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REPORT

ON THE

CENSUS OF BRITISH INDIA,

TAKEN ON THE

17th February 1881.

INDIA OFFICE
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VOL. I.

LONDON:
PRINTED BY EYRE AND SPOTTISWOODE,
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FOR HER MAJESTY'S STATIONERY OFFICE.

1883.

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ERRATA.

Page 44, line 3 from top, *for* "Bath" *read* "Barth".

„ 93, „ 1 „ *for* "XXXVIII." *read* "XL."

„ 121, last line but one from the bottom, *after* "population" *insert* "from 20 "years and upwards".

Para. 425, last line but two, *for* "Crelinism" *read* "Cretinism".

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Report on the Census of British India taken on the 17th February 1881.

CHAPTER I.

THE NUMBER AND DENSITY OF THE POPULATION.

The Census of the 17th February 1881 was the first synchronous enumeration which has been attempted for all India. Not that no previous count of the people had been effected in the various Provinces and States composing the British Indian Empire. In the majority of these States, and in all the British Provinces, there has been a previous census. But the enumeration in the various Provinces and States has been effected at different times and by independent agencies. There had too been no attempt to secure uniformity in the arrangement of the statistics then obtained. On the present occasion the operation has been effected upon a different principle. The work has been done under one controlling authority, and the Census was taken on one uniform date. In the British Provinces it was effected directly under the control of the Government of India by the various local administrations. In the Native States the several Governments were in communication with, and acted on the suggestions of the Census Commissioner. In some instances, notably in the Nizam's dominions, in Baroda, and in Mysore, the same form of schedule was used, and the same methods of calculation were employed as in the British Provinces, while in the remainder full information of the numbers and sexes of the population was obtained, though it was not always possible to collect statistics of age, civil condition, caste, and occupation.

2. The Census of 1881 took in, with the exception of Kashmir, the entire continent of British India, including under this term the feudatory States in political connection with the Government of India. It did not, however, include the French and Portuguese colonial possessions, though, through the courtesy of the Portuguese Government, a census of the Portuguese colonial dominions in India was effected at the same time as the British Indian Census. It also includes the outlying Province of Burmah.

3. The following are the Provinces and States dealt with in the enumeration of 1881:—

British Provinces.	Native States.
Bengal, with its feudatory States.	Rajputana.
North-West Provinces, with Oudh and feudatory States.	Central India.
Madras, with its feudatory States.	The Nizam's dominions (Hyderabad).
Bombay, ditto, ditto.	Mysore.
The Punjab, ditto.	Baroda.
The Central Provinces, ditto.	Travancore.
Assam.	Cochin.
Burmah.	
Berar.	
Coorg.	
Ajmere.	

4. In the whole of these Provinces and States (with the exception of the feudatory States of the Punjab, Rajputana, Central India, and the Nizam's dominions) there were independent enumerations of the people at some date previous to the Census of 1881.

5. In a great continent like India, where the masses are uneducated, and where many of the people live in a very primitive condition, it is impossible to enumerate the population after the methods employed in the more civilized countries of Europe.

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In England the vast majority of the inhabitants fill in their own schedules for the Census; in India the cases where such a course is possible are rare. It has become necessary in these circumstances, and it has always been the custom hitherto, to effect the Census of the people by two sharply defined operations, the first being a preliminary record of the various inhabitants to be found in the various villages and hamlets and towns throughout the country, this record being worked up by enumerators occupying themselves solely for this purpose for a few weeks prior to the date of the final Census itself; the second operation consisting in the alteration of the record on the night of the Census, so as to make the entries in it correspond with the actual state of facts in regard to the population found in these localities on the date of the Census. This first operation, the gradual recording of each inhabitant of each particular town or village in the empire during a time previous to the Census, was effected between December 1880 and the 17th February 1881, a longer time being allowed for the mountainous tracts and for the forest portions, to which access is not so easy as in the case of the great plains of India, but all preliminary proceedings being completed before the 17th February 1881. On that date, and throughout the larger part of the continent at night, the final record in which such alterations as were required in the preliminary returns had to be made was effected.

6. There have been so many previous enumerations in large tracts of the country, particularly in the older British Provinces, that the people are now fairly accustomed to what originally was looked upon by them as a very suspicious operation, and in general the Census of 1881 was viewed by the population with calmness, if not indifference.

7. There were, however, instances where it aroused considerable apprehension, and, in one case, the Sonthals in Bengal were so excited that it was necessary to bring down troops. The Bhils, too, in Rajputana and Central India, who are as uncivilized as, if not more so than, the Sonthals, exhibited similar repugnance; and the actual enumeration of the Bhils and the Sonthals was more in the nature of an estimate than of an absolute count.

8. In the North-West Provinces, where there have been three previous enumerations, the provincial report makes no mention of the attitude of the people. For the great province of Bengal, I have not, as yet, received the report; but, with the exception of the Sonthals, whose case I have already noted, I am not aware that in Bengal the Census created any ill feeling or suspicion. In regard to Madras, the officer who writes the report states,—"The people are perfectly indifferent. The "delusion of the Census being a prelude to a poll tax or any other tax has almost "entirely disappeared. The mass of the population think it is the whim of the Circar "(Government). Very few, however, even amongst the educated, understand the real "object of the Census, hence there is a general apathy." Mr. Pennington, whose remarks are here extracted by the Census Superintendent of Madras, goes on to say,— "One story I myself heard in Elaiyapuram may be just mentioned. It was that the "Government wished to find out how many men there were aged 30 who would be fit "for the Afghan war, and it is said that in some villages there was a general desire "amongst the able-bodied males to enter themselves as well over 30."

9. Passing events gave a handle for some of the rumours which were excited by the Census, and either suspicion of forced recruitment for the Afghan war, or of the imposition of a general tax, were the two most prominent opinions put forward by Natives who could not understand what the object of Government could be. Some of the most peculiar opinions on the subject are recorded in the report for the Central Provinces, and the following extracts from Mr. Drysdale's remarks are interesting:—

"Para. 69. Among the people there was a widespread suspicion that the inquiries "of the Census were preliminary to fresh taxation of some kind, and this suspicion "would linger on in some minds despite all assurance to the contrary. The careful "inquiries which were made about the occupations of the people had the effect of "strengthening such apprehensions. In the Nimar district there was a widespread "distrust of the motives of Government, especially among the more ignorant classes "and taxable persons. The officers when on tour were more than once asked by "census officials what the real object of Government was, and a conversation was "overheard between a number of persons in which only one asserted, evidently in "opposition to the opinions of the rest, that Government wished to count the people "without any ulterior views on their pockets. In the Wardha district, the care that

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"was taken to inquire what were the occupations of the women left upon the lower "orders the impression that the labouring women were going to be taxed, and in the "Mandla district instances were by no means rare of omission to record the very "aged or new-born children. Inquiries made led to the conclusion that the people "thoroughly believed the Census operations were proceeding with the object of a "capitation tax. In the Chanda district, among all classes, the counting was looked "on as an operation more or less likely to bring bad luck, and 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. In the Jubbalpore district there were rumours afloat "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. "But no real apprehensions were felt. The rumour was apparently set afloat by "some evil disposed persons, and was speedily suppressed. The hill people are said to "have been much amused at the questions put to them by the enumerators as to "whether their friends were married, and their age, and frequently burst into "laughter, thinking these questions quite absurd. Widowers seem to have been the "object of much amusement, and to have been the cause of much good-natured "joking and merriment."

10. The Bombay Report contains no remarks in regard to the attitude of the people. In Berar it is said to have been "passive and apathetic, and on the whole as "favourable to the taking of a correct census as to satisfy the most sanguine "anticipations."

11. In Burmah, where only one previous census had been taken, and where many of the people are much less civilized than the bulk of the population on the mainland of India, there was more apprehension. It would seem, indeed, that experience had not mitigated the feeling of distrust which the Census occasioned. At the enumeration of 1872, it appeared that, beyond being possessed by a vague feeling that the Census might be the herald of some new form of taxation, the public were not alarmed, nor was there time for any alarming rumour to get afloat. Mr. Copleston, the Census Superintendent of Burmah, goes on to say, "The same remarks can "scarcely be made in reference to the present Census. Though the Burmese are "accustomed to an annual counting, they had never before witnessed a long and "elaborate course of preparation, proving an evident determination on the part "of the Government that not a single man, woman, or child should escape the "enumeration. The prolonged preparation, and the fact that the final counting was "to be done by night, gave opportunity for absurd rumours to arise and spread among "a credulous and superstitious people; and while generally the ideas related only to "an additional tax in some parts of the country, and these not the wildest or least "civilized, it was evidently feared that personal injury would be done to the inhabitants. "Of course, the officers conducting the operations had over and over again explained "the objects of the Census in the manner they considered most likely to satisfy the "classes they had to deal with. In the Arakan hill tracts, suspicions, which had "been rife, died away after the explanations given by the European officers; and, in "the Salween district also, the abode of semi-wild tribes, the population appeared "to be quite indifferent to the Census operations. In the towns of Rangoon, Bassein, "and Toungoo there was merely a vague feeling of suspicion. In the Thongwa "district an enumerator made an entry of the householders' live stock, and so created "the temporary belief that fowls were to be taxed. In Moulmein too, the ideas were "harmless enough. A noted criminal had escaped, and the Census was a stratagem "to catch the offender. The Russians were advancing, and the object of the "enumeration was therefore to ascertain the numbers we could oppose to their "approach. In Prome, on the other hand, both in part of the district and in the "towns of Prome and Shwaydoung, answers to the enumerators were not seldom given "from behind closed doors; and it would seem that there really was an idea abroad "that heads were to be cut off to serve as offerings to English nats, or media of "inquiry into the secrets of the future. Behind their doors persons occasionally "remained on the defensive, and in some cases in Shwaydoung, families left their "houses to go and sleep with friends for mutual protection. In the Amherst district, "89 families left their houses and fled across the frontier into Siamese territory. "Their numbers were 262 males and 224 females. Some of the Talaings thought that

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"a draft of the population was required to replace the soldiers killed in our wars. "With the exceptions that have been mentioned, though almost everywhere vaguely "suspicious, the people were nowhere obstructive or even alarmed. The idea that "the English make use of human heads for inquiry into the future is not uncommon "among the Burmese. It is freely believed that at the Christmas meetings of the "Freemasons in Rangoon, a human head, procured by the stealthy decapitation of "some solitary wayfarer, is placed on a table, and, being sprinkled with some potent "medicine, gives oracular responses to questions regarding the future success or "otherwise of the British arms. All required information was, however, readily "furnished by the people, and there was no attempt at concealment."

12. Mr. Ibbetson, the Superintendent of the Census in the Punjab, gives a graphic account of the attitude of the people there. He says, "It was admirable throughout. "Occasionally an ill-conditioned faquir or sulky shopkeeper, or a nasty tempered old "woman would resent the inquiries made of them, and use exceedingly improper "language to the enumerator who was questioning them. On the Census night "itself I was appealed to by an enumerator in difficulties, and spent half an hour in "listening to abuse of the English Government in general and myself in particular, "from a sleepy Banya, who, roused from his warm bed, which he had sought too "early, sat shivering on the doorstep, and discussing each question before he "answered it at most unnecessary length. But, on the whole, the people looked on "with amused curiosity at the trouble and fuss that Government was making about "the filling up of a set of useless forms. Of course there were the usual rumours "current among the lower and more ignorant classes and in the more backward "tracts. The Government inquired for the first time into the number of families, "and was therefore about to revive the obsolete hearth-tax; and some of the "Hoshyarpur Gujars went so far as to break up their hearths on the day before the "Census. It recorded sex and age, and so wanted soldiers for its Kabul campaign "and young wives for its soldiers, insomuch that in one place the people hurriedly "wedded their marriageable girls to save them from impressment. It demanded "particulars about occupations, and had not a license-tax been recently imposed? "In some cases there was a tendency to conceal the existence of old persons and "infants whom it would obviously be unfair to tax; and in a tract in Peshâwar, "which had suffered much from drought, the people thought that Government was "going to give them relief based upon the number of mouths, and were inclined to "show a quite phenomenal increase of population. The Spiti people petitioned to be "allowed to collect in one place there to have their number taken. Some rumours "were less obviously natural, for instance, that search was being made for a lost "child of Her Majesty, or for the Eternal Imam Mehdi; that Government was about "to transfer a portion of Bengal and Madras populations to the Punjab; that rain "was not allowed to fall till the Census was over lest it should wash off the house "numbers; and that numbering the people was unlucky, and the deaths which "followed the preliminary record due to this cause.

"But these misunderstandings were not general and soon passed away; in fact "many of them were only raised to be laughed at. The greybeards remembered two "previous Censuses without any evil effects therefrom. All the leading men took part "in the operation. The people were accustomed to statistical inquiries in connection "with the revenue, and almost every district report bears strong testimony to the "cheerful alacrity with which they entered into the spirit of the thing, rendered all "the assistance in their power, and endured the repeated inquiries of enumerator, "supervisor, and superintendent, without murmuring, and to the real anxiety they "displayed that the information recorded should be accurate. 'Cherisher of the poor,' "said an old man to Mr. Coldstream, 'all my household has been correctly enumerated "'save only one goat.' Another old lady followed a district officer about for some "days, because she averred that she had not been entered in the schedules.

"A very curious illustration of the feelings of the people was afforded by an "original comedy entitled 'Census,' which was performed at Lahore for several "nights in succession to crowded houses by a strolling company of Pársís. I went "to see it, and enjoyed it immensely. It was really comic, and the fun, if occasionally "a little broad, was absolutely good humoured throughout. The impressment of the "enumerator, his delight at becoming a servant of Government, his dismay at finding "he was to receive no pay, his zeal in reducing others to a like plight with himself; "the terror of the Banya, and especially of his wife, at the rumour that the numbers "of the sexes were to be equalized by killing the spare men, and the percentage of

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"infirm corrected by making more where necessary; their resolve to fly into the "jungles till the tyranny should be overpast; their horror at hearing the enumerator's "demand for admittance; the airs with which they listened to his account of his "powers, and the way in which they were to be exercised; their anxiety to assuage "him with sweetmeats, and his greediness and self-importance; the meeting of "enumerators on the Census night; how one had entered all the living things in his "block, flies included (an estimate merely); how another had counted unborn babes "as half a child each; and how a third had come away from the hospital with blank "schedules, because all the patients had died; and the final scene in the forest, where "all the enumerators in turn make love to the Banya's wife, till Tahsildarjee appears, "examines their books, and consigns them all to gaol. Such were the main features "of a very amusing piece, played with considerable comic power, and intensely "enjoyed by the audience.

"Nor were comic incidents wholly absent from the actual operations. A magistrate "successfully justified his having entered a village pond as an inhabited house by "explaining to me that a faqir was standing up to his waist in water, and declared "his intention of remaining there till after the Census; one enumerator came near "having his head broken, for putting, as in duty bound, the prescribed series of "questions to an irascible villager, which involved asking him whether his mother "was married; while another, who spoke English, stigmatized the female adults of "his block as adulteresses."

13. The Baroda report contains no remarks on the attitude of the people. The reports for Assam, Haidarabad, Mysore, and Travancore have not yet been received. Those for Coorg and Ajmere do not deal with the subject. But in the notes supplied by the Rajputana and Central India officials reference is made to the apprehensions of the Bhils, to which I have already alluded.

14. On the whole, it may be said that, while instances are not infrequent illustrating the suspicion and fear excited by such an operation as a census among illiterate and primitive races, the general attitude of the masses was one of passive indifference. The ready aid given by the better educated, and the patient endurance with which irksome inquiry was submitted to generally are only what would be anticipated by those who know how easy the Indian population are to rule when treated with justice and firmness.

15. The entire population enumerated on the 17th February 1881 is 253,891,821. It is thus distributed amongst the various British Possessions and Native States, ranking each of the series according to the number of the population:—

ABSTRACT I.

British Possessions.

Bengal	69,536,861
North-West Provinces and Oudh	44,849,619
Madras	31,170,631
Bombay	23,395,663
Punjab	22,712,120
Central Provinces	11,548,511
Assam	4,881,426
Burmah	3,736,771
Berar	2,672,673
Ajmere	460,722
Coorg	178,302

Native States.

States of Rajputana	10,268,392
Nizam's dominions	9,845,594
States of Central India	9,261,907
Mysore	4,186,188
Travancore	2,401,158
Baroda	2,185,005
Cochin	600,278

With the figures for the British Possessions mentioned above are included the populations for the Native States in political connection with them.

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16. The area occupied by this large population is given as 1,382,624 square miles, and ranked according to their size the Provinces and States appear in the following order:—

ABSTRACT II.

	Area in Square Miles.		Area in Square Miles.
Bombay	197,875	Central India	75,079
Bengal	193,198	Assam	46,341
Punjab	142,449	Mysore	24,723
Madras	141,001	Berar	17,711
Rajputana	129,750	Baroda	8,570
Central Provinces	113,279	Travancore	6,730
North-West Provinces and Oudh	111,236	Ajmere	2,711
Burmah	87,220	Coorg	1,583
Hyderabad (Nizam's Dominions)	81,807	Cochin	1,361
		British India	1,382,624

17. There is considerable difficulty in making any fair comparison, so far as area goes, between Indian and European figures; and yet without some such comparison it is difficult for those to whom India is a strange country to form a correct idea of the vastness of its various provinces, or the great density of its huge population. In area it compares with no European State but Russia in Europe, which is to India as nearly 3 to 2 in size, that is half as large again as India. But while Russia in Europe is thus larger in area, its population is infinitely smaller, ranking in the proportion of 2 to 7, or of 74,000,000 to 254,000,000.

18. Though in population Bengal is the largest of the British provinces, it is not in area the first in rank. Bombay stands first with 197,875 square miles against Bengal with 193,198 square miles. Thus, these two great Provinces are each much the same in extent of area as Spain, Bombay being 2,000 square miles larger, while Bengal is as much smaller than Spain. The Punjab and Madras, which rank next to Bengal and Bombay in area, are each nearly the same size as the United Kingdom and Greece put together; and taken together these four largest provinces in India exceed by 20,000 square miles the united area of the Austrian Empire, the German Empire, and France. Rajputana, next in size, is a little larger than Hungary. The Central Provinces are of much the same area as Italy, while the North-West Provinces with Oudh are 3,000 square miles smaller than that country. Burmah has nearly the same area as England, Wales, and Scotland together; Hyderabad is about 8 per cent. smaller. Central India is about the size of England and Wales, with Greece added; Assam half as large again as Scotland; Mysore slightly larger than Bohemia, with the province of Austria above the Ems; Berar takes an intermediate place between Greece and Switzerland, being about 2,000 square miles less than the former, and greater than the latter; Baroda very closely approximates to Moravia, or the Italian province of Apulia; Travancore to Saxony; while Ajmere is somewhat larger than Devonshire; and Coorg a little larger, and Cochin a little smaller than the province of Hainault in Belgium.

19. But, although the Provinces and States may thus fairly be compared in area to European units, they vary remarkably in number of inhabitants from these points of comparison. Bengal contains twice as many inhabitants as the United Kingdom; the North-West Provinces and Oudh as large a population as the German Empire; Madras numbers as many as the United Kingdom without Scotland; Bombay a million and a quarter, and the Punjab a half million more than Austria without the Hungarian kingdom; the Central Provinces 850,000 more, and Rajputana 426,000 less than Belgium and Ireland together; the Nizam's dominions have a population nearly the same as, and the States of Central India a little less than, that of the Turkish Empire in Europe; Assam has half a million more, and Mysore 150,000 less than the population of Portugal; Burmah in population is almost identical with Scotland; Berar contains 170,000 less than Switzerland; Travancore nearly the same as that of Baden and Hesse together; Baroda, 30,000 more than Hanover; Cochin 3,000 less than Devonshire; and Ajmere 400 less than Derbyshire, while Coorg is 1,000 less than Oxfordshire.

20. As in area and numbers the units of comparison differ so considerably, it is necessary to examine the density of the population over the various Indian Provinces in order to form some idea of the position of these Provinces and States in regard to European countries. But the population is so thick in India, that it is not easy to

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find any large European State which approaches our Indian Provinces looked at from this point of view. The average for the whole Indian Empire, 184 to the square mile, is much in excess of that of the Austro-Hungarian monarchy (157), and but little less than the density (191) in the more populous, the Austrian, portion of the Empire. In Bengal (360), it is nearly half as high again as in Italy (249); and almost three times as great as that of Hungary (126). Belgium (485), is the only European kingdom exceeding in density the great province known now as the North-West and Oudh (403). If, indeed, the mountainous tract to the north of that Province, the Kumaon division, with 12,437 square miles and 1,046,263 inhabitants, be excluded, it will come out, notwithstanding its large population of over 43,000,000, with an average density of 460, or 14 in excess of the average to the square mile throughout England and Wales. Madras has six more inhabitants to the square mile (221) than the German Empire (215), and Bombay (118), five less than Scotland (123). But without the feudatory States and Sindh, Bombay with over sixteen millions of inhabitants, has a density of 132, against the Scotch density of 123 and a population of three and three quarter millions. The Punjab in density is identical with Ireland, but has a population four times as large. The Central Provinces, with 102 to the square mile, come between Scotland, (123) and Spain (85); Central India (123) is identical with Scotland, and Rajputana (79) is a little less than Spain or Greece (85); Mysore (169) comes between Switzerland (178) and Ireland (159); Burmah (43) has a density half as great as Spain (85); Berar (151) is somewhat less than France (155); Travancore (357) ranks with Bengal (360); Baroda (255) has 6 more to the square mile than Italy (249). The smallest States and Provinces, Cochin, Ajmere, and Coorg, are of such a size as to make it inexpedient to compare them with European kingdoms. Their density may be more aptly illustrated in the remarks on the density of Indian provincial divisions and districts, with which latter they assimilate in size.

21. So far as I have hitherto gone, I have been comparing populations or areas immeasurably larger than those of European countries. In the smaller units I am about to deal with there are areas and populations of more moderate extent, and the great density of the Indian population will be the more easily perceived when these smaller areas are contrasted with European figures. Four divisions in the north of India, Lucknow and Rae Bareli of the North-West Provinces, and Patna and Dacca of Bengal, contain an area of 48,032 square miles. That is almost identical with the area of England, without Wales, and it supports a population of 29,144,428, or more than three millions in excess of that of England and Wales, and averages 607 to the square mile. These are the only instances of divisions* of provinces where the density is extremely high compared with European densities; but when we come to the smaller districts we find even more remarkable instances of the immense number of the population to the square mile. Thus we have the following cases in Bengal and the North-West where the density exceeds 700 to the square mile:—

	Density.	Area in Square Miles.	Population.
Bengal:			
Howrah	1,335	476	635,381
Sarun	870	2,622	2,280,382
Mozufferpore	860	3,003	2,582,060
Patna	845	2,079	1,756,856
Hooghly	828	1,223	1,012,768
Durbhunga	790	3,335	2,633,447
Dacca	757	2,797	2,116,350
Furreedpore	720	2,267	1,631,734
Pubna	710	1,847	1,311,728
Total	812	19,649	15,960,706
North-West Provinces:			
Ballia	808	1,144	924,763
Jaunpur	778	1,554	1,209,663
Azamgarh	747	2,147	1,604,654
Benares	894	998	892,684
Total	793	5,843	4,631,764
Grand total	808	25,492	20,592,470

* A division is a group of districts ranging from 3 to 7 in number, and forms the charge of a Commissioner of Revenue under whom the District Officers directly act.

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These thirteen districts aggregate a population of 20,592,470. The density varies from 1,335 to 710, and averages 808 to the square mile. The area they comprise is half the size of England proper, and their population is 1 per cent. only short of that of England proper, if London, within the registration limits (3,816,483), be excluded. While for the area of England proper, less London, the density is 415 against 808, as shown above, for an Indian area half as large as England proper.

22. These densities, however, are exceptional; and north-west above the Ganges or south of Bengal we do not find any tracts with a population so thick as is found in the Doabs of the North-West and Oudh, or in the north of Bengal and the east of that province. Madras has no single instance of a district in which the density exceeds 600. In the ordinary settled districts the extremes of density vary from 583 per square mile in Tanjore, and 515 in Vizagapatam, to 91 in Kurnool; but in the taluks of Kumbakonam, Máyavaram, Negapatam, Nannilam, and Shiyáli in the Tanjore district, with an area of 1,323 square miles there is a population of 1,160,827, or 877 per square mile. This is in the heart of the Kávéri irrigation delta, and is the richest as well as the most populous tract in the Presidency. In Vizagapatam, the taluks of Pálkonda, Párvatípúr, Salúr, and Śrirangavarapukóta contain on an area of 422 square miles a population of 518,722, or 1,229 per square mile. The taluk of Ponáni in Malabar has an area of 390 square miles, and a density of 1,007. In Bombay the highest figure is 500, for the Kaira district 1,609 square miles; while in the Native States appertaining to Bombay, Kolhapur has the highest density, but this is only 284 over an area of 2,816 square miles. In the Punjab, in no case does the density exceed 500; but in the rural part of Jullundur district, 1,300 square miles, it is as high as 493. The Central Provinces contain no district with a density in excess of 200. Narsingpur, area 1,916 square miles, stands highest with 191; Nagpur, 3,786 square miles, coming next with 184. In the Rajputana States, Bhurtpore and Ulwar stand highest, thus,—

Bhurtpore, square miles, 1,974; density, 327.
Alwar „ „ 3,024 „ 326.

In Hyderabad the highest density is that of Nander, where, with an area of 4,122 square miles, there is a population of 183 to the square mile. In the States of Central India, in no case except over very petty areas does the density approach the high figures of the north. For its size, 11,323 square miles, the Rewah territory is most populous, 133 to the square mile, indicating a considerable density of population in the inhabited portion of the country, the greater part of the State being forest or mountain. In Assam the district of Sylhet stands highest; its area is 5,440 square miles, and the density 362 to the square mile. But in the hill districts and the Cachar hill tracts, the density is as low as 10 to the square mile, over an area of 2,465 square miles. In Mysore the highest district density is that of the Mysore district, with an area of 2,980 square miles, and a density of 303 to the square mile. It is followed by Hassan, with 2[illegible] over an area of 1,879 square miles. In Burmah the density varies from 163 in Henzada, with an area of 1,948 square miles, to 6 in Salween, with 4,646 square miles. In Berar no high figures are observable, Akola and Amraoti standing highest, the first with an area of 2,660 square miles, and a density of 223; the second with an area of 2,759 square miles, and a density of 208 to the square mile. Travancore, in area 6,730 square miles, corresponding in size to one of the larger districts of Bengal, has 357 to the square mile, and considering its forest tracts and mountains the density is very high. Baroda has two districts which stand high in density; Baroda, area 1,906, density, 344; Kadi, area 3,158, density 313. The three remaining Provinces and States, Ajmere, Cochin, and Coorg, are small in extent, but the density in Cochin is extremely high.

23. Thus it will be observed, looking at the provinces geographically, while in the north and north-east we have this extreme density, and again, in the south, a density high, though by no means so great as that of the north, the central tracts of India are comparatively thinly populated.

24. The accompanying abstract shows the area, density, and population of the Indian Provinces and States, and similar details are placed in juxtaposition for some of the European countries. Extracts from the several provincial reports will be found in Appendix A.

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Abstract III.

	Area in Square Miles.	Density.	Population.	
Bombay	197,875	118	23,395,663	
Bengal	193,198	360	69,536,861	
Punjab	142,449	159	22,712,120	
Madras	141,001	221	31,170,631	
Rajputana	129,750	79	10,268,392	
Central Provinces	113,279	102	11,548,511	
North-West and Oudh	111,236	403	44,849,619	
Burmah	87,220	43	3,736,771	
Hyderabad (Nizam's dominions)	81,807	120	9,845,594	
Central India	75,079	123	9,261,907	
Assam	46,341	105	4,881,426	
Mysore	24,723	169	4,186,188	
Berar	17,711	151	2,672,673	
Baroda	8,570	255	2,185,005	
Travancore	6,730	357	2,401,158	
Ajmere	2,711	170	460,722	
Coorg	1,583	113	178,302	
Cochin	1,361	441	600,278	
All India	1,382,624	184	253,891,821	
Russian Empire	2,088,274	36	74,145,223	
Austrian Empire	240,338	157	37,786,346	
German Empire	210,493	215	45,234,061	
France	204,031	155	37,672,048	
Spain	195,716	85	16,625,860	
Turkey in Europe	136,627	69	9,400,000	Estd. No.
Hungary	124,431	126	15,642,102	
United Kingdom	121,305	287	34,884,848	
Austria	115,907	191	22,144,244	
Italy	114,325	249	28,459,451	
England and Wales	58,186	446	25,974,439	
England	50,823	484	24,613,926	
Portugal	34,507	126	4,348,551	
Ireland	32,524	159	5,174,836	
Scotland	30,362	123	3,735,573	
Greece	19,342	85	1,653,767	
Switzerland	15,977	178	2,846,102	
Hanover	14,548	146	2,120,168	
Belgium	11,379	485	5,519,844	
Saxony	6,777	438	2,972,805	

25. The table from which the figures hitherto dealt with have been taken is No. 1 of the series comprised in the second volume of the Indian Census returns. That volume was prepared in India, as the provincial returns, whether in manuscript or proof, came in. Since their receipt slight alterations in the provincial returns have in two instances been effected, and these alterations have necessitated certain corrections in the Indian Table 1. I have therefore reprinted that table, and it is appended.*

* A second copy of Table I., as reprinted, has been forwarded for incorporation with Volume II., already distributed, and should be substituted for the Table I. as originally compiled, which finds a place in Volume II.

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Form I.

Area and Population.

Province or State.	Area in Square Miles.	Number of			Population.			Number of			Persons per occupied House.
		Towns and Villages.	Houses:		Total.			Persons per Square Mile.	Houses per Square Mile.	Towns and Villages per 100 Miles.	
			Occupied.	Un-occupied.	Both Sexes.	Males.	Females.				
Ajmere	2,711	739	64,118	22,235	460,722	248,844	211,878	170	32	27	7·2
Assam	46,341	22,408	859,388	696	4,881,426	2,503,703	2,377,723	105	19	48	5·6
Bengal	193,198	264,765	11,036,774	608,609	69,536,861	34,625,591	34,911,270	360	60	137	6·3
Berar	17,711	5,585	466,027	33,356	2,672,673	1,380,492	1,292,181	151	28	32	5·7
Bombay:											
British Territory	124,122	24,598	2,826,151	783,071	16,454,414	8,497,718	7,956,696	133	29	20	5·8
Feudatory States	73,753	13,191	1,351,367	396,218	6,941,249	3,572,355	3,368,894	94	24	18	5·1
Burmah	87,220	15,857	677,362	42,857	3,736,771	1,991,005	1,745,766	43	8	18	5·5
Central Provinces											
British Territory	84,445	34,612	2,336,976	193,769	9,838,791	4,959,435	4,879,356	117	30	41	4·2
Feudatory States	28,834	11,242	375,283	21,092	1,709,720	867,687	842,033	59	14	39	4·5
Coorg	1,583	503	22,357	3,233	178,302	100,439	77,863	113	16	32	7·9
Madras	141,001	52,648	5,711,531	717,795	31,170,631	15,421,043	15,749,588	221	46	37	5·5
North-Western Provinces:											
British Territory	106,111	105,421	6,866,503	—	44,107,869	22,912,556	21,195,313	416	65	99	6·4
Feudatory States	5,125	3,322	125,907	—	741,750	384,699	357,051	145	24	65	5·8
Punjab:											
British Territory	106,632	34,324	2,706,914	810,094	18,850,437	10,210,053	8,640,384	177	33	32	6·9
Feudatory States	35,817	18,546	655,392	208,730	3,861,683	2,112,303	1,749,380	108	24	52	5·9
Baroda	8,570	3,012	479,643	177,505	2,185,005	1,139,512	1,045,493	255	77	35	4·6
Central India	75,079	31,506	1,661,434	—	9,261,907	4,882,823	4,379,084	123	22	42	5·6
Cochin	1,361	655	125,297	—	600,278	301,815	298,463	441	92	48	4·8
Hyderabad	81,807	20,398	1,859,600	218,424	9,845,594	5,002,137	4,843,457	120	25	25	5·3
Mysore	24,723	17,655	733,200	368,144	4,186,188	2,085,842	2,100,346	169	36	71	5·7
Rajputana	129,750	30,001	2,101,451	—	10,268,392	5,544,665	4,723,727	79	16	23	4·9
Travancore	6,730	3,719	492,976	31,974	2,401,158	1,197,134	1,204,024	357	78	55	4·9
Total	1,382,624	714,707	43,535,651	4,637,802	253,891,821	129,941,851	123,949,970	184	35	52	5·8

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26. Other details than those I have hitherto dealt with, "area," "population," and "density," are to be found in Table I. These are the number of houses and the number of towns and villages in each province and throughout the Empire.

The information regarding the number of towns and villages will be more appropriately discussed at a later part of this report, when Table XV., giving the classification (by number of inhabitants) of the villages and towns, is under notice. But as statistics regarding houses are not dealt with in any subsequent table, I touch briefly upon them here.

27. It will be observed these statistics are not treated uniformly in the various provinces. In some cases, and these the great majority, the number of occupied as distinguished from unoccupied houses is shown, but in the four instances of the North-West Provinces, Central India, Cochin, and Rajputana, the occupied houses alone are shown. It must be remembered that the generic term "house" includes in India habitations very varied in their kind. The palace of the prince, the brick-built houses of the wealthy landowner and trader, the mud hut of the peasant, the hovel of the outcaste, and the wigwam or leaf abode of the aboriginal, are all included in this one designation. No attempt has been made to distinguish these varieties; indeed, it was found extremely difficult to frame any one definition of the term "house" which should be suitable to the varied circumstances and conditions of the different provinces of the Empire. It may be stated broadly that by far the larger portion of these dwellings consist of the flat-roofed houses of the agriculturists. Both in the North, the Central tracts, and the South this style of building largely prevails. The house is made of sun-dried bricks. It is generally one story high, but sometimes has an upper story, and the flat roof is made of a thick layer of mud bricks on a framework of rough unsquared beams. These abodes are often commodious enough to accommodate several families of relatives, embracing three or more generations. Each family has its separate sleeping rooms. Those who are relatives eat together, and a separate gathering place for the men is found near the entrance to the enclosure. For the plough oxen and the milch kine accommodation is provided in the yard, round which the several dwelling places of the family are built, or in a yard adjacent. Towards the southern part of the more northerly provinces, throughout the south and east of Bengal, and in large tracts of Bombay and (geographical) Central India, Madras and the adjoining States, the mud-built houses are roofed either with tiles or with thatch, but the form of the enclosure remains much the same. A description of the Hindoo family and its abode in the north of India, drawn by Baboo Ishuree Dass, which I extract below, gives a very correct account of the mode of dwelling and of life in the north of India.

"Wealthy Hindoos living in large cities have great buildings made of stone and "baked bricks. These buildings are two or three stories high, with rooms all around, "and an open court in the middle. The roofs of these houses are made in such a flat "and smooth way that people can sleep on them at night in the hot season. There are "no glass doors; the doors are made of boards, and when they are closed the rooms "are quite dark. Some rooms that are in the interior of the building are dark even "in the daytime, when the doors are open; and when people have to do anything there "they use lights. In such dark rooms they keep their money, jewels, and other "valuable things. The reason why these apartments are so dark is that there are no "doors in the back part of the house, the principal gate and the doors of the rooms "being in the front.

"Houses out in the country are made mostly of mud, but they are strong and "comfortable, at least so according to the Hindoo idea of comfort. Houses in the "country are mostly one story high, and their height is about six or eight feet. They "have different kinds of roofs; some have tiles; others are thatched; and again "others have roofs of mud; these latter have beams or pieces of timber close to each "other; on them thin branches of certain shrubs are spread, and over these mud is "thrown and pounded so as to make the roof smooth; it is then plastered.* Some "houses are two stories high, but the rooms are very small. Wealthy landlords have "comparatively larger houses, that are often three stories high, and have larger rooms. "In all these houses, each room has only one door to go in and out, and that door is "just high enough for a man to go in. Four or five or more houses are found in a "little yard, laid out in the form of a square, or a triangle, or a circle, with an open

* "This kind of roof is best suited to the hot season, as it keeps the fierce hot winds out. It however makes a house oppressive in the rainy season, when the weather is sultry."

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"space in the middle, where the members of the different families (that are of course "related to each other) sit and talk, and where cattle are kept in the cool of the day "in the hot season. Each house has two or three small rooms; one of these is "exclusively used for the kitchen, and the others for sleeping and keeping things. "Besides these rooms there is generally a kind of small verandah in front of the house, "where they keep water and where women sit during the day. There is a room at "the door or gate of the yard, where men sit when they are not at work, and where "strangers and visitors are received. Strangers go into the yard whenever there is "any occasion for it, but not otherwise, and when they go in it is never without per-"mission, and always with somebody that belongs to the place.

"As for furniture, the Hindoos may be said to have none. They have no chairs and "tables and chests, nor any of those other things that are seen in the houses of "Europeans.

"The only things that they have in their houses are boxes or round baskets with "covers and locks to keep their clothes and jewels in, cooking utensils, the plates and "jugs out of which they eat and drink, and the bedsteads and beds on which they "sleep. Even wealthy Hindoos, who are possessed of hundreds of thousands of "rupees, have no more than this. There may be, perhaps, found one in ten thousand "who keeps a few rough chairs and an old ugly table in a corner of the house, but "we are speaking of the nation. In Calcutta the wealthy Hindoos have European "furniture in their houses, but this is not the case in the upper provinces. A Hindoo "is known to his neighbours to have wealth, or to be in comfortable circumstances, by "the house he lives in and the quality of the raiment that he and his family wear, "by the jewels that the women of his family use, and the number of his cooking "utensils and plates which are made of brass, but more especially by the last two, "namely, the jewels and the brass things. * * * *

"Regarding families, the patriarchal system of government in a great measure still "prevails in India. When daughters are married and are become of age, they of "course go to live with the families of their husbands. When sons, however, settle "in life, they do not leave the roof of their parents, but still live with them, and are "under their direction and government, that is, so long as the father does not lose his "senses through extreme age. In European countries, when sons are of age and "settled in life, they carry on business on their own account; but such is not the "case in this part of the world. Here, all that sons earn is made over to the father, "who keeps the accounts of the household, that is, purchases food and raiment for "the members of his family, and manages all things that concern them. He is the "head, and his sons and daughters-in-law and grandchildren are under his govern-"ment, and he sees that all live with comfort. Sometimes it happens that when a "man has two or more sons, one of them is dissatisfied with some arrangement, and "he parts from the others so far as to eat separate, then he carries on business on his "own account, he and his wife consult together about their own interests and do as "they think proper. When a son does so, he does not remove to another place, but "lives in the same yard with the other members of his father's family. In this case, "a son is not under the immediate control of his father. In matters that concern his "wife and children, and in affairs that are strictly private, he is at liberty to do as "he thinks best, though he is generally willing to hear the advice of his father when "he has any to offer.

"As long as the sons are comparatively young and the father not too old, they all "live and eat together, and have all their interests common. But when the sons get "to the meridian of life and the father becomes very old, dissatisfaction begins to "prevail among them, and they think of eating separately. They cease to have their "interests common, and parents join that son who is the kindest to them, though "others also help them from time to time. Sometimes they find it convenient to eat "together, but have expenses regarding raiment and other things separate. Each "son pays a certain portion of his earnings for own and his family's support.

"When the sons of a man separate from each other and from their parents, they do "not part entirely from each other, but most generally live in the same yard. Their "place mostly consists of a square; this square has rooms all around which are "occupied by the different families. While they thus live in one place, the father "exercises a general government over them. If the sons of a man do not have "separate concerns before their father's death, they do so after his decease; the "father may have kept them together, but after his departure they fall out. But "even after having their concerns separate they live altogether in the same place. "It is very seldom that a man leaves his brothers to live in another part of the town

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"or village. They find it much more convenient to live together; they can help "each other in time of sickness; can defend each other if a disturbance takes place "with the neighbours; and when a brother is absent from home for any length of "time, his family is under the immediate protection of his brothers or other male "relations living in the same place. A male relation is always requisite to be at "home (that is, not absent from the town) for the protection, and general manage- "ment also, of the whole establishment. Women would much rather have a boy of "even twelve years with them than be left alone. When a man has to part with his "brothers to live in another part of the town or village, it is either through want of "room or the quarrelsome temper of the wife or that of some other woman living in "the place. But such a separation is very seldom resorted to. A group of relations "living in a yard very often consists of five or six families, and these families of "twenty or thirty members."

On the west coast, in the central portion of Southern India, and in the extreme south, though the Hindoo house retains the general plan I have mentioned, the form of structure varies again from that already described, and Mr. McIver, the Census Superintendent of Madras, has favoured me with the accompanying Note on the habitations of the south and west of the Indian Peninsula.

"Baboo Ishuree Dass's description of Native houses in the North applies fairly to the "generality of Native houses in the Southern Presidency. Differences of climate, such "as the excessive rainfall in some districts, and the fact that in Madras there is no cold "weather at all, involve some necessary modifications; and, in different parts of the "Presidency, the abundance or scarcity of timber, the presence of good brickmaking "clay, and so forth necessarily influence the character of the domestic architecture. "But, as a rule, the ground plan of the ordinary Native house does not differ materially "from that generally adopted by the inhabitants of Northern India.

"The outside verandah, with its built-in seats, the entrance hall, varying in size from "a narrow passage to a roomy chamber, the central open space upon which the dwelling "rooms give, are generally present in more or less complete form.

"In rural Madras the great majority of the houses have mud walls, and a thatched "roof. In the towns of nearly all districts tiled and terraced houses are the rule. In "the rainless wind-swept districts of Bellary, Anantapur, Kurnoul, and parts of "Cuddapa and North Arcot, the proportion of flat-roofed terraced houses is high, and "in the more advanced districts of Chingleput, North Arcot, and Tanjore the number "of tiled roofs is unusually large.

"The increase of tiled buildings in many districts may generally be taken as a fair "indication of advancing prosperity.

"But for the whole Presidency quite four fifths of the houses are thatched, and in "the Western districts, in Malabar, Canara, and Travancore, exposed to the torrents "of the south-west monsoon, all the houses are thatched, including even those of "Europeans and wealthy Natives. In these provinces where villages in the ordinary "sense are rare, and where detached homesteads are the rule, the character of the "houses is exceptional. The law and custom of the country, preserving, as it does, "'the most perfect development of the Hindoo family,' leads to the practice of "whole clans living in the same *paramba* or family house. The following extract, "taken from a notice prepared for the 'Gazetteer of India,' gives some particulars of "the west coast paramba:—

"'In the majority of buildings on this coast, wood enters largely into their construc- "'tion, which, while costing less, and affording neater workmanship, is infinitely more "'substantial than the houses on the other coast, which are mostly clumsy, dark, and "'close to suffocation, caused chiefly by the large proportion of chunam and mortar "'work in their composition. A Malayali house, though neither remarkable for its "'loftiness, space, nor architectural beauty, is undoubtedly neat. The Nair's habitation "'is generally in the centre of a large and spacious compound, thickly planted with "'cocoa-nut, jack, areca, and the useful plantain. Around the main house and the "'detached buildings, each of which serves its own purpose of accommodating either "'the *karnavan* of the family, the venerated Brahmin "traveller," or the females of the "'house, is thrown a neat mud wall, enclosing an oblong space, which forms a ring "'fence separating the premises of the house from the outer compound. The main "'house occupies an elevated platform, and the basement of stone has a flat plank "'ceiling, overspread with a layer of mud to obstruct the progress of fire, and the "'usual pent roof covered with leaves; it is sometimes half encompassed by a side

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"'corridor; the centre forms a small magazine, in which are deposited the whole "'valuables of the family; around it are the chambers in which they sleep; a small "'porch marks the entrance.'"

Brick-built houses and stone habitations are most frequent in the northern cities. They are often palatial in extent, and the enduring nature of the masonry, its substantial construction, and elegance of form are conspicuous. The highly ornate carvings which adorn the Hindoo dwellings of the north have found a sympathizing historian in the present day, and the sketches by Captain Cole, R.E., which are undertaken, I believe, for the South Kensington Museum, bear witness to the skill and fancy of the Indian architects. Nor are elegance of ornament and symmetry in design peculiar to the Hindoo buildings; the mosques and palaces of the Mahammedan Princes, and the castles of their retainers, give evidence, both in the north and elsewhere, of their appreciation of beauty of form.

28. It will be easily understood that, in India, the nature of the climate and the mode of life permit of dwelling-places much rougher and ruder than are requisite in the colder temperatures, and with the more civilized notions, of the west of Europe; but though rougher and ruder, the habitations of the lowest class in the east yield relatively as much security as, and more convenience than, the dwellings, such as they are, of the very lowest classes in England. The rock cavern of the ascetic and the leaf hut of the Bhil are, in the circumstances of the country and of the people, more comfortable dwellings than the crowded room, which, in our large towns, is all that the poorest can obtain a share of; and the mud hut of the Indian peasant gives as much shelter and accommodation as his cottage does to the English agricultural labourer.

Such and varied as they are, the houses inhabited by the population number 43,535,651, and thus allow of six persons to each inhabited house, the number of persons varying from eight in Coorg to four in the Central Provinces.

In the accompanying abstract are given statistics for all our Indian provinces, and some of the European States.

ABSTRACT IV.

Number of persons to a house in—

Indian Provinces in 1881.		European Countries.		
			Year of Census.	
All India	5·8	Germany,	1881	7·7
Ajmere	7·2	Italy,	1876	6·7
Punjab, British Territory	5·9	Switzerland,	1870	6·1
North-West Provinces, British Territory	6·4	England and Wales,	1881	5·4
Bengal	6·3	Belgium,	1880	5·2
Punjab, Native States	5·9	France,	1872	4·9
North-West Provinces, Native States	5·8			
Bombay, British Territory	5·8			
Mysore	5·7			
Berar	5·7			
Central India	5·6			
Assam	5·6			
Madras	5·5			
Burmah	5·5			
Hyderabad	5·3			
Bombay, Native States	5·1			
Rajputana	4·9			
Travancore	4·9			
Cochin	4·8			
Baroda	4·6			
Central Provinces, Native States	4·5			
Central Provinces, British Territory	4·2			

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29. It will be seen that in many of the provinces the unoccupied houses are distinguished from those which are inhabited. These uninhabited houses number 4,637,802. They must not be confounded with houses habitually used as dwelling-places but uninhabited on the occasion of the Census. In most instances these are the shops of the bazaars and gunjes (markets), which are used during the daytime by the shopkeeper, but are locked up by him, and deserted for the night. The habitable houses that are unoccupied are few and far between; but the Indian shops, built merely for the exposure of the shopkeepers' wares and not for habitation, are numerous. When these are one storied, they resemble the shops in the bazaar of Constantinople and other eastern cities, though the roadway between the opposite shops is not covered over as in the former city. Where they consist of more than one story, the upper story is generally used as a dwelling-place, and is often occupied by persons having nothing in common with the owner of the shop below. But the upper storied shop of this class is to be found only in the large cities, and is of infrequent occurrence.

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CHAPTER II.

THE RELIGIONS OF THE PEOPLE.

30. The tables included in the second volume embrace statistics arranged for the entire Indian Empire, and for the several provinces composing it, under the following heads :—*

Table I. Area and population.
II. Movement of the population.
III. The population classified by religion.
IV. Relative proportions of the sexes and main religious divisions.
V. Civil condition of the population.
VI. Civil condition and age of the population, by religion, and province.
VII. Age of the population, by religion, and province.
VIII. The languages of the population.
IX. Birthplaces, ditto.
X. Educational statistics.
Statistics of the number and religions of:
XI. The insane.
XII. The blind.
XIII. The deaf mutes.
XIV. The lepers.
XV. The towns and villages classified by number of inhabitants.
XVI. The towns exceeding 20,000 in population.
XVII. The castes of the Hindoos.
XVIII. The occupations of the people.

I have dealt as far as I have gone only with the first of these tables, and in future I propose to deal with them in the order in which they stand, but to this arrangement there will be one exception. The movement of the population is a topic on which I must defer my comments till the last. The subject is so intimately connected with the probabilities of life and the death rate prevalent in the various provinces, that it is not advisable to discuss it until the actuarial examination of the figures connected with age in Tables VI. and VII., which is still incomplete, has been finished. At present, therefore, I omit Table II., and proceed to deal with the statistics contained in Table III. of the second volume. That table deals with the religions of the people.

31. The religious classification of the Indian population has not hitherto been treated in Census literature so exhaustively as has been attempted on the present occasion. Not that I mean to say the present method of dealing with the Indian religions is complete; but it is a great advance upon the methods adopted in previous Census Reports. On former occasions it has been thought sufficient to adopt a classification for religion less exact than has now been used. The population in most cases has been classed as it professed the Hindoo or the Mahammedan religion, and persons who did not profess either of these religions have been grouped together as "others." On the present occasion the instructions to the provincial superintendents provided for the separate classification of all religions shown in the schedules, and for the separate exhibition in the prescribed tables to be appended to the Census Report of each separate religion professed by any considerable number of persons; such religion being shown in each of the tables which classify the population by religion. The result of these instructions has been to permit us to distinguish in eight of these statements the religions noted below.

* Divisional and district details under these heads for the several provinces are to be found in the various provincial reports.

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Abstract VI.

Religions distinguished separately in Tables III., VI., VII., X., XI., XII., XIII., XIV.

Hindoo.	Satnami.
Mahammedan.	Kabirpanthi.
Aboriginal.*	Nat worship.
Buddhist.	Parsi.
Christian.	Jewish.
Sikh.	Brahmo.
Jain.	Kumbhipathia.

32. A very large number of persons is shown in the Imperial tables under the somewhat dubious term, dubious so far as religious designation is concerned, "aboriginal." Those whom I have grouped together under this term in the religious classification consist of the aboriginal tribes who, not having been converted to Christianity, or to Islam, or the Hindoo belief, retain, if they have any religion at all, the primitive cult of their forefathers, adoring nature under the various forms or images they have chosen to select as representative of Deity.

33. With the exception of 59,985 persons whose religious faith has not been stated by them in the enumerators' schedules, we have in Table III. the beliefs professed by the entire Indian population. It has not, however, been thought advisable to set these out exactly as they have been returned in the schedules. There were instances where the column in the enumerator's schedule, in which religion should have been entered, was filled up, not with any designation of any known religion, but with either the name of a caste or the title of a sect; and the provincial superintendents experienced much difficulty in working up such returns as these. Mr. Drysdale, in page 83 of his Appendix A, remarks:—"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 inquiry and rejecting replies given." He goes on to state, "One "general difficulty was what should be shown as the religion of nominal members of "dissenting sects like Satnami and Kabirpanthi, who live as Hindoos." In the Raipur Census Report it is noted that in the preliminary records Satnamis occasionally, and Kabirpanthis frequently, were shown as Hindoos. But it is hoped that these errors were not reproduced to any great extent in the final record. The Seoni Report relates that a number of persons were shown in the books as of the 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 Hindoos, and intermarry amongst none but the members of their "own caste. As these men are Hindoos in almost every particular, and Kabirpanthis "in nothing but name, the entries were accordingly corrected." These mistakes were "common.

"Another general doubt was what should be entered as the religion of debased "castes, like the Dher and Mâng, who are generally ignorant of any religion except "the superstitions of their caste, and are not admitted to the Hindoo temples. Many "of the more bigoted high caste Hindoos employed as census enumerators or super-"visors objected to record such low persons as of the Hindoo religion. This was "illustrated by numerous instances brought to my notice of such persons having been "recorded as of the Dher, Mâng, or Chandâl 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 Hindoo religion. More probably they were not even "asked. In my office these people have all been tabulated as of the Hindoo religion, "unless recorded as of some other recognized religion." It is remarked of these people, "according to the Hindoo religion Dhers, Chamars, and other outcasts not "admitted to the temples, are considered the lowest members of society. In fact, the "word Hindoo as applied to them is practically a misnomer. They have at present "no connection whatsoever with the Hindoo religion. The rules governing the

* In addition to these religions the Bengal authorities have deemed it advisable to make a more detailed examination of the figures dealing with the large population in that province who in the imperial tables are classed under the term "aboriginal."

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"Hindoos as a body have no control over them. Their marriage and funeral cere-
"monies are celebrated through the elders, and the aid of a Brahmin is never called
"into requisition. I fail to see what constitutes the Hindooism of these castes." In the following extract from a report by Tahsildar Thakur Jagamon Sinha for the Dhamtari Tahsil Raipur District, the degraded position of these low castes of the Hindoo system is described. "The only classes of Hindoo religion are four, namely,
"Brahmin, Kshattriya, Vaisya, and Sudra. Dhers and Chamars are merely men of
"mixed class, and are not only an excommunicated set of people, but are held in great
"detestation and hatred by the three superior classes of people, who never allow the
"shades of the bodies of those outcasts to fall upon their food and drink or their
"bodies. The Code of Manu, and the Sudra Kamala and Kara, give a minute
"description of these castes, but they are evidently the Antyaja tribe, which term
"means 'latest born.' The religious penance for killing them is the same as for killing
"a cat, a frog, a dog, a lizard, and various other animals."

34. The following is a list of entries found in the column for religion in the Central Provinces which the Census Superintendent considered it advisable to show in his final compilation under the term Hindoo :—

Terms misapplied to express Religion.

(*a*)—*Castes.*

Bádí (Bázígar).
Beriá.
Nat.
Baheliá.
Banjárá.
Labháná.
Chherká-Gándá.
Gándá.
Uriá-Gándá.
Darmán.
Deogharíá.
Gaulán.
Ghasiá.
Golar.
Holiá.
Jhariá Ráwat.
Kanjar.
Khangár.
Kolí.
Lálbegí.
Maháli (Sambalpur District).
Parká.
Pángul.
Párdhí.
Rajjhar.
Ráwat (not Chhattisgarhí).
Sonjherá.
Waddewár.
Madrásí.
Mangan (hereditary beggars).

(*b*)—*Devotees.*

Bairágí.
Dasnámí (Bairágí).
Jangam.
Mánbháo.
Náthi.
Goraknáth.
Rámanandí.
Sanyásí.

(*c*)—*Sects.*

Dhámí.
Nánakpanthí.
Nánakshábí.
Singhápanthí.

(*d*)—*Others.*

Aghorpanthí or Aghorí.
Sarbhangí.
Deodhárí
Kalankí
Saktahá.

35. These peculiarities were not restricted to the Central Provinces only. They were found by almost all the different Census Superintendents, and it was not seldom the case that persons were unable to state to the enumerators whether they belonged to any particular religion. So far as I can ascertain these difficulties, experienced so generally as they were, have not had any seriously damaging effect upon the provincial tables classifying the population by religion. If any serious defect exists it is in the accuracy of the numbers of those who are really worshippers of nature, the aboriginal races. These I believe to be understated. Madras, for example, does not show a single aboriginal in the religious classification, but it is unquestionable that in the Neilgherries there are races who, if they profess any religion at all, are nature worshippers, and not Hindoos, Mahammedans, or any one of the religions shown in the Madras table. In those tables I understand these aboriginals have been entered as Hindoos. In the Central Provinces Report, Mr. Drysdale, referring to this topic, writes, "The instructions to
"enumerators required they should ask Gonds and all alike what religion they pro-

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" fessed, and accept their reply as conclusive, but the Hindoo agency were so influenced " chiefly by individual views and prejudices, that great variety of practice prevailed in " the record of the religion of the hill tribes. The result, however, shows very clearly " there is, among the aboriginal races, a very general desire to be regarded as of " the Hindoo religion." Further, Mr. Drysdale notes, "that in the British Districts " orthodox Hindoo views prevailed to make the enumerators rather chary of recording " the hill races as Hindoo by religion, whereas in the Feudatory States the pre- " dominance of the aboriginal tribes secured recognition of their religious leaning." So again in Berar, where 37,388 only are shown as "Aboriginal" under religion; but in the Tribal Statement, to be found at page 78 of the Report, 164,941 are entered as aboriginals without distinction of religion. I much question whether the provincial authorities have rightly acted in showing so large a proportion of these aboriginals as Hindoos. On the whole it seems apparent that the aboriginals by religion are not fully shown in the Religion Tables.

36. Mr. Kitts, whose excellent Report on the Berar Census was one of the very earliest received, writes, "The vagueness of the term Hindoo, as the name of a religion, " is apparent, from the fact that all the Deputy Commissioners considered that it " could rightly be extended to the form of worship practised by the Gonds and other " aboriginal castes. In one or two taluks some of the enumerators drew a distinction " between such of the higher caste Hindoos as worshipped carven images, and those " lower castes who worshipped daubed stones, and are not allowed to pollute a temple " by their presence. In one case the Mahars, Mangs, and others were entered each as " practising a special form of worship, known in each instance by the caste name." The Deputy Commissioner, Ellichpur, writes as follows:—" When the hill people were " pressed for a reply as to what their religion was, sometimes after much parleying, " they said either that they were Hindoos, or that they knew nothing about religion; " that they were arani log, ignorant people. All they knew was, they were Korkus " by caste. In one instance of two Korkus, brothers, one gave the one answer, and " the other the second. When they gave the second reply, the question was, what was " to be entered in the column for religion. If one went merely by the answer, one " should have noted 'does not know,' which would have accurately represented the " answer. Nowhere, as far as I can discover, did a single individual assert that there " was such a distinct and separate thing as a Korku religion; he merely answered to " the effect 'I am a Korku, but I do not know what my religion is called. I worship " 'Mahadeo, Hunaman, Byram-Bai, Chand, Suraj, and the Bhagwant, who is the " 'author of my religion, call it what you please.' Now, yesterday, at Chikhalda there " were representatives of eight villages present. Of these I called out six Korkus, " one Gaolan, and two Nihals. All of the Korkus, when asked what their religion was, " commenced by naming the gods they worshipped as above. When further pressed " as to what name the religion had in which these gods were worshipped, five answered, " without hesitation, Hindoo, and one said he really could not tell. What could he, " a Korku, know about his religion's name? The Gaolan replied, that he worshipped " exactly the same gods the Korku did. Whatever their religion was called, that was " his. He did not know its name. Of the two Nihals, both said they worshipped " exactly as the Korkus did, the same gods; but they could not give the name the " religion was entered by. How should they know it? Asked if they knew anything " of the religions Mahammedans and Hindoos professed, one replied that the 'deos,' " being the same, he supposed their religion was a branch of Hindooism. The other " said he thought they were rather more like Mussulmans, except that the latter " abhorred pig's flesh, which they, Nihals, liked." It will be understood, from the extract I have quoted, what difficulties were experienced in arranging properly the religions of the aboriginals.

37. Mr. Kitts, in his remarks on the difficulties in the way of correct classification by religion, occasioned by the vagueness and elasticity of Hindooism, is not singular. In Bengal Mr. Bourdillon writes, "Concerning some of the faiths exhibited in Bengal, " there could be no doubt. They stand distinctly apart. Their creeds are capable of " definite formulation, and their followers are an acknowledged people, and an " appreciable body in the commonwealth. The Sikhs and Mahammedans, the Jews " and the Parsees, have an individuality which it is impossible to mistake. The " Christians profess a faith which separates them from all other classes of the com- " munity, and the Buddhists and Jains, though they have been said to possess much in " common, differ from each other and from the people who surround them, in dogma, " ritual, and manners. Here, however, definitions cease, and the remaining religions

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"shade into each other by such imperceptible relations, and are separated by such "impalpable partitions, that it is impossible to say where one ends and the other "commences; so that the border land between each one and the next is a misty valley, "now widening, and now narrowing, but always thick with the exhalations of ignorance "and the fogs of doubt. What is a Hindoo? asks Mr. Beverley, in his Report on the "Census of 1872, and the question has often been asked before and since without "eliciting any satisfactory reply. No answer in fact exists, for the term in its modern "acceptation denotes neither a creed nor a race, neither a church nor a people, but is "a general expression devoid of precision, and embracing alike the most punctilious "disciple of pure Vendantism, the agnostic youth who is the product of western "education, and the semi-barbarous hill man, who eats, without scruple, anything that "he can procure, and is as ignorant of the Hindoo theology as the stone which he "worships in times of danger or sickness." Mr. Beverley wrote in 1872, "It is "difficult to say, however, where the line should be drawn which is to separate the "pure Hindoo from the low castes which have adopted some form or other of "Hindooism. The problem can only be precisely solved by a clear definition of what "we mean by Hindooism, and no one has ventured as yet to lay down any such "definition. It was only the other day that we were reminded, by high authority, that "Hindoos are only heathen, little differing from the aboriginal tribes who worship "stocks and stones. What, then, is to be the test of faith which is to define the real "Hindoo from the semi-Hindooized aboriginal? Which of the gods in the Hindoo "pantheon shall be made to step down and decide between them? Shall a belief in "Kri-hna or in Doorga constitute a pure Hindoo, or shall those only be classed as "Hindoos from whose hands a Brahmin will receive water? Shall the disposal of the "dead be made the test, and the various castes be distributed according as they "practise cremation or burial, or shall some form of creed be extracted from the "Shasters, which we make those subscribe who are henceforth to enjoy the dignity of "being styled Hindoos? Some practical shibboleth of the kind is required, it is clear. "Without some such test, no two men will agree in the classification of the numerous "aboriginal tribes and castes in India who profess Hindooism in some or other of its "multifarious forms. This difficulty of classification is one of peculiar force in Lower "Bengal. Here we have a great variety of aboriginal or semi-aboriginal tribes who "have been brought into contact with the Aryan Hindoos, and have been partially "civilized with them. Living for centuries side by side the two communities have acted "and reacted on each other. On the one hand, the savage tribes have renounced their "barbarism and adopted many of the rules and customs of the invaders; on the other, "the Hindoo religion has itself been debased from the Vedic monotheism of the Middle "Land. Those who have made the subject their study, tell us that the Hindooism "of the present day is as unlike the Hindooism of the Vedas as we may suppose the "modern Bengali ryot is unlike his Aryan prototype. The ring of the true metal is "wanting; the coin has been adulterated and debased, and the cause of this, they go "on to say, is due to contamination from aboriginal sources. Hindooism has been "lowered from its purer type in order to meet the necessities of the indigenous tribes "among whom it made its home. Its pantheon has been crowded with elephant gods "and bloodthirsty goddesses of whom the first Aryans knew nothing, but who have "been adopted into the Hindoo system to win the goodwill and reconcile the super-"stition of a wild and devil-worshipping race, and, just as we find in the present day "tribes in every stage of civilization, so does the Hindoo religion in Bengal assume a "protean form, from the austere rites practised by the shaven pundits of Nuddea to the "idol worship of the semi-barbarous Boona. The Bauris Bagdis, Chandals of the "Lower Delta, the Kochs and Poliyas, of Dinagpore and Rungpore, the Dosadhs and "Musahars, of Behar, with many others, are probably all of aboriginal extraction, but "have adopted as their religion a form of Hindooism, and can scarcely be classed as "other than Hindoos."

Mr. Bourdillon notices that the difficulty which Mr. Beverley experienced in 1872, in separating Hindoos from others, repeated itself in 1881, "To have allowed any "discretion to the compiling clerks engaged in the tabulation of the figures taken "out of the Census schedules would have been out of the question, and from the very "outset the most stringent orders were issued, and it is believed that they were well "carried out, that each person should be shown in the Census tables as of the religion "in which he was described as belonging in the enumerators' schedules. The result "has, no doubt, been that the number of so-called Hindoos has been somewhat "over-stated at the expense of persons following aboriginal and non-Hindoo systems of "religion."

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38. Mr. Ibbetson, in his Report on the Census of the Punjab, bears similar testimony to the difficulty experienced owing to the vagueness of the religious term Hindoo. He says, in para. 195:—"It would hardly be expected that any difficulty or uncertainty "should be felt in classing the natives of the provinces under their respective religions. "Yet, with the single exception of caste, no other one of the details which we have "recorded is so difficult to fix with exactness, or under so much extension and limi- "tation before the real value of the figures can be appreciated. The doubt as to how "far they still profess the creed in which they were brought up, how far they really "believed what they still profess, and what name should be given to the faith, if any, "which they have substituted for the dogmas which they have abandoned, which "would present itself to so many educated Englishmen, if called upon to state their "religion, troubles only a few isolated individuals among the Native community. "The creed is, in the Punjab, rather a social than a religious institution. It is, as a "rule, inherited from the womb, and, when the son abandons the faith of his father, "he adopts indeed a fresh formula and a new ceremonial, but the change is rather "one of the community with which he shall claim fellowship than of conduct of the "inner life, and it is this very fact that makes it so difficult in many cases to draw the "line between one Indian creed and another, for the distinctions of faith, being based "upon and attended by no deep spiritual conviction, are marked by a laxity and "catholicity of practice which would be impossible to a bigot or an enthusiast, while "each religion maintains its social standard by excluding from its pale the outcasts "with whom communion would be pollution, whatever the creed they may profess. "In respect of a large part of the community there can, of course, be little or no "uncertainty. The Brahmin of Thanasar is a Hindoo, the Bwal of Delhi a Jain, "the Sikh Jat of Amritsar a Sikh, the Pathán of Peshawur is a Mussulman, and "the villager of Spiti a Buddhist, beyond all exception or doubt. But on the border "land where these great faiths meet, and especially among the ignorant peasantry, "whose creed, by whatever name it may be known, is seldom more than a super- "stition and a ritual, the various observances and beliefs which distinguish the fol- "lowers of the several faiths in their purity are so strangely blended and inter- "mingled, that it is often almost impossible to say that one prevails rather than "another, or to decide in what category the people shall be classed. And if the "manner in which the people blend the rules of their various creeds, and the social "exclusiveness which they carry from the house to the temple, are sources of difficulty "and uncertainty, a no less fertile source is the absolute impossibility of laying down "any definition, or indicating any test by which we may distinguish him who is a "Hindoo from him who is not. I shall return to this subject when I discuss more "particularly Hindoo religion, but I must point out prominently in this place who are "those whom we have reckoned as Hindoos for the purpose of the Census, and the "explanation materially affects the meaning and value of our statistics. Practically "the rule adopted was this: every Native who was unable to define his creed, or "described it by any other name than that of some recognized religion, or the sect of "some such religion, was held to be classed as a Hindoo. The assumption at the basis "of this rule is that the native of India must be presumed to be a Hindoo unless he "belongs to some other recognized faith. There was not the slightest fear that a "member of any one of the other great religions, whatever his mode of life or social "standing, would fail to describe himself as a Mussulman, a Sikh, a Buddhist, a Jain, a "Zoroastrian, or a Christian, either directly or as belonging to some well known sect, "such as Shiah, Wahabi, or Saràozi, but it was certain that many of the vagrant and "outcast tribes would allege that they belonged to creeds of strange and unfamiliar "names, that a gipsy would in many cases return his religion as Sansi, the name of his "tribe, that a scavenger would describe his faith as Lál Begi, or Bála Shahi, from the "names of the spiritual preceptors of the caste, and that the followers of the innumer- "able sects which are ever springing from the womb of Hindooism, would return these "sects not as sects but as religions." He goes on to say, "The same difficulty with "regard to the definition of Hindoo was felt at the last Census, and, in fact, the "absence of some such rule as that which was followed on the present occasion, "rendered the figures of the previous Census almost meaningless, nearly six per cent. "of the whole population being classed under other religions, and no two districts "following the same rule, if indeed any rule at all was observed anywhere. It is a "matter of opinion whether the Chúhra, the Chamar, the Sansi can properly be "called a Hindoo or not, and, short of ranking the various tenets of each of the lower "castes and tribes as a separate religion called after the name of the caste, the nearest

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" approach to truth is probably arrived at by classing them all as Hindoo, leaving the " caste table to tell its own tale."

39 In the North-West Report the subject is thus alluded to :—" No attempt was made " to obtain a working definition of Hindooism to guide the enumerators in filling up the " religion column of the schedule. The rule followed substantially was to record " Hindooism as the religion of the country, and to consider every Native to adhere to " it who did not declare himself a follower of any other creed. The aboriginal races " found in Mirzapur, and a few other districts of the south, profess to belong to the " Hindoo religion, and were classed accordingly without any further inquiry."

40. For Bombay, Mr. Baines writes, " Beginning with Hindooism as the religion of the " majority, we are met at the outset by a not uncommon difficulty, that of definition. " Such is the elasticity and assimilative power of the creed that goes by this name, " that it is a most difficult task to discover the limits to which it extends amongst the " laity, particularly in the lower walks of life. The remarkable facilities afforded by " this religion for proselytizing form the subject of some interesting monographs by " one of the most acute and appreciative observers of the tendencies of modern Indian " society and its beliefs, Sir A. C. Lyall; and it is curious that the tendencies he has " verified by actual observation should have been deduced in great measure by Compte, " arguing without any special oriental research, from *à priori* considerations on the " circumstances of another race. To a polytheistic system like the Hindoo the process " of absorption of lower forms of worship is no difficult task. The tribal gods are " proved to be no more than manifestations of some of those already in the orthodox " pantheon. A fictitious descent from a heroic race is assigned to the chief, if he is of " enough importance to make the invention worth while; and the apotheosis of some " of his ancestors is admitted to have been not impossible. Again, Hindooism requires " no form of change of ritual or modification of the nature or social character of the " people. The intervention of the Brahmin mediatorially in ceremonial, and perhaps " the pilgrimage to certain shrines, suffice. This easy development is impossible to a " creed that is indissolubly connected with cardinal dogma; and yet the success of " Hindooism is chiefly in the same direction as that in which a dogmatic and matured " system like that of Christianity has won its principal victories. The explanation " must be looked for in the character of the material worked on, rather than confined " to the form of belief. What in the eyes of the convert is the value and result of the " change of profession ? In the first place there is the example of those around him " in the higher grades of society, which must have some influence on his life. The " social distinction between the lower Hindoo and the aboriginal is a very narrow one, " and easily obliterated. This, however, is not the case with the other religion, the " social attractions of which can be less appreciated by this class. Another charac- " teristic common to both creeds must therefore be sought, and will be found probably " in the fact that for a class as ignorant and credulous as the one in question that " religious system will succeed which demands most faith and least intelligence. " Setting aside the social aspect of Hindooism, as far as it can be ignored, that religion " derives a great part of its power from the continuance of the miraculous element in " it up to the present day. And it will be remembered that numerically the success " of Christianity was nowhere so marked as in the track of the great missionary, " St. Francis Xavier, to whom was attributed the power of working miracles, and the " reputation of a saintly asceticism akin to that inculcated by the Hindoo authorities " as one of the highest forms of life. It is in those parts, moreover, that the smallest " modification of social life was required of the converts; so that amongst the Christian " community of the south-western coast we find, I am informed by the experienced, " the custom and nomenclature of the Hindoo caste system in full operation. " Analogous to this state of things is that amongst the semi-Hindooized aborigihals; " so that it is not unreasonable to take in this instance the social designation as the " guide to the religious state in preference to the creed arbitrarily assigned according " to the predilection of the enumerator. Some time before the Census I made " inquiries with a view of arriving at some conclusion on this matter, which would " serve as a basis for a general rule to be enjoined on all enumerating supervising " officers who had to deal with a population of this class. But varying and mutually " inconsistent opinions were all I got by my efforts. The general view taken by the " Brahmins who live near or are brought into intercourse with these tribes seems to " be that which I have adopted above, namely, that the position of the aboriginal, " relative to Brahmanical Hindooism, is that of possible incorporation, and thus differs

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"from that occupied by the depressed classes who, though partaking in the cult of "the orthodox pantheon, are excluded from availing themselves of the services of the "priestly caste in their ceremonial. In the one case the antagonism implied in the "other is absent. As the matter was put to me by a Brahmin accountant of a circle "of forest villages, it stands thus:—'They do not call us in, perhaps to avoid expense, "'but if they were to call us to perform rites and repeat texts we should go.' This "is very nearly what was observed by Sir A. C. Lyall in the case of the tribes to the "north and east of the tract to which my own experience extends. Where the chief "is fairly well to do, and has a settled residence within hail of civilization, the "Brahmin is often a permanent institution at the rude court. Upon all these con- "siderations I would prefer to adopt the title of forest tribes of this class rather than "that of aboriginal. There are, especially in the south of Guzerât, whole classes of "agriculturists, both landholders and labourers, who are of undoubted aboriginal race, "and in many respects have advanced little towards civilization, but who are held by "all their neighbours to be Hindoo by religion. Adjacent to them is another tribe, "acknowledged with equal unanimity to be more fetish-worshipping than Hindoo, but "presenting apparently no special feature of distinction from the others but that of "greater poverty and freedom from adscription as hereditary serfs to the families of "the resident Brahmin proprietors."

41. Notwithstanding the difficulties that have been thus referred to by the various provincial Census officers, no other practical course was open than that which has been followed. Whatever the elasticity of the designation Hindoo, whatever the difficulty of definition, it was essential that those who returned themselves as Hindoos in the enumerators' schedules should be accepted without question as professors of that religion; on the other hand, if a man entered himself as of any other known form of religion there could be no doubt he should be shown as a follower of that religion. But when the Census officials came across religions not only unknown to them but unknown in characteristics to the persons who were entered as professing these religions, or, when named, used to designate religions which on inquiry were not found to mark any peculiar belief, it was thought advisable to enter these as undistinguished by religion, or to show them as Hindoos where it was open to question whether the Hindoos themselves did not admit them as fellow believers.

Facts in India are found to justify this course, and where the aboriginal tribes, with whom only the question arose, have been brought into close contact with Hindooism, the demarcation between their belief and the lower form of Hindooism is so slight that we err little in following the course which has been adopted. The mistakes or inaccuracies that have occurred in the final tabulation, and can be traced to the peculiar views of bigoted religionists employed as enumerators, or to the ignorance of the people enumerated, are few, though many such have been traced and corrected in in the course of tabulation.

42. The main inaccuracy resulting from such mistakes will probably be found in an under-estimate of the aboriginals, but the table classifying the population by religion probably errs also in its count of the Jains. So far as the tabulation of the schedules goes, I believe that Table III. gives with accuracy the number of the Jains who have returned themselves as Jain by religion. Many Jains have, however, undoubtedly given their religion as Hindoo, and in some cases, though these are not many, I am inclined to think the enumerators have returned as Hindoos persons who really stated their religion to be Jain. As the followers of the Jain creed are generally held, and themselves generally claim, to be Hindoos, this is not surprising; nor is the error of importance, for the domestic and social economy of the Jains differs little from that of the orthodox Hindoo. Whether owing to their own method of returning themselves, or whether owing to the enumerators having recorded them as Hindoos, Brahmos also have unquestionably been short counted. They are a small and at present an uninfluential sect.

43. According to their numbers the several religious faiths shown in Table III. rank in the following order:—

Hindoos	187,937,450	Satnamis	398,409
Mahammedans	50,121,585	Kabirpanthis	347,994
Aboriginals	6,426,511	Nat worshippers	143,581
Buddhists	3,418,884	Parsees	85,397
Christians	1,862,634	Jews	12,009
Sikhs	1,853,426	Brahmos	1,147
Jains	1,221,896	Kumbhipathias	913

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44. In Table IV. of Vol. II., which should be read with the tables preceding it, the proportion borne by the professors of any one religion to the total population is shown for each province and for the total Empire.

From this it will be observed that every 10,000 of the entire population in India consists of the following religious elements:—

Hindoos	7,402	*Satnamis	16
Mahammedans	1,974	*Kabirpanthis	14
Aboriginals	253	*Nat worshippers	6
Buddhists	135	*Jews	5
Christians	73	Parsees	3
Sikhs	73	Unspecified	2
Jains	48		

It will be seen from these figures that the Hindoos form virtually three fourths of the entire population. The remaining one fourth of the population is thus distributed:—Eight tenths are Mahammedans, one tenth aboriginals, and of the remaining one tenth the Buddhists form nearly one half; of the remaining one twentieth the Christians and Sikhs in equal numbers comprise six tenths, the Jains constitute two tenths, the Satnamis and Kabirpanthis three twentieths, and the Parsees, Jews, Brahmos, and unspecified making up the remainder.

45. The distribution of the Hindoos is shown in the accompanying abstract.

Abstract VII.

Hindus.

1. Bengal	45,452,806	11. Mysore	3,056,336
2. North-West Provinces, British Territory	38,053,394	12. Assam	3,062,148
3. Madras	28,497,678	13. Berar	2,425,654
4. Bombay, British Territory	12,308,582	14. Punjab, Feudatory States	2,121,767
5. Hyderabad	8,893,181	15. Baroda	1,852,868
6. Rajputana	8,839,243	16. Travancore	1,755,610
7. Central India	7,800,396	17. Central Provinces, Feudatory States	1,385,280
8. Central Provinces, British Territory	7,317,830	18. North-West Provinces, Feudatory States	501,727
9. Punjab, British Territory	7,130,528	19. Cochin	429,324
10. Bombay, Feudatory States	5,526,403	20. Ajmere	376,029
		21. Coorg	162,489
		22. Burmah	88,177

The Hindoo religion, though largely predominating throughout India, does not predominate in every single province. There are, however, only two instances in which it does not form the greater half of the provincial population, and only in one of these instances, the Punjab, is this exception to be found on the Indian continent; the other instance being Burmah, outside India, where the population is essentially Buddhist. The Hindoos, as might have been anticipated, appear in every one of the provinces or States separately shown in these tables. Though comprising the largest numbers in Bengal, it will be observed from Table IV. that that province does not contain the largest proportion of Hindoos to the total population. Mysore is the most Hindoo province, Madras comes next, Coorg next, Berar next, Hyderabad next, then Rajputana, then the North-West Provinces, then Baroda, then Central India, then Ajmere, then the Central Provinces Feudatory States, then the Bombay Feudatory States, after them the North-West Feudatory

* These details, it will be noticed, make up 10,004 and not 10,000, the explanation of this excess being that the figures in the table are given without decimals. The true figures read thus:—

Satnamis	15·69	instead of	16
Kabirpanthis	13·70	„	14
Nat worshippers	5·65	„	6
Jews	4·7	„	5

It may also be noted that the figure at the bottom line of the Ratio Table, Col. I. of page 30, Vol. II., should read with a decimal point, thus, 2·3 instead of 23.

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States, next Central Provinces British Territory, next Bombay British Territory, then Travancore, Cochin, and lastly come Bengal, Assam, and the Punjab, while Burmah finishes the list with only two persons in every hundred who are Hindoos.

46. The proportion of Hindoos to the total population in each Province is given below.

Percentage of Hindoos on the total Population of each Province.

Mysore	94·51	Bombay, Feudatory States	79·62
Madras	91·43	North-West Provinces and Oudh, Feudatory States	77·68
Coorg	91·13	Central Provinces, British Territory	75·36
Berar	90·76	Bombay, British Territory	74·80
Hyderabad	90·33	Travancore	73·12
Rajputana	87·50	Cochin	71·52
North-Western Provinces and Oudh, British Territory	86·27	Bengal	65·37
Baroda	84·80	Assam	62·74
Central India	84·22	Punjab, Feudatory States	54·94
Ajmere	81·62	,, British Territory	40·74
Central Provinces, Feudatory States	81·02	Burmah	2·36

It will be seen that in the extreme south the Hindoo element very largely preponderates, and, putting aside Burmah, it is only when we arrive at the north of the Indian continent that the Hindoo religion ceases to be the prevailing belief. It would seem as if the invaders who brought the Mahammedan religion into the Indian continent had succeeded least in its most southern border; and this is but natural, since they did not extend so largely towards the south, nor had they such permanent influence in the south as marked their progress in the north. Examined geographically we see Mysore, Madras, Coorg, Hyderabad, and the Assigned Districts of Berar, which tracts, exclusive of the two Native States, Cochin and Travancore, form the extreme south of the Indian continent, are the localities where the Hindoos predominate most largely. Then comes the central portion of India, comprising Rajputana, Baroda, Central India, Ajmere, and extending to the north, including the Gangetic provinces of the north-east and the north-west, and Oudh, where the population shows that four fifths are Hindoos; while in the extreme west, in Bombay, the Central Provinces, Travancore, and Cochin, the proportion varies from eight tenths to seven tenths. In Bengal and Assam, the extreme east, we get two thirds of the population as Hindoos, and then coming to the extreme north-west, where our frontier meets the Mahammedans of Afghanistan and Beloochistan, we get less than fifty per cent. as Hindoo.

47. The number and proportion of the Mahammedan population are to be found in the accompanying abstract.

ABSTRACT VIII.

Mahammedans.

	Numbers.	Percentage on Total Population.
1. Bengal	21,704,724	31·22
2. Punjab, British Territory	10,525,150	51·35
3. North-West Provinces, British Territory	5,922,886	13·44
4. Bombay, British Territory	3,021,131	18·36
5. Madras	1,933,561	6·20
6. Assam	1,317,022	26·98
7. Punjab, Feudatory States	1,137,284	29·45
8. Hyderabad	925,929	9·41
9. Rajputana	861,747	8·53
10. Bombay, Feudatory States	753,229	10·86
11. Central India	510,718	5·51
12. Central Provinces, British Territory	275,773	2·48
13. North-West Provinces, Feudatory States	240,014	22·32
14. Mysore	200,484	4·79
15. Berar	187,555	7·02
16. Baroda	174,980	8·01

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	Numbers.	Percentage on Total Population.
17. Burmah - - - - - - -	168,881	4·52
18. Travancore - - - - - -	146,909	6·12
19. Ajmere - - - - - - -	57,809	12·55
20. Cochin - - - - - -	33,344	5·56
21. Coorg - - - - - - -	12,541	7·03
22. Central Provinces, Feudatory States - -	9,914	0·09

48. As might be expected, it is in the Punjab that we find the followers of the Prophet in the greatest numbers. But it is surprising to find that Bengal stands next to the Punjab, for the proportion borne by Mahammedans to the rest of the population. It may be said that out of every hundred in the Bengal population no less than thirty-one are Mahammedans. The proportion decreases in Assam to twenty-six, to twenty-two in the North-West Feudatory States, where the numbers are increased by the existence of a Mahammedan Native State, Rampore, and then drops to eighteen in Bombay (British Territory), to thirteen in the North-West Provinces (British Territory), to twelve and ten in Ajmere and the Bombay Feudatory States respectively, and never exceeds ten in the other tracts of India. Of the large provinces Madras is essentially the least Mahammedan, there being only six professors of that religion to every hundred of the population. Central India and Rajputana show how their Hindoo population predominate by returning only five and eight in the hundred as Mahammedans. Mysore and Central India, are the two least Mahammedan of the Native States, the figures being 48 per 1,000 in Mysore, and 53 per 1,000 in Central India; but the Central Provinces (British Territory) have the smallest element of Mahammedanism throughout the country, only 25 in every 1,000.

49. It was thought desirable to collect information as to the sects of the Mahammedan section of the population, and the figures so obtained are embodied in Table IIIB. of the series in Vol. II.

Sunnis largely preponderate, contributing 46,765,206 to the total number for which statistics of sect have been secured (47,586,236). Of the remaining 821,030, 809,561 are Shiahs, 9,296 are Wahabis, and 2,173 are Farazis.

So large a number of Mahammedans (2,535,349) have given no information as to their sect that the table loses some of its value, especially in relation to the knowledge it affords us of the number of the Puritan sects, the Wahabis and Farazis. These, though few in number, are not without political influence, and their hostility to a Christian Government has been markedly displayed on late occasions. The Sitana camp was largely recruited with men and money from Northern India; and the violence of individual professors of Wahabi doctrines has been fatally illustrated in two very conspicuous instances. But the numbers given in the provincial returns are no accurate measure of the real strength of these sects.

Patna, which was a headquarters of the Wahabis during the Sitana campaign, shows in the Census return only 27 persons professing Wahabi doctrines. In all the North-Western Provinces and Oudh but 28 are so designated, and similar omissions could be pointed to elsewhere. In Bengal not a single Farazi appears in the Census table.

50. It is to be regretted that these statistics are so inaccurate. If they had been correct, we should at the next Census have the means of ascertaining whether a sect which is essentially hostile to a Christian Government is on the increase or the reverse. The feeling with which Wahabyism is looked upon by the authorities is not in favour of its members being openly declared at any enumeration of the people. Nor are persons professing doctrines which are distinguished as Farazi likely to return themselves by a term which they do not regard as complimentary.

Mr. White, North-West Provinces, writes:—"I have been informed by Mahammedan gentlemen, that since the Patna prosecutions the Wahabis object to declaring themselves lest they should incur the suspicion of Government." He also writes,—"The number of Wahabis is clearly understated. They are not numerous in these Provinces, but are well known in various localities."

In Bengal Mr. Bourdillon notes:—

"Only 2,144 persons have had the hardihood to return themselves as Wahabis, for since the prosecutions of this sect for treason felony in 1864 and subsequent years the open profession of Wahabyism has been somewhat out of favour. More than half of this number were found in Moorshedabad, and nearly all the remainder in Pubna. Patna, which was long the centre of the movement in Upper India, has

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"only 27 confessors. It should be remarked, however, in this connection, that many "Wahabis do not adopt or admit that designation, but adopt some other periphrasis, "so that it is certain that some of them are included among the Mahammedans of "unspecified sect. . . . . .

