled and checked first, and the supplementary tables exhibiting details were subsequently prepared. The latter were sent to press on the following dates :—

Supplementary Tables.

No. XII. A.—Occupations of males in towns in detail of age-periods.....	6th June 1882.
No. XII. F.—Previous occupations of prisoners..	8th July 1882.
No. XII. E.—Showing the various occupations of persons classified as agriculturists in detail of districts	15th August 1882.
No. XII. B.—Showing the statistics of each occupation followed in Central Provinces	23rd September 1882.
No. XII. D.—Showing each occupation followed in 16 towns containing 10,000 inhabitants and upwards	26th September 1882.
No. XII. C.—Occupations followed by 10,000 persons and upwards in detail of districts ...	27th September 1882.

The check of these detailed statements entailed great labour, and occupied much longer time than was anticipated. Great discrepancies were observed on comparison of the Census results relating to simple and absolute occupancy tenants with the returns rendered in the Revenue Department. Every endeavour was made to make the Census statistics as reliable as possible in respect of such tenants by comparing them with enumerators' books, and about thirty clerks were employed on this work for three weeks. Much time was likewise taken up in testing other details, for instance, the correctness of statistics relating to Government and private schoolmasters, a distinction generally disregarded both by enumerators and tabulators, the statistics regarding 'fell mongers,' 'hide sellers,' 'leather workers,' and 'shoe makers,' occupations classified according to Census Commissioners' instructions under different orders and sub-orders, also other occupations which appeared *primâ facie* doubtful or suspicious. The following random instances indicate the nature of errors discovered :—

Instances of mistakes detected on detailed examination.

(1) The entry of 804 bullock drivers in Kamptee was deemed suspicious. Verification showed, that 108 bullock drivers (Commissariat) and 97 drivers (Artillery) were confused with bullock drivers (private). The compilers were misled by the simple record of occupation as "Bullock driver," or "driver," and did not take notice of other indications in the books showing that the persons enumerated were employés of the Military Department.

(2) Likewise the occupation "Havaldar," recorded in the books of Military Lines and Cantonments, was confused with "Havaldar," (a village servant), and 35 persons of the former class were incorrectly tabulated with the latter class.

(3) Similarly 21 persons of Railway Telegraph offices were incorrectly shown under the head "Telegraph Service, Government."

(4) The original entries of 291 persons in the city of Nagpur and 160 in Kamptee as managing agent, commercial, (Munib), seemed doubtful, and verification of figures with the schedules showed that 141 and 111 persons respectively were commercial clerks (indefinite).

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(5) 210 porters for hire were incorrectly amalgamated with Railway porters.

(6) In the same way 438 employés of State Railways had been originally mixed up with employés of other railways.

(7) 72 Camel servants (Commissariat), recorded in the town of Kamptee, were originally mixed with camel servants (general).

(8) Likewise 48 Privates "Military" and 28 "Pensioned Privates," had been confused with "Pensioner Private."

The examination of supplementary details proved the major classification of imperial table XII., to be frequently incorrect, but the mistakes were not so serious as in the case of castes, so it was deemed advisable to let imperial table XII. stand as printed, and merely to indicate in the supplementary tables such details as appeared to have been wrongly classified in the imperial table.

Various checks applied to caste tables.

44. The preliminary district compilations for castes were completed by the 20th March 1882. The statistics contained in these were first transferred to an intermediate classified folio, from which the figures were posted to the final forms. The imperial table for castes, which was ready in the first week of April, was subjected to careful examination with reference to the distribution of castes, for instance, smallness of numbers in districts where they were known to be in large numbers, and *vice versâ*, suspicious or doubtful entries of castes and tribes known to be found only in particular districts, probable wrong amalgamation of statistics for castes or tribes similarly spelt or pronounced, peculiar or unusual terms for castes never previously heard, or known to be special to other Provinces or States, and the probability or otherwise of castes or tribes professing particular religions under which they were exhibited. The verification of such entries involved reference to original entries in hundreds of enumerators' books. The larger figures, of course, necessitated verifications from a greater number of books, and sometimes the mistakes detected affected several castes. The imperial table was detained for more than six weeks, and all mistakes thus brought to light were thoroughly rectified. Similar check was afterwards applied to the two supplementary tables detailing minor castes, which were subsequently prepared. The verifications and rectifications involved proved most troublesome, and occupied a much longer time than was anticipated, but the examination was very fruitful in detection and correction of numerous mistakes made by tabulators, either through ignorance or want of familiarity with strange terms returned for castes and tribes. About 75 per cent. of the entries in these supplementary tables, which were marked off for verification as suspicious, were found to be more or less incorrect. The necessary verifications and alterations entailed great labour, for all were tested by actual reference to working registers (abstracts), and in cases of doubt to the original enumerator's entries, and the corrections were made in strict accordance with them. The two supplementary statements were only sent to press on 18th and 25th November 1882. The following are a few instances quoted at random in illustration of the nature of the mistakes detected in the course of these detailed examinations :—

Instances of mistakes detected on detailed examination.

Nagpur District.—The number of persons of Barai caste (betel growers and sellers) originally entered was 1,904, besides 3,521 persons entered as "Bári." The contrast suggested suspicion, because the Nagpur district is noted for its betel, especially the produce of the Rámtek and Parseoni tracts, whereas the leaf-plate maker caste is scarcely known here. Verification of the entries showed that all the persons returned as "Bári," were really of the Barai caste. The compilers were misled by the term "Bári," which, in the

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Marathi-speaking districts, is the local term for the betel-growing caste, whereas in the northern districts, the term signifies the leaf-plate-making caste of comparatively inferior status corresponding to that of the Nai (barber).

Chanda.—108 persons originally returned as "Gond Kabirpanthi," were found to be "Gándá Kabirpanthi."

Likewise 319 Kawar (an aboriginal tribe) were found to have been wrongly entered as "Kannakar," the strangeness of which term suggested suspicion.

Wardha.—100 "Kánri," (distinct caste speaking Marathi) were erroneously amalgamated with "Kanarese" (indefinite caste of Madras Presidency).

Balaghat.—236 Kandra (a synonym for Basor, basket-making caste), were wrongly returned as "Kunderá," (a stick-making caste).

Jubulpore.—482 Jogi (religious mendicants) including females, were found to have been erroneously shown as Sanyási (ascetics), who, according to Hindu law, are forbidden to marry.

"76 Badhak" (a criminal tribe enumerated in the Thuggee School of Industry) were entered as "Badáik" (a distinct Hindu caste of Sambalpur).

Damoh.—No Pinjárá were originally returned, but, on examination of statistics, it was found that 262 Kanderá (a synonym for Pinjárá) were amalgamated with Kunderá (the stick-making caste).

Seoni.—16 Thanwár (a sub-division of Ghasia, a low Hindu caste) were erroneously returned as Dhanwár (an aboriginal tribe found only in Chhattisgarh division).

Mandla.—131 persons were originally returned as Aghori (a filthy begging caste), but a reference to original entries in enumerators' books showed that of the above number no less than 121 were Agharia (an aboriginal tribe).

Narsinghpur.—80 Khairúá (catechu extractors) were originally returned as "Khairwár" (an aboriginal tribe, only met within the Bilaspur and Sambalpur districts).

122 Kaserá (workers in brass and other metals) were confused with "Kachera" (a glass bangle-making caste).

Betul.—151 persons were originally returned against Betul district as Dhángar (an aboriginal tribe found in Chhattisgarh division), but on reference to schedules 148 persons were found to be Dángur (hemp growers and rope makers) and 3 Dhangar (shepherd).

Chhindwara.—282 "Raghwá Kabirpanthi" (an agricultural caste) were incorrectly shown as "Rajjhar Kabirpanthi" (a very low caste equal in status to Basor or Máng).

Nimar.—"Naorá" (boatmen) were originally returned as "Naidu" (a Telugu caste).

1770 persons of "Barhai" (carpenter caste) were mixed up with the "Barai" (betel-growing caste).

Raipur.—190 "Halbá" (an aboriginal tribe) were confused with "Halwái" (a Hindu caste, confectioners by occupation).

The entry of 142 "Chauhán," as followers of the Satnámi religion, was deemed suspicious, and verification showed that all the persons returned as "Satnámi Chauhán" were really "Chamár."

Bilaspur.—86 "Kabírpanthi Chauhán" were found to have been erroneously returned as "Chandár" (a low caste only met with in the Jubulpore and Nerbudda divisions).

973 persons originally returned as "Mathá" (beggars) were found to be "Máhto" (an aboriginal tribe).