"196. No persons are returned as Ferazis, although provision was made in the "instructions to enumerators for showing them if found. The explanation seems to "be that this name is not one which members of the sect use when speaking of them-"selves, but is an entirely exotic epithet, and the Mahammedan of Eastern Bengal "would no more call himself a Ferazi than a Puritan of the Commonwealth would "have called himself a Roundhead. The birth-place of the sect is the Furreedpore "district, where its founder—an honour which is disputed between one Hadji Sharitulla "and his more famous son Dudu Miyan—was a small landowner; thence the tenets "of the sect spread throughout the delta of the Ganges and Brahmaputra and into the "metropolitan districts of the 24-Pergunnahs and Nuddea. Like the Wahabis, the "Ferazis insist on the unity of God, and the uselessness of intercession by all saints, "angels, and spirits. Like them also they claim the right of private interpretation of "the Koran, and reject all glosses or commentaries by doctors, however learned. They "preach the heinousness of infidelity and the all-importance of strictness in life and "ritual. Practical considerations have induced them of late to abandon the doctrine "of the divinely ordained obligation of religious war; but time was when the Ferazis "of Eastern Bengal furnished a continuous stream of money and recruits to the rebel "camp on our North-West Frontier. Personally the Ferazi is known by certain "tricks of clothing and gesture, and by the ostentatious austerity of his demeanour. "They are as a class intensely bigoted, turbulent, and litigious, and with a few "exceptions they are as ignorant and intolerant as fanatics have mostly been in the "history of the world."

Mr. Ibbetson remarks (paras. 286-87):—"The Wahabi sect.—Mahomed, son of "Abdul Wahab, and the founder of the Wahábi sect, was born in Mejd in 1691, A.D., "and was an Arab of the Persian tribe. His doctrines rapidly spread among the "Bedouin tribes; and his successors reduced the whole of Mejd, defeated the forces "of the Baghdad Pasha, plundered Kerbela, took the holy cities of Mecca and Medina, "and subdued the entire Hajaz. In 1809 the Bombay Government, enraged at their "piracies, sent an expedition to the Persian Gulf and captured their stronghold Shivas "on the Kirman coast. In 1811–18 the Sultan of Turkey attacked them, because, "denying the existence of a visible Imám, they refused to recognize his spiritual "authority, captured and beheaded their chief, and reduced them to political "insignificance. Their doctrines were introduced into India by one Saiyad Ahmad "Shah, of Rai Bareilly, who began life as a freebooter, but, turning his attention to "religion, visited Arabia not long after the event just described, and returning to "India spread the new tenets. Having collected a numerous following, he proceeded "to the Pathán frontier, and there proclaimed, in 1826, a Jahad, or religious war, against "the Sikhs. The extraordinary ascendency that he obtained over the wild tribes on the "Pesháwar border, the four years' struggle which he waged, not unsuccessfully, with "the Durranis on the one hand and the Sikhs on the other, and his ultimate defeat and "death, are fully described by Major James, at pages 43 to 47 of his Pesháwar Report, "and still more fully by Dr. Bellew in his history of Yusafzai, pages 83 to 102. The "Wahábi doctrines seem to have much favour with the lower classes in Bengal, and "Patna is now the headquarters of the sect in India. There are also Wahábi colonies "at Pulosi, on the Indus, and at Sittana and Mulkah, in independent Yusafzai beyond "Buner. But these men call themselves Mujáhidin, or promoters of the jahad or "sacred war; and, indeed, the whole sect, as found in the Panjáb, reject the name of "Wahábi as a term of reproach, and as now having a political stigma attached to it, "and prefer to call themselves *Ahl-i-Hadis*, 'people of the traditions, or *Muwahidin* "'Unitarians;' while in the eastern districts (though not apparently on the frontier) "they commonly style themselves *Muhammadi*, substituting the personal name of their "founder Mahammad Ibn Abdul Wahab for his patronymic. In fact, it is almost "certain that a very large proportion of those who hold the Wahábi doctrines in the "Panjab have returned themselves by some one of those names, and are therefore not "shown as Wahábis in our tables. The district officers note that the Census figures "very inadequately represent the numbers of the sect in Hoshyárpur, Amritsar, "Lahore, Dera Ismail Khan, and Pesháwar. The Wahábis are Musalmán purists. "they accept the six books of traditions as collected by the Sunnis, but reject the "subsequent glosses of the fathers, and the voice of the church, and claim liberty of "conscience, and the right of private interpretation. They insist strongly on the

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"unity of God, which doctrine they say has been endangered by the reverence paid "by the ordinary Musulmán to Mahammed, to the Imám, and to saints, and forbid the "offering of prayer to any prophets, priests, or saints, even as a mediation with the "Almighty. They condemn the sepulchral honours paid to holy men, and illumination "of, visits to, and prostration before, their shrines, and even go so far as to destroy the "domes erected over their remains. They call the rest of the Mahammedans *Mushrik*, "or those who associate another with God, and strenuously proclaim that Mahammed "was a mere mortal man. They disallow the smoking of tobacco as unlawful, and "discountenance the use of rosaries or beads. Apparently, they insist much upon the "approaching appearance of the last Imam Mehdi, preparatory to the dissolution of "the world. Politically, their most important and obnoxious opinion is, they are "bound to wage war against all believers, but it is doubtful whether the Wahábis, "within British territory, are as fanatical in this respect as their brethren elsewhere. "The orthodox deny them the title of Musalmán.

"There are a considerable number of Wahábis in the cities of Delhi, Ambála, "Jahlam, and Hoshyarpur, while the Deputy Commissioner of Amritsar writes,—

"'Wahabis are notoriously numerous, and increasingly so in Amritsar city, and I should estimate their "'numbers at present at between six and seven thousand. They themselves claim to be even still more "'numerous.'

"There are also still a few at Panniála, in the Derah Ismáil salt-range, where a "colony of them settled a few years ago; but the sect appears to be dying out on the "frontier.

"It is, as Mr. Tucker says,—

"'Unsuited to the Musalmáns of these parts, who have the greatest belief in saints and shrines, and in the "'efficacy of pilgrimage to groves and high places.'"

51. Though the Aboriginals and Buddhists rank next to the Hindoos and Mahammedans in point of numbers, they are not found so universally in the various provinces and states as the Christians, who, ranked in point of numbers, come immediately after them. Christians, like the Hindoos and Mahammedans, are found in every one of the twenty-two provinces and States, while the Aboriginals are found only in eleven, and Buddhists in twelve of the several provinces and States.

For the purposes of this survey of the people by religions I have classed the Nat Worshippers of Burmah with the aboriginals of the other provinces. The distribution of and the proportion to the total population in each Province borne by these hill and forest tribes is shown in the following abstract:—

ABSTRACT IX.

Aboriginals.

	Number.	Percentage.
1. Bengal	2,055,822	2·95
2. Central Provinces, British Territory	1,533,599	15·19
3. Central India	891,424	9·62
4. Bombay, British Territory	562,678	3·42
5. Assam	488,251	10·00
6. Bombay, Feudatory States	369,216	5·32
7. Central Provinces, Feudatory States	220,318	12·89
8. Rajputana	166,343	1·62
9. Burmah	143,581	3·84
10. Baroda	101,522	4·65
11. Berar	37,338	1·40

52. As but little is known of the various tenets professed by those who are classed as Aboriginals by religion, I extract the following notes from the different provincial reports which illustrate the subject. In Bengal, where the largest number of Aboriginals is recorded, Mr. Bourdillon writes:—"The religions of the people "included under this head are altogether beyond the reach of formulation. They are "for the most part, where the description is intelligible at all, mere variations of the "Nat worship, which is the first form of religion that primitive society has developed. "They possess neither creed nor dogma, neither churches nor teachers; and while "there runs through them all the idea of a great spirit, who is to be worshipped in "his various manifestations in the world of nature; and of inferior deities, harmful or

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"beneficent, whose wrath must be averted, or favour secured, that alone which "distinguishes each one from the next is a divergency of tribal custom, which is due "to a separate origin, or, when both are of the same apparent stock, to a dissociation "centuries old."

The religion of the Aboriginals of the Central Provinces has thus been summarized by Mr. C. Grant, at page 122 of his Introduction to the Central Provinces Gazetteer. "Their rules and ceremonies, whether originally peculiar to different tribes around, "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. Thakur Deo and Dulha Deo, "both household gods, and Burhâ Deo, 'the great god,' are the most popular objects of "worship throughout Gond-Wana, and they command a certain respect, even among "so-called Hindoos. All Aboriginal tribes have a decided respect for the powers of "evil, whether in the form of cholera or small-pox, or under the more idealized guise "of a destructive god and his even more malignant wife. Indeed, the theory that the "Aryan Hindoos 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 Korku Chiefs; and the "oldest temples on the far more widely celebrated island of Mandâhtâ, on the Nerbudda, "originally the seat of worship of the Aboriginal powers of evil, Kal Bahirava and "Kaldevi, 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 Sambulpur, in the south-"eastern corner of the province, and among the Korkus of the Maha Deo hills, more "than 400 miles to the north-west.

"The Baigâs 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, come 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 "'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 an-"nexed; 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 most 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 emigrants from the north; 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 Hindoos themselves now practise rites of the same kind. Herodotus and "Homer can be quoted to show the antiquity of the custom; and Captain Burton de-"scribes 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 "penu" 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 Dulhâ Deo, so commonly mentioned as "a favourite Gond deity, he comes from Bundelkhand, and is the apotheosis of a bride-"groom (Dulha) 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 entry into a religious "order. In fact, their religion is simply feticism, the worship of any object supposed to "possess hidden influence for weal or woe.

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"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 customs by which a Gond, for instance, will eat food prepared "by a 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 "tribe. From this general remark the Bhils perhaps should be excepted."

"In Berar," Mr. Kitts writes, "the Aborigines, although unimportant in point of "actual numbers, and in proportion to the general population, are interesting as "representing the progress of assimilation to and inclusion within the fold of ordinary "Brahmanic Hindooism. In the words of M. Barth, 'Hindooism makes steady "'progress among these tribes; the modes, the forms of worship, the duties of the "'plains rapidly encroach on their mountains.' 'The hill tribes,' writes Major "MacKenzie, Deputy Commissioner of the Ellichpur District, 'while shut off from "'civilization, propitiated the powers visible to them in nature, in the storms in the "'native wilds, and amongst beasts of prey. They assigned to them various attributes, "'from the highest good to the utmost malevolence. But with the advance of "'commerce, and the necessary intermixing, Brahmin priests have been reverenced, "'and in return have admitted their gods to the Hindoo pantheon.' 'I believe,' "says Mr. Ballantine, a forest officer in the Melghat, 'that the Korkus were originally "'worshippers of the sun and moon. Their most solemn oath is by the sun, and in "'the act of worship they turn their faces towards it, and point to it with their hands. "'Certain trees were once held in reverence. The teak is still worshipped. But "'now-a-days their whole creed is so much tainted with Hindooism that their original "'beliefs are well nigh lost. Among the Dravidian aborigines found in the Wun "'district, the assimilation and absorption of their ancient creed into the complex, "'manifold, and outrageously confused Hindooism of the plains, has certainly proceeded "'quite as far as has been the case with the more secluded tribes of the Melghat. "'They are scarcely more unorthodox than the Mahars or Mângs, and were the "'veneration for the cow, or worship in village temples, or the shaving of the head made "'the test of orthodoxy, they would be classed in the same category. Vestiges of the "'older faith still remain. There are Gonds still, who worship their four, five, six, "'seven, or twelve gods as of old. There are still many Korkus and Nihals who worship "'the sun on Akshatritiya. Both Gonds and Korkus bury their dead. They allow "'marriage with the widow of a deceased elder brother, and for both the Bhumak more "'often than the Brahmin acts as priest. The Korkus are of Kolarian origin, and are "'therefore presumably anterior to the Gonds, although in their account of their crea-"'tion they admit that the Mângs were anterior to themselves. The foremost place "'among deities assigned among Gonds to a great god, a friendly spirit who needs no "'propitiatory offerings, is occupied in the Korku pantheon by Mahadeo. Baghdeo, whose "'shrine is in the jungle, protects them from tigers and other beasts of prey. Suwaria, "'or Bapa Deo, has a place on the village boundary. The shrine of Matwa Deo is "'opposite the headman's house. Those of Khera Deo and Sanjia Deo, represented by "'an egg-shaped stone, are near the village. These last four are beneficial deities; "'whereas to the Bogh Deo and Kuar Deo, whose shrine is on the hill top, periodical "'offerings are necessary lest they trouble the village. The Korkus also worship their "'male and female ancestors. They hold a ceremony at which they place the departed "'spirits at rest. Five bits of bamboo, to represent the dead man's bones, five crab's "'legs, seven blades of dongrah grass, a piece of turmeric, and five grains of rice are "'together placed in a small basket, and forced into a crab's hole under the water. "'The son, or any other relative, who has to 'lay' the spirit of the departed one, "'works himself into a state of drunken excitement before entering the pool to search "'for a crab's hole. Dancing and drinking conclude the ceremony. The men dance "'in one body and the women in another. The Gonds also sometimes dance thus, "'and sometimes their women dress as men and dance. In newly born children dead "'relatives are supposed to live again. A father when dying will often name the son "'into whom he intends his spirit to pass. Among the Korkus the village priest or "'Bhumak is expected to ward off and cure diseases and to defend them from wild

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"'beasts. If a tiger comes near the place he depends on the village for a male buffalo "'and a cock, and a few small iron nails. At midnight he goes round the village "'boundary with one hand leading the animal, and in the other carrying the nails. "'these he drives into the ground here and there to mark the boundary line, and "'coming back to the village sacrifices the victim. This rite ought, he considers, to "'keep off a tiger for a whole year. The power of magic they hold to be imparted by "'the tree of knowledge. The aspirant takes counsel with other wise men, and then "'bathes. After this he wanders alone in the jungle for three days and nights, pluck- "'ing leaves from the trees with his teeth, after the manner of a goat. Among the "'trees are serpents, if he fear them, or put forth his hand, he will surely die. But if "'his faith and courage fail not, he will light upon the tree of knowledge. Then he "'returns to his village, bathes, and offers a goat. Thus, until his teeth drop out, he "'becomes endowed with the power of magic. A woman with this power is a worse "'pest than a man. Among the Nihals one of the gods is Dâdaru, the pig, whose "'dirt swallowing capacity is reported to have benefited the other deities on a critical "'occasion, and to have caused his elevation to the Nihal as to the Korku pantheon. "'In the religion of the Gonds Dravidian customs are everywhere mixed with Hindoo "'observances. They believe in ghosts and sorcery. They regard the howling of a "'dog as unlucky. But they know little as yet of the long string of omens with which "'the Hindoos are familiar. Many of them are Hindoos by religion. The Maha Deo "'naturally replaces their old deity Bura Pen, the great god. The goddesses of small- "'pox and cholera, whether indigenous among them or not, are as frequently "'worshipped as in the plains. As a rule the Gonds eat both beef and pork. Those, "'however, who claim a Rajput descent are more scrupulous. The old religion, "'although fading is still alive. In their marriage customs the influence of Hindooism "'is clearly seen. In religion the Andhs are more Hindooized than other Aborigines. "'They employ Brahmins to conduct their marriages, they abstain from beef and from "'tari, and they forbid marriage with an elder brother's widow. Burial is still more "'customary, because cheaper than cremation.'"

"The foregoing details will probably suffice to show that, as regards the religion "of the Aborigines, its absorption by Hindooism is still far from complete. At the "same time, it is difficult to define the exact line after passing which a tribe should "rightly be considered Hindoo rather than Aboriginal, and, even if such exactitude "were possible, the application of the definition would only be a matter of further "difficulty."

53. Regarding the Nat worshippers, who, though shown separately in Table III., I have grouped in my remarks with those professing Aboriginal religion, the Census Superintendent of Burmah, where this named religion alone is found, has made the following remarks descriptive of its peculiarities:—"The term Nat worshipper, though well "understood in British Burmah, requires some explanation. Nats are spirits sup- "posed to inhabit natural objects, terrestrial and celestial, and to interfere freely in "the affairs of man. Some are evil, and their ill-will is to be propitiated by offerings "of plantains, cocoa-nuts, fowls, or other such gifts; some are kind, and their active "favour or protection must be gained. The Burmese frequently make offerings to "Nats, and regard the spiritual world with an awe not called for by the creed of "Buddha. The belief in Nats has remained underlying their thoughts and religion "ever since they were converted to Buddhism, a relic of the ancient cult which is "still preserved intact among the older Karens, Chins, and other hill races. At "present, numbers of Karens and Chins who have come in contact with the Burmese, "though knowing little and practising less of the religion of Gotama, call themselves "Buddhists, because to do so is a sign of civilization and respectability."

54. The next numerous religion is Buddhism, and (strange to say), though India is the birthplace of Buddhism, there are not 200,000 Buddhists to be found in all the continent of India. Burmah, however, contains large numbers of the followers of Gautama, nearly nine tenths of the whole population in that province professing this religion. After Burmah, it is only in Bengal that the followers of Gautama are found in any numbers; and there they comprise so small a proportion of the population as two in a thousand. They number in Bengal 155,809; in Assam there are 6,563, in the Punjab 2,684, and in Madras 1,535. In the seven other provinces in which the religion is recorded, the numbers professing it in no single instance exceed 400, and in four cases do not exceed 20. The following abstract gives the distribution of the Buddhists:—

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ABSTRACT X.

Buddhists.

1. Burmah	3,251,584	8. North-West Provinces, British Territory	103
2. Bengal	155,809	9. Central Provinces, British Territory	17
3. Assam	6,563	10. Bombay, Feudatory States	12
4. Punjab, British Territory	2,864	11. Mysore	9
5. Madras	1,535	12. Berar	1
6. Punjab, Feudatory States	387		
7. Bombay, British Territory	103		

55. The Christians, who rank in numbers next to the Buddhists, are found in all the Provinces and States of India. Their home is in the south of the continent, Madras and Travancore accounting for 1,209,622 of the 1,862,634 who are found in India. Next to these two provinces comes Bombay British Territory with 138,317, then Cochin, and then Bengal, each of which contains more than 125,000. In no other case do Christians exceed 100,000, and they drop very quickly in numbers. Burmah has the largest Christian population of the remaining provinces, 84,119, then the North-West Provinces, British Territory, come with 47,664. Of the remaining fifteen Provinces and States, in four only do the Christians exceed 10,000, and in the other eleven there are only three cases where the Christians number more than 5,000. The distribution of the Christian population is given below.

ABSTRACT XI.

Christians.

1. Madras	711,080
2. Travancore	428,542
3. Bombay, British Territory	138,317
4. Cochin	136,361
5. Bengal	128,135
6. Burmah	84,219
7. North-West Provinces, British Territory	47,664
8. Punjab, British Territory	33,420
9. Mysore	21,249
10. Hyderabad	13,614
11. Central Provinces, British Territory	11,949
12. Assam	7,093
13. Central India	7,065
14. Bombay, Feudatory States	6,837
15. Coorg	3,152
16. Ajmere	2,225
17. Berar	1,335
18. Rajputana	1,294
19. Baroda	771
20. Punjab, Feudatory States	279
21. Central Provinces, Feudatory States	24
22. North-West Provinces, Feudatory States	9

56. In the case of the Christian population, an attempt has been made to collect some further information than has been sought for in regard to other religions. The authorities have endeavoured to distinguish the sects and the races of the Christian population, and in Form IIIA. the information thus collected has been grouped together. The Roman Catholics are the most numerous sect; they number 963,058, of whom the races of 356,267 are not specified. The others are thus classed:—Natives, 550,195, British-born and Europeans, 32,079, Eurasians, 24,517. Next in order comes the Church of England, with 353,713; of these 164,487 are Natives, 73,539 are British-born and other Europeans, 27,742 have been shown as Eurasians, while the other 87,945 have not specified their race, they probably include a large number of Europeans not British-born, and a much larger number of Eurasians. Next in number is the Syrian Church, with 304,410, who, though they have only specified their race in a few exceptional cases, may be safely put down as Natives. They are found only in the south of India, and are almost entirely confined to Travancore and Cochin, where 301,442 (*i.e.*, all but 3,000) are found; 2,885 of the remainder being enumerated in Madras. Dr. Hunter states the Syrian Christians of Travancore "date from the earliest centuries of our era."

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Ranked by numbers, next come "Other Protestants," but under this designation are included a variety of sects, viz., Baptists, Congregationalists, Dissenters (so styled in the schedules), Independents, Methodists, and Wesleyans; they number 107,886. The greatest part of these is composed of Natives (93,137), found mainly in Bengal, Burmah, and Madras, 5,579 are British-born and Europeans, 3,714 are Eurasians, and the remainder have not specified their sect. The Lutherans stand next, with 29,577, of whom 23,593 are found in Bengal and 4,667 in Madras; 28,234 are Natives, 769 British-born and other Europeans, while 133 are Eurasians. The Episcopalians number 20,135, 18,903 being found in Bombay (16,431) and Central India; they are almost exclusively European, 1,681 being Eurasian, 2,832 Native, and 375 unspecified. The Armenians number 1,308, the Greeks 834, and the American Church 737; there are also 63,833 who have not specified their sect. In the accompanying abstract are given the numbers and races of the main sects.

ABSTRACT XIA.

Religions.	British-born.	Other Europeans.	Eurasians.	Natives.	Others and Unspecified.	Totals.
Unspecified	2,028	3,513	2,264	43,631	9,409	60,845
American Church	11	64	17	645	—	737
Armenian	16	118	147	232	795	1,308
Baptist	566	959	2,314	81,965	4,296	90,100
Church of England	41,023	23,142	19,642	48,820	5,960	138,587
Church of Scotland	1,232	751	530	1,561	74	4,148
Congregationalist	65	156	110	3,269	346	3,946
Calvinist	1	3	—	34	—	38
Dissenter	24	57	61	61	2	205
Episcopalian	9,722	5,525	1,681	2,832	375	20,135
Evangelical	—	7	—	—	—	7
Free Church of Scotland	33	17	5	195	—	250
Greek Church	16	162	107	445	104	834
Independent	50	60	29	2,190	601	2,930
Lutheran	77	688	133	28,200	441	29,539
Methodist	988	675	718	3,664	150	6,195
Moravian	1	7	—	7	—	15
Plymouth Brethren	6	15	18	8	—	47
Presbyterian	4,783	2,599	1,190	6,707	357	15,636
Protestant	4,002	5,372	8,100	115,667	81,985	215,126
Roman Catholic	17,424	14,655	24,517	550,195	356,267	963,058
Society of Friends	10	—	18	—	—	28
Syrian	4	6	4	1,340	303,056	304,410
Wesleyan	1,249	730	480	1,988	63	4,510
	83,331	59,281	62,085	893,656	764,381	1,862,634

The statement does not separately distinguish every sect that was returned in the Provincial Statements, but a comparison of the abstract with the subjoined list will show what the former omits:—

American Church, including American Congregationalist and American Methodist.
Anglican.
Armenian.
Baptist.
Basle Mission.
Calvinist, including Welsh Calvinistic Methodist.
Congregationalist, including Congregationalist Mission Church and Independent Congregationalist.
Church of England.
Church of Scotland.
Church of Ireland.
Dissenters.
Dutch Church.
Episcopalian, including Episcopalian Church of Scotland and Episcopalian Methodist.
Evangelical.
Free Church of Scotland.
French Church.
Greek.
Independent.
Lutheran.
Methodist.
Moravian.
Plymouth Brethren.
Presbyterian.
Protestant.
Roman Catholic.
Society of Friends.
Syrian.
Undenominational Union.
Wesleyan.

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The returns also showed Deists, Fatalists, Irvingites, Rationalists, Swedenborgians, and Unitarians. But these have not been included under Christians. There were a few solitary instances where English residents returned their religion as blank.

A great part of the value which would attach to this statement of races is lost by its incompleteness. More than a third of the entire number of Christians are returned in the schedules without any specification of race. But there can be little doubt, from the figures themselves, that by far the greater portion (one may fairly say four fifths) of those whose race is unspecified is Native. There are 303,056 of the Syrian Church, and 356,267 Roman Catholics, whose race is not given. The Syrian Church is entirely Native, and my opinion is that at least 300,000 of the unspecified Roman Catholics are also Native. If this be accepted, we have the following race statistics:—

British-born	83,331
Other Europeans	59,281
Eurasians	62,085
Natives	1,496,712
Unspecified	161,225
Total	1,862,634

57. One fact stands out conspicuously in these returns,—I refer to the preponderance of the Roman Catholics. In the south the efforts of the early Portuguese missionaries, who preceded the Protestant missions by centuries, laid the sure foundation of this superiority in numbers, and there is much in the doctrines of Roman Catholicsim which tends at the present day to make that the most palatable form of Christianity to the uneducated Natives from amongst whom the large majority of converts is taken. The lapse of a few years will, I believe, show a very large accession to the numbers of the various Christian churches. The closest observers are almost unanimous in the opinion that the ground has already been cleared for such a movement, but their views are not so much in accord as to the class from which this accession will be made.

58. What has been the increase of the Christian population since the preceding Census is shown for some of the more important provinces in the following extracts:—

"*Madras.*—The return of Christians of all denominations is 711,072, which shows "(excluding Bhadráchalam and Rékapalle in Gódáveri) an increase of 165,682, or "30·39 per cent. on the returns of 1871. Of the total (711,072), 473,353 are Roman "Catholics, and, distributing the "Not stated" total proportionately, the Roman "Catholics represent 68·68 per cent. of the total population. The vast majority of "these Christians are Hindu converts or the descendants of Hindu converts. They "are to be found in every district, belonging for the most part to the poorer classes, "and drawn chiefly from the lower castes. (The Roman Catholic Christians of the "West Coast are exceptions to this observation.) . . . .

"The following are the most conspicuous groups of the Christians, with their numbers "roughly estimated:—

"Europeans and Eurasians	32,000
"Goa Roman Catholics of the South	100,000
"Mission Roman Catholics of the South	300,000
"Anglican converts of the South	100,000
"Lutheran converts of the West Coast	8,000
"Baptists of Nellore and Kistna	30,000

"The remainder are scattered communities of different sects.

"In the Census of 1871 the Christians were returned as 'Roman Catholics' and "'Protestants.' This time an attempt has been made to separate the sects of the "non-Romanist Christians—with but very partial success. Although 16 sects such as "are popularly included in the generic but inaccurate name 'Protestant' are tabulated, "still of the non-Romanist Christians 140,651 or 59·17 per cent. have returned "themselves as simply 'Protestant.' An attempt, based on what is known of the "mission agencies in the several districts, has been made below to distribute these "to their proper heads.

"Of the ordinary rural districts the most Christian is Tinnevelly, where 8$\frac{1}{3}$ per "cent. of the total population is Christian, and here the adherents of the Church of "England outnumber the Roman Catholics. The following table shows the Christian "population in the several districts:—

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"Table No. 25, showing the Percentage of Christians to the Total Population of "each District of the Madras Presidency.

Districts.	Total Population.	Christians.	Percentage of Christians to the Total Population.
Madras City	405,848	39,631	9·77
Nílgiris	91,034	8,488	9·32
Tinnevelly	1,699,747	140,946	8·29
South Canara	959,514	58,215	6·07
Trichinopoly	1,215,033	61,440	5·06
Madura	2,168,680	84,900	3·91
Pudukóta Territory	302,127	11,372	3·76
Tanjore	2,130,383	78,258	3·67
Kistna	1,548,480	36,194	2·34
South Arcot	1,814,738	39,571	2·18
Malabar	2,365,035	43,196	1·83
Chingleput	981,381	16,774	1·71
Nellore	1,220,236	20,794	1·70
Kurnool	709,305	11,464	1·62
Salem	1,599,595	16,567	1·04
Coimbatore	1,657,690	13,326	0·80
North Arcot	1,817,814	10,018	0·55
Cuddàpah	1,121,038	6,067	0·54
Bellary	1,336,696	4,997	0·37
Godávari	1,791,512	3,893	0·22
Vizagapatam	2,485,141	3,410	0·14
Ganjam	1,749,604	1,551	0·09
Grand total	31,170,631	711,072	2·28

"The following table shows the progress of Christianity in the several districts since "1871 :—

"Table No. 26, showing, for the Madras Presidency, the Percentage of Increase or "Decrease of Christians in each District in 1881 as compared with those returned "in 1871.

Districts.	Total Christians.			
	1871.	1881.	Difference.	Percentage.
Ganjám	1,043	*1,551	+ 508	+ 48·71
Vizagapatam	2,185	*3,410	+ 1,225	+ 56·06
Gôdávari	1,483	†3,623	+ 2,140	+ 144·30
Kistna	7,670	36,194	+ 28,524	+ 371·89
Nellore	3,012	20,794	+ 17,782	+ 590·37
Cuddapah	4,973	6,067	+ 1,094	+ 22·00
Kurnool	3,855	11,464	+ 7,609	+ 197·38
Bellary	5,545	4,997	— 548	— 9·88
Chingleput	15,156	16,774	+ 1,618	+ 10·68
North Arcot	7,436	10,018	+ 2,582	+ 34·72
South Arcot	30,817	39,571	+ 8,754	+ 28·41
Tanjore	66,409	78,258	+ 11,849	+ 17·84
Trichinopoly	52,222	61,440	+ 9,218	+ 17·65
Madura	70,491	84,900	+ 13,959	+ 19·68
Tinnevelly	102,576	140,946	+ 38,370	+ 37·41
Salem	13,333	16,567	+ 3,234	+ 24·26
Coimbatore	12,067	13,326	+ 1,259	+ 10·43
Nílgiris	5,070	‡7,533	+ 2,463	+ 48·58
Malabar	41,642	‡44,151	+ 2,509	+ 6·02
South Canara	49,258	58,215	+ 8,957	+ 18·18
Madras City	37,067	39,631	+ 2,564	+ 6·92
Total	533,760	699,430	+ 165,670	+ 31·04
Pudukóta territory	11,360	11,372	+ 12	+ 0·11
Grand total	545,120	710,802	+ 165,682	+ 30·39

* Inclusive of the Christian population of the Agency Tracts.
† Exclusive of the Christian population of Bhadráchálam and Rékapalle (270).
‡ The Christian population as per Census of 1881 of South-east Wynád (955) transferred since 1871 from Malabar to Nílgiris, has been deducted from Nílgiris and added to Malabar for the purposes of the table.

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"This shows a gain in every district except Bellary, where there is a decrease of 548, "which is more than accounted for by the reduced European garrison. The increase "varies in amount from 508 in Ganjám to 38,370 in Tinnevelly, from 6 per cent. in "Malabar to 590 per cent. in Nellore.

"The largest numbers are found in the south and west. The further north the "less Christianity. The Telugu people are either harder to convince, or, until recently, "less mission effort has been expended upon them. The five districts of Ganjám, "Vizagapatam, Gódávari, Bellary, and Cuddapah contain hardly any Christians, and the "adjoining districts of Kistna, Kurnool, and Nellore owe their higher proportion to "recent years. But mission work is spreading northward. Gódávari has between two "and three times as many Christians as in 1871; Kurnool has three times, Kistna "nearly five times, and Nellore seven times as many as in 1871.

"On the other hand the Southern Districts have long been strongholds of Chris- "tianity. Xavier, Nóbili, Beschi, Schwartz, Jaenicke, and many more names, now "historical, are associated with the building up of the Christian churches in the "south. Early in the 16th century there were Catholic communities near the Cape "Comorin, and the influence has spread and is spreading northward. In the districts "of Tinnevelly, Madura, Tanjore, Trichinopoly, Pudukóta, and Madras City we have "5¼ per cent. Christian where in 1871 there were only 4⅓ per cent. Christian. The "Roman Catholics, formerly confined to the south and west, have found foothold in "Kistna and Vizagapatam.

"The non-Romanists, whose operations were once limited to Tanjore, have spread "largely over the three southernmost districts, and have now growing communities in "thirteen districts.

"The proportion of Christians in the population is very striking when compared with "other provinces, as the following figures show:—

Province.	Number of Christians.	Ratio per 10,000 to Total Population.
Madras	711,072	228
British Burma	84,218	225
Coorg	3,152	176·78
Bombay	145,154	62
Bengal	128,135	18
Panjáb	33,699	15
Assam	7,093	15
Nizam's Dominions	13,614	14
North-West Provinces and Oudh	47,664	11
Central Provinces	11,973	10·37
Berar	1,335	5

"Both in actual numbers and in proportion to the general population, Madras stands "clear away in front of all other provinces, and if the southernmost part of the Pre- "sidency be taken, we find that in a compact tract containing 7,213,843 souls, 365,544, "or 5,067 per 100,000, are Christians. It is in no sectarian spirit that this may be "declared wholly a matter for congratulation. There is no enlightened Madras "Bráhman who does not rejoice equally with the missionaries to see the good work of "the latter redeeming the degraded castes of Tinnevelly, and the devil-worshippers of "South Canara from their debased cults to a purer faith and a higher mortality."

59. "*Bengal.*—The progress made in the spread of Christianity during the last nine "years is one of the most interesting facts brought out by the Census just taken. In "1872 the number of persons returned as Christians was 91,063,* while in 1881 this "number had increased to 128,125, showing an advance of 37,012, or 40·71 per cent. "This increase is apparently† less than that of the Buddhists, who have advanced at "the rate of 93·29 per cent. during the last nine years; but, in point of fact, the "proportionate increase in the number of Christians has been much greater than that "of the followers of any other religion, for, while the rise in the case of the Buddhists "has been shown to be due rather to more accurate enumeration than to a real "numerical increase, it is certain that, for obvious reasons, the Christian community, "both at the former and the recent Census, were more accurately enumerated than

* In this figure allowance is made for the exclusion of Assám from the present Census of Bengal.
† *See* para. 211 of the Bengal Report.—W. C. P.

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"any other section of the people, so that whatever increase or decrease is shown in "their numbers may be accepted as having really occurred. This increase of "40·71 per cent. is far too large to be explained by the theory of natural productive- "ness, and that it is due chiefly to conversions from heathendom, and not to immi- "gration from Europe, is proved by the following statistics. In 1872 Mr. Beverley "estimated that at least half of the 91,063 Christians, or, say, 46,000, were Euro- "peans and Eurasians; in 1881 the number of non-Asiatic Christians was found to be "40,726, which would give a decrease in their numbers of 5,274. There is no reason "to believe that such a decrease has occurred; on the contrary, the number of Euro- "pean immigrants in India is certainly not less than it was, and everything tends to "show that the Eurasian population multiply rapidly. It seems clear, therefore, that "Mr. Beverley's estimate was excessive, and that the non-Asiatic Christians were in "1872 a good deal less than 46,000. If this conclusion is accepted, it will be fair "to assume that the Christians, other than Natives of India, were in 1872 about "39,000 persons, which would make the total of Native Christians 52,603. These "figures, compared with those of the Census just taken, will give an increase among "the Native Christian population of 33,703, or 64·07 per cent., and an advance among "Christians of all other races of 2,819, or 7·22 per cent."

60. Mr. Bourdillon's remarks on the Native Christians and the various sects of Christians returned at the Census are of value, and I have extracted them in continuation of his note on the increase of the Christians in Bengal:—

"The Native Christians, who conclude the list, are the most rapidly progressing "class in Bengal. It has been shown that they have increased, chiefly by conversion, "at the rate of 64·07 per cent. during the nine years which have elapsed since the "Census of 1872, and it only remains to notice their distribution. Out of the whole "number of 86,306 more than one third, or 35,992, are found in Lohardugga, where a "German Protestant Mission has long been labouring among the aboriginal and semi- "Hinduized tribes of that district. The 24-Pergunnahs stand next with 8,048, the "converts of several missionary societies, both Protestant and Romanist. Dacca has "7,710, mostly Roman Catholics; and Nuddea, 6,304, partly converts of the Church "Missionary Society and partly members of a Romish mission church in that district. "Calcutta itself has comparatively few, viz., a little more than 4,000, including the "suburbs. Six other districts have more than 1,000 in each. Backergunge has "2,892, Furreedpore 2,591, and Chumparun 1,814, in all of which districts the "Roman Catholic Church has mission stations. The Sonthal Pergunnahs have 2,718, "and Singhbhoom 2,988, where the Church Missionary Society and the German "Lutheran Mission work respectively; and Cuttack, where a Baptist Mission has "long been established, has 1,819. . . . .

"The sects which were returned in the Census schedules, excluding those which were "unintelligible, and were therefore entered "under the heading "Sect not stated" are "recited in the margin,† and they have "been entered in similar detail in the table. "It is not pretended that the classification "is either scientific or exhaustive, but it is "hoped that it will answer the purpose of "a rough separation of the leading parties "in the Christian church in Bengal.

† "Protestant.	"Unitarian.
"Church of England.	"Calvinist.
"Church of Scotland.	"Lutheran.
"Episcopalian.	"Moravian.
"Roman Catholic.	"Greek.
"Dissenter.	"Syrian.
"Free Church of Scotland.	"Armenian.
"Baptist.	"Plymouth Brothers.
"Methodist.	"Quaker.
"Independent.	"Christian.
	"Sect not stated.

"The first glance at Part III. of the table "would seem to show that the Roman Catholics are most largely represented in "Bengal, with 26,275 persons; but this numerical superiority disappears if it is "borne in mind that the whole of those who have been returned as 'Protestants,' viz., "9,528, and a considerable number of those who have described themselves simply as "'Christians,' without further specification of sect, are probably members of the "Established Church of England, and bring its total up to about 36,000 persons. "The members of the various other Protestant churches amount to nigh upon 67,000, "of whom the Lutherans (23,556) are far the most numerous. Moreover, the total "entered against this community is very far below the truth, for it should be noticed "that they have long held chief possession of the mission field in Lohardugga, so that "perhaps 7,000 of the 10,232 Christians of unspecified sect found in that district "should be included among the Lutheran Christians, thus carrying their total above "30,000. The Baptists would appear to be nearly 17,000 strong; but it is doubtful "whether all those entered as Baptists really belong to this persuasion, since it is "believed that other sections of the Christian church in Bengal have adopted the

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" custom of total immersion at the baptism of adults, so that the term *dubit* or 'dipped' " may mean either a baptized Christian or a member of the Baptist sect.

" The Syrian, Greek, and Armenian Churches are but slenderly represented, and " on the whole it may be said that if we include in their proper place those persons " for whom details of sect are not available, the Christians in Bengal may be roughly " divided into the following groups :—

" Church of England	36,000
" Lutherans	30,000
" Church of Rome	29,000
" Baptists	17,000
" Other Protestant Churches	16,000 "

61. In Bombay Mr. Baines touches very briefly on the increase in the number of the Christian section of the community. But his remarks on the races and sects are interesting. He writes :—

" I now come to the *Christian* section of the community, and here too, as in the " case of the Jews and Mahammedans, the race is a factor which cannot be altogether " omitted from a consideration of the religion. The number of Christians enumerated " was 138,329, or about 0·84 per cent. of the whole community. They are divided " into the three main race-headings of Foreign, Eurasian, and Native in the " respective proportions of 17·05, 2·09, 80·85 per cent. The foreign element is " composed chiefly of Europeans, including Americans and colonists, with a few " Syrians and others. The Eurasian community is, I believe, much more numerous " than here represented, as in Bombay and elsewhere there is great confusion between " this class and the European. Under the general instructions on the schedule, the " words 'British subject' were to be added to the entry of birthplace in the case of " Europeans of this class born in India, and, either intentionally or through negli- " gence, the words 'British subject' alone, or with the clipped prefix of 'Eur.,' were " entered in many cases in which the persons concerned were of distinctly mixed race. " The indigenous Christian community which, in order to avoid a further distinction " for the sake of so small a section of the whole body, includes also the converts of " negro race, consists of three main classes. The first, and most numerous, is that of " the Roman Catholic inhabitants of the old Portuguese settlements now comprised " in this Presidency. These were originally converted from Hinduism by the mis- " sionaries from Goa, following the example of St. Francis Xavier in the south. " There seems to have been little pressure put upon them to abandon their caste, " because, during a portion of the period of Portuguese domination, the propagation " of the State faith was, as in the case of Mahammedanism, a political expedient only. " It is now, therefore, common to hear the different classes of this community men- " tioned in the places where they most abound by the name of their original caste, in " spite of the lapse of years of their new religion. This habit, however, is confined " to the lower grades of society. The converts of good birth seem to have been " admitted to free intercourse and connubiality with the upper class of Portuguese " society, and, though the names of all the Christians of this description are Portu- " guese, it is only amongst the upper class that there is any trace of foreign blood, " and here even it is now rare. The name of Indo-Portuguese, which is sometimes " given to them, is scarcely acknowledged amongst themselves, though, from the fact " of their education and religious instruction being partly carried on in the lan- " guage of their first European acquaintance, Portuguese is spoken as a home- " tongue in some of the best families, the rest habitually use Konkani-Maráthi or " English. The lower classes continue to follow the hereditary occupations of the " castes to which their Hindu ancestors belonged, whilst the upper have taken " to the clerical and learned professions. In spite of the rumours that have " occasionally been heard within the last half century, though now less com- " monly, of symptoms of relapse to the old religion of the country, those who " have lived amongst these classes give evidence of the reality of their adherence " to the faith of their adoption. There is a very prevalent confusion between " the Christians of the description I have mentioned and those from Goa. Both " are Roman Catholics by persuasion, and both bear Portuguese names, and " are under the ecclesiastical supervision of priests of that nation. Beyond this " the likeness ceases. The Native Christians that come from Goa are mostly " domestic servants, an occupation never undertaken by the Christians of the " other districts. The tongue of the Goanese is a less purely Maráthi dialect, and " has more Portuguese and Konkani words in its vocabulary. All the Goanese

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"that come to Bombay, moreover, have adopted the European style of dress, which "amongst the others is confined to the upper classes. The above two sections "together may be included under the general title of converts made by the Portuguese. "The remaining class is that of the converts of more recent times made by the "British missions, or, more correctly, as they include both German and American "bodies, by the missions that have been established since the accession of that race to "power. Small settlements have been formed by the emissaries of the various "sections of western Christianity, and in these are gathered most of the new converts "until they are sent out in pursuit of their own occupation elsewhere. In some "districts the settlement is a permanent one, and has a considerable area of land "attached to it which is tilled by the labour of the converts. It is not easy to "distinguish accurately the Portuguese from the more recently enrolled Christians, "but this may be done approximately, if we take, as I believe the facts justify us in "doing, the Roman Catholic element to belong to the former, and the non-Roman "remainder to the latter. This course results in showing 92·7 of the total body of "Native Christians to belong to the Roman Catholic branch. Of the rest there are a "few who have not returned their denomination, but their number is not enough to "make any serious difference in the proportions. In order to find out the ratio of the "Goanese to the Bombay Native Christian, it is necessary to turn to the table that "shows the birth places of the people, from which it will be seen that about 40,260 "persons were returned as having been born in Goa or other Portuguese territory. "From this number the persons recorded against the item in Surat and Kánara "should be excluded, as in the former case most of them are probably not Christians, "but Hindu and other cultivators casually crossing the border, and in the latter case "the immigration of labourers of the lower classes for the harvest is known to be so "great that it is impossible to distinguish the Christians from the other Natives. As "regards the rest of the Presidency, however, it is a pretty safe assumption that all "who come from Goa are Native Roman Catholics. On this basis, it may be estimated "that about 30 per cent. of the total number of that community belong to the Goanese "section. Little need be said as to the class from which the converts are taken. In "the case of the more or less wholesale conversion of the Portuguese territory under "the direction of the Holy Office, there seems to have been a large mixture of the "upper middle classes of Hindus, and from the returns given in Madras some time "ago, it appears that in the Roman Catholic section of converts in that Presidency, "where the retention of caste was allowed from the beginning, the number of *high* "*caste* Christians is much greater than in the non-Roman ranks. That the success of "Christian missions will be for a long time more marked amongst the lower classes "than the rest as long as the abandonment of caste is an essential on reception into "the religion, appears to be likely on two general grounds,—first, the consideration of "social interests which makes a Hindu of good position so much more tenacious of his "religion than one of lower caste, who has less to lose; and secondly, the greater "receptivity of the latter with regard to emotional appeals which neither his intel-"ligence nor his education dispose him to analyse.

"The sects of Christians returned at the Census are more numerous and better "defined than those of most of the other religions that have been previously men-"tioned in this chapter. The following table comprises the principal facts about their "relative prevalence and distribution amongst the three races into which the whole "Christian community has been divided.

Sect.	Races by Sect.				Sects by Race.			
	European.	Eurasian.	Native.	Total.	European.	Eurasian.	Native.	Total.
Episcopalian	52·6	43·2	2·3	11·7	76·5	7·7	15·8	100·0
Roman Catholic	20·5	32·5	92·7	79·1	4·4	0·9	94·7	100·0
Presbyterian	10·3	8·2	2·8	4·2	42·4	4·1	53·5	100·0
Baptist	1·0	0·7	0·5	0·6	26·4	2·6	71·0	100·0
Wesleyan	2·4	1·6	0·1	0·5	83·6	6·7	90·7	100·0
Methodist	0·8	2·3		0·2	62·5	22·1	15·4	100·0
Congregationalist	0·2	0·3	3·3	0·3	12·4	2·4	85·2	100·0
Protestant	0·8	3·4	3·7	0·8	16·7	8·7	74·6	100·0
Others	0·4	1·1	—	0·1	—	—	—	—
Unreturned	11·0	6·7	0·6	2·5	76·1	5·6	18·3	100·0
Total all Sects	100·0	100·0	100·0	100·0	17·1	2·1	80·8	100·0

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"It shows the preponderance of the Roman Catholic persuasion amongst the Native "converts, and that of the Episcopalian amongst the two other races. The number "of persons who returned themselves as of no sect is also worthy of note, especially "amongst the Europeans. Taking the aggregate of the three races, it will be seen "that 90 per cent. and over profess the Roman Catholic and Episcopalian forms of "Christianity, and that next to these the Presbyterian is most prevalent, though to a "comparatively small extent. The rest of the sects bear but an insignificant ratio to "the total, and none of them equal the unreturned in number. The second part of "the table shows the distribution of the persuasions according to their prevalence "amongst the three races. In addition to Roman Catholicism, the Presbyterian, "Congregationalist, and Protestant (not otherwise specified) are to be found most "amongst the Natives. Europeans form the majority of the Episcopalians, Wesleyans, "Methodists, and, as mentioned just now, of the unsectarian."

62. There was no means of instituting a comparison for Oudh which should shew what has been the growth of the Christian population in that part of India since the Census of 1869, and the reviewer of the Oudh figures for 1881 has been compelled to be silent on this subject.

63. In the North-West Provinces the following are Mr. White's remarks on the increase of the Christian section of the community:—

"The following is a comparative statement of the Native Christians returned at the "present and previous enumeration in the North-Western Provinces only. The previous "returns for Oudh do not discriminate this class:—

"Comparative Statement of Native Christians, North-Western Provinces only.

	Persons.	Male.	Female.
Previous Census - - -	7,648	4,000	3,648
Present Census - - -	11,823	5,907	5,916
Increase - -	4,175	1,907	2,268

"The increase of persons is 54 per cent., that of males 47 and of females 62 per "cent. This increase extends to every division of the North-Western Provinces, except "to Jhánsi.

"Increase of Native Christians by Division.

Division.	Previous Census.	Present Census.
Meerut - - - - -	1,613	2,304
Agra - - - -	2,148	2,225
Rohilkhand - - -	1,162	3,098
Allahabad - - -	1,092	1,408
Benares - - - -	1,212	2,205
Jhánsi - - - -	45	40
Kumaon - - - -	376	543

"The most remarkable increase is found in the Rohilkhand Division, where it amounts "to 166 per cent. We have no means of judging from the Census records to what "extent this increase is real or apparent. Much of it must be due to the greater care "with which the entries in the enumerators' schedules were made at the present Census. "No inferences can be drawn from the age tables, for in these all races of Christians "have been included without discrimination under one head."

64. From the Cochin report I extract the following paragraph, which deals briefly with the Christian sects. I may note that the Christians in Cochin do not show any increase. In the six years that have elapsed between the present and the preceding Census they have declined from 140,417 to 136,361, or 2·9 per cent., being at the rate of ·5 per cent. per annum. The reporter has not given any explanation of this decrease, a decrease made more conspicuous by the fact that both the Hindu and

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Mahammedan sections of the community show a slight increase during the same period :—

"*Cochin.*—Of the Christians, who constitute 21 per cent. of the population, there are "120,919 Roman Catholics and 15,442 Protestants, that is, Christians not subject to "the jurisdiction of the Pope. The Syrian Protestants are the vast majority, the "Mission and other Protestants being less than 1,500. The Syrians, Protestant and "Catholic, are still divided by schisms caused by rival bishops."

65. For Travancore, I am sorry to say, I am unable to give any information, as the Travancore Report has not been received. But there are certain broad facts which are apparent on a comparison of the returns of the present Census for this State with those for the previous Census of May 1875. While the entire population of Travancore has increased in six years 3·9 per cent., the Christian section of it has increased 6·4 per cent. In regard to sects, if the proportion borne by the several Christian churches remains the same now as in the previous Census, every 10,000 Christians consist of 6,335 Syrians, 2,352 Roman Catholics, and 1,313 Protestants.

66. In the next abstract will be seen the distribution of the Sikh population, which ranks next, and is almost equal in numbers to the Christians.

ABSTRACT XII.

Sikhs.

1.	Punjab, British Territory	1,121,004
2.	Punjab, Feudatory States	595,110
3.	Bombay, British Territory	127,100
4.	Hyderabad	3,664
5.	North-West Provinces, British Territory	3,644
6.	Central India	1,455
7.	Bengal	549
8.	Berar	525
9.	Ajmere	182
10.	Central Provinces, British Territory	97
11.	Mysore	41
12.	Bombay, Feudatory States	30
13.	Assam	14
14.	Rajputana	9
15.	Central Provinces, Feudatory States	2

As is natural, the Sikhs are found mainly in the Punjab, the only instance in which they appear in any strength outside the Punjab being in the adjacent province of Sindh, included in Bombay (British Territory). In Bombay they muster 127,100, and out of these 126,976 were enumerated in Sindh. They are found scattered in small numbers (not exceeding 1,000 in three provinces, and less than 100 in six) throughout 12 of the remaining Provinces and States.

It is believed that in the Punjab no additions are being made, by conversion, to the numbers of this religion. The circumstances which in former years induced Hindoos to depart from the parent religion, and to embrace the dissenting doctrines of the Sikh Gurus, have much changed, and, with the fall of the Sikh monarchy, the inducement for such a course has passed away. It would even seem that the mere increase of population among the Sikhs is not followed by a proportionate increase in the numbers of the religion, and that the sons of the old Sikhs in some instances have abjured the Sikh tenets, and, at all events, do not style themselves by the name of their fathers' religion. The more peaceful times which have followed the introduction of British rule in the Punjab have undoubtedly interfered with the increase of a religion which is mainly militant.

67. Next in number come the Jains, who, as will be seen from Abstract XIII., are found more widely distributed than the Buddhists or the Sikhs.

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Abstract XIII.

Jains.

1. Rajputana	378,672	9. Madras	24,973
2. Bombay, Feudatory States	282,219	10. Ajmere	24,308
3. Bombay, British Territory	216,224	11. Berar	20,020
4. North-West Provinces, British Territory	79,957	12. Hyderabad	8,521
5. Central India	49,824	13. Punjab, Feudatory States	6,852
6. Baroda	46,718	14. Bengal	1,609
7. Central Provinces, British Territory	45,718	15. Central Provinces, Feudatory States	193
8. Punjab, British Territory	35,826	16. Assam	158
		17. Coorg	99
		18. Burmah	5

They are traceable in eighteen of the twenty-two Provinces and States, but are only found in numbers in Rajputana and Bombay, where they amount to 877,115. I have already noted that, owing to the popular opinion, and, I believe, the correct* opinion, that Jains may properly be included under the term Hindoo, their numbers are probably understated. They have generally been described as a sect of Hindoos, and perhaps are more akin in their religious professions to Buddhists than to the pure and orthodox Hindoo of the present day; but they claim to be more pure as to their tenets than the Hindoos of the present day, and assert that their religion reproduces the unadulterated doctrine of the early Hindoo belief. They allege that Hindooism, as it now exists, is a monstrous combination of heretical dogmas and practices. "The "Vedas, the 18 Purânas, the Trimurtti, the Avatars of Vishnu, the Lingam, the worship "of the cow and other animals, the sacrifice of the Homa, and all adoration of sensible "objects are rejected by the Jains, who maintain these to be perversions of the "primitive religion. It is not improbable that the Jains may be identical with the "Gymno-Sophists of India, mentioned by the Greek writers; and, in confirmation of "this idea, it may be stated that in Hindoostan they are called Digambaras, which "means devoid of clothing, thus corresponding to the name applied to them by the "Greeks. Their philosophical opinions are thoroughly materialistic. Their sect is "said by Mr. Colebrooke to have been founded about 600 years before Christ. Of "their religious literature little is known, but they have one great peculiarity which "marks them somewhat sharply from other religions,—their scruple respecting the "destruction of animal life."

68. Next in number to the Jains come the Satnàmis and Kabirpanthis. These are distinguished only in the Central Provinces, though unquestionably they are found in other parts of India. They number respectively 398,409 and 347,994. Regarding the Satnàmis, I extract the following remarks from Mr. Drysdale's Report for the Central Provinces :—

"Para. 34. An extract from the Bilaspur Settlement Report, by Mr. Chisholm, con- "taining an account of the Satnàmis, was printed at page 20 of the Appendices to the "Census Report of 1872. It showed that Ghâsi Dâss Chamàr, the founder of the sect, "between the years 1820. and 1830, preached among the Chhatisgarh Chamàrs the "abandonment of idol adoration, and the worship of the one true God under the "title of Satnam, or the true Name, and the levelling of all caste distinctions." "Mr. Chisholm described the religion as a Hindooized deism, intermingled with social "and dietary regulations borrowed from Brahminism. He further showed how the "movement soon included nearly the whole Chamàr community of Chhatisgarh,

* A curious instance illustrating the correctness of this view is found in the Bombay report, where Mr. Baines writes, "In the Gujarát division the partition between Hindu and Jain is of the very narrowest "description, in contrast to the state of feeling more to the north, and probably in the sectarian south of the "continent. In Gujarát the Jain community is almost entirely commercial in character, and as a rule in "easy circumstances, with considerable, and in Ahmedabad, with predominant influence. In many cases the "sub-divisions bear the same names as the Hindu caste with which they probably share a common origin, and "cases occur, and are, I believe, not uncommon, in which intermarriage between the Jain and Meshri, or "Hindu, section takes place. The bride, when with her Jain husband, performs the household ceremonies "according to the ritual of that form of religion, and on the frequent occasions when she has to make a "temporary sojourn at the paternal abode she reverts to the rites of her ancestors, as performed, before her "marriage."

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" described briefly their progress and the simplicity of their worship, and concluding " 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 Satnàmis was given in the Settlement Report of the Raipur District " by Mr. Hewitt. He showed that the teaching of Ghasi Dâss was a revival of that " preached by the Chamàr reformer, Rohidas, in the 15th century, in Rewah and the " country to the south of Oudh, and suggested that the original Satnàmi came from " that direction, and included converts of other castes than Chamàr, only all alike " were styled Chamàr by the Hindoos in consequence of their rejection of caste, and " inclusion of a majority of Chamàrs within their body. In this way he accounted both " for the unusual preponderance of Chamàrs in the Bilaspur and Raipur districts, " and for their superior physique and appearance. Of the total 398,409 Satnàmis " enumerated at this Census, 396,489 are regarded as Chamàrs by caste, and 356,533 " within the two districts of Bilaspur and Raipur. The remainder are regarded " as of other castes, from the Brahmins 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 Satnàmis. The Rev. Oskar Lohr, of the American Reform Church, Missionary to the Satnàmis, writes, " It is a matter much to be regretted that the early history of this interesting people " is involved in obscurity. Nothing is known about their social and religious con- " dition before they came, probably from the Punjab, to this part of the country. " Until the religious movement started by Ghâsi Dàss, 60 years ago, the whole tribe " were Hindoos. But at present it is difficult to state how many of them can be " called such. About 25,000 are Satnàmis; the rest, about 300,000 or more, cannot " be called Satnàmis properly, since they do not observe the rites and precepts pre- " scribed by the Satnàmi religion, neither do they contribute to the support of the " Guru (Chief Priest). Marriage cannot take place between a Satnàmi Chamàr and " non-Satnàmi Chamàr as long as the latter has not embraced the religion of the " former. The non-Satnàmi Chamàrs observe all the Hindoo festivals, eat meat " and certain vegetables forbidden by the Satnàmi religion; they smoke tobacco and " drink intoxicating liquors; many of them work in leather also. They are, as their " forefathers were, Hindoos. The true Satnàmis 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 Hindoo festivals, nor " worship idols. The necklace worn by them has religious meaning, it was touched " by the Guru, and, above all, they hate bitterly the Hindoos, and mostly the " Brahmins. The non-Satnàmi Chamàr has, in common with the Satnàmi proper, a " salutation, the outward mark, but without religious meaning to it, the necklace, and " in some cases the bitter feeling towards the Hindoos or rather the Brahmins. The " difficulty in getting a correct numerical result of the number of Satnàmi Chamàrs " and non-Satnàmi Chamàrs lies in the fact that all Chamàrs call themselves Satnàmis " without being such. The real Chamàrs, or leather workers, who are found every- " where and belong to the Hindoos, stand in no relationship to the agricultural " Chamàrs of Chhatisgarh. They are low caste Hindoos. The Satnàmi Guru has " about 25,000 disciples. They are certainly not Hindoos, but deists, but the rest, " about 300,000, though called Satnàmis, cannot be counted as such so long as they " have not embraced the Satnàmi religion." In a footnote I have further extracted an article on the Satnàmis 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 informa- " tion 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 Chamàr's uniform reply, " when questioned on the subject, is that 'he belongs to the country.' The Chamàr's 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 Chhatisgarh, " works more harm than good) and from all sorts of intoxicating drinks and drugs, and his agricultural pur- " suits give him health. The Chamàr 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 " seen to do. It may not, therefore, require going the length of Dr. Darwin to say that the superiority of

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69. The Kabirpanthis are also only recorded in the Central Provinces, though they undoubtedly are to be found in small numbers in other parts of India. They are 50,000 less in numbers than the Satnàmis, who, according to Mr. Bath, "are, in a way,

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"physique of the Satnàmis is owing to their sobriety, leisure, plenty, and the enjoyment of country air for "generations.

"*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 Byrági. According to "him every man belonging to the superior classes amongst the Hindus could become a 'Byrági,' 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. "Rohidás 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 prayer is "inculcated as a necessity. No church or place of public worship and no priesthood are ordained. His code "of morals does not differ much from that of the Hindus.

"*Changes.*—This was Satnàmism in its early stage. But, like everything Indian, the principle of hereditary "succession to the gadi (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 Chamàrs 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 the Chamàr 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 Chamàrs 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 in-"telligent, better educated, and wealthier class, who excel in religious pageants, unsupported in their hazy "belief in an inapprehensible deity by their sleeping 'Guru' 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 Satnàmism 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 anything 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 'Brahman' or 'Chatri' could scarcely be expected to renounce his inborn rights (in his eyes) to mix as "an equal with 'Dhers' and 'Chamàrs,' whom it had been the immemorial privilege of himself and his fore-"fathers 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 Chamàr. Innate conviction could have done something for the "spread of Rohidás' doctrine. But theism in order to be the prevailing religion of a country presupposes 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 outcasts and pariahs with anger and disgust, and gave them the name of 'Chamàr,' the very "concentrated essence of Hindu contempt.

"Had the Satnàmis 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 Chamàrs' 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 Satnàmi 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 he has but one or two ploughs with bullocks, a gárá or two of grain in stock, with 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 Chamàr 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 lawsuit, 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 had 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 Chamàr'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 any-

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" branches sprung from the sect of Kabir." Regarding the religious doctrines of the Kabirpanthis, he gives the following information :—

" The most perfect representative of the reforming movement was Kabir, or, as " his disciples, who revere in him an incarnation of the deity, also surname him, " Juânim, the one who has knowledge, the seer. So little is known of a positive kind " in regard to this remarkable man that some have gone so far as to doubt his existence. " The most probable hypothesis is that he was born at Benares, and was of the weaver " caste, that he was a Vairâgin of the sect of Râmânanda, perhaps, as tradition sur- " mises, an immediate disciple of that master, and that he taught at the beginning of " the 15th century, the legend making him live 300 years, from 1149 to 1449. Kabir " has left no writings, but his sect possesses pretty numerous collections in Hindee, " the composition of which is, with more or less reason, ascribed to his first disciples, " in which are preserved a great number of the sayings of the master, forming at " times pieces to some extent, in verse as well as in dialogues, reproducing contro- " versies, which are, in part, certainly imaginary, and in which he is the chief inter- " locutor. In these teachings of his, Kabir sets himself against the whole body of Hindoo " superstitions. He rejects and ridicules the Shastras and the Purânas; he severely " chastises the arrogance and hypocrisy of the Brahmins; he rejects every malevolent " distinction of caste, religion, and sect. All who love God and do good are brothers, " be they Hindoos or Mussulmans. Idolatry and everything which approaches to it or " may suggest it is severely condemned. The temple ought to be only a house of " prayer. He tolerates among his disciples neither practices that are too demonstrative " nor irregularities of custom, nor any of those external marks which are the distinctive " badge of the Hindoo sects, and which serve only to divide men. Yet not to scan- " dalize a neighbour, he enjoins on them conformity to usage in indifferent matters. " He recommends renunciation and contemplative life; but he demands, above all, " moral purity, and does not restrict it to one particular kind of life. All authority in " the matter of faith and morals belong to the Guru. Yet obedience to his commands " must not be blind obedience, and a reservation is expressly made on behalf of the " rights and conscience of the believer. Of these features taken separately there are " not many which we do not meet with again more or less elsewhere in the past history " of the sectarian religions. But the whole is new, and singularly recalls the quietism " of the Moslem. This resemblance has been recognized in India itself. But " Mahammedans claim Kabir as one of themselves, and among the Hindoos there is a " widespread tradition which represents him as a converted Mussulman. One thing is " certain, that Kabir was much occupied with Islam. His aim obviously was to found " a unitary religion which would unite in the same faith the Hindoos and the followers " of the Prophet; and with that view he assailed the intolerance of the Koran and the " fanaticism of the Molahs with no less vigour than the prejudices of his compatriots. " We cannot doubt that the spectacle of Islam with its triumphant monotheism, its " severely spiritualistic worship, its large fraternity, and its morality practically so

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" thing 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 " Chamàr 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 protection 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 Chamàr 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 Chamàr 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 Chamàrs 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 Chamàrs 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 inquiry 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 Chamàr ought to believe in no " other deity but one, but, as a matter of fact, he is as bad an idolator as the most ignorant of the " Hindus."

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"incontestably superior to Hindooism, left a very deep impression on his mind. At "the same time this impression appears to have been only quite general. Kabir was "indifferently acquainted with the Mussulman theology; his god is neither that of the "Koran, nor that of Suffism, nor that of the Vedânta. The mantra of initiation "with which he receives his disciples is in the name of Râma; and notwithstanding "the very exquisite profession which he makes of monotheism, he seems to have himself "admitted, anyhow those who believed in him afterwards admitted, the majority of the "personifications of Hindooism. The numbers of this sect, the Kabirpanthis, those "who follow the path of Kabir, form at present twelve principal branches, which have "remained in communion with one another in spite of sundry differences with regard "to both doctrine and practice, and their centre is at Benares, but we meet with "them throughout the whole Presidency of Bengal, in Gujerat, in Central India, and "far as the Deccan. Their number, difficult to estimate because of the pains they "take to conform to the customs in the midst of which they live, appears to be pretty "considerable. At the end of last century their religious order by itself alone contri-"buted, it is said, 35,000 of those who took part in a mela held at Benares; and they "are still more influential than numerous. Kabir himself is revered as a saint by "the majority of the Vishnuites; his authority is directly recognized by many re-"forming sects, and his influence is visible in all of them."

70. The following extracts are taken from a memorandum on the Kabirpanthis by Mr. Sadâshiv Vithal, an inspector of schools in the Chhindwara district.

"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 Kawardhá, is said to have resided before removing to Bilaspur. . . . . Kabir "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 Chamàr and Kábir Jaláhá. "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 the "district, so far as the laity are concerned, and intermarriages and funeral services 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 Chamàrs (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 Chamàrs 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 ceromony 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 password (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 cocoa-nut, 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."

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71. I also add an account of Kabirpanthism, furnished by Babu Tarudas Banerjee, B.A., B.L., pleader at Raipur, and printed in the Central Provinces Report:—

"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 Kasundia-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 gadi (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 Mahammedans partake of food from each others' hands after initiation. "Kindness to life in all forms is inculcated. But on the death of Kabir, at Mugher, "the religion promulgated by him underwent those changes that have given it "elasticity and life. Renunciation of caste ceased to be a *sine quâ 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 re-"couping 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 bhandaries "there are a number of hereditary '*gadiwálás*,' the principal of whom live at "Kudurmál, in the Korba zemindari, in Biláspur, 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 '*gadiwálás*,' 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 banda,' 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 'Shákhá bansis,' at "Dhamtari, has thrown off his allegiance to the 'Sahib' at Kawardhá, and has pro-"claimed 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 orthodix 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 instrument 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 Kawardhá. 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 Hindustani verses easily under-"stood and remembered by all, Kabirism has gone on increasing in strength and

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"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 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 Chhatisgarh are Telis, "Gándás, and Pakás, which classes have *en masse* adopted Kabirism. But other "castes also occur in numbers, Brahmins (rare), Chhatris, Banias, Naus, Dhobis, and "Mahammedans, all classes were invited to join the fraternity. The Chhatri and "Brahman 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 Kabirpanthis of one caste would eat food cooked by a mem-"ber of another, and it is only when they meet at Kawardha 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 Satnàmis."

72. The Parsis, who stand next in numbers, form but a very small portion of the population. They appear in the various Presidencies as aggregating 85,397, and their distribution by Provinces is shown in the following abstract:—

ABSTRACT XIV.

Parsis.

1. Bombay, British Territory	72,065	10. Madras	143
2. Baroda	8,118	11. North-West Provinces, British Territory	114
3. Bombay, Feudatory States	1,908	12. Burmah	83
4. Central India	916	13. Ajmere	75
5. Hyderabad	638	14. Mysore	47
6. Punjab, British Territory	462	15. Coorg	21
7. Central Provinces, British Territory	399	16. Rajputana	7
8. Berar	242	17. Punjab, Feudatory States	3
9. Bengal	156		

They are found, it will be seen, in any considerable numbers only in Bombay and Baroda, where 82,091 of them are shown, the remaining three thousand being distributed among 14 other States and Provinces.

73. The Jews are distributed through 14 of the different Provinces and States, but are only found in excess of a thousand, and even then in inconsiderable numbers, in Bombay, Cochin, and Bengal; their distribution is shown in the following abstract:—

ABSTRACT XV.

Jews.

1. Bombay, British Territory	7,952	8. Ajmere	94
2. Cochin	1,249	9. Central Provinces, British Territory	63
3. Bombay, Feudatory States	1,071	10. Hyderabad	47
4. Bengal	1,059	11. Central India	38
5. Burmah	204	12. Madras	30
6. North-West Provinces, British Territory	101	13. Berar	3
7. Travancore	97	14. Mysore	1

74. The Kumbhipathias, who are shown only in the Central Provinces, and number there 613, should not have been separately distinguished. They are a very small sect, and it was owing to a mistake in the working up of the figures in the Central Provinces Census Office that they have been separately shown.

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75. There remains but one other, the Brahmo, religion to notice. The Brahmos are recorded in the Census returns as numbering 1,147, and as found only in the provinces named below with the numbers there given :—

Bengal	788
Assam	177
Madras	132
Burmah	37
Central Provinces	7
North-West and Oudh	6

As I have already pointed out, their number is much understated. Probably in Bengal alone they are really to be found in hundreds where the Census shows them in tens. It would have been interesting to obtain trustworthy figures of this sect. Those given above do not correctly represent its number. As little is known to the general reader of the Brahmo doctrines, which, in the opinion of some, bridge the chasm separating Hinduism from Deism, and offer a natural passage for the educated agnostic which may eventually lead to the adoption of Christianity by a large and increasing class, I extract in a footnote the remarks by M. Barth on this form of dissent from Hinduism.*

76. In dealing with the statistics contained in Table III. of Vol. II., I have not attempted to describe the religion of the great mass of the population, the Hindoos and Mahammedans. Pure Hinduism and the doctrines of Islám have been copiously treated by various distinguished writers. But the professors of pure Hinduism and strict Mahammedans form a very small portion of the 188,000,000 returned as Hindus, and of the 50,000,000 shown as Mahammedans at the late Census. What may be the special belief or the peculiar practices of the great majority professing these religions, particularly of the uneducated agriculturalists, whether in the north or the south, is little known to the strict interpreters of the Korán or to the learned student of the Vedas, much less so to the English officials who administer the country. The amusing writer of the Punjab Census Report has, however, devoted some of his pages to a consideration of the popular doctrine and practice of the Hindus and Mahammedans of our Frontier province, and his remarks will well repay perusal. They will be found collected in Appendix B of this volume.

Those who may desire information concerning the two most prevalent religions will find it useful to consult the following works:—"The Religions of India" (Barth), "The History of Antiquity, Vol. IV." (Duncker, translated by Abbott), "The Hindus

* "The Brahma Samâj (the Church of God). The founder of the movement, in the first years of this "century, was the Brahman Ram Mohun Roy (who was born at Burdwan in 1772, in Lower Bengal, and "died at Bristol, in England, in 1833), one of the noblest figures offered to view in the religious history of "any people, but who was, in fact, better conversant with Christian theology (having with this object, besides "English, acquired Latin, Greek, and Hebrew) than with the Vedas, although he knew of them all that it "was possible to know then. He believed that these old books, in particular the Upanishads, rightly inter-"preted, contained pure deism, and he endeavoured to persuade his fellow-countrymen to renounce idolatry by "appeals to tradition. With this aim he translated and published a certain number of these texts, and ex-"pounded his views on reform at the same time in original treatises. Becoming soon an object of attack, at "once on the part of his own people and that of certain missionaries, he replied to them in writings in which "the science of the theologian is found in alliance with a power of thinking of rare elevation, and some of "which continue to this day models of controversial literature."

"The Brahma Samâj, it thus appears, had recourse from the first to the methods of propagandism in use in "Europe, and it has remained faithful to these since. In its aim it is a Hindu sect; in its organization, in its "means and all its modes of action, it is an association analogous to that of theological parties among ourselves. "It has its places of meeting and prayer, its committees, its schools, its conferences, its journals, and its "reviews. The revealed authority which the founder had thought, in the beginning at least, he ought to "claim for the Veda has been gradually given up, especially since a kindred association, the *Dharma Samâj* "(the Church of the Law), was founded for the defence of the old orthodoxy. For over a dozen years now the "sect has been split into a conservative party, the *Adi* (*i.e.*, ancient) *Brahma Samâj*, and an advanced party, "which was formed under the direction of Keshub Chunder Sen, the *Brahma Samâj of India*, the former "more respectful to the old usages, the other driving at a more radical reform. In this work there is an "immense deal of what is right in itself, devout in sentiment, and great and even noble in aspiration. It is "impossible sufficiently to honour these truly worthy men, who labour with so much zeal to raise the intellectual, "the religious, and moral level of their fellow-countrymen; and the good which they do is unquestionable. "But it is more than 60 years since the *Brahma Samâj* was founded; and how many adherents can it reckon "up? In Bengal, its cradle, among a population of 67,000,000, some thousands, all in the large towns; in "the country districts (and India is an essentially rural country), it is hardly known."

* See in particular his treatise, "The Precepts of Jesus, the Guide to Peace and Happiness," as also his First, Second, and Final Appeal to the Christian Public in reply to the Observations of Dr. Marshman, several times reprinted.

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"as they are" (Shib Chunder Bose), "Hinduism" (Monier Williams), "Notes on "Muhammadanism," (Hughes), Stobart's "Islam," and a small *brochure* entitled "Des Particularités de la Religion Mussulmane dans L'Inde," by Garcin de Tassy. The Indian Provincial Gazetteers also contain much that is valuable in illustration of the popular practices and beliefs.

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CHAPTER III.

PROPORTIONS OF THE SEXES.

77. Table IV. contains, in addition to the information regarding the distribution of the population by religion, certain further statistics which throw light upon a subject, in dealing with which reviewers of previous Census figures have experienced difficulty. The last columns of Table IV. give the proportion of males to females throughout the entire population, and similar information as to the disparity, or otherwise of the numbers of the sexes for each of the religions. The figures so collected will, I believe, be of much service in enabling us to form sound conclusions in regard to a question on which previously there had been considerable difference of opinion. Until the recent enumeration the proportions borne by the males to the females throughout the various provinces of India had been in every instance, with the exception of Travancore, in more or less marked contrast with those noticeable in European countries. At the same time, cases occurred amongst the Indian provinces where the number of males in the population was not so remarkably in excess of the females as to bear out the theory that the proportions of the sexes in Indian populations followed a line differing from that which many years of observation and enquiry had traced in the West. It was in the North of India the greatest divergence had been observed; while in the South especially, and less so in the East this variation became less and less conspicuous.

78. The figures for the Indian provinces at the present and the preceding enumeration are given below. They indicate the number of males in every hundred of the population of both sexes :—

ABSTRACT XVI.

Provinces.	Proportion of Males to every 100 of both Sexes.	
	Present Census.	Preceding Census.
Ajmere	54·01	53·56
Assam	51·29	51·56
Bengal	49·79	50·0
Berar	51·65	51·7
Bombay :		
British Territory	51·64	52·3
Feudatory States	51·46	52·2
Burmah	53·28	52·3
Central Provinces :—		
British Territory	50·46	50·9
Feudatory States	50·75	51·1
Coorg	56·33	56·1
Madras	49·48	50·2
North-West Provinces :		
British Territory	51·95	52·9
Feudatory States	51·65	52·9
Punjab	54·25	54·5
Baroda	52·15	52·9
Cochin	50·28	50·3
Mysore	49·83	50·2
Travancore	49·86	49·8
Total India	51·18	51·4

79. For purposes of comparison, I add a return, giving the proportions of the sexes in some of the European States :—

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Abstract XVII.

Proportion of the Sexes in different European States.

States.	Year of Census.	Total Population.	Males.	Females.	Number of Males in every 100 of both Sexes.
Germany	1880	45,234,061	22,185,433	23,048,628	49·0
England and Wales	1881	25,974,439	12,639,902	13,334,537	48·7
Hungary	1880	15,625,152	7,695,533	7,929,619	49·3
Denmark	1880	1,980,259	972,832	1,007,427	49·1
Sweden	1880	3,875,237	1,901,820	1,973,417	49·1
Switzerland	1880	2,846,102	1,394,626	1,451,476	49·0
Netherlands	1879	4,012,693	1,983,164	2,029,529	49·4
Norway	1875	1,802,172	872,151	930,021	48·4
Spain	1877	16,731,570	8,244,978	8,486,592	49·3
Italy	1871	26,801,154	13,472,262	13,328,892	50·3
Greece	1879	1,653,767	855,249	798,518	51·7

80. In 1865 the North-West Provinces returns showed that for every thousand males there were only 864 females in the population, and that out of 1,000 of both sexes, according to the Census returns 536 were males, and 464 only were females, thus entirely reversing the proportion generally noticed in Europe. In speaking of this state of things I wrote as follows:—"It will be seen that in the North-"Western Provinces a large excess of males over females—a state of things quite "opposed to European experience—co-exists with extremely early marriages, those "marriages being consummated immediately the wives have arrived at puberty, "and with a greater difference in the ages of husband and wife than is found "in England and France. We also find that the excess of males is less marked in the "Mahomedan section of the community, where the difference in age between the "husband and wife is less marked. On the other hand, in France and England we "find the male births exceeding the female births; but to so small an extent that, "owing to the greater force of life in the female, we always have the females of all ages "exceeding the males of all ages; and this state of things coexists with marriages later "in life, the women being married in the greatest numbers above 20 years of age, and "with a less difference in age between husband and wife.

"After a careful study of the facts presented by these provinces, contrasted with "those for European countries, I can come to no other conclusion than this, that "whatever may be the influence of climate upon the proportion of the sexes, and that "such influences do exist we may accept as a fact, the great and abnormal excess of "males over females in this country is attributable to the social habits of the people, "which, inducing very early marriages, the difference in age between husbands and "wives being always relatively greater than in Europe, tend to permit a wider play to "the physiological laws which are traced in the influence of the ages of the parents "on the sexes of their progeny.

"It is, I fear, not to be doubted that the opinions of the Hindus in regard to "females, especially among the higher castes, exercise an unfavourable influence on "female mortality in the earlier years of life. But this influence is quite insufficient "to account for the vast difference which is found in the proportions of the sexes in "this country compared with others; nor can it be considered at all when our "attention is directed to the same subject, the proportion of the sexes in the "Mohammedan selection of the community. Mr. Hume's careful inquiries go to "show how small is the influence which infanticide, or mere carelessness of their "female children in the earlier years of life, could exercise even in the Hindu "population in reference to the proportion of the sexes. There is evidently some "other cause at work to produce results which are quite exceptional as far as our "present knowledge goes. That cause, I believe, is to be found in the influences to "which I have called attention. In the proportions of the sexes in this country, "strangely altered as they are, I think we see the operation of the law* recognized by "European physiologists and statisticians. That law operates, it is true, to produce "effects differing from those observed in Europe. But this is merely due to the

* The law referred to is that noticed by Hofaeker and Bernouille, and has been described as follows by M. Legoyt:—"L'une des lois du mouvement de la population la mieux constatées, c'est celle du rapport des "deux sexes dans les naissances. Excepté en Angleterre, ou l'on compt 109 garçons pour 100 filles, ce "rapport varie, dans tous les autres Etats, entre 105 et 106, pour les naissances légitimes; pour les naissances "naturelles, il n'est en moyenne que de 104. Pour les mort-nés légitimes, il atteint le chiffre considérable de

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" different conditions of civil life in the two continents. The law of the influence of " the age of parents remains the same; its effects, however, are different. But the " difference in its effects is clearly accounted for by the different circumstances of the " populations in which we can trace its working."

81. At the next Census of 1872 there was still a very marked excess of males in the North-West Provinces. The excess, however, was not quite so large as at the preceding enumeration. The number of females to every thousand males had risen by eleven, there being 875 females in 1872 to every 1,000 males, against 864 females at the preceding enumeration. At the same time I had before me, in addition to the figures for the North-West Provinces, other and wider information than I had to deal with on the previous occasion. At the Census of 1872 the figures for other provinces, especially Bengal, and the peculiar variations noticed in the statistics collected for different castes in the North-West pointed to the conclusion that our enumeration, so far as the females of the province were concerned, had been decidedly defective. The subject was discussed at considerable length in the Report for 1872, and I wrote as follows in my concluding remarks:—" There appears to be no genuine case among " the Hindu population in these provinces in any locality except in the Himalayas, " where the females recorded are in excess of the males. But it is altogether another " matter when we come to consider whether in any locality *females existing* actually " outnumber the males, or approach to an equality with them. We are not on this " occasion without the means of forming conclusions on this subject from the census " tables themselves. In this respect we are more advantageously situated than at the " previous enumeration. In the caste statement the sexes have been distinguished. " This was not the case in 1865, where the numbers of the different castes are shown " without any distinction of the sexes. We are thus enabled for the present Census " to ascertain whether in any special castes, and if so, in what castes, the males and " females are nearly equal in number, and what are the cases where the females " exceed the males. It is evident that if we find particular castes in which the " inequality of the sexes, hitherto so remarkable a feature of North Indian enume- " rations, does not exist, and these castes do not differ in their social habits in regard " to early marriages, on the effect of which in producing a larger number of early " births stress was laid in the Report of 1865, then the climatic influences being the " same, the inequality of the sexes could not be attributed to the operation of the " physiological laws depending on the disproportion in the ages of husband and wife, " and the earlier age at which girls are married in this country. Either the un-

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" 138; ce chiffre descend à 118 pour les mort-nés naturels. La supériorité numérique des naissances masculines " n'est pas ausse forte dans les villes que dans l'ensemble de la population. Par example, elle est de 105 pour la " France entière et seulement de 103 pour les villes; toutefois cette différence, qu'il est très difficile d'expliquer, " ne se retrouve pas dans les naissances naturelles. Le fait principal (l'excédant des naissances masculines) " est également un de ces secrets que la nature ne paraît pas disposée à livrer aux investigations de la science. " L'explication proposée par Ch. Bernouilli est la plus spécieuse. Dans l'opinion de ce savant, le rapport des " garçons aux filles serait déterminé pas l'âge relatif des parents. Si le père est plus jeune ou du même âge " que la mère, ce rapport sera plus petit que l'unité; il s'élèvera avec l'âge du père. Si les deux époux sont " jeunes, il sera plus grand que s'ils sont d'un âge moyen, mais beaucoup plus faible que s'ils sont d'un age " relativement avancé. L'exactitude de cette théorie ne peut être démontrée que pas des recherches faites sur " une vast échelle." As Mr. Baines has remarked (p. 62 of Vol. I. Bombay Report for 1881), " I am inclined " to surmise, though with extreme diffidence as to the value of the supposition, that the influence of age as a " factor in the determination of the sex of the child, amounts to a tendency only, varying in intensity with the " difference between the ages of the parents."

In the Registrar General's Report of births, deaths, and marriages, in 1880, for England, the male births are given as 103·6 to 100 births of girls, and the following remarks are made:—

" There are two curious facts relating to this proportion of male and female birth, neither of which has as yet " received certain explanation. The first is, that the proportion of boys to girls is smaller in England and " Wales than in any other European country; and the second, that the proportion has been gradually but " steadily diminishing for many years past. Comparing England and Wales with other countries, we have " the following figures, which give the average number of male births to 100 female births for the 10 years " 1870–79, or for those years out of the 10 for which the necessary statistics are forthcoming:—

Italy	107·1	Holland	106·1
Austria	106·8	Belgium	105·9
France	106·4	Scotland	105·7
Switzerland	106·3	Ireland	105·6
German Empire	106·2	England and Wales	103·9

" As regards the other point, the following figures show the gradual diminution in England and Wales of " male as compared with female births:—

1856–60	104·6 males to 100 females.
1861–65	104·3 " " "
1866–70	104·1 " " "
1871–75	103·9 " " "
1876–80	103·8 " " "

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" favourable influence on earlier female life, found in the practice of female infanticide, " must be the cause of the inequality; or there must be influences at work to produce " this inequality other than those already alluded to, namely, first, climatic; second, " physiological laws depending on early marriages and the youth of Indian wives when " first married; third, female infanticide. Lastly, there is another solution to the " problem, the inequality may not exist except in our Census returns."

82. I then showed that for a population of over half a million among certain specified castes, the females outnumbered the males in the proportion of 1,036 to 1,000, and that, excluding certain sections of the community where the circumstances of the country pointed to an absence of men from their homes, there was still left a population of 509,547 persons where the sexes were so distributed that to every 1,000 males there were 1,025 females. Inquiries, too, in regard, to the marriage customs of each caste went to show that, except in two instances, the age at which males and females married was much the same as in the case of other castes; and there appeared in these materials to be sufficient data to throw doubt on the probability that early marriages, where the husband was more matured than the wife, exercised such influence on the sex of the offspring as to result in a greatly disproportionate excess of male births. I went on to remark that, leaving out of consideration the possible climatic influences, I felt myself driven to one of two conclusions. Either the disparity between the sexes noted at each successive enumeration in the North-West Provinces was a fact, and if so, was mainly attributable to female infanticide, and to the general disregard of female life; or that disparity was not either wholly, or even in part, the fact, but was due to a persistent concealment of females, and to defective enumeration of this sex. There were unquestionably facts disclosed in the special infanticide reports which seemed to bear out the conclusion that a portion of this disparity had been occasioned by female infanticide; but this was a cause which could only have effected a very small part of the defect noticeable when the two sexes were compared, and an examination of the age returns of the Census of 1872 showed that there had been a uniform concealment of females, especially between the ages of 10 and 13. It seemed indeed that a portion of the females between 10 and 15, or perhaps between 8 and 15, had altogether escaped the enumerators, and that the actual disproportion between the sexes, though it might exist to some extent, and to what extent it was impossible then to say, was not anything like so great as had hitherto been portrayed by the census statistics.

83. In arriving at this opinion, I was, without knowing it, approaching to a conclusion which Dr. Cornish, the writer of the Madras Report for 1872, announced very clearly some months after the North-West Provinces Report for 1872 had been written. The Madras figures had not been published at the time when I was employed in reviewing the Census tables for the North-West Provinces. But in 1874, Dr. Cornish's report was given to the public, and at page 10 of volume I., he made the following remarks on this subject:—" In the quinquennial returns ranging from 1851 to 1866, it will be " generally found that the male population has been returned as in excess of the " female. From the persistence with which this error runs through all the figures, it " might almost be thought that the excess of males over females was an established " fact. In the North-West Provinces, Mr. Plowden advanced an ingenious " physiological theory to account for the assumed excess of males over females; but " the nearer we approach to accuracy in the Census of a general population, the more " clearly does the fact appear that there is nothing peculiar in this country in the " proportion of the sexes; that if there are from 104 to 106 females to every hundred " males in Europe, this proportion also obtains in India, that is in all parts of the " country where female infanticide is unknown. The truth is that the great bulk of " enumerators have been singularly obtuse in comprehending the fact that the " counting of females was a matter of any importance in census work. To under- " stand how this is, we must take into account the low estimation in which females are " held in this country, and also the reticence of the people on all matters connected " with their female relatives. In the registration of births and deaths the same error " obtains. The birth or death of a female child is considered such an insignificant " matter, especially among the lower classes of the population, that a great number " escape registration in certain districts; and, from the causes adverted, to the num- " bering of the female population in 1871 was undoubtedly erroneous in so far that " many were omitted in the Census schedules. But in districts where the Census " work was well done it will be found that the female population is invariably in " excess of the male; in fact, the general accuracy of the results of any district " may be judged of by the way in which the proportions of the sexes have been " recorded."

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Madras Population according to different Censuses, 1851 to 1871.

Districts.	Census of 1851–52 (Fusli 1261).			Census of 1856–57 (Fusli 1266).			Census of 1861–62 (Fusli 1271).			Census of 1866–67 (Fusli 1276).			Census of 1871 (Fusli 1281).		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
Ganjam	475,445	451,485	926,930	Not available.		949,747	584,047	552,879	1,136,926	650,482	585,308	1,235,790	779,112	740,976	1,520,088
Vizagapatam	645,323	608,949	1,254,272	670,272	613,971	1,284,243	746,859	668,793	1,415,652	1,003,600	930,958	1,934,558	1,110,034	1,049,165	2,159,199
Godavery	514,703	497,333	1,012,036	547,216	534,487	1,081,703	696,227	670,604	1,366,831	722,713	704,759	1,427,472	803,603	789,336	1,592,939
Kistna — Masulipatam	282,178	238,688	520,866	328,455	295,353	623,808	615,436	578,985	1,194,421	664,088	632,564	1,296,652	737,495	714,879	1,452,374
Kistna — Guntoor	290,526	279,557	570,083	302,113	291,100	593,213									
Nellore	485,418	450,272	935,690	499,947	452,085	952,032	527,035	472,219	999,254	605,955	562,709	1,168,664	707,392	669,419	1,376,811
Cuddapah	759,121	692,800	1,451,921	704,362	646,789	1,351,151	562,236	487,868	1,050,104	597,661	547,098	1,144,759	693,400	657,794	1,351,194
Bellary	643,371	586,228	1,229,599	618,207	562,880	1,181,087	647,675	586,999	1,234,674	680,698	624,300	1,304,998	860,173	807,833	1,668,006
Kurnool	140,529	132,661	273,190	Not available.		287,726	377,550	348,218	725,768	397,479	373,378	770,857	490,883	468,757	959,640
Chingleput	303,705	279,757	583,462	314,964	290,257	605,221	349,934	325,456	675,390	413,366	390,917	804,283	475,968	462,216	938,184
North Arcot	762,715	723,158	1,485,873	811,834	776,270	1,588,104	849,990	804,567	1,654,557	Not furnished by the Collector.		1,787,134	1,020,678	994,600	2,015,278
South Arcot	532,087	473,918	1,006,005	605,195	530,766	1,135,961	594,460	533,970	1,128,430	658,184	603,662	1,261,846	885,922	869,895	1,755,817
Tanjore	841,120	834,966	1,676,086	821,883	835,402	1,657,285	815,384	836,786	1,652,170	851,855	879,764	1,731,619	953,968	1,019,763	1,973,731
Trichinopoly	360,325	348,871	709,196	414,603	394,977	809,580	481,633	457,767	939,400	504,245	502,581	1,006,826	588,134	612,274	1,200,408
Madura	883,123	873,668	1,756,791	897,720	895,017	1,792,737	927,734	928,672	1,856,406	968,115	978,274	1,946,389	1,112,066	1,154,549	2,266,615
Tinnevelly	636,723	632,493	1,269,216	668,685	670,689	1,339,374	684,244	685,977	1,370,221	754,391	766,777	1,521,168	836,515	857,444	1,693,959
Coimbatore	577,128	576,734	1,153,862	600,817	576,014	1,176,831	619,425	596,495	1,215,920	725,370	705,368	1,430,738	874,975	888,299	1,763,274
Nilgiris													27,192	22,309	49,501
Salem	609,872	585,505	1,195,377	646,246	621,954	1,268,200	754,307	738,914	1,493,221	819,218	800,015	1,619,233	975,502	991,493	1,966,995
North Canara	542,769	513,564	1,056,333	581,848	545,090	1,126,938	401,464	386,578	788,042	—	—	—	—	—	—
South Canara										426,730	412,958	839,688	459,729	458,633	918,362
Malabar	763,932	750,977	1,514,909	812,190	790,724	1,602,914	857,180	851,901	1,709,081	931,040	925,338	1,856,378	1,134,889	1,126,361	2,261,250
Total	11,050,113	10,531,584	21,581,697	10,846,557	10,323,825	22,407,855	12,092,820	11,513,648	23,606,468	12,375,190	11,926,728	26,089,052	15,527,630	15,355,995	30,883,625

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"The table above given illustrates the fact that, when the Census returns were first "introduced in 1851, there was a general disposition either to conceal the number of "females, or, what is more probable, for the enumerators to consider their inclusion or "exclusion from the village returns a matter of no importance whatever. In the first "quinquennial Census of 1851 every district, without exception, returned the male "population as in excess of the female. The total of males given is 11,050,113, and "females 10,531,584. These numbers exclude the population of the town of Madras, "for which the numbers of the sexes are unspecified. In the Census of 1856 there were "two districts, Tanjore and Tinnevelly, which returned the population of females in "excess of males. In this Census the number of males and females of the Kurnool "district and of the town of Madras are not separately given, but for the other districts "the males were 10,846,557, and females 10,323,825, or in the proportion of 100 males "to 95 females. In the Census of 1861 three districts, that is, Tanjore, Madura, and "Tinnevelly, returned the female population as of greater numerical strength than "the male. On this occasion, in the districts where the sexes were specially noted the "population was given as 12,092,820 males, and 11,513,648 females, or in the same "proportion as in the previous Census. The last quinquennial Census was taken in "1866; and on this occasion four districts returned the female population in excess of "the male, namely, Tanjore, Madura, Tinnevelly, and Malabar. One district, North "Arcot, furnished no particulars of the sexes, and in another district, Trichinopoly, the "female population is returned in almost equal numbers with the male. For the whole "Presidency, the returns show 95·2 females to every 100 males. These facts show "that throughout the period 1851 to 1866 the proportion of females returned was "gradually increasing; and in the 1871 Census we find that in seven out of the twenty-"one districts the female population is returned in what we know to be about the "normal proportions of the sexes. In the small Native State of Puducotta there were "counted 108 females for every 100 males. In the whole Presidency the proportion "was 99 females for 100 males, a great advance upon all former efforts to obtain the "correct proportion of the sexes."

84. The population of the Madras Presidency, it must be remembered, was as large as 31,000,000, and not only in this large number, but in the larger population of Bengal, with over 65 millions, the Census of 1872 disclosed figures which, if correct, threw considerable doubt on the accuracy of the returns in the more northern provinces and elsewhere where the proportion of males to females was shown to be so excessive. Following the train of argument adopted by Dr. Cornish, Mr. McIver, the reviewer of the Madras Census Returns for 1881, points out how the increased number of females observable throughout the enumeration papers indicated greater accuracy in the Census of the provinces. He says:—"The returns bearing on the "proportion of the sexes are very striking, and indicate clearly the improved "character of the enumeration, as well as some of the effects of the famine on the "population.

"In the Census of 1871 the males outnumbered the females; in the present Census "the females outnumber the males. Dr. Cornish argued that the real proportion is "an excess of females, and that improved enumeration will gradually establish this "as a fact. Like most of this authority's careful speculations, this contention is "enormously supported by the result of the present Census. There are now 505 "females to 495 males in every 1,000 of a population exceeding 31,000,000 in "number. In 1871 the proportion for the Presidency was 498 females to 502 males; "an excess of females in 1871 was returned for *seven* districts and in the Puducotta "Territory. In 1881 there was an excess of females in *thirteen* districts, and in the "State of Puducotta.

"It seems quite certain that this result is due, in the main, to better enumeration. "As is shown later, there has been an abnormally high proportion of females among the "births since and during the famine, and there is evidence that the famine mortality "was greater among males than among females; but the influence of these two facts, "though perceptible, does not account for more than a fraction of the general excess of "females. If further proof were wanting that the higher return of females is due to "better counting, and not to actual increase of females, the following fact would furnish "it. There were more than half a million more females under 10 years of age returned "in 1871 than in 1881; so that the altered proportion shown in 1881 occurs entirely "among females who were living in 1871. In the area for which the age returns are "dealt with below, the increase occurs exclusively between the ages of 30 and 70,

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"that is to say, among the survivors of the females who were between 20 and 60 in "1871 :—

"In 1871 there were returned between 20 and 60	6,508,942
"Of these (according to additional table, No. 2, Vol. III.), there died up to 1880	2,522,743
"Leaving a balance of (who would be between 30 and 70 in 1881).	3,986,199
"The Census of 1881 shows between 30 and 70	5,124,275
"A difference of	1,138,076

"which, if Mr. Stokes' calculations of the death rate are correct, must be attributed to "short counting and erroneous age return of females in 1871.

"The figures in the Famine Census for 1878 showed a marked increase of females, "and in the discussion of these figures it was suggested, on the one side, that the "increase of females showed chiefly that the men had migrated to other districts, or "emigrated over sea; and on the other side that famine mortality had borne more "heavily on the males than on females, that in fact the power of endurance in women "is greater than in men."

Speaking of the relative mortality of males to females in the Salem famine camps, Dr. Cornish, who attributed the excess of women to the excessive mortality of men, and to the better enumeration throughout, says, in his Report on the Famine Census: "The proportion of deaths to strength amongst males was in the ratio of 796·4 per "mil., while the females died only in the ratio of 595·3 per mil. The ratio of "male mortality, in fact, was just one fifth in excess of that of the female. These "figures relate to actual statistics of relief camps in the Salem district, and I think there "can be no doubt that what is true in regard to this district, and in relief camps in "every part of the country, must be held to apply generally to the distressed popula- "tion, namely, that the mortality pressed unduly on the bread winners, the adults. It "by no means follows that because the Census returns of 1878 in Salem show a pre- "ponderance of females, that the corresponding male population is now finding a "living in other districts. The very unusual proportion of male mortality registered "throughout the Presidency during the past year (58·4 per mil. of males to 48·06 "females) points most clearly to the fact that those who left home to seek work and "food, and exhausted their energies in hopeless wandering, had the least chance of "surviving the hardships to which they were exposed. He found, for instance, in the "last Census that in the town of Madras there were 104 females to every 100 males; "in Tanjore district 106·9; in Pudukotta State 108·4. So that the present high pro- "portion of female life in Salem (106 to 100 males) is nothing unusual, and by no "means warrants the assumption that there has been excessive emigration of the male "sex. In all probability the Census of females was more completely taken on this "occasion than in 1871. In my Report for 1871 I had to point out laxity in "censusing of females in some of our districts, and it is not unreasonable to suppose "that in the present special Census my cautions bore some point in the way of "increased accuracy of enumeration."

"Subsequent inquiries showed that the migration theory had but little, if any, "justification; and it is certain that few of the 'famine zone population' reached the "seaports. The present returns of 'birth place' confirm this observation. On the "other hand it is pretty clear, from the present returns, that more males died than "females, and especially among young children. But the changed proportion of the "sexes observed throughout the Presidency is but very partially due to this cause. "The changed proportion is not peculiar to the famine districts; indeed, as the figures "show, there is hardly any difference in this respect between the famine and non- "famine districts." In 1871, the following districts gave an excess of females, and against them is given the proportions returned for 1881 :—

District.	1871.		1881.	
	Males.	Females.	Males.	Females.
Tanjore	483	517	482	518
Trichinopoly	490	510	483	517
Madura	491	509	476	524
Tinnevelly	494	506	486	514
Coimbatore	496	504	487	513
Salem	496	504	487	513
Madras	490	510	493	507
Pudukota Territory	480	520	473	527

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These districts are the most settled, and it may be said the most advanced in civilization. They are railway districts, and the people are better educated than the average. This is true of the enumerators and the enumerated, the men who asked the Census questions and the men who answered them, and these are precisely the districts in which correct figures might most reasonably be expected, and where in fact the most trustworthy information always has been obtained.

To these seven districts are now added the following six districts, which also show an excess of females:—

District.	1871.		1881.	
	Males.	Females.	Males.	Females.
Ganjám - - -	501	499	492	506
Godáveri - - -	504	496	496	504
North Arcot - - -	506	494	499	501
South Arcot - - -	505	495	499	501
Malabar - - -	502	498	496·5	503·5
South Canara - - -	501	499	492	508

These districts formerly gave a higher proportion of females than such of the remaining districts as still show an excess of males. Their enumeration is improved, and they have advanced in the same direction, but at some distance behind the districts already mentioned. Thus, for the first set, the 1871 average was 491 males to 509 females, now it is 483 males to 517 females. For the second set it was formerly 503 males to 497 males, now it is 496 males to 504 females.

The remaining districts, omitting the Nilgiris, although they show an excess of males, have advanced in the same direction:—

District.	1871.		1881.	
	Males.	Females.	Males.	Females.
Vizagapatam - - -	510	490	501	499
Kistna - - - -	508	492	504	496
Nellore - - -	514	486	504	496
Cuddapah - - -	513	487	508	492
Kurnool - - -	512	488	507	493
Bellary - - - -	516	484	508	492
Chingleput - - -	507	493	502	498

The average here is now 505 males to 495 females, and it was, in 1871, 512 males to 488 females. In Vizagapatam, in the plains, the sexes are returned as nearly equal, 501 males to 499 females. But in this district, as in Ganjam, the defective female return for the hill tracts disturbs the general proportion.

Bellary, Nellore, Cuddapah, and Kurnool, which gave the lowest proportion of females in 1871, give the lowest in 1881 also. The Nilgiri proportion, 560 males to 440 females, hardly requires explanation, as the bulk of the population are immigrant coolies working in coffee, tea, and cinchona estates.

The truth is, there has been a nearly uniform advance towards a full return of females in every district, and those which are best in this respect, and give the largest proportion of females, are not only those which have always done this, but are the districts whose conditions are such as to make their returns the most reliable. It will be noticed, however, that the advance towards a higher proportion of females returned is not so rapid in the Telugu as in the Tamil districts. It may be that the Tamil population has in reality a larger proportion of females than the Telugu population. It is certainly in the Tamil districts that the larger proportion has hitherto been found, but there is no other evidence in support of this suggestion, and of the districts which in this Census are added to those showing an excess of females, only one is a purely Tamil district.

The whole district of Salem, a typical famine district, was censused in 1878. The proportion of women to men was 515 to 485. In 1871 also the women had been in excess, the figures for the three Censuses being as under:—

Sexes.	1871.	1878.	1881.
Male - - -	496	485	487
Female - - -	504	515	513

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This shows that the famine Census gave two more females per 1,000 of the population than the present Census, a difference which may be easily accounted for by the closer enumeration of 1881. Taking the proportion at 513 females to 487 males, we have an increase of nine females in every thousand of the population since 1871. But throughout the Presidency there has been an increase of seven females in every 1,000; so that the difference in Salem, which may be attributable to the famine—either through a higher mortality of males and a higher recent birth rate of females, facts which are known, and emigration of males, which is justly doubted—is an accession of about two females in the 1,000; and this result is not far apart from the moderate claims made in the famine Census. The true explanation is in the better enumeration. The result tends to support the view suggested by Dr. Cornish, and it is probable that the next Census will go yet further in this direction.

85. Similar conclusions have been adopted by the reviewer of the figures for the North-West Provinces in the Census of 1881. The North-West Provinces, next to the Punjab territory, show the greatest disproportion of the sexes for any large population; but for the North-West, the great disparity of 1872, when the males stood at 529 against 471 females, has been somewhat reduced in the period that has since elapsed; and at the Census of 1881, the proportion stood at 519 males to 481 females; thus the number of females in each 1,000 of both sexes has apparently risen by 10 in the thousand, or 1 per cent.

86. Mr. White, in reviewing the figures for this province, has succeeded in tracing to its source a considerable portion of this addition, and he instances cases, especially the Benares Division, where the concealment of females and the defective enumeration of persons of that sex at the Census of 1872 was most conspicuous. As at previous enumerations, it was evident, in 1881, that there was a considerable concealment of girls under the age of 20; and Mr. White has been able to find the approximate number so concealed. Doing this, he raised the number of girls from 9,176,774 to 10,285,800, an increase of 1,109,026. The population thus corrected, he writes, was as follows:—

Males	- - -	22,912,556,	percentage 50·67
Females	- - -	22,304,339,	„ 49·33

That is to say, in every 10,000 persons we should find 5,067 males, and 4,933 females. Mr. White goes on to remark, "This is the lowest proportion of females. The correction "was made with reference to the series for females only; and if, therefore, a rateable "omission occurred in each of the terms, this would not have affected the ratios of "the terms. Now the social peculiarities of the people of these provinces render it "inevitable that the enumeration of the women should be less complete than the "enumeration of the men. We have noticed in para. 3 the difficulty which attended "the enumeration of old women. The number, therefore, in our corrected age group "of 50 and upwards must relatively to the old men be understated; and, in a less "degree, there must have been an omission in every other age group. In the above "corrected population we have an excess of 608,217 males over females. If, therefore, "the males and females are found in these provinces in equal proportions, we must "have omitted to count 27 females for every 1,000 counted, or rather less than 3 in "every 100."

"Taking the figures of the previous Censuses of the North-Western Provinces, we "find at the first enumeration 466 women in every 1,000 persons; at the second, 464; "at the third, 467; at the fourth, 481. The decrease at the second Census was pro-"bably due to the different method of enumeration. Probably many married women "were twice counted at the first Census, once at their parents' houses, where they were "found, and once at their husbands'. The Oudh Census of 1869 gave 481 women in "every 1,000 persons, and the present Census, 486. The proportion found in 1869 in "Oudh was probably higher than it would otherwise have been, owing to the double "counting of married women above noticed. We find, therefore, that each successive "Census has given us an increased proportion of females.

"Below the age of 20 years we have seen that a large concealment of girls took place. "Above that age many omissions must have arisen from the fact of social peculiarities "rendering a correct enumeration of women more difficult than that of men. If now "we compare the percentage of the sexes above 20 years of age as returned in the

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"North-Western Provinces in 1872, and at the present Census, we shall have some "idea of the extent of these omissions. The following are the figures :—

	1872.	
"Males	8,094,128	
"Females	7,497,084	Percentage of females, 48·0.
	1881.	
"Males	9,182,822	
"Females	8,844,840	Percentage of females, 49·0.

"Now that the proportion of women must have been the same in 1872 as in 1881 "there can be no doubt. The least number of women, therefore, we ought to have "found in 1872 was 49 to every 51 men. Instead of the number reported, we should "have counted 7,776,711; there was consequently an omission of 279,627 women, "equivalent to an omission of 37 for every 1,000 women counted. From this the "inference is obvious, that if the omission of women without that enumeration was so "extensive, we should be rash in thinking that at the present Census we have been "able to count the women as accurately as the men. It is on the contrary a safe "deduction that we have overlooked many women in enumeration. Under the cir- "cumstances of the case I think the omissions may have reached the rate of 27 to every "1,000 counted, which is required to raise the number of females to an equality with "that of males. For this large addition of females we have not, however, sufficient "ground. We shall be assuredly well within the limit if we assume that of old women "above 50 there were 2 overlooked to every 100 counted; and of the females below "that age there was 1 omitted for every 100 counted. Taking, therefore, the cor- "rected age table of females given in para. 22, we have to add one per cent. to each "age group below 50, and two per cent. above. The result is as follows :—

"Correct Age Groups for Females.

Age.	Number.
0	5,767,756
10	4,620,901
20	3,982,054
30	3,256,488
40	2,349,446
50 and upwards	2,575,989
	22,552,634

"The following will be, then, the number of each sex, and of the total popu- "lation :—

	Number.	Percentage.
"Males	22,912,556	50·40
"Females	22,552,634	49·60
	45,465,190	100·00

"This is the lowest proportion in which the females can actually be found in the "population; and I think it very probably the real proportion is considerably higher."

87. In addition to the numbers of females who are short counted in the enumeration, we also have to consider the defect in the number of the sex occasioned by the practice of female infanticide. Though that practice, we may assume, has not had any very serious effect upon the proportions of the sexes throughout, yet it is unquestionable that it has had an effect which is perceptible. It was stated, when the measures for the repression of infanticide were first introduced in the Northern Provinces, that out of over twelve thousand girls of one year alive, at least half were due to the preventive arrangements which had been brought into practice by the introduction of anti-infanticide measures. But I shall deal more fully with this subject when I come to discuss the ages of the population. I only allude to it here because it is necessary to keep it in view when we are considering the proportion of males to females in the population of the North-West Provinces.

88. In Bombay, Mr. Baines makes the following remarks in regard to this subject :—

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"Excluding the capital city, in the rest of the Presidency the proportion of females "is about 975 to 1,000 males, or, put differently, 4·3 per cent. of the total population. "In Sindh the ratio is no higher than 833 per mille, or about 44·4. It is out of the "question to attribute any considerable portion of this difference to artificial causes, "such as the well-known reticence in Mahammedan householders as to the females "of the family, because the disproportion was through every religion returned from "these provinces, and is not so marked among the Mahammedan community as "amongst the Hindoos. The same feature is noticeable in the Punjab, and, to a minor "extent, in the rest of Hindustan or Northern India, where none of the special causes "that have been mentioned are sufficient to account for the great difference. There "are, it is true, local causes that may tend to add to any inherent disproportion between "the sexes, such as the immigration of large tribes of graziers and camel dealers, who "have not their families with them. Similarly, the indigenous roving tribes may be "more numerous in proportion to the total population than in the rest of the country; "and, lastly, there may have been, as the return of birth places seems to indicate, "an influx of settlers on frontier lands, who have not yet permanently established "themselves with their women-kind in their new locality. These migrations do not, "however, account for more than a small portion of the excess of males, and, whatever "the true cause, we have in Sindh, a very dry climate, with extremes of temperature, "an omnivorous population of all classes and grades, and a considerable area of "cultivable land, producing more than is required for the support of the existing "population,—the resultant, a large proportion of deficiency of females from a very "early period in life."

89. Mr. Baines goes on to point out that, in "the Presidency Division, though the "ratio of females to males is everywhere higher than in Sindh, there are striking "differences between the returns from the different divisions and districts. In three "districts, Ratnâgiri, Surât, and Kalâdgi, the females are more numerous than the "males. In the first it is the emigration of males that apparently causes most of "this difference. In Kalâdgi, where, in 1872, there was a balance in favour of males, "the famine, either by loss of life, or by forcing males to emigrate, is the probable "cause of the change. In Surat as in Ratnâgiri, mixed influences are at work. "If reference be made to Table 4 of the Appendix, it will be seen that, as far "as the bulk of the people in this collectorate are concerned, that is, amongst the "Hindoos, the males are slightly in excess. Amongst the forest tribes the balance "is fairly well preserved, as seems to be the case throughout, with this community. "The deficiency in males must therefore be sought in the Parsees and Ma-"hammedans. I have already mentioned the gradual transfer of the former com-"munity to the capital, where it appears that a larger number of males than of the "other sex resort, both for trade and education. The most wealthy class of Ma-"hammadans in Surat, too, are the trading or Dandi Borahs, who are to be found in "every town in the country, and mostly come from Surat and the Panchmahâls. It is "in the former, however, that the rich Borah aims at having his ultimate home in the "vicinity of the Mullah Sahib, and other leaders of his sect, for the Borahs are reputed "to be most scrupulous in regard to their religious observances. There is also a con-"siderable colony of mercantile Borahs of the Suny sect in this district, trading with "the Mauritius and Burmah. In both these cases, the female would probably, like that "of the Parsees, be left at home whilst the bread winner was on his travels abroad.

"After the three districts in which there is an actual excess of females, come four "collectorates in which the number of the sexes is almost equal. These are Dhawâr, "Belgaum, Sâtâra, and Kolâba. As in Kalâdgi, though less prominently, the famine "may be set down as the primary cause of change in the two first named. In Sâtâra, "the eastern portion was affected by this calamity to a considerable extent, but not "nearly so badly as the neighbouring districts on three sides. The large proportion of "women is probably attributable, therefore, quite as much to emigration as to loss in "the famine. The Bombay city return of birth places shows that the emigrants from "this district form no inconsiderable item in the total alien population, and when I was "inspecting the preliminary arrangements for the examination of the railways, I found "that a large colony of the lower classes, mostly from Sâtâra, had collected on the line "of railway for the execution of some extensive earthworks within easy distance from "their homes. In Kolâba, the difference between the proportions at the two enu-"merations is less marked, and is attributable, I think, to the same cause as that in "Ratnâgiri, though the emigration is less extensive. The proximity of Bombay, and "the improvement of the ferry communication, have contributed to take some of the "male population to the labour market of the capital. A comparatively higher ratio of "females in Ahmednagar and Sholâpur is apparently the result of the famine, as in

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"Dhawâr and its two neighbours in the Karnatic. The exceptional case of Kâhara, in "which the ratio has decreased since the last Census, is the result apparently of the "immigration of males for the harvest, and for the winter grazing on the Ghats. There "remains the instance in Gunjarât, of Kari, which shows the least ratio of any of the "districts of the Presidency Division. Here the females number no more than 46·97 of "the population, and the disproportion is little less marked amongst the Mahammedans "than amongst the Hindoos that form the bulk of the population. Whether there are "special causes for this difference, and whether such causes are operating in both "the above-mentioned communities, are questions into which investigation of a more "minute nature than which can fitly find a place in this work, has to be made. "Generalization on a subject, in which so much remains to be solved as that of sex is "dangerous; but, judging from the returns before us, it certainly appears as if, in this "part of the country at least, setting aside all influences of a temporary and special "nature, such as famine, emigration, or deliberate neglect of offspring, the ratio of "females diminishes as the north is approached, and, as if on the same conditions, it "were lower in a prospering than in a poverty-stricken region."

90. Mr. Baines goes on to discuss the relative proportion of the sexes in different races in town and country and at different ages. His remarks on this subject, and a very interesting diagram which he has drawn out, showing the relative proportions of the sexes at different ages, are extracted and appended to this report in Appendix C; but Mr. Baines has not come to any definite conclusions in regard to the special argument which the figures he has brought out may be said to strengthen.

91. Turning from Bombay to the Central Provinces, where the proportions are much more level than they are in Bombay, or in more northern provinces, we find Mr. Drysdale summing up briefly as follows:—

"A consideration of the Census statistics leads me to the general conclusion that the "variations in the 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 "for 1872 seem comparatively complete, corresponding results were obtained by the "Census in 1881. In short, it would seem that a preponderance of males beyond "the average in the Saugor, Damah, Hoshangâbâd, Narsinghpur, and Nimâr districts, "and a preponderance of females in the Bhandârâ, Balaghat, Chhindwarâ, Râ-pur, "Bilâspur, 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 "those 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 "Hindoos of the same district might, on this view, be attributed to the known record "of numerous aborigines among professors of the Hindoo religion, but in Mandâlâ, "where the aborigines form more than half of the total population, the males among "them average 5,054 per 10,000 of both sexes, and in Betul, where they number "116,503, their males average 5,029 per 10,000 of both sexes. 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 regarded "as of Hindoo religion. Not only would widows and other women supporting them-"selves be disposed to adhere more closely than males to their inherited superstitions, "but even if they wished to be regarded as Hindoos 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 Mahammedans. 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 Bila-pur and Sunbelpur are in this sense, or it may be, as "suggested by Mr. Ismay, the women of the Nerbudda valley and northern districts "suffer from not participating in outdoor work to the extent common towards "Chhattisgarh. A vivid account of peasant life has been given in Mr. Banerjee's "account of the Satnâmis in the preceding para. 34; but again, there is certainly "there more of the 'Pardâh' 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 those provinces

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"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 of both sexes 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."

92. It will be observed, on a reference to the tables, that in the Central Provinces the disparity of the sexes is much less marked than in the Northern Provinces adjoining. In the British districts it is 5,046 males in every 10,000 of both sexes. It is a little higher in the Feudatory States under the same Administration, the males there being 5,075 to every 4,925 females. Amongst the aboriginal races known, however, the proportion is reversed, and the same is observable of the Satnamis and Kabirpanthis. The proportions in these three sections of the population are as follows:—

Proportion of Males in every 10,000 of both Sexes.

	British Territory.	Feudatory States.
Aboriginals	4,976	4,989
Satnamis	4,994	5,036
Kabirpanthis	4,934	4,943

It will also be observed that the same progress is noticed in the Central Provinces as has been noticed in the other populations with which I have hitherto dealt. The females, though still less numerous than the males, are not so much below the numbers of the opposite sex as was observable in 1872, and there are large groups of the population where the balance turns in favour of the females, who, in certain sections, outnumber the men.

93. For the Punjab, where the disproportion of the sexes is more marked than in any other part of India, and where it assumes dimensions which are peculiar even in the north, the Report, so far as it has reached me for that province, does not contain any remarks on this subject, and I am unable, therefore, to state whether the local officers have come to any such conclusions as those to which the figures have led the reviewers in the Madras and North-Western Provinces; but an examination of the figures for the Punjab certainly bears out the line of argument which has been adopted by Mr. McIver and by Mr. White, following in the steps of Dr. Cornish in the same direction.

94. For Burmah, where it might have been anticipated that the disproportion of the sexes would not be so marked as we find it elsewhere, especially in the north, because a Buddhist population has not the social temptations which exist in the north of India to conceal its females, and certainly has not hitherto been suspected of a want of care for its girls, we find a disproportion of the sexes very marked, though not so remarkable as in the extreme north. There are circumstances in Burmah which would always point to a large excess of males in the total population, but we should expect to find amongst the Buddhists that if this disproportion existed at all, it would exist in a very infinitesimal degree. The large number of emigrants from the neighbouring countries which the labour market of Burmah demands and obtains would account for the great excess of males over females amongst those who supply the emigrating population, that is, the immigrant population of Burmah. These, for the most part, are either Hindoos or Mahammedans, and are not Buddhists. But if we turn to Mr. Coppleston's table, at page 37 of his Report, which gives the numbers of each religion returned at the previous Census of 1872, and the late Census of 1881, we shall see that the proportions of the sexes, even amongst the Buddhists and Nat worshippers, is still far from even. I extract the statement I have referred to—:

Religions.	1872.			1881.		
	Males.	Females.	Per cent. of Males.	Males.	Females.	Per cent. of Males.
Buddhists	1,259,981	1,187,850	51·5	1,686,263	1,565,321	51·9
Nat worshippers	57,994	52,520	52·5	73,465	70,116	51·2
Hindoos	28,910	7,748	78·9	73,929	14,248	83·8
Mahammedans	59,888	39,958	60·0	110,731	58,150	65·6
Christians	28,745	23,554	55·0	46,419	37,800	55·1
Brahmas	—	—	—	27	10	73·0
Jains	—	—	—	3	2	60·0
Jews	—	—	—	112	92	54·9
Parsees	—	—	—	56	27	67·5

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The Nât worshippers are the only section of the community that shows a better proportion of the sexes than was observable in the preceding enumeration. But while for Hindoos and Mahammedans, the immigrant population of Burmah, the disparity, increased as it is compared with the 1872 figures, is what we might have anticipated from the wave of immigration which, in the last nine years, has so largely added to the Burmese population, the increased disparity among the Buddhists and the indigenous race is remarkable, and, if Dr. Cornish's argument is true, indicates a less effective count of the females at the present Census than that made in 1872.

95. On the subject of proportion of sex, Mr. Copleston writes as follows :—"The total "population of the provinces consists of 1,991,005 males and 1,745,766 females. The "males exceed the females by 245,239. There are thus 87·7 females to 100 males. "This proportion is a very large one, and would leave 12·3 males in every 100 "unmatched with females. It has sometimes been thought that, in the East, the males "are naturally more numerous than in Western countries, and it is by no means "certain that this is not the case. There are causes operating in Europe which would "naturally tend to shorten the lives of men in a greater degree than those of women. "Most of the hard work that has to be done is done by men, who also encounter the "various dangers of the sea and land much more frequently than women do. The "former too are the immigrating sex. In Burmah, on the other hand, the causes "tending to shorten life operate more equally. Field labour is shared by both sexes, "women and girls performing their portion of daily labour; nor are the men exposed "to the dangers of war or perils of the deep; and further (an important point) there "is little or no immigration from the province, but, on the contrary, a very large "annual addition to the population of new comers who are chiefly of the stronger sex. "As is the case in England, here too, more boys than girls are born into the world, "the proportion being, in Burmah 107 to 100. Thus at births there are 93·5 to "100 males, and it is not unreasonable to suppose that where the chances of death are "nearly equal the relative proportion of the sexes would remain almost unchanged. "The returns of the Census of August 1872 gave 91·54 females to 100 males as the "existing proportion. The cause of the present falling off in the relative number of "females is easily found. The figures for 1881 may be confidently accepted as repre-"senting, approximately, the relations between the sexes, for, though in 1872 the "omitted females probably exceeded in number the males who were not enumerated, "the relations of the sexes would not have been much affected by the proportional "difference in error. The Burmese entertain no prejudices against giving the names "of women, or furnishing particulars regarding their daughters and wives, and "nowhere do we hear of any such rumours as sometimes obtain currency in India on "these occasions, as for instance, that wives are wanted for our soldiers or concubines "for our Princes. The disparity of the sexes was at the previous Census ascribed, "no doubt rightly, mainly to the existence of a large foreign element, in which males "largely preponderate, and to the same cause, and in an increased degree at the time "the recent Census was taken, is the present inequality of the numbers of males and "females to be chiefly attributed."

96. Mr. Copleston's argument does not seem to be correct. If it is correct it would be difficult to explain why a district like Tavoy, with a population of 84,988, should have shown, at the previous Census of 1872, 49·59 males to every 10,000 of both sexes; and again, in 1881, 49·17 males to every 10,000 of both sexes, whilst we have such opposite results for other and adjoining districts, of which the social or other conditions display no variety compared with those of Tavoy. Mr. Copleston himself has noticed the peculiarity that Tavoy, both in 1872 and in 1881, had more females than males, and he remarks that it is a district to and from which little migration movement takes place; but he does not explain what are the causes which have brought about a result so different in Tavoy from what we have seen in other parts of the country. It would seem, too, that an examination of the proportions of the sexes under the different religions would indicate that Mr. Copleston's conclusions are by no means well founded.

97. In Bengal, the Census of 1872 brought out figures indicating a marked variation from the general results which had been obtained in other Indian enumerations, and the females in this Province are shown as exceeding, though to a very small extent, the number of the other sex. Similar proportions, the females outnumbering the males, are observed in the returns of the Census of 1881, and Mr. Bourdillon has come to a conclusion identical with that arrived at by Dr. Cornish and by Messrs. White & McIver. He says :—

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"The error to which census operations in India are most liable is an understating "of the female population. National prejudices and a false shame among the upper "classss, and among the lower classes a tendency to ignore the existence of their "women as not worth returning, combine to produce this result, and to reduce the "ascertained numbers of the weaker sex below their true figure. But where actual "experience of census operations has shown that no evil results follow the enume- "ration of the females of a household, or where the gradual spread of knowledge has "pushed aside the barriers of prejudice and created confidence in the operations of "Government, these fancies give way, and the enumerator is enabled, without offending "the feelings of the husband or father, to secure accurate statistics for the unnamed* "women of his house; so that it may be said that in the absence of special causes "tending to increase the number of women in the population, or reduce that of men, "the accuracy of each successive Census may be gauged by the increasing proportion "which is borne to the whole population by the numbers of females it records. No "such special cause can be traced during the nine years which elapsed between the "Censuses of 1872 and 1882; and it does not therefore seem too much to say that the "small increase† in the proportionate number of females recorded in the Census just "past is due to the greater accuracy with which the enumeration was carried out."

98. Mr. Bourdillon subsequently goes into calculations to show how far the understatement of the female sex is to be traced in particular years of life in the age periods in which the females are grouped. He gives the following statement showing for each main religion the number of males to every hundred females living at each age period:—

Abstract XVIII.

Statement showing for each main Religion the number of Males to every 100 Females living at each age period, in Bengal.

Ages.	Hindoos.	Mahammedans.	Christians.	Buddhists.	Aboriginals.	All Religions.
Under 1	98·19	98·50	108·89	111·94	145·11	98·33
1	93·11	93·54	92·95	89·98	90·56	93·27
2	89·54	91·62	96·95	105·32	81·52	90·03
3	90·09	92·37	93·08	102·26	68·06	90·72
4	98·85	99·63	101·68	103·30	92·93	98·90
0—4	93·58	94·95	98·48	102·73	94·77	93·91
5—9	106·31	107·42	101·53	102·52	106·18	106·66
10—14	123·87	128·27	112·68	116·05	125·52	125·28
15—19	102·54	89·68	99·27	92·78	95·30	98·06
20—24	87·01	77·13	124·26	78·24	77·85	83·69
25—29	94·26	92·19	128·34	90·55	88·14	93·58
30—34	99·31	100·00	125·06	90·06	99·47	99·56
35—39	107·68	126·25	147·21	105·45	117·35	113·27
40—44	97·68	101·38	131·66	86·48	106·85	99·01
45—49	106·40	121·98	136·08	93·75	109·89	110·76
50—54	91·54	92·17	107·18	83·06	99·98	91·93
55—59	94·53	107·12	99·70	98·52	92·83	97·70
60 and upwards	71·28	135·88	75·79	68·55	81·56	74·18
Unspecified	92·29	81·96	108·00	130·43	84·50	83·68
Total	98·70	100·06	112·07	101·68	99·34	99·18

99. He goes on to say, "Taking first the population of all religions, it will be seen "that the females exceed the males at every age except the following:—5 to 9 years

* The instructions to enumerators were to the effect that the names of women should not be asked.

† In 1881 the males numbered 34,625,991; and females 34,911,270, the sexes being in the ratio of 49·79 males to 50·20 females in each hundred of the population, the number of males to every hundred females being 99·18. In 1872 and the previous Bengal Statement the males numbered 31,341,366, or 49·98 per cent. of the people, while the females were 31,364,352, or 50·01 per cent., the number of men being 99·92 to every hundred women.

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"of age, 10 to 14, 35 to 39, 45 to 49. In these four periods, instead of being less in "number than the females, the males outnumbered the females as follows :—

"5 to 9 years of age	106·66 to 100
"10 „ 14 „ „	125·28 „ 100
"35 „ 39 „ „	113·27 „ 100
"45 „ 49 „ „	110·76 „ 100

"In the majority of the remaining age periods the proportions of the sexes approach "each other closely, but the deficiency of males is most marked in the following cases, "where to 100 females the males only number—

"2 years of age	90·03
"3 „ „	90·72
"20 to 24 „ „	83·69
"60 and upwards	74·18

"The most striking fact apparent on glancing at these figures is, that while the girls "outnumber the boys during the first five years of life, this proportion is violently "reversed during the next two quinquennial periods, when the boys are shown as a "little in excess of the girls. If these figures represent the actual facts, we must "believe that between the years 1871 and 1881 there was for some reason or other an "extraordinary mortality among the female children, especially in the latter half of "the decade, or that in the 10 years between 1866 and 1876 there was some surprising "check to the birth of female infants; for whereas out of every 100 males of all ages "the boys of 5 to 9 are 15·54 in number, the girls for the same period only number "14·44 in every hundred females. Further, in the next quinquennial this proportion "is still greater; for while the percentage of boys is 11·39, that of the girls is only 9·01; "so that taking the 10 years together the result is that while in every 100 males the "boys between 5 and 14 are 26·93 in number, the girls of the same age are only 23·45 "in every 100 women of all ages."

After thus dwelling on these peculiarities, he refers to the conclusion arrived at by the reviewer of the Census returns for 1872, in the North-West Provinces, as to the omission to record females between certain years of life evidenced by the figures of that Census, and then goes on to consider how far this conclusion holds good for the present Bengal Census. His remarks on this subject and the figures he has relied upon will be found in Appendix D. The result of his examination of his statistics is to bring him into accord with the opinions I have already quoted from Mr. McIver and Mr. White; that there has been a distinct omission of females between the 5th and 14th year of life, and he estimates the number so omitted as not less than three per cent. on the total females shown in the tables.

100. As I have now dealt, at considerable length, with the figures bearing on the disproportion of the sexes in all the larger Indian provinces, and have also included in my remarks the one province, outside the continent, where religious and social habits or prejudices as to women vary from those peculiar to Hindostan, I shall be as brief as possible in the remarks I have to make in the case of the smaller provinces. The following statement shows how the different provinces stand in regard to disparity of the sexes. I insert it here, as, in the remarks I may have to make on some of the remaining provinces, the disparity of the sexes in the different religions may attract attention.

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Abstract XIX.

Number of Females in every 10,000 of both Sexes.

Total Population.		Hindoos.		Mahammedans.		Aboriginal.		Buddhist.	
Coorg	5,633	Burmah	8,384	Burmah	6,556	Bombay, Feudatory States	5,118	Burmah	5,186
Punjab, Feudatory States	5,470	Coorg	5,582	Ajmere	6,283	Burmah	5,116		
Punjab, British Territory	5,425	Punjab, Feudatory States	5,468	Coorg	5,535	Baroda	5,084		
Rajputana	5,406	Punjab, British Territory	5,452	Punjab, Feudatory States	5,410	Bombay, British Territory	5,080		
Ajmere	5,401	Rajputana	5,422	Punjab, British Territory	5,363	Berar	5,017		
Burmah	5,328	Ajmere	5,378	Rajputana	5,343	Central Provinces, Feudatory States	4,989		
Central India	5,272	Central India	5,295	Bombay, British Territory	5,336	Bengal	4,984		
Baroda	5,215	Baroda	5,235	Central India	5,259	Central Provinces, British Territory	4,976		
North-West Provinces, British Territory	5,195	North-West Provinces, British Territory	5,207	Bombay, Feudatory States	5,185	Assam	4,953		
Berar	5,165	North-West Provinces, Feudatory States	5,200	Berar	5,184				
North-West Provinces, Feudatory States	5,165	Berar	5,164	Cochin	5,176				
Bombay, British Territory	5,164	Assam	5,161	Baroda	5,135				
Bombay, Feudatory States	5,146	Bombay, Feudatory States	5,143	Mysore	5,118				
Assam	5,129	Bombay, British Territory	5,111	Assam	5,111				
Hyderabad	5,081	Central Provinces, Feudatory States	5,094	North-West Provinces, British Territory	5,103				
Central Provinces, Feudatory States	5,075	Hyderabad	5,080	Central Provinces, British Territory	5,101				
Central Provinces, British Territory	5,046	Central Provinces, British Territory	5,063	Hyderabad	5,070				
Cochin	5,028	Cochin	5,023	North-West Provinces, Feudatory States	5,046				
Travancore	4,986	Madras	4,949	Travancore	5,036				
Mysore	4,983	Mysore	4,973	Bengal	5,001				
Bengal	4,979	Travancore	4,971	Madras	4,926				
Madras	4,948	Bengal	4,967						
Total	5,118	Total	5,109	Total	5,140	Total	5,008	Total	5,191

101. For Assam no report has as yet been received; and I am therefore without the local information which would enable me to deal as I should wish with the figures in the Assam tables relating to the proportions of the sexes. But the province is of no great extent, and the population is small. Considering, too, the comprehensive figures I have the means of dealing with in the larger States, it is the less necessary to examine very thoroughly the figures for the Assam districts.

Abstract XX.

Assam.—Percentage of Males on Total Population.

District.	Hindoos.		Mahammédans. 1881.		Hill Tribes.		Percentage in 1871.	
	Per-centage.	Total Population.	Per-centage.	Total Population.	Per-centage.	Total Population.	Hindus.	Maham-medans.
Cachar Plains	53·77	186,657	52·72	92,393	51·95	9,570	54·9	52·0
Sylhet	50·88	949,353	50·66	1,015,531	52·46	3,708	51·2	51·2
Garo Hill Plains	51·27	15,872	59·71	4,135	50·32	3,098		
Goalpara	51·17	329,066	52·02	104,777	49·90	11,712	51·6	51·5
Kámrúp	50·95	569,906	51·22	50,452	51·99	28,525	52·1	52·3
Darrang	52·01	251,838	51·20	15,504	51·42	4,852	52·0	52·6
Nowgong	51·81	249,710	52·38	12,074	50·74	48,478	51·9	52·0
Sibságar	52·57	339,663	56·02	15,665	51·80	13,829	52·1	54·5
Lakhimpur	53·19	152,190	59·75	5,824	54·03	16,382	53·1	59·6
Cachar Hill Tracts	49·80	10,942	—	3	51·27	13,486		
Gáro Hills	—	—	—	—	50·62	85,634		
Khasi and Jaintia Hills	62·78	5,692	82·45	570	46·84	160,976		
Naga Hills, Civil and Military	97·93	1,259	96·81	94	—	1		
Naga Hill Tracts, estimated	—	—	—	—	50·00	93,000		

In the above abstract a comparison is drawn, where such is feasible, for the several districts of Assam in regard to the proportion of the sexes apparent at the present and the preceding enumeration, the percentages being given for Hindoos, Mahammedans, and Hill tribes separately for 1881, and for the first two sections of the community only for 1871. The peculiarity noticed throughout the North-West, Bombay, and specially in Madras, is observable in some of the Assam districts, and the figures obtained for this province to some extent point to a conclusion identical with that arrived at elsewhere from larger generalizations.

102. In the province of Berar, the females, as in the majority of Indian provinces, are less in number than the males. The provincial reporter, Mr. Kitts, though he does not distinctly refer to concealment of females as being the cause at the last Census of the disparity of the sexes, points, I think, in his remarks on this subject,

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which I quote below, to this being possibly, in his opinion, the cause of a certain amount of the defect of the female population; and in his further remarks, which I have also extracted, in regard to the different numbers of the male and female sex found at certain specified periods of life, further evidence is to be obtained as to the effect of the concealment of females in diminishing the number of the sex recorded at the Census. He says:—

"Of every 10,000 of the population, 5,165 are males, and 4,835 are females; in "other words, to every 15 females there are approximately 16 males. The excess of "males is larger in the Amraota, Akola, and Ellichpur districts, and smaller in the "other three. One cause which undoubtedly tended (although indirectly) to a short "return of females, was the number of the floating population. On the Census night "there were three or more small fairs, and numerous marriage gatherings. Traders "and travellers do not always take their wives and daughters with them; and Kumbis, "who are the largest caste in Berar, do not allow their women to accompany them "as guests to a wedding. The floating population thus composed numbered 217,457, "or 8·13 per cent. of the total population, and of this the larger proportion must "necessarily have been males. A return compiled for those places in which the "floating population numbered 500 and upwards shows that the disparity of the "sexes in their total population was 1·5 per cent. greater than for the province "generally. Had the women, whom traders, wayfarers, or wedding guests left behind "them been all enumerated at their houses, the deficiency of females in one part "would have been remedied by a corresponding surplus in another; but the timidity and "morbid sensibility of an educated Native character preclude this hypothesis. A man "who will himself give a Census enumerator every necessary detail regarding his "family, is often averse from permitting the enumerator to question his wife in his "absence. Other natural causes are, however, mentioned, which tend to reduce the "total number of females below that of males. It must be premised, with respect "to Mahammedans, that the figures for the Buldana and Akola districts suggest that "in the other districts, and especially in Basim and Wun, there were some cases of the "concealment and non-enumeration of females; probably some, if not most, instances "may be explained in the manner already indicated.

"It has also been urged that the Hindu system of early marriages tends to increase "the number of male at the expense of the female births. The boy, at the time of "marriage, is invariably older (and generally about five years older) than the girl. "The boy, in fact, may have attained puberty; the girl, however, among the more "respectable castes, must go through the marriage ceremony before that age, although "she lives with the parents until the ceremony that declares her womanhood has "been performed. She frequently becomes a mother at fourteen. Hence it has been "said that 'we may infer that this wide difference between the ages at which women "'marry in India and England, must produce some perceptible physiological variation; "'Is it not probable that the female element is stronger when a woman of 25 marries "'a man of any age than when girls of 13 marry youths from 15 to 18 years of "'age?' The figures yielded by the present Census returns point to an opposite "conclusion. Of Christians, Jews, Sikhs, Parsis, and Buddhists the total numbers "are too small to allow of any deduction being drawn. If among Hindoos the hill "tribes found in the Melghat be counted with aborigines, and not included with "other Hindoos, the four classes named in the Table No. 73 are obtained; of these, "adult marriage is the rule among the Musalmans, and the hill tribes, and early "marriage among the Jains and other Hindoos, while the mean age of marriage is "in every case lower than in England.

"Table No. 73, showing Number of Male Children to 10 Female Children under one year of age.

Class.	No. of Males to 10 Females under 1 Year of Age.
Jains	9·594
Hindoos	9·649
Hill tribes	9·681
Musalmans	9·739

"Instead of the male births, and consequently the male infants under 12 months old, "exceeding the female, as they do in England, the females exceed the males; and, "although the difference is very slight, still the excess of the female element is greater "where early marriages prevail than where adult marriages are the rule.

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"Since, therefore, there is reason to doubt the action, sometimes attributed to the "climate and to the early marriage system, as tending to increase male at the "expense of female births, there is the less reason to doubt the accuracy of the "present returns. The age returns for the first five years of life, making but little "demand upon the memory of those from whose testimony they were taken down, "may reasonably be expected to be more accurate than those for any subsequent "lustrum of life. They unmistakably show that female births are in excess of male "births, and that, if the mortality in both sexes was uniform from the date of birth "to the taking of the Census, the ratio of births is 103 females to 100 males. The "excess of the total male over the total female population is susceptible (para. 150) "of a different explanation.

"Table No. 74, showing the proportion of Infant Population to the total Population of each sex.

Religion.	Under 1 Year.			1 Year.			2 Years.			3 Years.			4 Years.			Total under 5 Years.		
	Males.	Females.	Males to 10 Females.	Males.	Females.	Males to 10 Females.	Males.	Females.	Males to 10 Females.	Males.	Females.	Males to 10 Females.	Males.	Females.	Males to 10 Females.	Males.	Females.	Males to 10 Females.
Hindoos - - -	3·1	3·4	9·7	2·7	3·0	9·6	2·8	3·3	9·3	2·8	3·3	9·1	2·6	2·8	9·8	14·0	15·7	9·5
Aborigines - -	2·6	2·8	9·3	2·6	3·2	8·1	3·9	4·6	8·5	3·7	4·3	8·7	4·3	4·8	9·1	17·1	19·7	8·7
Musalmans - -	2·8	3·1	9·7	2·3	2·6	9·6	2·6	3·1	9·3	2·5	3·1	8·7	2·5	2·8	9·5	12·7	14·6	9·4
Jains - - -	2·8	3·5	9·6	2·6	3·1	9·6	2·2	2·5	10·0	1·9	2·4	9·1	1·8	2·3	9·2	11·4	13·9	9·5
England and Wales - -	3·1	2·9	10·1	2·8	2·6	10·1	2·7	2·6	10·0	2·6	2·5	9·9	2·6	2·5	9·9	13·7	13·2	10·0

"During the first five years of existence, female life in Berar is rather better pre- "served than male life; during the next five years this superiority is not maintained.

"Table No. 75, showing proportion of the Population in the first two Quinquennial Periods, with Number of Males to 10 Females.

Province or Country.	Under 1 Year old.			Under 5 Years old.			5 to 9 Years.			Total under 10 Years old.		
	Males.	Females.	Males to 10 Females.	Males.	Females.	Males to 10 Females.	Males.	Females.	Males to 10 Females.	Males.	Females.	Males to 10 Females.
Berar (1881) - -	3·1	3·4	9·7	13·9	15·7	9·5	12·4	13·4	9·9	26·3	29·0	9·7
England and Wales (1871) - - -	3·1	2·9	10·1	13·7	13·2	10·0	12·0	11·6	9·9	25·7	24·8	10·0

"The fact that the children of both sexes under five years of age, and again from "five to nine years of age, bear a larger proportion to the total population than do "the children of the same ages in England and Wales, shows, probably, not so much "that child life is healthier here, as that adult life is healthier, and that the aged are "therefore more numerous, in the latter country. In every section of the com- "munity, and especially among the hill tribes, the male element begins during these "five years to show itself hardier and healthier than is the female."

103. Hyderabad, in which State the Census of 1881 is the first that has been taken, shows a similar, though not so large a disparity of the sexes. In the Hyderabad population we find 5,081 males to every 10,000 of both sexes. Amongst the Hindoos the are 5,080 males, and amongst the Mahammedans 5,070 males to each 10,000 of both sexes. This is considerably better than the proportions observable in North India, and approaches closely to those which are found prevailing in the Central Provinces. The age returns for Hyderabad show, like most of the other provinces, a great defect of females in one special period of life, and as there are no known causes which would bring about this peculiar difference in the proportion of the sexes at that period of life, we are led to the conclusion for this province as elsewhere, that the short number of females shown at the Census of 1881 is to some extent attributable to concealment by the people of their young females.

104. For Mysore the report has not yet been received, but the statements from which the All India Returns and Tables have been compiled show for that province

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as in Madras, that for the total population the females generally outnumber the males. The figures are 4,983 males against 5,017 females in every 10,000 of both sexes. This turn of the balance is perceptible amongst the Hindoos only. They, however, form the large majority of the Mysore population. The Mahammedans and the Christians both show an excess of males over females. As a previous Census had already been taken in Mysore when the Census of 1881 was effected, I have extracted from the figures for the two enumerations the statement drawn up below, which gives for each of the Mysore districts the percentage of males on the population of both sexes both for 1871 and 1881. This percentage is also traced through the three religions which I have already referred to. It is curious to notice that while in 1871 the males are 502 to 498 in every 1,000 of the population of both sexes, the proportion has almost exactly reversed itself in 1881, where they are 498 to 502 females, the exact figures being 4,983 against 5,017. It will be seen from the statement above referred to that throughout the various sections of the community, whether Hindoo, Mahammedan, or Christian, the Census of 1881 shows a less disproportion of females to males than existed at the previous enumeration. For instance, the Hindoos, who showed formerly 501 males to 499 females, show now 497 males to 503 females; the Mahammedans, who showed 516 males to 484 females in 1871, show in 1881 511 males to 489 females; similarly with the Christians, but the Christians are so small a section of the population that no satisfactory generalization can be drawn from them, more especially as the largest portion of the Christian population in Mysore consists of the military, and amongst the troops there would naturally be a very few women.

Abstract XXI.

Mysore.

District.	Percentage of Males to Total Population.		Percentage of Hindoos to Total Hindoo Population.		Percentage of Mahammedans to Total Mahammedan Population.		Percentage of Christians to Total Christian Population.	
	1871.	1881.	1871.	1881.	1871.	1881.	1871.	1881.
Bangalore - -	50·0	49·44	49·9	49·26	51·1	50·52	51·7	51·69
Kolar - -	50·0	49·49	50·0	49·41	51·6	50·79	55·1	52·81
Jumkúr - -	49·9	49·19	49·9	49·12	50·6	50·33	55·7	59·37
Mysore - -	49·6	49·10	49·5	49·03	51·1	50·61	52·2	48·40
Hassan - -	49·1	48·79	49·1	48·72	51·0	50·96	51·9	52·15
Shimoga - -	51·8	51·89	51·7	51·89	52·9	51·68	57·1	53·79
Kadur - -	51·0	51·68	50·9	51·43	52·4	55·48	70·8	69·64
Chitaldroog - -	51·1	50·50	51·0	50·43	53·0	52·12	55·9	46·85
Totals - -	50·2	49·83	50·1	49·73	51·6	51·18	52·7	52·48

105. In Travancore, as in the other southern populations, the proportions of the sexes approach more nearly to European standards than is the case in the northern States and Provinces. The report for Travancore has not yet been received, and I cannot, therefore, say what may be the views of the reporter on this subject. Throughout the province the males are found as 4,986 against 5,014 females; and as in Mysore so in Travancore, it is amongst the Hindoo section of the community that this excess of females prevails. In Travancore the Christians form a considerable proportion of the population, and with the Christians the males outnumber the females in that province. This, too, is the case of Mahammedans, but the Mahammedans are an imperceptible element of the population in Travancore.

106. Coorg is remarkable as having a much larger disparity of the sexes than any other part of India. In its defect of females it exceeds even the Punjab of the North-West Provinces. The population is not large, but such as it is shows no less than 5,633 males against 4,673 females in every 10,000 of both sexes. This extraordinary disproportion is least among the Hindoos, greatest amongst the Jains, and is greater with the Mahammedans, Parsees, and Christians than amongst the Hindoos. The figures are,—

Jains - -	6,667	males in every 10,000 of both sexes.
Mahammedans - -	6,283	,, ,,
Parsees - -	6,190	,, ,,
Christians - -	5,631	,, ,,
Hindoos - -	5,582	,, ,,

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Major McGrath, who has given a brief note, on the Coorg Census Returns, does not enter upon this question of the disparity of the sexes. He says, however, that it was the custom amongst the Coorgs not to give their female children in marriage until the age of puberty; that this wholesome rule appears to have been relaxed of late years, and the Coorgs are gradually falling into the habit of conforming to the usage of their Hindoo neighbours in this respect. He records an instance where a Coorg youth, aged 16, married a girl of 12 years, and says there is reason to believe that other similar cases of early marriages have occurred. He has not looked into the position which the Coorgs themselves occupy amongst the population of the provinces in regard to the proportion of the sexes; but it is curious, in the face of these remarks which I have extracted, and of the theories in regard to the influence of the age of parents upon the children, to find this race, who are said to depart from the customs prevalent amongst Hindoos in regard to the early marriages of their male and female children, presenting a very marked difference to the Hindoos around them in the disparity of females to males. Instead of there being that vast disparity which is noticeable in the returns of the Hindoo population of the province, the Coorgs themselves show for their 26,558, for that is the number of the caste, 13,443 males to 13,279 females; so that the proportion of males to females in this caste is extremely low when compared with the Hindoo figures, being 506 males to 494 females against 558 males to 442 females among the Hindoos. An examination of the age returns for Coorg indicates how far concealment in the period of life which has been so often noticed, I mean between 5 years of age and 20 amongst the females, is apparently one cause of the great deficiency of females. From 0 to 4 the males in Coorg numbered 8,430, and from 0 to 9 inclusive, 19,606. Against these we find the females from 0 to 4 are 8,768, and from 0 to 9 are 19,831. Thus up to this period the females outnumber the males. This is the case, too, with the Hindoos, where the males from 0 to 9 are 18,167 against 18,437 females for those years, and though there is a slight disparity of females amongst the Mahammedans, it is very small, the males from 0 to 9 in that religion numbering 1,109, and the females 1,078. Immediately we get beyond this period of life we see an extraordinary contrast in the relative number of the sexes. From 10 to 14 in the total population the males are 11,380, females 9,080; again, from 15 to 24 inclusive, the males are 23,069, while the females are 17,738; so again from 25 to 34, the males are 23,978, while the females are 15,873. A similar marked disproportion pervades the whole of the remaining age periods up to 59. After that the women exceed the men. This disparity in the sexes at particular periods of life is equally apparent amongst the Hindoos and Mahammedans. We have in regard to Coorg to keep in view the fact that immigration exercises a very marked influence on the proportion of the sexes. And when we eliminate the disturbing influence, we see that Coorg, though not, as is the case with Mysore and Travancore, showing its female population to outnumber the male portion, has a very slight disparity of the sexes in that part of the population which is native to Coorg.

The total population enumerated in Coorg was 178,302. The home-born population was 103,437 leaving 74,865, or 72 per cent. of the popnlation, to be accounted for as immigrants. Of this large portion of the population, 47,204 were males and only 27,661 were females. If we leave this immigrant section of the Coorg population out of our consideration, we shall see that the recorded proportion of the sexes, for the home-born population, becomes much less uneven than the figures in Table XIV would indicate. In every 10,000 of both sexes there are 5,137 males and 4,863 females, whilst the males are 106 to every 100 females.

107. In Cochin, with a small population, we find the same tendency that there is in the rest of the southern provinces for the females to be in numbers very much on an equality with the numbers of the males. The percentage of males on the total population in 1881 was 503, for Hindoos it was 502, for Mahammedans 518, and for Christians 502 in 1,000. In the statement given below, a comparison is drawn for the several districts of Cochin between the figures for the enumeration of 1875 and the Census of 1881, for the total population, for the Hindoos, for the Mahammedans, and for the Christians, which illustrates this subject of disparity of the sexes. There is very little movement observable in the proportions obtained at 1875 and 1881. Only in the case of the Mahammedans, who are a very small section of the community, does the movement take a backward direction. Mr. Zakariah, who reviews the Cochin figures, writes that the proportion of males to females shows for the two enumerations no variation in the rates of males to females, but remains now as 100 to 99. But he says the addition to the population by birth consists of

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42,694 boys and 46,969 girls. He also adds that a slight female preponderance is kept up in the three northern districts, as was the case also at the preceding census.

Abstract XXII.

Cochin.

District.	Percentage of Males to Total Population.		Percentage of Hindoo Males to Total Hindoo Population.		Percentage of Mahammedan Males to Total Mahammedan Population.		Percentage of Christian Males to Total Christian Population.	
	1875.	1881.	1875.	1881.	1875.	1881.	1875.	1881.
Kanayanoor - -	51·1	51·3	50·9	51·6	52·6	54·2	51·1	50·6
Cochin - -	51·2	51·1	51·3	51·9	52·1	50·8	51·0	50·2
Kodungaloor - -	52·7	50·8	53·0	50·2	51·1	51·9	55·5	54·9
Mookundapuram -	50·1	50·6	50·1	51·0	51·1	52·8	50·0	49·3
Trichoor - -	49·6	49·4	49·6	49·3	50·7	52·6	49·4	49·6
Talapilly - -	49·9	50·0	49·6	49·6	50·8	51·6	50·8	51·5
Chittoor - -	49·5	48·8	48·6	48·8	50·5	48·8	48·8	49·5
Total - -	50·3	50·3	50·2	50·2	51·3	51·8	50·5	50·2

108. In Ajmere the population is small, and the conditions of life approach very closely to those observable in the North-West and in the Punjab. The proportion of males to females is very high, 5,401 males to 4,599 females in every 10,000 of the population. The Hindoos show 5,378 males to every 10,000 of both sexes; the Mahammedans, 5,535 males to every 10,000 of both sexes; and the Jains, 5,285 males to every 10,000 of both sexes. The reviewer of the Ajmere statement does not give any distinct opinion as to the cause of the preponderance of males, but in his examination of the numbers of persons of either sex at the different periods of life he brings out figures which show, or tend to show, that there has been a large concealment of female life in some of the age provinces, especially those between 10 and 20.

109. The only remaining countries to notice are the States in the Rajputana and the Central India Agencies.

In Rajputana, as in other northern States, the proportion of males to females is high, being 5,466 against 4,594, the Hindoos showing the largest defect of females. In Central India the excess of males is not so marked as in the adjoining States of Rajputana, but is 5,272 males against 4,728 females. With the Hindoos in Rajputana the proportion is 5,422 to 4,578, and in Central India is 5,295 to 4,715. As the ages of the population in Rajputana and Central India have not been ascertained it is not possible to examine in these States whether, as is noticed in other parts of the country, there is any marked defect of female life in any special age period, which would point to a concealment of females at that period of life.

110. I have now reviewed the whole of the different provinces in regard to this question of disproportion of the sexes, and I can come to only one conclusion. It appears to me that the marked disproportion of females to males, where that disproportion exists, does not represent actual facts, but is mainly the result of a tendency amongst the people to conceal their younger women from the enquiries of the enumerators. I have already examined in some instances, and have appended to the remarks I have made, the figures for several of the smaller provinces which show how the female population stands in regard to the male population at the present Census for the districts composing these provinces, and how it stood in the same areas at the preceding Census. In the statements at the end of this Chapter a similar examination is made for the figures for the larger provinces of India; and it will be seen that the same results, or similar results, are brought out in the case of these larger populations as have been brought out in the smaller provinces.

111. There is another point also to consider, which, though I have not directly touched upon it in my examination of the figures, incidentally appears in all those statements where a comparison is drawn between the figures of 1881 and the figures of 1872, or of the Census previous to 1881. I refer to the peculiarity in the growth of the female population. The two sexes in ordinary circumstances should show a corresponding movement whatever the proportion of the males to the females might

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be. Supposing that the theory was correct that in an eastern climate, and in certain peculiar conditions of social life, by which it became the habit of the people to marry their children when young, and with a considerable difference in the age of the husband and wife, the number of male births would considerably outnumber the female births, any increase in the male sex would be followed by a rateable increase in the female sex; or if a decrease in the male sex was observed we should expect to find a rateable decrease in the female sex. If, however, we look at the figures in the table, No. II., Volume II. of the Returns, we shall find that this is not at all the case in the statistics with which we are dealing.

Below I append an abstract showing how the population of each province has progressed, and what has been the movement in either sex.

ABSTRACT XXIII.

Increase (+) or Decrease (—) per Cent. since previous Census.

Province or State.	Males.	Females.
Ajmere	+17·2	+15·1
Assam	+17·7	+19·0
Bengal	+10·5	+11·3
Berar	+19·8	+20·2
Bombay, British Territory	— 0·3	+ 2·5
„ Feudatory States	+ 0·5	+ 3·7
Burmah	+38·7	+33·1
Central Provinces, British Territory	+19·4	+21·5
„ „ Feudatory States	+61·8	+64·0
Coorg	+ 6·3	+ 5·4
Madras	— 2·9	+ 0·2
North-West Provinces, British Territory	+ 3·0	+ 7·2
„ „ Feudatory States	+13·8	+18·8
Punjab, British Territory	+ 6·4	+ 7·8
Baroda	+ 7·5	+10·7
Cochin	— 1·8	— 0·1
Mysore	—17·7	—16·6
Travancore	+ 4·2	+ 3·8
Total	+ 5·8	+ 8·4

112. It will be observed that for the entire population of India for which a comparison is possible, that is to say, where the present is not the only Census that has been taken, the increase in the number of males has been much less than the increase in the number of females. Now, it is evident that, if the proportions of the sexes have been correctly portrayed in the first of the two enumerations for which these comparative figures are available, the proportion now observable at this latest enumeration in the two sexes would remain much the same. We cannot suppose that there are any circumstances which would have such an effect on the growth of the population as to permit of the increase among the males being at a very much smaller rate than the increase among the females; and yet, if the figures for the two enumerations in each case have been correctly given, we do find a very varying rate of increase for the two sexes. The males have increased 6,176,770 on 106,223,153, while the females have increased 7,977,864 on 100,276,458. Table II. shows how this increase has occurred throughout the different provinces, and the figures there given are well worth close examination. Out of 22 such sets of figures given for the different sexes in this statement, we find only six cases where the females have not increased to a larger extent than the males. On the other hand, in the other 16 instances, we find very marked increases among the females. In Bombay (British Territory), for instance, while the males have decreased 24,310 on 8,522,028, the females have increased 193,088 on 7,763,608. So, in the Feudatory States of Bombay, the females have increased 120,862 upon 3,248,032, while the males have only increased 18,947 upon 3,553,408. In the North-West again, in British Territory, we find an increase of 1,429,322 on 19,765,991 females, and for the males only 675,650 on 22,236,906. In the other cases, though there has been a greater increase among the females than amongst the males, the disproportion in the rate of increase has not been so remarkable as in those instances which I have already given.

I think, on the whole, sufficient evidence is to be obtained from the statistics in the several abstracts which are given in this chapter, and in the extracts which have been

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taken from the various provincial reports, to show that Dr. Cornish's argument expressed in his Report in 1874 (an argument which has since been followed up by Mr. McIver for Madras, and Mr. White for the North-West Provinces) is, in the main, the true explanation of the peculiarities which are now found, though in a less marked degree than on the occasion of the previous enumeration, in the figures giving the proportions of the sexes in the various Indian provinces. The concealment of females which has been referred to throughout these remarks, and the short counting of individuals of that sex, will probably be detected when we come to examine the age figures of the two sexes contained in Table VII. of Volume II.

113. In the statements which will be found at the close of this chapter, we find other evidence on this subject: and we observe specially, in the larger provinces, a state of things which indicates that Dr. Cornish's conclusions in 1872, if not absolutely correct, are very largely truthful. In the Punjab, in 1868, out of 32 districts, none contained a less number of males than females, and the same state of things appears in 1881, but the proportion of females to males in 1881 is better than it was in 1868 throughout, and in some instances the improvement is remarkable. For instance, in the Hissar Division, there are now only 539 males in 1,000, where in 1868 there were 549 males. In Amritsar, there are now 541 males, where there were formerly 551 males. In Multan there are 547 males, against 554 in 1868. In Chelunda, there are 534, against 539; and in Lahore 548 against 555. The Punjab is the very worst of all the provinces. In the North-West Provinces, which approach next to the Punjab in the defect of females, we find the improvement more remarkable still. In 1872, out of 49 districts, there was not a single one in which the number of males was less than the number of females, but in 1881 there are no less than seven districts which contain a less number of males than females. In Bombay, where, in 1872, out of 24 districts, there was only one which contained a less number of males than females, in 1881 there are three which contain a less number; in Bengal, there were 20 districts, in 1872, out of 48, which contained fewer males than females; at the last Census, out of 53 districts, 28 contained a less number of males than females. In the Central Provinces, in 1872, only three out of 18 districts contained fewer males than females; in 1881 five contained fewer males than females; and in Madras, while, in 1871, there were only 8 districts out of 51 which contained fewer males than females, there are now 14 in that position.

114. It is unnecessary for me to examine at any length the detailed information given in those statements for the various districts composing the provinces. The tendency of all my remarks, and of all the figures that have been inquired into, has been to show that, with each succeeding Census, there has been a more successful count of the women, and though that count is still short, we are now in 1881 enabled to perceive that a portion at all events, if not the whole, of the great defect in the number of females as compared with males living at the time of the Census is due to concealment of the former.

115. Mr. Baines has examined at considerable length the figures included in Table IV. of Volume II. of the India Returns. He has drawn up a very interesting diagram illustrating the proportion of females to males, and has favoured me with an extremely able note on the subject. I insert his diagram and note, which convey a large amount of information on this subject, and I put forward his argument to the consideration of those to whom this subject is of interest. It is possible that there may be some physiological law, or some climatic influence, which, in the East, brings about a state of things in regard to the equality of the sexes which we do not find in Europe. But I can hardly imagine that such influences can really exist throughout a continent or any large portion of it, where we find in the extreme south a large population in which the females outnumber the males, though in the north there is a remarkable disparity of females to males. If we take the population of Madras, Bengal, Mysore, and Travancore, in which our returns show us that the males are less in number than the females, we find we have a population of very nearly 80,000,000 in which the sexes stand in an inverse proportion to that which they occupy in the north of India. In the Hindoo population alone there are 79,661,430 persons of both sexes in Bengal and Madras, Mysore and Travancore, where the males are to the females as 4,962 to 5,038 in every 10,000 of both sexes. For the remaining populations we have a totally different state of things; and yet there is very little difference in the habits and customs of the Hindoos of the north of India and of the south; nor is there anything I am aware of in the climate of the south which would bring about a different state of

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things to that which is produced by the climate of the north. It is quite true that the climates differ very considerably in one respect: that there is a much colder climate in the winter in the north of India than there is in the south of India, and it is possible that by this climatic influence some small portion of the defect of females in the northern part of India may be accounted for. But my belief is that if climatic influences do account for any portion of this deficiency of females they have but a slight effect in this direction. The main case of the apparent disparity is the omission to give correct count of the females.

Remarks on the Diagram of Sex Proportion.

This diagram is based on the figures actually tabulated from the original schedules, without any attempt at the correction of the very apparent errors in the distribution of the ages.

The black line represents the proportion at the selected age periods of females to 1,000 males in the Census of England and Wales in 1871. The corresponding ratios for India in 1881 are given by means of a line in red ink. In order to show the great diversities that must necessarily be found in so large an area, the ratios have been added for two of the chief provinces of the eastern Empire. Madras has been given because the average number of females to males there is higher (1,021) than in any other considerable portion of India. The selection of the Punjab, on the other hand, is justified by the fact of its containing, according to the Census, the very smallest proportion of females to the other sex, namely, only 843 per mille. The Madras line is drawn in blue, and that of the Punjab in purple. The average proportion in England and Wales was 1,054, and in the whole of India, 954, per mille males.

A glance at the diagram shows that the excess of females in England dates from the fifteenth year of life, and, with the exception of the latest periods, is highest between 25 and 30. It is lowest between 10 and 14. Speaking generally, these characteristics are shared by the return for France and Italy, but the table for Greece partakes of the irregularity of that with which the diagram is more immediately concerned. Before entering upon the details of the table for India, it is necessary to remark that the age tables in another part of the returns afford very fair evidence that there has been a concealment of females at certain periods of life, pre-eminently between 10 and 14, between which and the preceding period there is such a difference that no merely physical cause could produce. This probably affects, too, the return as far as the period between 15 and 20. It is very hard to say what is to be held accountable for the deficiency of this sex, as compared with the numbers of the other at a later period of life. The marked irregularities in the line from 20 to 60 are due in great measure to the habit, common in India as elsewhere, amongst an illiterate population, of selecting round numbers, or the even multiples of five, in filling up their schedules. In this respect the return for Madras forms a conspicuous exemple, and there is no doubt that a great deal of the excess of females at 20, 30, 40, and 50 is to be attributed to the inclusion in these periods of numbers who should rightly fall into the adjacent columns. In England, even, this defect in the enumeration is clearly traceable, and it is most remarkable in the Census returns of the coloured population of the United States. The inaccuracy thus produced, however, is one of detail, and will not explain the deficiency of females in a population as a whole.

Of the three hypotheses put forward to account for this strange divergence from the state of things ascertained to exist in the countries where frequent enumerations afford a firm basis for inference, two are physical and inherent, and the third social and accidental. In the first place, there may be grounds for holding that owing to certain conditions of life, such as climate, food, or disparity in the ages of the husband and wife, the proportion of female births is actually less in India than in Europe, whilst the difference in the viability of the two sexes during the early years of life is not so marked, owing to the hardship of the struggle for existence at that time. Secondly, though it is doubtful how far this is to be classed amongst the physical causes, the practice of early cohabitation, combined with very rapid maturity, has an undoubted tendency to kill off the women at certain periods. Lastly comes the probable concealment of women, owing to the jealousy of their male relatives. As has been remarked above, to this cause must certainly be attributed a good deal of the extraordinary deficiency of the former sex between the ages of 10 and 20, when (apart from the dislike on the part of a parent to have it disclosed to an enumerator, probably of the very village itself, that an unmarried girl of marriageable age is in the house) there is likely to

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be a strong distrust of the motives of the inquiry itself, whether the female in question be married or a spinster.

It is with this explanation that it is necessary to deal first, as the information on the other two is by no means as full as it is likely to be by the time the next Census is taken. To begin with, it is remarkable that throughout the greater part of the area where the Census of 1881 was not the first enumeration, the proportion of females to males has been steadily increasing, a fact on which must be based unhesitatingly the inference that the population is becoming more accustomed to the Census operation as a periodical proceeding, without any special and injurious results to domestic economy. But this is not enough to account for the local variations, though it may be accepted as explanatory of a general rise of the proportion at every age period tabulated up to 20. But the rise is general, even amongst the old people, where spinsters, if any, would be returned as widows, and even Native distrust would acquit the Government of any desire to make requisitions for the supply of companions for its soldiery. Then, again, it is remarkable that in the south, south-west, and east there is an actual predominance of females, whilst towards the north there is a tendency for the ratio to decrease. The higher ratios are found in Madras, Mysore, and the adjacent districts of the Bombay Presidency, and Bengal. In the North-west and Oudh, in the Punjab and Sindh, the deficiency is most marked. It is observed that the return for Rajputana and Central India, where only a partial, and, so to speak, an experimental Census was taken, shows the same characteristics as that for the British territory adjoining those groups of States. As regards the accuracy of the actual enumeration in British provinces, there is little reason to believe that it was inferior in tracts where the village system has been much broken up to what it was where the old order of things is still preserved intact, or nearly so. Amongst the masses, on whom the proportion depends, there is probably but little difference, whether under the system in operation in the Punjab, or in the less supervised village of Bengal, or, again, between the village system in the ryotwári districts of Madras, and in the districts under the same tenure and system of administration in Bombay. The confidence of the people in the accountant or schoolmaster of their village, such as it is, is likely to be uniform throughout. But there must be a general tinge of sentiment over each tract arising from the invariable tendency of the middle classes to ape the customs of their social superiors, a tendency that spreads downwards to the masses. If the feeling of the local magnate is towards the seclusion of his womenkind, the tradesman or landlord who becomes rich will most surely begin to adopt the zanánah system in the second generation, and to this feeling may perhaps be attributed some of the dislike to give a complete return of the women of a household, a dislike which the enumerator, probably a native of the same village, will regard with no unfavourable eye. It seems allowable to generalize on this point, and to suppose that where the local aristocracy are indigenous by caste and race, as in the Marátha country, and probably in most of Madras and Mysore, the zanánah system will be less enforced or regarded than where a conquering race, or a set of people not elevated from the peasantry, have settled on the soil as leaders of the community. Such an explanation, however, does not seem to be applicable to Lower Bengal, though it appears to suit the north and south of the peninsula. Is it, then, that in Bengal the barrier between the upper and the other classes is harder to pass than in other parts of India? That the masses have no inclination to adopt the special features of a social stratum which is separated from their life by a wider chasm than elsewhere? If such be the case, it would account for the preponderance of females, as in other provinces experience seems to show that the nearer the population to the forest, or aboriginal element, the less is the repugnance to return the actual number of the females, assuming that there is no actual difference in the physical constitution of this interesting class of race.

The question then arises whether there is any such difference or not. The returns seem to show that the age at marriage is a good deal higher amongst the forest tribes than amongst those of higher social rank, whilst the proportion of women is higher in their case as well. Widow remarriage is not only admissible but common; but the more than ordinary inaccuracy of the age return for aboriginals on the present occasion renders it impossible to estimate the full worth of the data regarding marriage relations. The hard work to which the aboriginal exposes his womenkind during the middle period of their age, or about 30 to 50, renders it probable that it is at that period the female life will be found worst, instead of at the earlier age of from 12 to 20. Once past this period, the old women preponderate, as in other religions, over the old men.

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The marriage tables relating to the Hindoo community alone show that this race, if it can be so called, is divided very sharply with respect to marriage at the age between 25 and 40. From the earliest age at which marriage (or betrothal) takes place, until the thirtieth year, the wives are far in excess of the husbands of that period, though they begin to show a slight tendency to decrease from the twenty-fifth year. From the age of 40 to the end of life, the husbands are far in the predominance. The actual figures give 9,279,430 more wives under 30 than husbands of that age; whilst between 30 and the end of life the excess of husbands amounts to 9,147,442, thus resulting in an excess of wives in the entire enumerated community of 131,988. Some allowance must necessarily be made for the incorrect selection of the decennial numbers; but, on the whole, it may be said that there are over nine millions of Hindoos married to wives at the least 10, and probably 20 to 30 years younger than themselves. There is no good reason for disregarding such a social phenomenon entirely in relation to the proportion of the sexes at birth, and after the first decade of life.

The age tables show that between the periods of 5 to 9 and 10 to 14 there is so large a falling off in the number of females, as compared with males, that no merely physical explanation is enough; but, on the other hand, the returns for some European countries show that at this age the mortality amongst girls is far higher than it is amongst boys, whilst in the period between 20 and 25 the young men fall off more rapidly than the women of the same age. It is not safe, therefore, in attempting the correction of the Indian tables, to assume that the rate of mortality for males and females at these two periods is uniform, and the difference between the sexes as returned at the Census entirely due to concealment, though there is a good deal to be accounted for in this way. The more complex results of the social system must be ascertained only by continuous observation from time to time, at successive enumerations, and weighed against conclusions in the same direction that have not yet been satisfactorily settled even in the West. It has been stated in the beginning of this paragraph that there has been a general rise in the proportion of females to males since the preceding Census, and it has been sometimes assumed that this result will be continued until the right proportion is reached throughout the country. But this aspiration affords no explanation of the fact that in many of the districts of India an excess of females has been a characteristic of not only the present, but of the preceding enumerations also, whilst in other districts where the social elements are almost identical with the rest, and where the enumeration shows no signs of greater inaccuracy, there is a decided deficiency of females.

In conclusion, we may fairly allow a certain amount of admitted concealment, especially at the time of life where the returns testify to the inaccuracy of the data; but it is equally certain that there are physical circumstances connected with marriage, climate, and perhaps with food also, which remain to be investigated with the aid of the more accurate researches now in progress in England and France. By 1891 some of the knowledge resulting from such inquiries will be available for comparison with the data of the enumeration of that year.

Hindoo Marriage Return.

The Married.

A.

Age.	Excess Wives.	Excess Husbands.
0 to 9	1,264,107	—
10 to 14	2,586,456	—
15 to 19	2,582,404	—
20 to 24	2,315,851	—
25 to 29	530,612	—
30 to 39	—	2,017,617
40 to 49	—	2,847,135
50 to 59	—	2,294,468
60 and over	—	1,988,222
Total	9,279,430	9,147,442
Net	131,998	

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Hindoo Marriage Return—*continued.*

B.

Age and under.	Excess of Wives.
10	1,264,107
15	3,850,563
20	6,432,967
25	8,748,818
30	9,279,430
40	7,261,813
50	4,414,678
60	2,120,210
All ages	131,988

Abstract XXV.

Bengal.

Percentage of Males on total Population of both Sexes by Divisions.

Division.	1872.	1881.
Total, including Feudatory States	50·0	49·8
Grand total of Province	49·9	49·7
Chota Nagpore	50·6	49·5
Orissa	49·3	49·2
Behar	49·6	49·2
Bengal proper	50·2	50·2

Abstract XXVI.

Bengal.

Percentage of Males on total Population of both Sexes by Districts.

	Revised Figures for 1872 from Provincial Table No. II.	1881.
Burdwan	48·9	48·0
Bancoorah	49·6	48·7
Beerbhoon	47·9	48·0
Madmapore	49·5	49·4
Hooghly	48·3	48·3
Howrah	49·1	49·8
24-Pergunnahs	50·9	51·2
Suburbs	58·7	58·5
Calcutta	65·8	66·7
Nuddea	48·4	48·8
Jessore	49·3	49·4
Khulna	53·6	52·6
Moorshedabad	47·8	47·8
Dinagepore	51·7	51·7
Rajshahye	49·6	49·3
Maldah	48·9	48·8
Rungpore	50·9	50·9
Bogra	50·5	50·7
Pubna	49·7	49·4
Darjeeling	56·0	57·3
Julpigoree	51·8	52·5
Cooch Behar	52·3	51·7
Dacca	48·9	48·9
Furreedpore	49·0	49·4
Backergunge	51·1	51·2
Mymensing	50·6	50·9
Sylhet	—	—
Cachar	—	—

	Revised Figures for 1872 from Provincial Table No. II.	1881.
Chittagong	47·5	47·0
Noakholly	50·7	50·6
Tipperah	51·1	50·7
Chittagong Hill Tracts	58·7	55·6
Patna	48·8	48·9
Gya	48·9	49·1
Shahabad	48·5	48·4
Mozufferpore	49·3	49·0
Durbhunga	50·7	49·2
Sarun	48·3	47·5
Chumparun	51·2	50·6
Monghyr	49·5	49·2
Bhaugulpore	50·2	49·8
Purneah	51·1	50·7
Sonthal Pergunnahs	54·9	50·1
Cuttack	48·5	48·9
Pooree	50·6	50·3
Balasore	49·2	48·8
Angul	50·8	50·8
Banki	50·5	50·0
Tributary Mehals	50·3	50·5
Hazareebagh	51·4	49·3
Lohardugga	50·2	49·5
Singhbhoom	50·1	50·0
Manbhoom	50·4	49·6
Tributary Mehals	50·6	50·9
Hill Tipperah	51·8	53·8

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Abstract XXVII.

Bengal.

Percentage of Males on total Population of both Sexes by Religion.

Districts.	Hindoos.		Mahammedans.		All others.
	1872.	1881.	1872.	1881.	1881.
Burdwan	48·9	47·8	49·3	48·6	49·3
Bankoorah	49·6	48·6	50·7	48·0	49·4
Beerbhoon	48·1	48·0	48·0	47·7	50·4
Midnapore	49·6	49·5	48·2	48·6	49·3
Hooghly	48·8	48·7	47·6	46·3	—
Howrah		49·8		49·5	72·8
24-Pergunnahs	52·0	51·0	52·6	51·4	66·7
Suburbs	—	58·3	—	59·1	72·8
Calcutta	65·1	64·6	72·3	72·9	59·0
Nuddea	48·0	48·3	48·7	49·2	—
Jessore	50·1	48·7	51·1	49·9	—
Khulna	—	52·5	—	52·7	—
Moorshedabad	47·8	48·1	47·5	47·4	51·8
Dinagepore	51·6	51·8	51·8	51·5	59·9
Maldah	49·8	49·8	48·0	47·7	52·1
Rajshahye	50·3	50·3	49·4	49·0	—
Rungpore	50·5	50·7	51·3	51·0	57·5
Bogra	51·4	52·7	50·2	50·3	—
Pubna	49·1	48·7	50·0	49·7	83·2
Darjeeling	56·1	57·5	57·1	62·2	58·5
Julpigoree	51·6	52·8	51·6	52·0	51·2
Cooch Behar	—	51·6	—	51·9	64·9
Dacca	48·2	48·2	49·4	49·4	—
Furreedpore	48·5	48·1	49·7	50·3	—
Backergunge	50·0	51·3	51·0	51·2	—
Mymensingh	50·2	51·1	50·7	50·8	51·4
Sylhet	51·2	—	51·2	—	—
Cachar	54·9	—	52·0	—	—
Chittagong	47·9	47·2	47·5	47·0	—
Noakhali	51·0	50·9	50·6	50·5	—
Tipperah	50·7	50·3	51·2	50·9	—
Chittagong Hill Tracts	100·0	56·5	90·4	85·4	—
Patna	49·2	49·3	46·0	45·6	—
Gya	49·3	49·6	45·8	45·5	—
Shahabad	48·6	48·5	46·8	46·0	—
Mozufferpore	—	49·2	—	47·8	—
Durbhunga	—	49·3	—	48·6	—
Tirhoot	50·1	—	49·1	—	—
Sarun	48·3	47·6	48·0	46·6	—
Chumparun	51·2	50·6	50·9	50·1	—
Monghyr	49·6	49·4	47·9	47·1	49·8
Bhaugulpore	50·2	49·8	49·9	49·7	50·7
Purneah	50·7	50·6	51·8	50·8	52·0
Sonthal Pergunnahs	49·8	50·0	49·4	49·6	50·3
Cuttack	48·6	48·9	46·8	47·1	49·3
Pooree	50·6	50·3	51·3	50·1	—
Balasore	49·2	48·8	49·4	49·6	48·5
Angul	—	50·8	—	56·4	51·8
Banki	—	50·0	—	53·7	—
Tributary Mehals	50·2	50·5	53·3	53·4	50·5
Hazaribagh	51·4	49·2	51·8	49·8	49·6
Lohardugga	50·5	49·9	50·2	49·9	48·8
Singbhoon	50·2	49·9	51·4	53·2	49·8
Manbhoon	50·3	49·5	51·8	51·2	50·1
Tributary Mehals	50·7	50·9	45·4	51·7	52·2
Hill Tipperah	—	64·0	—	55·9	51·1

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Abstract XXVIII.