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661 "Manjhwár" (an aboriginal tribe) were shown to have been confused with "Megwar" (a low Hindú caste of Rájputána only found in small number in Hoshangábád).

The mistakes discovered involved so much correction of statistics even for the castes of 25,000 members and upwards exhibited in the imperial caste table No. VIII., that the latter had eventually to be reprinted. Our experience abundantly illustrates how unsafe it is to print even the best checked major results until all details supplementary thereto have also been exhaustively checked.

Remarks regarding neatness and correctness of enumerators' schedules.

45. The annexed statement contains remarks regarding comparative neatness and correctness of the enumerators' schedules received from different districts:—

District.	Tahsil.	Remarks.
Nágpur	Nágpur	Books fairly written, but sometimes children even so young as under 6 years of age were recorded as field servants, herdsmen, and assistants in home cultivation.
	Umrer	Do. do. do. do.
	Rámtek	Books fairly accurate.
	Kátol	Do. do.
Bhandárá	Tirorá	Books fairly written. In some instances children so young as under 6 years of age were recorded as cotton spinners, herdsmen, &c.
	Sákoli	Books neatly written and fairly accurate.
Chándá	Múl	Books fairly written. A few mistaken entries of children under 6 years of age as occupied.
	Warorá	Books not very neatly written. Occupation entries not very accurate, children of 7 years and under sometimes recorded as field servants, labourers, and herdsmen.
	Bramhapuri	Books neatly written and fairly accurate.
	Sironchá sub-division	Books fairly accurate.
Wardhá	Wardhá	Books fairly written. Children of 7 years of age and under, occasionally recorded as occupied.
	Arvi	Do. do. do.
Bálághát	Hinganghát	Books neatly written and fairly accurate.
	Burhá	Books not clearly written; difficulty experienced in deciphering illegible hand writing; children under 7 years of age sometimes returned as cultivators and herdsmen.
Jubulpore	Behir	Do. do. do. do.
	Jubulpore	Books not very neatly written. Caste names sometimes returned as religions; children under 6 years of age recorded as field and day labourers, potters and cultivators.
	Sehorá	Books neatly written, apparently recopied, as they did not contain any additions or alterations in red ink, made on the night of Census. In some instances, the columns for birthplace and language were not filled up.
	Murwárá	Books fairly written. Children under 7 years of age frequently returned as assistant in home cultivation, blacksmith, field labourer, &c.
Saugor	Saugor	Books not neatly written. The word "ditto" in occupation column was repeated inappropriately against females and children.
	Khurai	Books fairly written.
	Bandá	Books fairly written and accurate.
	Rehli	Books fairly written. In some instances the occupation entries were inaccurate, whole families including females and children were shown as occupancy tenants.
Damoh	Damoh	Books not very neatly written. In a few instances, columns of language, birth-place, and caste, either left blank or incorrectly filled up.
	Hatta	Books fairly written.

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District.	Tahsil.	Remarks.
Seoni	Seoni	Books not neatly written. In a few instances columns of religion, language and birth-place, either left blank or incorrectly filled up.
	Lakhnádáon	Books fairly written. In a few instances the occupation column was not accurately filled up.
Mandlá	Mandlá	Books not very neatly written. Children 7 years old and under sometimes recorded as assistant in home cultivation.
	Rámgarh	Books not neatly written.
Hoshangábád	Hoshangábád	Books fairly written. In a few instances columns of birth-place and language were left blank.
	Hardá	Books neatly written and fairly accurate.
	Sohágpur	Do. do. do.
	Seoni	Do. do. do.
Narsinghpur	Narsinghpur	Books not very neatly written, but fairly accurate.
	Gádarwárá	Books fairly written, but in a few instances columns for language, birth-place and caste were left blank.
Betúl	Betúl	Books fairly written, but children 7 years old and under sometimes returned as herdsmen.
	Multái	Books neatly written, but children 7 years old and under frequently returned as assistant in home cultivation and herdsmen, and caste names entered as religion.
Chhindwárá	Chhindwárá	Books fairly written, but children 7 years of age and under sometimes recorded as field labourers and cultivators. The word "cultivator" was frequently repeated for whole families including females and children.
	Sausar	Books not neatly written. In a few instances the columns for language and caste were left blank or incorrectly filled up.
Nimár	Khandwá	Books fairly written and accurate.
	Burhánpur	Books fairly written, but children 7 years old and under were sometimes recorded as herdsmen and labourers.
	Ráipur	Books fairly written, but in the column for occupation the word "ditto" was repeated against whole families including females and children, often with obvious inappropriateness. Children 7 years old and under were frequently returned as tenants, assistant in home cultivation and field labourers.
Ráipur	Drug	Do. do. do.
	Simgá	Books fairly written.
	Dhamtari	Books not very neatly written. In the column for occupations the word "ditto" was repeated against whole families including females and children, often with obvious inappropriateness. Females sometimes recorded as "ploughmen."
Biláspur	Biláspur	Books fairly written, but in the column for occupation the word "ditto" was frequently repeated against whole families. In some instances the columns for language and birth-place were left blank, sub-divisions and even family names of castes and tribes without specification of main caste or tribe were often recorded in the column for caste, and caste and tribal names were often entered as religion. Great difficulty was experienced in getting information requisite for proper amalgamation with principal castes, tribes and religions.
	Mungeli	Books fairly written, but sub-divisions of castes and tribes frequently recorded without specification of main caste or tribe.
	Seorinaráin	Books not very neatly written. In some instances the columns for language and birth-place were not filled up. Minor sub-divisions of castes and tribes, even family names, were frequently recorded without specification of main caste or tribe.