Central Provinces.

	Aboriginals.	Males.		Hindoos.		Mahammedans.		Kabirpanthi.
	1881.	1872.	1881.	1872.	1881.	1872.	1881.	1881.
Nágpur	49·8	50·9	50·4	50·9	50·4	51·0	50·3	—
Bhándárá	48·6	49·5	49·8	49·7	50·0	49·9	50·5	—
Chándá	50·0	50·1	50·3	50·1	50·4	49·6	51·2	—
Wárdhá	49·5	51·0	50·5	51·1	50·6	51·0	50·5	—
Bálághát	49·5	49·6	49·6	49·6	49·6	51·4	—	—
Jubbulpore	50·0	51·1	50·8	51·5	50·8	52·1	51·6	49·9
Saugor	50·7	52·8	52·2	52·8	52·2	52·9	52·0	—
Damoh	—	51·9	51·9	52·1	52·0	52·0	—	—
Seoni	49·8	50·4	50·2	50·7	50·5	51·4	49·4	—
Mandlá	50·5	51·9	50·9	52·2	51·3	53·1	—	—
Hoshangábád	49·8	52·5	51·6	52·8	51·9	54·4	52·4	—
Narsinghpur	49·6	52·0	51·1	52·2	51·3	52·7	51·2	—
Betúl	50·3	50·9	50·6	51·3	50·9	52·8	—	—
Chhindwárá	49·6	50·3	49·9	50·7	50·2	50·6	50·4	—
Nimar	—	53·2	52·3	53·6	52·3	53·4	52·0	—
Ráipur	49·6	49·9	49·5	49·8	49·5	48·5	48·9	48·7
Bilaspur	49·0	50·4	49·5	50·5	49·7	49·0	—	49·4
Sambalpur	49·6	50·6	50·0	50·6	50·0	51·7	—	50·1

Abstract XXIX.

Madras.

	Males.		Hindoos.		Mahammedans.	
	1871.	1881.	1871.	1881.	1871.	1881.
Ganjam	51·3	49·2	51·3	49·2	48·7	48·8
Vizagapatam	51·4	50·1	51·4	50·1	49·9	49·5
Godavary	50·4	49·6	50·4	49·6	50·2	48·9
Kistna	50·8	50·4	50·8	50·4	50·6	50·3
Nellore	51·4	50·4	51·3	50·4	52·0	50·8
Cuddapah	51·3	50·8	51·2	50·7	52·5	51·9
Bellary	51·6	50·8	51·5	50·7	52·1	51·8
Kurnool	51·2	50·7	51·1	50·6	51·4	51·0
Chingleput	50·7	50·2	50·7	50·2	50·9	50·8
North Arcot	50·6	49·9	50·6	50·0	50·8	49·3
South Arcot	50·5	49·9	50·5	49·9	49·7	49·6
Tanjore	48·4	48·2	48·5	48·4	44·8	43·9
Trichinopoly	49·0	48·3	49·0	48·2	50·0	49·6
Madura	49·1	47·6	49·1	47·8	47·7	44·6
Tinnevelly	49·4	48·6	49·5	48·8	46·5	44·8
Coimbatore	49·6	48·7	49·6	48·7	49·4	48·1
Nilgiris	54·9	56·0	54·4	55·9	59·3	64·3
Salem	49·6	48·7	49·6	48·7	49·8	49·3
South Canara	50·1	49·2	50·0	48·9	50·4	50·8
Malabar	50·2	49·6	50·1	49·4	50·2	50·2
Madras	49·0	49·3	49·0	49·6	48·2	48·5
Puducotta Territory	48·0	47·3	48·0	47·3	47·4	45·4

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Abstract XXX.

Bombay.

	Males.		Hindoos.		Mahammedans.	
	1872.	1881.	1872.	1881.	1872.	1881.
Ahmedabad	52·9	51·3	53·1	51·5	51·5	50·1
Kaira	53·6	53·0	53·7	53·2	52·0	52·0
Panch Mahâls	52·5	51·3	52·4	52·5	52·7	49·3
Broach	52·1	51·5	52·3	51·8	51·1	51·0
Surat	50·1	49·8	50·0	50·1	49·6	48·7
Thâna	51·8	51·5	51·7	51·4	54·2	54·1
Kolâba	50·8	50·3	50·6	50·2	51·9	50·0
Ratnâgiri	48·2	47·4	48·2	47·6	47·7	44·8
Khândesh	51·6	51·1	51·6	51·1	51·2	50·9
Násik	51·3	50·9	51·2	50·7	52·3	52·0
Ahmednagar	51·1	50·8	51·0	50·7	50·8	50·8
Poona	51·4	50·5	51·3	50·2	52·1	50·5
Sholápur	51·5	50·6	51·4	50·6	51·6	50·7
Sátára	50·8	50·1	50·8	50·1	51·0	50·3
Belgaum	51·0	50·3	51·0	50·2	51·0	50·4
Dhárwár	51·2	50·1	51·1	50·0	52·0	50·3
Kaládgi	51·2	49·7	51·2	49·7	51·4	49·9
Kánara	51·8	52·9	51·9	52·9	50·5	50·7
Karáchi	56·7	55·6	57·1	56·8	56·6	55·1
Hyderabad	55·1	54·0	55·3	54·6	55·3	54·1
Shikarpur	54·7	54·0	54·5	55·7	54·7	53·9
Thar and Párkar	57·1	55·3	56·8	54·9	57·7	56·1
Upper Sindh Frontier	56·1	56·5	56·0	58·9	56·1	56·1
City and Island of Bombay	62·0	60·1	62·2	60·1	61·2	59·7

Abstract XXXI.

North-West Provinces.

Percentage of Males to Total Population in 1881, 1871, 1865, and 1853.

District.	Percentage.				District.	Percentage.			
	1881.	1871.	1865.	1853.		1881.	1871.	1865.	1853.
Dehra Dún	58·2	58·7	59·6	—	Mirzapur	49·9	51·3	51·5	51·5
Saharánpur	54·2	54·8	54·9	56·6	Benares	50·5	51·2	52·0	52·2
Muzaffarnagar	53·9	54·4	54·3	54·2	Ghâzipur	50·0	51·9	52·7	51·9
Meerut	53·7	53·8	54·0	54·2	Gorakhpur	49·9	53·4	52·8	52·2
Bulandshahr	53·2	52·7	53·1	52·8	Basti	50·5	53·3	—	—
Aligarh	54·0	53·8	54·0	53·4	Ballia	48·7	52·4	—	—
Muttra	53·7	54·0	54·4	53·7	Jhansi	51·9	52·7	52·8	
Agra	54·0	53·9	54·2	54·7	Jalaun	51·7	53·6	54·6	
Farukhabad	54·0	54·4	54·8	55·0	Lalitpur	52·2	52·5	52·3	
Mainpuri	55·2	55·8	55·9	55·8	Almora	52·9	53·4		
Etáwah	54·7	55·3	55·7	55·4	Garhwál	49·4	50·2		
Etah	54·7	54·5	55·7	—	Tarái	54·7	55·3		
Bijnor	53·1	53·6	53·4	54·2	Lucknow	52·4	52·8		
Moradabad	52·8	53·2	53·0	53·2	Unao	51·3	51·1		
Budaun	53·8	53·9	53·9	54·2	Bara Banki	51·0	51·4		
Bareilly	53·2	53·5	53·5	53·2	Sitapur	52·8	53·3		
Shâhjahânpur	53·7	53·8	53·8	53·7	Hardoi	53·8	53·8		
Pilibhit	53·1	53·8	—	—	Kheri	53·5	54·1		
Cawnpore	53·2	53·6	55·5	52·9	Fyzabad	50·5	51·3		
Fatehpur	50·8	52·1	52·3	52·5	Bahraich	52·3	52·5		
Bánda	56·7	51·6	52·2	52·4	Gonda	51·2	51·7		
Humirpur	51·2	52·2	53·6	53·5	Rae Bareli	49·0	50·0		
Allahabad	50·3	51·3	52·7	52·3	Sultanpur	49·6	50·7		
Jaunpur	50·5	53·2	54·7	53·1	Partabgar	49·7	50·9		
Azamgarh	50·9	53·9	54·3	53·5					

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Abstract XXXII.

North-West Provinces.

District.	Hindoos.		Mahammedans.		District.	Hindoos.		Mahammedans.	
	1872.	1881.	1872.	1881.		1872.	1881.	1872.	1881.
1. Dehra Dún	58·4	57·9	63·1	61·8	26. Mirzapur	51·3	49·9	51·5	50·2
2. Saháranpur	55·6	54·8	53·2	52·7	27. Benares	51·3	50·5	50·8	50·7
3. Muzaffarnagar	45·1	54·5	53·1	52·7	28. Gházipur	52·0	50·2	50·3	48·1
4. Meerut	54·2	54·0	52·4	52·5	29. Gorakhpur	53·4	49·9	53·4	50·0
5. Bulandshahr	55·1	53·5	50·9	51·8	30. Basti	53·4	50·6	52·7	50·3
6. Aligarh	54·0	54·2	52·3	52·3	31. Ballia	—	48·8	—	47·5
7. Muttra	54·2	53·8	53·4	53·0	32. Jhánsi	52·6	51·8	53·7	52·8
8. Agra	54·1	54·2	51·7	52·5	33. Jalaun	53·7	51·8	52·3	49·8
9. Farukhabad	54·9	54·5	50·4	50·1	34. Lalitpur	52·3	52·1	57·3	53·7
10. Mainpuri	55·9	55·3	53·2	53·0	35. Almorah	53·2	52·4	66·9	66·7
11. Etáwah	55·5	54·8	52·2	52·5	36. Garhwál	50·0	49·2	76·8	74·1
12. Etah	54·6	54·9	52·3	52·8	37. Tarái	55·4	55·0	54·9	54·3
13. Bijnor	54·4	54·1	53·1	51·1	38. Lucknow	55·9	53·0	48·9	49·4
14. Moradabad	53·9	53·5	51·7	51·4	39. Unao	53·0	51·4	48·3	50·1
15. Budaun	54·2	54·1	52·4	52·1	40. Bara Banki	53·2	51·3	50·2	49·5
16. Bareilly	53·8	53·5	52·5	51·9	41. Sitapur	56·4	53·1	53·3	51·3
17. Sháhjahánpur	54·2	54·1	51·1	50·7	42. Hardoi	55·7	54·1	51·9	51·8
18. Pilibhit	—	53·3	—	52·2	43. Kheri	57·7	53·5	57·8	53·3
19. Cawnpore	53·7	53·4	52·2	52·5	44. Fyzabad	52·7	50·6	49·8	49·4
20. Fatehpur	52·3	51·1	50·0	48·5	45. Bahraich	55·0	52·3	54·1	52·0
21. Bánda	51·7	50·8	50·1	49·7	46. Gonda	53·4	51·3	52·7	50·9
22. Hamirpur	52·4	51·3	50·3	49·7	47. Rae Bareli	49·5	49·2	48·0	47·6
23. Allahabad	51·5	50·4	49·9	49·2	48. Sultanpur	50·6	49·8	46·5	48·0
24. Jaunpur	53·5	50·8	50·9	48·6	49. Partabgarh	51·8	49·7	48·4	48·9
25. Azamgarh	54·2	51·1	52·5	49·4					

Abstract XXXIII.

Punjab.

Percentage of Males on total Population, irrespective of Religion.

	1868.	1881.		1868.	1881.
1. Delhi	53·6	53·5	17. Gujránwála	55·8	54·1
2. Gurgaon	53·1	52·8	18. Ferozepore	55·3	54·9
3. Karnál	54·2	54·0	19. Ráwalpindi	54·0	54·8
4. Hissar	55·1	54·0	20. Jhelum	52·8	53·2
5. Rohtak	54·5	53·5	21. Gujrát	53·8	52·6
6. Sirsa	55·5	54·8	22. Shahpur	53·1	52·6
7. Umballa	54·8	55·1	23. Mooltan	55·4	55·2
8. Ludhiána	54·7	54·9	24. Jhang	55·6	54·2
9. Simla	63·6	64·2	25. Montgomery	55·6	54·6
10. Jullundur	54·9	54·6	26. Muzaffargarh	54·8	54·5
11. Hoshiárpur	53·7	53·4	27. Dehra Ismail Khan	53·9	54·0
12. Kángra	52·9	52·1	28. Dehra Ghazi Khan	55·1	55·2
13. Amritsar	56·0	54·9	29. Bannu	53·6	53·4
14. Gurdáspur	54·8	54·1	30. Pesháwar	54·7	55·6
15. Siálkot	54·4	53·3	31. Hazara	52·1	53·7
16. Lahore	55·5	55·2	32. Kohát	54·6	55·8

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Abstract XXXIV.

Punjab.

Percentage of Males on total Population of both Sexes in 1868 and 1881.

District.	Hindoos.		Muhammedans.		District.	Hindoos.		Muhammedans.	
	1868.	1881.	1868.	1881.		1868.	1881.	1868.	1881.
Delhi	54·0	53·8	52·8	52·0	Gujránwála	54·9	54·6	54·8	53·6
Gurgaon	53·7	53·4	52·8	51·5	Ferozepore	57·0	55·7	54·0	54·1
Karnál	54·8	54·4	53·1	52·8	Ráwalpindi	57·4	60·9	53·4	53·8
Hissar	55·0	54·1	52·9	53·6	Jhelum	54·3	55·1	52·9	52·8
Rohtak	54·8	54·0	52·1	50·7	Gujrát	55·3	53·4	53·6	52·4
Sirsa	55·5	55·2	54·7	54·0	Shahpur	53·0	51·4	52·8	52·8
Umballa	55·0	55·4	53·6	53·8	Mooltan	57·1	56·2	54·4	54·8
Ludhiána	55·4	55·8	53·5	53·2	Jhang	56·7	53·5	55·4	54·3
Simla	57·9	62·6	63·4	70·2	Montgomery	55·4	54·2	55·3	54 6
Jullundur	56·0	55·2	53·3	53·4	Muzaffargarh	56·1	55·8	54·8	54·8
Hoshiárpur	52·7	53·3	53·1	52·9	Dehra Ismail Khan	54·8	54·6	53·9	53·8
Kángra	52·9	52·0	54·8	54·1	Dehra Ghazi Khan	54·5	55·4	55·4	55·1
Amritsar	57·1	54·7	54·1	53·9	Bannu	55·4	56·1	53·5	53·0
Gurdáspur	55·1	53·9	53·9	53·5	Peshawar	60·7	67·5	53·7	54·3
Siálkot	55·8	53·8	53·7	52·8	Hazara	55·6	58·8	52·3	53·4
Lahore	57·4	57·0	54·1	54·2	Kohat	63·3	72·8	53·6	54·5

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CHAPTER IV.

THE CIVIL CONDITION OF THE PEOPLE.

116. The tables in Vol. II. I am now about to touch upon contain statistics of the civil condition of the Indian population.

Table V. is an abstract giving the total number in each province who are married, widowed, or single.

In the remaining statements the civil condition of the population is shown in much greater detail. In Table VI. it is shown for each province by age and sex; in Table VIA. it is shown by age and sex for each religion; and in the table following the population is given by provinces, with details of age, sex, and civil condition. The tables cover an area which has hitherto been untrodden in India, as at previous enumerations no attempt has been made to collect statistics of civil condition, and they contain figures which, if accurate, will be most useful in the discussion of questions affecting the well-being of the whole population, and specially of the female portion thereof. The fecundity of the different races, the social position of women, the treatment of widows, are all questions on which light may be thrown by accurate information as to the number of children alive, the mean ages of the married, the ages of husbands and wives at marriage, the number of widows, the period during which births occur amongst the females, and the size of families. It will be reserved for a later Census to collect the whole of these particulars; but, at the late enumeration, information for all of these heads was not brought together, though in respect of some of them we have obtained statistics. We see the average age of the married and of the widowed, the number of those who have entered into married life; the proportions of married found throughout the various periods of life; and the number of children. Similarly we have the numbers of widowed found in those periods of life for the various religions, and the extent therefore to which the prohibition of re-marriage affects the condition of widows of that religion which teaches and practices this doctrine. We have this information given for all the large religions separately, and for each of the different provinces.

117. Mr. Baines has pointed out, in Chapter V. of his Report on the Bombay Census, that marriage cannot be held to occupy the same place in India, from a statistical point of view, as it does in Europe. There is no registration of the marriages that take place each year, and, even if there were, the double ceremony customary amongst the greater portion of the community would render the data of little service as a collateral test of the birth and death returns; for this latter must be compared with the statistics of marriages between persons that have reached the age of puberty, not with those recording the performance of what is, in fact, no more than the betrothal ceremony of some continental nations of Europe; and it is not to be expected that the less important occasion of the departure of the bride to her husband's home years after will be recorded with more accuracy than the births are now. But, though marriage is not in India liable to be influenced by such temporary causes as in the west, this fact does not render the statistics recording it less interesting or less suggestive in several other directions. The two chief aspects in which this institution requires to be regarded, in reference to the returns in Volume II., are the extent to which it prevails, and the ages at which it is most usually contracted, and the differences in religious customs or social habits amongst different races which tend to vary the time of life at which marriages are most customary.

118. Mr. Baines then proceeds to point out how the Hindu population is the overwhelming majority; that but a fine line separates the orthodox faith from the fetish worship of the forest tribes on the one hand, and from schismatical offshoots like Jainism and Sikhism on the other; that in the case of the majority of the Mahammedans, who are either local converts or the descendants of local officials of a distant empire, the social customs of the one class before conversion had been retained, while those of the other, by permanent establishment in the country, had been modified by intercourse with the people of the country. His remarks, which are equally pertinent to the figures for other provinces, and for all India, as to the figures for Bombay. He continues as follows:—"The caste system of the Hindu religion has been held by "many to imply the rigid exclusion of all outside influence, and thus to maintain the

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"isolation of that community in the midst of foreign surroundings. Some writers "have likened Hindooism to water contained in a marble reservoir unfed from "without and unable to find a way of escape.' The truth seems to lie in quite "another direction; the reservoir is walled with earth only, and the water is not "only enlarging its basin by erosion from inside, but has affected all the surrounding "land by soaking through from below. There is scarcely a form of faith to be found "in the country that has not undergone some change from contact with Brahminical "orthodoxy; and it may be useful, therefore, to note here a few of the main doctrines "of that religion regarding marriage. I use the term doctrine advisedly, as the dis-"tinction between things sacred and profane in this religion is as indefinite as the "boundary between the religion itself and its neighbours.

"According to the ideal code of Manu, every man ought to marry in order that he may "have a son to perform at his death the sacrifices to his ancestors, and pour out the cus-"tomary libations to their spirits. Without such ceremonies, the father's soul cannot be "delivered from the hell called *Put*, hence the name *putra* given to the son. As regards "the father of a daughter, it is his duty to see her married, as she is put into the world "to become a mother. The same law lays down that the proper age for a husband for "a girl of 8 is 24, and for one of 12, 30. Contrary to the practice in the epic age, the "choice of a husband by the girl appertains to a lower order of marriage, and for all "these reasons is less reputable than the bestowal of the hand of a daughter by the "father on one of his own choice. If the daughter is still unmarried, three years after "she has arrived at womanhood, the father has failed in his duty, and the girl is at "liberty to choose her husband from her own caste. If choice were allowed in other "cases, there would be danger of the girl's inclination leading to an infringement of "caste purity. As the primary object is to get a son, if the wife fails to produce one, "the husband is at liberty to marry a second wife. There is evidence too that the ad-"mission of polygamy in the case of the higher orders was due to a desire to maintain "the caste integrity, as the law stipulated that the first wife only should be of the same "caste as the husband. When the husband dies before his wife, the latter is not to re-"marry, but to elevate herself to the world of life by avoiding pleasure, performing "works of piety, and living in solitude. At the present day, the remarriage of widows "is a practice confined to the lower and middle classes, and the few attempts that have "been made to introduce it into the higher grades of Hindoo society have met with "little efficient support. Here we have the cardinal principles by which the Hindoo "marriage system is regulated. Marriage is a necessity to every one who acknowledges "the Brahminical authority. It must be contracted with a girl of an age below puberty, "and considerably less than that of the husband; the wife must not be sought for by "inclination, or beyond a certain social pale. On the other hand, in order possibly to "consolidate the caste within itself, she must not belong to a family invoking the "same ancestors. More than one wife is permitted, and in certain cases is prescribed, "with the alternative, at least amongst some of the orders, of the adoption of a son. "The widow, however, is never to remarry.

"A few of the main tendencies of this system may now be noticed. First, comes the "almost universal prevalence of marriage, with the result, in the present state of Indian "society, of a surplus of children, and a consequent high mortality amongst them. Then "there is the inequality of age, a most important feature, as, apart from the hypothesis "propounded regarding its influence upon the sex of the offspring, it leads to the dimi-"nution of the period during which the parents are both living, and increases therefore, "as the life of women is better at advanced age than that of men, to a superabundance "of widows. The inequality of age too may be held to be somewhat of a drawback to the "development of family life, which is heightened by the universal absence of choice of "the wife in the first instance. In the lower classes, these features are less prominent, "as the practice of second marriage is not at all uncommon; but the large proportions "of the widowed females is one of the main characteristics of the returns for the whole "indigenous community without exception. Lastly may be mentioned the commercial "nature of the transaction by which the parents of the respective parties come to terms "with regard to the marriage. In the old time, no doubt a bride was a very valuable "possession, and both force and purchase were put in action to obtain her. At the time, "however, when the code from which I have just been quoting was compiled, the desira-"bility of entering into alliance with high or powerful families had been promoted by "the interval of settled peace and prosperity; so that the law provided that the bride "should leave her father's house well equipped, or with a large dowry. In some cases, "the expenses of a marriage are fixed by her caste regulation; in others, it is left to "the parents to decide, and, amongst the masses, the cost of the ceremony varies with

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"the season, being larger when the crops are good, or trade is prosperous, and restricted "to the bare necessary in a bad year. It is too often the case that such expenses are "the commencement of a long series of loans, the burden of which is transmitted, in "accordance with Hindoo custom, from father to son. To some extent, therefore, "weddings here, as in Europe, follow the season, though with this difference, that, in "the one country, the necessary expenditure precedes the marriage; in the other, it is "provided for the joint enjoyment afterwards."

119. From Table V., which contains figures for all the Indian provinces except Rajpootana, Central India, and Travancore, showing the position of the population in regard to civil condition, I have taken therefrom an abstract XXXV., which shows comprehensively the percentage in each sex of single, married, and widowers or widows for each of the Indian provinces. Similar information is given at the foot of the statement for 13 European States. The Table from which these percentages for India are extracted deals with 228,803,402 persons, shows that out of that number 92,775,178 are single, 109,397,661 are married, and 26,630,563 are either widowers or widows. Arranged by sex these three conditions stand as follows:—

	Males.	Females.
Single	56,521,018	36,254,160
Married	54,518,665	54,878,996
Widowers or widows	5,691,937	20,938,626
	116,731,620	

Abstract XXXV.

Percentage of the Married, Widowed, and Single in each Sex on the Total Population of that Sex.

Province or State.	Single.		Married.		Widowed.		Unspecified.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Ajmere	50·1	31·9	44·9	51·6	5·0	16·5	—	—
Assam	52·8	40·3	42·0	42·2	3·4	15·5	1·8	2·0
Bengal	46·5	29·6	49·1	48·8	4·0	21·2	·4	·4
Berar	38·4	25·9	56·2	58·5	5·4	15·6	—	—
Bombay, British Territory	47·8	31·7	47·0	50·4	5·2	17·9	—	—
Bombay, Feudatory States	46·3	31·9	46·3	49·7	5·1	16·4	2·3	2·0
Burmah	57·9	51·9	38·2	38·9	3·9	9·2	—	—
Central Provinces, British Territory	46·3	34·4	49·4	50·8	4·3	14·8	—	—
Coorg	53·9	39·8	41·0	41·0	5·1	19·2	—	—
Madras	53·0	35·4	40·1	41·1	3·7	20·6	3·2	2·9
North-West Provinces, British Territory	45·2	30·1	48·5	52·8	6·3	17·1	—	—
North-West Provinces, Feudatory States	46·2	32·6	48·5	53·8	5·3	13·6	—	—
Punjab, British Territory	52·4	36·2	41·5	49·5	6·1	14·3	—	—
Punjab, Feudatory States	51·1	32·8	42·2	51·8	6·7	15·4	—	—
Baroda	44·3	29·7	50·5	54·9	5·2	15·4	—	—
Cochin	53·6	39·0	46·2	54·1	·2	6·9	—	—
Hyderabad	44·8	28·3	50·5	51·3	4·6	19·0	·1	1·4
Mysore	55·4	36·1	38·5	38·8	6·1	25·1	—	—
All India	48·4	32·3	46·7	49·0	4·9	18·7	—	—
England and Wales, 1881	61·9	59·2	34·6	33·3	3·5	7·5		
Italy	60·6	55·0	35·3	35·9	4·1	9·1		
France in 1876	53·3	48·3	41·3	40·8	5·4	10·9		
Spain	58·4	54·9	36·9	36·2	4·7	8·9		
Portugal	63·6	61·4	31·9	29·9	4·5	8·7		
Austria	61·6	58·7	35·4	33·7	3·0	7·6		
Prussia	63·6	58·5	33·2	33·2	3·2	8·3		
Belgium	63·9	60·8	31·6	34·7	4·5	4·5		
Holland	62·6	59·6	33·4	32·5	4·0	7·9		
Denmark	61·4	57·9	35·1	35·1	3·5	7·0		
Sweden and Norway	63·5	60·8	32·9	31·8	3·6	7·4		
Greece	64·5	54·3	32·6	34·7	2·9	11·0		
Switzerland	63·3	60·3	32·0	31·0	4·7	8·7		

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It will be seen that, taking the average of these States and Provinces, the number of married females in every 1,000 is 490; the mean number of single females in every 1,000, 323; and the mean number of widows, 187. Now, if with this we contrast the figures for the European States which are placed at the foot of the abstract, we shall see how very much higher is the average of married females in India than it is in Europe. In no case in any one of these 13 instances does the proportion of married females in the 1,000 exceed 408 (France); in one case it is as low as 299 (Portugal).

120. Looking to the rest of the European States, it may be said, roughly speaking, that 330, or about one third of the entire population of the sex, is the fair average of the married females on the total number of females. Now in India we find that the mean of 490, high as that is in comparison with European figures, is exceeded in no less than eleven instances, the highest percentage being found in Berar, where 585 out of 1,000 females are married. The instances in which the average is not come up to are few by the side of the cases in which the average is exceeded. The lowest point reached is 388 in 1,000, in Mysore. It is almost as low in Burmah, where the figure is 389 in 1,000. In all other cases it exceeds 400. In the case of the males the average number of married, on the total population of that sex, is 467 per 1,000. In the 18 instances given the mean is exceeded in 9 cases, and not come up to in the other 9 instances. The highest figure is found, as for the females, in Berar, where it is 562 in 1,000; the lowest in Burmah, where it is 382; but Mysore approaches very closely to Burmah, with 385. For the 13 European States the highest figure is found in France, where the number of married males in 1,000 is 413; the lowest being found in Belgium, where it is 316. The average is very much the same as it is with the females, about 340.

121. Though the variations in the averages for Indian provinces as compared with European States is remarkable even for the married, it is still more remarkable when we come to examine the figures for widows. The average number of widows in the total female population throughout India is 187 per 1,000. The highest average in Europe is 110 in Greece, and 109 in France. It varies in Europe from the high figure of Greece to 45 in Belgium; in England it is 75; in Italy 91. The average for India, 189, is exceeded in five cases out of 18, and goes as high as 251 in Mysore, that is to say, a quarter of the entire female population in Mysore consists of widows. In Bengal it is remarkably high, being 212 out of the 1,000, in Madras nearly as high, 206, and in Hyderabad 190. It falls to a remarkably low point in Cochin, where the number of widows given is only 69. In Burmah, which for lowness in this respect is the next in point of number, it is 92; and in no other case is it less than 136. In regard to the male population, the Indian figures do not display any marked variation, compared with European statistics, as to the number of widowers, though, as we proceed to deal with the civil condition returns by age, we shall see some peculiarities in the early ages at which males are found to be widowers.

122. In the accompanying figures we obtain for all the separate religions a bird's-eye view of the extent to which marriages prevail among the population, and the proportion of widowers and widows in each 100 persons of either sex. The figures from which these percentages are struck are also given. We see that in every 10,000 male Hindoos 4,703 are single, 4,776 married, and 521 are widowers; while for females the proportions are 3,070 single, 4,957 married, 1,973 widows, in every 10,000 of all conditions.

And, continuing our examination, it appears that Satnamis are the most married section of the community, 5,747 males and 5,833 females being in that condition of life, out of every 10,000 of either sex, the Christians having the fewest married, 3,686 males and 3,983 females, but followed very closely by Nat worshippers with 3,843 and 3,981 respectively. The Jains, whose marriage customs are adverted to at length subsequently, have the highest proportion of widows, 2,155 out of every 10,000 females being in this position.

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Religions.	Single.		Married.		Widowed.		Percentages.					
							Single.		Married.		Widowed.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindoos - -	39,738,477	25,076,102	40,351,930	40,486,641	4,405,808	16,117,135	47·03	30·70	47·76	49·57	5·21	19·73
Mahammedans	12,803, 495	8,235,303	11,045,925	11,269,197	1,003,052	4,003,981	51·51	35·03	44·45	47·94	4·04	17·03
Aboriginials -	1,327,024	1,104,088	1,088,831	1,119,432	70,527	265,844	53·37	44·35	43·79	44·97	2.84	10·68
Buddhists -	1,018,361	835,429	647,561	625,525	66,415	151,610	58·79	51·81	37·38	38·79	3·83	9·40
Christians -	389,007	259,214	238,445	229,274	19,461	87,128	60·13	45·04	36·86	39·83	3·01	15·13
Sikhs - -	537,120	263,127	439,185	423,522	68,578	114,506	51·41	32·64	42·03	53·15	6·56	14·21
Jains - -	193,213	106,545	188,863	182,099	29,180	79,311	46·98	28·96	45·92	49·49	7·10	21.55
Satnamis -	70,996	57,490	102,689	104,087	5,009	17,290	39·73	32·04	57·47	58·33	2·80	9·63
Kabirpanthis -	63,758	50,007	76,502	78,943	4,975	20,289	43·90	33·51	52·67	52·90	3·43	13·59
Natt worshippers.	42,231	36,098	28,229	27,915	3,005	6,112	57·48	51·47	38·43	39·81	4·09	8·72
Parsees - -	21,105	15,103	20,623	20,387	1,740	6,190	48·56	36·24	47·44	48·91	4·00	14·85
Jews - -	2,790	2,155	2,277	2,308	191	840	53·06	39·96	43·31	41·47	3·63	15·57

123. When we come to examine the percentages for civil condition by ages the returns for our Indian provinces show results which are even more startling than those I have already remarked upon. In the accompanying abstract are given the percentage in each civil condition by distinct groups of age for the Hindoo, Mahammedan, Buddhist, and Christian population of all India, and by the side of them is given similar information for Italy. In reading the table it must be understood that the percentage figure given in the first column succeeding that for age, shows the percentage of persons in the population of that sex who belong to this particular civil condition at a particular age. Thus in every 1,000 Hindoo males of all ages, 28 Hindoo males between 20 and 24 are single, 51 of the same age are married, and two are widowers; 472 of all ages are single, 478 of all ages are married, and 50 are widowers. I must add, in regard to the Italian figures, that these do not embrace the entire Italian population. They comprise only twelve of the Italian provinces, viz., Alessandria, Bari, Caserta, Catania, Como, Cosenza, Cuneo, Firenze, Genova, Lecce, Messina, and Milano. These provinces, however, contain a population of nearly seven and a half millions (7,424,681 both sexes; males, 3,724,761, females, 3,699,920), and, being distributed over the north, south, and centre of Italy, may be taken as fairly representative of the entire Italian population, forming, as they do, more than 25 per cent. of the whole number.

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Abstract XXXVI.

Percentage for Civil Condition by Religions, all India.

Age.	Males.				Females.				Males.								Females.								Italy.	
	Hindoo.	Muhammedan.	Buddhist.	Christian.	Hindoo.	Muhammedan.	Buddhist.	Christian.	All India.	Bengal.	North-West Provinces.	Madras.	Punjab.	Bombay.	Central Provinces.	Burmah.	All India.	Bengal.	North-West Provinces.	Madras.	Punjab.	Bombay.	Central Provinces.	Burmah.	Males.	Females.
Single.																										
0 to 9	25·9	29·1	28·4	25·2	24·8	28·2	30·1	28·7	26·6	28·7	25.1	25·9	26·1	26·7	29·4	26·9	25·7	26·1	24·8	25·1	27·1	25·8	28·7	30·2	23·0	22·5
10 to 14	10·0	10·8	12·7	10·8	4·5	5·0	11·8	10·2	10·2	9·2	9·8	12·7	10·8	10·4	8·8	12·1	4·8	2·8	4·4	7·9	7·0	4·4	4·3	11·8	10·3	10·1
15 to 19	4·8	5·2	8·1	7·4	0·8	1·0	7·0	3·7	5·0	4·4	4·1	7·4	5·9	4·6	3·6	8·1	1·0	0·4	0·5	2·0	1·5	0·7	0·8	7·0	8·9	9·1
20 to 24	2·8	2·9	4·6	7·6	0·2	0·3	1·7	1·1	2·8	2·1	2·4	4·6	3·8	2·6	2·0	5·0	0·3	0·1	0·1	0·5	0·3	0·3	0·2	1·7	7·8	5·4
25 to 29	1·6	1·6	2·3	4·8	0·1	0·1	0·5	0·5	1·6	1·2	1·5	2·2	2·2	1·5	1·1	2·7	0·1	0·1	0·1	0·2	0·1	0·2	0·1	0·5	4·3	2·5
30 to 39	1·2	1·0	1·7	2·7	0·1	0·1	0·4	0·4	1·1	0·8	1·3	1·3	1·9	1·2	0·7	2·0	0·2	0·1	0·1	0·3	0·1	0·2	0·1	0·4	3·3	2·5
40 to 49	0·5	0·3	0·5	0·5	0·1	0·1	0·2	0·2	0·4	0·2	0·6	0·3	0·9	0·4	0·3	0·6	0·1	0·1	0·1	0·2	0·1	0·1	0·1	0·2	1·7	1·7
50 to 59	0·2	0·2	0·2	0·2	—	—	0·1	0·1	0·2	0·1	0·3	0·1	0·5	0·2	0·1	0·3	—	—	—	0·1	—	0·1	—	0·1	1·1	1·1
60	0·2	0·1	0·2	0·1	—	—	0·1	0·1	0·2	0·1	0·2	0·1	0·4	0·1	0·1	0·2	—	—	—	0·1	—	—	—	0·1	0·9	0·9
Unspecified	—	—	—	0·7	—	0·1	—	0·1	0·2	—	—	0·1	—	—	—	—	0·2	—	—	0·1	—	—	—	—	—	—
Total	47·2	51·2	58·7	60·0	30·6	34·9	51·9	45·1	48·3	46·8	45·3	54·7	52·5	47·7	46·1	57·9	32·4	29·7	30·1	36·5	36·2	31·8	34·3	52·0	61·3	55·8
Married.																										
0 to 9	0·8	0·3	—	0·1	2·4	1·5	—	0·2	0·6	1·1	0·6	0·2	0·2	0·6	0·8	—	2·1	3·3	1·3	1·1	0·6	2·3	2·2	—	—	—
10 to 14	2·1	1·1	—	0·2	5·4	4·6	0·1	1·1	1·8	2·1	2·6	0·5	1·3	1·9	2·2	0·2	5·0	5·9	5·5	3·2	3·6	5·7	4·6	0·1	—	—
15 to 19	3·3	2·4	0·5	0·8	6·5	6·8	3·1	4·9	3·0	3·2	3·8	1·3	2·9	3·3	2·4	0·5	6·5	6·8	6·5	5·7	6·9	6·6	6·0	3·2	—	0·5
20 to 24	5·1	4·4	3·4	3,1	8·2	8·1	6·4	7·8	4·9	4·8	5·7	3,5	4·6	5·4	5·4	3·6	8·1	7·5	8·6	8·3	8·4	8·3	8·5	6·5	0·8	3·4
25 to 29	7·2	6·7	5·5	5·9	8·0	8·0	6·5	7·9	7·0	7·3	7·3	5·8	5·9	7·6	7·6	5·8	7·8	7·9	8·6	7·2	8·0	8·3	9·0	6·7	3·2	5·2
30 to 39	12·8	12·5	11·6	12·2	10·8	10·6	10·4	10·4	12·6	13·4	12·1	12·9	10·7	13·1	13·2	12·1	10·7	10·2	12·0	9·9	11·4	11·1	11·6	10·5	9·6	10·2
40 to 49	8·5	8·5	8·2	7·8	5·3	5·3	7·0	4·8	8·7	8·8	8·4	8·7	7·7	8·0	8·7	8·2	5·3	4·7	6·6	4·5	6·7	5·1	5·6	6·9	9·2	8·1
50 to 59	4·8	4·9	4·8	4·0	2·2	2·1	3·6	1·9	4·8	4·9	4·9	4·9	4·7	4·6	4·7	4·6	2·2	1·9	2·7	1·8	2·7	2·2	2·3	3·5	6·6	4·9
60	3·2	3·8	3·4	2·7	0·8	1·0	1·6	0·7	3·3	3·6	3·0	3·6	3·5	2·6	3·6	3·2	0·9	0·9	1·1	0·6	1·2	0·8	1·0	1·5	5·3	2·9
Unspecified	—	—	—	0·1	—	0·1	—	0·1	0·2	—	—	0·1	—	—	—	—	0·2	—	—	0·1	—	—	—	—	—	—
Total	47·8	44·6	37·4	36·9	49·6	48·1	38·7	39·8	46·9	49·2	48·4	41·5	41·5	47·1	49·6	38·2	48·8	49·1	52·9	42·4	49·5	50·4	50·8	38·9	34·7	35·2
Widowed.																										
0 to 9	—	—	—	—	0·1	0·1	—	—	—	—	—	—	—	—	—	—	0·1	0·1	—	—	—	0·1	—	—	—	—
10 to 14	0·1	—	—	—	0·2	0·1	—	—	0·1	0·1	0·1	—	—	0·1	—	—	0·2	0·3	0·1	0·2	0·1	0·2	0·1	—	—	—
15 to 19	0·1	0·1	—	—	0·4	0·2	0·2	0·2	0·1	0·1	0·2	—	0·1	0·1	0·1	—	0·3	0·5	0·2	0·3	0·2	0·3	0·2	0·2	—	—
20 to 24	0·2	0·2	0·2	0·1	0·8	0·5	0·4	0·5	0·2	0·2	0·4	0·1	0·2	0·2	0·2	0·2	0·7	0·8	0·4	0·9	0·4	0·6	0·3	0·4	—	0·1
25 to 29	0·4	0·3	0·3	0·2	1·2	0·9	0·5	0·8	0·4	0·3	0·5	0·2	0·4	0·5	0·4	0·3	1·1	1·4	0·7	1·2	0·6	1·0	0·6	0·5	0·1	0·2
30 to 39	0·9	0·7	0·7	0·6	3·4	2·7	1·1	2·7	0·9	0·7	1·1	0·7	0·9	1·0	0·8	0·8	3·2	3·8	2·4	4·0	2·0	3·2	2·0	1·0	0·3	0·8
40 to 49	1·0	0·8	0·8	0·7	4·4	3·9	1·6	3·6	0·9	0·8	1·2	0·8	1·2	1·0	0·8	0·8	4·2	4·7	3·9	4·8	3·3	4·1	3·2	1·6	0·5	1·5
50 to 59	1·0	0·8	0·7	0·6	4·2	3·7	2·0	3·4	0·9	0·7	1·2	0·8	1·3	1·1	0·8	0·7	4·0	4·1	4·1	4·4	3·3	4·1	3·3	2·0	0·8	2·2
60	1·3	1·2	1·2	0·9	5·1	4·9	3·6	3·9	1·3	1·	1·6	1·2	1·9	1·2	1·2	1·1	5·0	5·5	5·2	5·3	4·4	4·2	5·2	3·4	2·3	4·2
Unspecified	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	5·0	4·1	3·9	3·1	19·8	17·0	9·4	15·1	4·8	4·0	6·3	3·8	6·0	5·2	4·3	3·9	18·8	21·2	17·0	21·1	14·3	17·8	14·9	9·1	4·0	9·0

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124. In the table which has been introduced above, giving for the different periods of life the percentage (on the total population of each sex separately) in the various religions by civil conditions, we notice that of the 472 in every 1,000 Hindoo males who are single as many as 65 are bachelors who have attained the age of 20 and upwards. This is somewhat at variance with the preconceived ideas which represent the Hindoo population as for the most part married before the age of 20. At one time it was thought that it was a very rare case to find, amongst this section of the community, a man who had not entered into married life by the time he was 25; but the tables show that, for the whole Hindoo population of India as many as 27 in 1,000 are still unmarried at that age. In the earlier ages of male life the Hindoos shew a tendency to marriage greater than that which prevails amongst the Mahammedans, and there are only 259 Hindoo males in every 1,000 who are unmarried up to 10 years of age against 291 Mahammedans and 284 Buddhists.

125. How far Hindoo customs have permeated the Christian section of the community—I refer, of course, to the Native Christian community—is evinced by the fact that of this religion 252 males only under 10 years of life amongst every 1,000 of all ages are unmarried. It would appear, therefore, that in the Native Christian community early marriage customs prevail even to a greater extent than amongst the Hindoos. But Table XXXVI. does not illustrate this topic with sufficient clearness; it is dealt with in a more exhaustive manner in Table XXXVII. where the proportion, married and widowed, in 1,000 persons of a particular group of age, is shown for the population by religion. I also add, for purposes of comparison, two abstracts giving similar information for England and for Italy.

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Abstract XXXVII.

Percentage of Civil Condition (Married and Widowed) in each of the great Religions.

Religion.	0—9.		10—14.		15—19.		20—24.		25—29.		30—39.		40—49.		50—59.		60 and upwards.		Unspecified.		Total.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
Hindoo :																						
Married	2·96	8·70	17·55	53·26	39·52	84·88	63·07	89·32	78·48	86·07	85·94	75·10	85·22	54·26	79·31	33·78	67·94	14·01	45·52	42·99	47·76	49·57
Widowed	·10	·29	·63	2·11	1·57	4·99	3·00	8·20	4·32	12·58	6·25	23·89	10·40	45·00	17·00	65·62	28·81	85·51	9·95	18·33	5·21	19·73
Mahammedan :																						
Married	·94	4·93	9·05	47·04	30·61	84·88	53·70	91·40	78·20	89·01	87·83	78·83	88·24	57·04	83·85	36·26	73·28	15·89	47·77	46·23	44·45	47·94
Widowed	·02	·20	·29	1·29	·98	3·15	2·25	5·60	3·36	9·51	4·81	20·12	7·96	42·10	13·22	62·97	24·01	83·41	6·25	16·39	4·04	17·03
Aboriginal :																						
Married	·95	1·79	7·96	22·74	33·03	69·84	64·67	89·43	83·58	91·75	91·59	86·72	91·56	69·93	87·94	50·36	78·75	23·94	57·52	59·00	43·79	44·97
Widowed	·03	·09	·17	·55	·91	2·07	2·04	3·52	2·88	5·45	3·87	11·67	6·40	28·96	10·58	48·79	19·91	75·17	·11	·25	2·84	10·68
Buddhist :																						
Married	·01	·04	·15	1·02	5·83	30·50	41·66	75·03	67·91	86·80	82·78	88·06	86·24	80·19	83·63	62·05	72·07	30·00	46·40	59·60	37·38	38·79
Widowed	—	—	·01	·05	·31	1·98	2·29	5·11	3·64	6·16	5·17	8·98	8·05	18·03	11·91	36·06	24·49	68·00	·86	5·05	3·83	9·40
Christian :																						
Married	·34	·73	1·39	9·73	9·96	55·91	28·67	83·46	54·54	85·68	78·86	76·93	87·18	56·08	83·69	35·74	73·07	14·59	15·13	45·24	36·86	39·83
Widowed	·01	·06	·05	·33	·23	1·70	·79	4·95	1·73	9·14	3·63	20·04	7·04	41·98	12·88	62·86	23·96	84·07	1·00	4·91	3·01	15·13
Sikh :																						
Married	·74	2·21	12·33	36·76	35·15	85·36	55·48	94·87	68·62	93·29	75·85	86·73	74·80	70·11	68·58	49·89	54·79	23·60	47·52	64·33	42·03	53·15
Widowed	·02	·04	·23	·53	·96	1·79	2·40	3·58	3·98	6·06	6·74	12·88	12·00	29·61	19·86	49·90	35·23	76·20	1·86	13·47	6·56	14·21
Jain :																						
Married	1·05	6·50	14·57	46·86	41·69	90·05	60·90	90·29	72·63	85·32	79·06	72·95	76·44	51·85	68·53	31·14	55·64	12·77	5·71	9·26	45·92	49·49
Widowed	·06	·21	·57	1·74	1·43	4·59	3·06	8·77	4·78	14·17	8·16	26·55	14·64	47·81	24·14	68·58	38·32	87·02	7·14	7·41	7·10	21·55
Satnami :																						
Married	6·82	13·01	43·46	77·44	77·11	95·61	92·10	96·78	95·27	96·26	95·68	92·08	94·38	78·33	91·44	63·09	82·96	27·26	100·00	41·67	57·47	58·33
Widowed	·11	·19	·68	·84	1·25	1·20	2·17	1·71	2·90	2·82	3·29	6·81	4·72	20·85	7·97	36·25	16·36	72·07	—	50·00	2·80	9·63
Kabirpanthi :																						
Married	4·07	8·59	28·78	59·99	61·56	90·71	82·60	95·42	90·30	94·72	92·81	87·53	92·06	66·97	88·56	46·18	79·99	17·86	—	—	52·67	52·90
Widowed	·07	·16	·53	·82	1·72	1·71	2·94	2·75	3·91	4·19	4·85	11·51	6·51	32·31	10·25	53·42	18·50	81·77	—	—	3·43	13·59
Nat Worship :																						
Married	—	—	·08	·82	7·64	32·23	44·92	75·41	71·70	87·38	86·24	86·39	88·92	77·98	82·84	57·66	72·73	31·08	—	—	38·43	39·81
Widowed	—	—	·01	—	·37	1·07	2·35	3·44	2·91	4·33	6·00	10·21	8·48	20·21	14·60	39·94	25·94	66·57	—	—	4·09	8·72

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Abstract XXXVIII.

England and Wales, 1881.—Percentage on Civil Condition.

Ages.	Single.		Married.		Widowed.	
	Males.	Females.	Males.	Females.	Males.	Females.
Under 15	100·0	100·0	—	—	—	—
15 to 19	99·5	97·5	·5	2·5	—	—
20 to 24	77·7	66·5	22·1	33·1	·2	·4
25 to 34	31·7	29·2	66·9	68·2	1·4	2·6
35 to 44	13·8	15·3	82·6	76·5	3·6	8·2
45 to 54	9·6	11·9	83·2	71·1	7·2	17·0
55 to 64	8·3	10·9	77·9	58·1	13·8	31·0
64 and over	7·7	10·4	58·7	32·6	33·6	57·0
All ages	61·9	59·2	34·6	33·3	3·5	7·5

Abstract XXXIX.

Italy.—Proportion per 1,000 at each Group of Ages on Total Population at such Age.

Ages.	Single.		Married.		Widowed.	
	Males.	Females.	Males.	Females.	Males.	Females.
0 to 9	1,000	1,000	—	—	—	—
10 to 14	1,000	1,000	—	—	—	—
15 to 19	997	951	3	48	—	1
20 to 24	901	608	98	385	1	7
25 to 29	572	311	420	666	8	23
30 to 39	248	186	732	756	20	58
40 to 49	148	147	807	717	45	136
50 to 59	128	129	777	606	95	265
60 and over	107	110	625	369	268	521
Total	613	558	347	352	40	90

126. Abstract XXXVII. is a curious table. It will be seen from this that, amongst the Hindoos between the years 0 and 9, 292 boys in every 10,000 of that age are actually married, and 10 boys are positively widowers at that age. At 10 to 14 there are 1,735 out of 10,000 boys of that period of life married, 63 are widowers, and 8,002 are single. It is at this period of life we see how very largely early marriage prevails amongst the females, and we also see to what extent it prevails in that sex in the decade preceding the five years 10 to 14. Amongst the females between the years 10 to 14 out of every 10,000, 5,267 are married, 209 are widows, and the remaining 4,524 are single, 859 of every 10,000 between the years 0 and 10 are married, and 280 of them are already widows. Going onwards with the males and females, we observe amongst the Hindoos the following figures. Out of every 10,000 of the same sex and age we find :—

Age Period.	Males.		Females.	
	Married.	Widowers.	Married.	Widows.
15 to 19	3,906	155	8,388	492
20 to 24	6,237	297	8,834	811
25 to 29	7,751	428	8,519	1,244
30 to 39	8,497	620	7,429	2,363
40 to 49	8,421	1,208	5,374	4,454
50 to 59	7,859	1,684	3,348	6,505
60 and upwards	673	215	139	847
Total	4,200	459	4,510	1,753

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127. In contrast with the Hindoo figures we have, in Abstract XXXVIII., those for Mahammedans, Aboriginals, Buddhists, and Christians. Amongst the Mahammedans the early marriages are not so prevalent as they are with the Hindoos, and this is the case also with the Aboriginals, and more so with the Buddhists. A glance downwards along the vertical columns of Table XXXVIII. shows this more clearly and more quickly than words can bring it out.

Abstract XL.

Showing in every 10,000 of each Religion and Sex numbered the Number of Married and Widower or Widows.

Age Period.	Males.										Females.									
	Hindoo.		Mahammedan.		Aboriginal.		Buddhist.		Christian.		Hindoo.		Mahammedan.		Aboriginal.		Buddhist.		Christian.	
	Married.	Widowed.	Married.	Widowed.	Married.	Widowed.	Married.	Widowed.	Married.	Widowed.	Married.	Widowed.	Married.	Widowed.	Married.	Widowed.	Married.	Widowed.	Married.	Widowed.
0 to 9	296	10	94	2	95	3	1	—	34	1	170	29	493	20	179	9	4	—	73	6
10 to 14	1,755	63	905	29	796	17	15	1	139	5	5,326	211	4,704	129	2,274	55	102	5	973	170
15 to 19	3,952	157	3,061	98	3,303	91	583	31	996	23	8,488	499	8,488	315	6,984	207	3,650	198	5,501	33
20 to 24	6,307	309	5,870	225	6,467	204	4,196	229	2,867	79	8,932	820	9,140	560	8,943	352	7,503	511	8,346	405
25 to 29	7,848	432	7,820	336	8,358	288	6,791	364	5,454	173	8,607	1,258	8,901	951	9,175	545	8,680	616	8,568	914
30 to 39	8,594	625	8,783	481	9,159	387	8,278	517	7,886	363	7,510	2,389	7,883	2,012	8,672	1,167	8,803	808	7,693	2,004
40 to 49	8,522	1,040	8,824	796	9,156	640	8,624	805	8,718	704	5,426	4,500	5,704	4,210	6,993	2,896	8,019	1,803	5,608	4,198
50 to 59	7,931	1,700	8,385	1,322	8,794	1,058	8,363	1,191	8,369	1,288	3,378	6,562	3,626	6,297	5,036	4,879	6,205	3,606	3,574	6,286
60 and upwards	6,794	2,881	7,323	2,401	7,875	1,991	7,207	2,449	7,307	2,306	1,401	8,551	1,689	8,341	2,304	7,517	3,000	6,800	1,459	8,407
Totals	4,776	521	4,445	404	4,379	284	3,738	383	3,086	301	4,957	1,973	4,794	1,703	4,497	1,068	3,879	940	3,983	1,513

128. In Abstract XLI. similar proportions are given for the population of the various provinces, irrespective of religion. They are interesting from one point of view, viz., as showing how the customs of a particular locality influence early marriage, but on other topics they give little information which has not already been obtained and placed before the reader in the tables already referred to.

Abstract XLI.

Proportion per 1,000 of Married and Widowed to Total Population at each Group of Ages by Provinces.

Province or State.	0—9.		10—14.		15—19.		20—24.		25—29.		30—39.		40—49.		50—59.		60 and over.		Unspecified.		Total all Ages.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
Bengal:																						
Married	98	110	185	657	414	885	677	887	830	843	902	724	899	509	875	315	753	134	504	430	493	490
Widowed	1	5	6	30	13	65	23	98	34	149	47	270	79	495	128	681	233	864	61	208	40	213
North-West Provinces (British Territory):																						
Married	22	51	210	550	473	898	675	937	781	913	836	825	825	627	758	391	628	108	—	—	485	528
Widowed	1	1	8	11	23	28	44	47	54	78	77	167	117	367	191	604	326	827	—	—	63	171
Madras:																						
Married	7	40	37	283	145	711	425	850	706	828	867	699	891	479	844	280	735	98	436	461	415	423
Widowed	—	1	1	15	4	44	12	98	26	144	46	280	80	504	136	706	247	891	115	152	38	212
Punjab (British Territory):																						
Married	7	22	106	338	323	803	544	923	696	916	790	843	786	664	728	457	603	215	—	—	415	495
Widowed	—	—	3	6	11	21	28	44	44	72	69	149	123	330	196	538	330	781	—	—	61	143
Bombay:																						
Married	20	81	152	550	414	869	654	905	799	874	856	765	843	552	780	353	662	156	—	—	470	504
Widowed	1	3	8	25	16	43	29	68	42	110	65	223	112	438	182	638	303	836	—	—	52	179
Central Provinces (British Territory):																						
Married	25	69	198	510	475	868	707	939	844	927	896	848	887	636	830	411	738	162	540	444	494	508
Widowed	1	2	4	11	12	21	26	56	38	62	64	143	86	358	142	585	244	834	135	337	43	148
Hyderabad:																						
Married	27	129	170	674	422	880	668	890	839	855	887	742	874	526	822	325	737	140	417	436	505	521
Widowed	1	4	7	28	16	49	26	78	39	124	56	241	92	461	150	664	238	851	—	—	47	192
Assam:																						
Married	1	7	45	314	251	734	547	845	763	852	874	765	879	568	843	382	750	189	575	588	428	430
Widowed	—	—	1	10	8	41	19	76	30	116	43	216	77	419	127	608	223	893	3	11	35	158
Mysore:																						
Married	3	24	28	300	128	694	371	780	629	741	799	589	818	367	752	195	629	75	—	—	385	588
Widowed	—	1	1	19	6	74	22	153	50	225	94	388	142	616	221	793	349	916	—	—	61	251
Burmah:																						
Married	—	—	1	7	63	311	467	753	660	870	813	881	854	802	830	618	718	301	—	—	382	389
Widowed	—	—	—	—	3	19	22	49	35	59	52	89	83	180	123	362	247	679	—	—	39	93
Berar:																						
Married	37	197	337	778	625	937	777	949	881	926	888	848	873	644	827	392	721	144	—	—	562	585
Widowed	1	4	12	22	19	24	27	36	41	63	60	143	95	349	147	603	254	851	—	—	54	56
Baroda:																						
Married	65	151	259	531	499	868	699	930	860	907	846	816	818	619	762	427	644	135	—	—	505	549
Widowed	3	3	8	16	16	32	28	50	41	84	65	178	114	377	175	570	290	793	—	—	52	154
Coorg:																						
Married	1	5	20	140	112	644	369	819	652	706	809	687	842	388	804	210	657	75	—	—	411	410
Widowed	—	—	1	9	7	54	25	129	54	177	87	338	122	604	171	787	330	924	—	—	51	192
All India:																						
Married	24	74	152	500	360	834	616	896	782	869	863	764	859	556	803	351	693	149	479	522	467	490
Widowed	1	8	5	18	14	44	28	74	41	116	59	226	98	436	169	642	275	843	22	93	49	186

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129. Looking to Abstract XLI., it would appear that Berar is the country where child marriage is most rife, next ranks Hyderabad, next Bengal, and next the North-West Provinces. Coorg has a singularly small amount of child marriage, but we must remember here that the Coorg figures for females are decidedly incorrect, and it is possible that the very low figure given for married females in Coorg at the age 10 to 14 is due to the omission of a considerable number of girls of that age. In Berar 197 female children out of every 1,000 of the age 0 to 9 are married, and 778 females in 1,000 of the age 10 to 14. Hyderabad, which, as I have already said, ranks next to Berar, has 129 females in the first decade of life out of 1,000 of that age married, and 674 married females of 1,000 in the next five years of life. Early marriage results here, as might naturally be expected, in early widowhood, and we have in Berar 26 out of every 2,000 girls between the ages 0 to 14 who are widows, and in Hyderabad 32 who are widows. It is curious to find Berar and Hyderabad going so closely together, the Berars having been really a portion of the Hyderabad province, but now having been handed over to the British Government. As the provincial reporters have dwelt at some length on the subject of the conjugal condition of the people, and the abstracts I have given condense as much as is desirable the All Indian figures under this head of inquiry, I do not propose to dwell upon this topic at greater length, but shall turn to the reviews of the several provincial reporters, where much interesting information on the subject of civil condition combined with age, and with age and religion, is to be obtained.

130. As I have already pointed out, the main interest of the statistics which have been collected in regard to the married condition of the Indian populations centres in the tables dealing with the civil condition combined with religion and age; and for the great province of Bengal, Mr. Bourdillon notes as follows:—

"Of the whole number of males, nearly one-half, or 49·30 per cent., are married. "Not much fewer, or 46·71 per cent., are single; and only 3·98 per cent., or less than "1 in 25, is a widower. Of the whole female population nearly as large a proportion, "or 49 per cent., are married; but the remaining 51 per cent. are distributed in a "very different manner from the males; only 29·71 per cent. of them are single, but "on the other hand the proportion of widowed is 21·27 per cent., or more than one fifth "of the whole, as against the 4 per cent. of the male population. In other words, in "comparison with the whole population of each sex there are nearly twice as many "single males as females, and more than five men marry again to one woman who "takes a second husband. Taking the two sexes together, the proportion in 100 of "the population of both sexes and all ages is 38·21 unmarried, 49·15 married, and "12·62 are widowed. These figures have nothing of novelty to the observer in India, "where not only is marriage universal, but it takes place at a very early age, par-"ticularly in the case of girls, and where, while the re-marriage of widowers is allow-"able, that of widows is practically unknown. But contrasted with the returns for "European countries, the statistics may well seem abnormal." Mr. Bourdillon then gives the following statement:—

Statement comparing for Bengal and for other countries the proportions of those who are Unmarried, Married, or Widowed in every 100 of the Population.

Country.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
England (1871)	61·28	35·11	3·60	58·57	33·88	7·54
Scotland (1871)	66·09	30·61	3·29	62·85	28·71	8·43
Ireland (1871)	67·08	29·25	3·67	61·96	28·58	9·46
France (1876)	53·36	41·29	5·33	48·26	40·83	10·90
Mean of four European countries	61·95	34·06	3·97	57·90	33·00	9·08
Bengal	46·71	49·30	3·98	29·71	49·00	21·27

131. And he points out that under one head alone, namely, the percentage of widowers, is there the faintest similarity between the figures for Bengal and the mean of the four European countries he has quoted. He adds, "For every 47 unmarried "males of all ages in Bengal there are 62 in Europe, and for every 49 married males "in Bengal the European population shows only 34. The figures for females are still "more remarkable. The proportion of unmarried females of all ages in England is

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"nearly twice as great as in Bengal; on the other hand the proportion of wives in "Bengal is greatly in excess of the married women in Europe; while, most significant "fact of all, the proportion of widows in Bengal is more than twice that of European "widows, and they amout to more than one fifth of the whole population. Not many "words are needed to indicate the moral which these figures teach; they show that the "population of Bengal, unchecked by any providential considerations, marry their "daughters at the earliest possible age, and, as a matter of course, that the discrepancy "of age between husband and wife makes many widows, and that their re-marriage is "virtually unknown."

132. He goes on to point out that there is a very considerable variation in the proportions which the single, married, and widowed bear to the whole population of either sex in the different provinces of which Bengal is composed. His remarks on this subject are as follows:—

"The single persons, both male and female, form a larger portion of the population "in the Feudatory States than in other parts of Bengal; for while the mean of the "the whole province is 46·71 per cent. for males, and 29·71 per cent. for females, "the single men in the Feudatory States are 51·54 per cent. of the whole male popu- "lation, or 5 per cent. in excess of the mean, while the spinsters are 38·60 per "cent. of the female population, or 9 per cent. in excess of the general mean. These "figures point to the fact that among the aboriginal tribes child marriage is not so "common as among the Hindoos, and that among these peoples there is a greater "approximation in the ages of husbands and wives. In Behar alone are the un- "married males below the provincial mean; and so great is the deficiency (nearly "7 per cent.) that it reduces the average of the whole province. Of unmarried "women also Behar has the lowest percentage, viz., 27·57 per cent. But these "phenomena are caused by the excessive preponderance in that province of the "married. The mean of the whole of Bengal is for married men 49·30 per cent., "and for married females 49 per cent. In Behar, which alone of all the provinces "exceeds the mean of the whole, the ratios are respectively 55·51 per cent. and "54·44 per cent. It is remarkable that these proportions should be so high, but "the explanation would seem to be, first, that in the almost purely agricultural and "almost entirely Hindoo community which inhabits this province, early marriage is "even more common than in other parts of Bengal, where the intervention of "Mahammedans, and of members of other religions, all of whom marry later than "the Hindoos, produces a comparative deficiency in the number of the married at any "given date. The smallest proportion which the married population bears to the "whole population of both sexes is to be found in the Feudatory States, for reasons "which have been already stated. The disproportion between the number of "widowers and widows, everywhere great, is greatest of all in Bengal proper, where "it amounts to 21 per cent., there being 25 widows in every 100 women to 4 widowers "in the same number of men. In Chota Nagpore and in the Feudatory States, on "the other hand, the difference is on 12 per cent., showing either that the re- "marriage of widows is less uncommon there than elsewhere, or that from husband "and wife being more the same age, the dissolution of marriages by the death of the "husband is of not so frequent occurrence. Looking, again, at the proportions which "widowers bear to the whole male population, the discrepancy between province and "province is very remarkable. At first sight re-marriage would seem to be least "common in Behar, and most frequent in Chota Nagpore; and as the taking of a "second wife after the decease of the first is an occasion of expense, it is reasonable "to believe that it should be less practised by the needy peasantry of Behar than by "the comparatively well-to-do population of Chota Nagpore. The widows are "both proportionately and actually most numerous in Bengal, as might have been "expected from the strong prejudices which are known to exist in that province "against the second marriage of widows, and in favour of the early marriage "of girls."

133. For the North-West Provinces, the reporter writes as follows:—"It is well known "that among the natives of these provinces generally, and more especially among the "Hindoos, marriages are contracted before the period of puberty. All children there- "fore who, in the opinion of their parents, have gone through the marriage ceremony "have been returned as married. However, important in other sociological aspects "such child marriages may be, as affecting the movement of the population they must "be left out of account. The important preliminary in the examination of these

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" tables is to separate them from the actual marriages which are constituted by coha-
" bitation. From my inquiries among natives of intelligence, I am led to believe that
" very few girls bear children before their 15th year. Cohabitation of youth with
" their wives begins generally between the 15th and 20th year. Our tables show the
" number of persons of each sex returned as married, but under 15 years of age. The
" inferior limit of actual marriage for females may therefore be taken as the 15th year
" from the tables. No intermediate year between 15 and 20 is, however, given; and, in
" taking, therefore, the number of males of 15 and upwards returned as married to be
" the actual number of husbands we shall include some who should probably be classed
" among the single. This error cannot be corrected; it will, however, be probably less
" on the side of excess than it would on the side of defect if we placed the inferior age
" limit of marriage at 20 years. Before, however, we consider the conjugal condition of
" people of a marriageable age, it would be well to notice the figures relating to the
" population under 15 years old. The following abstract shows the number of children
" under that age returned as husband and wife, with the percentage on the total
" number of the same age and sex. The statement is headed—

" Details of those returned as Married under 15 years of age, with the percentage
" on the same Age and Sex.

	0 to 9 Years.		10 to 14 Years.		Total.	
Whole population:						
Male	127,821	2·2	601,562	21·0	729,383	8·3
Female	280,790	5·1	1,164,564	55·0	1,145,354	18·9
Hindoos:						
Male	117,639	2·3	544,501	22·0	662,140	8·8
Female	254,168	5·3	1,036,952	57·0	1,291,120	19·6
Mahammedans:						
Male	10,088	1·3	55,920	14·7	66,008	5·7
Female	26,328	3·5	125,515	42·8	151,843	14·5

" Of the Hindoos, under 10 years of age, 23 in 1,000 are married, and of the
" Mahammedans only 13 in 1,000; but marriages are so rarely performed before a child
" has attained 5 years that a more correct representation of the frequency of the per-
" formance of the marriage ceremony will be shown by the proportion to the number
" of boys in the age group 5 to 9. Calculated thus, we find that, of the marriageable
" Hindoo boys under 10 years of age, 44 in 1,000 are married, and only 24 in 1,000 of
" the same class among the Mahammedans. Of the Hindoo boys between the age of
" 10 and 15, 220 in 1,000 are married, and 147 in 1,000 among the Mahammedans.
" Lastly, taking the whole number of married boys under 15 years old, and comparing
" them with the number of boys living between the ages of 5 and 15, we find 129 in
" 1,000 married among the Hindoos, and 84 in 1,000 among the Mahammedans.

" There are accordingly very few boys married below the age of 10; but nearly
" 1 in 5 of the Hindoo boys between 10 and 15 is married, and 1 in 7 of the Maham-
" medan boys. The greater frequency of child marriages among the Hindoos is
" strikingly brought out.

" It will, however, probably be an unexpected result to most persons unacquainted
" with the people to find so many Mahammedan boys under 15 years old married. I
" believe they belong chiefly to the lower classes, wheelers, cotton carders, &c.

" Of the girls under 10 years of age we have 53 in every 1,000 married among the
" Hindoos, and 35 among the Mahammedans, the latter an unexpectedly high figure.
" Of the girls between the ages of 10 and 15, there are 570 in every 1,000 married
" among the Hindoos and 428 among the Mahammedans. It is probable there is a very
" small proportion of the Hindoo girls unmarried between the ages of 12 and 15. The
" greater proportion of the unmarried in the group 10 to 14 will be found among girls
" under 12 years old. It is remarkable that nearly one half of the Mahammedan girls
" in this age group are married. In the following remarks, we shall consider those
" persons only to be married who are returned as husbands and wives older than 15
" years. It is, however, first necessary to point out that many men of mature years
" are married to mere children, while the marriage of boys less than 15 years of age to
" a woman above that age is a very rare occurrence indeed.*

* This is not the case where the practice of widow re-marriage (the widow marrying her deceased husband's brother) is followed.

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"The consequence of this is, in restricting the married population to those of 15 "years old and upwards, we have a considerable excess of married men, 1,047 hus- "bands to every 1,000 wives. If, on the contrary, we take the whole number "returned as married, irrespective of age, we have 11,107,400 husbands to 11,183,826 "wives, giving the proportion of 1,000 husbands to every 1,007 wives. The defect of "wives above 15 years of age is compensated by the excess of wives below that age."

"The following statement shows the conjugal condition of the population aged 15 "and upwards:—

"Conjugal Condition of the Population aged 15 and upwards.

	Males.			Females.		
	Married.	Widowed.	Never Married.	Married.	Widowed.	Never Married.
	Absolute Numbers.					
Whole population -	10,378,017	1,416,271	2,382,985	9,738,472	3,593,841	211,236
Hindoos - - -	8,969,751	1,235,676	2,059,468	8,385,773	3,120,273	151,845
Mahammedans -	1,382,007	175,238	299,582	1,329,034	464,175	57,198
	Proportions per cent.					
Whole population -	73·20	9·99	16·81	71·92	26·53	1·55
Hindoos - -	73·13	10·08	16·79	71·94	26·76	1·30
Mahammedans -	74·42	9·44	16·14	71·82	25·10	3·08

"In Section II., § 16, it has been shown that a great omission of females at the "enumeration occurred among women between 15 and 20 years of age. This omission, "I have little doubt, is chiefly among the unmarried girls of that age, and consequently "the number of women never married is very much understated relatively to the "number of men.

"The above abstract shows that 73 per cent. of the male population of marriageable "age had wives living. The proportion among the Mahammedans is rather higher than "among the Hindoos, a fact which might have been expected from the large number of "men among the Rajput, Gujar, and Jat castes, who never marry. Among the women "72 per cent. had husbands living, the proportion in the two great classes being very "nearly the same. The proportion of women who never marry is very much greater "among the Mahammedans than among the Hindoos. This is, perhaps, partly due to "the fact that there is probably a larger proportion of Mahammedans than of Hindoos "among the prostitutes. A Hindoo woman taking to prostitution will generally, I "believe, adopt the Mahammedan religion, and whether or not she had ever been "married, would return herself as single. This of course does not apply to the here- "ditary dancing women of the Patur and Radha castes. In the occupation tables "26,915 women are returned as dancers and prostitutes, classes rarely married. These "have therefore all been classed among the single.

"It is remarkable that the proportion of widows among the Hindoos should be so little "greater than among the Mahammedans, 26·7 per cent. to 25·1 per cent. The well- "known objection to the re-marriage of Hindoo widows might have been expected to "produce a greater difference. The objection is, however, of but little influence among "the mass of the lower castes who constitute the majority of the Hindoo people.

"We find, then, among the general population there were 9,738,493 men living "between the ages of 20 and 50, of whom 7,684,865, or 78·9 per cent., were married. "Of women between the ages of 15 and 40 there were living 8,545,829, of whom "7,556,792, or 88·4 per cent., were married. The age, however, at which women are "most favourably circumstanced for rearing offspring is probably the third decade. Of "those living in that period of age nearly 93 per cent. are returned as having husbands "living. This high proportion at a critical age must very strongly affect the birth-rate.

"The rapid rate at which the proportion of married women decreases after this age, "as compared with the slow rate at which the proportion of married men decreases, is "noteworthy as showing how very general is re-marriage among the men, and how "comparatively rare among the women. In the third decade the proportions of the "widowers and widows are nearly the same, 5 and 6 per cent. respectively. In the "fourth decade the widowers increase by only 2 per cent., while the widows increase "by 11 per cent.; in the fifth decade the widowers are still only 12 per cent., and the

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"widows have reached 37 per cent.; in the sixth decade still only 19 per cent. of the "men are widowed, while considerably more than one half the women are in that state; "and lastly, among the aged, 83 per cent of the women are living husbandless, while "only 32 per cent. of the men are widowers.

"The following statement discloses the different structure of the Mahammedans and "Hindoos in respect of conjugal condition. It shows the proportions in 100 living, of "males between 20 and 50, and of females between 20 and 40, of the married, widowed, "and single:—

	Males.		Females.	
	Hindoos.	Mahammedans.	Hindoos.	Mahammedans.
Married - -	78·78	80·85	88·06	88·66
Widowed - -	7·56	6·97	11·09	9·17
Single - -	13·66	12·18	0·85	2·17
Total - -	100·00	100·00	100·00	100·00

"Thus celibacy is more frequent among the Hindoo than among the Mahammedan "men, and is the main cause of the fewer Hindoos with wives living. It is also evident "that widowers re-marry less frequently among the Hindoos. The single women are "more rare among the Hindoos; but the proportions of widows are 11·6 per cent. of "the Hindoo women and only 9·17 per cent. of the Mahammedan. Hence the slight "advantage of the Mahammedan women in the proportion of the wives is due to "greater frequency of the marriage of widows among them. The above analysis "shows distinctly that the conjugal condition of the Mahammedans is more favourable "to an increase than is that of the Hindoos.

"At the English Census of 1872 the mean ages of husbands and wives were respec- "tively 43·1 and 40·6 years. In this country there is a greater disparity between the "ages of married couples than in England.

"The following is a comparative statement of the ages of the married in these pro- "vinces and in England, the proportions being calculated on 100 of the same age and "sex living at the Census:—*

Age.	Husbands.		Wives.	
	These Provinces.	England.	These Provinces.	England.
15 - - -	47·3	0·5	89·8	3·1
20 - - -	73·5	40·2	92·4	47·5
30 - - -	83·5	78·5	82·5	75·1
40 - - -	82·4	83·7	62·7	75·0
50 - - -	75·7	81·2	39·0	66·7
60 and over - -	62·8	63·9	16·8	40·4
All ages - -	73·2	55·8	71·9	52·2

"While in England not one in a hundred of the boys between 15 and 20 is married, "in these provinces nearly half of them are married. The proportion married by our "returns is notably greater than in England up to the fifth decade, when the relation "is reversed,—the cause probably being that the re-marriage of the widowed is more "frequent in England than here. It is especially worthy of note that not half the "number of Englishwomen between the ages of 20 and 30 are married, while in these "provinces only seven in 100 of that group are without husbands. Obviously the "much larger proportion of the women between 20 and 40 who are married must tend "to produce a much higher birth-rate here than in England.

"The following abstract throws into a strong light the different structure of the

* The English statistics are from the Report on the Census of England in 1871.

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" population of these provinces and of the population of England in respect of conjugal " condition :—

	Proportion to					
	100 Males of the age of 20 and upwards of			100 Females of the age of 20 and upwards of		
	Single.	Married.	Widowers.	Single.	Married.	Widows.
North-Western Provinces and Oudh	11·77	77·08	11·15	0·81	69·64	29·55
England (Census, 1871) - -	27·10	66·10	6·80	25·80	60·60	13·60

" Whereas in England above one fourth of the men live single, in these provinces " less than one eighth live in that state. On the other hand widowers are far more " numerous in this country. But in England only 66 per cent. of the men had wives " living to 77 per cent. in these provinces. Among the females of this country not one " in 100 remains unmarried, but in England one in every four was a spinster. If we " take the women between 20 and 40 in both countries we have the following dis- " tribution :—

" Proportion of Unmarried, Married, and Widowed Females in the Age Period 20–39 to every 100 Women living in the same Age Period.

	Single.	Married.	Widows.
North-Western Provinces and Oudh -	1·04	88·13	10·83
England - - - - -	37·66	59·39	2·95

" The conjugal condition of our people, as indicated by the proportion of the women " between 20 and 40 who have husbands living, is very much more favourable to a high " birth-rate than is that of the people of England.

" The consensus of opinion of all educated Natives I have been able to consult is " that the women of these provinces bear children between the ages of 15 to 40, and " that births from women above or below that age are very rare.* Accordingly we have " 7,556,792 married women from whom these births result, and the proportion is 24·74 " births annually to every 100 married women. There are nearly four married women " to every annual birth.

" The extent to which polygamy is practised cannot be estimated from these tables. " Among the population of all ages we have returned 1,007 wives to every 1,000 " husbands. The excess of wives is only 76,426. But we shall see, in Section XIV. " that not less than 600,000 males belonging to these provinces were absent on the " Census night, and the immigrants were not sufficiently numerous to counterbalance " them. Since the majority of these would be married men, celibates being so few, " while a large proportion of their wives would be at home, I think it extremely " probable that the excess of wives is much less than it should be owing to omissions " of women at the Census. In any case we cannot estimate how much this excess of " wives is due to polygamy and how much to the emigration of husbands."

134. For Madras, Mr. McIver writes, " General facts of the conjugal condition of " the people were well known already, but this is the first time they have been set " down in figures entitled to credit. The feature of Native marriage, that is to say, " of binding betrothals with their evil contingency of infant immutable widowhood, " the evil of early marriage in its fuller sense with its consequence of early child- " bearing, the excessively married character of the people, and the presence of an " excessive number of widows were all known, but they had never before been " measured. This is what these returns now do. They give us in the first place the

* Dr. Planck, the Sanitary Commissioner of these Provinces, whom I have consulted, thinks the usual limits of childbearing age might with a fair amount of accuracy be stated as from 16 to 32 inclusive. Our age tables, however, do not admit of any limit being drawn at the 32nd year. Dr. Planck speaks with diffidence, admitting very little is known on the subject. For the present, therefore, I shall follow Native opinion on the subject.

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" proportions of the total population where single, married, and widowed, and secondly, " they give similar information for the different races, together with particulars of " age. Exclusive of the hill tracts, and distributing 46,984 'not stated,' there were " in round numbers 13,740,000 single, or about 45½ per cent.; 12,650,000 married, " or about 42 per cent.; 3,820,000 widowed, or about 12½ per cent. There are several " striking facts revealed by the table given below; considerably more than half of the " male population is unmarried, while little more than one third of the female " population is unmarried; there are nearly 6 widows to every widower, and there " are nearly 300,000 more wives than husbands. The proportion of unmarried of " both sexes is higher in Madras than anywhere else in India. The proportion of " married of both sexes is much lower anywhere else in India; the proportion of " widowers is below the average; that of widows is so high as to be equalled only in " Bengal, and the disproportion between widowers and widows is more marked than " anywhere except in Bengal."

135. In regard to marriages under 15 years of age Mr. McIver writes that 173 in 10,000 of the men under 15 were married. In England only 11 in 10,000 of the men under 20 were married; and he goes on to say, "Here we have in figures one of the " most marked differences in the social structure of the two countries, and material " enough for much more or less profitable speculation on the many and not wholly " satisfactory effects of which this difference may be directly and indirectly the cause." He says, "We may take it that it is above the age of 15 in India we may regard the " mass of the husbands as corresponding to the mass of husbands in England in their " capacity as the potential fathers of families. And here the proportions in the two " countries approach one another; but among females the distinctive difference " between the conjugal condition of the two countries is nearly as marked above these " ages as below. Under 15 there are 652,423 wives in Madras, or 1,132 in 10,000. " In England under 20 there are only 66 in 10,000; over 15 years of age only 5·3 per " cent. of the females are unmarried, while in England up to 20, 25·8 women are " unmarried. The proportion of wives on the total of the female populations over " 15 and 20 respectively is nearly equal, India having slightly the advantage; but " there are proportionately 2½ times as many widows over 15 in Madras as there are " over 20 in England; and there are practically no widows (3 in 10,000) under 20 in " England."

136. He gives in the accompanying table the number and percentage on the population of each sex and religion in each condition.

Table No. 48, showing the Number and Percentage of each Civil Condition to the Total Population of each Sex and Religion.

Religion.	Single.		Married.		Widowed.	
	Males.	Females.	Males.	Females.	Males.	Females.
	Numbers.					
Hindoos	7,388,304	5,007,668	5,666,738	5,908,044	535,940	2,998,031
Mahammedans	560,230	395,635	366,613	400,074	23,722	183,701
Christians	198,729	106,898	138,528	143,065	10,719	61,065
	Percentage.					
Hindoos	54·36	35·99	41·70	42·46	3·94	21·55
Mahammedans	58·94	40·40	38·57	40·85	2·49	18·75
Christians	57·11	43·46	39·81	39·63	3·08	16·91

" There are variations, no doubt, between the proportions observed for the several " creeds, but the curious feature is that, knowing what we do of their different laws " and customs, there should be so little variation. As might have been expected, " there are fewer single Hindoos, more married Hindoos, more Hindoo widowers and " widows than among either of the other creeds; but the difference is not so large as is " popularly supposed. This, however, is easily intelligible, when it is remembered " that all the Christians, and two thirds of the Mahammedans, are Hindoos by descent, " in tradition, and in manners. The Mappilla retains his Hindoo law, and they all

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" retain many Hindoo prejudices. Christian and Mussulman widows are allowed to " remarry, but they do not get the chance, and, although the practice of early mar- " riage is not so common in these creeds as among the Hindoos, it exists quite suffi- " ciently to give the figures a Hindoo tinge. The proportion of 5½ widows to one " widower is common to all these religions. There are more wives than husbands " among all the creeds. Among Christians the difference is small, and the two " numbers are presumably equal. The difference is only 4,537 in a population of " 711,072, or 0·64 per cent., which may be due to emigration, a suggestion which is " assisted by the fact that the disparity occurs chiefly in the districts which supply " most of the emigrants to Ceylon. Among the Hindoos the marriage of boys under " 10 is not very common, only 81 in every 10,000 are married and widowed up to that " age, while 450 in 10,000 of the females of that age are married or already widowed. " Between 10 and 15 the proportion of boys married is not great, nor even up to 20. " The total proportion of husbands up to 20 is only 427 in 10,000 of the population " below that age. Between 10 and 15, 3,113 in 10,000, or nearly one third; and " between 15 and 20, 7,589 in 10,000, or three fourths of the Hindoo girls, are married " or already widowed. Of Hindoo women between 20 and 30, 8,379 out of 10,000 are " wives, and 1,228 are widows. This leaves only 393 spinsters in every 10,000 of " that age. This is the principal marriage age for Hindoo women; that for Hindoo " men is between 40 and 50. Of the total female Hindoo population 2,155 in 10,000 " are widows. Compared to Hindoos considerably fewer Mahammedans of either sex " are married under 15. But there are proportionately more husbands in every age " over 30, and more wives in every age over 15. There are fewer widowers and " widows in every age, and the Mahammedan men marry later. Up to 20 in every " 10,000 there are 179 Mahammedan husbands to 427 Hindoo husbands. Up to 15 in " every 10,000 there are 623 Mahammedan wives to 1,193 Hindoo wives. Up to 30 " in every 10,000 there are 302 Mahammedan widows to 446 Hindoo widows. Among " the Hindoos there are caste diversities of practice in respect of the age of marriage. " It is known that the Brahmins and some Kômati sub-castes are more tenacious of " the custom of infant marriage than the generality of castes. Among the majority " of the Velâla group of castes girls are not generally married until they are 10 years " old, and in lower castes this is even more common. Among the wealthier of all " castes very early marriages are common, but with the poor people the expense of " marriage causes delay."

137. Mr. McIver then gives a table containing proportions for the seventeen main caste divisions and the civil condition of the people.

Table No. 50, showing the Percentage of the Conjugal Condition of the main Hindu Caste Divisions.

Caste.	Single.		Married.		Widowed.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Brahmins	45·28	21·70	48·03	47·33	6·69	30·97	100	100
Kshatriyas	55·87	32·48	40·01	41·32	4·12	26·20	100	100
Chetties	50·02	27·09	44·64	44·11	5·34	28·80	100	100
Vellalars	53·92	33·53	42·03	42·35	4·05	24·12	100	100
Idaiyars	53·78	33·14	41·67	42·52	4·55	24·34	100	100
Kammalars	53·67	33·73	42·08	42·52	4·25	23·75	100	100
Kanakkan	52·61	31·40	43·17	43·50	4·22	25·10	100	100
Kaikalar	51·30	32·89	43·78	44·81	4·92	22·30	100	100
Vanniyan	56·60	40·04	40·09	40·86	3·31	19·10	100	100
Kusavan	51·57	32·38	43·80	45·31	4·63	22·31	100	100
Satani	54·47	38·00	40·95	40·12	4·58	21·88	100	100
Shembadavan	57·32	39·69	37·65	38·98	5·03	21·33	100	100
Shanan	56·91	41·79	40·44	40·89	2·65	17·32	100	100
Ambattan	53·17	34·26	42·49	43·82	4·34	21·92	100	100
Vannan	52·72	34·71	43·24	44·58	4·04	20·71	100	100
Pariahs	56·32	40·58	40·57	42·35	3·11	17·07	100	100
Others including Not Stated	53·71	37·87	42·47	44·23	3·82	17·90	100	100
Total	54·34	35·99	41·70	42·47	3·96	21·54	100	100

" Much as the proportions of single, married, and widowed vary among the " several castes, the conjugal condition of Brahmins is on a totally distinct footing

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"from that of all the others. There are much fewer single, and many more married "and widowed of both sexes among Brahmins than among any other caste; "and this is specially noticeable among females. The average per cent. for all "females is,—

"Single	35·99
"Married	42·47
"Widowed	21·54

"Among Brahmins it is,—

"Single	21·70
"Married	47·33
"Widowed	30·97

"Only about one fifth of the Brahmin women have never been married, and more "than one fifth of the women are under 7 years of age. This gives us roughly an "estimate of the age at which Brahmin girls marry. Some are married before "7 years of age; nearly all are married before 10. The figures suggest that between "6 and 7 is the age of marriage for females among Brahmins. This has the natural "result of a high percentage of widows; and we find that nearly one third of the "Brahmin women are widows. Out of every 15 Brahmin women of all ages 3 are "not yet married, 7 are married, and 5 are widows, and widows past remedy. There "are proportionately 50 per cent. more widows among Brahmins than among other "castes; and this surplus may be wholly attributed to the greater extent to which "infant marriages occur among Brahmins than is the case with other castes. "Certainly one third, probably a larger proportion, of the number of Brahmin widows "are widows owing to this custom; that is to say, that if Brahmins countenanced infant "marriages only to the extent that other castes do they would be nearly 60,000 fewer "unhappy women in their caste. The total figures show that there are 80,000 "under 20, and the foregoing remarks suggest that Brahmin custom is responsible "for three fourths of this. Next to the much married and over widowed Brahmins "rank the Shetties. Many of these claim to be Baishays, and they follow "Brahminical customs as far as may be. Exclusive of Brahmins, Shetties have "fewest single women and most widows, and next to them the so-called Kshatriyas "and the Kanakkans. The latter is a very distinct caste of hereditary literary occu-"pation. The smallest proportion of widows is found among the Vanniyans, Shânâns, "and Pariahs. These, with the fisher caste, have also the largest number unmarried. "The last-named caste have the fewest married of both sexes. Exclusive of "Brahmins, the difference between castes in the proportion of marriage is much "smaller than in those of single and widowed; a little over two fifths of each sex "are married. Looking at the distribution of the people by civil condition for the "several districts of Madras, it appears that in every district there are more wives "than husbands, but the excess is so slight as to support the belief that polygamy, "although allowed to Hindoos and Mussulmans by their laws, is rejected by their "common sense. The smallest proportion of unmarried of both sexes, and the "largest proportion of husbands and wives, are found in Ganjam and Vizagapatam; "the largest proportion of unmarried of both sexes is in Malabar, where also the "proportion of widowed of both sexes is lowest. In the prosperity of Ganjam and "Vizagapatam we have a feature which contributes towards the early marriage of "their population; but we have also a people where the Hindoo customs as known "in Northern India are observed more closely than in the South. Malabar is a "separate country from the rest of the Presidency, with different laws and customs. "The people are not in a hurry to marry early, and widow re-marriage is per-"missible among the principal sections of the population. It was at one time the "fashion to deny the name of marriage to the unions of the Malabar Hindoos, but "a more intelligent appreciation of the facts has exploded that slander. 58·50 per "cent. of the men, and 45·33 per cent. of the women, are unmarried. The number "of wives and husbands is not much below the average, but there is only half "the usual proportion of widowers, and only two thirds the usual proportion of "widows."

The marriage customs of the Nairs in Malabar are peculiar, and it is to this that Mr. Mclver refers when he speaks of the former fashion of denying the name of marriage to the unions of the Malabar Hindoos.

138. For Bombay, Mr. Baines writes in regard to the topic of civil condition. The most important part of the statistics collected is that which relates to the ages of the

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persons enumerated according to their conjugal condition; and the first point that strikes one is the high proportion of the widowed and married as compared with those in Europe. In Bombay Presidency, out of every 1,000 males 470 are married. In Scinde the proportion is much lower, and this difference appears to be partly due to the large proportion of young males. As regards females the difference in the returns for the two continents is very striking. The extent to which the married women outnumber the spinsters is notable, and the high proportion of widows, exceeding that of every country in Europe, is remarkable. In no single country of the West is it the case that the married women outnumber the spinsters, while in the East it is quite the reverse. Considering sexes relatively to each other in the several conditions, Mr. Baines says:—"It will be seen that to every 1,000 husbands there are 1,005 wives, "whilst in England there are 1,015. The proportion of bachelors to spinsters is much "higher in India, where there are only 620 unmarried women to every 1,000 of the "other sex who are in the same condition. But it is with regard to widowhood that "the greatest disproportion is apparent. In the Bombay Presidency there are no less "than 3,209 to 1,000 widowers; and if Scinde be omitted there are over 3,300; that "is, in Scinde roughly speaking the proportion of widows to widowers is about 1 in 22 "less than elsewhere in the Presidency. Comparing the widowed to the married "there are here only 21 wives to 10 widows; but in England there are 45. On the "other hand the proportion of husbands to widowers is 83 to 10. The above ratios "are only for persons over 20 years old, as those younger than that age were not "classified at the last English Census (1871). To institute a still closer comparison "between the Bombay Presidency and England than is afforded above, it may be "shown that taking the limit of age just mentioned, there are in every 1,000 males "117 single in the Bombay Presidency against 271 in England. The proportions of "the husbands are similar, 788 and 661 respectively, and of the widowers 95 against 68. "In the case of females the difference in two of the three conditions is more striking. "There are, for instance, only 15 single women in Bombay out of 1,000 of the age of "20 and upwards, whereas in England there are 258. The relative proportions of the "married generally widely differ in the two countries. They appear to be 665 in "Bombay and 606 in England. But the widows are in Bombay 320 against 136 in "England. The relative productive power of the population depends upon the number "of women in the prime of life, which, as far as reproduction is concerned, we may "take in India to be between the ages of 15 and 40.*

"Of those included in this class in the Bombay Presidency no less than 841 are "married and 128 widowed in every 1,000. In England only the married are dis-"tinguished; this amounts to a proportion of 460 per 1,000 only. In the famine "tract of the Bombay Presidency the proportion of the widowed of both sexes is "higher than anywhere else, and within that ill-fated area the highest ratio is to be "found in the districts which suffered most, such as Kalâgdi, where the proportion of "widowers is 902 per 10,000; Sholâpur, where it is 643; and Dharwâr, which "returns 694. It is also not to be omitted from notice that in Broach, another "affected district, the ratio of widowers is a good deal above that in the neighbouring "districts. The same remarks apply generally to the other sex; but the case of "Broach is peculiar, inasmuch as the proportion of widows is not so high there as in "Ahmedabâd. It would seem, therefore, as if the ratio in the latter district, which "has not suffered from scarcity to anything like the same extent as Broach, is affected "by some special stringent observance of lifelong widowhood. As regards the "unmarried the variations are open to no very plain explanation. The high proportion "amongst both males and females in the Panch Mâhals is probably due, as in Thâna, "to the youth of the population. The absence of adult males in Ratnâgiri may be "reasonably assigned as the chief, or at least one of the chief causes, of the specially "high ratio of the unmarried males in that district; and amongst women the ratio of "spinsters is very little above that found in the adjacent collectorate of Kolâba. The "figures for Kalâdgi deserve comment. As the proportion there is far below that for "other districts in the Karnâtic the ratio of females of this condition is proportionately "less than that of males; and that of the married of both sexes is higher than else-"where except in Belgaum. From what has been already said about the effect of the "famine on the distribution of the ages it is clear that a small proportion of the single "is here due to the loss of children and the decrease in births since 1876. Somewhat "of the same effect is traceable in the proportions of the widowed and single in

* In my opinion Mr. Baines has taken too high an age, 40, as his limit in regard to this matter, which would probably be about 34 or 35.

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"Sholâpur, though the figures regarding the married shew no marks of abnormal "disturbance. The prosperous district of Khândesh shows an unusual proportion of "married, whilst the widowed and single are in a considerable minority. Unmarried "females, however, both here and in the neighbouring district of Nâsik, are somewhat "more numerous in proportion to the rest than in the southern parts of the Maratha "Deccan. Comparing all the divisions together, it appears that the ratio of the "married is highest in the Deccan and Gujerât, whilst in the Konkan and Karnâtic "it falls below the rest. The near correspondence between the ratios of the wives in "these two last groups is curious. There is more diversity in the ratios of the single, "as the Konkan has by far the highest in the case of both the sexes. Nevertheless "there is strong similarity between the ratios of the Deccan and Gujerât. The pro- "portion of widows is abnormally raised by the famine in the southern part of the "Presidency as well as in Sholâpur. But allowing for this accident, the ratio of "widows is very nearly identical in the Deccan and in Gujerât. But that of "widowers is much higher in the latter division. There is little in the returns that "seems to account for the low rate of the widowers in the Konkan beyond the cause "suggested in the case of the single, namely, the emigration of adult males; as it "appears that the ratio of the division as a whole is largely determined by that of the "most populous district, from which, too, the emigration is most numerous. As "regards Scinde there is evidently some local cause at work, both there and in the "the Punjab which influences the tendencies of the people to marriage, as it also "influences, perhaps, the relative proportions of the sexes. The ratio of unmarried "children, both males and females, is very high, whilst that of widowers is above what "is found to prevail in the Deccan and Konkan, and does not fall far short of that in "Gugerât."

139. Mr. Baines' remarks on civil condition in connection with the various religions, and in connection with distribution at each age, are extracted at length in Appendix E. I insert here his remarks on the relative prevalence of marriage in the different classes. He says, "The Hindoo and Jain religions are those in which early unions are "by far the most frequent. Comparing the two together, it will be seen that the "former has the larger proportion of wives up to the age of 15, but that between "that age and 20, the Jains show relatively a greater number. From this age, too, "there is a curious change in the proportions of the widows; for whereas the Hindoos "have relatively more wives again than the Jains until the last age returned, the latter "have a larger proportion of widows. In the case of the males of those religions, the "preponderance of widowers over the ratio found amongst the Hindoos does not "begin to manifest itself until the 30th year. The ratio of husbands is throughout "life higher amongst the Hindoos. Taking the age between 20 and 25 as that at "which the tendency to marriage is the strongest, "the figures given in the margin will serve to "show roughly the state of affairs amongst the "different classes of the community, due consider- "ation being required necessarily for the various "circumstances hitherto explained with regard to "the distribution of each.

Number of Persons to 1 unmarried at 20–24 years old.

Religion.	Males.	Females.
Hindoo - -	3·7	47
Jain - -	2·5	116
Parsee - -	2·8	11
Aboriginal -	2·6	15
Mahammedan -	2·0	23
Sikh - -	2·1	63
Christian -	1·4	10

"The numbers represent for each sex the ratio "of the unmarried of the age in question to the "total of all conditions. Thus, amongst the "Hindoos, there is one bachelor of between 20 and "25 to 3·7 Hindoo men of that age, whilst there is "only one spinster to 47 women. The small proportion of spinsters amongst the Jains "is brought prominently forward when exhibited in this light. It will be seen from "the comparative table that the Christians, Aboriginals, and Parsees are the only "classes amongst whom more than three fourths of the women, sometimes more than "nine tenths, are not married before they are twenty. At five years after this age, "more than one half the males are married, except Mahammedans and Christians, "who defer that state for five years longer. The Aboriginals are the only community "who do not show more widows than wives after 50 years of age, though the Parsees "have very nearly an equality of the two conditions at that age. These two races, "too, are those which retain at the succeeding period a higher ratio of wives. But, as "regards the ratio of husbands, the Jews are better off than the Parsees, though the "Aboriginal still maintains his position." Mr. Baines speaks of the prevalence of very early marriages amongst the population of Gujerat as special to the year pre- ceding the Census, which was the auspicious one for weddings among a certain large

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and influential class of that part of the country, the cultivating population, who are in the habit of solemnizing this ceremony once in 10 or 12 years only.*

The returns show that when the fortunate time arrives, children of both sexes, especially female, are married off irrespective of the usual age for such ceremonies in order to prevent their remaining unwed till the next sanctioned year, by which time the daughters might be, according to the current Hindoo notion on the subject, ineligible. A curious note on this custom will be found subsequently, taken from the remarks of the reviewer of the Baroda returns, a Native gentleman who has written at great length on the different subjects involved in the Census figures.

140. Mr. Drysdale, the Central Provinces Reporter, gives a very curious abstract showing the number and proportion of young children returned under each religion as married.

Proportion of Married Juveniles, different Religions.

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.
Hindoo	28,062	2·5	86,304	7·8	87,652	21·4	184,320	55·9
Kabirpanthi	1,953	4·1	4,085	8·6	4,407	28·8	7,717	60·0
Satnami	4,158	6·8	7,952	13·0	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
Mahammedan	312	·9	944	2·6	956	6·3	3,509	29·8
Christian	4	·3	5	·3	4	·8	22	4·2

It will be seen from this statement that out of 1,000 girls between nothing and nine included, 78 amongst the Hindoos are married at that age. Amongst the Satnamis the number is even larger, 130 girls of that age being married in 1,000. The Kabirpanthis come next with 86 in 1,000; then the Jains number 64 in 1,000; and these are followed at a considerable interval by the Mahammedans (26), Aboriginals (21), and the Christians (3). Mr. Drysdale has remarked that amongst all the respectable Hindoos, including the Kabirpanthis and Satnamis, and among the 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 the Mahammedans and Aborigines to this system of juvenile marriages only indicates how much the opinions of the overwhelming Hindoo majority on social questions have come to be the opinions of the country. It is only because the people classified as of Hindoo religion include such a large proportion of the poorer low castes outside the pale of Hindoo respectability that the general proportion of married Hindoo girls results as so much lower than among the Jains.

141. It is somewhat surprising to find among Christians that there are a few children married under 15 and even under 10. Mr. Drysdale states he has verified the figures by reference in most cases to the original entries in the enumerators' books. He says, in the case of one Native Christian girl under 10 the negative letter (N.A.) 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 against their names had been misinterpreted by the Native tabulator to signify married. In other cases the tabulation is correct. The figures all refer to children of Native Christians, and, except in those in the period 10—14, must refer to marriages contracted, according to the Hindoo practice, before the 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 marriage, with consent of parents is legal. Mr. Drysdale also says that the rapid increase shown by the statistics in the proportion of young widows among the Jains illustrates the result of combining prohibition of widow re-marriage with child marriage. 64 of the Jain girls in each

* The Kadiva Kanbis.

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thousand of that age, and 711 of the Jain girls between 10 and 14 in each thousand of that age are married. The natural consequence is that a small proportion of widows is found even at those ages; and owing to the absence of any mitigation by re-marriage there is 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 Hindoos, Brahmins, Kayeths, Banias, &c., among whom widow re-marriage is prohibited. Truth, however, is concealed in their case by the inclusion under Hindoo religion of a number of low castes and semi-Hindooized Aborigines, among whom not only is widow re-marriage permitted, but in the event of an elder brother's death the younger brother is expected to marry his widow. It is somewhat remarkable that the Mahammedan statement shows even higher proportions of widows than that for the Hindoos. 85 per 1,000 of Mahammedan females from 25 to 29, and 194 per 1,000 of Mahammedan females between 30 and 39, are widows, compared with 65 and 152 amongst Hindoo females of those ages. There is no prohibition against widow re-marriage among the Mahammedans; but the explanation seems to be that Brahmin influence and example have created a general prejudice against marrying a widow amongst most men of respectable position in provincial Native society, and the Mahammedans generally rank high in social status.

142. In the Berar Report, Mr. Kitts writes as follows regarding age of marriage in the different castes:—"Among Brahmins the men marry later, but the girls marry "earlier, than among Hindoos generally, although very early marriages among the "Brahmins are not so common as in some other castes. Among the Gaur Brahmins "in Berar the usual age for marriage is later than amongst the Deshasthas. Among "Rajputs the age of marriage for both sexes is later than among lower caste Hindoos, "although it varies greatly in different tribes. It depends ultimately upon the "standard of expense which their social position seems to them to demand, and upon "their ability to incur the same, either from their property or their credit. The "Wani, or trading castes, usually possess the means to gratify themselves in this "respect. Of 13 divisions, numbering 1,000 and over, the girls in 10 are apparently "married earlier than girls in the province usually are, the three exceptions being the "Narwari, Misiri, and Oswal Wanis. The men do not appear to marry so early in "life as they do in the lower castes; being strangers and a comparatively small body "the difficulty in finding suitable partners may occasionally delay marriages, and "hence slightly raise the proportion of the unmarried of both sexes. Kumbis marry "early. Of the 15 divisions of this caste, numbering over 1,000, only in the smallest "is the proportion of unmarried girls higher than among Hindoos generally; and only "in three instances is this the case with boys. Among the Hendre and Dhanoje "divisions both girls and boys are evidently married at a very early age. The age is "later among the socially superior division of Marathi Kumbis. Among other Hindoo "castes the practice of celibacy among Bairagis and Gosawis is evidenced by the large "proportion of males remaining unmarried, as also by the immorality among the "women of Kolhatis and Kalawants. The Manbhaos discountenance any but adult "marriages. In no caste where the number is more than 1,000 are the boys as a rule "married before they complete their 10th year. The Mali boys marry earlier than "others. Then come the Teli, Rangari, and Perki castes, followed by the three "large castes of Sutars (carpenters), Simpis (tailors), and Kasars. In all of these, "and also in the Mahâli (barber), Bari and Sali castes the boys appear generally to "marry before completing their 13th year. Among the Dhangar, Thakur, Koshti, "Kumbhar, Gurao, Golawaru, Sonar (goldsmith), Dhobi, or Warthi (washerman), "Munarwaru, Wanjari, and Bhampte castes the boys are generally married before "completing their 15th year. The majority of the lower or poorer class of Hindoos "marry within the next five years, but others appear usually to postpone the marriage "of their boys until the 20th year is past. In nearly all respectable castes the girls "are married before they are 10 years old. Teli, Perki, Golawaru, Rangari, and "Mali girls appear to marry at a more tender age even than do Kumbi girls. Next "in order come the large artisan castes, the weaving castes, the sailors, barbers, and "the semi-religious castes, with the agricultural castes. Among Banjaras, a caste "who are very jealous of the chastity of their women, and among Waddars, girls "remain unmarried until they are nearing their 20th year. Among the Aboriginal "castes the boys are not generally married until they are full grown men. To this "rule the figures disclose no exception. The girls also are usually allowed to attain "the age of puberty unmarried. The Gonds and Andhs appear to marry their "daughters about the age of 12 and 13. Among the Mahammedans the boys seem

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" to marry slighly later, and girls slightly earlier, than among Aboriginals. Amongst " Moghuls and Pathans there are probably a few instances of girls being married " before they reach the age of womanhood, but these cases are evidently rare." In regard to widows and widow re-marriage Mr. Kitts writes as follows:—" Of the total " female community 15·6 per cent. are widows. Among Mahammedans the percentage " is higher, being 18·8. Among Aborigines it is lower, being 10·7. Widow re- " marriage is forbidden by Brahmins, and with them more than one quarter (26 per " cent.) of their women are widows. Similarly among Rajput women 22·2 per cent. " are widows. In the trading castes the percentage is also high, being 21·6 per cent. " Among Kumbis only those divisions who ape Rajput customs forbid the re-marriage " of widows. It is amongst them that the proportion of widows is highest. Among " other Hindoo castes the highest percentage of widows is found among the Vidurs, " Khiturs, and Kayeths, who forbid re-marriage; also among Bairaigs and Redans. " Among the Sonars and Kasars, who also follow the Brahminical custom, nearly one " fifth of the women are widows. The castes in which the percentage of widows is " lowest are generally those in which girls are married latest in life,—Bhois, Dhangars, " and Khatiks (about 14 per cent.); Mangs, Takankars, and Kaikaris (about 13 per " cent.); Mahars, Banjoras, Chambhars, Waddars, Gopals, and Sarodes (about 12 per " cent.); the next come Pardhis, Madhiges, and Dohors (about 11 per cent.); lastly, " the Kolhati women, of whom only 9·5 per cent. are widows." Mr. Kitts also notices that although polygamy is permissible, monogamy is the general custom in Berar. The exceptions are more numerous and noticeable among the Aborigines than elsewhere.

143. The Report for the Punjab, so far as it has hitherto been received, does not deal with the civil condition of the people. If, as I hope, the chapter relating to this subject is received by me before my Report passes through the press, I shall extract from it, and place in one of the Appendices, such portions as seem to be of interest in relation to this subject. The reports also for Assam, Mysore, Hyderabad, and Travancore are not yet in; I am, therefore, unable to deal with the question of civil condition so far as the reporters of those provincial returns have touched upon it. Ajmere I do not treat separately, as it is merely a district. For Rajputana and Central India no civil condition statistics have really been collected, though a small portion of the residents in the Central India States, namely, those who have been found in British cantonments, have been enumerated with sufficient detail to give statistics under this head.

The remaining Indian provinces, Cochin, Coorg, and Baroda, I now proceed to deal with.

144. For Baroda the reporter, a Native gentleman, has given some very interesting information in regard to civil condition. He refers at some length to the custom of early marriage, which has already been noticed by Mr. Baines as prevailing amongst one particular class in Bombay. He says, in para. 332, " The system of early " marriage prevails more in Gujerât than in the Deccan or Konkan. The Kaidva " Kumbis, called by Mr. Baines the Kaidwa Kumbis, especially among whom mar- " riages took place at considerable intervals of time, are noted for this system. Mar- " riages do not take place annually among them. The marriage season generally " recurs after nine or 11 years. Generally speaking an interval of 12 years is said to " elapse between one marriage and another. After the lapse of nine years from one " marriage season the Kaidva Patels of Ahmedabad and Unjha, and the worshippers " or Pujaris of the goddess Unai Debi, the tutelary goddess of the Kaidva Patels, " whose temple is at Unjha, in the Kati Division, consult the goddess as to the mar- " riage season. Two bits of paper, one containing the word 'Yes' and another the word " 'No,' are thrown before the goddess, and a virgin is asked to take up one of them. If " the bit selected by the virgin contains the word 'Yes,' it is construed into a permis- " sion on the part of the goddess for celebration of marriages that season. If, on " the other hand, the bit containing the word 'No' is taken up by the young lady it " is construed as a prohibition, in which case the experiment is again tried before the " goddess after the lapse of two years. If the experiment is again unsuccessful it is " tried at a future time, and so on until the favourable answer comes. Generally " then the marriage season recurs either after nine or after 11 years. When the " permission of the goddess is received the worshippers consult the astrologers, and " fix the dates most auspicious for the celebration of marriage. Letters are then sent " to Ahmedabad and other places where the Kaidva Kumbis reside, and all girls who " are likely to be grown up by the next marriage season are then married. The

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"anxiety of parents to see their daughters married, and their impatience to wait till "the next marriage season, impels them to unite even their baby daughters in mar- "riage; and this custom has taken such a hold on the caste that a patel (village "headman) in pretty good circumstances is looked upon with contempt if he allows a "daughter more than a month and a quarter old to remain unmarried in a marriage "season. Thus it is that children, or even babies, are married. The last marriage "season was in 1880. It is in this way that the fact is accounted for that, out of "23,478 married children among the Hindoos, 16,320 children belong to the Kaidva "Kumbi caste. There is one redeeming feature in this custom: it is that re-marriage "is allowed in the caste, and that for re-marriages the marriage seasons are not "essential. Another custom is understood to prevail among the Kaidva Kumbis, "which is that if, in a marriage season, a girl fails to obtain a human husband, she is "formally married to a bunch of flowers, which, being thrown into a well, the girl is "considered to be a widow, free to remarry with a human husband without waiting "for the marriage season. This custom," the writer continues, "is, I am told, rare, "or has almost died out." He goes on, "But among other Hindoo castes also there "is, at least in the orthodox portion of the community, and that portion forms the "bulk of the community, a general predilection in favour of early marriages. The "mothers wish to see their sons married soon, and to exact services from their "daughters-in-law. The idea of good or bad family, or *kul*, is involved in it. If the "son of a well-to-do Hindoo grows up without being married at an early age the fact "is considered as a stigma to the family, and rumours begin to be circulated against "the health or constitution of the boy. A man of good family is surrounded with "offers of a bride for his son, and, very often, curtain lectures turn him round to the "cause of early marriage."

145. The reporter gives a table showing what number of married persons is found in each year from 1 to 6 of youth. The table is interesting, as it shows that even in the earliest years instances of married persons are found. It is appended in the margin. The reporter continues as follows:—"No less than "710 babies under the age of 1 are married, and "of those 558 are female babies. This is ex- "plained by the fact that the last marriage "season among the Kaidva Kumbis was in the "year 1880. As we proceed to the next age "period, namely, 1, or rather between 1 and 2, the number of married babies con- "siderably increases; for there are as many as 1,949 who have not completed a "second year of their existence, and yet are no longer single, and of these 1,612 "are females. In the third age period, the number still rises, and it continues "to rise every year until at the age of 5 it reaches 8,076, or little less than one "ninth of the total population in that age; and of these 5,359, or somewhat more "than one eighth of the entire female population are girls. That most of the babies "and children included in the above table are Hindoos is seen from the following "statement. It must be remembered that the facts in this statement represent "children who have not gone through the formality and ceremonial of marriage. "The mere agreement or promise of marriage, Bivaha, as distinguished from the "ceremonial of marriage, Lagna, was not regarded as equivalent to marriage, and such "persons were returned as unmarried.

	Males.	Females.
Under 1	152	558
1	337	1,612
2	759	2,777
3	1,197	3,275
4	1,631	3,885
5	2,717	5,359

Baroda.—Married Children under Six in different Religions.

Religion.	Under 1.		1.		2.		3.		4.		5.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindoos	142	537	325	1,585	730	2,721	1,162	3,189	1,568	3,772	2,615	5,132
Mahammadans	8	14	11	20	21	47	29	74	53	93	75	193
Jains	1	3	1	3	3	6	—	4	2	12	6	18
Parsees	—	—	—	1	—	—	1	1	1	2	2	9
Christians	—	—	—	—	—	—	—	—	—	—	—	—
Aboriginal Tribes	1	4	—	3	5	3	5	7	7	6	19	7
Total	152	558	337	1,612	759	2,777	1,197	3,275	1,631	3,885	2,717	5,359

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BARODA.—Castes among whom there are 50 or more Married Females below Six.

Serial Number.	Name of Caste.	Number of Females.
1	Guzerathi Brahman	257
2	Rajput	165
3	Kanbi, Kaidva	11,713
4	„ Lewa	944
5	„ Anjana	316
6	Rabari	360
7	Lohar Guzerathi	151
8	Kumbhar „	422
9	Sutar „	126
10	Darji „	81
11	Hajam „	158
12	Bhavaiya	67
13	Bhát	59
14	Rawalia	207
15	Waghree	65
16	Dhed	372
17	Khalpa	74
18	Bhangia	102
19	Koli	540
	Total	15,979

146. The Cochin figures have been dealt with by the Dewan Peshkar, Mr. A. Sunkariah. He does not say very much on the subject of civil condition; I extract his remarks.

"The married state not having been defined for the purposes of the Census as "involving conjugal rights between husband and wife, mere ceremonial marriages "and concubinages rank with those legally binding. This and polygamy mainly "account for 141,618 married males being entered, against 183,409 married females. "Wives and child wives, indeed, may live here while the husbands are in foreign "territory, and *vice versâ*. But the afore-mentioned statistical figures are peculiar to "Hindoo civilization, and especially to that of Malabar. The married males are 47 "per cent. of the total males, and the married females 62 per cent. of the total females. "Of the entire population, 54 per cent. are married. The number of boys under 16 "who are married are only 2,515; which," says Mr. Sunkariah, "is a very good sign "of the times; but the number of girls is about 15,000 more, which argues ceremonial "marriage, precocity, and child-marriage. Between 16 and 30 years of age the "females who are married exceed the married males by about 35,000, and between "30 and 60 they fall short of the married males by about 5,000. 234,392 persons "under 16 are unmarried; of these 115,054 are females."

147. For Coorg, the reviewer makes very few remarks in connection with the civil condition of the people. He says, as I have already noticed, "that the custom of the "Coorgs was not to give their female children in marriage until they reached the age "of puberty. He also shows that they intermarry only amongst themselves, and under "much the same restrictions as other Hindoo castes. Polyandry has never apparently "been a custom in the country, though brothers often successively marry or keep the "wife of a deceased brother. Polygamy is practised amongst the Coorgs, who frequently "marry two wives, and there are a few instances of some having married three wives. "The practice of infanticide does not exist, nor has it ever obtained a footing in the "country. Children of both sexes are treated alike, but Coorgs, like other Hindoo "races, have a weakness for male issue, which may probably be attributed to the great "expense attending the marriages of their daughters, who leave their roofs and become "absorbed into their future husband's family." He adds, that the Coorg women are very prolific, and bear children to the number of 10 or 12, and that a few instances exist of even 16 or 18 children born of one mother.

148. The only remaining province with which I have to deal is that of Burmah, which being, as it is, outside the continent of India, with the customs and habits of its people differing very largely from those prevailing on the Indian continent, is exceptional so far as Indian provinces are concerned. Mr. Copplestone says, in regard to the civil condition of the people in Burmah, that the statistics under this head seem to have been accurately recorded.

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"It cannot," he adds, "be asserted in the face of the child marriage customs "existing in India, that early marriages are a sign of prosperity. But, given a "standard of living, it may be said that early or late marriages are fair criteria of the "ease or difficulty found in attaining and preserving the standard of comfort. In "British Burmah this is now higher than it was some years ago. Many luxuries "are indulged in which were formerly unknown or prohibited by their costliness. "Living is more expensive than of old, yet we see no signs that the age at which "marriage ordinarily takes place is advancing. Indeed, it is said that there is now a "tendency to marry earlier than before. This, however, is by no means certain, and "we must wait till the next Census to ascertain by actual figures what changes are "taking place. Meanwhile, it may be safely asserted that the people both have and "spend more money on domestic necessities and comforts than they used to possess "or spend. In Burmah, in every 100 persons of both sexes 55·1 are either bachelors "or spinsters, 38·5 are husbands or wives, 6·4 are widowers, widows, or divorced "persons. Concerning this last class more will be said further on. It is sufficient to "remark now that having regard to the ease with which divorces are effected in "Burmah, and to the comparative frequency of such separations, it was thought well to "tabulate statistics on this head. The religion which shows the highest proportion of "married persons of both sexes to the population over 10 years of age is that of the "Nat worshippers; among them it is 56·49 per cent. The lowest figure, as might be "expected, is among the Christians, where, of 100 persons of the above age, only "49·6 are married. The highest proportion of married persons without distinction of "age is for males among the Nat worshippers, where it is 55·40, and the lowest "amongst Christians, where it is 46·36. Intervening, come the Mahammedans, 54·61, "Hindoos, 53·01, and Buddhists, 52·03. Women marry at a much earlier period than "men. In the age between 20 and 25 years, while 57 per cent. of the males have not "yet found wives, only 20 per cent. of the women of that age are still unmarried. "This, of course, is largely to be attributed to the great amount of immigration which "goes on in Burmah. A large number of men, without their females, come over from "the Indian continent, or from the adjoining States to seek employment in Burmah, "and their presence in the country makes a very considerable difference in the ratio "of married and unmarried males and females." Mr. Copplestone gives the following statement of divorced persons, showing the class by religion, irrespective of age, and by age, irrespective of religion :—

Religions.	Divorced Persons by Religion.		Percentage on Total Married of each Sex.		Divorced Persons by Age.		
	Males.	Females.	Males.	Females.	Age.	Males.	Females.
All religions - -	8,027	10,536	1·06	1·55	0—10	8,027	10,536
Buddhists - -	7,409	10,234	1·18	1·69	10	—	15
Nat worshippers -	115	127	·41	·45	15	241	1,395
Hindoos - - -	244	30	·65	·38	20	1,338	2,328
Mahammedans -	250	134	·50	·55	25	1,496	1,727
					30	2,361	2,249
Others - - -	9	11	—	—	40	1,366	1,476
					50	760	963
					60	465	383

149. Mr. Copplestone writes of the marriage customs of the people as follows :— "The marriage customs of the Buddhists and Nat worshippers claim a brief notice. "Among the Burmese, who are all Buddhists, girls are considered the property of the "parents, but constraint on their choice of a husband is rarely employed. Child "marriages are practically unknown. Young men make love pretty much where "their fancy leads them, first obtaining the consent of the parents, which is generally "accorded, unless the young man is of doubtful character. The period of probation, "during which courtship was carried on, and the suitor was carefully watched, was "formerly long. It is now much briefer, and early marriage is easier for bachelors "than of old. The Burmese mother is a great match maker, but she effects her end "by peacefully influencing the feelings of the young couple whose union she desires "to promote, and not by compulsion. Constraint is sometimes tried, but generally "in vain; the young lady elopes with her favoured swain, or, as occasionally happens, "hangs herself. The rule, however, is that the parents' consent is requisite at a first "marriage, and the practice is that the girl's consent is also essential. The main

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"element in the marriage ceremony is the publication of the union. By Buddhist "law polygamy is permitted, but it is rare for any one to avail himself of the "indulgence. Occasionally, officials or wealthy traders have more than one wife. "But polygamy is not looked upon as altogether respectable. Sometimes the elder "wife strongly objects being practically set aside; sometimes she acquiesces quietly "in the arrangement; but the two wives live in different houses in almost every case. "Divorce is easily obtained. If the pair are agreed, elders are summoned, and the "divorce takes place at once. If either the husband or the wife refuses to be divorced, "the question is not practically whether the divorce can be effected, but how the "common and peculiar property is to be divided. This depends on the cause shown "for requiring a separation. If no cause is shown the unwilling party takes all the "common property; in some cases the applicant for divorce gets the whole. Disputed "claims for divorce are often brought before the Civil Court; but as all grades of "Judges can grant decrees of separation, and indeed cannot refuse them, the only "doubtful point being the disposal of the property, the difficulty of divorce is not "materially enhanced. While, however, divorce is easily and rapidly obtained, the "proportion of divorced persons to married couples is small. Married life in Burmah, "where the women carry on a great part of the trading and shopping, and amuse "themselves after their own fashion, is very happy. Children are numerous, and "separation of husband and wife by any cause but death may be said to be "comparatively rare.

150. "Among the Karens, Chins, and other hill tribes marriage customs differ from "those of the Burmese, where the original habits are preserved. But where these "people have come in contact with the ruling race their customs have been much "modified, and little difference is observable. The children of the Karens, except in "the Karennee clan, are generally betrothed by their parents, and subsequent non-"fulfilment of the contract is expiated by a heavy fine. Polygamy is not allowed by "Karen law, but amongst those who have embraced Buddhism and mix with the "Burmese it is occasionally practised. Adultery is the only ground on which divorce "is permitted among the Karens. It is regarded as a great offence, but is not altogether "rare. Chastity before marriage is not much regarded among any of the hill races.

151. "Among the Chins marriage is a simple contract with the consent of the girl's "brother or parents. Large presents are at the same time made by the suitor. The "girls are often affianced early in life. Polygamy is common, but the consent of the "first wife's brother is required before the second wife can be taken; and, as has been "said, the chastity of unmarried women is not respected. For certain misbehaviour on "the part of the husband the wife's brother, who, instead of the parents, acts as guar-"dian, may take her away. On the death of the husband his brother takes the widow "as his wife. Divorce is possible, but if there is no proved offence the husband is "fined, and loses all claim to dowry. These customs, where they differ from those of "the Burmese, are rapidly disappearing, and are preserved in their integrity only in "the recesses of the hills."

152. In regard to divorced persons Mr. Copplestone writes that "12 of the 15 "females who, before they have attained their 16th year, are already married and "divorced, are Buddhists. It is before they reach the age of 25 that husband and "wife seem to be most dissatisfied with each other, seeking happiness in divorce. "But it is unsafe to hazard general observations of this kind. It is impossible to say "whether the persons found divorced between 25 and 30 were divorced between 20 "and 25, or whether the latter remarried, and the former are the result of fresh "separations. Probably the latter supposition is the more correct one. Rapid re-"marriage is common, we may almost say universal, among the younger people. In "fact it is generally the desire of the husband or the wife to marry another, and not "merely incompatibility of temper, that leads to the separation. Divorced couples "often unite again. In some cases a separation and reunion occur and recur with ridi-"culous rapidity. The divorced females almost universally outnumber the males. The "return of divorced persons may be looked on as accurate; probably more men should "be shown as separated from their wives. This class of civil condition is most largely "represented in the Prome district, where there are 1,321 men and 2,068 women shown "as divorced. The Census was very carefully taken in the Prome district, and these "figures may be accepted as approximately correct. There are fewest divorces in "Tharrawaddy, where only 43 persons of both sexes are shown. This is, no doubt,

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"due rather to the fact that the enumerators were not very well instructed than to the "absence of circumstances tending to mar connubial harmony."

153. I have but little to add to the foregoing remarks on the subject of the civil condition of the Indian population. This topic has been dealt with in most of its peculiar aspects. We have seen the people are much married, that they marry very early, that there is a much larger number of bachelors than has been hitherto imagined, that Hindoo influences have worked on the people of other religions, that caste influences largely affect the number of widows in the religions where re-marriage of widows is either prohibited or unpopular, and that the tendency of circumstances is to stimulate a high birth-rate. It remains only to notice the mean ages of the married and the widowed. Information on this head is given in the accompanying Abstracts XLII. and XLIII. In the first, we have the mean ages of the married to widowed by sex for six religions, including the Hindoo and the Mahammedan sections, the other religions shown being the Aboriginal tribe, the Buddhists, the Christians, and the Satnamis. In the second, similar information irrespective of religion is given for all India and for ten of the larger provinces.

Amongst the religions, we observe that the mean age of married females is lowest in the Aboriginal tribes, and highest with the Buddhists. For married males it is lowest amongst Satnamis, and highest amongst the Buddhists. For widows, it is lowest amongst Buddhists, and highest amongst the Satnamis; while the males who are widowers show a mean age which does not vary largely, the highest being amongst the Mahammedans and Buddhists, 50, and the lowest amongst the Christians, 46. In the provinces which are given in the Abstract 431, and which include all the largest provinces, the lowest mean age amongst the women is found in Bengal and Hyderabad, where it is 27 for married females. It is 28 in Bombay and Mysore; 29 in Madras, North-West Provinces, and the Central Provinces; 30 in Assam, and 35 in Burmah. For married males, the lowest mean age found is in Hyderabad, 32; it is 35 in Bombay and North-West Provinces; 36 in Bengal and the Central Provinces; 38 in the Punjab, Mysore, and Assam; and 40 in Burmah. For all India, the mean age of married females is 28, and married males, 36; while in England, in 1881, the mean of married females is 40 and the married males 43.

The great influence at work in determining the mean age of both sexes according to their civil condition is, it need hardly be stated, the age at which marriages take place. If that is early, the mean must be low; if it is late, the mean must be high; and it is not surprising, with the figures we have already seen recorded in Abstract XXXVI., to notice the position of the Hindoo females in respect to mean age. Nor is it surprising to find that in Burmah, where the population is mainly Buddhist, and not in the habit of marrying at very early ages, the mean age of females who are married is high. Of course, to a certain extent, rates of mortality in the various provinces must affect the mean age of married, but the rates of mortality are a subject which will be discussed at length in the chapter on ages, and I shall not touch upon them here.

Abstract XLII.

Average Age of the Married and Widowed of the Population by Religion.

Religion.	Married.		Widowed.	
	Males.	Females.	Males.	Females.
Hindoo	36	28	48	49
Mahammedan	38	29	50	50
Aboriginal	37	27	48	52
Buddhist	40	35	50	46
Christian	39	31	46	50
Satnami	34	28	48	57

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Abstract XLIII.

Average Age, Married and Widowed, of the Population by Provinces.

Province.	Married.		Widowed.	
	Males.	Females.	Males.	Females.
Assam	38	30	49	49
Bengal	36	27	48	48
Bombay, British Territory	35	28	47	48
Burmah	40	35	49	36
Central Provinces, British Territory	36	29	48	53
Madras	39	29	51	48
North-West Provinces, British Territory	35	29	47	52
Punjab, British Territory	38	31	51	52
Hyderabad	32	27	47	48
Mysore	38	28	47	45
All India	36	28	48	49
England, 1881	45	40	—	—

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CHAPTER V.

AGES OF THE POPULATION.

153. Though the ages of the population have been traced at previous enumerations, this has been so only in the case of one or two provinces. The subject has hitherto been almost untouched. No attempt has ever been made up to the present time to review the condition of the people from this point on the method followed in European countries. In the present instance this defect has been cured so far as the collection of statistics for age is possible with an illiterate and uneducated population. Tables VII., VIIA., and Supplemental Table VIIA. in Vol. II. are the returns which contain these statistics. The figures are arranged in these three tables in different manners. The method followed is much the same as that adopted in the preceding set of tables dealing with the civil conditions of the population by age. But in the later set of returns a difference is observable in classifying the ages of the population. In the earlier of the two series the population is grouped in decennial periods; in the later series the periods are quinquennial, with the exception of the first five years of life. For the first five years of life the figures are given for each separate year of age, and from 60 upwards no distinction of age has been attempted, as it was found that no large portion of the population in the East could give with any satisfactory results an accurate statement of age after 60 was passed. In fact, the inaccuracy of the whole population in respect of their returns of their ages comes out in a very marked manner in the figures with which I am about to deal. Table VII. distributes the population by age and sex according to their residence by Provinces or States. Table VIIA. distributes the population by age and sex and by religion. The Supplemental Table VIIA. gives figures for the population, arranged by provinces for age, sex, and religion. In the following statement, the proportions of the two sexes at the various years of life for which figures have been collected in the age statement will be observable.

154. The population for which age statistics have been collected, embraces almost the entire inhabitants of India, comprising 229,670,318:—

Males	117,191,995
Females	112,478,323

For the remainder, 24,221,503:—

Males	12,749,856
Females	11,471,647

age statistics have not been taken out at the census. These unspecified persons include the inhabitants of Rajputana, Central India, Cochin, and Travancore, nearly a million persons in Madras, and a quarter of a million of persons in Bengal. There are also a few cases in the other provinces where the age has not been given.

155. In the accompanying Abstract XLV., the per-centages for each of the sexes at the various years of life for which figures are given in Table VII. of Vol. II. are extracted. It will be observed that there are great divergencies and variations in the number of persons shown at the various age periods selected as those best suited for classifying the ages of the people. It is unnecessary to point out that if the birth-rate and the death-rate of each year were unvarying we should expect to find in a population of which the ages were correctly given, figures decreasing in numbers for each successive year and thus decreasing in each successive group of years, so long as the number of years in each group was the same. But in India, we know from observation, though our observations have not been scientifically conducted for any great length of time, or over any great expanse of country, or with the best machinery

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that we could desire, that both the birth-rate and the death-rate vary very considerably. The fluctuations, particularly in the death-rate, are most remarkable. The recorded statements compiled by the officers who are entrusted with the registration of deaths in the various provinces all display these remarkable fluctuations. And it is partly owing to these variations that we find the figures for our age periods following a course different to that we should have expected. The cause, however, of the marked fluctuation in the numbers at different groups of years which cover periods of equal length, so far as the number of months is concerned, is the ignorance of the people themselves as to their exact age, an ignorance which is the more observable as we approach the later years of life. Below I give the figures for all India for males and females by years, for the first five years, and in quinquennial groups upwards from 5 to 60.

ABSTRACT XLIV.

Number of Males and Females at different Ages in India.

All India Ages.

	Males.	Females.
Under 1	3,080,942	3,094,180
1	2,575,054	2,667,688
2	2,843,374	3,047,388
3	3,455,102	3,697,575
4	3,486,877	3,458,142
5–9	16,787,716	15,559,915
10–14	14,225,411	11,311,696
15—	9,502,499	8,765,029
20—	9,361,151	10,182,426
25—	10,504,409	10,407,794
30—	10,375,439	9,910,954
35—	6,875,362	5,921,654
40—	7,524,484	7,252,788
45—	4,034,909	3,570,713
50—	5,112,055	5,218,495
55—	1,881,858	1,761,611
60 and upwards	5,565,353	6,650,275
Unspecified	12,749,856	11,471,647
Total all ages	129,941,851	123,949,970

156. It will be observed that the figures in this abstract illustrate what I have already remarked; thus, amongst the boys, at the fifth year of life we find the largest number of children, though we should naturally expect to find the largest number of male infants at the first year of life. So, again, with the girls we find the largest number at the fourth year of life; and at the fifth year of life the number of girls exceeds the number of infants of that sex recorded at any of the preceding years, except the fourth year. At subsequent ages the figures do not present such large divergencies as are observed in early youth; but fluctuations, though not perhaps to the same extent, are noticeable. For instance, at from 50 to 55 amongst the men, we find 5,112,055 against 4,034,909 in the preceding five years of life. Similarly the females show 5,218,495 between 50 and 55, while between 45 and 50 they are almost 2,000,000 short; for they are at that period returned as 3,570,713. The tendency which is specially observable amongst an illiterate and uneducated community to select as the year of age an even multiple of five is specially remarkable in these figures, and has been commented upon by many of the provincial reviewers. It is not a peculiarity of the Indian population, as it is found elsewhere in Europe and in America. With these remarks, I append the series of Abstracts marked XLV. and XLVI., of which I have previously spoken.

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Abstract XLV.

The Per-centage on the Total Population of the same Sex for various Ages by Provinces.

Ages.	All India.		Bengal.		North-west Provinces, British Territory.		Madras.		Punjab, British Territory.		Bombay, British Territory.		Burmah.		Italy.		England.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
															Both Sexes.			
Under 1 year	2·63	2·75	2·32	2·33	2·62	2·80	3·00	3·00	3·17	3·56	2·70	2·87	2·24	2·56	3·05		2·98	2·82
1 year	2·20	2·37	2·35	2·50	2·29	2·48	2·00	2·07	1·75	1·98	1·95	2·16	2·44	2·79	2·84		2·70	2·57
2 years	2·43	2·71	2·93	3·22	1·92	2·19	2·12	2·22	2·12	2·42	2·36	2·68	2·84	3·28	2·72		2·78	2·65
3 „	2·95	3·29	3·51	3·84	2·66	3·00	2·62	2·80	2·57	2·92	2·61	2·97	3·13	3·55	2·64		2·73	2·60
4 „	2·97	3·08	3·20	3·21	2·79	2·87	2·71	2·76	2·77	2·98	3·00	3·13	2·85	3·25	2·57		2·71	2·58
5–9	14·32	13·83	15·55	14·45	13·37	12·76	13·81	13·54	13·94	13·86	14·68	14·33	13·40	14·75	11·01	10·76	12·41	11·84
10–14	12·14	10·06	11·39	9·01	12·48	10·00	13·18	11·30	12·18	10·64	12·37	10·39	12·13	11·89	10·16	9·90	11·10	10·49
15–19	8·11	7·79	7·57	7·64	8·06	7·20	8·74	7·97	8·88	8·56	8·00	7·64	8·68	10·37	8·73	9·31	10·03	0·59
20–24	7·99	9·05	7·11	8·43	8·49	9·15	8·18	9·73	8·47	9·11	8·23	9·13	8·88	8·61	8·68	8·82	8·80	9·12
25–29	8·96	9·25	8·82	9·35	9·31	9·45	8·26	8·73	8·48	8·74	9·50	9·44	8·82	7·66	7·63	7·84	7·77	8·00
30–34	8·85	8·81	8·60	8·56	9·18	9·27	8·92	9·28	8·46	8·67	8·92	8·85	8·44	6·70	7·11	7·25	6·65	6·79
35–39	5·87	5·27	6·30	5·51	5·31	5·25	5·92	4·89	5·06	4·85	6·39	5·70	6·47	5·23	6·19	6·22	5·89	5·97
40–44	6·42	6·45	6·32	6·33	6·95	7·37	6·50	6·61	6·45	6·89	5·29	4·98	5·70	5·09	6·14	6·34	5·33	5·45
45–49	3·44	3·17	3·53	3·16	3·27	3·11	3·30	2·91	3·40	3·13	4·16	4·34	3·93	3·54	5·19	5·13	4·33	4·53
50–54	4·36	4·64	4·09	4·41	4·96	5·37	4·16	4·75	4·86	4·63	4·09	4·50	3·51	3·62	5·20	5·12	3·84	4·02
55–59	1·61	1·57	1·63	1·66	1·49	1·44	1·69	1·52	1·65	1·41	1·76	1·82	2·05	2·05	3·33	3·22	3·02	3·18
60 and over	4·75	5·91	4·78	6·39	4·85	6·29	4·89	5·92	5·79	5·65	3·99	5·07	4·49	5·06	8·97	8·64	6·93	7·80
Total	100·00	100·00	100·00	100·00	100·00	100·00	100·00	100·00	100·00	100·00	100·00	100·00	100·00	100·00				

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Abstract XLVI.

The Per-centage on the Total Population of the same Sex for various Ages by Religions.

Ages.	Hindu.		Mahammedan.		Aboriginal.		Buddhist.		Christian.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
Under 1 year - -	2·57	2·69	2·82	2·96	2·41	2·48	2·37	2·57	2·78	3·11
1 year - -	2·18	2·34	2·17	2·36	2·74	2·96	2·56	2·77	2·13	2·48
2 years - -	2·31	2·58	2·70	3·03	3·24	3·72	3·00	3·25	2·40	2·78
3 „ - -	2·83	3·17	3·23	3·56	4·16	4·66	3·30	3·53	2·68	3·21
4 „ - -	2·88	2·97	3·24	3·33	3·88	4·07	3·02	3·25	2·68	2·99
5–9 - -	14·00	13·54	15·28	14·60	17·42	16·32	14·14	14·72	12·98	14·50
10–14 - -	12·20	10·11	11·97	9·76	11·92	9·74	12·74	11·96	11·27	11·38
15–19 - -	8·21	7·69	7·77	8·00	6·97	7·29	8·69	10·32	8·28	8·84
20–24 - -	8·14	9·12	7·44	8·87	6·96	8·59	8·19	8·48	10·79	9·42
25–29 - -	9·12	9·36	8·53	9·03	8·21	9·02	8·03	7·52	10·92	9·18
30–34 - -	8·98	8·96	8·56	8·54	8·62	8·46	7·74	6·60	8·96	8·17
35–39 - -	5·92	5·38	5·69	4·88	5·67	4·97	6·30	5·24	6·55	5·30
40–44 - -	6·51	6·53	6·25	6·37	6·18	5·50	5·50	5·15	5·56	5·36
45–49 - -	3·47	3·25	3·35	2·92	2·75	2·53	3·99	3·62	3·43	3·18
50–54 - -	4·40	4·73	4·34	4·51	3·71	3·61	3·55	3·67	3·19	3·78
55–59 - -	1·63	1·61	1·51	1·38	1·25	1·32	2·15	2·10	1·64	1·63
60 and over - -	4·65	5·97	5·15	5·90	3·91	4·76	4·73	5·25	3·76	4·69
Total - -	100·00	100·00	100·00	100·00	100·00	100·00	100·00	100·00	100·00	100·00

157. The first of these two abstracts gives the per-centage, by Provinces, for all the large administrative units and for the one part of the Indian Empire, Burmah, where the social habits of the people are not the same as in the Indian Peninsula, while the second gives per-centages by religions. I have added to the first two sets of columns, which will enable the reader to compare the Indian figures with those for England and Italy, I also insert here figures for France and Greece for the infantine years by sex, as I am unable to give details by sex for these years of life for the Italian population.

Abstract XLVII.

District.	Under One Year.		One Year.		Two Years.		Three Years.		Four Years.		Total Under Five Years.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
France -	218	210	195	189	197	192	193	187	188	183	991	961
Greece -	102	100	271	274	297	298	282	277	274	278	1,226	1,227

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158. We find from these statements, to take, for example, the childhood period 0–10 (the first 10 years of life), the following to be the number of the child population in each of the States and religions in every 10,000 of the population of the same sex; and the figures given below indicate, amongst other features, the high death-rate of our Indian populations.

		Males.	Females.
All India		2,750	2,803
Province	Bengal	2,986	2,955
	North-West Provinces	2,565	2,610
	Madras	2,626	2,639
	Punjab	2,632	2,772
	Bombay	2,730	2,814
	Burmah	2,890	3,020
Religion	Hindoo	2,677	2,729
	Mahammedan	2,944	2,984
	Aboriginal	3,385	3,421
	Buddhist	2,839	3,009
	Christian	2,565	2,907
England		2,631	2,506
Italy		2,266	2,221

Of the 2,750 children under 10 in the all India figures, we find—

Among the males	263	in the first year of life,		and among the females			275
,, ,,	220	,,	second ,,	,,	,,		237
,, ,,	243	,,	third ,,	,,	,,		271
,, ,,	295	,,	fourth ,,	,,	,,		329
,, ,,	297	,,	fifth ,,	,,	,,		308
,, ,,	1,432	between 5 and 10		,,	,,		1,383

To a considerable extent, we have here evidence of inaccuracy in the description of age given to the enumerators by the population.

159. I need not go into minute details in criticising these statistics, for they are very closely examined in Mr. Hardy's note which will follow. But turning to the second set of Abstracts XLVIII. *et seq.*, we find the figures arranged so as to show the proportions of the sexes at the different periods of life, and thus exhibiting what are the particular ages where the concealment of females so frequently referred to previously is most remarkable. It will be observed this concealment occurs most in the early ages when females become marriageable.

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Abstract XLVIII.

Proportion to every 1,000 Males of the under-mentioned Ages of Females of the same Age.

Province.	Under 1.	1.	2.	3.	4.	0–4.	5–9.	10–14.	15–19.	20–24.	25–29.	30–34.	35–39.	40–44.	45–49.	50–54.	55–59.	60 and over.
Ajmere	960	937	910	948	884	930	856	701	792	882	819	851	756	949	770	939	709	1,029
Assam	1,082	1,032	1,064	1,076	997	1,048	886	802	1,027	1,052	1,065	874	822	866	818	954	861	1,163
Bengal	1,017	1,072	1,111	1,102	1,011	1,065	938	799	1,020	1,195	1,069	1,004	883	1,010	903	1,088	1,023	1,348
Berar	1,033	1,043	1,076	1,102	1,022	1,055	1,008	814	1,059	1,229	912	837	712	853	773	886	786	972
Bombay, British Territory	994	1,038	1,063	1,064	977	1,024	914	787	894	1,039	931	929	835	881	976	1,030	968	1,189
Bombay, Feudatory States	980	1,027	1,072	1,063	987	1,021	938	817	899	978	945	912	943	930	1,029	1,018	1,104	1,260
Burmah	1,007	1,005	1,012	994	1,000	1,003	965	859	1,048	850	761	696	709	783	789	900	877	987
Central Provinces, British Territory	1,013	1,056	1,090	1,096	1,101	1,054	945	809	960	1,183	1,058	923	895	893	875	984	1,028	1,260
Central Provinces, Feudatory States	1,083	1,091	1,150	1,139	1,037	1,103	948	785	993	1,189	1,026	925	821	800	831	911	1,095	1,246
Coorg	1,055	1,031	1,068	1,064	987	1,040	990	798	741	797	701	615	542	647	639	120	801	1,197
Madras	1,026	1,056	1,071	1,097	1,042	1,057	1,004	879	934	1,218	1,082	1,066	847	1,041	965	1,169	922	1,240
North-West Provinces, British Territory	990	1,003	1,053	1,043	953	1,005	883	741	825	998	939	934	915	981	879	1,001	894	1,199
North-West Provinces, Feudatory States	968	1,000	1,029	1,043	921	988	879	750	865	1,026	959	904	930	954	904	1,001	916	1,197
Punjab, British Territory	950	954	966	963	914	948	842	739	817	911	873	868	813	905	780	806	723	826
Punjab, Feudatory States	936	935	953	952	884	930	839	728	759	866	854	873	782	910	715	800	651	839
Baroda	991	1,018	1,054	1,049	993	1,020	911	810	823	960	819	903	877	892	969	959	918	1,168
Hyderabad	1,053	1,033	1,068	1,060	1,036	1,050	959	797	966	1,140	900	899	770	892	813	979	955	1,153
Mysore	1,059	1,036	1,072	1,161	1,067	1,076	1,040	919	899	1,156	1,056	990	810	962	901	1,218	1,037	1,256
All India	1,004	1,036	1,072	1,070	992	1,034	927	795	922	1,088	991	955	861	964	885	1,021	936	1,195

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Abstract XLIX.

Proportion of Females to every 1,000 Males of the same Age and Religion.

Ages.	Hindoo.	Mahammedan.	Aboriginal.	Buddhist.
Under 1 year -	1,009	994	1,030	1,131
1 - -	1,039	1,026	1,083	1,009
2 - -	1,078	1,058	1,150	1,011
3 - -	1,081	1,042	1,123	996
4 - -	997	972	1,049	1,001
0–4 - -	1,040	1,017	1,091	1,005
5–9 - -	934	903	939	969
10–14 - -	800	770	818	873
15–19 - -	904	972	1,048	1,106
20–24 - -	1,084	1,126	1,235	964
25–29 - -	992	999	1,101	873
30–34 - -	964	942	983	794
35–39 - -	880	1,022	877	773
40–44 - -	971	962	891	871
45–49 - -	905	824	922	845
50–54 - -	1,038	982	975	962
55–59 - -	958	866	1,057	910
60 and upwards -	1,242	1,082	1,222	1,034

For all India we see there are 1,004 females under one year of age to 1,000 male children of that time of life; that for the second year of life, marked in the Abstract, 1, the proportion rises to 1,036 girls per 1,000 boys; that in the next period of life, marked in the Abstract 2, it again goes higher, and is 1,072 girls to 1,000 boys of that time of life; while in the fourth year, marked in the Abstract 3, it is 1,070 girls to 1,000 boys. After that it drops from this figure to 992 girls in the fifth year of life to 1,000 boys. Taking the five years 0 to 4 together, the proportion to 1,000 boys of that time of life is 1,034 girls. As we pass on from these early ages of childhood the fact that has been often commented upon in previous portions of this review, namely, the under statement of females, comes out very prominently. From 5 to 9 there are 927 girls to 1,000 boys; from 10 to 14 there are 795 girls to 1,000 boys; and from 15 to 19 there are 922 girls to 1,000 young men. The great fall in the five years from 10 to 14 is most conspicuous. For every 10 boys there are less than 8 girls. Following the quinquennial periods upwards, we find the following figures: From 20 to 24, 1,088 women to 1,000 men; from 25 to 29, 991 women to 1,000 men; from 30 to 34, 955 to 1,000 men; from 35 to 39, 861 women to 1,000 men; from 40 to 44, 964 women to 1,000 men; from 45 to 49, 889 women to 1,000 men; from 50 to 54, 1,021 women to 1,000 men; from 55 to 59, 936 women to 1,000 men; and from 60 and upwards, 1,195 to 1,000 men.

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160. Pursuing the same subject, but tracing the numbers of the sexes throughout the different large religions, we find the following figures: For all four religions, Hindoos, Mahammedans, Aboriginals, and Buddhists, the number of girls to boys under five years of age is in excess. For the next three quinquenniads, except in the case of the Aboriginals and Buddhists in the period of life 15 to 19, the females are less than the males. At 20 to 24 the Hindoos, Mahammedans, and Aboriginals, all show a very marked excess of women over men. But the Buddhists show only 964 women in those five years of life to every 1,000 men. In the next three quinquenniads there are only two instances where the number of women in any religion is in excess of the men. These are in the case of the Aboriginals, who between 25 and 29 show 1,101 females to every 1,000 males; and of the Mahammedans, who at 35 to 39 show 1,022 females to every 1,000 males. It is unnecessary to pursue the examination throughout the higher ages till we get to 60 and upwards. There we find that the females are largely in excess of the males.

161. There has been a tendency, which has been remarked by several of the Provincial Reviewers, and which I imagine is conspicuous in all countries, and more so in those where civilisation and education are less advanced, for persons in recording their ages to cling to certain epochs and to speak of their age in round numbers rather than exact figures. We find throughout the schedules a tendency to dwell upon the even multiples of five as the years of life by which the population describe their ages. Thus we find more persons declare themselves to be 20 than 25, more persons declaring themselves to be 30 than 35, and so on. The fact is, that after a certain number of years have passed, both men and women in the East have little idea of what their exact age is among the masses, and Mr. White has introduced in his report a very interesting table showing how this results. The table is extracted and can be examined by the curious observer. It is placed at the close of this chapter. He gives a schedule for 1,000 persons. In passing over the first nine years of life of this table we find that those who recorded themselves as 10 at their last birthday were 27, while at 11 there were only 10, at 13 there were only 8, at 14 there were only 10, at 15 there were 23, at 20 there were 60, of whom no less than 44 were females; at 25, which takes a higher place in popular count than any other age above 12, there were 88 divided pretty equally amongst males and females, 42 being males and 46 females. In the next year of life, at 26, there were only 13, at 27 only 7, at 28 only 11, at 29, 14; but at 30 the numbers jumped to 56, at 35 they were 36, at 40 they were 70, at 45 they were 28, and at 50 they jumped again to 51, at 55 they were 14, and at 60, 29. There was then not a single entry from 60 upwards to 69 inclusive, but at 70, 9 persons were returned in 1,000; then again from 70 to 79 inclusive, only one person appears, a woman of 72; at 80 there were 7 persons shown; then not a single entry comes till we get to 85, where one male appears; then again all is blank till we come to 90, where one female returns herself as of that age, and after 90 there is only one entry, again a female, who appears as 100.

162. The figures thus commented upon, and those shown in the abstracts already given, are sufficient to indicate the extreme irregularity and inaccuracy with which the ages of the people have been returned. As an instance of their laxity in giving correct accounts of their ages I may notice the following statement which was made to me by an officer in the North-west Provinces. He was a young and energetic District Administrator, who took the trouble to inform himself upon all matters, and he told me that the morning after the Census was taken he was driving down to a certain locality where he intended to make inquiries as to the accuracy of the returns which had been made the previous night. As he drove along he entered into conversation with his groom. The man, who was an elderly individual, had plenty to say for himself, and my informant said that he asked his servant if he had been present at the Census of 1872, nine years back, the man said yes, and that he had given all the information that he was asked to give both at that time and at the Census just taken the night before. When asked what age he had recorded himself in 1872, he replied he had stated his age then to be 60, and on being further asked what age he gave for himself in 1881, he replied indignantly, "Why, of course 60."

163. The concealment of the women, which has been before remarked upon, appears from the figures in the abstracts, where the number of females to every 1,000 males is given, to be more marked in the Buddhists than it is in any other part of the population. I do not know of any reason in the habits and customs of Buddhists which would lead to this result. I can only state it as it appears in the returns.

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164. The main object of collecting information of this nature is to obtain some idea of the progress of the people, and of the rates of mortality observable amongst them. This is a matter which can only be dealt with by an expert, and it was with this object that the figures in these tables, VII., VIIA., and supplemental VIIA., together with such other figures as could be brought to throw light upon the rates of mortality in the various provinces, have been placed in the hands of an actuary in this country. Mr. Hardy, a member of the Institute of Actuaries, to whom has been entrusted the difficult task of examining this mass of figures, has entered at such length in his notes on the results of his inquiry that I do not propose to pursue the age topic at greater length; and I shall content myself with extracting from the provincial reports such portions as appear to me to be of interest to the general reader. At the close of these extracts Mr. Hardy's note is appended. The conclusions he has arrived at, and the manner in which he has arrived at these conclusions with regard to the mortality in the different provinces and the rates of increase and decrease amongst the people will be found of great interest.

165. Regarding the figures for the age of the population in Bengal, Mr. Bourdillon writes as follows: "The first points that strike the observer are (1) the progressive "increase in the number of children living at each of the first four years of life; (2) "the great fluctuations which occur between the numbers of the population in each "quinquennial period; and (3) the excess of female over male children. All these "facts are abnormal and demand a detailed investigation, which will be much "facilitated by a reference to the diagram accompanying. In this diagram the age "periods are represented by vertical spaces of equal dimensions, while the numbers of "the population are shown against each of the series of horizontal lines advancing at "intervals of 100,000 persons from 0 to 3,000,000, which is believed to be the average "number of infants born annually in Bengal. To find the number of persons at any "given age it is only necessary to note where the line of decrease of life crosses the "centre of the age period in question. The number on the left hand opposite the "horizontal line where the intersection takes place represents the persons living of "the given age. Thus the centre of the period 30 to 34 is touched by the letter upon "the horizontal line, opposite to which are written the figures 1,000,000 to 2,000,000. "That, therefore, is the number of persons of both sexes living on the Census night "between the ages of 30 and 34.

"The progressive increase in the numbers attributed to each year of infant life to "the fourth year is not susceptible of any very obvious explanation, as it is due to a "combination of circumstances all of which are not capable of direct proof. It is "hardly necessary to point out that during a series of average years, and putting aside "all abnormal causes tending to check the annual replenishment of the population, "such as an unusually low birth-rate, or an unusually heavy infant death-rate, of all "the children living on a certain date the number under one year of age will be larger "than those who have already lived through one year; the number of those of one "year of age will outnumber those of two years of age, and so on,—inasmuch as while "the actual number of children born in any year cannot by any means be subsequently "increased, their numbers are reduced by death every month that passes. It is true "that the death-rate of children under one year of age is everywhere much higher "than that of children in subsequent years of life, but this truth does not affect the "argument, because although the death-rate, *i.e.*, the proportion of deaths to living "children of the same age, may be greatly lowered in subsequent years, it is impossible "that the number of children born in any one year should ever be absolutely increased. "The natural condition of affairs is therefore a sudden fall from the number of births "to the number of children alive under one year of age owing to the heavy infant "mortality already stated, and a decrease from that point, more or less gradual, in "proportion to the relative death-rate of each age period. In Bengal, however, the "figures returned for each year of infant life show a condition of things quite different "from that just described. Here the children of three years of age are the most "numerous, then come those of four years, and then, in succession, those of two years "and one year, leaving the first 12 months of life, which should be the most nume-"rously represented, with a smaller population than any other of the first five equal "periods. In fact the normal condition of things for the first three years of life "appears to be exactly reversed.

"The first suspicion that will arise in the mind of the critic will doubtless be that "the apparent error has been caused by some blunder on the part of the compiling "clerks, and that by some monstrous mistake the number of children in each year of "life has been completely misrepresented. But apart from the inherent improbability

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" of such a blunder escaping immediate detection, the figures themselves carry with " them their own evidence of fidelity and honesty, for the phenomenon is observable " in every district and among the followers of every religion in Bengal, the truth being " most nearly attained in the most advanced districts and among the most educated " classes. Such an error, moreover, could only be due to deliberate falsification by " the compiling establishment, and this theory receives its death blow if it is reflected " that there could have been no possible motive for such an act, and that if there had " been any motive, the figures were compiled in four separate offices hundreds of miles " apart, so that unity of purpose was quite impossible. There can therefore be no " doubt that the compilation presents with accuracy a summary of the entries made by " the enumerators; and it only remains to discover how it was that such extraordinary " figures were returned by them.

" It seems clear that the phenomenon is due to three causes, which operated with " varying degrees of force. The number of children of the years in question alive on " the census days is as follows:—

2,220,142	children,	4 years old,	born in	1876
2,548,457	,,	3 ,,	,,	1877
2,130,034	,,	2 ,,	,,	1878
1,679,504	,,	1 ,,	,,	1879
1,611,449	,,	under year	,,	1880

" If these figures are correct, there must have been circumstances, such as an unusually " high birth-rate, or an abnormally low death-rate, or both combined, operating gene- " rally during the years 1877, 1876, and in a less degree in 1878, to account for the " large number of survivors of infants born in those years, while these conditions must " have been completely reversed in 1880, and partly so in 1879. Statisticians have " long since shown that even in a country like India, where marriage is universal, the " number of marriages increases in direct proportion to the prosperity of the people, " the increase of wealth, and the cheapness of living; and the conclusion is inevitable " that in prosperous times not only is the number of marriages advanced, but their " fruitfulness is augmented, while at the same time the conditions of life being more " favourable healthier infants are produced, who enjoy during the most critical period " of their existence a better chance of surviving. In putting forward this argument, " it has not been forgotten that marriages in India are made at so early an age that " the considerations just stated can have no effect on the production of offspring till " some years after the actual ceremony has been performed; but the conditions of life " which in other countries provoke or deter marriage have the same effect in India on " the cohabitation of persons who have long since been lawfully married, and in the " following remarks actual cohabitation is implied when the word 'marriage' is used. " A study of the figures given above would therefore lead to the conclusion that in " 1875 and 1876 there were more marriages than usual, and that the infants born in " 1876 and 1877 were both more numerous and more healthy than in ordinary years, " while on the other hand it would seem that in the years 1879 and 1880 marriages " were less frequent, the people less fruitful, and the infant mortality greater than in " the few previous years. Both these conclusions are borne out by the facts.

" The year 1876 was one of great and general prosperity. The scarcity of 1874 had " been followed in 1875 by sufficient crops, the winter crops indeed being described " as exceptionally good. In 1876 the rainfall was seasonable and plentiful, and the " harvest was good almost everywhere. The demand for food grains to supply the " exigencies of Bombay kept up the market, and cultivators were thus enabled to " obtain high prices for full crops, a combination of conditions unhappily too rare. " In the matter of the public health also the year 1876 was exceptionally favoured. " The organisation now existing in Bengal for the public registration of births and " deaths is unfortunately so faulty—especially was it so before the year under con- " sideration—and the evidence it affords so dubious and incomplete, that but little " confidence can be placed in the conclusions which it suggests; but the returns of " gaol mortality have been very carefully kept for years, and referring as they do to a " large number of persons, drawn from the classes which form the bulk of the popu- " lation, they provide a valuable body of evidence as to the general healthiness or " unhealthiness of any year to which they refer. A glance at the accompanying table " will show that in no year since returns began to be kept has the death-rate been so " low as it was in 1876; and in so much as the gaol mortality, disturbing influences " apart, although much higher than that of the free population, is a very fair index to " the comparative sickliness or otherwise of one season with another, the evidence of " the following figures in favour of the year 1876 cannot be gainsaid:—

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STATEMENT showing the DEATHS per mille of the GAOL POPULATION during 19 years.

Years.	Deaths per mille.	Years.	Deaths per mille.
1863	94·8	1872	52·0
1864	61·8	1873	47·0
1865	54·5	1874	54·0
1866	107·0	1875	49·0
1867	58·0	1876	37·3
1868	51·0	1877	48·8
1869	51·1	1878	69·1
1870	45·0	1879	94·8
1871	40·0	1880	63·5

"The year 1875 was but little less favourable to the birth and survival of infants. "As already mentioned, it was a year of good harvests, and it immediately succeeded "that of the scarcity in Behar and other parts of Bengal, which, if it did not cause a "loss of life, must certainly have brought about not only a decrease in the number of "marriages, but also a diminution of the vital powers of the married. If then the "births in 1875 were unusually numerous, the phenomenon only affords another argu- "ment in favour of the Malthusian doctrine that a famine is followed as a natural "consequence by a rebound, which goes far to compensate for the mortality which the "famine has caused.

"Another set of conditions affecting infant life remains to be stated. It is well "known that a high temperature is as injurious as a low temperature is favourable to "children during the first 12 months of life. The mortality of children under one "year of age is much smaller in northern than in southern Europe; and it is an "observed fact that in the same country years of unusual heat are marked by increased "rates of infant mortality, while a cool season goes hand in hand with a low infantile "death-rate. The new marriages of 1875 and 1876, and the increased vitality of the "married population in those years, bore fruit in the years 1876, 1877, and 1878, and "it so happens that, taking Bengal as a whole, those were years of exceptionally low "temperature, especially during the months of September, October, and November, "when, as will be subsequently shown, births are more frequent than at any other "period of the year.

"Turning, however, to the other side of the picture, it remains to examine how the "circumstances of the years 1879 and 1880 prejudicially affected the rates of births "and infant mortality in those years. The children born in 1880, and therefore under "one year of age at the beginning of 1881, instead of being more numerous, are fewer "in number than those of any other years in the quinquennial period 1875–80; and "the inference is that in 1880 and in 1879 there must have been causes at work to "reduce the births or to increase the number of deaths. What those causes were may "be inferred from what has been said above. In the first place the years 1879 and "1880, particularly the former, were exceptionally unhealthy. The table given "above shows that the gaol mortality that year touched a higher figure than it has "ever reached since the famine year 1866; and the Inspector General of Gaols, in "treating of the fact, points out that not only was the mortality high among the "gaol population, but that the year was to the common knowledge and by general "repute one of much sickness. Cholera was unusually prevalent, and it is admitted "by experts that in any period marked by unusual cholera mortality a low state of the "general health is almost invariably observed. Moreover, two calamities in the autumn "of this year, viz., the cyclone in Backergunge and the famine and pestilence which "succeeded it, were fatal over a limited area to a large number of lives, particularly to "those of infants and children. Thus while death was busy with the infants of 1879, "it also carried off those persons who might have been the parents of other infants in "1880, and thus directly checked the increase of the population—an indirect check "being further supplied by disease, which impaired the productive powers of many "whom death had spared. This, then, is the first suggested explanation of the un- "expected variations between the surviving population of each of the first five years "of life, viz., that while the births in 1876 and 1877 were probably more numerous "than usual, owing to the general prosperity of the people during the two preceding "years, the survivals were also comparatively large owing to the existence of con- "ditions favourable to infant life. On the other hand, the births in 1879 and 1880 "were probably fewer, and the infant mortality greater, than usual, especially in the "latter year, because the unhealthiness of 1879 checked the births, both directly and

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" indirectly, and because the fewer children who were born were exposed to a greater " mortality.

"The second explanation that I have to suggest is a less obvious one. In the " instructions to enumerators which accompanied each book of schedules they were " directed, when making any entry for a child under one year of age, to enter in " figures the age in months, placing the word 'months' in brackets after the figures. " No doubt these orders were in theory those best calculated to secure the greatest " possible accuracy of detail, but I fear that in practice some confusion has resulted. " It seems likely that in some cases the enumerators omitted to insert the word " 'months,' so that the figures representing the age would then appear as *years* of life, " and it is possible that in some few cases the compiling clerks may have made the " same blunder, and, overlooking the word 'months' have entered the age in years. " It will of course be argued that if this theory be worth anything, the improper " increase gained by other ages at the expense of the first year would be pretty equally " distributed over the first 12 years of life, since there are 12 months in the year, but " it is to be remembered that children of 9, 10, or 11 months would nearly always be " roughly described as of a year old, while investigation has shown that the majority " of children are born in those months which lie at an interval of 2, 3, and 4 months " from the date of the Census enumeration, thus corresponding with the second, " third, and fourth years of life, in which the surviving children are said to be most " numerous.

"The third explanation of the variations lies in the want of accuracy, alluded to " below, which the uneducated natives of India display in speaking of time or space. " When it was decided that each of the first five years of infant life should be shown " in detail, much stress was laid on the argument that every mother knows the age of " her young children, and it was urged that these figures above all must be absolutely " correct. But this argument did not take sufficiently into account the inaccuracy of " the ignorant mind, and expected that maternal tenderness would supply the defi- " ciencies of a trained memory. Just as in speaking of later periods of life the " tendency of the native is to use round numbers, with a preference for describing " the age of all adults as 25, so the most common phrase for expressing the age of a " child is 'three or four years.' To this peculiarity I attribute a twofold operation, " for I believe that it has caused the figures for the third and fourth year to be unduly " enlarged at the expense not only of the population of one and two years of age, " but of a certain number of children whose ages were really between five and nine " years, and it seems likely that this cause produces a very large part of the error " observed.

"To recapitulate: it seems that although experience would lead us to anticipate " a gradual and progressive decrease in the numbers of the infant population at each " year of life, yet that the variations reported are not so entirely wrong as they would " seem at first sight to be. Real grounds exist for believing that during the years " for which the survivors are most numerous exceptional circumstances caused a high " birth-rate and a low infantile death-rate, while during the years for which the " survivors are unexpectedly few an opposite set of conditions was in force. Still this " explanation does not account for the whole of the fluctuations, and it is likely that " they are largely due to the inaccuracy of native replies as to the ages of their chil- " dren, and partly also, though to a very small extent, to errors of the enumerators or " compilers in showing in terms of years the children whose ages should have been " described in months."

166. The writer of the Madras Report, Mr. McIver, observes as follows: "The ages of " the Madras population in 1881 are disturbed by two influences. These two influences " are, firstly, an abnormally high birth-rate for the first five years of the decade " 1871–1881, and for some 14 years previously, which had the result of throwing up " the proportion of children and youths between 5 and 20; and, secondly, the famine " of 1876–1878, which, by a heavy mortality in all ages and by checking the birth-rate, " had distorted all the proportions at the different ages and diminished the births so " as specially to disturb the proportions under 10 years of age. Mr. McIver points " out that the results of these two influences stand in the way of any practical result " being obtained on comparing the age return of the Madras population for 1881 with " the life table which Mr. Stokes has drawn up for that Presidency and which is " printed in Volume III." I must take this opportunity of recording my obligation to Mr. Stokes for the care and labour with which he has treated this subject. There are certain difficulties in the way of accepting Mr. Stokes' conclusions, and these are noticed in Mr. Hardy's remarks. But the labour which Mr. Stokes has bestowed upon his work is most valuable and praiseworthy. Mr. McIver goes on to say: "It is

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"known that the population of 1881 had suffered severely from famine in 1876–
"78. If, in order to ascertain what portion of the popu-
Illustration of this difficulty.
"lation, *i.e.*, which age periods suffered most acutely from
"the famine, we compare the actuals of 1881 with the Life Table we find, that in 1881
"the proportion of persons under 10 is unusually high in both sexes and this is
"continued in the next period, indicating apparently that despite the action of famine
"the effects of a high birth-rate in 1861–71 (assumed on the proportions returned in
"1871) and a high birth-rate during some portion of 1871–81 continued to influence
"the general proportion. But above 20 and up to 60 there is a deficiency. Theoreti-
"cally this would suggest that, if the main cause of divergence was famine, then
"famine told chiefly on the adults, on the strongest and most athletic part of the
"population and on the middle-aged. In a Madras population of 29,916,629 there
"ought according to the Life Table to be 9,666,657 between the ages of 20 and 40,
"and between the ages of 40 and 70, 6,154,493. There are in those two periods only
"9,375,548 and 5,783,708, a total deficiency of over 650,000. That is, in the adult
"population in the working, fighting, and failing ages there is wanting 4 per cent. of
"the due number, and it might, therefore, be inferred that it was in these ages the
"famine mortality told positively. The necessity for this illustration consists in the
"fact that owing to the disturbing causes above referred to and to their distorting
"effect on the figures, inquiries of this class, that is to say, inquiries into the effect of
"famine upon the population as indicated by the age period distribution, are almost
"the only inquiries which the present returns will safely admit of.

"The total population (omitting Hill Tracts and Pudukota) shows a decrease of
"918,948 on the population of 1871, or roughly a loss of
Loss and gain in different age periods.
"one million. This loss has occurred entirely in the
"youngest and oldest of the population. There are
"1,381,773 fewer children under 10 years of age. There are 566,177 fewer youths
"and maidens between 10 and 20. There are 167,618 fewer men and women between
"20 and 30. Thus from 0 to 30 the population has lost 2,115,568. Over 70 the
"population has lost 331,943, making a total loss of 2,447,511. Between 30 and 70
"the population of 1881 is more numerous than that of 1871 by 1,528,563. The gross
"decrease is really greater, as some 35,656 in 1881 are the population of newly
"acquired territories.

"The above shows a loss of nearly two millions under 20 and one third of a million
"over 70 recouped in part by an increase of $1\frac{1}{2}$ millions in the middle age periods.
"There is a loss of nearly $1\frac{1}{2}$ under 10, and an examination of the years under 10 shows
"that of this loss some two thirds occur in the children under 3.

"Below is given the proportion in every 100,000 of the total males and females
"in the several age periods as it was in 1871 and 1881
Proportions in different age periods.
"and as it would be in a stationary Madras population
"as calculated by the Life Table.

"Table No. 54, showing the Proportion per 100,000 of each of the Sexes in the several
"Decennial Age Periods in 1871 and 1881, and in the Life Table.

Ages.	Life Table.			Corrected 1871 Census.			Corrected 1881 Census.		
	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
0 - -	24,847	24,758	24,803	30,331	29,855	30,094	26,252	26,545	26,400
10 - - -	20,962	20,649	20,806	22,106	22,620	22,362	21,265	21,050	21,156
20 - -	18,242	17,589	17,917	16,736	17,049	16,892	17,133	16,575	16,851
30 - - -	14,659	14,130	14,395	12,672	12,225	12,449	14,831	14,153	14,489
40 - -	10,837	10,895	10,865	8,835	8,394	8,616	9,793	9,502	9,645
50 - - -	6,400	7,007	6,703	4,604	4,691	4,647	5,846	6,261	6,056
60 - -	2,720	3,290	3,004	2,109	2,179	2,144	3,307	3,949	3,631
70 - - -	959	1,230	1,094	1,556	1,771	1,663	1,157	1,415	1,288
80 - -	302	379	341	862	997	929	343	462	403
90 - - -	69	71	70	183	214	199	71	86	79
100 and upwards -	3	2	2	6	5	5	2	2	2
Total - -	100,000	100,000	100,000	100,000	100,000	100,000	100,000	100,000	100,000

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"This table whilst showing the gradual decrease in each succeeding age also shows "that the rate of decrease fluctuates considerably from the Life Table.

"The first feature that strikes the reader is the curiously high proportion in the "child and youth ages in 1871. Mr. Stokes (Volume III., "page 13) points out that for reasons given the numbers "in the age periods under 30 were overstated, and he has "corrected these on a method which he describes. The reduced figures arrived at "by him have been adopted in the above table and in the following remarks. Of "children below 10 there would ordinarily (of every 100,000 of the population) be "24,803, and in 1881 there were 26,400, but in 1871 there were, even according to the "reduced numbers accepted by Mr. Stokes, 30,094. This, of course, disturbs the "proportion in the other age periods considerably.

High proportion of children (0 to 10 period) in 1871.

"Apart from inaccuracy of enumeration, which has been liberally considered, this "excess in the proportion of children may be accounted "for in one of two ways; either by an abnormally high "birth-rate, or by an abnormal death-rate among adults, "or by both, in the 10 years immediately preceding 1871. We know that during the "decenniad 1861–1871 no such abnormal adult mortality as would account for this "striking feature was observed, and it remains that the high proportion in the child "ages means abnormal reproduction; in other words that there were more births "between 1861–1871 than was necessary merely to compensate for deaths—more "births and survivals of the infant years than was necessary to maintain the popula-"tion—and that therefore the population was progressive.

Causes of high proportion of children.

"The high proportion of children under 10, living in 1871, indicates what the pro-"gressive prosperity of the country during the period "which preceded that year would have led us to expect, "viz., that population was rapidly increasing. The "numbers in the next age period, 10 to 20, the "adolescent" period, suggest further "that this tide of increase had set in in the previous decenniad 1851–1861; for in "1871 the numbers surviving of those born in that period bore a higher proportion "than is normal, according to experience elsewhere, and according to the Madras "Life Table.

High proportion of adolescents (10 to 20 period) in 1871.

"According to the returns there were 52½ out of 100 persons under 20 in 1871. "According to Mr. Stokes there would ordinarily be only "45½. The following are the proportions noted else-"where:—

0 to 20 period in 1871.

	Per-centage.
"England and Wales (1871) - - -	45·52
"North West Provinces (1881) - - -	44·80
"Bombay (1881) - - - - -	47·89
"Berar (1881) - - - - -	44·50

"It does not, therefore, seem an unfair inference, and it is certainly consonant with "the ascertained facts of the condition of the country during the period, that between "1851 and 1871 there was an unusually large number of births and survivals of the "year of infancy; in other words, that during this period the population was pro-"gressing in number by natural reproduction, and that this had so distinct an influence "on the population that its effects, although impaired, have survived the effect of "famine on fertility, and continue, in 1881, to affect in the same direction, although "in a slighter degree, the proportions of the population in the different age periods.

"In 1881 the number below 10 was very much lower absolutely and relatively than "in 1871. That the *number* of children should be smaller "than in 1871 was pretty certain, for the total population "was smaller than in 1871. But also the *proportion* of "children to adults was very much lower than in 1871.

Proportion of children (0 to 10 period) in 1881.

"In 1881 the number and proportion of adolescents is "slightly lower than in 1871.

Proportion in 1881, 10 to 20 period.

"In 1871 the proportion between 10 and 20 depended in a measure on the birth-"rate between 1851–1861. Similarly the proportion in "1881 depends on the birth-rate between 1861–1871. "Both birth-rates are believed, on good grounds, to have "been high, but it is likely that the rapid progress which they indicate did not begin "so early as 1851. The progress, if it had begun, would inevitably be checked by "the famine of 1854. The high birth-rate, so far as it can be inferred from survivors,

0 to 20 period in 1871 and 1881 compared.

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" appears to have begun in 1856. The returns of 1871 therefore show a high pro-
" portion of children under 10, indicating—in the absence of abnormal adult mortality
" —a high birth-rate in 1861–1871. They also show a high proportion between
" 10–20, suggesting similarly a high birth-rate between 1851 and 1861. In 1881
" there is (relatively to 1871) a much lower proportion of children under 10, and a
" slightly lower proportion of youths and maidens (between 10 and 20). This shows
" that the births and survivors of those born between 1871–1881 had decreased ab-
" normally as compared with the previous Census, but that the abnormal influence
" had not told in the same proportion on the survivors of those born in 1861–1871.

" This divergent result would be explained by an increased mortality which affected
" those under 10 much more than those between 10 and
Explanation of disparity. " 20, or by a decrease in the numbers born between 1871–
" 1881, or by the presence of both causes. Famine mortality might affect the numbers
" in both ages. But the cessation of births for a period could affect only the numbers
" between 0 and 10. The feature of a large decrease under 10, unaccompanied by a
" proportionate decrease between 10 and 20, is therefore to be noted with the fact
" that famine mortality affected those in both ages, but that famine 'sterility of the
" race' and other checks upon reproduction affected *only the former*; and the inference
" that the much lower proportion of children under 10 is due in part to this latter
" cause is strengthened by a separate examination of the famine and non-famine
" district returns.