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The books of Municipal towns were, as a rule, neatly written, and correctly prepared. The only defect noticed in them was, that in some instances occupation entries were very indefinite, and did not permit of accurate classification, for instance "Clerk", or "Moharrir" or sometimes "Government Service" was returned against Government employés without specification as to the department in which the persons enumerated were employed.

In the interior of districts, different classes of tenants were frequently not distinguished, often, no doubt, from ignorance on the part of the enumerators.

Sambalpur Branch office.

46. The Sambalpur Branch office was opened in March 1881.

The system adopted in abstracting, tabulating, and compiling Census statistics followed that prescribed by the Census Commissioner, and elaborated as above in this office.

Abstracting statistics from schedules into working register sheets.

47. The working registers for 3,785 Khálsá books, containing a population of 643,499 inhabitants, were prepared by 33 clerks in 80 working days, at the average rate of 263 names per man per diem. The work of abstracting statistics at first proceeded very slowly, and the average attained up to 30th April 1881 did not exceed 117, but as the clerks acquired practice, the average outturn gradually increased. Towards the close of May, the average rose to 355, and in latter half of June it was 442 names per man per diem. This was the highest average attained in the Sambalpur Branch office.

The working registers for 7,039 books of Feudatory States, containing a population of 960,461 persons, were prepared by 30 clerks in 82 working days, or at the rate of 390 names per man per diem. The highest average attained was 557 during the first fortnight of June. This average was slightly in excess of that attained in the Central office; but in the absence of any reports from the Sambalpur Branch office it is not certain that the work was subjected to the same amount of preliminary examination by abstractors as in the Central office.

Check of working registers.

48. The results of checking the accuracy of working registers are exhibited in the statement on the opposite page.

The more important results of check deducible from this statement compare thus with the results in the Central Census office as shown in para. 24 of this Appendix.

Detail.	Khálsá.		Feudatory States.	
	Sambalpur Office. Per cent.	Central Office. Per cent.	Sambalpur Office. Per cent.	Central Office. Per cent.
(1) Registers at once found to agree with village abstracts	49	52	61	54
(2) Registers at first found not to agree	51	48	39	46
(3) Discrepant registers reconciled by correction of abstracts	43	17	30	23
(4) Registers found to be incorrect	8	36	9	23
(5) Sets in which one or more registers were found to be incorrect	31	82	15	80
(6) Sets in which every register was found incorrect	1	2	6	5

The chief points which strike the eye are the large proportion of discrepant working registers reconciled in the Sambalpur office by mere correction of

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A.—*Working registers prepared from the complete or 12-columned Schedules.*