" Table No. 55, showing the Proportion per 100,000 of the Population in each
" decennial period of Age according to (1) the Life Table,
0 to 20 period in famine and non-famine districts. " (2) the Census of 1871, and (3) the Census of 1881,
" 'Famine' and 'Non-famine' Districts distinguished.

Age.	Life Table.	1871.	1871.		
			Non-Famine.	Famine.	Total.
	Both Sexes.	Both Sexes.	Both Sexes.	Both Sexes.	Both Sexes.
0 - - -	24,803	30,094	27,683	24,382	26,400
10 - - -	20,806	22,362	20,830	21,669	21,156
20 - - -	17,917	16,892	16,237	17,816	16,851
30 - - -	14,395	12,449	13,864	15,469	14,489
40 - - -	10,865	8,616	9,490	9,889	9,645
50 - - -	6,703	4,647	6,154	5,903	6,056
60 - - -	3,004	2,144	3,781	3,396	3,631
70 - - -	1,094	1,663	1,414	1,090	1,288
80 - - -	341	929	456	321	403
90 - - -	70	199	88	63	79
100 - -	2	5	3	2	2
Total - -	100,000	100,000	100,000	100,000	100,000

" In both the proportion under 10 has fallen as compared with 1871. But it has
" fallen *twice as much* in the famine as in the non-famine districts.

" The proportion of children under 10 in the non-famine districts is sufficiently high
" to indicate a progressive population, although not so rapidly progressive as it was
" in 1871. It has fallen to a certain extent and the proportion of those between 10
" and 20 has fallen with it. In the famine districts the proportion of children under
" 10 has fallen enormously, and that between 10 and 20 has fallen but slightly. In
" fact, so great is the reduction in children in these districts, that all the succeeding
" ages from 20 to 70 have a higher proportion than in 1871.

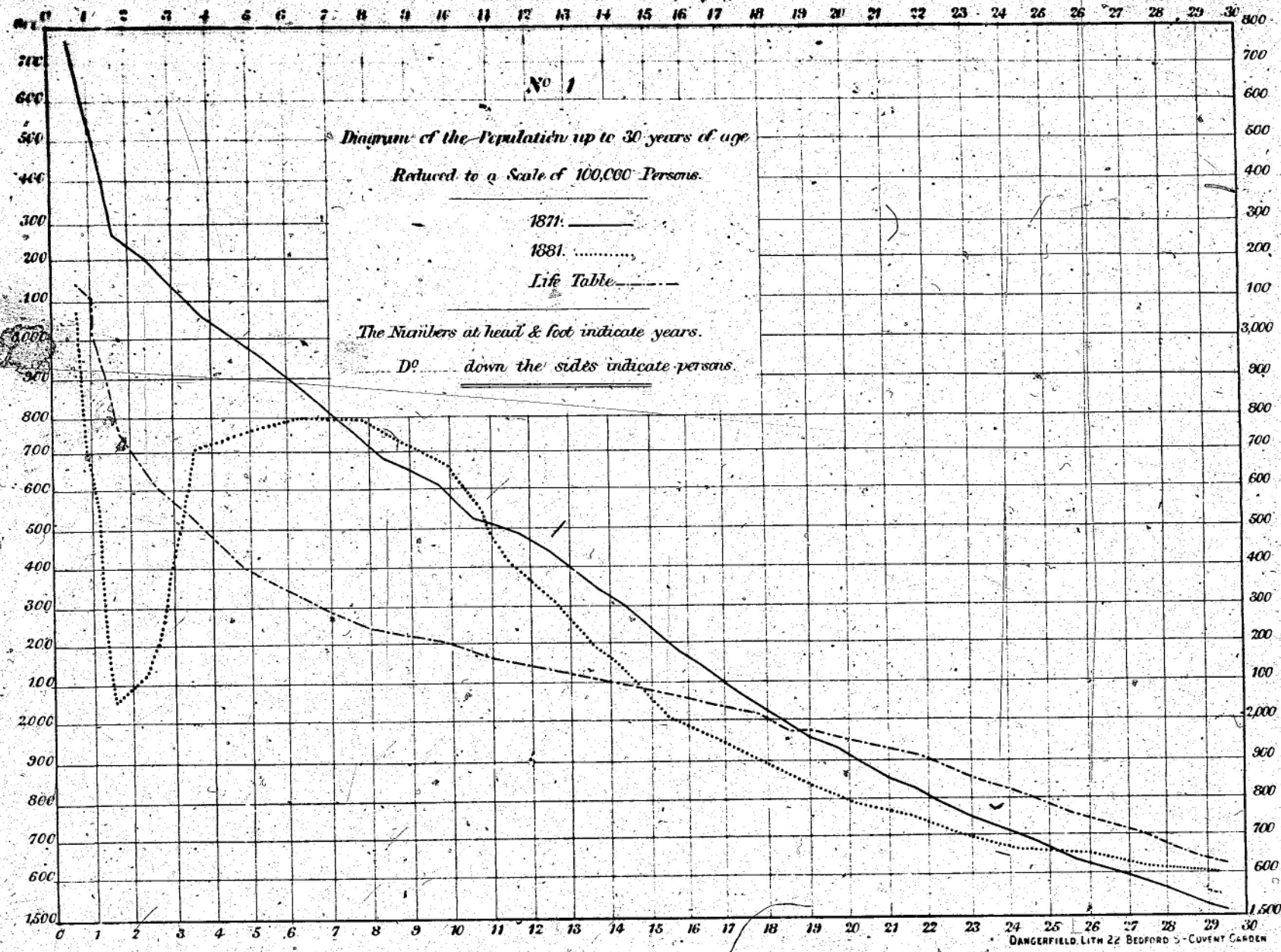
" This again contains a striking divergence of result. The effect of famine is visible
" in every district; but where the famine was worst, the
Inference from Table No. 55. " effects on the population under 10 is most marked. The
" inference from this, that the famine effects on the very young were very severe, is
" further supported by the examination of the returns for individual districts, and of
" the details for the several years under 10.

" On examining the successive years above 10 as given in Mr. Stokes' table, we find
" that the decreased proportion in adolescents in 1881
20 to 30 period. " grows less marked in each advancing year till we reach
" 20, a fact which strengthens the above inference. Between 20 and 30 the pro-

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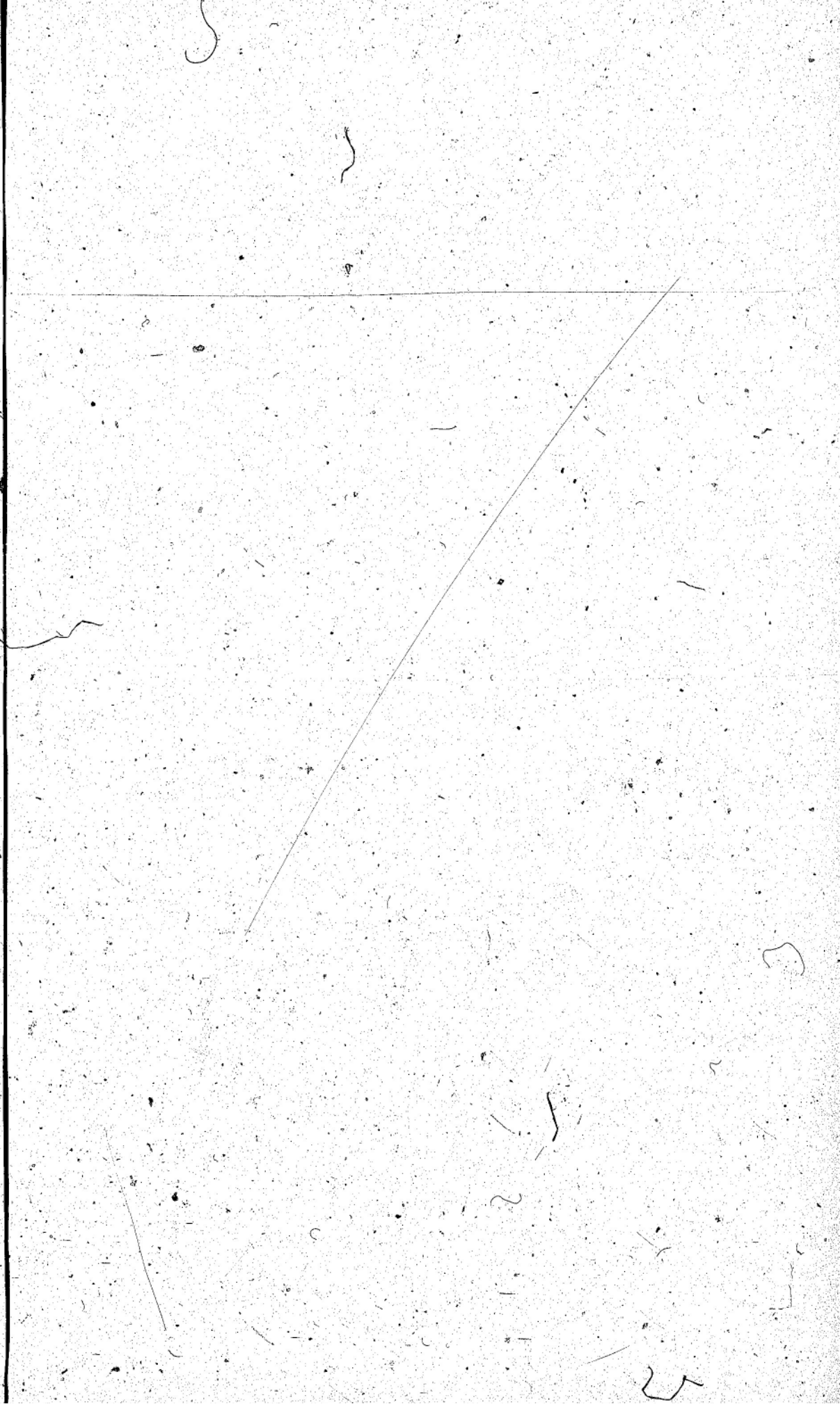
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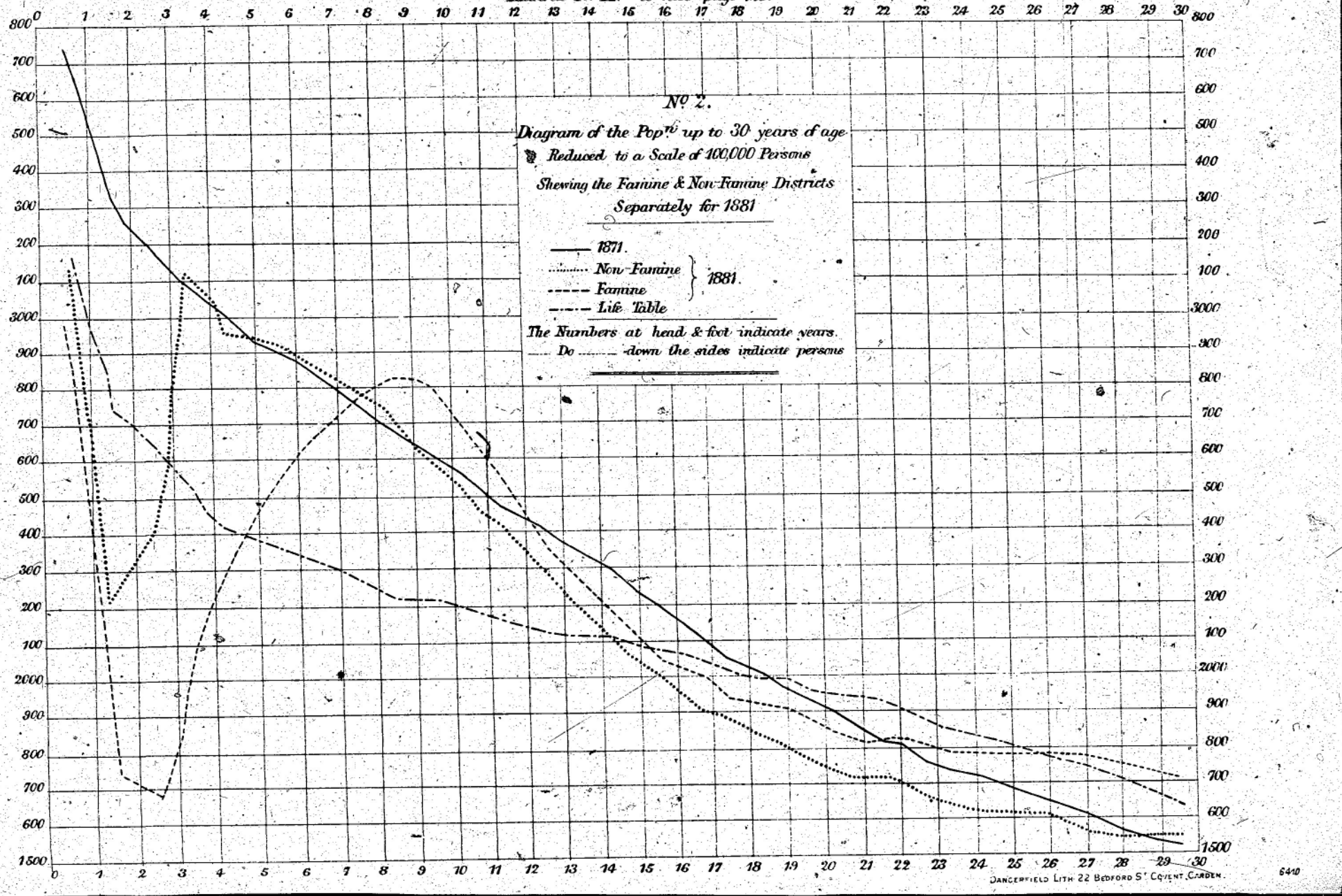
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"portion is nearly the same in both Censuses, and the excess proportion in 1871 up to "25 is balanced by the excess in 1881 from 25 to 30. This will be found illustrated in "Diagram No. 1, opposite.

"These remarks refer to the figures for the Presidency. Again, separating famine "and non-famine districts, we find that the higher proportion relatively to 1871 begins "earlier in the famine districts. So great was the loss among the young and very "young in these districts, that the proportion of adults is higher than in 1871 as "early as the age of 22. In the non-famine the proportion does not meet that of "1871 till the end of this decenniad; another divergence in support of the same "inference, viz., that the loss in the famine was chiefly among the youngest. These "divergencies are best shown by a diagram. The following two diagrams show (1) "the curves of age up to 30 in the Life Table, in 1871 and 1881, (2) gives the same "for the same periods, but shows the curves for the famine and non-famine districts "separately.

"Above 30 and up to 70 the relation of the proportions in the two Censuses is "reversed. In 1881 there is a larger proportion between "30–70 than in 1871, and this is true of each age-period "within those limits, and the difference is very marked in each of them. With the "high birth-rate and consequent high proportion of children it was inevitable that in "1871 there should be a disproportionately small number of adults in that year as "compared with the Life Table. But the large proportion of adults in 1881 cannot "be wholly explained on the same ground. The difference is something more than "one of proportion. The *actual numbers* in these age periods for 1881 exceed those "for 1871, although the total population of the latter year was larger.

30 to 70 period.

"The following figures put more clearly the relative "numbers and proportions :—

Distribution to youth, adult, and aged periods.

"Table No. 56, showing the Number and Proportion of Persons in the Age Periods "given in Column 1, according to the Life Table, 1871 and 1881.

Ages.	Actual Numbers.			Proportion in every 100,000 of the Population.		
	Life Table.	1871.	1881.	Life Table.	1871.	1881.
	Both Sexes.	Both Sexes.	Both Sexes.	Both Sexes.	Both Sexes.	Both Sexes.
0 to 20 - -	13,276,459	16,175,151	14,227,201	45,609	52,456	47,556
20 to 70 - -	15,394,140	13,798,311	15,159,256	52,884	44,748	50,672
70 and upwards -	438,583	862,115	530,172	1,507	2,796	1,772
Total - -	29,109,182	30,835,577	29,916,629	100,000	100,000	100,000

"The division of the population is the one which most naturally presents itself, "and it is as divided in this way that the contrast between "the population of 1871 and of 1881 is most strikingly "realised. Between 20 and 30 the proportion is nearly the same. Between 30 and "40, 40 and 50, 50 and 60, and 60 and 70 it is much higher in 1881 than in 1871. "Over 70 there is a much smaller proportion than in 1871.

1871 and 1881 compared.

"Here, again, there is a difference for famine and non-"famine districts as the following figures show :—

Famine and non-famine compared.

"Table No. 57, showing the Per-centage of Population in each of the Age Periods "given in Column 1 according to (1) the Life Table, (2) Census of 1871, and "(3) Census of 1881—Famine and Non-Famine distinguished.

Ages.	Life Table.	1871.	1881.	
			Non-Famine.	Famine.
0–20 - -	45·6	52·5	48·5	46·0
20–70 - -	52·9	44·7	49·5	52·5
70 and upwards -	1·5	2·8	2·0	1·5

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"The results over 70 will not bear too close examination. The general result is probably accurate enough, but above 60 no reliance is to be placed on native views about age. There is not only the universal tendency of very old folk to make themselves out older than they are, but real ignorance of their exact ages is more marked over a certain age than in the prime of life. The general result is the expected result, viz., that the distress of 1876–78 carried off the very old and decrepit in larger proportion than the able-bodied. The result for the Presidency bears testimony to this, but the fact is most clear where the distress was greatest. In the famine districts little more than half the 'aged' survived the famine.

'Aged' period.

"The following is the result in figures of the above tables:—The numbers under 20 in 1881 are 12·04 per cent. below those in 1871, the numbers between 20 and 70 are 9·86 per cent. above those in 1871, and the numbers over 70 are 38½ per cent. below those in 1871.

General result in figures.

"The broad inference is that the famine had two effects. It prevented birth, and, in killing largely at all ages,—its blows fell hardest on the weakest, on the children, on the growing youths and maidens, and on the aged,—and as the divergence of proportion upon which this inference is based is more strongly marked in the famine districts, the inference seems a safe one. In the famine districts we have comparatively a very much lower proportion of children, a slightly decreased proportion of youths, a largely increased proportion of the strongest between 20 and 70, and a marked decrease over 70; and in the non-famine a moderate decrease of children and proportionate decrease of youths up to 20, and moderate increase between 30 and 70 and a moderate decrease over 70. The departures from normal results and from previous results are absent or only slightly observed in the non-famine districts, and are all very strongly marked in the famine districts.

Inference from preceding remarks.

"The age periods of real interest, and from whose proportions deductions may be drawn with some degree of safety, are those under 30, and especially the period 0 to 10. With the latter it is proposed to deal at some length. For the whole period 0 to 30, diagrams 1 and 2 have been prepared, and these show the results more easily than the tables do. Both show the population up to 30 years of age according to the Life Table and the two Censuses reduced to a scale of 100,000 persons, and diagram 2 shows the famine and non-famine districts separately. Passing over the space indicating the first 10 years, which are dealt with below, we find in diagram 1, in the line for 1871, a representation of high birth-rate which prevailed nearly for 20 years previous to 1871. The high proportion of children and adolescents is shown by the fact that 1871 does not descend to meet the Life Table line till the 19th year. Omitting the 1 to 4 period, which is considered below, we find similar evidence in the 1881 line. It is much higher than the Life Table up to the 15th year, and from the 7th to the 11th year it is higher than the 1871 line. Between the 11th and 15th year the 1871 and 1881 lines diverge gradually, and thence converging up to the 26th year, recross, and the 1881 line remains higher to the end of the diagram; and if the lines were produced, it would be found that this continued up to the 72nd year.

Diagrams of age period 0 to 30.

"The 1871 is an unbroken descent with no sudden modifications of direction. The 1881 line, apart from its eccentricity, in the first three years, shows traces of loss up to the 26th year. But the loss among children in the famine districts is so great that (diagram 2) the proportion of adults in excess of that for 1871 shows as early as the 22nd year, while the non-famine, whose curve is much less eccentric throughout than the famine line, does not cross the 1871 line till the 30th year. The famine districts lost so terribly in the very early years up to 8, that the whole line from 8 to the end of the diagram is above the non-famine line; and these lines, if they were produced, would be found to continue in the same relation till the 49th year, after which they again cross and illustrate the grave loss of aged people in the famine districts.

"In the foregoing remarks, which deal with the population in the decennial periods of age, frequent reference is made to the population under 10. The following table gives the numbers and proportions to 100,000, as shown in the Life Table, in 1871, and for 1881. The numbers were arrived at by Mr. Stokes by interpolating

Detailed examination of the age period 0 to 10.

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" such of the minor terms as were wanting and by distributing the 'not stated' " population.

" Table No. 58, showing the Number and Proportion of Children in the several Ages " below 10 in 1881 as compared with the Life Table, and in 1871, and with what " it ought to be in 1881.

Ages.	Numbers.				Proportion to every 100,000 of the Population of each Sex.		
	Life Table.	1871 Census.	As it ought to be in 1881.	1881 Census.	As per Life Table.	1871 Census.	1881 Census.
0 - - -	912,463	1,151,867	937,773	899,911	3,135	3,736	3,008
1 - - -	803,160	1,013,837	825,439	609,490	2,759	3,288	2,037
2 - - -	761,362	982,176	782,481	648,511	2,616	3,185	2,168
3 - - -	731,467	952,567	751,757	809,715	2,513	3,089	2,707
4 - - -	706,788	924,893	726,393	817,713	2,428	2,999	2,733
5 - - -	686,786	898,571	705,836	828,515	2,359	2,914	2,769
6 - - -	670,824	873,689	689,432	831,667	2,305	2,833	2,780
7 - - -	658,235	849,942	676,493	828,285	2,261	2,756	2,769
8 - - -	648,322	827,142	666,305	819,026	2,227	2,683	2,738
9 - - -	640,474	805,016	658,240	805,094	2,200	2,611	2,691
Total - -	7,219,881	9,279,700	7,420,149	7,897,927	24,803	30,094	26,400
Population to which the above figures relate - - -	29,109,182	30,835,577	29,916,629	29,916,629	100,000	100,000	100,000

" This table is very instructive. The life table shows—what may be taken to be true " of all populations unaffected by abnormal conditions— " that from the earliest age (under 12 months) upwards, " each succeeding age period contains a smaller number " than that which preceded it. The decrease is gradual, but certain. During the 10 " years that preceded 1871 there had clearly been an abnormal birth-rate—an " abnormal number of healthy births of children surviving to make their mark on the " figures. But the mark on the above table is fairly uniform, and the decreasing " gradation from year to year is nearly the same in the 1871 Census as in the Life " Table. The total proportion of children under 10 was higher, but the excess was " distributed over the 10 years in a curve nearly parallel to that of the Life Table.

High birth-rate between 1856 and 1876.

" This high birth-rate between 1861–71, appears, from the 1881 returns, to have " continued for some years after that decade, and possibly up to 1876. The " descending gradation in succeeding years is observed in the 1881 returns in children " above six years of age, that is to say, the survivors of those born in years between " 1871 and 1875 before the famine. The surviving children who were born in 1876 " and 1877, although not sufficiently numerous to maintain the descending gradation, " show that the birth-rate in these two years was still fairly high. The rapid progress " of the previous 15 years was continued in the first half of the decade (1871–81); " continued, and probably accelerated, for the proportion of children between 7 and " 10 in 1881 is higher than it was in 1871, and the *actual number* of children between " 9 and 10 in the reduced population of 1881 was higher than the corresponding " number in 1871, *i.e.*, the survivors in 1881 of children born in 1871 were actually " higher and proportionately much higher than the survivors in 1871 of children born " in 1861. From this we may assume that up to 1876 the population had progressed " rapidly and more rapidly than at the normal rate of 7·95 per mille.

" At the end of this period intervened the famine, and it is immediately after this " period that we find the largest gap in the population. At this point comes the check " to increase by reproduction accompanied by a terribly enhanced mortality, in all " ages as we know, and especially among infants, as we may infer.

" So great is the disturbance that the gradually descending proportion from year to " year disappears at this point and is replaced by a striking " eccentricity. In the age periods 1 to 2 and 2 to 3 there is an enormous deficiency. The children under 2 and 3 years of age were born in

Short births in 1878–79.

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"1878 and 1879, and three fourths of them were begot in 1877 and 1878 respectively. "That is to say, they were begot at a time when the population was reduced in "numbers and the survivors where everywhere suffering more or less from distress and "high prices; while in a tract containing two fifths of the whole population the "survivors were emaciated and enfeebled by famine.

"In the age period which represents the survivors of the children born in 1878 and "1879 (and begot in 1877 and 1878) there is a sudden drop in the proportions. The "depression continues through the two years, and is followed by a sudden rise in the "next period (3 to 4). In this period and the two following (4 to 5 and 5 to 6) "the proportion rises gradually, and in the (7 to 8) period the gradually descending "proportion reasserts itself. Here we have indicated in the clearest manner the spot "in the figures which disturbs the whole proportions of the Age Tables.

Loss of fertility in 1877–78.

"In 1881 the proportion of children under one year old—*i.e.*, of the children born "in 1880 and surviving—was much lower than in 1871 "and slightly lower than the standard, but it showed an "enormous increase on the births and survivals of 1879. The birth-rate in the latter "year fell very low. The population diminished in numbers by two years of famine, "was everywhere suffering from scarcity, and in the worst parts had also lost its "fertility by famine. The agency of reproduction and the faculty of reproduction "were both diminished by the same influence. In 1878 the total death roll of the "famine was not yet complete, but its effects in all three ways—the death, the "enforced prudence, and the sterility of potential parents—if not so apparent as in "1879, are clearly marked by the figures and are thrown into relief by the disproportion in the surviving children of 1878 to those of 1876 and 1877, who were born or "begot before the effects of famine had begun to operate on the fertility of the people. "There ought, according to the Life Table, to have been at least 193,670 more babies "born in 1879 and surviving in 1881 than were born and survived. By 'at least' is "meant that this number would be necessary in order to keep up a stationary population of the number found in 1881 and similarly of children born in 1878 (and "mostly begot in 1877) there should have been 112,851 more than there are surviving "in 1881 in order to maintain the population without increase. That is, there are "306,521 or 19·59 per cent. 2 and 3 years old babies wanting. But the damage was "done not to a stationary, but to a progressive population; and not only to a progressive population, but to a progressive population probably 3,000,000 more "numerous than the population of 1881. On the population such as, in all probability, "it was in 1876 there ought in 1881 to have been three-quarters of a million more 2 "and 3 years old children living in 1881. There were three-quarters of a million "more such children in 1871 than in 1881, and we may believe from the figures that "in 1876 there was yet a higher number, and but for the famine this would have "increased in 1881.

Estimate of loss by short birth.

"This estimate then represents children not born who ordinarily would have been "born, *i.e.*, the disastrous effect on the fertility of the race, "*plus* the children born who died prematurely, *plus* possibly "the effects of a prudential check induced by distress. The sudden drop in the age 1 "to 3 and the sudden rise in 3 to 4 (*vide* diagram 3) marks this effect more effectively "than any words could do.

Mortality of young children in famine.

"The rise in the period 3 to 4 represents the survivors of the children born in 1877 "(and mostly begot in 1876). The proportion of these "is high. But it is not high enough to restore the "descending ladder from year to year. The proportion in "the 4 to 5 period is higher, in 5 to 6 yet higher, giving an ascending scale instead of "a descending one till we touch the 6 to 7 period, where we find the turning point. "Thus we have it, judging by the survivors, that the birth-rate in 1875, 1876, and "1877 of children (mostly begot in 1874, 1875, and 1876) was very high, but that the "proportion of mortality among them was abnormally distributed. The fertility of "the people had not yet been affected, but in the famine the very young died off "rapidly. The 3 to 4 period are the survivors of those who were under one year "old—suckling babes, in fact—when the famine began. They must have been "abnormally numerous, for their survivors are abnormally numerous. But they "suffered abnormally, for instead of their survivors being more numerous than those "of the previous year's births they are less numerous. This is the case also of "children who were under 2, 3, and 4 years of age when the effects of famine began "to tell. But the groups appear to have suffered in the inverse ratio of their ages.

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"The inference from these notes is that the proportions in the different ages are "disturbed by a check to the birth-rate in 1878 and 1879 "and an excessive mortality of infants who were between "1 and 3 in those years, and as those were the years when "the influence of famine was most acutely felt it is inferred that these results are "attributable to famine.

Inference from foregoing figures.

Famine or non-famine districts.

"The more closely to follow this argument the following tables have been prepared separating the famine "from the non-famine districts:—

"Table No. 59, comparing the Proportion in 1871 and 1881 of each Age Period "below 10 in every 100,000 of the Population.

Ages.	1871.	1881.	
		Non-Famine.	Famine.
0 - - - -	3,736	3,058	2,930
1 - - - -	3,288	2,206	1,772
2 - - - -	3,185	2,473	1,688
3 - - - -	3,089	3,114	2,066
4 - - - -	2,999	2,987	2,334
5 - - - -	2,914	2,922	2,530
6 - - - -	2,833	2,850	2,670
7 - - - -	2,756	2,773	2,761
8 - - - -	2,683	2,692	2,810
9 - - - -	2,611	2,608	2,821
Total - -	30,094	27,683	24,382

"It has already been observed for the whole Presidency that in youngest age there "is the largest number, that in the next two years there is a sudden drop, in the next "a sudden rise and the commencement of a gradually ascending scale till we reach "the seventh—(6 to 7)—period and that then the normal descending scale commences, "and is maintained throughout the succeeding ages.

"Now the present table shows that it is in the so-called famine districts that the "anomalies which disfigure the general return are most "marked, and that, with one important exception, it is "exclusively in the famine districts they occur.

Anomalies confined to famine districts.

"The exception is in the sudden drop in the second and third years. This is found "in the group of non-famine districts, and in each one of "them, but the drop is much slighter than in the famine "districts. From this we may fairly assume that the "widespread distress and high price of the famine years affected the birth-rate in "every district. Every district felt the pressure of the scarcity in those years, and "as births are always fewer in years of scarcity, the reduced number in the non-"famine districts may reasonably be assigned to this cause. On the other hand, in "the non-famine districts the descending scale is resumed in the fourth period "(3 to 4), and is continued in the normal manner throughout all the subsequent age "periods.

Exception check to birth-rate common to all districts.

"In the famine districts the restoration of the gradually descending scale does not "commence till after the 9–10 period. The sudden drop "in the second and third years has been chiefly attributed "to short births and to premature death of infants born "in the famine years. These short births are attributed to famine, as an ultimate "cause, working by means of mortality in the child-bearing ages, by loss of fertility "in the child-bearing population, and by a prudential check on reproduction forced "upon the people by the widespread distress. Premature death of children born in "the famine years is attributable to the same causes, children got by emaciated "fathers, children born of half-starved and more than half-starved mothers, and "children nursed by mothers whose own sustenance was insufficient.

Abnormal infant mortality confined to famine districts.

"Actual loss of fertility was probably confined to the famine zone. But high prices "of food, distress and semi-starvation, spread far beyond these limits, and there was "no district which did not feel the effect of high prices for these two years. Some "districts suffered less than others, but all suffered more or less.

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"The disturbance of the normal proportion was so great as to amount to a reversal
" of the usual relations that may best be observed from the
Diagrams of population under 10 years of age.
" curves on the following diagrams (3 and 4). The first of
" these represents the curves for the first decennial period
" as they occur in 1871 in the Life Table, and in 1881. The second gives the same
" comparison, but gives separate curves for the famine and non-famine districts. The
" 1871 and the Life Table lines show the gradual descent common to all populations
" normally circumstanced. The 1881 line, Diagram 3, obeys the same law from the
" point of the seventh year, but from 0 to 6 it is eccentric. It falls suddenly between
" 1 and 2, and remains low between 2 and 3, and then rises equally suddenly between
" 3 and 4, continues to ascend slightly till the 6 to 7 period, where it turns and follows
" the usual descending gradation. Of this eccentricity the sudden fall in the second
" and third years is attributed to the short births in 1878 and 1879 throughout the
" Presidency, and the depression in the 3 to 7 period to the child mortality in 1876 to
" 1879 in the famine districts.

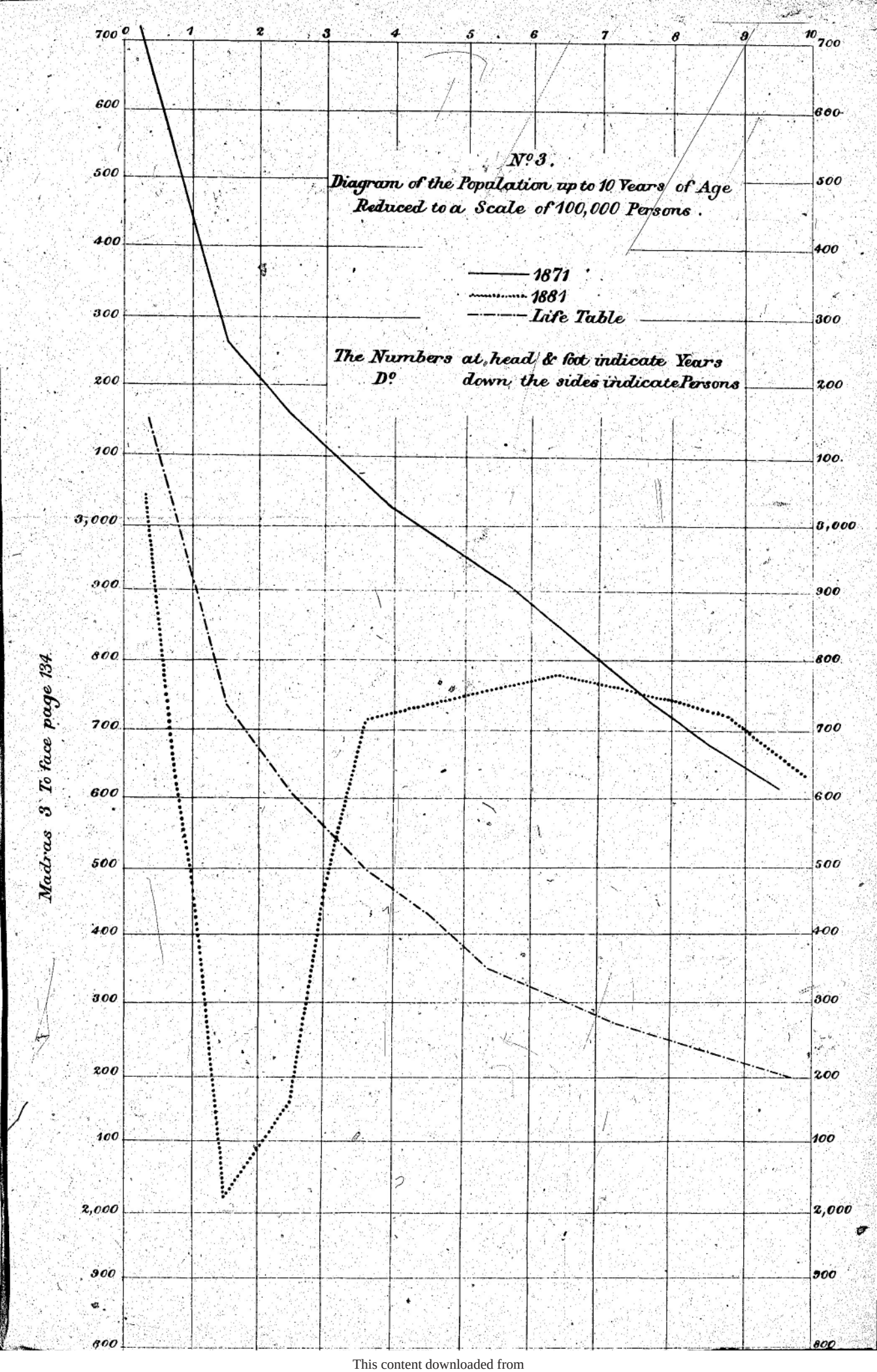
"This is made more clear by Diagram 4. After the first year the lines for famine
" and non-famine drop eloquently. But the non-famine curve speedily recovers and in
" the fourth year rises above the 1871 line, and from that point resuming the usual
" descending curve, bends parallel to 1871 up to the end of the period 0 to 10. In the
" famine districts the line drops in the second year far below that of the non-famine
" and goes yet lower in the third, and from there gradually *ascends* till the end of the
" period, crossing the non-famine and the 1871 curves in the eighth year. While in
" 1871 and the Life Table the line curves *downwards* from first to last and in the non-
" famine districts in 1881 it curves *downwards* from the fourth year; in the famine
" districts the curve is *upwards* from the lowest point in the third year to near the end
" of the period.

"This illustrates, better than words can, the spot where the famine told. In the
" non-famine the line is very similar to that of 1871, except in the first three year
" periods. From the age of 3–4 the curve is close to that of 1871; it is nearly parallel
" to it and to the Life Table curve, and the special feature of all three is the gradual
" continuous descent. In the famine districts the direction of the line is entirely
" reversed, and from 2–3 period there is a gradual and continuous *ascent*. In both there
" is the anomaly between 0 and 3 of a great drop. But the fall in the famine is far
" greater than in the non-famine. While in the latter the line leaps up to the normal
" point immediately after the drop in the 1–2 period, in the former it never gets on
" terms with the 1871 line till the 7–8 period. The inference from this is inevitable.
" The famine pressure caused a decrease of births everywhere. High prices, which
" affected some of the so-called non-famine districts very seriously, would of course
" affect the birth-rate. Probably this would operate on the non-famine district more
" by causing increased prudence than by actually impairing the reproductive faculty of
" the people. Here, however, the mischief ceased. In the famine districts the distress
" reached starvation point and unquestionably affected the fertility of the people. The
" terribly diminished births prove this. But in the famine districts there was yet
" another factor of loss; the heavy mortality among the young children is marked
" unmistakably. All the way up to the 7–8 period are its traces clear. The children
" shown between 3 and 8 in 1881 were during the famine from 1 to 5, and it is among
" these in the famine districts that the mortality would be expected to tell, and these
" figures show that it was among them it did tell.

"The lines on this diagram (4) illustrate what has been suggested as to the high
" birth-rate up to 1876. In the districts where famine mortality did not operate the
" children from 4 to 10 were proportionately more numerous than in 1871, and in the
" famine districts, when we pass the point of age where that mortality was known to
" have fallen most severely, we find the same fact—at the ages of 8 to 10 the curve is
" higher than any other—and, as diagram No. 2 shows, this continued till past the age
" of 10.

167. Mr. Baines, the author of the Bombay Census Report, has devoted much time to the question of the age returns for that Presidency. He says: "If the ages be taken
" by annual periods for the first five years of life, a most remarkable difference will
" be seen between the returns of the Bombay Presidency and those of most European
" states. It is to be expected, of course, that a regular decrease in the number of
" persons enumerated at each age should appear in the returns in proportion to the
" decrease in the power to resist disease with advancing years. This descent in Indian
" tables, and the frequent and almost universal occurrence of irregularities of the
" description found in the statements attached to this work, and varying but little

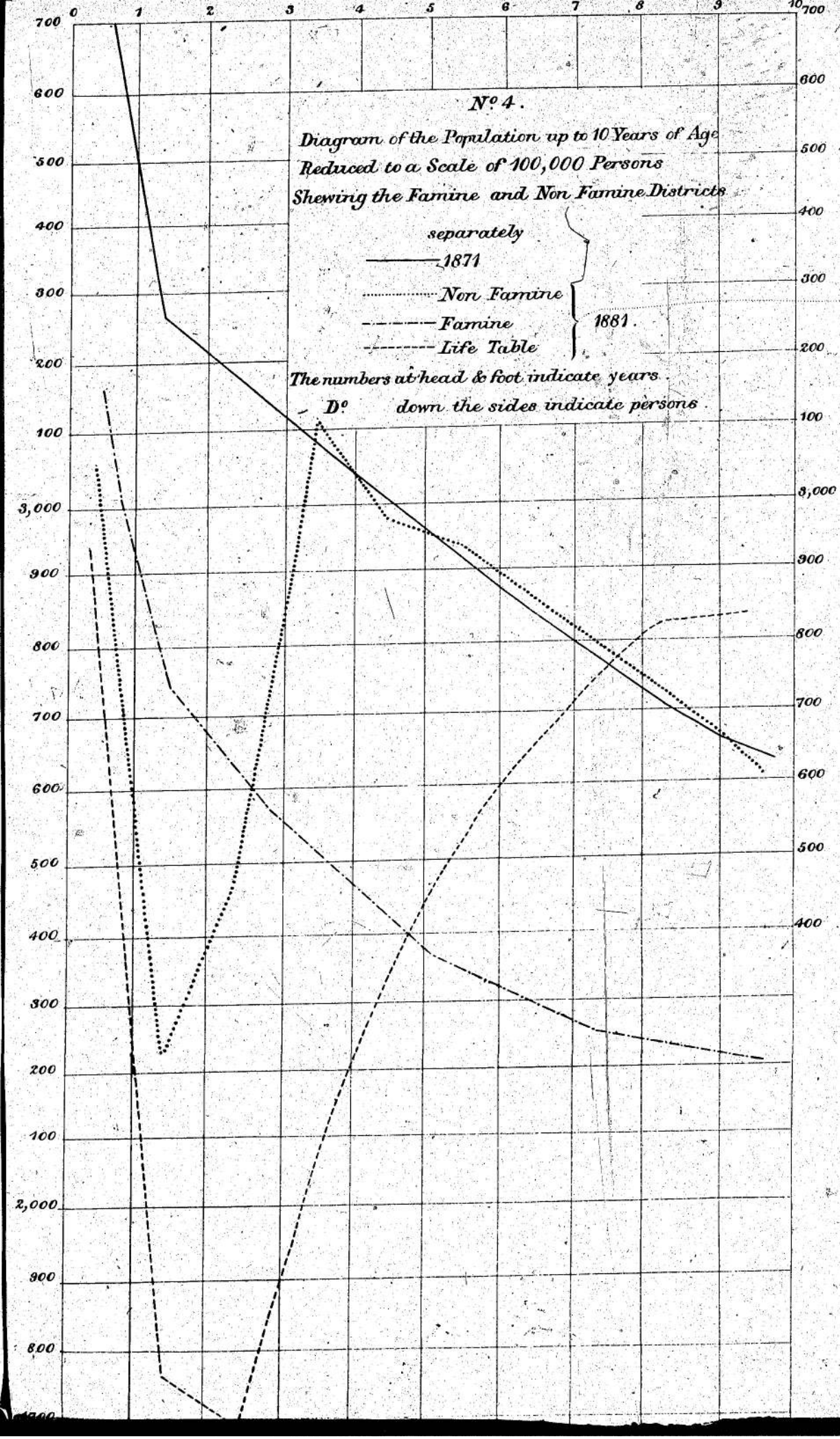
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" in their extent and distribution, seem to show conclusively that the coincidence is " not attributable to error or accident, unless we presume that the error is of so " general a sort as to be inherent, as it were, in the population at large. The following " table gives the ratio to the total population of the infants and children of both sexes " for the Bombay Presidency who are not more than four years old. Similar figures " for France and Greece are added.

Ratio to 10,000 at each Period on Total of each Sex.

District or Country.	Under 1 Year.		1 Year.		2 Years.		3 Years.		4 Years.		Total under 5 Years.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Bombay Presidency	270	287	195	216	236	268	262	297	300	313	1,263	1,381
Presidency Division	265	279	199	218	233	260	243	278	281	296	1,221	1,331
Sindh	297	334	172	202	255	319	363	412	404	423	1,491	1,690
Berár	305	337	266	296	283	325	276	325	260	284	1,390	1,567
*Khándesh	312	339	253	289	298	347	289	344	312	335	1,464	1,654
*Tanjore	286	279	214	220	257	265	310	323	298	287	1,365	1,374
*Surat	287	283	211	211	274	289	332	343	296	297	1,400	1,420
†Cuddapah (Madras)	258	267	104	117	95	102	131	154	164	181	752	821
†Kaládgi	211	210	115	114	118	114	108	115	201	198	753	751
†Dhárwár	286	294	168	172	170	168	155	166	222	226	1,001	1,026
Burmah	223	256	244	279	284	328	313	356	285	325	1,349	1,544
Punjáb	317	356	175	197	211	241	256	291	276	299	1,235	1,384
France	218	210	195	189	197	192	193	187	188	183	991	961
Greece	102	100	271	274	297	298	282	277	274	278	1,226	1,227

* Prosperous districts. † Famine districts.

" The great decrease between the first and second year is a general feature in the " Indian Provinces, but is less marked in prosperous than in distressed districts.* " It is, however, notably prevalent in Sindh and the Punjab, neither of which is " of the last-mentioned description, but exhibit special peculiarities of their own as " to age and sex. In the third year there is a rise in all the provinces and districts " except those affected by the famine, where the females are a little more numerous " than in the preceding year. In eight out of the 12 Indian areas the ratio of males " is higher in the fourth than in the third year. It is not so in the new countries " of Berar and Khandesh, or in two of the famine tracts, which were probably " affected a season earlier than the third. There is equal irregularity as regards the " fifth year. The prosperous districts show, as a rule, less interval between the " periods than the others, though Sindh is an exception to this tendency. I have " already said elsewhere that the mass of the proletariat living each year on the " bare margin of subsistence is much larger in India than in European countries, and " that to this fact is owing a considerable portion of the irregularity manifested " in the return before us is an explanation to which consideration is due before taking " refuge in the laxity of the returning parent or the mistake of the recording enume- " rator. With the population so sensitive to change in wages as this, the advent of " hard times is almost sure to become visible in the return of deaths for the first year " and of births for the next. Where in an ordinary year the people of this class " manage to provide themselves with no more than serves to support life, there is no " resource for them when circumstances tend to encroach upon this minimum. I have " shown only two of the European countries in this statement, because the returns for " these early periods in England and Italy are corrected from the enumerated figures

* In England the decrement between the first and second year of life, according to the graduated table, is 98 to 1,000 males, and 93 for 1,000 females. This is less sudden than the rate given in the Life Table, where it is 164 and 135 respectively. In this Presidency the decrement for the same period amounts to 270 per 1,000 males, and 246 per 1,000 females.

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" by calculation, and the details for other countries are not given in the tables by " me for reference. It will be noted that in France the rise between the second and " third year is as apparent as in Bombay, whilst in Greece the irregularity equals that " of an Indian population. The last point to notice as to this table is the comparatively high ratio of children in the prosperous districts. Apart from Sindh, which " is quite exceptional, we have the Tanjore, Berar, Burmah, and Khandesh areas with " high averages. In Surat, where there is probably emigration, the high ratio of the " young is accounted for to a small extent by the relative paucity of adults. In the " famine districts, on the other hand, the deficiency in the young is very marked. " Even in a district like Dharwar, with its power of resisting distress and of recovering " from it when the acute stage of famine is past, there are no more than 1,001 males " under five to 10,000 of the population of all ages. In the continuously prospering " districts the ratio is about 1,400. As far as males are concerned, the two bad famine " tracts of Kaladgi and Cuddapah show nearly uniform results, but the former has " much fewer females of this age, especially in the earliest period. The worst time of " the famine apparently affected the young one year later in the Madras district than " in Kaladgi, though the latter has not shown the same signs of recovery as its neighbour. It is in the Jain section of the population that the ratio of female children " is least, and that of women from 30 to 40 highest. On comparing the relative proportions of the sexes at different periods, it will be seen that the ratio of females " during the first year is higher than that of males in every case but that of the Parsees, and that this is the case up to the fifth year. There is then a fall amongst all " classes except the specially situated ones, the Christians and Jains. Omitting these, " the difference in the proportions in the case of the indigenous communities will be " seen to be greatest in the period beginning with the 10th year and ending with the " 15th, or probably, to speak more exactly, between the 12th and 14th year, if we " assume an erroneous distribution of the total period 15 to 25. Proceeding to the " later ages it is apparent that the proportion of old women to the entire female population is, except in the case of the Christians, considerably higher than that of old " men to the total male community, and after the 60th year the excess is universal." Mr. Baines appends an interesting diagram, showing the relative distribution by ages of 10,000 of the population in 1872 and 1881, excluding Sindh.

168. For the Central Provinces Mr. Drysdale writes:—" A glance at the age statements " of the population suffices to show the general inaccuracy of the age statistics. Comparative accuracy was anticipated in the details of children under five years of age; " but we find the number of infants under one year less than the number of children " recorded by the one, two, three, or four years of age. Indeed the number increases " instead of diminishes in each successive year up to three inclusive, and more children " of four years of age are returned than of two, one, or under one. Again, the recorded " numbers of the population increase instead of diminish during the four successive " five year periods from 15 to 24, 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 a 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 5 are included amongst 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 was a favourite mean at which to estimate age."

169. For Berar Mr. Kitts writes:—" The marks of the recent famine are traceable " in the figures for the returns given for the first quinquennial period by years. The " totals stand thus: Under one year, 85,757 children, that is, born in 1880; children " one year old and under two, 74,919, that is, born in 1879; children two years old " and under three, 81,145, that is, born in 1878; children three years old and under " four, 80,160, that is, born in 1877; children four years old and under five, 72,567, " that is, born in 1876." Mr. Kitts says " that there was so large an influx of immigrants into Berar from the famine-stricken districts around that a special name was " adopted, and has been retained by the Berar people to designate the famine immigrants, who were called Bangrasis. The figures for 1877 and 1878 show not only " how large must have been the number of infants born in or brought into the province, but also that many of them were thus saved and are still alive. The scarcity " and high prices which prevailed through these years reduced the subsequent birth-" rate, and the effect is visible in 1879, when the famine immigration had ceased. In " that year, however, wages were high; towards its close prices fell, and the year on " the whole was not unfavourable. This passing away of the scarcity was followed

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" in 1880 by an increase in the number of births." He says " that the returns for the " infant population are to some extent the reverse of what might have been antici- " pated, as an excess of male over female births is always expected. The registration " returns for Berar of late years have given the ratio as 108 to 100 female births. The " Census returns, however, show that the number of males to every 10 females under " one year of age is as follows for separate religions :—

" Jains - - -	9·594
" Hindoos - - -	9·649
" Hill Tribes - -	9·681
" Mahomedans - -	9·739

" Adult marriage, it must be noted, is the rule among the Mahomedans and the " Hill tribes, and early marriage among Jains and other Hindoos, the mean age of " marriage in every case being lower than in England. Instead, however, of the male " births, and consequently the male infants under 12 months, exceeding the females, " as they do in England, the females exceed the males, and although the difference is " very slight, still the excess of the female element is greater where early marriages " prevail than where adult marriages are the rule. Since, therefore, there is reason to " doubt the action sometimes attributed to the climate as to the early marriage system " as tending to increase male at the expense of female births, there is less reason to " doubt the accuracy of the present returns. The age returns for the first five years " of life make but little demand upon the memory of those from whose testimony they " are taken down, and may reasonably be expected to be more accurate than those for " any subsequent lustrum of life. They unmistakeably show that female births are in " excess of male births, and that if the mortality in both sexes was uniform from the " date of birth to the taking of the Census, the ratio of births is 103 females to 100 " males. The excess of the total male over the total female population is susceptible " of a different explanation, though in the first five years of existence female life in " Berar is rather better preserved than male life, during the next five years this supe- " riority is not maintained. The fact that the children of both sexes under five years " of age, and again from five to nine years of age, bear a larger proportion to the " total population than do the children of the same ages in England and Wales, shows " probably not so much that child life is healthier here as that adult life is healthier, " and that the aged are therefore more numerous in the latter country. In every sec- " tion of the community, and especially amongst the hill tribes, the male element begins " during these five years to show itself hardier and healthier than is the female."*

" In the third quinquennial period the females fall far below the males in number; " to every 100 maidens there are 123 young men. This is the period of puberty, and " hence, even when the age is accurately known, prevarication, especially in the case of " girls, is to be expected. Sometimes the age is exaggerated, generally it is understated, " and hence the excessive proportion of males in the second and partly also in the first " quinquennial period. In the fourth period there is also an excess of males, but this " is more than counterbalanced in the fifth lustrum." He continues, that up to the age of 25 the sexes are returned in nearly equal numbers. But there are 697,832 males, and 709,530 females. Above the age of 25 the males preponderate, there being 682,660 males to 582,651 females, or 117 males to 100 females. The preponderance of adult male over adult female life Mr. Kitts attributes to immigration, as adult males frequently come to Berar for the sake of trade or industry, and partly to the worse preservation of adult female life. And he notes that in five years, 1875–1879, 23,579 female deaths were registered for the ages 12 to 30, and only 20,083 male deaths; in other words that 117 female deaths occurred at this period of life for every 100 male deaths. Mr. Kitts points out that the Sanitary Commissioners' Reports indicate in conjunction with the Census Returns that up to the age of puberty, girls are more healthy than boys, but from that age until 30 years are reached female life is at a dis- count, and thenceforward gradually recovering itself the value of male and female life becomes about equal, the balance evidently inclining slightly in favour of female life.

* Mr. Kitts' conclusions upon this head appear to me to be altogether incorrect. The greater proportion of children to adults indicates a high rate of mortality; and we know, or have reason to believe, that a much higher rate of mortality prevails in India than prevails in England. As to the differing numbers of the two sexes in the early period of life, 0 to 5, I do not venture to say that Mr. Kitts' conclusions are inaccurate, but my impression certainly is that, looking to the returns from other provinces of India, and to the explana- tions submitted by the reviewers of those provincial returns, I am justified in saying female births do not out- number the male births. In fact Mr. Kitts, in the remarks which he has previously made, shows clearly that the mean proportion for nine years of male births to every 100 female births registered was 115 in the Elijpur district, 113 in the Bouldana, and 107 in Akola. He also gives figures for seven other districts, taken from the Central Provinces Sanitary Commissioners' Report, where in no instance do the male births fall short of 105 to 100 female births, and in one instance they go as high as 120 to 100 female births.

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170. For Burmah Mr. Copplestone writes :—"There are two points in the statement "showing the population by age and sex which at once attract attention. They are, "first, that in the years of infancy the females exceed the males in number; and "second, for the first four years of life there is a progressive increase of numbers. "Both these facts are anomalous. We know that here as well as in England and in "other countries the births of males exceed those of females, and in British Burmah "107 boys are born for every 100 girls that come into the world. It is also a natural "law that the numbers existing in each successive year of life should decrease as death "carries off its annual per-centage of victims. These abnormal phenomena are im- "portant. Either the returns for these periods of infant life are worthless, or the "ordinary conditions of life in British Burmah have been of late modified to an "extraordinary degree. There are several ways in which the returns might be "incorrect, and therefore valueless. First, information regarding young children might "be withheld either from carelessness or intentionally. Second, the ages of infants "might be erroneously given, either voluntarily or by ignorance. There is no reason "whatever to suppose that information would be purposely withheld. No prejudice "exists in British Burmah against giving any particulars asked for about a child. "Nor again is there any preference for giving one age rather than another, and the "concealment of children is almost impossible. Thirdly, the enumerator might enter "the ages incorrectly, omitting the word month, and so converting a child of one "month into one of one year. An examination of the figures for 1872 and 1881 does "not confirm the idea of verbal omission, though it may be mentioned that the pro- "portions borne by the numbers of children from the 3rd, 4th, 5th, and 6th years of "life to the total population are higher in Burmah than they are in England. The "4th year of life in the Burmah tables has almost always the largest entry, while the "baby age invariably exhibits the smallest. The variations in the figures are "certainly not due to erroneous compilation, and these possible causes of error would "work equally in the case of females as of males, and would not at all explain "the excess of females during the years of infant life." Mr. Copplestone goes on: "There are two other possible causes, one of falling off in births and the simul- "taneous reversal of the law of preponderance of male births. There is no reason "to suspect that either of these changes have happened. The last possible cause "that has to be noticed is the increased mortality of children, and especially of "male children. The probability in this country is always that the deaths will be "better registered than the births, and that improved registration will tend to increase "the numbers of births in a higher ratio than that of the deaths. Therefore, if we "find the proportion of deaths to births rising we may, even with an imperfect system "of registration, safely accept the fact that either the rate of mortality is rising or "the birth-rate is decreasing. The death-rate appears to have increased during the "last three years, and largely so in 1880, and the deaths of males very largely exceed "those of females. This is shown by the following figures giving the proportion of "deaths of males to females under one year of age :—

1875	- - - 128	1878	- - - 120
1876	- - - 113	1879	- - - 129
1877	- - - 124	1880	- - - 133

"The relations between the deaths of males and females may be accepted as fairly "correct, as there is little reason why the death of male infants should be better "recorded than those of females."

Mr. Copplestone concludes :—"I have felt bound to set forth the possible causes of "the anomalies apparent in the age figures, because the latter are of great importance, "and the natural belief of the public in the absence of detailed information must be "that the errors are wholly due to defects of the enumeration, a cause to which it "seems difficult to attribute them in sufficient measure."

171. I have not thought it necessary to go into further detail on the subject of ages as in the ensuing pages the professional actuary's remarks on this topic are given at length, and as the extracts taken from the report for the larger provinces have sufficiently illustrated the defects of the figures and pointed to the conclusions which local knowledge would draw from the data to be obtained in the Provincial Age Tables. The remarks of the Reviewer of the North-West Provinces and the Punjáb returns are lengthy, and will be found in the Appendix. The following abstracts, however, may be found useful in an examination of the age figures in decennial periods, including in each decenniad the uneven multiple of five to which reference has previously been made. These abstracts give the figures by religions for the six large provinces and for Burmah. An abstract for England from the 1881 Census is also appended.

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Abstract L.

Religion by Provinces.—Hindoos.

Males.

Ages.	Bombay, British Territory.	Central Provinces, British Territory.	North-West Provinces, British Territory.	Punjab, British Territory.	Bengal.	Madras.
0–9	26·7	29·9	25·6	24·2	28·6	25·2
10–14	12·8	11·1	12·5	12·3	11·2	12·7
15–19	8·2	7·2	8·1	9·5	7·7	8·4
20–24	8·2	7·6	8·5	9·3	7·4	7·9
25–29	9·7	9·1	9·3	9·0	9·0	8·0
30–39	15·3	14·9	14·5	13·8	15·2	14·4
40–49	9·3	9·8	10·3	10·2	10·1	9·5
50–59	5·9	5·6	6·4	6·5	5·9	5·7
60 and over	3·9	4·8	4·8	5·1	4·8	4·7
Unspecified	—	—	—	·1	·1	3·5

Females.

Ages.	Bombay, British Territory.	Central Provinces, British Territory.	North-West Provinces, British Territory.	Punjab, British Territory.	Bengal.	Madras.
0–9	27·5	30·5	26·1	25·9	28·2	25·5
10–14	10·7	9·1	10·0	10·8	8·9	10·9
15–19	7·8	6·9	7·2	8·9	7·4	7·7
20–24	9·2	9·1	9·1	9·7	8·4	9·4
25–29	9·6	9·8	9·5	9·2	9·4	8·5
30–39	14·6	13·8	14·6	13·7	14·5	13·7
40–49	9·2	8·9	10·5	10·2	10·0	9·3
50–59	6·4	5·7	6·8	6·2	6·4	6·1
60 and over	5·0	6·2	6·2	5·4	6·7	5·7
Unspecified	—	—	—	—	·1	3·2

Abstract LI.

Religion by Provinces.—Mahammedan.

Males.

Ages.	Bombay, British Territory.	Central Provinces, British Territory.	North-West Provinces, British Territory.	Punjab, British Territory.	Bengal.	Madras.	Burmah.
0–9	29·2	25·7	26·0	28·1	31·8	28·7	17·4
10–14	11·1	10·7	12·6	12·2	11·7	13·3	8·3
15–19	7·3	6·8	7·8	8·5	7·3	8·7	9·2
20–24	8·0	8·4	8·2	7·8	6·6	8·1	13·5
25–29	8·6	9·9	9·0	8·0	8·5	7·9	13·3
30–39	15·1	16·2	14·2	13·3	14·5	14·0	19·5
40–49	10·0	10·6	10·0	9·6	9·4	9·0	10·5
50–59	5·9	6·3	6·8	6·3	5·3	5·4	5·1
60 and over	4·8	5·4	5·4	6·2	4·7	4·8	3·2
Unspecified	—	—	—	—	·2	·1	—

Females.

Ages.	Bombay, British Territory.	Central Provinces, British Territory.	North-West Provinces, British Territory.	Punjab, British Territory.	Bengal.	Madras.	Burmah.
0–9	29·8	27·1	26·1	29·3	31·5	27·6	31·1
10–14	9·0	8·7	10·1	10·6	9·1	11·3	11·1
15–19	7·0	6·4	7·2	8·3	8·1	8·3	11·1
20–24	9·1	9·8	9·2	8·7	8·6	9·9	10·3
25–29	8·9	10·0	9·3	8·4	9·2	8·6	8·3
30–39	14·5	14·2	14·0	13·4	13·2	13·4	12·4
40–49	9·9	9·9	10·4	9·8	8·8	9·0	7·3
50–59	6·0	6·6	7·2	5·8	5·5	5·8	4·7
60 and over	5·8	7·3	6·5	5·7	5·8	6·0	3·7
Unspecified	—	—	—	—	·2	·1	—

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Abstract LII.

Religion by Province.—Buddhist.

Males.

Ages.	Burmah.
0–9	28·4
10–14	12·8
15–19	8·7
20–24	8·2
25–29	8·0
30–39	14·0
40–49	9·5
50–59	5·7
60 and over	4·7

Females.

Ages.	Burmah.
0–9	30·2
10–14	12·0
15–19	10·4
20–24	8·5
25–29	7·5
30–39	11·8
40–49	8·7
50–59	5·7
60 and over	5·2

Abstract LIII.

Religion by Provinces.—Christians.

Males.

Ages.	Bengal.	Madras.	North-West Provinces, British Territory.	Burmah.	Travancore.
0–9	27·6	28·9	15·9	25·6	28·2
10–14	11·0	12·9	6·8	11·6	13·7
15–19	8·1	8·8	5·5	8·8	10·2
20–24	10·0	7·7	24·4	10·5	7·8
25–29	10·4	8·1	21·1	10·9	7·9
30–39	15·5	14·2	15·9	16·2	13·0
40–49	9·2	9·4	6·1	8·6	9·0
50–59	4·6	5·4	2·7	4·3	5·9
60 and over	3·4	4·6	1·6	3·5	4·3
Unspecified	·2	—	—	—	—

Females.

Ages.	Bengal.	Madras.	North-West Provinces, British Territory.	Burmah.	Travancore.
0–9	31·1	28·7	30·4	30·9	30·2
10–14	10·9	11·5	12·3	12·1	14·2
15–19	9·1	8·3	9·9	11·1	10·4
20–24	9·0	9·2	9·9	9·3	7·8
25–29	9·1	8·8	9·9	8·9	7·5
30–39	13·0	13·5	13·2	12·0	12·3
40–49	7·6	9·0	7·2	7·5	8·2
50–59	4·9	5·9	3·8	4·4	5·3
60 and over	5·0	5·1	3·4	3·8	4·1
Unspecified	·3	—	—	—	—

Abstract LIV.

Census of England and Wales.

Males.

Ages.	Per-centage.
0–9	26·1
10–14	11·0
15–19	9·7
20–24	8·7
25–29	7·7
30–39	12·6
40–49	9·9
50–59	7·3
60 and over	7·0

Females.

Ages.	Per-centage.
0–9	24·8
10–14	10·3
15–19	9·5
20–24	8·9
25–29	8·0
30–39	13·2
40–49	10·2
50–59	7·4
60 and over	7·7

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Statement showing every Age returned in an Enumerator's Schedule for 1,000 Persons in the North-West Provinces.

Age.	Number of		Age.	Number of		Age.	Number of		Age.	Number of		Age.	Number of	
	Males.	Females.		Males.	Females.		Males.	Females.		Males.	Females.		Males.	Females.
0	12	11	20	16	44	40	30	40	60	12	17	80	4	3
1	13	15	21	1	1	41	2	—	61	—	—	81	—	—
2	14	14	22	8	5	42	—	—	62	—	—	82	—	—
3	17	21	23	2	1	43	1	—	63	—	—	83	—	—
4	9	17	24	4	4	44	—	—	64	—	—	84	—	—
5	16	13	25	42	46	45	12	16	65	—	—	85	1	—
6	13	9	26	7	6	46	—	—	66	—	—	86	—	—
7	13	17	27	4	3	47	—	—	67	—	—	87	—	—
8	7	10	28	8	3	48	—	1	68	—	—	88	—	—
9	13	9	29	6	8	49	3	—	69	—	—	89	—	—
10	16	11	30	30	26	50	22	29	70	4	5	90	—	1
11	5	5	31	1	1	51	1	—	71	—	—	91	—	—
12	20	17	32	4	4	52	3	1	72	—	1	92	—	—
13	3	5	33	—	1	53	1	—	73	—	—	93	—	—
14	4	6	34	1	1	54	1	—	74	—	—	94	—	—
15	13	10	35	19	17	55	10	4	75	—	—	95	—	—
16	7	16	36	3	3	56	—	—	76	—	—	96	—	—
17	4	4	37	2	2	57	1	—	77	—	—	97	—	—
18	10	7	38	—	—	58	—	—	78	—	—	98	—	—
19	3	2	39	6	1	59	1	—	79	—	—	99	—	—
												100	—	1

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CHAPTER VI.

ON THE RATES OF MORTALITY AND THE MEAN DURATION OF LIFE IN THE VARIOUS PROVINCES AS DEDUCED FROM THE AGE STATISTICS AND RATES OF INCREASE (BY G. F. HARDY, F.I.A., F.R.A.S.).

172. The vital statistics of India present several points of marked contrast to similar statistics in England. We are accustomed in this country to look for, and to find, a practical uniformity of operation in the various influences affecting population. The birth and death rates vary but little from year to year, and the growth of the population is steady. In India, however, we have an entirely different state of things. In the place of uniformity we find violent fluctuations; even in ordinary years the birth and death rates vary considerably, while now and again periodical visitations of famine or epidemic entirely disturb, and even reverse, the ordinary movements of population. Heavy as is the death-rate even in the best of years, the population in many parts of India, nevertheless, progresses in favourable periods at a rate comparable with European communities; but, sooner or later, the apparently inevitable period of scarcity comes, to be followed in due course by famine, with its usual attendants, fever and cholera, and in a few months the increase of years may be swept away. The famine over, however, and good seasons once more succeeding, the birth-rate (at first slowly, if the famine has been prolonged, and then rapidly) recovers itself, and the population is again a progressive one. These violent changes in the rates of birth and death produce corresponding alterations in the proportions living at the various periods of life. The defect in births, lasting in some cases for several years, necessarily creates a great deficiency for the time in the number of children; while the increased death-rate produces a corresponding deficiency in the number of old people, these latter suffering most in famine periods. The latter feature, it is true, does not come out at once upon examination of the figures of the two enumerations, owing to a difference in the methods employed on the two occasions.* The deficiency in the number of young children, however, in all parts of India in 1881, as compared with 1872, is very remarkable, and has been dwelt on, at more or less length, in almost all the Census Reports. The period prior to 1872 appears to have been one of very general prosperity, and no doubt the birth-rate was then, for many years, above the average. Hence, in 1872, we find the proportion of young children high. The present Census, however, immediately followed, in many provinces, a period of disastrous famine, when the birth-rate had fallen extremely low, having scarcely recovered itself indeed at the time the Census was taken. We find, consequently, much fewer children living below age five than in 1872, and this is observable in every part of India.

173. The striking difference between the two enumerations in this respect may be seen from the following tabular comparison.

TABLE A.

Number of children under five in 10,000 persons:—

Province.	1871–72.	1881.*
Madras - - -	1,843	1,265
Bombay - - - -	1,866	1,321
Bengal - - -	1,696	1,465
North-West Provisions - -	1,652	1,267
Central Provinces - -	1,840	1,695
England - - - -	1,352	1,356

It will be seen that in the case of each of the Indian Provinces the proportion of young children in 1881 was much below the proportion nine years earlier. The effect being most noticeable in the case of Madras, when (with the exception of Mysore) the

* In the present census the ages of the people *last birthday* were recorded, in previous enumerations their *ages next birthday*.

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famine was most severely felt. The uniform testimony borne by these figures as to the powerful effect of famine upon the birth-rate is very remarkable, while the practical identity in the English figures for 1871 and 1881 exhibit very clearly the steadiness of all such relations in the population of this country as contrasted with their extreme variability in India.

174. These disturbances create considerable difficulty in dealing with the age statistics, with a view of deducing therefrom tables of mortality. In the first place, they leave their mark permanently on the population. Where we have at the present moment a great deficiency of children under age 5, we shall have, for example, 30 years hence an equally marked deficiency of adults between the ages of 30 and 35. While, on the other hand, there will then be an abnormally large number living between 35 and 45, corresponding to the large number found between 5 and 15 in 1881. Deflections in the population curve exist, therefore, at different points, corresponding to this temporary diminution in the birth-rate in the case of past famines, though they are observed by the system of grouping the ages and by other causes.

Another difficulty, due specially to the late famine, is that the period from 1872 to 1881, embracing the only two fairly trustworthy enumerations, cannot be considered in any sense an average period. The birth and death rates, and the distribution by age of the population were all abnormal, and as our object is to deduce results applicable to the average conditions of the population, it is necessary to take into account previous periods, and to determine, as far as possible, to what extent that preceding the present Census deviated from the average in these various respects. As has already been mentioned, the 1872 Census, in contradistinction to that just taken, succeeded a period of remarkable prosperity in most parts of India. Hence, each of these elements, the rates of birth and death and the age distribution of the population, may be considered to have then reached an extreme point of deviation; while at the late Census, following as it did immediately after the severe famine of 1877 and 1878, the condition of things was almost exactly reversed. Hence, by the simple process of combining the figures of the two enumerations we shall probably arrive at a very fair estimate of the average age distribution of the population.

175. One feature of the population statistics of India was very early recognised, and is so strongly marked that it may be well to refer to it here; viz., the large proportion of children. This, with the small number of old persons, is, in fact, the distinguishing characteristics of the age tables, and is sufficient of itself to show that a much higher death-rate must prevail in India than in England. A reference to the table already given will show at once the larger proportion of children in India as compared with England and Wales. It will be seen that even taking the 1881 figures the proportion of children is, on the whole, higher than in Great Britain, and is not greatly less even in the Provinces that were most affected by famine; while the most favourable figures, viz., those for Madras, Bombay, and Central Provinces in 1872, are all more than one third higher than the English figures. This large proportion of children of course points to an exceptionally high birth-rate, and this again involves a correspondingly high death-rate; since the highest estimates of the rate of increase of population in India do not give, when the famine periods are included, a rate of 1 per cent. per annum, that is, about one fourth less than the English rate of increase. Hence, a merely general view of the age tables demonstrates the fact that the death-rate in India is considerably higher than in England, and, consequently, that the average duration of life must be shorter, conclusions which are confirmed by the more detailed examination to which the materials available have been subjected. It may be of interest here, as throwing some light on the very high birth-rate which these figures prove to exist in India, to notice another characteristic of the Indian population. If we take the figures of the 1871 Census for England and Wales, we find that the married women under 45 were 2,600,768, out of a total population of 22,926,710, that is, 11·3 per cent. In India the married women between 12 and 38, which may be taken as fairly representing the child-bearing period, form 17·3 per cent.,* or over one sixth of the entire population. When it is remembered that the enumeration of females in many parts is probably still imperfect, we shall be well within the mark in saying that the proportion of women, at the child-bearing ages, having husbands living is fully 50 per cent. higher, when compared with the whole population in India, than in England. It will, therefore, be no matter for surprise if the birth-rate be found correspondingly high.

* Found by interpolation from the figures for all India in Table VI.

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176. The main object of recording and tabulating the ages of a people is that some light may be thrown on the important questions of the rate of mortality prevailing at various periods of life, and the average duration,—or as it is sometimes termed, the expectation—of life, among the members of the given community. It is usual, for this purpose, to combine the information given us by the Census Returns with that afforded by the death registers. The Census informs us how many persons are living, or exposed to risk of death, in a given year at each age or group of ages; while the death registers tell us what proportion of these die during the year. Thus the rate of mortality per annum may be obtained for each period of life. In the case of Indian statistics, however, this course is not practicable, for it has long been recognised that the returns of births and deaths are extremely defective. Although the age tables prove indisputably that a much higher death-rate prevails in India than in England, the registered death-rate in many districts, and even in entire Provinces, is frequently less than that of the most healthy English districts. On this subject it may be well to quote the remarks of Dr. Cornish in his report upon the Madras famine. "I have "always been careful to inform Government, from year to year, that these vital "statistics of the population are unreliable as an expression of absolute facts. As a "statist I should never dream of employing the results shown by registration to "question the accuracy of a Census, or to account for an increase or decrease of "population.

"If it be remembered that our registration totals are produced by some 50,000 "village officials, that there is no law compelling any one of these village registrars to "record vital statistics, and that the labour of keeping a village register at all has "been but very recently imposed on the village accountant (since 1866 for deaths, and "1869 for births), the only cause for wonder is that the registration results have even "a relative value. For relative purposes of comparison I have always maintained "that the registration of births and deaths, with all admitted defects and imperfec-"tions, has a value of its own.

"It enabled me, for instance, to inform Government of the great truth that death "was busy amongst the famine stricken at a time when other observers were ignoring "this feature of the crisis, and taking a roseate view of the condition of the people, "and it also shows how a population loses during famine time by the suspension of "the re-productive powers; but as absolute indicators of increase or decrease of "population, the birth and death returns are not only useless, but positively mis-"leading."

177. Mr. Stokes, in forming his mortality table for Madras, endeavoured to ascertain the proportion of the births and deaths which escaped registration. As this, however, can only be done by using the Age Tables of the Census as our basis for correction, it is, perhaps, better to trust entirely to these latter and to discard altogether the registration returns. Although the mortuary returns are thus unavailable for the purpose of ascertaining the actual rates of mortality, they may, nevertheless, be used with due precaution for certain purposes, as, for example, to compare the relative mortality in successive years. Even for this purpose, however, they must be used with caution, as the population figures show that the birth registration was more incomplete than usual during the famine period, the cause not being far to seek, as those whose duty it was to attend to the registration had other matters of more pressing nature to occupy them. If this were the case with the birth registration, the registration of deaths may have been affected to a still greater extent, since in the famine districts where registration was most interfered with, the births were fewest, but the deaths most numerous. It is probable, indeed, that in all periods when excessive mortality prevails, as, for example, during an epidemic, death registration is more defective than usual. In the case of the late famine, however, it is right to mention one fact which tells in the opposite direction, viz., that in the famine camps, where the mortality was necessarily very high, the registration of deaths was carefully looked after. It will be seen, however, from what has been stated, that any estimates as to the relative mortality in different years, based upon the registration returns, must be subject to a certain amount of doubt, although, unfortunately, these returns are practically the only data available for forming any conclusions upon this point, a point which is of considerable importance as enabling us to compare the observed rate of increase since 1872 with the rate previous to that date; and thus to deduce the important factor of the average rate of increase in the population.

178. Turning now to the age tables, these would be quite sufficient to enable us to form tables of mortality for the different Provinces, if in the first place the ages were

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correctly stated; if, secondly, the numbers living at each period represented survivors from an uniformly increasing number of annual births; and if, finally, this rate of increase, which is the rate of increase of the population, could be ascertained. Under each of these heads, however, difficulties arise. In the first place the ages as returned are admitted to be very incorrect. Not only is there general inaccuracy and a tendency to return the age in round numbers, at 20, 30, 40, &c., but there is no doubt that at certain periods of life the ages are systematically under-stated, and at other periods over-stated; while in the case of the females it is certain that the enumeration is very imperfect. Secondly, as has already been stated in the commencement of this note, the annual number of births by no means increases uniformly, but fluctuates very violently, even when we compare the average rate for many consecutive years. This fluctuation in the birth-rate induces corresponding irregularities throughout the age tables, and these irregularities must be removed by some process of adjustment before the tables can be rendered available for deducing tables of mortality.

179. Further, the mortality table cannot be formed from the population table unless we know with sufficient accuracy the average rate of increase in the given community, and on this point for most of the districts in India the information is extremely defective. In many cases districts show an enormous increase which it is quite impossible to attribute to the natural growth of the population, and which we are equally precluded from setting down to the agency of immigration. It is clear that in these cases the previous enumerations have been very defective, and that mere comparison between the Census recently taken with that preceding it cannot be relied on to show the actual increase which has taken place during the period. Each Province must, of course, be dealt with in the manner best suited to the materials available. Several of the Provinces it will be impossible to deal with, from insufficiency of information, but an attempt has been made to arrive at results, as trustworthy as is possible under the circumstances, in the case of all of the larger Provinces, viz., Madras, Bombay, Bengal, the North-West, the Punjab, and the Central Provinces; though in the case of the latter Provinces the results must be received with considerable reserve from the impossibility of satisfactorily determining the average rate of increase of the population.

Statistics of the "Proclaimed Clans."

180. Before proceeding to the consideration of the statistics of these Provinces it will be advisable to deal with certain statistics of a somewhat special nature of which considerable use will be made in this inquiry, viz., those of the proclaimed clans in the North-West Provinces. These statistics, which are collected under police supervision, under the Act of 1870 for the suppression of female infanticide, contain some very valuable information on the question of the mortality of Native children. If restricted to the Census Returns we should be left in considerable uncertainty on the question of infant mortality. During infancy the rate of mortality changes so rapidly that it is very difficult to distinguish between the fluctuations due to this cause in the age tables and those due merely to accidental irregularities. This would be difficult in any case, but with the materials now available it would be utterly impossible, owing to the extraordinary disturbance in the birth-rate caused by the late famine. During adult life the same difficulty does not arise, since we know that the rate of mortality then varies but slowly and with tolerable uniformity. We are thus enabled to correct the irregularities in the age table by taking a mean of several successive ages. Fortunately, however, there is every reason to believe that the experience of the proclaimed clans as to infant mortality is fairly trustworthy, and as there is no reason for supposing that the rate of mortality amongst children differs greatly in different parts of India, we shall employ the results that may be deduced from this experience in the formation of the mortality tables of the various Provinces. Mr. White, in his report on the Census of the North-West Provinces, has dealt very fully with the facts relating to these clans, so far as they were available, that is, down to 1879. The statistics are now, however, complete to 1881, and the additional material thus to hand will render it necessary to revise some of the conclusions to which the earlier figures seem to point.

181. The following table gives the particulars of the proclaimed population from 1875 to 1880, from which may be seen the general character of the community we are dealing with:—

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Table B.

Particulars of Proclaimed Population.

Year.	Population Proclaimed.						Births.		Deaths.	
	Under 12.		Over 12.		Total.					
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1875–76 -	85,844	37,189	150,577	116,089	236,421	153,278	8,701	7,914	7,128	5,632
1876–77 -	78,653	33,799	144,181	108,045	222,834	141,844	8,893	8,539	6,175	4,942
1877–78 -	75,561	34,984	138,833	102,930	214,394	137,914	8,722	8,304	6,250	5,127
1878–79 -	73,082	36,816	136,772	100,013	209,854	136,829	5,838	5,504	6,815	5,784
1879–80 -	66,775	35,353	134,262	97,337	201,037	132,690	7,830	7,295	13,828	12,421
Totals -	379,915	178,141	704,625	524,414	1,084,540	702,555	39,984	37,556	40,196	33,906

It will be seen at once that the population is abnormal in its constitution, there being a great deficiency of females, and an excess of children as compared with adults; for this reason any deductions that may be made from the statistics must be applied with some reserve to other communities. Mr. White has employed these statistics to deduce the average birth and death-rates in the North-West Provinces. The rates, as given by a direct comparison of the total population with the number born and dying in each year, cannot of course be received as in any way giving the rates for a normal community. The method by which Mr. White meets this difficulty is by deducting the excess of male adults, and thus reducing them to the proportion they would hold to the total adult population in an ordinary community, and by increasing the number of girls so as to make them equal to their ordinary proportion among the children under 12. By these means, dealing with the figures for the years 1876 to 1879, he obtains the following results:—

"Annual number of births and deaths to 10,000 of the same sex living, on the "assumption that the constant ratio of the sexes is 1,000 females to 1,016 males."

	Males.	Females.
Births - - - -	43·9	41·8
Deaths - - - -	40·5	38·4

And for both sexes the rates:—

Births - - - -	42·9
Deaths - - - -	39·5

The principal objection to this method of procedure is that the minors in the resulting population are in excess of their due proportion, and thus the birth-rate is under-estimated. We may proceed by a somewhat different method, taking as our basis of comparison the number of adult females in the population. Referring to Mr. Hill's corrected Age Table, page 5, of the North-West Province Report, we shall find that the females over 12 form almost exactly one third (·33274) of the entire population. Taking now the total adult female population in the proclaimed clans for the five years, viz., 524,414, and raising it in this ratio, we obtain 1,576,024 as the total population ordinarily corresponding to this number of female adults. The births for the five years, viz., 77,540, would give a birth-rate as calculated on this population of 49·20 per thousand, considerably higher than the result arrived at by Mr. White.

182. The most valuable part of these statistics, however, consists of the recorded populations and deaths up to the age of 12. This information is available for the six years 1876 to 1881, and is contained in the Reports to Government of the Inspector General of Police. With reference to the table which follows, which gives the number at risk, or the population together with the number of deaths in each year, and for each age, some explanation is necessary as to the manner in which the ages are estimated. The returns are made up to the 1st of April in each year. The births regis-

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tered since the previous 1st of April are entered as the population living between 0 and 1, the deaths taking place within the year from among these children being set down as the deaths between these ages. The number of survivors at the end of the year, after being corrected for removals and fresh arrivals, are then carried forward as the population between ages 1 and 2; the deaths out of these during the second year are the deaths returned at this age. Now it is clear that the relation borne by the returned deaths and population is not that with which we are ordinarily familiar. For example, taking the age period 0 to 1, the deaths do not represent the numbers dying within 12 months after birth, but within a period on the average only six months after birth.

TABLE C.

Mortality Experience of the Proclaimed Clans (North-West Provinces), 1876–82. Deaths out of 10,000 at risk during the first 12 Years of Life.

Males.

Year (ending 1st April).	0–1.	1–2.	2–3.	3–4.	4–5.	5–6.	6–7.	7–8.	8–9.	9–10.	10–11.	11–12.
1876–77 - -	2,379	745	329	201	170	146	94	87	69	68	64	50
1877–78 - -	2,371	771	358	223	204	135	106	96	66	69	57	55
1878–79 - -	2,032	1,411	961	519	371	282	221	144	114	97	102	75
1879–80 - -	3,161	2,529	1,561	1,218	951	709	641	452	412	353	268	396
1880–81 - -	1,949	1,376	807	417	296	243	189	122	135	114	118	121
1881–82 - -	2,109	1,168	701	459	311	231	218	186	106	91	113	127
Mean -	2,334	1,333	786	506	384	291	245	181	150	132	120	137

Females.

Year (ending 1st April).	0–1.	1–2.	2–3.	3–4.	4–5.	5–6.	6–7.	7–8.	8–9.	9–10.	10–11.	11–12.
1876–77 - -	2,230	827	394	286	233	182	132	133	96	46	71	62
1877–78 - -	2,637	976	478	368	223	267	188	160	82	135	143	43
1878–79 - -	2,112	1,576	1,281	750	424	344	257	210	162	112	117	84
1879–80 - -	3,258	3,000	2,424	1,711	1,214	936	719	662	596	534	372	411
1880–81 - -	1,920	1,408	1,024	635	430	254	252	187	194	92	173	408
1881–82 - -	2,114	1,270	1,018	760	608	357	244	214	183	115	141	349
Mean -	2,378	1,509	1,103	752	522	390	299	266	219	172	170	226

183. The point seems to have been overlooked in the use that has been made of these returns. It being assumed that the ratio of deaths to population at ages 0 to 1, 1 to 2, and so on, will give the probability of dying in the first, second, &c. year of life. It is clear, however, that the probability of death in the year succeeding birth is considerably higher than the value would be thus obtained for the reason above stated, the figures giving in fact approximately the probability of death within six months from birth. Again, the figures at the subsequent ages give the deaths occurring annually out of a population who, at the commencement of the year, are aged on the average six months, 18 months, and so on. The two errors involved in adopting the ratios of death to population as the true probability of dying at each age very nearly cancel each other eventually, the mortality being under-estimated for the first year but over-estimated thereafter. The number of survivors, however, at all the future ages is more or less overstated in consequence. The tables in their present form, although not giving directly the probability of death in each year of age, are nevertheless convenient for the purpose we have eventually in view, viz., the adjustment of the earlier portion of the age tables. If we assume that the birth-rate is constant throughout the year, then the number returned as living from 0 to 1 will represent the numbers surviving out of a given number of births taking place uniformly through the year, or they equally represent the average population during the year out of the same number of births all taking place at its commencement. Similarly the remaining populations and deaths as returned represent the ratio of population and the decrements for the age periods 0 to 1, 1 to 2, and so on. Hence we can form from this data a table showing the numbers living at each age period in a stationary population; that is a population having a uniform number of annual births. Such a table is given on next page.

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184. There remains, however, another important point to consider in employing these statistics. Reference to the figures giving the rates of mortality for individual years will show that there have been most violent fluctuations in the death-rate, especially in the year 1879, when the mortality was most abnormally high. On this ground it has been proposed to exclude this year altogether, but this seems an extreme course. Although years so unhealthy as that of 1879 are no doubt infrequent, they nevertheless recur at intervals, and must have their due weight in determining the average mortality. Further, if the mortality in 1879 was above the average than in 1876–77, and 1877–78 appears to have been decidedly below that of every other year, add to this the admitted fact that with all the precautions that are taken some deaths escape registration, and it will appear that if the 1879 data are thrown out the average mortality will undoubtedly be under-estimated. A medium course has accordingly been taken, and a weight given to the 1879 figures equal to one tenth of the entire experience. On this basis the following table was formed, which is assumed to represent the average mortality amongst the proclaimed clans, taking one year with another. A few small arbitrary alterations were made in order to eliminate irregularities in the numbers. The unadjusted and adjusted figures are given side by side.