Period.	Average strength of checking establishment.	No. of Supervisors.	No. of Checkers.	No. of sets of working registers checked.	Registers at once found to agree with village abstracts.			Registers at first found not to agree.						Sets in which one or more registers were found incorrect.			Sets in which every register was found incorrect.		Registers found incorrect.									
								Total Number.		Reconciled by correction of the abstracts.		Found to be incorrect.							I.		II.		III.		IV.		V.		VI.		VII.
					Total Registers.	No. which agreed.	Percentage which agreed.		Percentage.	No.	Per cent.	No.	Per cent.	Total Registers.	No. which agreed.	Percentage which agreed.	No.	Per cent.	Number in correct.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.
21st March to 14th July 1881	9	1	8	3,773	22,649	11,042	49	11,607	51	9,685	43	1,922	8	3,773	1,157	31	36	1	537	14	39	1	183	5	200	5	397	11	535	14	257	7

B.—*Working registers prepared from the abbreviated (8-column) Schedules of Feudatory States.*

Period.	Average strength of checking establishment.	No. of Supervisors.	No. of Checkers.	No. of sets of working registers checked.	Registers at once found to agree with village abstracts.			Registers at first found not to agree.						Sets in which one or more registers were found incorrect.			Sets in which every register was found incorrect.		Registers found incorrect.									
								Number.	Percentage.	Reconciled by correction of the abstracts.		Found to be incorrect.							I.		II.		III.		IV.		V.		VI.	
					Total Registers.	No. which agreed.	Percentage which agreed.			No.	Per cent.	No.	Per cent.	Total Registers.	No. which agreed.	Percentage which agreed.	No.	Per cent.	Number in correct.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.
1st April to 14th July 1881...	9	1	8	6,932	27,928	17,096	61	10,832	39	8,282	30	2,550	9	6,932	1,075	15	432	6	914	13	781	11	618	12	1,333	19				

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village abstracts and the comparatively light labour involved in correction of the registers in which mistakes were not so reconciled, as compared with the work of the Central office at Nagpur. This was the case with the working registers prepared both from Khálsá and Feudatory schedules. Whether the village abstracts prepared by the enumerators in the Sambalpur district were so incorrect as indicated by the above results, or whether their correction after actual reference to schedules was not carefully enforced in the Sambalpur Branch office, it is difficult to say, but experience in the Central office showed that checkers were frequently tempted to effect reconciliations by making wrong alterations in abstracts without testing their accuracy by actual comparison with original entries in enumerators' schedules. It was for this reason that in the Central office the system of check was modified from 1st September 1881, the intermediate correction of village abstracts for the possible reconcilement of totals was given up, and the test of retabulation applied to all discrepant working registers in the manner laid down in Office Memo. No. XXVIII., see page 16, *ante*. Hence the large proportion of registers which were checked and corrected in the Central office.

The annexed statement shows the proportion of different registers in which errors were detected and corrected:—

A.—Working Registers prepared from 12-columned Schedules.	Percentage of registers found incorrect to total number examined.		B.—Working Registers prepared from 8-columned Schedules.	Percentage of registers found incorrect to total number examined.	
	Sambalpur Office.	Central Office.		Sambalpur Office.	Central Office.
No. I.—Age, Civil Condition, and Religion.	14	48	No. I.—Age and Religion	13	26
„ II.—Christian Sects	1	6	„ II.—Birth-place	11	12
„ III.—Language and Birth-place	5	17	„ III.—Castes and Tribes.....	12	13
„ IV.—Castes and Tribes	5	22	„ IV.—Occupation and Age ...	19	39
„ V.—Occupation	11	55			
„ VI.—Education, Age, and Religion.....	14	32			
„ VII.—Infirmities, Age, and Religion.....	7	10			

The above results again suggest difference in the degree of thoroughness with which the working registers were checked in the two offices and the errors followed up and rectified. Comparing the Sambalpur results for check of Khálsá and Feudatory tabulations, it is remarkable that in the case of registers for birth-place and castes prepared from the simplified schedules, containing a comparatively small number of entries, the proportion of incorrect registers was much larger than in the case of those prepared from complete schedules.

Preparation of village tables.

49. The village tables of both the Khálsá and Feudatory States of the Sambalpur district were prepared in English. The tabulations from Khálsá books were completed by 21 clerks in 68 working days, at the rate of 26 books per pair per diem. The village tables of Feudatory States were compiled by 23 clerks in 51 working days, and the average number of books tabulated in all village tables was 36 per pair per diem. The above averages are equal to those attained in the Central office.

Preliminary district folios.

50. Three preliminary folios were prepared at Sambalpur, viz., (1) for Bargarh Tahsil and its zamindáries, (2) for Sambalpur Tahsil and its zamindaries with district totals, and (3) for Feudatory States and their dependent zamindaries. These were received in Nagpur respectively on the 7th, 10th and 14th February 1882. The folios for caste and occupation statistics were not prepared at Sambalpur. Only complete lists of all castes and occupations arranged in alphabetical order were required from the Branch office. The requisite classified folios from which the statistics were posted into final forms

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VIII. and XII. were compiled at Nágpur. The Branch office at Sambalpur was closed on 23rd March 1882.

Cost of compilation of Census statistics.

51. The following abstract gives details of the cost of compiling the Census statistics amounting to a total of Rs. 1,34,697 :—

Head of Expenditure.	Branch Office, Sambalpur.	Nágpur Central Office.				Grand Total.
		Actual Payment.		Estimated additional charge including pay due for November.	Total.	
		1881-82.	1882-83 to end of November.			
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
I.—Deputation Allowances and Salaries.						
(*a*) General Superintendence—						
(1) Deputation allowance of Deputy Superintendent	.....	3,400	1,600	250	5,250	5,250
(2) Pay of Extra Assistant Commissioner in lowest grade entertained in lieu of Assistant Commissioner seconded for Census duty	.....	3,000	2,000	300	5,300	5,300
Total (*a*)	.....	6,400	3,600	550	10,550	10,550
(*b*) Deputation allowance of officials employed in Census Office	1,116	4,520	2,004	300	6,824	7,940
(*c*) Pay of substitutes in districts for officials deputed to Central Census Office, Nagpur	.....	9,399	4,091	420	13,910	13,910
(*d*) Pay of non-officials employed in—						
(1) Record Room	230	579	240	15	834	1,064
(2) Work preparatory to abstraction	7,980	1,609	.....	.....	1,609	77,206
(3) Abstracting		17,691	.....	.....	17,691	
(4) Check of abstracts		12,330	.....	.....	12,330	
(5) Work preparatory to tabulation		1,275	.....	.....	1,275	
(6) Tabulation		20,273	.....	.....	20,273	
(7) Check of tabulation		3,474	.....	.....	3,474	
(8) Final compilation		2,180	8,216	675	11,071	
(9) Correspondence		420	110	.....	530	
(10) Menial servants		560	353	60	973	
Total (*d*)	8,210	60,391	8,919	750	70,060	78,270
Total Deputation allowance and salaries	9,326	80,710	18,614	2,020	1,01,344	1,10,670
II.—Travelling Allowances and Expenses.						
(*a*) Travelling allowance to officials joining Census Office	.....	807	140	.....	947	947
(*b*) Do. returning	.....	29	356	100	485	485
(*c*) Travelling expenses to non-officials both ways	.....	2,614	22	.....	2,636	2,636
Total travelling charges	.....	3,450	518	100	4,068	4,068

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Head of Expenditure.	Branch Office, Sambalpur.	Nágpur Central Office.				Grand Total.
		Actual Payment.		Estimated additional charge including pay due for November.	Total.	
		1881-82.	1882-83 to end of November.			
III.—Contingencies.						
Printing forms of working registers, village tables and district folios at Government Printing Press, India	.....	706	34	.....	740	.....
Cost of paper used in do.		3,371	.....	.....	3,371	.....
Transmitting charges paid at Calcutta		1,403	100	.....	1,503	
Printing other working registers, village tables, and district folios, &c., at Nágpur		2,404	150	.....	2,554	
Carriage charges paid in Central Provinces		677	10	200	887	
Office rent		1,379	706	140	2,225	
Official postage		294	80	25	399	
Purchase and repair of furniture	776	317	40	10	367	19,955
Country stationery		258	67	10	335	
Cleaning and white-washing office building		225	.....	.....	225	
Hire of tables and chairs		162	5	.....	167	
Section work		106	.....	.....	106	
Service telegrams		72	28	5	105	
Hot weather charges		9	12	.....	21	
Packing charges		2	.....	10	12	
Other miscellaneous charges		98	18	50	16	
Printing Final Census Report and Tables		.....	1,719	4,281	6,000	
Total Contingencies	776	11,483	2,969	4,731	19,183	19,955
Grand Total	10,102	95,643	22,101	6,851	1,24,595	1,34,697

PURSHOTAM DAS,

Assistant Superintendent, Central Census Office.

Nágpur, dated the 22nd December 1882.

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