TABLE D.

Proclaimed Clans Mortality experience (Males). Survivors out of 100,000 Births.

Ages.	Adjusted Numbers.		Original Experience.		Life Table.*	
	Populations.	Decrements.	Populations.	Decrements.	Living.	Deaths.
At birth - - -	100,000	22,673	100,000	22,673	100,000	28,275
Living between ages 0–1 -	77,327	9,570	77,327	9,570	71,725	6,616
" " 1–2 -	67,757	4,764	67,757	4,906	65,109	3,699
" " 2–3 -	62,993	2,931	62,851	2,822	61,410	2,451
" " 3–4 -	60,062	2,037	60,029	2,029	58,959	1,725
" " 4–5 -	58,025	1,503	58,000	1,496	57,234	1,309
" " 5–6 -	56,522	1,146	56,504	1,203	55,925	1,013
" " 6–7 -	55,376	899	55,301	885	54,912	806
" " 7–8 -	54,477	733	54,416	702	54,106	677
" " 8–9 -	53,744	627	53,714	612	53,429	595
" " 9–10	53,117	556	53,102	574	52,834	551
" " 10–11	52,551	540	52,528	614	52,283	542
" " 11–12	52,011	—	51,914	—	51,741	—

185. The figures thus obtained differ very considerably from those used by Messrs. White and Hill, owing to these gentlemen having no data after year 1879, which they exclude, thus retaining only the three years 1876–78, in the first two of which the registered mortality was abnormally low. The above tables represent the only fairly trustworthy data available for estimating the rate of mortality at the ages in question, and they may probably be safely employed to represent the mortality in the most parts of India during ordinary years. Although, as already stated, giving a higher mortality than has hitherto been supposed to exist during childhood, they nevertheless in all probability under-estimate rather than over-estimate the true mortality; in fact, a consideration of the age tables of most of the Provinces would point to somewhat higher rates; but as there is considerable uncertainty attaching to this evidence owing to the impossibility of assuming a fairly uniform birth-rate for many years in succession, there does not seem sufficient ground for departing still further from previous estimates. The mean mortality, however, will of course be higher than that given by the above table, since famine periods must necessarily be included. It is clear, so far as our experience goes up to the present time, that it would be unsafe to assume the effects of famine can be altogether eliminated. Hitherto famines have been periodical, and unfortunately there is little ground for supposing that the future will differ materially in this respect from the past, although it is of course possible that improved communication and other remedies may cause these calamities to press less heavily upon the people. The method that has been followed, therefore, has been to adopt the above rates of mortality as showing the true rates for the non-famine periods in each district and to make such additions to them in order to obtain the average rate as is found necessary on examination of the statistics during the famine period for the various districts affected. In order, however, to exhibit the effect upon the mortality of eliminating altogether the agency of famines, a table has been prepared based on the materials available for five non-famine districts in the Madras Presidency, and a

* *See* note at close of chapter.

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comparison of this table with the other tables of mortality, more particularly with that for Madras Province, will show the extent to which the average duration of life in India is probably shortened by famines.

On the Rates of Increase in the various Provinces.

186. In order to convert the age tables into tables of mortality it is essential that we should know with sufficient accuracy the average rate at which the population is increasing. For this purpose, however, there is unfortunately a great dearth of information. The older enumerations in those Provinces where they have taken place are admitted to have been very imperfect, and any rate of increase that might be deduced by comparing their results with those of the present Census would, in most cases, be largely in excess of the truth. At each successive enumeration the counting of the people has, undoubtedly, been more accurate, and especially has this been the case with the female population; even now it is certain that the Census is not perfect in this respect, and still further improvement may be looked for in the future. Again, in many cases we have only the two Censuses of 1872 and 1881 upon which to rely; and even if the previous Census had been accurate it would only have enabled us to determine the rate of increase for the nine years in question.

187. This rate for various reasons might differ widely from the average rate. In fact, we know that in those districts that have suffered at all from the recent famine the increase of the population was greatly checked. Hence, in order to determine the average rate of increase in these districts, it is necessary to know, not only the rate since the Census of 1872, but also the extent by which the famine diminished the rate previously prevailing. This can only be done by arriving at some estimate of the extent to which the birth and death-rates were each affected by the famine. With respect to the death-rates the only means by which this can be accomplished is by a comparison of the registered deaths in the famine years with those in what may be considered to be normal years. Here again we are met by a difficulty, since there would appear good grounds for supposing that the registration was, in some cases at least, more imperfect during the famine than in ordinary years, although to what extent it is impossible to say, owing to the registering agency being absorbed in famine work. In the case of the births this difficulty is practically got over by relying upon the population tables, taking as our basis, the numbers of children at the young ages enumerated at the two Censuses. If the numbers returned at each age could be absolutely trusted as representing accurately the number actually living at the given ages, we might, by working back from the Census tables, arrive at an estimate of the extent to which registration was interfered with as regards the births during the famine years. There is no doubt, however, that although in the earlier years of life the statements of age may be more exact than is the case at the older ages, there is nevertheless a considerable degree of uncertainty attaching to the ages as returned; in other words, if we take a group of children aged say between three and four years, the great bulk of these children will be accurately returned as aged three last birthday in the Census. But a certain per-centage of them will probably be returned as between the age of two and three, and about an equal number, perhaps, as between four and five. Now this inexactitude in the statement of the ages in the returns will clearly have the effect of partially filling up any depression which may exist in the age curve. In the case supposed, for example, if we assume that the depression occurs only at age three to four, and that we have the normal number living at each of the adjacent ages, what will happen will be that a large number of children will be returned as between the ages of three and four who really belong to the ages on either side of this age than will be transferred from this age to the neighbouring ones. Thus the numbers at the ages two to three, and four to five will be somewhat understated in the Census, while those at the intermediate age from three to four will be somewhat over-stated; in other words the depression in the age curve will be rendered less marked than it should be were the facts accurately represented. Of course no such cause would be at work upon the birth registration of the years corresponding to these ages. Hence in the case in question a comparison of the Census numbers with the registered births would lead to the erroneous assumption that the registration had been most imperfect in the year of few births.

188. It will be seen, therefore, that we are unable even to ascertain the defect attaching to the birth enumeration, much less to approximate to that in the deaths. It must be remembered, then, that in taking the registered deaths in the famine years as our guide as to the relative mortality of those years, we are adopting a method which will probably err in somewhat understating the difference in famine and

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ordinary mortality. In the case of the Madras Presidency, where the famine was most severe, and where, therefore, this cause may be supposed to have operated to the greatest extent, a method has been followed which will have the effect of avoiding any extreme error. Moreover, as the tendency will necessarily be to over-estimate the rates of increase between the two Censuses in the various Provinces, and as the effect of imperfect registration in the famine years will have the reverse tendency of under-estimating the rate of increase in previous periods, these two sources of error, neither of them, perhaps large, will tend to neutralise one another.

189. The enumeration of females at all previous Censuses, and in all districts, appears to have been so imperfect that no conclusions that could be drawn from the observed rates of increase would be entitled to any weight whatever; as, however, the rate of increase amongst the males and females must necessarily be, on the average, practically identical, we shall deal solely with the figures for the male population, applying the results obtained to the whole community. A reference to Abstract 16 in that chapter will show that even in Madras the proportion of females is considerably lower than in England, while in the case of most of the Provinces, notably the Punjab and Coorg, it is extremely low. A consideration of the age tables shows that this deficiency in the enumerated female population cannot be explained on any other ground than that of omissions in the counting. There does not appear to be any good reason for supposing that the relative proportions of the sexes which are found to prevail in all normal communities of which we have satisfactary statistics, and, moreover, which evidently exist in Madras and in Bengal, should be reversed in the remaining parts of India,* and in all probability we shall not over-estimate the female population by assuming that throughout India it is at least equal to the proportion given in the present Madras Census.

190. *Madras.*—The Madras Presidency offers, on the whole, by far the most favourable field for inquiry. Prior to the Census of 1872, there were several quinquennial enumerations, the earliest of which dates back to 1851, while others were also taken in the years 1837 and 1822. Thus the people were more or less accustomed to the machinery of the Census, and it is to be presumed that the information obtained was, in the main, more trustworthy than in the case of other Provinces, in most of which the Census was a comparatively new thing. So far as the period since 1872 is concerned, it is probable by making the corrections to the 1872 enumeration suggested in Mr. McIver's Report, and which will be referred to presently, a tolerably correct estimate will be obtained of the actual increase in the population since that date. The correction to be made to this rate, in order to obtain the normal rate of increase, is, however, larger in the case of Madras than in any other district, owing to the famine having been there much more severe. For this reason it has been thought desirable, in the first instance, to confine the inquiry to those districts in the Presidency which were least affected by the famine; and five districts have been selected, viz., Ganjam, Vizagapatam, Godaveri, South Carnara, and Malabar. The district of Tanjore would have been included, but that the figures for this district were complicated by the effect of emigration. In the case of the five districts named this difficulty did not arise; and an examination of the Birthplace Returns showed that practically there was no migration either to or from these districts which could in any way materially affect the results. It seemed probable that some immigration from famine districts might have taken place, but the following table, extracted from the Returns of Birthplace, proves that this was not so to any appreciable extent.

TABLE of BIRTH-PLACES of the POPULATION of the Five selected Madras Districts (Males).

Living in	Born in			
	Five Districts.		Remaining Districts.	
	Males.	Females.	Males.	Females.
Five districts -	4,106,508	4,188,338	25,603	24,327
Remaining districts -	16,483	14,210	10,450,718	10,712,930

* It is of course possible that there may be a somewhat smaller proportion of females in India than in Europe, as we know that in approaching the south of Europe the ratio of females to males diminishes, but in adopting the figures for Madras as the standard it is probable that ample allowance is made for this fact.

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The above figures show that the effect of migration must have been extremely small, and may quite safely be neglected in the present inquiry.

191. The first step towards determining the average rate of increase in these districts will be to ascertain as nearly as can be done the actual increase since 1872. In the report on the Madras Census, page 4, Mr. McIver shows that the Census of 1872 was defective as regards the enumeration of the floating population. Adopting the results which he there arrives at by a careful examination of the figures of the two Censuses, we find that in 1871, 501,329 (or nearly four fifths of the entire floating population) were omitted in the counting, of which number 359,779 were males. On page 21 we have particulars of the floating population enumerated in 1881, and on the basis of these numbers, assuming that the same proportions existed in the various districts nine years previously, and that the counting was equally defective in each district, we have as the number of the floating male population, omitted in the Census of 1871, 90,705. Distributing these equally over the various ages, and excluding the agency tracts, in which the enormous increase during the nine years proves the preceding Census to have been altogether unreliable, we shall have the following figures as representing the distribution by age of the male population of the five districts in November 1871 and February 1881 respectively :—

Ages.	Male Population.	
	November 1871.	February 1881.
0–5	749,836	578,306
5–10	650,185	609,231
10–15	404,228	549,584
15–20	468,881	365,825
20–25	349,879	335,729
25–30	387,570	346,184
30–35	206,425	357,222
35–40	306,177	212,096
40–45	118,610	269,477
45–50	198,447	117,567
50–55	59,915	177,004
55–60	126,097	57,628
60 and over	102,635	189,582
Total	4,128,885	4,165,435

192. It will be seen that, taking the entire male population, the increase during the nine years has been ·885 per cent., or less than 1 per mille per annum. Clearly this is very much below the mean rate of increase. This result is mainly accounted for by the large defect in the numbers of children under five years of age in 1881, due to the diminished birth-rate, and partly also to the heavier death-rate which prevailed during the famine years. In other words, the population of these districts, although they were the least affected by famine of any part of Madras, has nevertheless suffered from the two-fold effect of that visitation on the birth and death rates. In order, therefore, to ascertain the true average rate of increase we must determine to what extent the birth-rate during this period fell below, and the death-rate rose above, the average rates. The easiest method of accomplishing this, so far as the birth-rate is concerned, is to take the figures giving the population from 0 to 5 in each Census, as showing the combined effect of diminished birth-rate and increased infant mortality. The remainder of the population who were over five in 1881 will then have to be corrected for the increased death-rate to which they were subject during the famine period, that is, when their ages were two and upwards. Let us assume that, supposing there had been no famine, the population would have increased throughout at the same uniform rate, viz., $(1 + r)$ per annum for the $9\frac{1}{4}$ years intervening between the two enumerations. We should then have had, in lieu of the 578,306 children counted in 1881 as under five years of age, the number 749,836 multiplied by $(1 + r) \cdot 9 \cdot 26$, and the difference between these two numbers will be the measure of the extent to which the population has suffered by diminished birth-rate and increased infant mortality. To this we have to add the second portion of the total deficiency, viz., that caused by the increased mortality of the remaining population. If we compare the registered deaths during the famine period, say, from 1876 to 1879 inclusive, with the numbers regis-

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tered in the two preceding and two succeeding years, viz., 1874 and 1875, and 1880 and 1881, we have the following results :—

REGISTERED DEATHS in Famine and Normal Years (Males).

Period.	Deaths.			
	0–1.	1–6.	6–12.	12 and over.
1876–79 - -	32,243	45,450	26,744	243,943
1874–75 and 1880–81	36,184	35,795	17,452	167,877

193. It will be seen that the registered deaths at age six and upwards were 46·04 per cent. higher during the famine years than during the normal years, while the deaths over age one were 42·95 per cent. higher. Interpolating between these two proportions, we may assume that the death-rate for ages two and upwards was increased by 43·70 per cent. We have, however, to spread this result over the whole period between the two Censuses (that is, 9·25 years), which will give us an excess in the average of this period over the mean mortality during non-famine years of 19·06 per cent. per annum. We have then to determine to what extent this increase in the death-rate above age two has diminished the number of survivors of five years old and upwards in 1881; and to do this it will be necessary to make an estimate of the normal death-rate in non-famine times. There is no immediate method of doing this, but we can arrive at the required result in the following manner. In the first place we will determine what proportion of the population during non-famine periods are exactly aged two during any given year. For this purpose we may take the distribution by age at the 1871 Census. We had then, 749,836 who were returned as under age five, out of a total population of 4,128,885. If, now, we distribute these numbers amongst the various ages in the proportions found from the proclaimed clans' mortality table, making due allowance for the rate of increase (which it will be sufficient here to take at 1 per cent. per annum), we shall have as the number aged two exactly (that is, between, say, ages $1\frac{1}{2}$ and $2\frac{1}{2}$), 150,199; and as the total population who were aged two and upwards at the same epoch, 3,790,723, the ratio of the former number to the latter is ·03962; hence the non-famine death-rate for age two and upwards was $\cdot03962 - \log_e(1+r)$ (approximately $\cdot03962 - r$). Thus, if we take the population above age five at each Census, we shall have the following equation for determining the value of r (the populations are expressed in thousands) :—

$$3379(1+r)^{9\cdot26} = 3587e^{1\cdot748(\cdot03962-\log_e(1+r))}$$

(the factor 1·748 being the excess of deaths during the famine years, viz., an excess of 43·7 per cent., or ·437 for the four years 1876–79).

From the above we obtain the equation—

$$3379\ (1+r)^{11\cdot01} = 3587 \times e^{\cdot0093}.$$

whence

$$(1+r)^{11\cdot01} = 1\cdot1379 \text{ and } r = \cdot01180;$$

that is to say, a rate of about 12 per mille per annum; and this is the rate at which we must presume the population was increasing from 1856 to 1871.

194. The increase during the past 9·26 years has been, as already stated, 8·85 per mille, or ·96 per mille per annum. Hence, combining these two rates, viz., that for the non-famine period and that for the famine period, we obtain as the mean rate of increase actually prevailing in these districts, between 1856 and 1881, a rate of 7·95 per mille per annum. If we assume an average rate of increase, taking one period with another, of ·8 per cent. per annum, we shall probably be within a small fraction of the truth. Nearer than this it does not seem possible, with the present materials, to go; and this rate has accordingly been adopted as the normal rate for the five districts.

195. With respect to the Madras Presidency, as a whole, it has already been stated that the effect of the famine was more severe in Madras than in any other part of India

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except Mysore, and that the consequent correction to the observed rate of increase, since 1871, to obtain the rate before that year, is larger than in any other case. We have also to consider that where the famine was worst the registration of births and deaths was probably worse too. Hence any conclusions which we might draw from the mortuary returns as to the relative death-rate during the famine years in Madras would be open to considerable doubt. The safer plan would appear to be to assume that previous to the famine the population of the whole Presidency was increasing at the same rate as has been found for the five districts we have been dealing with; and combining this rate in the proper proportion with the rate since 1871, we shall obtain an estimate of the mean rate of increase for the whole Presidency. When the proper corrections are made for the defective counting of the floating population in 1871, as calculated by Mr. McIver, we have as the total male population in 1871, excluding the agency tracts, 15,980,288; the population enumerated in 1881 being 14,927,824. Thus there has been a net decrease of ·733 per cent. per annum. From this, however, we must make a deduction in respect of that portion of the decrease caused by excess of emigration over immigration. Taking the figures given by Mr. Stokes, we should arrive at the conclusion that this excess in the case of the male population would amount to about 1 per mille per annum. This would make the decrease due to excess of deaths during the $9\frac{1}{4}$ years about 6·33 per mille per annum. Combining this with a rate of increase of 12 per mille for the previous $15\frac{1}{2}$ years, we get an average rate of increase of about $5\frac{1}{4}$ per mille. It is probable that the true rate is somewhat in excess of this, since the severity of the famine in Madras in 1877–78 probably exceeded that of previous famines in 1854 and 1834. Hence, if we adopt 6 per mille as our mean rate of increase, we shall probably be sufficiently near the truth.

196. *Bengal.*—Bengal shows a much larger increase, if we compare the two last enumerations, than is the case with most of the other Provinces. This is mainly due, no doubt, to the fact that this Presidency was practically free from any visitation of famine comparable to that which afflicted the Madras Presidency, although it suffered in the years 1878–1880 from a considerably diminished birth-rate. The male population enumerated in 1872, if we include the native States of Kuche, Behar, &c., and the feudatory States, amounted to 31,341,366, while the males enumerated in 1881 were 34,625,591, an increase of 10·47 per cent. during the period. The Deputy Superintendent of Census in Bengal remarks upon this somewhat large rate of increase that:—"It is not to be supposed that the whole of this increase represents the advance in "the actual numbers of the population. Some of it, necessarily an indefinite quantity, "is due to the more elaborate arrangements made for the present Census, and to the "greater accuracy with which it was taken."

197. If we examine the results somewhat more in detail, we find the following rates of increase for the various divisions of the Presidency:—

Divisions.	Per-centage of Increase.		
	Males.	Females.	Both Sexes.
Chota Nagpore	31·56	37·00	34·26
Feudatory States	28·31	27·71	28·06
Orissa	17·89	18·03	17·90
Dacca	15·05	14·16	14·61
Patna	13·76	15·82	14·80
Bhanjulpore	10·03	11·18	10·60
Presidency	6·06	5·95	6·01
Rajshahye	4·84	4·71	4·78
Chittagong	3·03	4·39	3·71
Burdwan			

The two first of these divisions, Chota Nagpore, and the feudatory States, exhibit an increase so large as to be quite unaccountable, except on the ground of vast improvement in the enumeration. While the increase in Orissa, Dacca, and Patna is also large, it is considered by Mr. Bourdillon to be such as may fairly be set down as the natural result of plentiful years, and the absence of an epidemic disease or other widespread calamity. If we take out from the total the figures for Chota Nagpore and the feudatory States, we find that the male population, as enumerated in the remainder of the Presidency, has increased from 28,638,420 to 31,081,082, an increased of 8·529 per cent.

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198. As already stated, Bengal did not, as compared with other Provinces, suffer to any considerable extent from famine, and there is no reason, further, for supposing that the mortality during the past nine years has exceeded that of previous periods, except, perhaps, in Burdwan. On the other hand, however, the birth-rate has probably been somewhat below its average amount. If we refer to the table given on page 142 we shall see that the children under five in 1871 were 16·96 per cent. of the total population, while in 1881 they were 14·65 per cent.; in other words, the birth-rate for the five years preceding the 1881 Census was about 13½ per cent. less than the birth-rate for the five years preceding the Census of 1872. This deficiency of births is discussed on page 113 of Vol. I. of the Census Report for Bengal, and is set down to the effect of the unhealthy years 1878 and 1879, when cholera was unusually prevalent. On the other hand, the years 1867 to 1871 appear to have been exceptionally healthy, if we may trust to deductions made from the gaol returns. On page 114 of the Census Report will be found the following table, giving the deaths per mille of the gaol population from 1863 to 1880 inclusive; as to which the Deputy Superintendent remarks that the returns of the gaol mortality have been very carefully kept for years, and referring as they do to a large number of persons drawn from the classes which form the bulk of the population, they provide a valuable body of evidence as to the general healthiness or unhealthiness of any year to which they refer. It will probably be a safe assumption to make that the birth-rate immediately preceding the Census of 1872 was as much above the average as that during the years 1876 and 1880 was below. If, therefore, we take a mean between the birth-rates just found, we shall probably have a fair estimate of the average birth-rate in the Bengal Presidency. This will give us, as the loss of population from the diminished rate prior to 1881, 615,200 males. We should thus have as the normal increase 9·5 per cent., and if we assume, as may fairly be done, that the Census of 1872 was defective to the same extent as that of Madras, we should have, as the mean rate of increase, 7·2 per cent. for the nine years, equivalent to, say, ·8 per cent. per annum, a rate practically identical with that already found for the best districts in Madras.

Deaths per mille in the gaol population in Bengal, 1863–1880.

Years.	Deaths per Mille.	Years.	Deaths per Mille.
1863	94·8	1872	52·0
1864	61·8	1873	47·0
1865	54·5	1874	54·0
1866	107·0	1875	49·0
1867	58·0	1876	37·3
1868	51·0	1877	48·8
1869	51·1	1878	69·1
1870	45·0	1879	94·8
1871	40·0	1880	63·5

199. *North West Provinces.*—In the North West Provinces there have been several Censuses. The first was taken in 1853, but is considered to have overstated the population, at least as compared with subsequent enumerations, owing to the special method of enumeration then used. Subsequent Censuses have been taken in 1865, 1872, and 1881. The Provinces suffered from the late famine, though to nothing like the extent to which the Madras Presidency was affected; whereas they suffered to a much greater extent in the famine of 1868 and 1869. That famine, however, probably from its shorter duration, appears to have had comparatively little effect upon the birth-rate, a fact which is also noticeable in other parts of India. We find at the late Census that there were 2,069,113 children returned as under five years of age, as against 2,648,465 returned in 1872. As the mortality did not probably differ greatly in the two periods, this would point to a birth-rate lower by about 27 per cent. in the five years preceding 1872. This would be equivalent to a diminished birth-rate of about 15 per cent. over the whole nine years, or, if we convert this into actual numbers, we shall find a defect in the 1881 population of, say, 738,256 under age five as due to the late famine. This would be equivalent to a reduction of about ·7 per cent. per annum from the previous rate of increase in this proportion. The actual rate of increase since 1872 is somewhat less than that indicated by the figures for the entire Province, since, as is clearly pointed out in Mr. White's Report, the Benares division, and possibly some other parts of the Province show a recorded rate of increase which evidently points to a considerably improved counting in 1881. If we throw out the Benares division, and

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assume that the somewhat better result which would probably obtain in that division, as compared with the rest of the Province, is counterbalanced by defects in the 1872 Census in the remaining districts, we shall obtain, as the actual rate of increase for the Province during the nine years, ·45 per cent., or about ·05 per cent. per annum. Adding to this an estimated deficiency from a diminished birth-rate, as already estimated, we should obtain, as the rate of increase previous to 1872, ·75 per cent. per annum. When, however, we compare the Censuses of 1865 and 1872, we find that the recorded rate of increase is only ·6 per cent. per annum (Census Report, page 30). It is very unlikely that the actual rate exceeded this amount, as we can scarcely suppose that the counting of the people was more complete in 1865 than in 1872. If we assume that the recorded increase during the interval of these two Censuses represents the truth, we should have to conclude either that the correction we have made for a diminished birth-rate in the year preceding the 1881 Census has been over-estimated or else that sufficient allowance has not been made for the improvement in the enumeration since 1872. Perhaps the safest plan will be to adopt the rate ·6 per cent. as representing the true rate of increase prior to 1872, and the rate above obtained, viz., ·05 per cent., as that at which the population has increased since that date.

200. If we carry our view back to the period prior to 1865, we see that the past history of the population in these Provinces has not differed very greatly from that of the last 16 or 18 years. As already stated, the 1868 famine, from whatever cause, does not appear to have affected the progress of population to a very great extent; and the period from, say 1863 to 1872, may be considered to have been, on the whole, a favourable one. If we take the preceding nine years, from 1854 to 1863, we come upon the famine of 1860, which was an excessively severe one, and the events, moreover, of 1857, so that it is not improbable that the population during this period increased at a rate not greater than that of the past nine years. Prior to this period, however, we have another period of prosperity, viz., from 1845 to 1854, when again the population was probably a progressive one; while, to go back still further, we have in the preceding nine years, 1836 to 1845, another very severe famine, viz., that of 1837, with probably a stationary population; this period being again preceded by one of the same length, when the Province was once again free from famine. Thus, for the past 50 years and upwards, it would appear that the population has passed through alternate periods of stagnation and progress. From the defect already noticed in the 1853 Census, it cannot be relied upon to yield us any information as to the rate of increase prior to 1865. If, however, we assume that the prosperous period preceding 1872, and the comparatively stationary period from 1872 to 1881 were fair representatives of their kind, we may take a mean between the rates of increase as above found for these periods as representing with as near an approximation to the truth as the data will admit of, the mean rate at which the population in these Provinces is increasing. This will give a rate of $3\frac{1}{4}$ per mille per annum, and although this rate refers to a period of only 18 years, the striking similarity that has been referred to above in the previous history of the Province render it very probable that, if the materials had been available for testing the rate over a longer period, a result practically identical would have been arrived at. It may be remarked also, that Mr. White, in his report, arrives by a somewhat different method at a rate very close to the above, viz., 3·4 per mille per annum. The rate adopted by Mr. Hill in his note upon a mortality table for these Provinces is somewhat higher, viz., 4·2 per mille; but to obtain this he has simply compared the recorded rate of increase in the male population since 1872, including in his comparison the Benares division, in which the rate of increase is undoubtedly much exaggerated.

201. *Bombay.*—On page 8 of Mr. Baines' report on the Bombay Census, a table is given showing the rates of increase per cent. for both males and females in each division of the Presidency. From this it appears that the decrease in the entire Presidency among the male population has been ·28 per cent. during the nine years, while, if we exclude Scinde and the town of Bombay, we have a decrease of 2·63 per cent. Taking the first of these figures as showing the true increase in the Province since 1872, we must obtain from it in the same manner as was done in the case of the Madras Presidency the rate prior to that year.

202. The groups of ages adopted in the 1872 Census do not correspond to those employed at the recent enumeration. From the tables given, however, on page 74 of the Bombay Census report, which shows the numbers living in 1881 for the 1872 groups of ages out of a total population of 10,000, the actual numbers at these groups

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may be arrived at with sufficient accuracy; and we have the following table of the male population of Bombay and Sind in 1872 and 1881 :—

Bombay and Sind.

Male Population, 1872 and 1881.

Ages.	1872.*	1881.
0–1	294,746	229,405
1–6	1,479,303	1,113,915
6–12	1,355,310	1,437,320
12–20	1,215,414	1,270,000
20–30	1,611,918	1,506,400
30–40	1,194,712	1,301,058
40–50	740,582	803,168
50–60	411,738	497,164
60 and over	218,305	339,289
All ages	8,522,028	8,497,719

* Including 39,640 railway officials and military, ages unspecified, proportionately distributed.

Here, again, it will be seen that the diminished birth-rate during the years immediately preceding the recent Census has been an important factor in the reversal of the ordinary movement of the population.

203. A further loss of population, however, has occurred in consequence of the heavy death-rate prevailing during the famine years. The following table gives the particulars of the deaths registered in Bombay during the 10 years, 1872 and 1881 :—

Bombay Presidency.

Deaths registered according to Age in the Years 1872–81.

Year of Registration.	Under 1.		1–6.		6–12.		12–20.		20–30.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1872	28,054	24,258	45,250	42,414	12,335	10,447	9,610	9,706	16,474	16,479
1873	24,671	20,802	29,611	27,444	7,968	6,599	7,109	7,581	14,332	14,138
1874	27,397	22,548	29,622	27,597	7,357	6,389	6,615	7,383	13,170	13,989
1875	37,315	31,381	40,562	37,686	13,697	11,798	9,307	9,473	17,619	17,883
1876	36,948	31,648	36,922	33,521	12,468	10,493	9,422	9,180	17,836	17,330
1877	46,196	40,591	60,850	53,991	20,547	16,902	19,168	16,264	36,285	30,704
1878	30,169	26,130	50,662	46,503	21,054	17,935	17,132	15,412	31,730	28,725
1879	23,802	20,557	31,008	22,168	13,060	11,585	11,599	10,667	22,207	21,309
1880	29,999	25,094	27,376	25,236	10,135	8,662	9,734	9,148	18,841	17,889
1881	40,913	34,458	34,466	31,975	11,834	10,489	10,906	11,003	20,876	21,328
Totals	325,464	277,467	386,329	355,535	130,455	111,299	110,602	105,822	209,370	199,774

(*continued.*)

Year of Registration.	30–40.		40–50.		50–60.		Over 60.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1872	17,549	13,577	18,031	12,077	18,909	15,031	20,499	19,891	186,711	163,880
1873	16,163	11,870	16,956	10,912	17,849	13,362	19,084	18,446	153,743	131,154
1874	14,662	11,595	15,802	10,437	16,490	12,624	17,476	17,499	148,591	130,061
1875	19,235	15,483	19,476	13,765	20,680	16,411	21,821	22,126	199,712	176,006
1876	19,472	15,003	19,715	13,338	21,838	17,069	23,043	23,014	197,664	170,596
1877	39,613	26,583	40,109	23,633	42,216	29,601	44,546	39,909	349,530	278,178
1878	33,710	25,219	33,477	22,735	33,668	26,546	36,395	35,744	287,997	244,954
1879	26,036	20,113	26,719	18,429	26,225	20,886	26,435	27,737	207,091	180,451
1880	20,344	15,872	20,621	14,046	19,688	15,483	20,079	20,426	176,817	151,856
1881	21,787	17,642	20,525	14,393	19,786	16,017	21,073	21,979	202,166	179,284
Totals	228,571	172,957	231,431	153,765	237,349	183,030	250,451	246,771	2,110,022	1,806,420

Note.—For the years 1875, 1876, 1877, the deaths were given for the groups of ages, under 1; 1–12; 12–50; and over 50; the numbers given above for these years were obtained by distributing the deaths in the last-named divisions over the various sub-divisions in the proportions found for the remaining seven years.

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Taking the years 1877 to 1879 as the famine years, it will be seen that the annual male deaths above age one were 248,150, as against an annual average in the remaining seven years of 148,587, in other words, the mortality above age one was 67·01 per cent. higher during the three famine years than during the non-famine years. Similarly, the average annual male deaths above six were 200,644 and 113,414 respectively, giving an excess during famine years of 76·91 per cent. Interpolating between these results we find that the mortality at age three and upwards rose 70·97 per cent. during the three famine years, equivalent to a rise of 23·66 per cent. per annum for the nine years intervening between the two enumerations. Following the same plan as with the five Madras districts, we find by distributing the population under six in the proportion given by the proclaimed clans mortality, that the proportion entering on age three during any year to the total males of three and upwards is ·04497; hence, the non-famine death-rate for age three and upwards will be ·04497−r, approximately or more exactly $\cdot 04497 - \overline{\log_e 1+r}$. Thus, taking the populations above six at each Census, we have the following equation for determining r (expressing the population in thousands) :—

$$6748(1+r)^9 = 7154 e^{2\cdot 13(\cdot 04497 - \overline{\log_e 1+r})}$$

the factor 2·13 being the excess of deaths (23·66 per cent. for nine years).

From the above we obtain—

$$6748(1+r)^{11\cdot 13} = 7154 \times 1\cdot 1006 = 7874;$$

and

$$r = \cdot 01396.$$

This would give a rate of increase of nearly 14 per mille per annum prior to 1872. If, however, we assume that the census of 1872 was defective to the same extent, at least, as that of Madras has been proved to have been, this estimate will be reduced to 11·4 per mille, while the rate of decrease since 1872 will be 2·9 per mille.

204. We have now to determine in what proportion these two rates are to be combined. Looking to the previous history of the Bombay population, it will be found that the Province has been practically free from famine from 1845 to 1877. In 1844 and 1845 there was a somewhat severe famine, and no doubt the state of affairs, as regards the distribution of population, and the other vital statistics in the Province in the period immediately succeeding that visitation, was much the same as the occasion of the late Census. Hence we may fairly take the period since then, viz., from 1845 to 1881, as representing, on the whole, an average view of the condition of things in Bombay. The nine years since the last Census represents exactly one quarter of this period. Hence we must give to the figures referring to these nine years a weight equal to one third of that given to the figures for the preceding period. We shall thus obtain as the mean rate of increase in Bombay 7·8 per mille per annum. This latter rate is practically identical with the rate obtained by Mr. Baines by an examination of the figures for those districts of the Presidency which he considered had been subject only to normal conditions during the past nine years. The rate of increase he obtained in this manner being 7·797 per mille per annum. This agreement, as will be seen, is sufficiently close, when the very different methods by which the figures have been arrived at is considered, and the results practically confirm each other. We shall adopt, therefore, the estimate of 8 per mille per annum as the mean rate of increase in the population of the Bombay Presidency.

205. *The Punjab.*—The population of the Punjab was enumerated in 1868. Since that date the male population has increased from 9,594,308 to 10,210,053, and the female from 8,015,210 to 8,640,384, a somewhat larger rate of increase than in the case of the males. But the difference is not nearly so marked as with most of the other Provinces. Taking as our basis the male population, this would give a rate of increase during the 13 years of ·479 per cent. per annum.

According to the enumeration of 1855, the male population was 8,357,786, giving a rate of increase for the 26 years of 7·7 per mille per annum. A portion of this increase is undoubtedly due to immigration, which appears to be more considerable here than in other parts of India. In Chapter III. of the Punjab Census Report, 1881, an analysis of the birthplace return shows a balance of immigrants over

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emigrants of 279,017 males, or 2·73 per cent. of the male population. If we assume that this represents the normal proportion of immigrants, and that the immigration takes place indifferently at all ages, we may find the annual addition to the population from this source by multiplying the above ratio by the birth-rate. This will certainly not be less than about ·04, hence we shall have an addition of something over 1 per mille per annum due to excess of immigration over emigration, which would reduce the recorded rate of increase of 7·7 per mille to a natural rate of about 6½ per mille per annum. Making allowance for the improvement that must have taken place in the enumeration since 1855, it is not probable that the natural rate of increase has exceeded on the average more than 6 per mille per annum.

206. The age tables indicate a decidedly lighter mortality than in the case of the North-West Provinces, even if no higher rate of increase were assumed. On this ground, we shall probably be justified in taking the mortality of the proclaimed clans as representing without any addition the average mortality during childhood in this part of India.

207. *The Central Provinces.*—The following table exhibits a statement of the population enumerated in the Central Provinces in the two Censuses of 1872 and 1881; and a comparison of the figures of the two enumerations will be seen to exhibit a very large recorded rate of increase. This rate in the case of males is 23·8 per cent. in spite of the smaller number under age one:—

CENTRAL PROVINCES.

Enumerated Population in 1872 and 1881.

Ages.	Males.		Females.	
	1872.	1881.	1872.	1881.
Under 1	230,041	153,137	225,812	156,148
1–6	764,595	977,070	756,069	1,016,211
6–12	811,860	944,212	679,969	857,715
12–20	702,658	767,950	722,455	678,425
20–30	890,764	962,168	910,921	1,071,335
30–40	643,157	860,711	582,202	782,826
40–50	366,843	569,297	328,019	499,059
50–60	201,597	315,603	215,525	311,117
60 and upwards	96,985	276,740	121,757	348,293
Totals	4,708,500	5,826,888	4,542,729	5,721,129

208. The following table exhibits the details for the different divisions of the Province:—

District.	Increase, 1872–81.
Saugor	7·05 per cent.
Narsinghpur	7·59 ,,
Hoshangabad	8·56 ,,
Wardha	9·16 ,,
Nimar	9·55 ,,
Nagpur	10·5 ,,
Betul	11·32 ,,
Seoni	11·37 ,,
Balaghat	12·85 ,,
Damoh	16·06 ,,
Chandha	16·16 ,,
Chlindwarn	17·92 ,,
Bhandara	21·06 ,,
Raipur	28·51 ,,
Jubbulpore	29·95 ,,
Sambalpur	32·59 ,,
Mandla	41·66 ,,
Bilaspur	42·2 ,,

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It does not seem possible from a consideration of these figures to arrive at any satisfactory conclusion as to the actual rate of increase that has taken place in the Province. The recorded rates even in the case of the districts in which they are lowest are considerably higher than those prevailing in the North-West Provinces, which are contiguous, and are as high as the normal rate in Madras, Bombay, or Bengal; and this, although the different Provinces suffered considerably from the famine of 1878. In the case of the latter districts named in the list, it is quite clear that the recorded rate of increase is largely in excess of the truth, and it seems certain that in every case the enumeration has greatly improved since 1872. Under these circumstances it would appear impossible to arrive at any definite estimate of the normal rate of increase. By an examination of the age tables, however, it is possible that we may be able to arrive, at all events, at some approximate results.

209. For this purpose it will be convenient to take as our standard of comparison the Bombay figures, as these alone are given for the same groups of ages as those of the Central Provinces. Taking then as our basis a population of 100,000 males in each case, we have the following distribution by age in the two Provinces:—

Distribution by Age of 100,000 Males.

Age.	Central Provinces.			Bombay.		
	1872.	1881.	Mean.	1872.	1881.	Mean.
0–1	4,886	2,628	3,757	3,459	2,700	3,080
1–6	16,239	16,769	16,504	17,358	13,108	15,233
6–12	17,242	16,204	16,723	15,903	16,914	16,408
12–20	14,923	13,179	14,051	14,263	14,945	14,604
20–30	18,919	16,513	17,716	18,915	17,727	18,321
30–40	13,659	14,771	14,215	14,019	15,311	14,665
40–50	7,791	9,770	8,780	8,690	9,452	9,076
50–60	4,281	5,416	4,849	4,831	5,851	5,341
60 and over	2,060	4,749	3,405	2,562	3,992	3,277
Total	100,000	100,000	100,000	100,000	100,000	100,000

210. Taking the figures given above for the mean of the two enumerations, we obtain the following ratios of the Central Provinces figures to those for Bombay:—

Ratios of Mean Central Provinces Populations to Bombay Populations.

Ages.	Ratio.
0–1	1·2128
1–6	1·0834
6–12	1·0192
12–20	·9621
20–30	·9670
30–40	·9693
40–50	·9674
50–60	·9079
60 and over	1·0391

The similarity of the ratios from age 12 to 50 (and to the end of life, if we take the last two groups together) shows that the rate of increase and the rate of mortality at these ages is similar in Bombay and in the Central Provinces; and in the absence of any information leading us to suppose a higher mortality rate, we may assume that the rate of increase is practically the same, viz., 8 per mille per annum.

211. It must be admitted that any conclusions arrived at by so indirect a method as that which we have been compelled here to employ, must be open to a certain amount of doubt. The estimate is, however, the best that can be made under the circumstances, since no other method is open to us, and may be received probably as, at all events, an approximation to the truth. If the birth and death registration were fairly complete, it would afford us the requisite information; but, although it is probably better in these Provinces than in most parts of India, it is very far from being sufficiently trustworthy to be employed for any such purpose as the present. We must, therefore, rest content with the approximate rate we have already arrived

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at until the next Census affords us, perhaps, sufficient material for answering more satisfactorily the inquiry.

212. With respect to the remaining Provinces, the information is so extremely defective that it would be impossible to deduce any results which could be of the slightest value. Should the present Census turn out to have been fairly complete throughout India, even as regards the male population only, it may then be hoped that on the occasion of the next enumeration sufficient data will exist, not only to enable us to correct and improve the estimates arrived at on the present occasion, but also to undertake similar inquiries for the remainder of India, with a very fair chance of success. Until then, however, except in the event of an extraordinary development in the registration of vital statistics, it will be practically impossible to arrive even at approximate results for the remaining Provinces. However interesting such results might in many cases prove, it will be seen that in the case of the six Provinces dealt with no attempt has been made to offer more than approximate estimates as to the rates of increase. Nothing would be gained by adopting rates involving several places of decimals, except the mere appearance of accuracy; and it seems better that round numbers should be taken as showing upon the face of them that they stand merely for approximations to the truth.

213. With reference to the effect upon the final tables of mortality of any errors in these estimated rates of increase it may be said, speaking generally, that the error in the average duration of life corresponding to an error of 1 per mille in the estimated rate of increase in any given Province would not exceed a fraction of a year, say, about ·5. As nearly all the rates of increase given above are probably correct to within a smaller limit than 1 per mille per annum, it will be seen that, so far as this portion of our table is concerned, the final tables may be looked upon as substantially trustworthy. There are, of course, other causes which may create errors in the final results; for example, the adoption throughout of the proclaimed clans' experience as representing the mortality up to the 12th year of age. In this respect, however, the only course open has been followed, and here, again, there is no reason to suppose that any error has been caused of any importance. At the same time it will of course be recognised that the tables are throughout based upon materials which are defective at every point; and although, therefore, they may represent a fair approximation to the truth, it would be a mistake to look upon them as anything more than such approximations, which must necessarily be open to revision when more extensive materials shall have been accumulated for forming a final judgment upon the various questions involved.

Adjustment of the Age Tables and Formation of Mortality Tables.

214. The difficulty in adjusting the age tables for the younger ages has been avoided by making use of the results of the proclaimed clans experience throughout. There is also a difficulty at the older ages from the absence of any trustworthy data upon which to found our estimates. The inaccuracies of the statements of age in the Census Returns have already been alluded to, and, as may be supposed, the uncertainty attaching to the returns is greatest at the oldest ages. Beyond age 55 nearly the whole of the ages are set down in the enumeration as round numbers 60, 70, and so on,* clearly indicating that the vast majority of the people at these ages have very little idea as to what their true age is. On this account it has not been thought desirable in the Imperial tables to give any particulars of age after 60, and although the numbers above age 60 are given, there is no information which will enable us to distribute these numbers in their due proportion for the succeeding years of life. The method by which Mr. Stokes obtained his results for the higher ages was by using the particulars of the Madras town mortuary registers. In these a record was kept of the ages of the persons whose deaths were registered, and by comparing the proportions dying at different periods of life, Mr. Stokes was enabled to carry his mortality table from the age of 60 to the close of life. This method, however, suffers from the extraordinary exaggeration of the ages which is common in the case of old persons. Mr. Stokes' table is carried on to age 105, an age which is certainly attained in England only in very exceptional cases; and to such an extent is the mortality affected by this exaggeration of the older ages that for all ages over 70 it gives a higher value for the expectation of life than the English table, a result which, on the face of it, appears inadmissible. It would seem the safer method to at once recognise the fact that beyond certain years of age the statements as to age both in the enumeration and in the mortuary

* See the "statement" on p. 141 closing the previous chapter.

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registers are utterly untrustworthy. As, however, it is most desirable to complete the mortality tables by carrying them on to the close of life, some other method must be devised, open to less objection, for this purpose. The method that has been employed is one that also lends considerable assistance towards the successful graduation of the age tables from the point where we are left by the proclaimed clans' experience. The most simple method that can be adopted for graduating the numbers in a population table, where these numbers are given for groups of ages, is probably that known as the graphic method. This method is superior to the use of finite difference formulas from the fact that the latter cannot be well applied to the extreme of life, nor to such parts of the table as are affected by rapid change in the rate of mortality. The graphic method, however, has hitherto been subject to the drawback that it is not possible to represent with any accuracy on a small scale the large numbers that are dealt with in Census Returns, and a second adjustment is necessary to remove the irregularities in the first, due to the small scale employed. There is also in all age tables the uncertainty as to how the curve shall be drawn at the oldest ages.

215. To avoid these difficulties, and at the same time to obtain a satisfactory distribution of the population over age 60, a formula (the invention of Mr. W. Makeham) was employed, of which it is sufficient to say that it professes by means of four constants to give the numbers living according to any given mortality table as a function of the age for the whole of adult life, and that, if expressed in general language, it will amount to this, that after the stage of adult life is reached, the force tending to destroy life, termed by actuaries the force of mortality, consists of two portions, one of which is constant throughout life, and the second portion increasing with the age in the form of a geometrical series. One of the most interesting points in this discovery, for such it is certainly entitled to be considered, is the uniform rate at which this variable force is found to increase in nearly all the tables yet examined; this rate being found to be a trifle under 10 per cent. per annum. It must not be supposed that two tables graduated by means of this formula would necessarily show any likeness to each other in their general characteristics, even supposing the same rate of increase of the variable force were assumed in each case, for the utmost variety in the tables might be produced by properly varying the relation of the two forces, the constant portion and the increasing portion of the force of mortality. Thus, if the constant portion were large, and the variable portion small, we should have a table of mortality giving a higher death-rate for the young ages, a normal rate, probably, for middle life, and a rate below the average for extreme ages; while, on the other hand, if the constant portion of the force were relatively small, and the variable portion large, we should have a low rate of mortality at the young ages, and a high rate at the older ages. It follows from the nature of the formula, that given an uniform rate of increase in a given population, it is equally adapted to represent the population table as it is to represent the life table corresponding to it, and it will be found on trial to be as well adapted for employment with the Indian age tables as could possibly be expected when regard is had to their obvious irregularities.

216. The extent to which the formula was employed was only limited; as, although the tables were in the first instance adjusted by it throughout, the graduated tables thus obtained were used simply as a *base line* by which to adjust, by the graphic method, the actual numbers recorded in the Census Returns, the adjusted curve being made to run into this base line about age 60. Thus the adjustment of the age tables may be considered to have been made in three sections, the young ages being dependent entirely upon the experience of the proclaimed clans, the intermediate ages being obtained by continuing the curve in such a manner as to follow, fairly well, the Census tables, and at the same time preserve a regular progression in the adjusted numbers, while the numbers at the older ages were practically those given by the preliminary adjustment by means of the formula.

217. A lengthened description of the exact methods employed for the purpose of obtaining the constants for the preliminary adjustment, and in subsequently drawing the final age curve would be of little use. In each case, however, the actual numbers as returned in the Census are given alongside of the numbers from the graduated tables, so that a deviation from the original data can be at once seen. These deviations are in all cases only of such a magnitude as would necessarily result from the irregularities known to exist in the recorded numbers. With respect to the older

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ages, to put the matter into less technical language, we may say that what has been done practically amounts to the assumption that the proportion existing between the English and Indian rates of mortality is practically the same, after reaching about 60 years of age. This appears to be really the only assumption which can be made safely, and the results to which it leads us will be found to be very accordant with those which would appear to be indicated by the only information outside the data now dealt with.* It should be observed, moreover, that the method employed has no effect upon the estimated duration of life below age 60; any method which retains the aggregate population above that age, as has here been done, would leave the expectation of life for all younger ages unaffected. A further advantage accruing from this method is that by employing a base line already agreeing closely with the original age curve we are able to make our graphic adjustment on a very much larger scale than would otherwise be possible, and thus to obtain our final table by means of a single process, and without the aid of any second adjustment.

218. Commencing with the five Madras non-famine districts which have already been referred to, it will be well to give in somewhat special detail a description of the process employed. With respect to the rate of increase adopted, reference must be made to the section of this note dealing with that subject. It will be seen that the normal rate which is there arrived at is ·8 per cent. per annum; and this rate has accordingly been adopted as the basis of the following inquiry. Our first step must be to determine the extent to which the mortality up to age 12 was affected by the famine. As has already been stated, the mortality for these ages during a non-famine period is assumed to be fairly represented by the proclaimed clans' experience. We will assume that the increase of mortality during the famine years is fairly represented by the proportionate increase in the registered deaths. We have then for the five districts the following table, exhibiting the deaths registered during each year from 1872 to 1881 for the groups of ages under 1, 1 to 6, 6 to 12, and 12 and upwards :—

MADRAS (5 DISTRICTS) MALES.

Deaths registered in the 10 Years 1871–81.

Year.	Deaths at Ages			
	0–1.	1–6.	6–12.	Over 12.
1871	7,109	8,397	3,318	40,648
1872	9,334	6,195	5,183	46,647
1873	7,008	8,132	3,895	39,874
1874	8,488	6,107	5,108	45,309
1875	8,861	7,101	4,895	45,756
1876	8,936	7,850	6,691	55,946
1877	7,917	6,948	6,455	61,620
1878	8,887	8,239	7,982	72,499
1879	6,503	5,735	5,616	53,878
1880	8,573	7,308	3,810	37,464
1881	10,262	8,691	3,639	39,348

219. In the case of the death-rate in the first year the problem is somewhat complicated, and cannot be solved by a reference only to the death registers. It will be seen, in fact, that in the later famine years the deaths of infants were actually below the normal number. This fact was not due to any diminished mortality amongst children under one year of age, but simply to the fact that the greatly diminished birth-rate during the famine left fewer children out of whom deaths could take place. We must, therefore, compare the actual deaths as recorded with the births corresponding to them; and for this purpose the following table is appended showing births

* Mortality experience of native pensioners collected by Dr. Haines, and referred to later on.

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registered from June to June in each of the years specified, and the deaths taking place in the corresponding years. It has been assumed as sufficiently accurate for the present purpose that the births were spread uniformly through the year, and the births from June to June in each year have been taken as all occurring on the 1st of January, that is to say, in the middle of the period, the deaths in the succeeding 12 months under one year of age being taken as the deaths corresponding to this number of annual births:—

Year.	Registered Births.	Registered Deaths.
1872	65,748	9,334
1873	63,085	7,008
1874	64,778	8,488
1875	71,592	8,861
1876	75,226	8,936
1877	72,677	7,917
1878	65,090	8,887
1879	57,863	6,503
1880	67,772	8,573
1881	84,430	10,262

220. It will be seen that only in a single year is there any marked increase in the rate of mortality, and comparing this year, namely 1878, with the average of the remaining years, we find an excess in the mortality under one year of age of 14·6 per cent. This, if spread over the 9·26 years between the two Censuses, will give an increase of 1·58 per cent., and over the entire period of 24·8 years which we have taken as the basis of our inquiry, we shall have an excess of ·59 per cent.

221. At first sight this increase in the mortality below age 1 may appear very small, especially when it is remembered that the famine is said to have fallen most severely upon the young children and infants. The following considerations, however, will show that this is not inconsistent with the result arrived at above. In the first place, the normal mortality amongst infants is very much greater than that during early and middle adult life; for example, if we take the normal mortality under year 1 prevailing amongst the proclaimed clans we shall see that the probability of dying in the year is about ·28275; whereas the probability of death at, say, age 12 is but little over ·01. Now it is clear that a much larger increase in the mortality is possible in the latter case than in the former; for example, during the very unhealthy year of 1879 the mortality at age 12 rose to nearly four times the amount stated above, and no doubt, under special circumstances, a much larger increase might easily occur. But it is clear that under no circumstances whatever could the mortality under year 1 be increased in this proportion, since, even if all the children under one were to die, the rate of mortality would only be represented by unity, which is less than four times the normal rate. Further, it is probable that an increase of 10 per cent. in the deaths of children under one year of age would be more noticeable from the greater excess in the numbers dying than an increase of 100 per cent. in the mortality in the latter period. In addition to this circumstance, however, there is another consideration of some importance. Wherever the famine was felt in any severity a largely diminished birth-rate was found to prevail. Hence, in the worst districts, where the mortality was highest, the number of children under one year of age was probably very small, and, however great may have been the mortality prevailing amongst them, it would have had but little weight when taken in conjunction with the remaining districts of the Province. For these reasons, therefore, it will be seen that there is really no conflict between the apparently small addition to the mortality in the first year of life due to the famine when the whole Province is considered; and the view already referred to that in the actual famine districts the children were very severe sufferers. With respect to the addition to be made to the rates of mortality for the remaining ages up to 12, the mortuary returns give us the following results. The deaths from age 1 to 6 were 27 per cent. higher during the famine period, while those from age 6 to 12 were 51·8 per cent. higher. The ratios for individual ages can only be obtained by interpolating between the ratios thus found. This may be best done by making a graphic adjustment of these numbers, taking as our basis of per-centage the increase under 1, from 1 to 6, and from 6 to 12. By this means the following ratios were

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obtained, showing the extent to which rates of mortality for each age during the 25 years since 1856 were increased by the famine:—

Age.	Ratio by which the Normal Mortality for 25 Years has been increased by the Famine.
0	1·0059
1	1·0190
2	1·0315
3	1·0431
4	1·0536
5	1·0630
6	1·0712
7	1·0779
8	1·0826
9	1·0848
10	1·0843
11	1·0816
12	1·0776
13	1·0738
14	1·0728
15 and over	1·0718

and multiplying these ratios by the normal rates of mortality for the Proclaimed Clans given in Table D., we get the following rates of mortality as those finally adopted for the five districts as representing the average of famine and non-famine periods.

Five Districts Average Mortality.

Age.	Probability of dying in the Year.
0	·28442
1	·09399
2	·05860
3	·04163
4	·03083
5	·02431
6	·01940
7	·01582
8	·01354
9	·01208
10	·01135
11	·01122

222. From these rates, and the rate of increase already found, we may determine the proportionate numbers living up to age 12, and it will be convenient to calculate these on the basis of 100,000 births. We thus obtain the following population table, and we now have to reduce the enumerated populations for the five districts to the same radix.

Age. x.	Living at Age. x.	Living between Ages. x and $x+1$.
0	100,000	77,237
1	71,558	67,535
2	64,832	62,665
3	61,032	59,639
4	58,491	57,518
5	56,688	55,942
6	55,310	54,731
7	54,237	53,776
8	53,379	52,994
9	52,656	52,323
10	52,020	51,718
11	51,430	51,132

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We may do this in the following manner. The proportionate male population under age five in 1871 was ·17870, while the proportion in 1881 was ·14101. The figures for 1881, however, contain the entire effect of the late famine, and as the period we are considering, viz., 24·8 years, exceeds the five years covered by these ages in the ratio of about five to one, we must give to the 1871 figures four times the weight of those for the 1881 Census. Combining then the above proportions in this ratio, we shall have as the normal proportion of children below age 5, 17·116 per cent. of the total population. But corresponding with our radix of 100,000 births we should have, according to the mortality table given above, 318,583 children below the age of five, which, on the basis of the ratio just found, would give for the total male population corresponding to 100,000 annual births, 1,861,317. We must, therefore, divide the figures found by combining the two enumerations by the factor $\frac{8,294,320.}{1,861,317}$

223. These populations from age 15 upwards, were first of all subjected to a preliminary adjustment by Mr. Makeham's formula in the manner that has been previously described. Taking, then, the adjusted population curve thus found as our base line the differences between this curve and the actual figures were set out to scale on cross-ruled paper. The adjusted numbers for the first 12 years of life as given above were then inserted, and thus the first portion of the curve, up to age 12, was laid down. It remained then to continue this curve in such a manner that it should follow the original facts as nearly as was consistent with the necessary uniformity in the progression of the numbers, it being made to coincide with the base line after age 65. In this manner the adjusted curve was laid down for the whole of life, and the differences between the curve thus found, and the preliminary adjustment represented by the base line, being read off, the final adjusted table of populations was obtained. This table is given at the end of this note, but in order that the adjusted curve may be compared with the original figures a diagram has been given showing to scale both the numbers as found from the enumerations and those obtained as the final series.

224. The following tabular comparison will enable the results to be looked at numerically:—

Ages.	Census Numbers, 1871–1881.	Adjusted Totals.
0–20 - -	4,376,076	4,372,770
20–50 - -	3,205,383	3,191,506
Over 50 -	712,861	730,044

It will be seen that for the groups of ages there given the adjusted numbers living are as close to the original figures as can fairly be expected when the manifest irregularities in the latter are considered. On the basis of this population table the mortality table (also given at the close of this chapter) was formed, and from it the rates of mortality at each age may be found, and also the average duration of life. The general bearing of the results will be discussed when the figures for the remaining Provinces have been dealt with.

225. A similar process was followed in the case of each of the remaining Provinces, and the results are represented in similar form; in each case a diagram has been given showing the populations as enumerated at the two Censuses, as compared with the adjusted results, so that the agreement or divergence may in each case be seen at a glance. In the case of the North-West Provinces, Bombay, and the Central Provinces, the same average rate of mortality was adopted up to age 12, as with the five districts. In Bengal and the Punjab the lighter mortality shown in adult life has rendered it necessary to adopt a somewhat lighter mortality during infancy, and the proclaimed clans' experience has been employed without the addition for famine mortality made in the case of the remaining Provinces. For the Madras Province, however, a somewhat higher rate of mortality has been prevalent in consequence of the more severe effect of the famine. Adopting the same principle as in the case of the five districts the following ratios between the non-famine and famine mortality were found, from age 0 up to

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age 12; and the rates given by the proclaimed clans' experience being increased in these proportions, gave the average rates for the entire Presidency.

Age.	Ratio by which the Normal Mortality, has been increased during the 25 Years 1856–81, by the late Famine.
0	1·0168
1	1·0880
2	1·1300
3	1·1572
4	1·1744
5	1·1844
6	1·1916
7	1·1968
8	1·1996
9	1·2004
10	1·1988
11	1·1940

Average Rate of Mortality in Madras Presidency up to Age 12.

Age.	Probability of Death.
0	·28750
1	·10036
2	·06420
3	·04618
4	·03436
5	·02709
6	·02158
7	·01757
8	·01501
9	·01337
10	·01255
11	·01238

226. *Central Provinces.*—If reference is made to the figures in para. 214, it will appear that, as estimated by a mean of the 1872 and 1881 enumerations, there are comparatively a larger number of young children in the Central Provinces than in Bombay, and hence that with a similar mean rate of increase prevailing we should have a higher rate of infant mortality in the former provinces than in the latter. This inference would be sound if the ratios given in (214) could be relied upon as accurately representing the normal condition of things in the two provinces. The late famine, however, affected the birth-rate to a decidedly greater extent in Bombay than in the Central Provinces, for whilst (as will be seen from the figures in para. 213) the male children under six, in 100,000 males, was reduced in Bombay from 20,817, the number in 1872, to only 15,808 nine years later, the reduction in the case of the Central Provinces was only from 21,125 to 19,397. If we compare the proportion of male children in these two areas in the non-famine period, that is, in 1872, we find they do not materially differ, the ratios being, as above stated, 20,817 and 21,125 respectively in total populations of 100,000 males. We should therefore infer that prior to the famine the mortality among children was not much, if any, greater in the Central Provinces than in Bombay. On the other hand, although the famine of 1877–78 affected Bombay to the greater extent, yet during the period preceding the famine, as far back as to 1844, this province was practically free from famine, which was certainly not the case in the Central Provinces. Looking at all these considerations, it would seem probable that in the long run the provinces have suffered about equally from this cause, and that a similar rate of infant mortality may be safely adopted in each case.

227. *The Female Tables.*—Reference has already been made to the untrustworthy nature of the figures relating to the female population, and as the subject has been dealt with fully in a previous chapter of this report it is not necessary to enter into a detailed consideration of it here. The conclusions there arrived at will support the

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opinion that in all the provinces, except perhaps Madras, the female census is so imperfect that it cannot safely be used to deduce any conclusions as respects the rate of mortality prevailing among the female population. In the case of the Province of Madras the defects in these returns are much less important, and are not of such a magnitude as to preclude results being deduced from the female age tables entitled to some degree of confidence. In Bengal, where the returns rank next in respect to the proportion of the enumerated females to the total population, the age tables are available only in the case of the 1881 census. Hence, in Madras alone can we safely employ the results of female census in the formation of mortality tables. It would seem, however, unlikely that the ratio of the female and male mortality should greatly differ in the various provinces. Having therefore constructed a Female Life Table for the Madras Presidency, similar tables have been deduced from it for the remaining provinces on the assumption that the relative female and male mortality is similar throughout India.

228. With reference to the construction of the Female Madras Life Table, the principal difficulty was found at the younger ages. For obvious reasons the rates of mortality found to prevail among the female children in the proclaimed districts could not be employed. As in the case of the males, the census figures at the younger ages are too irregular to afford any trustworthy basis for calculation, neither can the ratio of females to males at these ages be used as this ratio appears to have been disturbed somewhat by the famine, and is also affected by peculiarities in recording the ages of the females. The following assumptions were made which seem probable, and, moreover, lead to a satisfactory adjustment of the tables. A comparison of the ratios of the male and female population, taking a mean of the 1871 and 1881 enumerations, and raising the total proportion of females in 1871 to the proportion found in 1881, gives the following results :—

Females to 10,000 Males.

Ages.	In 1871 (corrected as above.)	In 1881.	Mean.
0—10	10,073	10,349	10,211
10—20	10,471	10,131	10,301
20—30	10,425	9,901	10,163
30—40	9,873	9,767	9,820
40—50	9,724	9,930	9,827
50—60	10,427	10,961	10,694
60 and over	11,212	12,404	11,808
All ages	10,234	10,234	10,234

The evidence of the birth registration shows that *at least* 106 males are born to 100 females in Madras; hence, as we have more than 102 females living under 10 to 100 males, it is clear that the mortality during infancy must be much less than the male mortality. Further, as we have about a similar proportion, 103—100 living from 10 to 20—it would appear that the mortality between the ages 5 and 15 (the middle ages of the two groups) is not materially different, while from similar comparisons we see that the female mortality must subsequently be greater than the male until about age 40 (midway between the groups 30—40 and 40—50, where the relative number of females is similar). Thus the female mortality must be, immediately after birth, much lower than that of male children, but must gradually approximate to it, until at about age 10 the mortality of the two sexes is identical. To obtain the relative mortality at the earlier ages I have taken as a basis the mortuary figures for the normal years 1880–81, taking the following ratio for the mortality of year 0—1 :—

$$\frac{*(\text{Registered female deaths, Aug. 1880—Aug. 1881}) \times (\text{Males under 1 censused in Feb. 1881})}{*(\text{Registered male deaths, Aug. 1880—Aug. 1881}) \times (\text{Females under 1 censused in Feb. 1881})}$$

* Obtained by interpolating between the registered deaths for 1880 and 1881 in each case.

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the numerical value of which ratio is ·8330. This was then adopted as the ratio of the mortality between ages 0—1, and the logarithm of the probability of living one year according to the male table multiplied by this ratio gave the value for the female table, the values for the remaining ages to 10 being obtained on the assumption that the above ratio increased uniformly with the age becoming unity at age 10; above this age the adjustment of the female age tables was continued in exactly the same manner as in the case of the male tables. From the adjusted age table thus formed the life table was deduced in the ordinary manner, adopting the same mean rate of increase, 6 per mille per annum, as for the males.

229. *Mysore.*—The case of this province is specially interesting since there the late famine was felt with special severity. It is probable that in a population of over 5,000,000 upwards of 1,000,000 lives were lost during the famine, and the Census figures in 1881 show a reduction in the population during the nine years from the previous Census of nearly 900,000 persons.

The following table exhibits the details as to age of the two enumerations:—

Population of Mysore in 1871.

Ages.	Males.	Females.
0—1	97,203	101,397
1—6	389,441	401,853
6—12	436,292	393,040
12—20	401,693	460,235
20—30	477,997	503,785
30—40	344,227	296,466
40—50	214,737	198,623
50—60	121,381	112,045
Over 60	52,953	52,044
Total	2,535,924	2,519,488

Population in 1881.

0—1	60,078	63,639
1—2	29,462	30,511
2—3	26,807	28,737
3—4	31,992	37,150
4—5	42,548	45,403
5—10	285,940	297,280
10—20	493,997	450,051
20—30	378,072	416,970
30—40	341,681	310,610
40—50	210,141	197,411
50—60	110,542	128,946
Over 60	74,582	93,638
Total	2,085,842	2,100,346

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It must be borne in mind, however, that these figures are not strictly comparable, for the reason referred to already in this chapter. Although, for example, we have in 1881 upwards of 50 per cent. more persons enumerated above age 60 than in 1871, there is no doubt whatever that the actual numbers living above that age were much smaller than in the earlier period; the explanation, as already pointed out, being that the persons returned as aged 60 next birthday in 1871 were included in the group 50 to 60, while the ages being this time taken as at the last birthday, the large number returning their ages as 60 are shifted to the higher group, "60 and over." This fact renders any general comparison of the age tables impossible, not only in Mysore, but for the remaining provinces.

Neither is it possible to deal with the Mysore figures as with those for the other provinces, by assuming that a mean between the two enumerations would give approximately the true mean distribution of the people by age.

The assumption made in these cases is that the 1871 and 1881 figures referring to two periods opposite in character, one an exceptionally prosperous and the other a famine period, a mean between the two will give a fair estimate, so far as the age distribution is concerned, of the mean condition of the population; the famine, in fact, is treated as, not an abnormal, but as a periodically recurring feature, but it is not possible so to treat a famine as exceptional in its severity as that of Mysore; such famines could not be periodically-recurrent in any district without practically depopulating it. There is, moreover, a still graver difficulty in forming a mortality table for Mysore. Even assuming that a mean of the two enumerations would give a rough estimate of the average age distribution of the people, there is no possibility whatever of estimating the average rate of increase of the population, or even of attaching an exact meaning to such an expression, as an average rate where the fluctuations are so enormous and so irregular. We cannot even determine the rate of increase prior to the famine, hence it is impossible in the absence of this factor to convert the age tables into tables of mortality.

230. While, however, the Mysore age figures cannot be dealt with in the same manner as those for Madras, Bengal, and other provinces, they, nevertheless, afford some valuable information respecting the effect of the famine. In the first place, they exhibit very strikingly the suspension of reproductive power that everywhere accompanied the famine; and as here the famine was most severe, so here we have the greatest depression in the birth-rate during the famine years.

This is seen in the remarkable paucity of children living at the ages 1 to 5 in the present Census. Whereas in 1871 there were 198,600 children under 1 year old, in 1881 there were only 123,717, or less than two thirds the number, while between 1 and 2 and 2 and 3 years of age we have respectively only 59,973 and 55,544. These children would be survivors of those born in 1879 and 1878 respectively, and represent scarcely more than one third of the number who would have been alive at these ages but for the famine. A similar result is seen if we compare the Mysore figures with those of the other provinces.

In 1881, the proportion of the total population under 5 in Mysore was 9·15 per cent. in the case of the males and 9·78 per cent. for the females, while in Madras the proportions were 12·45 per cent and 12·84 per cent. respectively; in Bombay, 12·63 per cent. and 13·81 per cent.; in the North-West Provinces, 12·13 per cent. and 13·27 per cent.; and in the Central Provinces 15·56 per cent. and 16·67 per cent. respectively. No doubt a considerable part of this deficiency of children may be due to the fact of the greatly increased mortality during the famine; but this is not the main cause, since, if so, the deficiency would be much more marked in those born in 1876 and those born in 1877 than in 1879, that is, there would be much fewer children between 3 and 4 and 4 and 5 than between 1 and 2, since the latter altogether escaped the greatest severity of the famine, while the former were exposed to the extraordinary mortality throughout its entire duration.

Another point upon which the Mysore figures may throw some light is the relation of the male to the female death rate during famine. The Madras figures would seem to prove that the male population suffered more during the famine than the female, and this both from additional relative mortality and a relatively diminished birth rate. The Mysore figures, however, appear to show that while this may have been the case, the difference caused by sex has not been very important. If the mortality of the sexes had differed greatly in Mysore, especially, if in addition to a larger mortality,

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the males had suffered also more heavily in the deficiency of births, the male population would have shown a much larger reduction than the female.

As a matter of fact, however, the decrease has been 450,082 as against a decrease of 419,142 in the females, a difference which is not very important, as in every province the recorded female population has relatively increased since 1871 from improved enumerators.

Description of the Final Tables and General Results.

231. Tables similar in form have been given for each of the Provinces dealt with except Mysore. These tables consist, first, of a table of adjusted populations, showing the numbers living at each age in each Province out of a total of 1,000,000. In the case of the Province of Madras and the combined Provinces the adjusted male and female population are both given; for the remaining Provinces the males only. From this table may, of course, be deduced the average age of the population in the various Provinces. Secondly, the life table in its ordinary form, showing the numbers who out of 100,000 born alive, will attain respectively the various ages, 1, 2, 3, &c., and how many will die at each age; also shows the numbers living between each successive pair of ages, 0 to 1, 1 to 2, &c.; the rate of mortality or probability of dying at each age; and the average duration of life. The male and female tables are shown separately. The tables for India* have been formed by combining the figures of the respective provincial tables, giving to each Province a weight proportioned to its population. Thirdly, a general table is given at the close of the series giving a summary of the results for the whole of the Provinces, and for all India, combined with a comparison with similar results as deduced from the English Census. With respect to the diagrams, the first series exhibit the adjustment of the age tables, giving the unadjusted and adjusted numbers living out of 1,000,000 persons for the different Provinces. Thus the diagrams for the various Provinces have all been reduced to an identical scale, and admit more readily of comparison. The horizontal divisions represent each one year of life, while the vertical divisions each represent 1,000 persons. The rectangles represent the population, according to a mean of the two last Censuses, where the figures are available, in each case reduced to such a scale that the total population amounts to 1,000,000. These diagrams simply represent the figures of the population tables given at the close of the note in a graphical form. The last diagram of the series is similar in character, but refers to the whole of the six Provinces, practically very nearly the entire Empire of India. The population curve is here also based on the assumed total population of 1,000,000, and a similar curve is inserted showing a mean population in England and Wales upon the same basis. Thus a glance at the curves will at once show the different constitutions of the two populations, and the much more rapid manner in which the numbers in the Indian die off at all periods of life. A further diagram has been added showing the rates of mortality for each age, as found by combining the six Provinces, compared with the rates of mortality according to the English Life Table No. 3.

232. The second set of diagrams represent the expectation of life or the mean after life-time at each age, and in each case the expectations by the English life-table are added for the purposes of comparison. It will be noticed in the first place, that the expectations of life are, at all ages, strikingly below the English figures, but especially so at birth. Taking the table for all India, we have as the average expectations of life at the time of birth 23·5 years as compared with 39·91 years the English expectation.

Thus it will be seen that the average duration of life in India, according to these tables, is somewhat under two thirds of its value in England. The disproportion is not so great where each of the two curves rises to its maximum, namely, about age five. Here we have an expectation of life in India of about 36 years, as against 47 in England, or about one fourth less. It is evident, therefore, that the greater disparity in the results in the younger ages, and especially at birth, is due to the much higher mortality prevailing amongst children in India. In the first year of life, especially, the mortality is extremely high, and has the result of discounting very considerably the effect of the high birth-rate. In this respect the Indian figures compare with those of many of our large and over-crowded towns.

* The population of the combined Provinces amounts to about 190,000,000, and hence, though many small States are omitted, by far the larger part of India, fully three fourths, is included. What might have been the effect upon the general results had it been possible to have included the remaining Provinces it is impossible to say, except that it must have been slight.

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A comparison of the results given for the two sexes will show that female life in India, as in England, is, on the whole, better than male life. The mortality in the first few years is considerably less, during middle life it is somewhat more, and again, after about age 40 it falls below the male mortality. The average duration of female life is considerably greater than that of males at birth, but falls below from age 4 to age 21, after which female life is better than male to the close of the table.

233. Appended to para. 236 are tables showing the birth and death rates deduced for the different Provinces. First, taking the sexes separately; secondly, for both sexes, combining them on the assumption that the true proportion of females should be that found from the Madras Census, viz., 505 females in every thousand persons.

234. Some explanation is required as to the rather large divergence in the results here obtained, and in those previously deduced by Messrs. Stokes and Hill. This difference will be seen to be trifling when a comparison of the expectations of life is made, for the whole period of middle life, in fact from about age five up to age 60. For the young ages a considerably lower value for the expectation of life has been found than was deduced by these investigators. The reason for the difference here is the much higher infant mortality assumed in these calculations, than that adopted by the gentlemen named above. The results deduced by Mr. Stokes gives a mortality in infancy very little greater than that found to prevail in England. Those obtained by Mr. Hill are based upon the experience of the Proclaimed Clans, which has also been made the basis of the results here obtained. The difference between these results has already been explained as being due to the more limited data employed by Mr. Hill, and subsequent experience amongst these clans shows clearly that the mortality, as first deduced, was considerably too small. It will be admitted, I think, that this experience yields at present the most satisfactory if not the only data for solving the question of infant mortality in India.

235. With reference to the divergence at the older ages, that is after age 60, it is entirely due to the different methods employed in adjusting the age tables. This point has already been noticed, and although in theory the method employed in this note, is, no doubt, the least preferable of the two methods, in practice the results obtained by it appear fully to justify its use, as the expectations of life given in Mr. Stokes' table (which above 70 became considerably larger than the values in England) will be admitted to be inherently improbable. At the same time it must be confessed that whatever method is employed the results at these ages become very much a matter of guess-work.

236. A reference to the table which follows will afford the means of comparing the value of life in different parts of India, and the different conditions of the populations. The table shows the mean duration of life for males and females at every 10th year of life, while a comparison is also appended of the birth and death rates, and rates of increase in the various Provinces.

Province.	Birth-rate.			Death-rate.			Annual increase per Mille.
	Male.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	
Madras - -	52·3	48·4	50·4	46·4	42·5	44·5	6
Madras five non-famine districts.	51·9	48·8	50·0	43·9	40·0	42·0	8
Madras, five non-famine periods.	55·1	51·0	53·0	43·0	38·9	40·9	12
Bombay - -	52·4	48·5	50·5	44·4	40·5	42·5	8
North-West Provinces -	46·9	43·4	45·1	43·6	40·2	41·9	3¼
Bengal - -	49·7	46·0	47·9	41·7	38·0	39·9	8
Punjab - -	47·0	43·5	45·2	41·0	37·5	39·2	6
Central Provinces -	52·8	48·8	50·8	44·8	40·8	42·8	8

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237. Mean Duration of Life.

Provinces.	Males.	Females.	Persons.
Madras	22·35	24·18	23·27
Madras, five districts	23·35	25·22	24·28
Madras, non-famine period	24·34	26·30	25·32
Bombay	23·04	24·89	23·96
North-West Provinces	23·10	24·94	24·02
Bengal	24·50	26·51	25·48
Punjáb	24·80	26·85	25·83
Central Provinces	22·80	24·65	23·74
India (combined provinces)	23·67	25·58	24·63

238. Referring to the figures given for the different Provinces it will be seen that the Punjab and Bengal give the most favourable results, while Madras and the Central Provinces are the least favourable. The differences, however, between the mortality in different parts of India is not greater than would be expected, and is generally readily explicable. The Punjab is acknowledged to be one of the most prosperous divisions, and neither there nor in Bengal was the recent famine severely felt; Bengal, in fact, has been always less troubled by famine than most of the Provinces. The position of Madras is referable to the severity of the late famine in that Province, but a reference to the figures for the non-famine period in Madras will show that in the best periods the mortality is heavier there than in either Bengal or the Punjáb.

239. As regards the rate of increase, the three Presidencies of Madras, Bombay, and Bengal, and probably the Central Provinces, will be seen to be practically in the same condition. The population for these divisions is increasing on the average at about eight per mille per annum, or about three fifths of the rate of increase in England. At this rate the populations would double in about 86 years. These appear to be the highest rates of increase existing in India, while the rate in the North-West Provinces is the lowest obtained. The rate there prevailing, viz., 3·25 per mille per annum, is, no doubt, explained by the already very dense population which these Provinces sustain, and would appear to indicate that the limit in this respect has almost been reached, at least under present conditions. At this rate of increase the population would double only once every 200 years, whereas in England this would take place, at the present rate, in about a quarter of this time. Any marked fall in the death-rate or in the birth-rate in India would produce a considerable alteration in this state of things, as at present the two rates are so nearly balanced. This is a subject of inquiry, however, of so speculative a character, that it would be undesirable to enter upon it here. It may be as well to point out, however, that, if we assume that famines can be entirely prevented for the future in India, we must be prepared for a considerably higher rate of increase in all parts. As has already been seen, the rate in the Madras Presidency, and probably in Bombay, during non-famine periods, is very nearly as high as that prevailing in England, and if there be any truth in the theory put forward in some quarters that the population in India has, under present conditions, already reached the limit which the country will sustain, a very important, and certainly difficult, problem is presented.

240. With respect to the causes of the high death-rate shown to prevail, it does not appear to be entirely the effect of periodical visitations of famine and epidemic, as in years which are entirely free from these scourges the rate still remains very much higher than the average rate in this country. The cause may be, and probably is, of two kinds. In the first place, there is no doubt that a large part of the additional mortality must be put down to the effect of climate and to the general sanitary condition of the country. On the other hand, however, it is not at all improbable that it is partly caused by a deficiency of stamina in the native races as compared with the English. Not only are vast numbers of the poorer classes unfed, but they are descended from generations subject to the same disadvantage, and thus inherit constitutions less robust from the first than those of European races, and at the same time having, unfortunately, to contend against greater odds in the struggle for existence.

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Table E.—Summary Table showing for every tenth year of age the Expectation of Life, or "mean after-lifetime," in the principal Indian Provinces.

AGE.	MADRAS.		BENGAL.		BOMBAY.		NORTH-WEST PROVINCES.		PUNJAB.		CENTRAL PROVINCES.		INDIA. (*Combined Provinces.*)		ENGLAND. (*Eng. Life Tab. III.*)		NATIVE PENSIONERS. (*Haines' Data.*)	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
0	22·35	24·18	24·50	26·51	23·04	24·89	23·10	24·94	24·80	26·85	22·80	24·65	23·67	25·58	39·91	41·85	—	—
10	32·92	32·39	35·04	34·48	32·87	32·26	32·97	32·35	35·57	35·05	32·46	31·84	34·00	33·42	47·05	47·67	—	—
20	27·86	27·77	29·56	29·47	27·38	27·20	27·38	27·18	29·92	29·88	26·92	26·72	28·55	28·44	39·48	40·29	31·03	39·23
30	23·59	24·24	24·62	25·34	22·71	23·27	22·63	23·13	24·96	25·77	22·20	22·69	23·80	24·48	32·76	33·81	25·67	32·18
40	19·06	20·20	19·43	20·60	18·01	19·00	17·46	18·73	20·05	21·35	17·55	18·50	18·90	20·03	26·06	27·34	19·74	26·05
50	14·28	15·37	14·25	15·33	13·17	14·10	12·91	13·75	15·07	16·28	12·85	13·75	13·93	14·96	19·54	20·75	14·83	20·08
60	9·60	10·17	9·42	9·97	8·66	9·15	8·36	8·81	10·25	10·90	8·43	8·90	9·25	9·79	13·53	14·34	10·91	14·36
70	5·66	5·88	5·49	5·69	5·01	5·19	4·78	4·94	6·19	6·43	4·85	5·03	5·44	5·63	8·45	9·02	8·17	9·83
80	2·92	2·96	2·86	2·90	2·51	2·55	2·41	2·38	3·32	3·37	2·42	2·46	2·87	2·88	4·93	5·26	6·34	5·89
90	1·00	·93	1·00	1·07	·50	·50	·50	·50	1·20	1·30	·50	·50	1·00	·91	2·84	3·01	3·30	2·70

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Table F.—Distribution by Age of 1,000,000 Persons in the under-mentioned Provinces, showing the Adjustment of the Age Tables.

MADRAS.—Males.				
Ages.	Census, 1871.	Census, 1881.	Mean.	Adjusted Numbers.
0—5	181,288	124,477	152,883	163,416
5—10	149,315	138,099	143,707	129,291
10—15	92,309	131,749	112,029	116,602
15—20	105,728	87,416	96,572	104,194
20—25	83,966	81,770	82,868	91,295
25—30	94,299	82,647	88,473	79,265
30—35	53,518	89,230	71,374	68,293
35—40	73,220	59,145	66,187	58,308
40—45	33,446	65,045	49,245	49,191
45—50	50,241	32,979	41,610	40,823
50—55	18,016	41,645	29,831	33,018
55—60	33,438	16,908	25,173	25,650
Above 60	31,207	48,890	40,048	40,024
Total	1,000,000	1,000,000	1,000,000	1,000,000

MADRAS.—Females.				
Ages.	Census, 1871.	Census, 1881.	Mean.	Adjusted Numbers.
0—5	187,329	123,430	157,880	162,083
5—10	140,469	135,370	137,919	131,306
10—15	75,518	113,050	94,284	118,336
15—20	121,813	79,696	100,754	104,824
20—25	90,438	97,265	93,852	90,617
25—30	101,230	87,334	94,282	77,656
30—35	45,954	92,826	69,390	66,223
35—40	72,409	48,885	60,647	56,228
40—45	27,993	66,053	47,038	47,502
45—50	52,287	29,137	40,712	39,897
50—55	15,195	47,509	31,352	33,109
55—60	36,752	15,220	25,986	26,631
Above 60	32,613	59,195	45,904	45,588
Total	1,000,000	1,000,000	1,000,000	1,000,000

MADRAS.—Five Districts.—Males.				
Ages.	Census, 1871.	Census, 1881.	Mean.	Adjusted Numbers.
0—5	181,607	138,835	160,221	165,247
5—10	157,473	146,259	151,866	131,853
10—15	97,902	131,938	114,920	118,572
15—20	113,561	87,824	100,693	105,459
20—25	84,739	80,599	82,669	91,955
25—30	93,868	83,108	88,488	79,423
30—35	49,095	85,759	67,877	68,006
35—40	74,156	50,918	62,537	57,668
40—45	28,727	64,694	46,710	48,292
45—50	48,063	28,224	38,144	39,730
40—55	14,511	42,494	28,502	31,799
55—60	30,540	13,835	22,188	24,347
Above 60	24,858	45,513	35,185	37,469
Total	1,000,000	1,000,000	1,000,000	1,000,000

BENGAL.—Males.			
Ages.	Census, 1881.	Adjusted Numbers.	
0—5	143,037	159,088	
5—10	155,461	127,962	
10—15	113,934	115,669	
15—20	75,675	103,512	
20—25	71,136	91,101	
25—30	88,249	79,732	
30—35	85,991	69,348	
35—40	62,953	59,760	
40—45	63,259	50,780	
45—50	35,290	42,270	
50—55	40,888	34,149	
55—60	16,316	26,356	
Above 60	47,811	40,276	
Total	1,000,000	1,000,000	

BOMBAY.—Males.				
Ages.	Census, 1872.	Census, 1881.	Mean.	Adjusted Numbers.
0—1	34,586	26,996	30,791	40,296
1—6	173,585	131,085	152,335	154,623
6—12	159,036	169,142	164,089	154,461
12—20	142,620	149,452	146,036	177,107
20—30	189,147	177,271	183,209	173,552
30—40	140,191	153,107	146,649	126,699
40—50	86,902	94,516	90,709	87,468
50—60	48,315	58,505	53,410	53,972
Above 60	25,618	39,626	32,772	31,819
Total	1,000,000	1,000,000	1,000,000	1,000,000

NORTH-WEST PROVINCES.—Males.				
Ages.	Census, 1872.	Census, 1881.	Mean.	Adjusted Numbers.
0—5	161,424	121,278	141,351	150,972
5—10	132,207	133,857	133,032	123,406
10—15	102,356	126,208	114,282	113,061
15—20	110,796	80,419	95,608	103,835
20—30	190,988	182,086	186,537	175,598
30—40	141,983	146,680	144,330	134,717
40—50	88,724	100,869	94,797	97,714
50—60	47,477	62,857	55,167	62,751
Above 60	24,045	45,746	34,896	37,346
Total	1,000,000	1,000,000	1,000,000	1,000,000

PUNJAB.—Males.		
Ages.	Census, 1881.	Adjusted Numbers.
0—5	123,844	150,997
5—10	139,372	122,686
10—15	121,831	112,037
15—20	88,796	101,676
20—25	84,721	90,912
25—30	84,782	80,462
30—35	84,580	70,491
35—40	50,554	61,094
40—45	64,466	52,276
45—50	34,025	43,988
50—55	43,582	36,118
55—60	16,518	28,543
Above 60	57,929	48,720
Total	1,000,000	1,000,000

CENTRAL PROVINCES.—Males.				
Ages.	Census, 1872.	Census, 1881.	Mean.	Adjusted Numbers.
0—1	48,557	26,281	37,569	40,592
1—6	162,386	167,684	165,035	155,456
6—12	172,424	162,042	167,233	155,596
12—20	149,232	131,792	140,512	178,391
20—30	189,181	165,131	177,156	174,556
30—40	136,595	147,711	142,153	126,086
40—50	77,911	97,712	87,807	86,339
50—60	42,816	54,163	48,489	52,312
Above 60	20,598	47,494	34,046	29,652
Total	1,000,000	1,000,000	1,000,000	1,000,000

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Table G.—Number living between Ages x and $x+1$ out of a Total Population 1,000,000.

Ages x.	Madras.		Madras, Five Districts.	Bengal.	Bombay.	North-West Provinces.	Punjab.	Central Provinces.	India.	
	Males.	Females.	Males.	Males.	Males.	Males.	Males.	Males.	Males.	Females.
0	39,734	38,354	39,903	38,277	40,296	36,140	36,197	40,592	38,207	36,816
1	34,341	33,945	34,614	33,273	34,955	31,498	31,528	35,211	33,191	32,796
2	31,466	31,439	31,863	30,089	32,176	29,132	29,137	32,410	30,688	30,561
3	29,699	29,790	30,084	29,028	30,380	27,636	27,615	30,663	28,922	29,103
4	28,266	28,565	28,783	27,821	29,067	26,566	26,520	29,280	27,711	28,011
5	27,238	27,601	27,773	26,885	28,045	25,755	25,679	28,252	26,782	27,145
6	26,422	26,822	26,956	26,131	27,222	25,115	25,008	27,421	26,037	26,437
7	25,756	26,174	26,275	25,503	26,534	24,597	24,456	26,728	25,423	25,841
8	25,189	25,608	25,688	24,960	25,940	24,161	23,982	26,130	24,894	25,315
9	24,686	25,101	25,161	24,473	25,438	23,778	23,561	25,595	24,425	14,840
10	24,224	24,627	24,673	24,020	24,916	23,427	23,171	25,099	23,987	24,390
1	23,780	24,165	24,200	23,585	24,444	23,090	22,796	24,623	23,577	23,962
2	23,335	23,691	23,732	23,127	23,970	22,749	22,418	24,146	23,157	23,513
3	22,874	23,191	23,241	22,695	23,486	22,389	22,029	23,658	22,722	23,030
4	22,389	22,662	22,726	22,222	22,978	22,006	21,623	23,146	22,264	22,537
15	21,885	22,112	22,192	21,729	22,444	21,605	21,201	22,609	21,791	22,017
6	21,365	21,544	21,645	21,218	21,892	21,193	20,770	22,052	21,297	21,476
7	20,840	20,969	21,093	20,700	21,333	20,773	20,336	21,488	20,800	20,929
8	20,314	20,389	20,539	20,186	20,777	20,347	19,901	20,925	20,302	20,377
9	19,790	19,810	19,990	19,679	20,227	19,917	19,468	20,367	19,806	19,826
20	19,271	19,236	19,446	19,181	19,682	19,486	19,036	19,815	19,319	19,284
1	18,757	18,667	18,910	18,692	19,146	19,054	18,607	19,271	18,835	18,745
2	18,250	18,111	18,383	18,211	18,616	18,622	18,180	18,733	18,357	18,218
3	17,754	17,567	17,863	17,749	18,094	18,192	17,755	18,204	17,887	17,700
4	17,263	17,036	17,353	17,277	17,578	17,764	17,334	17,682	17,424	17,197
25	16,782	16,518	16,852	16,823	17,070	17,338	16,915	17,168	16,966	16,702
6	16,309	16,013	16,359	16,377	16,571	16,914	16,500	16,662	16,516	16,220
7	15,845	15,519	15,876	15,940	16,079	16,493	16,089	16,163	16,067	15,741
8	15,388	15,038	15,401	15,511	15,596	16,075	15,681	15,671	15,632	15,282
9	14,941	14,568	14,935	15,088	15,120	15,660	15,277	15,187	15,200	14,827
30	14,503	14,111	14,479	14,673	14,652	15,249	14,878	14,710	14,774	14,382
1	14,072	13,664	14,032	14,244	14,191	14,842	14,484	14,240	14,357	13,949
2	13,650	13,234	13,592	13,803	13,737	14,439	14,094	13,777	13,944	13,528
3	13,237	12,812	13,142	13,468	13,292	14,041	13,703	13,321	13,537	13,112
4	12,831	12,402	12,741	13,080	12,853	13,648	13,327	12,872	13,140	12,711
35	12,431	12,003	12,328	12,697	12,422	13,259	12,952	12,430	12,747	12,319
6	12,039	11,614	11,923	12,319	12,001	12,875	12,581	11,997	12,358	11,933
7	11,655	11,236	11,526	11,947	11,587	12,495	12,214	11,570	11,975	11,556
8	11,277	10,867	11,136	11,580	11,181	12,120	11,852	11,151	11,599	11,189
9	10,906	10,508	10,755	11,217	10,783	11,749	11,495	10,738	11,228	10,830
40	10,542	10,160	10,380	10,858	10,393	11,381	11,142	10,334	10,862	10,480
1	10,185	9,821	10,012	10,504	10,010	11,016	10,794	9,937	10,501	10,137
2	9,833	9,491	9,652	10,152	9,634	10,655	10,451	9,548	10,143	9,802
3	9,843	9,171	9,298	9,805	9,265	10,297	10,112	9,166	9,793	9,478
4	9,145	8,859	8,950	9,461	8,903	9,941	9,777	8,791	9,444	9,157
45	8,812	8,555	8,608	9,121	8,546	9,587	9,446	8,423	9,099	8,842
6	8,483	8,260	8,272	8,785	8,194	9,235	9,119	8,061	8,759	8,536
7	8,159	7,973	7,941	8,451	7,848	8,884	8,793	7,706	8,423	8,237
8	7,842	7,692	7,615	8,120	7,506	8,534	8,474	7,359	8,090	7,949
9	7,527	7,417	7,294	7,793	7,169	8,184	8,156	7,015	7,761	7,651
50	7,216	7,147	6,977	7,468	6,835	7,835	7,842	6,677	7,432	7,363
1	6,910	6,881	6,665	7,146	6,500	7,487	7,531	6,344	7,110	7,081
2	6,607	6,619	6,356	6,827	6,180	7,130	7,221	6,016	6,786	6,798
3	6,306	6,360	6,051	6,511	5,858	6,791	6,914	5,691	6,467	6,521
4	6,009	6,102	5,750	6,197	5,539	6,444	6,610	5,371	6,151	6,244
55	5,713	5,844	5,452	5,886	5,224	6,098	6,308	5,055	5,834	5,965
6	5,419	5,586	5,157	5,576	4,912	5,753	6,007	4,744	5,523	5,690
7	5,127	5,328	4,863	5,269	4,606	5,409	5,707	4,437	5,211	5,412
8	4,839	5,067	4,578	4,964	4,304	5,067	5,409	4,136	4,906	5,134
9	4,552	4,806	4,294	4,661	4,008	4,728	5,112	3,841	4,600	4,854
60	4,269	4,545	4,015	4,361	3,717	4,392	4,818	3,552	4,298	4,572
1	3,984	4,279	3,740	4,064	3,432	4,060	4,525	3,269	3,999	4,290
2	3,711	4,014	3,471	3,771	3,154	3,736	4,235	2,993	3,705	4,008
3	3,438	3,749	3,207	3,483	2,883	3,416	3,949	2,727	3,421	3,732
4	3,170	3,487	2,949	3,198	2,618	3,103	3,665	2,469	3,133	3,450
65	2,907	3,224	2,697	2,927	2,363	2,799	3,386	2,219	2,859	3,176
6	2,650	2,963	2,452	2,650	2,118	2,506	3,112	1,980	2,588	2,901
7	2,402	2,707	2,215	2,388	1,883	2,224	2,844	1,752	2,328	2,633
8	2,159	2,456	1,987	2,135	1,659	1,955	2,583	1,537	2,078	2,375
9	1,927	2,210	1,769	1,892	1,449	1,701	2,329	1,335	1,840	2,123
70	1,704	1,977	1,561	1,661	1,252	1,464	2,085	1,146	1,613	1,884
1	1,493	1,743	1,364	1,444	1,069	1,244	1,851	972	1,399	1,649
2	1,294	1,524	1,181	1,240	901	1,043	1,628	814	1,200	1,430
3	1,110	1,317	1,019	1,053	750	862	1,418	672	1,019	1,220
4	939	1,124	854	881	614	701	1,221	546	852	1,037
75	783	945	712	727	495	559	1,039	436	703	865
6	643	782	585	590	392	438	873	341	570	709
7	519	635	473	472	304	336	724	262	455	571
8	411	506	375	370	232	252	590	197	357	452
9	317	396	292	284	172	184	474	145	274	353
80	240	302	223	213	125	131	374	103	208	270
1	177	225	165	156	87	90	289	71	150	198
2	128	163	120	111	59	60	219	47	108	143
3	89	114	85	77	38	39	162	30	76	101
4	60	78	58	51	23	23	116	18	49	67
85	40	51	38	33	14	14	80	10	34	45
6	25	33	23	20	8	8	54	5	21	29
7	15	20	13	12	4	4	34	3	12	17
8	8	11	8	7	2	2	21	1	7	10
9	5	6	4	3	1	1	12		3	4
90	2	3	2	1·5			6			2
1	1	1	1	·5			3			
2	0						1			
Total	1,000,000	1,000,000	1,000,000	1,000,000	1,000,000	1,000,000	1,000,000	1,000,000	1,000,000	1,000,000

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LIFE TABLE.

Table H.—India (Combined Provinces).—Males.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	28,412	28·41	77,258	2,360,779	23·67
1	71,588	6,744	9·42	67,556	2,289,521	31·98
2	64,844	3,804	5·87	62,675	2,221,965	34·26
3	61,040	2,536	4·15	59,650	2,159,290	35·37
4	58,504	1,792	3·06	57,556	2,099,640	35·89
5	56,712	1,364	2·41	55,972	2,042,104	36·01
6	55,348	1,058	1·91	54,776	1,986,132	35·88
7	54,290	844	1·55	53,856	1,931,356	35·58
8	53,446	709	1·33	53,068	1,877,520	35·13
9	52,737	623	1·18	52,411	1,824,452	34·60
10	52,114	578	1·11	51,825	1,772,041	34·00
1	51,536	565	1·10	51,253	1,720,216	33·38
2	50,971	597	1·17	50,672	1,668,963	32·74
3	50,374	652	1·30	50,047	1,618,291	32·12
4	49,722	713	1·43	49,365	1,568,244	31·54
15	49,009	766	1·56	48,626	1,518,879	30·99
6	48,243	803	1·66	47,861	1,470,253	30·48
7	47,440	821	1·73	47,029	1,422,412	29·98
8	46,619	827	1·77	46,205	1,375,383	29·50
9	45,792	830	1·81	45,377	1,329,178	29·03
20	44,962	830	1·85	44,547	1,283,801	28·55
1	44,132	829	1·88	43,717	1,239,254	28·08
2	43,303	827	1·91	42,889	1,195,537	27·61
3	42,476	825	1·94	42,063	1,152,648	27·14
4	41,651	822	1·97	41,240	1,110,585	26·66
25	40,829	818	2·00	40,420	1,069,345	26·19
6	40,011	814	2·03	39,604	1,028,925	25·72
7	39,197	810	2·07	38,792	989,321	25·24
8	38,387	807	2·10	37,983	950,529	24·76
9	37,580	804	2·14	37,178	912,546	24·28
30	36,776	800	2·18	36,376	875,368	23·80
1	35,976	796	2·21	35,578	838,992	23·32
2	35,180	792	2·25	34,784	803,414	22·84
3	34,388	788	2·29	33,994	768,630	22·35
4	33,600	785	2·34	33,207	734,636	21·86
35	32,815	781	2·38	32,424	701,429	21·38
6	32,034	778	2·43	31,645	669,005	20·88
7	31,256	775	2·48	30,868	637,360	20·39
8	30,481	772	2·53	30,095	606,492	19·90
9	29,709	770	2·59	29,324	576,397	19·40
40	28,939	769	2·66	28,554	547,073	18·90
1	28,170	768	2·73	27,786	518,519	18·41
2	27,402	767	2·80	27,018	490,733	17·91
3	26,635	766	2·88	26,252	463,715	17·41
4	25,869	766	2·96	25,486	437,463	16·91
45	25,103	766	3·05	24,720	411,977	16·41
6	24,337	767	3·15	23,953	387,257	15·91
7	23,570	769	3·26	23,185	363,304	15·41
8	22,801	771	3·38	22,415	340,119	14·92
9	22,030	774	3·51	21,643	317,704	14·42
50	21,256	778	3·66	20,867	296,061	13·93
1	20,478	782	3·82	20,087	275,194	13·44
2	19,696	785	3·99	19,303	255,107	12·95
3	18,911	789	4·17	18,516	235,804	12·47
4	18,122	794	4·38	17,725	217,288	11·99
55	17,328	799	4·61	16,928	199,563	11·52
6	16,529	803	4·86	16,127	182,635	11·05
7	15,726	808	5·14	15,322	166,508	10·59
8	14,918	811	5·44	14,512	151,186	10·13
9	14,107	813	5·76	13,700	136,674	9·69
60	13,294	814	6·12	12,887	122,974	9·25
1	12,480	813	6·51	12,073	110,087	8·82
2	11,667	810	6·94	11,262	98,014	8·40
3	10,857	805	7·41	10,454	86,752	7·99
4	10,052	798	7·94	9,653	76,298	7·59
65	9,254	787	8·50	8,860	66,645	7·20
6	8,467	772	9·12	8,081	57,785	6·83
7	7,695	753	9·79	7,318	49,704	6·46
8	6,942	730	10·52	6,577	42,386	6·11
9	6,212	703	11·32	5,860	35,809	5·76
70	5,509	671	12·18	5,173	29,949	5·44
1	4,838	635	13·13	4,520	24,776	5·12
2	4,203	595	14·16	3,905	20,256	4·82
3	3,608	550	15·24	3,333	16,351	4·53
4	3,058	502	16·42	2,807	13,018	4·26
75	2,556	452	17·68	2,330	10,211	3·99
6	2,104	401	19·06	1,903	7,881	3·75
7	1,703	349	20·49	1,528	5,978	3·51
8	1,354	298	22·01	1,205	4,450	3·29
9	1,056	249	23·58	931	3,245	3·07
80	807	204	25·28	705	2,314	2·87
1	603	164	27·20	521	1,609	2·67
2	439	128	29·16	375	1,088	2·48
3	311	98	31·51	262	713	2·29
4	213	72	33·80	177	451	2·12
85	141	51	36·17	115	274	1·94
6	90	35	38·89	72	159	1·77
7	55	23	41·82	43	87	1·58
8	32	15	46·88	24	44	1·38
9	17	9	52·94	12	20	1·18
90	8	5	62·50	5·5	8	1·00
1	3	2	66·67	2·0	2·5	·83
2	1	1	100·00	0·5	0·5	·50

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LIFE TABLE.

Table I.—India (Combined Provinces).—Females.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	24,230	24·26	80,588	2,538,356	25·38
1	75,740	6,044	7·98	72,180	2,477,773	32·81
2	69,696	3,520	5·05	67,780	2,405,593	34·52
3	66,176	2,492	3·63	64,803	2,337,913	35·33
4	63,774	1,741	2·73	62,842	2,273,050	35·64
5	62,033	1,565	2·20	61,303	2,210,208	35·62
6	60,468	1,080	1·79	60,095	2,148,905	35·48
7	59,588	876	1·47	59,128	2,088,810	35·05
8	58,712	769	1·31	58,314	2,029,682	34·57
9	57,943	684	1·18	57,597	1,971,368	34·02
10	57,259	653	1·14	56,932	1,913,771	33·42
1	56,606	662	1·17	56,275	1,856,839	32·80
2	55,944	722	1·29	55,583	1,800,564	32·19
3	55,222	801	1·45	54,821	1,744,981	31·60
4	54,421	876	1·61	53,983	1,690,160	31·06
15	53,545	937	1·75	53,076	1,636,177	30·56
6	52,608	984	1·87	52,116	1,583,101	30·09
7	51,624	1,012	1·96	51,118	1,530,985	29·66
8	50,612	1,027	2·03	50,098	1,479,867	29·24
9	49,585	1,036	2·09	49,067	1,429,769	28·84
20	48,549	1,039	2·14	48,029	1,380,702	28·44
1	47,510	1,036	2·18	46,992	1,332,673	28·05
2	46,474	1,027	2·21	45,960	1,285,681	27·66
3	45,447	1,014	2·23	44,940	1,239,721	27·28
4	44,433	1,000	2·25	43,933	1,194,781	26·89
25	43,433	986	2·27	42,940	2,150,848	26·50
6	42,447	972	2·29	41,961	1,107,908	26·10
7	41,475	958	2·31	40,996	1,065,947	25·70
8	40,517	944	2·33	40,045	1,024,951	25·30
9	39,573	930	2·35	39,108	984,906	24·89
30	38,643	916	2·37	38,185	945,798	24·48
1	37,727	902	2·39	37,276	907,613	24·06
2	36,825	888	2·41	36,381	870,337	23·63
3	35,937	874	2·43	35,500	833,956	23·21
4	35,063	860	2·45	34,633	798,456	22·77
35	34,203	845	2·47	33,780	763,823	22·33
6	33,358	830	2·49	32,943	730,043	21·89
7	32,529	816	2·51	32,120	697,100	21·43
8	31,712	803	2·53	31,310	664,980	20·97
9	30,909	791	2·56	30,513	633,670	20·50
40	30,118	780	2·59	29,728	603,157	20·03
1	29,338	770	2·62	28,953	573,429	19·55
2	28,568	760	2·66	28,188	544,476	19·06
3	27,808	751	2·70	27,432	516,288	18·57
	27,057	742	2·74	26,686	488,856	18·07
45	26,315	734	2·79	25,948	462,170	17·56
6	25,581	727	2·84	25,227	436,222	17·05
7	24,854	721	2·90	24,493	411,005	16·54
8	24,133	717	2·97	23,774	386,512	16·02
9	23,416	715	3·05	23,058	362,738	15·49
50	22,701	715	3·15	22,343	339,680	14·96
1	21,986	717	3·26	21,627	317,337	14·43
2	21,269	720	3·38	20,909	295,716	13·90
3	20,549	724	3·52	20,187	274,801	13·37
4	19,825	731	3·69	19,459	254,614	12·84
55	19,094	742	3·89	18,723	235,155	12·32
6	18,352	756	4·12	17,974	216,432	11·79
7	17,596	771	4·38	17,210	198,458	11·28
8	16,825	786	4·61	16,432	181,248	10·77
9	16,039	801	4·99	15,638	164,816	10·28
60	15,238	815	5·35	14,831	149,178	9·79
1	14,423	828	5·74	14,009	134,347	9·31
2	13,595	839	6·17	13,175	120,338	8·85
3	12,756	847	6·64	12,332	107,163	8·40
4	11,909	853	7·16	11,482	94,831	7·96
65	11,056	855	7·73	10,628	83,349	7·54
6	10,201	852	8·35	9,775	72,721	7·13
7	9,349	843	9·02	8,927	62,946	6·73
8	8,506	829	9·75	8,091	54,019	6·35
9	7,677	810	10·55	7,272	45,928	5·98
70	6,867	784	11·42	6,475	38,656	5·63
1	6,083	752	12·36	5,707	32,181	5·29
2	5,331	714	13·39	4,974	26,474	4·97
3	4,617	670	14·51	4,282	21,500	4·66
4	3,947	621	15·73	3,636	17,218	4·36
75	3,326	566	17·02	3,043	13,582	4·08
6	2,760	506	18·37	2,506	10,539	3·82
7	2,253	547	19·84	2,029	8,033	3·57
8	1,806	387	21·43	1,612	6,004	3·32
9	1,419	328	23·11	1,255	4,392	3·10
80	1,091	272	24·93	955	3,137	2·88
1	819	221	26·98	708	2,182	2·68
2	598	175	29·26	510	1,474	2·46
3	423	134	31·68	356	964	2·28
4	289	99	34·26	239	608	2·10
85	190	70	36·84	155	369	1·94
6	120	47	39·17	96	214	1·78
7	73	30	41·10	58	118	1·62
8	43	20	46·51	33	60	1·40
9	23	12	52·17	17	27	1·17
90	11	7	63·63	7	10	·91
1	4	3	75·00	2·5	3	·75
2	1	1	100·00	0·5	0·5	·50

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LIFE TABLE.

Table J.—Madras Presidency.—Males.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	28,750	28·75	77,093	2,235,147	22·35
1	71,250	7,157	10·04	67,025	2,158,059	30·29
2	64,093	4,115	6·42	61,785	2,091,025	32·62
3	59,984	2,760	4·62	58,487	2,029,240	33·83
4	57,214	1,066	3·44	56,170	1,970,753	34·45
5	55,248	1,497	2·71	54,452	1,914,583	34·65
6	53,751	1,163	2·16	53,138	1,860,131	34·66
7	52,591	924	1·76	52,107	1,806,993	34·36
8	51,667	776	1·50	51,206	1,754,886	33·97
9	50,891	689	1·34	50,546	1,703,620	33·47
10	50,211	628	1·25	49,897	1,653,074	32·92
1	49,583	615	1·24	49,276	1,603,177	32·33
2	48,968	746	1·52	48,645	1,553,901	31·73
3	48,322	765	1·46	47,970	1,505,256	31·15
4	47,617	767	1·61	47,234	1,457,286	30·65
15	46,850	810	1·73	46,445	1,410,052	30·10
6	46,040	847	1·84	45,617	1,363,607	29·62
7	45,193	863	1·91	44,762	1,317,990	29·16
8	44,330	873	1·97	43,894	1,273,228	28·72
9	43,457	878	2·02	43,018	1,229,334	28·29
20	42,579	878	2·06	42,140	1,186,316	27·86
1	41,701	876	2·10	41,263	1,144,176	27·44
2	40,825	870	2·13	40,390	1,102,913	27·02
3	39,955	863	2·16	39,524	1,062,523	26·59
4	39,092	856	2·19	38,664	1,022,999	26·17
25	38,236	849	2·22	37,812	984,325	25·74
6	37,387	841	2·25	36,967	946,523	25·32
7	36,546	833	2·28	36,130	909,556	24·89
8	35,713	825	2·31	35,300	873,426	24·46
9	34,888	816	2·34	34,480	838,126	24·03
30	34,072	807	2·37	33,669	803,646	23·59
1	33,265	791	2·40	32,866	769,977	23·15
2	32,467	790	2·43	32,072	737,111	22·70
3	31,677	782	2·47	31,286	705,039	22·26
4	30,895	775	2·51	30,508	673,753	21·81
35	30,120	761	2·55	29,736	643,245	21·36
6	29,352	761	2·59	28,772	613,509	20·90
7	28,591	754	2·64	28,214	584,537	20·44
8	27,837	747	2·69	27,464	556,323	19·99
9	27,090	741	2·74	26,720	528,859	19·52
40	26,349	735	2·79	25,982	502,139	19·06
1	25,614	729	2·85	25,250	476,157	18·59
2	24,885	721	2·91	24,524	450,907	18·12
3	24,162	718	2·97	23,803	426,383	17·65
4	23,444	713	3·04	23,088	402,580	17·17
45	22,731	708	3·11	22,377	379,492	16·69
6	22,023	703	3·19	21,672	357,115	16·22
7	21,320	699	3·28	20,970	335,443	15·73
8	20,621	697	3·38	20,273	314,473	15·25
9	19,924	695	3·49	19,577	294,200	14·77
50	19,229	694	3·61	18,882	274,623	14·28
1	18,535	693	3·74	18,189	255,741	13·80
2	17,842	694	3·89	17,495	237,552	13·31
3	17,148	696	4·06	16,800	220,057	12·83
4	16,452	699	4·25	16,103	203,257	12·35
55	15,753	703	4·46	15,402	187,154	11·88
6	15,050	706	4·69	14,697	171,752	11·41
7	14,344	708	4·94	13,989	157,055	10·95
8	13,636	710	5·21	13,281	143,065	10·49
9	12,926	712	5·51	12,570	129,784	10·04
60	12,214	713	5·84	11,858	117,214	9·60
1	11,501	713	6·20	11,145	105,356	9·16
2	10,781	711	6·59	10,433	94,211	8·73
3	10,077	707	7·02	9,724	83,778	8·31
4	9,370	702	7·49	9,019	74,054	7·90
65	8,668	694	8·01	8,321	65,035	7·50
6	7,974	684	8·58	7,632	56,714	7·11
7	7,290	671	9·20	6,955	49,082	6·73
8	6,619	654	9·88	6,292	42,127	6·36
9	5,965	634	10·62	5,648	35,835	6·01
70	5,331	610	11·44	5,026	30,187	5·66
1	4,721	582	12·33	4,430	25,161	5·33
2	4,139	550	13·29	3,864	20,731	5·01
3	3,589	515	14·35	3,332	16,867	4·70
4	3,074	477	15·51	2,836	13,535	4·40
75	2,597	436	16·79	2,379	10,699	4·12
6	2,161	393	18·19	1,965	8,320	3·85
7	1,768	348	19·68	1,594	6,355	3·59
8	1,420	303	21·34	1,269	4,761	3·35
9	1,117	258	23·10	988	3,492	3·13
80	859	214	24·91	752	2,501	2·92
1	645	173	26·82	559	1,752	2·72
2	472	136	28·81	404	1,193	2·53
3	336	104	30·95	284	789	2·35
4	232	77	33·19	194	505	2·18
85	155	55	35·48	128	311	2·01
6	100	38	38·00	81	183	1·83
7	62	26	41·94	49	102	1·65
8	36	16	44·44	28	53	1·47
9	20	10	50·00	15	25	1·25
90	10	6	60·00	7	10	1·00
1	4	3	75·00	2·5	3·0	·75
2	1	1	100·00	0·5	0·5	·50

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LIFE TABLE.

Table K.—Madras Presidency.—Females.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	24,600	24·60	80,413	2,418,325	24·18
1	75,400	6,487	8·60	71,618	2,337,912	31·01
2	68,913	3,858	5·60	66,728	2,266,294	32·89
3	65,055	2,068	4·10	63,090	2,199,566	33·81
4	62,987	1,940	3·11	61,356	2,135,057	34·24
5	60,447	1,510	2·50	59,645	2,074,601	34·32
6	58,937	1,194	2·03	58,307	2,014,956	34·19
7	57,743	970	1·68	57,236	1,956,649	33·88
8	56,773	843	1·48	56,338	1,899,413	33·46
9	55,930	747	1·34	55,552	1,843,075	32·95
10	55,183	703	1·27	54,831	1,787,523	32·39
1	54,480	711	1·31	54,124	1,732,692	31·80
2	53,769	774	1·44	53,382	1,678,568	31·22
3	52,995	853	1·61	52,568	1,625,186	30·67
4	52,142	927	1·78	51,678	1,572,618	30·16
15	51,215	983	1·92	50,723	1,520,940	29·70
6	50,232	1,025	2·04	49,719	1,470,217	29·29
7	49,207	1,053	2·14	48,681	1,420,498	28·87
8	48,154	1,069	2·22	47,619	1,371,817	28·49
9	47,085	1,078	2·29	46,546	1,324,198	28·12
20	46,007	1,081	2·35	45,466	1,277,652	27·77
1	44,926	1,074	2·39	44,389	1,232,186	27·43
2	43,852	1,057	2·41	43,323	1,187,797	27·09
3	42,795	1,040	2·43	42,275	1,144,474	26·74
4	41,755	1,023	2·45	41,243	1,102,199	26·40
25	40,732	1,006	2·47	40,229	1,060,956	26·05
6	39,726	989	2·49	39,231	1,020,727	25·69
7	38,737	972	2·51	38,251	981,496	25·34
8	37,765	955	2·53	37,287	943,245	24·98
9	36,810	938	2·55	36,341	905,958	24·61
30	35,872	920	2·57	35,422	869,617	24·24
1	34,952	902	2·58	34,501	834,195	23·87
2	34,050	884	2·59	33,608	799,694	23·49
3	33,166	866	2·61	32,733	766,086	23·10
4	32,300	849	2·63	31,875	733,353	22·70
35	31,451	833	2·65	31,034	701,478	22·30
6	30,618	817	2·67	30,209	670,444	21·90
7	29,801	802	2·69	29,400	640,235	21·48
8	28,999	786	2·71	28,606	610,835	21·06
9	28,213	770	2·73	27,828	582,229	20·64
40	27,443	755	2·75	27,065	554,401	20·20
1	26,688	739	2·77	26,318	527,336	19·76
2	25,949	724	2·79	25,587	501,018	19·31
3	25,225	709	2·81	24,870	475,431	18·85
4	24,516	694	2·83	24,169	450,561	18·38
45	23,822	679	2·85	23,482	426,392	17·90
6	23,143	666	2·88	22,810	402,910	17·41
7	22,477	656	2·92	22,149	380,100	16·91
8	21,821	648	2·97	21,497	357,951	16·40
9	21,173	641	3·03	20,852	336,454	15·89
50	20,532	636	3·10	20,214	315,602	15·37
1	19,896	633	3·18	19,579	295,388	14·85
2	19,263	632	3·28	18,947	275,809	14·32
3	18,631	634	3·41	18,314	256,862	13·79
4	17,997	640	3·56	17,677	238,548	13·25
55	17,357	649	3·74	17,032	220,871	12·73
6	16,708	660	3·95	16,378	203,839	12·20
7	16,048	671	4·18	15,712	187,461	11·68
8	15,377	683	4·44	15,035	171,749	11·17
9	14,694	697	4·74	14,345	156,714	10·66
60	13,997	710	5·07	13,642	142,369	10·17
1	13,287	722	5·43	12,926	128,727	9·69
2	12,565	732	5·82	12,199	115,801	9·22
3	11,833	740	6·25	11,463	103,602	8·76
4	11,093	745	6·72	10,721	92,139	8·31
65	10,348	749	7·24	9,973	81,418	7·87
6	9,599	750	7·81	9,224	71,445	7·44
7	8,849	746	8·43	8,476	62,221	7·03
8	8,103	738	9·11	7,734	53,745	6·63
9	7,365	725	9·85	7,002	46,011	6·25
70	6,640	708	10·66	6,286	39,009	5·88
1	5,932	686	11·56	5,589	32,723	5·52
2	5,246	658	12·54	4,917	27,134	5·17
3	4,588	625	13·62	4,275	22,217	4·84
4	3,963	587	14·81	3,669	17,942	4·53
75	3,376	544	16·11	3,104	14,273	4·23
6	2,832	496	17·51	2,584	11,169	3·94
7	2,336	445	19·05	2,113	8,585	3·68
8	1,891	391	20·68	1,695	6,472	3·42
9	1,500	337	22·47	1,331	4,777	3·18
80	1,163	283	24·33	1,021	3,446	2·96
1	880	231	26·25	764	2,425	2·75
2	649	184	28·35	557	1,661	2·56
3	465	142	30·53	394	1,104	2·37
4	323	106	32·82	270	710	2·20
85	217	76	35·02	179	440	2·03
6	141	53	37·59	114	261	1·85
7	88	35	39·77	70	147	1·67
8	53	23	43·40	41	77	1·45
9	30	15	50·00	22	36	1·20
90	15	9	60·00	10	14	·93
1	6	5	83·33	3·5	4	·67
2	1	1	100·00	0·5	0·5	·50

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LIFE TABLE.

Table L.—Madras, Five Districts.—Males.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	28,442	28·44	77,237	2,335,339	23·35
1	71,558	6,726	9·40	67,535	2,258,102	31·56
2	64,832	3,800	5·86	62,665	2,190,567	33·79
3	61,032	2,541	4·16	59,639	2,127,902	34·87
4	58,491	1,803	3·08	57,518	2,068,263	35·36
5	56,618	1,378	2·43	55,942	2,010,745	35·47
6	55,310	1,073	1·94	54,751	1,954,803	35·34
7	54,237	838	1·58	53,776	1,900,072	35·03
8	53,379	723	1·35	52,994	1,846,296	34·59
9	52,656	636	1·21	52,325	1,793,302	34·06
10	52,020	588	1·13	51,718	1,740,979	33·47
1	51,432	577	1·12	51,144	1,689,261	32·85
2	50,855	617	1·21	50,547	1,638,117	32·21
3	50,238	684	1·36	49,896	1,587,570	31·60
4	49,554	747	1·51	49,180	1,537,674	31·03
15	48,807	797	1·63	48,409	1,488,494	30·50
6	48,010	833	1·74	47,594	1,440,085	30·00
7	47,177	856	1·81	46,749	1,392,491	29·52
8	46,321	868	1·87	45,887	1,345,742	29·05
9	45,453	874	1·92	45,016	1,299,855	28·60
20	44,579	874	1·96	44,142	1,254,839	28·15
1	43,705	872	2·00	43,269	1,210,697	27·70
2	42,833	869	2·03	42,399	1,167,428	27·26
3	41,964	865	2·06	41,532	1,124,027	26·81
4	41,099	862	2·10	40,668	1,083,497	26·36
25	40,237	857	2·13	39,809	1,042,829	25·92
6	39,380	852	2·16	38,454	1,003,020	25·47
7	38,528	846	2·20	38,105	964,566	25·04
8	37,682	841	2·23	37,262	926,471	24·59
9	36,841	835	2·27	36,424	889,199	24·14
30	36,006	827	2·30	35,593	852,775	23·69
1	35,179	821	2·33	34,719	817,182	23·23
2	34,358	814	2·37	33,951	782,463	22·77
3	33,544	807	2·41	33,140	748,512	22·32
4	32,737	801	2·45	32,336	715,372	21·85
35	31,936	795	2·49	31,538	683,032	21·39
6	31,141	790	2·54	30,746	651,494	20·92
7	30,351	783	2·58	29,960	620,752	20·45
8	29,568	778	2·63	29,179	590,792	19·98
9	28,790	772	2·68	28,404	561,613	19·51
40	28,018	768	2·74	27,634	533,209	19·03
1	27,250	763	2·80	26,868	505,575	18·55
2	26,487	758	2·86	26,108	478,707	18·07
3	25,729	755	2·93	25,351	452,599	17·59
4	24,974	751	3·01	24,598	427,248	17·11
45	24,223	749	3·09	23,848	402,650	16·62
6	23,474	748	3·18	23,100	378,802	16·14
7	22,726	746	4·28	22,353	355,702	15·65
8	21,980	745	3·39	21,607	333,349	15·17
9	21,234	745	3·51	20,861	311,742	14·68
50	20,489	746	3·64	20,116	290,881	14·20
1	19,743	748	3·79	19,369	270,765	13·77
2	18,995	750	3·95	18,620	251,396	13·24
3	18,245	753	4·13	17,868	232,776	12·76
4	17,492	756	4·32	17,114	214,908	12·29
55	16,736	758	4·53	16,357	197,794	11·82
6	15,978	762	4·77	15,597	181,437	11·36
7	15,216	765	5·03	14,833	165,840	10·90
8	14,451	766	5·30	14,068	151,007	10·45
9	13,685	767	5·61	13,301	136,939	10·01
60	12,918	765	5·92	12,535	123,638	9·57
1	12,153	763	6·28	11,771	111,103	9·15
2	11,390	759	6·66	11,011	99,332	8·72
3	10,631	753	7·08	10,254	88,321	8·31
4	9,878	747	7·56	9,504	78,067	7·91
65	9,131	738	8·08	8,762	68,563	7·51
6	8,393	725	8·64	8,030	59,801	7·13
7	7,668	710	9·26	7,313	51,771	6·76
8	6,958	691	9·93	6,612	44,458	6·40
9	6,267	669	10·67	5,932	37,846	6·35
70	5,598	642	11·47	5,277	31,914	5·71
1	4,956	611	12·33	4,650	26,637	5·38
2	4,345	578	13·30	4,056	21,987	5·07
3	3,767	539	14·31	3,497	17,931	4·77
4	3,228	497	15·40	2,979	14,434	4·48
75	2,731	454	16·62	2,504	11,455	4·21
6	2,277	407	17·87	2,073	8,951	3·95
7	1,870	361	19·30	1,689	6,878	3·70
8	1,509	314	20·81	1,352	5,189	3·47
9	1,195	267	22·34	1,061	3,837	3·24
80	928	224	24·14	816	2,776	3·02
1	704	182	25·85	613	1,960	2·84
2	522	146	27·97	449	1,347	2·66
3	376	113	30·05	319	898	2·49
4	263	85	32·32	220	579	2·20
85	178	62	34·83	147	359	2·02
6	116	44	37·93	94	222	1·83
7	72	30	41·67	57	118	1·64
8	42	19	45·24	32	61	1·45
9	23	11	47·83	17	29	1·26
90	12	7	58·33	8·5	12	1·00
1	5	4	80·00	3·0	3·5	·70
2	1	1	00·00	0·5	0·5	·50

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LIFE TABLE.

Table M.—Madras, Five Districts.—Females.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	24,290	24·29	80,568	2,513,700	25·14
1	75,710	6,026	7·96	72,158	2,433,132	33·14
2	69,684	3,512	5·04	67,072	2,360,974	33·88
3	66,172	2,409	3·64	64,855	2,293,902	34·66
4	63,763	1,753	2·75	62,826	2,228,447	34·95
5	62,010	1,377	2·22	61,275	2,165,621	34·92
6	60,633	1,097	1·81	60,051	2,104,346	34·71
7	59,536	887	1·51	59,070	2,044,295	34·34
8	58,649	774	1·32	58,248	1,985,225	33·85
9	57,875	700	1·21	57,520	1,926,977	33·30
10	57,175	663	1·16	56,843	1,869,457	32·70
1	56,512	672	1·19	56,176	1,812,614	32·07
2	55,840	743	1·33	55,468	1,756,438	31·45
3	55,097	832	1·51	54,681	1,700,970	30·87
4	54,265	912	1·68	53,809	1,646,289	30·34
15	53,353	971	1·82	52,867	1,592,480	29·85
6	52,382	1,016	1·94	51,874	1,539,613	29·39
7	51,366	1,048	2·04	50,842	1,487,739	28·96
8	50,318	1,067	2·12	49,784	1,436,897	28·56
9	49,251	1,074	2·18	48,714	1,387,113	28·18
20	48,177	2,074	2·23	47,640	1,338,399	27·78
1	47,103	1,069	2·27	46,568	1,290,759	27·40
2	46,034	1,059	2·30	45,504	1,244,191	27·03
3	44,975	1,048	2·33	44,451	1,198,687	26·65
4	43,927	1,037	2·36	43,408	1,154,236	26·28
25	42,890	1,025	2·39	42,377	1,110,828	25·90
6	41,865	1,013	2·42	41,358	1,068,451	25·52
7	40,852	997	2·44	40,353	1,027,093	25·14
8	39,855	980	2·46	39,365	986,740	24·76
9	38,875	964	2·48	38,393	947,375	24·37
30	37,911	948	2·50	37,437	908,982	23·98
1	36,963	932	2·52	36,497	871,545	23·58
2	36,031	915	2·54	35,573	835,048	23·18
3	35,116	899	2·56	34,666	799,475	22·77
4	34,217	883	2·58	33,775	764,809	22·35
35	33,334	867	2·60	32,900	731,034	21·93
6	32,467	851	2·62	32,041	698,134	21·50
7	31,616	835	2·64	31,198	666,093	21·07
8	30,781	819	2·66	30,371	634,895	20·63
9	29,962	804	2·68	29,560	604,524	20·18
40	29,158	790	2·71	28,763	574,964	19·72
1	28,368	777	2·74	27,979	546,201	19·25
2	27,591	764	2·77	27,209	518,222	18·78
3	26,827	751	2·80	26,451	491,013	18·30
4	26,076	739	2·83	25,706	464,562	17·82
45	25,337	728	2·87	24,973	438,856	17·32
6	24,609	719	2·92	24,249	413,883	16·82
7	23,890	712	2·98	23,534	389,634	16·31
8	23,178	707	3·05	22,824	366,100	15·80
9	22,471	704	3·13	22,119	343,276	15·28
50	21,767	703	3·23	21,415	321,157	14·75
1	21,064	705	3·35	20,711	299,742	14·23
2	20,359	710	3·49	20,004	279,031	13·71
3	19,649	717	3·65	19,290	259,027	13·18
4	18,932	725	3·83	18,569	239,737	12·66
55	18,207	735	4·04	17,839	221,168	12·15
6	17,472	746	4·27	17,099	203,329	11·64
7	16,726	757	4·53	16,347	186,230	11·13
8	15,969	769	4·82	15,584	169,883	10·64
9	15,200	782	5·15	14,809	154,299	10·15
60	14,418	794	5·51	14,021	139,490	9·67
1	13,624	804	5·90	13,222	125,469	9·21
2	12,820	811	6·32	12,414	112,247	8·75
3	12,009	815	6·79	11,601	99,833	8·31
4	11,194	818	7·31	10,785	88,232	7·88
65	10,376	817	7·87	9,967	77,447	7·46
6	9,559	812	8·49	9,153	67,480	7·06
7	8,747	802	9·16	8,346	58,327	6·67
8	7,945	787	9·91	7,551	49,981	6·29
9	7,158	766	10·70	6,775	42,430	5·93
70	6,392	740	11·58	6,022	35,655	5·58
1	5,652	708	12·53	5,298	29,633	5·24
2	4,944	670	13·55	4,609	24,335	4·92
3	4,274	626	14·65	3,961	19,726	4·62
4	3,648	578	15·84	3,359	15,765	4·32
75	3,070	526	17·13	2,807	12,406	4·04
6	2,544	472	18·55	2,308	9,599	3·77
7	2,072	417	20·13	1,863	7,291	3·52
8	1,655	361	21·81	1,474	5,428	3·28
9	1,294	305	23·57	1141	3,954	3·06
80	989	250	25·28	864	2,813	2·84
1	739	201	27·20	638	1,949	2·64
2	538	158	29·37	459	1,311	2·44
3	380	121	31·84	319	852	2·24
4	259	89	34·36	214	533	2·06
85	170	63	37·06	138	319	1·88
6	107	44	41·12	85	181	1·69
7	63	28	44·44	49	96	1·52
8	35	16	45·71	27	47	1·34
9	19	10	52·63	14	20	1·05
90	9	6	17·78	5	6	·78
1	3	3	100·00	1	1	·33
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LIFE TABLE.

Table N.—Bengal Presidency.—Males.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	28,275	28·27	77,327	2,450,917	24·50
1	71,725	6,616	9·22	67,757	2,373,590	33·09
2	65,109	3,699	5·68	62,993	2,305,833	35·41
3	61,410	2,451	3·99	60,062	2,242,840	36·52
4	58,959	1,725	2·93	58,025	2,182,778	37·02
5	57,234	1,309	2·29	56,522	2,124,753	37·12
6	55,925	1,013	1·81	55,376	2,068,231	36·98
7	54,912	866	1·47	54,477	2,012,855	36·66
8	54,100	677	1·25	53,744	1,958,378	36·20
9	53,429	595	1·11	53,117	1,904,634	35·65
10	52,834	551	1·04	52,551	1,851,517	35·04
1	52,283	542	1·04	52,011	1,798,966	34·41
2	51,741	574	1·11	51,454	1,746,955	33·76
3	51,167	629	1·23	50,853	1,695,501	33·14
4	50,538	692	1·37	50,192	1,644,648	32·54
15	49,846	753	1·51	49,470	1,594,456	31·99
6	49,093	800	1·63	48,693	1,544,986	31·47
7	48,293	816	1·69	47,885	1,496,293	30·98
8	47,477	816	1·72	47,069	1,448,408	30·50
9	46,661	813	1·74	46,254	1,401,339	30·03
20	45,848	808	1·76	45,444	1,355,085	29·56
1	45,040	802	1·78	44,639	1,309,641	29·08
2	44,238	796	1·80	43,840	1,265,002	28·60
3	43,442	791	1·82	43,047	1,221,162	28·11
4	42,651	785	1·84	42,259	1,178,115	27·62
25	41,866	779	1·86	41,477	1,135,856	27·14
6	41,087	772	1·88	40,701	1,094,379	26·64
7	40,315	767	1·90	39,932	1,053,678	26·14
8	39,548	763	1·93	39,167	1,013,746	25·63
9	38,785	760	1·96	38,405	974,579	25·13
30	38,025	757	1·99	37,646	936,174	24·62
1	37,268	753	2·02	36,892	890,528	24·11
2	36,515	750	2·05	36,140	861,636	23·60
3	35,765	747	2·09	35,392	825,496	23·08
4	35,018	745	2·13	34,646	790,104	22·56
35	34,273	744	2·17	33,901	755,458	22·04
6	33,529	744	2·23	33,157	721,557	21·52
7	32,785	745	2·27	32,412	688,400	21·00
8	32,040	746	2·33	31,667	655,988	20·47
9	31,294	748	2·39	30,920	624,321	19·95
40	30,546	751	2·46	30,170	593,401	19·43
1	29,795	754	2·53	29,418	563,231	18·90
2	29,041	758	2·61	28,662	533,813	18·38
3	28,283	761	2·69	27,903	505,151	17·86
4	27,522	764	2·78	27,140	477,248	17·34
45	26,785	768	2·89	26,374	450,108	16·82
6	25,990	772	2·97	25,604	423,734	16·30
7	25,218	777	3·08	24,830	398,130	15·79
8	24,441	783	3·20	24,050	373,300	15·27
9	23,658	789	3·33	23,264	349,250	14·76
50	22,869	794	3·47	22,473	325,986	14·25
1	22,075	799	3·62	21,675	303,514	13·75
2	21,276	805	3·78	20,874	281,839	13·25
3	20,471	811	3·96	20,066	260,965	12·75
4	19,660	818	4·16	19,251	240,899	12·25
55	18,842	825	4·38	18,430	221,649	11·76
6	18,017	833	4·62	17,600	203,218	11·28
7	17,184	841	4·89	16,764	185,618	10·80
8	16,343	848	5·19	15,919	168,854	10·33
9	15,495	854	5·52	15,068	152,935	9·87
60	14,641	860	5·88	14,211	137,867	9·42
1	13,781	863	6·26	13,350	123,656	8·97
2	12,918	864	6·68	12,486	110,306	8·54
3	12,054	863	7·16	11,623	97,820	8·12
4	11,191	860	7·68	10,761	86,197	7·70
65	10,331	852	8·25	9,905	75,436	7·30
6	9,479	840	8·86	9,059	65,531	6·91
7	8,639	824	9·54	8,227	56,472	6·54
8	7,815	803	10·28	7,414	48,245	6·17
9	7,012	777	11·08	6,624	40,831	5·82
70	6,235	746	11·96	5,862	34,207	5·49
1	5,489	709	12·92	5,135	28,345	5·16
2	4,780	666	13·93	4,447	23,210	4·86
3	4,114	619	15·05	3,805	18,763	4·56
4	3,495	568	16·25	3,211	14,958	4·28
75	2,927	513	17·53	2,670	11,747	4·01
6	2,414	456	18·89	2,136	9,077	3·76
7	1,958	398	20·33	1,759	6,891	3·52
8	1,560	341	21·86	1,390	5,132	3·29
9	1,219	287	23·54	1,076	3,742	3·07
80	932	236	25·32	814	2,666	2·86
1	696	190	27·30	601	1,852	2·66
2	506	149	29·45	432	1,251	2·48
3	357	113	31·65	300	819	2·29
4	244	83	34·02	203	519	2·13
85	161	59	36·65	132	316	1·96
6	102	40	39·22	82	184	1·80
7	62	26	41·94	49	102	1·65
8	36	16	44·44	28	53	1·47
9	20	10	50·00	15	25	1·25
90	10	6	60·00	7	10	1·00
1	4	3	75·00	2·5	3	·75
2	1	1	100·00	0·5	0·5	·50

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LIFE TABLE.

Table O.—Bengal Presidency.—Females.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	24,120	24·12	80,653	2,651,449	26·51
1	75,880	5,903	7·78	72,309	2,570,796	33·88
2	69,977	3,401	4·86	68,020	2,498,486	35·70
3	66,576	2,310	3·47	65,309	2,430,386	36·51
4	64,266	1,671	2·60	63,370	2,365,077	36·80
5	62,595	1,302	2·08	61,847	2,301,707	36·77
6	61,293	1,030	1·68	60,745	2,239,860	36·54
7	60,263	838	1·39	59,802	2,179,115	36·15
8	59,425	719	1·21	59,052	2,119,293	35·66
9	58,706	646	1·10	58,378	2,060,241	35·09
10	58,060	615	1·06	57,752	2,001,863	34·48
1	57,445	638	1·11	57,126	1,944,111	33·84
2	56,807	699	1·23	56,457	1,886,985	33·22
3	56,108	774	1·38	55,721	1,830,528	32·62
4	55,334	852	1·54	54,908	1,774,807	32·07
15	54,482	926	1·70	54,020	1,719,899	31·57
6	53,556	980	1·83	53,066	1,665,880	31·11
7	52,576	1,009	1·92	52,071	1,612,814	30·68
8	51,567	1,016	1·97	51,059	1,560,743	30·27
9	50,551	1,016	2·01	50,043	1,509,684	29·86
20	49,535	1,013	2·05	49,028	1,459,641	29·47
1	48,522	1,006	2·07	48,019	1,410,613	29·07
2	47,516	994	2·09	47,019	1,362,594	28·68
3	46,522	981	2·11	46,031	1,315,575	28·28
4	45,541	965	2·12	45,058	1,269,544	27·88
25	44,576	949	2·13	44,101	1,224,486	27·47
6	43,627	934	2·14	43,160	1,180,385	27·06
7	42,693	919	2·15	42,233	1,137,225	26·64
8	41,774	905	2·17	41,321	1,094,992	26·21
9	40,869	891	2·18	40,423	1,053,671	25·78
30	39,978	876	2·19	39,539	1,013,248	25·34
1	39,102	860	2·20	38,672	973,709	24·90
2	38,242	846	2·21	37,819	935,037	24·45
3	37,396	834	2·23	36,979	897,218	23·99
4	36,562	822	2·25	36,151	860,239	23·53
35	35,740	808	2·26	35,336	824,088	23·06
6	34,932	796	2·28	34,534	788,752	22·58
7	34,136	786	2·30	33,743	754,218	22·09
8	33,350	777	2·33	32,961	720,475	21·60
9	32,573	769	2·36	32,188	687,514	21·11
40	31,804	762	2·40	31,423	655,326	20·60
1	31,042	756	2·43	30,664	623,903	20·10
2	30,286	751	2·48	29,910	593,239	19·59
3	29,535	744	2·52	29,163	563,329	19·07
4	28,791	738	2·57	28,422	534,166	18·55
45	28,053	732	8·61	27,687	505,744	18·03
6	27,321	727	2·66	26,957	478,057	17·50
7	26,594	723	2·72	26,232	451,100	16·96
8	25,871	722	2·79	25,510	424,868	16·42
9	25,149	722	2·87	24,788	399,358	15·88
50	24,427	723	2·96	24,065	374,570	15·33
1	23,704	725	3·06	23,341	350,505	14·79
2	22,979	728	3·17	22,615	327,164	14·24
3	22,251	734	3·30	21,814	304,549	13·69
4	21,517	744	3·46	21,145	282,665	13·14
55	20,773	758	3·65	20,394	261,520	12·59
6	20,015	775	3·87	19,626	241,126	12·05
7	19,240	795	4·13	18,842	221,499	11·51
8	18,445	816	4·42	18,037	202,657	10·98
9	17,629	837	4·75	17,210	184,620	10·47
60	16,792	857	5·11	16,363	167,410	9·97
1	15,935	875	5·49	15,497	151,047	9·48
2	15,060	891	5·91	14,614	135,550	9·00
3	14,169	905	6·39	13,716	120,936	8·54
4	13,264	917	6·92	12,805	107,220	8·08
65	12,347	924	7·48	11,885	94,415	7·65
6	11,423	924	8·09	10,961	82,530	7·23
7	10,499	921	8·77	10,038	71,569	6·82
8	9,578	911	9·51	9,122	61,531	6·42
9	8,667	894	0·31	8,220	52,409	6·05
70	7,773	871	11·21	7,337	44,189	5·69
1	6,902	840	12·17	6,482	36,852	5·34
2	6,062	809	13·20	5,662	30,370	5·01
3	5,282	754	14·33	4,885	24,708	4·70
4	4,508	701	15·55	4,157	19,823	4·40
75	3,807	641	16·84	3,485	15,666	4·12
6	3,166	577	18·22	2,877	12,181	3·85
7	2,589	510	19·70	2,334	9,304	3·59
7	2,079	442	21·26	1,858	6,970	3·35
9	1,637	376	22·97	1,449	5,112	3·12
80	1,261	312	24·74	1,105	3,663	2·90
1	949	254	26·76	822	2,558	2·70
2	695	202	29·07	594	1,736	2·50
3	493	154	31·24	416	1,142	2·32
4	339	114	33·63	282	725	2·14
85	225	81	36·00	184	444	1·97
6	144	56	38·89	116	260	1·81
7	88	37	42·05	69	144	1·64
8	51	23	45·10	39	75	1·47
9	28	14	50·00	21	36	1·29
90	14	8	57·14	10	15	1·07
1	6	4	66·67	4	5	·83
2	2	2	100·00	1	1	

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LIFE TABLE.

Table P.—Bombay Presidency.—Males.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	28,442	28·44	77,237	2,304,302	23·04
1	71,558	6,726	9·40	67,535	2,227,065	31·12
2	64,832	3,800	5·86	62,665	2,159,530	33·31
3	61,052	2,541	4·16	59,639	2,096,865	34·36
4	58,491	1,803	3·08	57,518	2,037,226	34·83
5	56,688	1,378	2·43	55,942	1,979,708	34·92
6	55,310	1,073	1·94	54,731	1,923,766	34·78
7	54,237	858	1·58	53,776	1,869,035	34·46
8	53,379	723	1·35	52,994	1,815,259	34·01
9	52,656	636	1·21	52,323	1,762,265	33·45
10	52,020	588	1·13	51,718	1,709,942	32·87
1	51,432	577	1·12	51,144	1,658,225	32·24
2	50,855	600	1·18	50,555	1,607,080	31·60
3	50,255	655	1·30	49,929	1,556,525	30·97
4	49,602	724	1·46	49,240	1,506,596	30·37
15	48,878	792	1·62	48,482	1,457,356	29·82
6	48,086	837	1·74	47,668	1,408,874	29·25
7	47,249	854	1·81	46,822	1,361,206	28·81
8	46,395	859	1·85	45,966	1,314,384	28·33
9	45,536	861	1·89	45,106	1,268,418	27·86
20	44,675	862	1·93	44,244	1,223,312	27·38
1	43,813	863	1·97	43,382	1,179,068	26·91
2	42,950	863	2·01	42,519	1,135,686	26·44
3	42,087	863	2·05	41,656	1,093,167	25·97
4	41,224	862	2·09	40,793	1,051,511	25·51
25	40,362	860	2·13	39,932	1,010,718	25·04
6	39,502	857	2·17	39,074	970,786	24·58
7	38,645	854	2·21	38,218	931,712	24·11
8	37,791	851	2·25	37,366	893,494	23·64
9	36,940	849	2·30	36,516	856,128	23·18
30	36,091	847	2·35	35,668	819,612	22·71
1	35,244	845	2·40	34,821	783,944	22·24
2	34,399	842	2·45	33,978	749,123	21·78
3	33,557	839	2·50	33,138	715,145	21·31
4	32,718	834	2·55	32,301	682,007	20·84
35	31,884	829	2·60	31,470	649,706	20·38
6	31,055	823	2·65	30,644	618,236	19·91
7	30,232	817	2·70	29,824	587,592	19·43
8	29,415	811	2·76	29,010	557,768	18·76
9	28,604	806	2·82	28,251	528,758	18·49
40	27,798	801	2·88	27,398	500,557	18·01
1	26,997	796	2·95	26,599	473,159	17·53
2	26,201	792	3·02	25,805	446,560	17·04
3	25,409	788	3·10	25,015	420,755	16·56
4	24,621	785	3·19	24,229	395,740	16·07
45	23,836	784	3·29	23,444	371,511	15·59
6	23,052	784	3·40	22,660	348,067	15·10
7	22,268	785	3·53	21,876	325,407	14·61
8	21,483	786	3·66	21,090	303,531	14·13
9	20,697	788	3·81	20,303	282,441	13·65
50	19,909	790	3·97	19,514	262,138	13·17
1	19,119	793	4·15	18,723	242,624	12·69
2	18,326	797	4·35	17,928	223,901	12·22
3	17,529	801	4·57	17,129	205,973	11·75
4	16,728	804	4·81	16,326	188,844	11·29
55	15,924	807	5·07	15,520	172,518	10·83
6	15,117	809	5·35	14,713	156,998	10·39
7	14,308	808	5·63	13,904	142,285	9·94
8	13,500	807	5·98	13,097	128,381	9·51
9	12,693	803	6·33	12,292	115,284	9·08
60	11,890	798	6·71	11,491	102,992	8·66
1	11,092	792	7·14	10,696	91,501	8·25
2	10,300	785	7·62	9,908	80,805	7·85
3	9,515	776	8·16	9,127	70,897	7·45
4	8,739	763	8·73	8,358	61,770	7·07
65	7,976	746	9·35	7,603	53,412	6·70
6	7,230	725	10·03	6,868	45,809	6·34
7	6,505	700	10·76	6,155	38,941	5·99
8	5,805	672	11·58	5,469	32,786	5·65
9	5,133	640	12·47	4,813	27,317	5·32
70	4,493	603	13·42	4,191	22,504	5·01
1	3,890	564	14·50	3,608	18,313	4·71
2	3,326	520	15·63	3,066	14,705	4·42
3	2,806	472	16·82	2,570	11,639	4·15
4	2,334	422	18·08	2,123	9,069	3·89
75	1,912	374	19·56	1,725	6,946	3·63
6	1,539	324	21·05	1,377	5,221	3·39
7	1,215	275	22·63	1,078	3,844	3·17
8	940	228	24·26	826	2,766	2·95
9	712	180	25·12	619	1,940	2·73
				452		
80	526	149	28·33		1,321	2·51
1	377	116	30·77	319	869	2·30
2	261	88	33·72	217	550	2·11
3	173	64	36·99	141	333	1·92
4	109	44	40·37	87	192	1·76
				51		
85	65	27	41·54		105	1·62
6	38	17	44·74	29	54	1·42
7	21	11	52·38	15	25	1·19
8	10	6	60·00	7	10	1·00
9	4	3	75·00	2·5	3	·75
90	1	1	100·00	·5	0·5	·50

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LIFE TABLE.

Table Q.—Bombay Presidency.—Females.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	24,290	20·29	80,563	2,488,761	24·89
1	75,710	6,026	7·96	72,158	2,408,193	31·81
2	69,684	3,512	5·04	67,672	2,336,035	33·52
3	66,172	2,409	3·64	64,855	2,268,363	34·28
4	63,763	1,753	2·75	62,826	2,203,508	34·56
5	62,010	1,377	2·22	61,275	2,140,682	34·52
6	60,633	1,097	1·81	60,051	2,079,407	34·29
7	59,536	887	1·51	59,070	2,019,356	33·92
8	58,649	774	1·32	58,248	1,960,286	33·42
9	57,875	700	1·21	57,520	1,902,038	32·86
10	57,175	663	1·16	56,843	1,844,518	32·26
1	56,512	672	1·19	56,176	1,787,675	31·63
2	55,840	725	1·30	55,477	1,731,499	31·01
3	55,115	799	1·45	54,715	1,676,022	30·41
4	54,316	885	1·63	53,873	1,621,307	29·85
15	53,431	968	1·81	52,947	1,567,434	29·34
6	52,463	1,018	1·94	51,954	1,514,487	28·87
7	51,445	1,044	2·03	50,923	1,462,533	28·43
8	50,401	1,058	2·10	49,872	1,411,610	28·01
9	49,343	1,066	2·16	48,810	1,361,738	27·60
20	48,277	1,070	2·22	47,742	1,312,928	27·20
1	47,207	1,070	2·27	46,672	1,265,186	26·80
2	46,137	1,066	2·31	45,604	1,218,514	26·41
3	45,071	1,057	2·34	44,542	1,172,910	26·02
4	44,014	1,045	2·37	43,491	1,128,368	25·64
25	42,969	1,032	2·40	42,453	1,084,877	25·25
6	41,937	1,019	2·43	41,427	1,042,424	24·86
7	40,918	1,006	2·46	40,415	1,000,997	24·46
8	39,912	993	2·49	39,415	960,582	24·07
9	38,919	980	2·52	38,429	921,167	23·67
30	37,939	967	2·55	37,455	882,738	23·27
1	36,972	954	2·58	36,495	845,283	22·86
2	36,018	940	2·61	35,548	808,788	22·46
3	35,078	926	2·64	34,615	773,240	22·04
4	34,152	911	2·67	33,696	738,625	21·63
35	33,241	895	2·69	32,793	704,929	21·21
6	32,346	878	2·71	31,907	672,136	20·78
7	31,468	861	2·73	31,037	640,229	20·35
8	30,607	845	2·76	30,184	609,192	19·90
9	29,762	830	2·79	29,347	579,008	19·45
40	28,932	817	2·82	28,523	549,661	19·00
1	28,115	805	2·86	27,712	521,138	18·54
2	27,310	793	2·90	26,913	493,426	18·07
3	26,517	781	2·94	26,126	466,513	17·59
4	25,736	769	2·99	25,351	440,387	17·11
45	24,967	759	3·04	24,597	415,036	16·62
6	24,208	750	3·10	23,833	390,449	16·13
7	23,458	743	3·17	23,086	366,616	15·63
8	22,715	738	3·25	22,346	343,530	15·12
9	21,977	736	3·35	21,609	321,182	14·61
50	21,241	735	3·46	20,873	299,575	14·10
1	20,506	736	3·59	20,138	278,702	13·59
2	19,770	739	3·74	19,400	258,564	13·08
3	19,031	745	3·92	18,658	239,164	12·57
4	18,286	753	4·12	17,909	220,506	12·06
55	17,533	762	4·35	17,152	202,597	11·56
6	16,771	772	4·61	17,385	185,445	11·06
7	15,999	784	4·90	15,607	169,060	10·57
8	15,215	794	5·22	14,818	153,453	10·09
9	14,421	803	5·57	14,019	138,635	9·61
60	13,618	810	5·95	13,213	124,616	9·15
1	12,808	816	6·37	12,400	111,453	8·70
2	11,992	821	6·84	11,581	99,003	8·26
3	11,171	823	7·36	10,759	87,422	7·83
4	10,348	821	7·93	9,937	76,663	7·41
65	9,527	816	8·56	9,119	66,726	7·00
6	8,711	806	9·25	8,308	57,697	6·61
7	7,905	791	10·00	7,509	49,299	6·24
8	7,114	769	10·81	6,729	41,790	5·87
9	6,345	742	11·69	5,974	35,061	5·53
70	5,603	709	12·65	5,248	29,087	5·19
1	4,894	672	13·73	4,558	23,839	4·87
2	4,222	626	14·83	3,909	19,281	4·57
3	3,596	577	16·05	3,307	15,372	4·27
4	3,019	524	17·36	2,757	12,065	4·00
75	2,495	468	18·76	2,261	9,308	3·73
6	2,027	411	20·28	1,820	7,047	3·48
7	1,616	354	21·91	1,439	5,227	3·23
8	1,262	298	23·61	1,113	3,788	3·00
9	964	245	25·41	841	2,675	2·77
80	719	198	27·54	620	1,834	2·55
1	521	157	30·13	443	1,214	2·33
2	364	120	32·97	304	722	2·12
3	244	89	36·48	199	468	1·92
4	155	62	40·00	124	269	1·74
85	93	41	43·85	73	145	1·56
6	52	25	47·62	39	73	1·40
7	27	14	51·85	20	34	1·26
8	13	7	53·85	9	14	1·08
9	6	4	66·67	4	5	·83
90	2	2	100·00	1	1	·50

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LIFE TABLE.

Table R.—North-West Provinces.—Males.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	28,442	28·44	77,237	2,309,672	23·10
1	71,558	6,726	9·40	67,835	2,232,435	31·20
2	64,832	3,800	5·86	62,665	2,164,600	33·39
3	61,032	2,541	4·16	59,639	2,102,235	34·44
4	58,491	1,803	3·08	57,518	2,042,596	34·92
5	56,688	1,378	2·43	55,042	1,985,078	35·02
6	55,310	1,073	1·94	54,731	1,929,136	34·88
7	54,237	858	1·58	53,776	1,874,405	34·56
8	53,379	723	1·35	52,994	1,820,629	34·11
9	52,656	636	1·21	52,323	1,767,635	33·57
10	52,020	595	1·14	51,718	1,715,312	32·97
1	51,425	570	1·11	51,140	1,663,594	32·35
2	50,855	606	1·19	50,552	1,612,454	31·71
3	50,249	664	1·32	49,917	1,561,902	31·08
4	49,585	724	1·46	49,223	1,511,985	30·49
15	48,861	762	1·56	48,480	1,462,762	29·94
6	48,099	786	1·63	47,706	1,414,282	29·40
7	47,313	806	1·70	46,910	1,366,576	28·88
8	46,507	820	1·76	46,097	1,319,666	28·38
9	45,687	832	1·82	45,271	1,273,569	27·88
20	44,855	840	1·87	44,435	1,228,298	27·38
1	44,015	846	1·92	43,492	1,183,863	26·90
2	43,169	851	1·97	42,744	1,140,371	26·42
3	42,318	852	2·01	41,892	1,097,627	25·94
4	41,466	855	2·06	41,039	1,055,735	25·46
25	40,611	855	2·11	40,184	1,014,696	24·99
6	39,756	855	2·15	39,329	974,512	24·51
7	38,901	854	2·20	38,474	935,183	24·04
8	38,047	852	2·24	37,621	896,709	23·57
9	37,195	850	2·29	36,770	859,088	23·10
30	36,345	847	2·33	35,922	822,318	22·63
1	35,498	843	2·37	35,077	786,396	22·15
2	34,655	839	2·42	34,236	751,319	21·68
3	33,816	834	2·47	33,399	717,083	21·21
4	32,982	828	2·51	32,568	683,684	20·43
35	32,154	822	2·56	31,743	641,116	19·94
6	31,332	817	2·61	30,923	609,373	19·45
7	30,515	812	2·66	30,109	578,450	18·96
8	29,703	808	2·72	29,299	548,341	18·46
9	28,895	803	2·78	28,493	519,042	17·96
40	28,092	800	2·85	27,692	490,549	17·46
1	27,292	798	2·92	26,893	462,857	16·96
2	26,494	796	3·00	26,096	435,964	16·46
3	25,698	796	3·10	25,300	409,868	16·34
4	24,902	796	3·20	24,504	384,568	15·85
45	24,106	797	3·31	23,707	370,064	15·35
6	23,309	798	3·42	22,910	346,357	14·86
7	22,511	800	3·55	22,111	323,447	14·37
8	21,711	804	3·70	21,309	301,336	13·88
9	20,907	808	3·86	20,503	280,027	13·39
50	20,099	812	4·04	19,693	259,524	12·91
1	19,287	816	4·23	18,879	239,831	12·43
2	18,471	822	4·45	18,060	220,952	11·96
3	17,649	826	4·68	17,236	202,892	11·50
4	16,823	832	4·95	16,407	185,656	11·04
55	15,991	834	5·22	15,574	169,249	10·58
6	15,157	836	5·52	14,739	153,675	10·14
7	14,321	836	5·84	14,003	138,936	9·70
8	13,485	835	6·19	13,067	124,033	9·20
9	12,650	833	6·58	12,233	110,966	8·77
60	11,817	828	7·01	11,403	98,733	8·36
1	10,989	821	7·47	10,578	87,330	7·95
2	10,168	813	8·00	9,761	76,752	7·55
3	9,355	801	8·56	8,954	66,991	7·16
4	8,554	785	9·18	8,161	58,037	6·78
65	7,769	766	9·86	7,386	49,876	6·42
6	7,003	741	10·87	6,642	42,490	6·07
7	6,263	713	11·39	5,905	35,848	5·73
8	5,549	681	12·27	5,208	29,943	5·40
9	4,868	643	12·59	4,546	24,735	5·08
70	4,225	601	14·22	3,924	20,189	4·78
1	3,624	556	15·34	3,346	16,265	4·49
2	3,068	507	16·53	2,814	12,919	4·21
3	2,561	456	17·81	2,333	10,105	3·95
4	2,105	405	19·24	1,902	7,772	3·69
75	1,700	352	20·71	1,524	5,870	3·45
6	1,348	301	22·33	1,197	4,346	3·22
7	1,047	252	24·07	921	3,149	3·01
8	795	205	25·74	691	2,228	2·80
9	590	164	27·80	508	1,536	2·60
80	426	128	30·05	362	1,028	2·41
1	298	96	32·22	250	666	2·23
2	202	70	34·65	167	416	2·05
3	132	49	37·12	107	249	1·88
4	83	33	39·76	61	142	1·70
85	50	21	42·00	39	81	1·60
6	29	13	44·83	23	42	1·41
7	16	8	50·00	12	20	1·19
8	8	5	62·50	5·5	8	·88
9	3	2	66·67	2·0	2·5	·67
90	1	1	100·00	·5	·5	·50

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LIFE TABLE.

Table S.—North-West Province.—Females.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	24,200	24·29	80,568	2,403,730	24·04
1	75,710	6,026	7·96	72,158	2,413,162	31·87
2	69,684	3,512	5·04	67,072	2,341,004	33·59
3	66,172	2,409	3·64	64,855	2,273,332	34·35
4	63,763	1,753	2·75	62,826	2,208,477	34·64
5	62,010	1,377	2·22	61,275	2,145,651	34·60
6	60,633	1,097	1·81	60,051	2,084,376	34·38
7	59,536	887	1·51	59,070	2,024,325	34·00
8	58,649	774	1·32	58,248	1,965,255	33·51
9	57,875	700	1·21	57,520	1,907,007	32·95
10	57,175	663	1·16	56,843	1,849,487	32·35
1	56,512	667	1·18	56,179	1,792,644	31·72
2	55,845	731	1·31	55,480	1,736,465	31·09
3	55,114	810	1·47	54,709	1,680,985	30·50
4	54,304	885	1·63	53,862	1,626,276	29·95
15	53,419	935	1·75	52,952	1,572,414	29·44
6	52,484	967	1·84	52,000	1,519,462	28·95
7	51,517	994	1·93	51,020	1,467,462	28·49
8	50,523	1,016	2·01	50,015	1,416,442	28·03
9	49,507	1,034	2·09	48,990	1,366,427	27·60
20	48,473	1,047	2·16	47,950	1,317,437	27·18
1	47,426	1,052	2·22	46,900	1,269,487	26·77
2	46,374	1,048	2·26	45,850	1,222,587	26·36
3	45,326	1,042	2·30	44,805	1,176,737	25·96
4	44,284	1,035	2·34	43,767	1,131,932	25·56
25	43,249	1,027	2·38	43,236	1,088,165	25·16
6	42,222	1,017	2·41	41,714	1,044,929	24·75
7	41,205	1,005	2·44	40,703	1,003,215	24·35
8	40,200	993	2·47	39,704	962,512	23·94
9	39,207	980	2·50	38,767	922,808	23·54
30	38,227	907	2·53	37,744	884,041	23·13
1	37,250	954	2·56	36,730	846,297	22·71
2	36,306	940	2·59	35,836	809,567	22·30
3	35,366	924	2·61	34,904	773,731	21·88
4	34,442	907	2·63	33,988	738,827	21·45
35	33,535	889	2·65	33,090	704,839	21·02
6	32,646	872	2·67	32,210	671,749	20·58
7	31,774	856	2·69	31,346	639,539	20·13
8	30,918	841	2·72	30,497	608,193	19·67
9	30,077	827	2·75	29,663	577,696	19·21
40	29,250	815	2·79	28,842	548,033	18·73
1	28,435	805	2·83	28,032	519,191	18·26
2	27,630	796	2·88	27,232	491,159	17·78
3	26,834	787	2·93	26,440	463,927	17·29
4	26,047	779	2·99	25,657	437,487	16·80
45	25,268	771	3·05	24,882	411,830	16·30
6	24,497	764	3·12	24,115	386,948	15·80
7	23,733	759	3·20	23,353	362,833	15·29
8	22,974	756	3·29	22,596	339,480	14·78
9	22,218	756	3·40	21,840	316,884	14·26
50	21,462	758	3·53	21,083	295,044	13·75
1	20,704	762	3·68	20,323	273,961	13·23
2	19,942	768	3·85	19,558	253,638	12·72
3	19,174	775	4·04	18,786	234,080	12·21
4	18,399	784	4·26	18,007	215,294	11·70
55	17,615	794	4·51	17,218	197,287	11·20
6	16,821	804	4·78	16,419	180,069	10·71
7	16,017	814	5·08	15,610	163,650	10·22
8	15,203	824	5·42	14,791	148,040	9·74
9	14,379	834	5·80	13,962	133,249	9·27
60	13,545	844	6·23	13,123	119,287	8·81
1	12,701	851	6·70	12,275	106,164	8·36
2	11,850	856	7·22	11,422	93,889	7·92
3	10,994	857	7·79	10,565	82,467	7·50
4	10,137	853	8·41	9,710	71,902	7·09
65	9,284	843	9·08	8,862	62,192	6·70
6	8,441	828	9·81	8,027	53,330	6·32
7	7,613	808	10·61	7,209	45,303	5·95
8	6,805	783	11·51	6,413	38,094	5·60
9	6,022	750	12·45	5,647	31,681	5·26
70	5,272	710	13·47	4,917	26,037	4·94
1	4,562	665	14·58	4,229	21,117	4·63
2	3,897	614	15·76	3,590	16,888	4·33
3	3,283	559	17·03	3,003	13,298	4·05
4	2,724	502	18·43	2,473	10,295	3·75
75	2,222	444	19·98	2,000	7,822	3·52
6	1,778	385	21·65	1,585	5,822	3·27
7	1,393	326	23·40	1,230	4,237	3·04
8	1,067	269	25·21	932	3,007	2·82
9	798	217	27·17	689	2,075	2·60
80	581	171	29·43	445	1,386	2·38
1	410	130	31·71	345	941	2·30
8	280	95	33·93	232	596	2·13
3	185	67	36·22	151	364	1·97
4	118	46	38·98	95	213	1·81
85	72	30	41·67	57	118	1·64
6	42	19	45·24	32	61	1·45
7	23	11	47·83	17	29	1·26
8	12	7	58·33	8·5	12	1·00
9	5	4	80·00	3·0	3·5	·70
90	1	1	100·00	0·5	0·5	·50

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LIFE TABLE.

Table T.—Punjáb.—Males.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	28,275	28·27	77,327	2,479,545	24·80
1	71,725	6,616	9·22	67,757	2,402,218	33·49
2	65,109	3,699	5·68	62,993	2,334,461	35·85
3	61,410	2,451	3·99	60,062	2,271,468	36·99
4	58,952	1,725	2·93	58,025	2,211,406	37·51
5	57,234	1,309	2·29	56,522	2,153,381	37·62
6	55,925	1,013	1·81	55,376	2,096,859	37·49
7	54,912	806	1·47	54,477	2,041,483	37·18
8	54,106	677	1·25	53,744	1,987,006	36·72
9	53,429	595	1·11	53,117	1,933,262	36·18
10	52,834	551	1·04	52,551	1,880,145	35·57
1	52,283	542	1·04	52,011	1,827,594	34·96
2	51,741	569	1·10	51,456	1,775,580	34·32
3	51,172	614	1·20	50,865	1,724,127	33·69
4	50,558	662	1·31	50,227	1,673,262	33·10
15	49,896	704	1·41	49,544	1,623,035	32·53
6	49,192	728	1·48	47,828	1,573,491	31·99
7	48,464	742	1·53	48,093	1,524,663	31·46
8	47,722	750	1·57	47,347	1,476,570	30·97
9	46,972	756	1·61	46,504	1,429,223	30·43
20	46,216	762	1·65	45,835	1,382,629	29·92
1	45,454	768	1·69	45,070	1,336,784	29·41
2	44,686	773	1·73	44,300	1,291,721	28·91
3	43,913	777	1·77	43,525	1,247,424	28·41
4	43,136	780	1·81	42,746	1,203,899	27·91
25	42,356	783	1·85	41,965	1,161,153	27·41
6	41,573	785	1·89	41,180	1,119,188	26·92
7	40,788	787	1·93	40,394	1,078,008	26·43
8	40,001	788	1·97	39,607	1,037,614	25·94
9	39,213	788	2·01	38,819	998,007	25·45
30	38,425	787	2·05	38,031	959,188	24·96
1	37,638	786	2·09	37,145	921,157	24·47
2	36,852	785	2·13	30,460	883,912	23·99
3	36,067	783	2·17	35,675	847,452	23·50
4	35,284	781	2·21	34,893	811,777	23·01
35	34,503	780	2·26	34,113	776,884	22·52
6	33,723	778	2·31	33,334	742,771	23·01
7	32,945	776	2·36	32,557	709,437	21·53
8	32,169	774	2·41	31,782	676,880	21·04
9	31,395	772	2·46	31,009	645,098	20·55
40	30,623	770	2·51	30,238	614,089	20·05
1	29,853	767	2·57	29,469	583,851	19·56
2	29,086	765	2·63	28,703	554,382	19·06
3	28,321	764	2·70	27,939	525,679	18·56
4	27,557	763	2·77	27,175	497,740	18·06
45	26,794	763	2·85	26,412	470,565	17·56
6	26,031	763	2·93	25,650	444,153	17·06
7	25,268	763	3·02	24,886	418,503	16·56
8	24,505	764	3·12	24,123	393,617	16·06
9	23,741	765	3·23	23,359	369,494	15·56
50	22,976	767	3·34	22,593	346,135	15·07
1	22,209	768	3·46	21,825	323,542	14·57
2	21,440	771	3·59	21,055	301,717	14·07
3	20,669	774	3·74	20,282	280,662	13·57
4	19,895	778	3·91	19,506	260,380	13·09
55	19,117	783	4·10	18,726	240,874	12·60
6	18,334	789	4·31	17,940	222,148	12·12
7	17,545	796	4·54	17,147	204,208	11·64
8	16,749	802	4·79	16,348	187,061	11·17
9	15,947	807	5·06	15,544	170,713	10·71
60	15,140	810	5·35	14,735	155,169	10·25
1	14,330	813	5·67	13,923	140,434	9·80
2	13,517	814	6·02	13,110	126,511	9·36
3	12,703	814	6·41	12,296	113,401	8·93
4	11,889	812	6·83	11,483	101,105	8·50
65	11,077	809	7·30	10,672	89,622	8·09
6	10,268	802	7·81	9,867	78,950	7·69
7	9,466	791	8·36	9,070	69,083	7·30
8	8,675	777	8·95	8,287	60,013	6·92
9	7,899	758	9·60	7,519	51,726	6·55
70	7,140	737	10·32	6,771	44,207	6·19
1	6,403	712	11·12	6,047	37,436	5·85
2	5,691	681	11·97	5,350	31,389	5·52
3	5,010	646	12·89	4,687	26,039	5·20
4	4,364	606	13·89	4,061	21,352	4·89
75	3,758	562	14·95	3,477	17,291	4·60
6	3,196	514	16·08	2,939	13,814	4·32
7	2,682	464	17·30	2,450	10,875	4·05
8	2,218	413	18·62	2,011	8,425	3·80
9	1,805	361	20·00	1,624	6,414	3·55
80	1,444	310	21·47	1,289	4,790	3·32
1	1,134	262	23·10	1,006	3,501	3·09
2	872	217	24·89	763	2,495	2·86
3	655	176	26·87	567	1,732	2·64
4	479	139	29·02	409	1,165	2·43
85	340	107	31·47	286	756	2·22
6	233	80	34·33	193	470	2·02
7	153	58	37·91	123	277	1·81
8	95	40	42·11	74	153	1·61
9	55	25	45·45	42	78	1·42
90	30	15	50·00	22	36	1·20
1	15	9	60·00	10	14	·93
2	6	5	83·33	3·5	4·0	·67
3	1	1	100·00	0·5	·5	·50
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LIFE TABLE.

Table U.—Punjab.—Females.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after-Lifetime at Age x.
0	100,000	24,120	24·12	80,653	2,684,720	26·85
1	75,880	5,903	7·78	72,390	2,604,067	34·32
2	69,977	3,401	4·86	68,020	2,531,677	36·18
3	66,576	2,310	3·47	65,309	2,463,657	37·01
4	64,266	1,071	2·60	63,370	2,398,948	37·32
5	62,595	1,302	2·08	61,847	2,334,978	37·30
6	61,293	1,030	1·68	60,745	2,273,131	37·09
7	60,263	838	1·39	59,822	2,212,386	36·73
8	59,425	719	1·21	59,052	2,152,564	36·22
9	58,706	646	1·10	58,378	2,093,512	35·66
10	58,060	615	1·06	57,752	2,035,134	35·05
1	57,445	638	1·11	57,126	1,977,382	34·42
2	56,807	693	1·22	56,460	1,920,256	33·80
3	56,114	757	1·35	55,735	1,863,796	33·21
4	55,357	820	1·48	54,947	1,808,061	32·66
15	54,537	873	1·60	54,100	1,753,114	32·15
6	53,664	907	1·69	53,210	1,699,014	31·66
7	52,757	928	1·76	52,293	1,645,804	31·20
8	51,829	943	1·82	51,357	1,593,511	30·75
9	50,886	956	1·88	50,408	1,542,154	30·31
20	49,930	967	1·94	49,446	1,491,746	29·88
1	48,963	973	1·99	48,476	1,442,300	29·46
2	47,990	973	2·03	47,503	1,393,824	29·04
3	47,017	968	2·06	46,533	1,346,321	28·63
4	46,049	962	2·09	45,568	1,299,788	28·23
25	45,087	956	2·12	44,609	1,254,220	27·82
6	44,131	949	2·15	43,656	1,209,611	27·41
7	43,182	941	2·18	42,711	1,165,955	27·00
8	42,241	932	2·21	41,775	1,123,244	26·59
9	41,309	921	2·23	40,848	1,081,469	26·18
30	40,388	909	2·25	39,933	1,040,621	25·77
1	39,479	896	2·27	39,031	1,000,688	25·35
2	38,583	883	2·29	38,141	961,657	24·92
3	37,700	871	2·31	37,264	923,516	24·50
4	36,829	858	2·33	36,400	886,252	24·06
35	35,971	845	2·35	35,548	849,852	23·63
6	35,126	832	2·37	34,710	814,304	23·18
7	34,294	820	2·39	33,884	779,594	22·73
8	33,474	807	2·41	33,070	745,710	22·28
9	32,667	791	2·43	32,270	712,640	21·82
40	31,873	781	2·45	31,482	680,370	21·35
1	31,092	769	2·47	30,707	648,888	20·87
2	30,323	758	2·50	29,944	618,181	20·39
3	29,565	748	2·53	29,191	588,237	19·90
4	28,817	738	2·56	28,448	559,046	19·40
45	28,079	728	2·59	27,715	530,598	18·90
6	27,351	718	2·62	26,992	502,883	18·39
7	26,633	709	2·66	26,278	475,891	17·87
8	25,924	702	2·71	25,573	449,613	17·34
9	25,222	697	2·77	24,873	424,040	16·81
50	24,525	694	2·83	24,178	399,167	16·28
1	23,831	691	2·90	23,485	374,989	15·74
2	23,140	690	2·98	22,795	351,504	15·19
3	22,450	691	3·08	22,104	328,709	14·64
4	21,759	698	3·21	21,410	306,605	14·09
55	21,061	710	3·37	20,706	285,195	13·54
6	20,351	725	3·56	19,988	264,489	13·00
7	19,626	742	3·78	19,255	244,501	12·46
8	18,884	759	4·02	18,504	225,246	11·93
9	18,125	777	4·29	17,736	206,742	11·41
60	17,348	794	4·58	16,951	189,006	10·90
1	16,554	811	4·90	16,148	172,055	10·39
2	15,743	825	5·25	15,330	155,907	9·90
3	14,918	840	5·64	14,498	140,577	9·42
4	14,078	853	6·07	13,651	126,079	8·96
65	13,225	863	6·53	12,973	112,426	8·50
6	12,362	870	7·04	11,927	99,635	8·06
7	11,492	872	7·59	11,056	87,708	7·63
8	10,620	869	8·18	10,185	76,652	7·23
9	9,751	861	8·83	9,320	66,467	6·82
70	8,890	849	9·56	8,465	57,147	6·43
1	8,041	833	10·36	7,624	48,682	6·05
2	7,208	811	11·25	6,802	41,058	5·70
3	6,397	781	12·21	6,006	34,256	5·36
4	5,616	743	13·23	5,244	28,250	5·03
75	4,873	697	14·30	4,524	23,006	4·72
6	4,176	645	15·45	3,853	18,482	4·43
7	3,531	589	16·68	3,236	14,629	4·14
8	2,942	530	18·01	3,677	11,393	3·87
9	2,412	469	19·45	2,177	8,716	3·61
80	1,943	408	21·00	1,736	6,539	3·37
1	1,535	348	22·67	1,361	4,800	3·13
2	1,187	291	24·52	1,041	3,439	2·90
3	896	238	26·56	777	2,398	2·61
4	658	189	28·72	563	1,621	2·46
85	469	146	31·13	396	1,058	2·26
6	323	110	34·06	268	662	2·05
7	213	80	37·56	173	394	1·85
8	133	55	41·35	105	221	1·66
9	78	35	44·87	60	116	1·49
90	43	21	48·84	32	56	1·30
1	22	12	54·55	16	24	1·09
2	10	7	70·00	6·5	8	·80
3	3	3	100·00	1·5	1·5	·50

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LIFE TABLE.

Table V.—Central Provinces.—Males.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	28,412	28·44	77,237	2,282,684	22·83
1	71,588	6,726	9·40	67,535	2,205,647	30·82
2	64,832	3,800	5·86	62,065	2,139,112	32·98
3	61,032	2,541	4·16	59,639	2,075,447	34·01
4	58,491	1,803	3·08	57,518	2,015,808	34·46
5	56,688	1,378	2·43	55,942	1,958,290	34·55
6	55,310	1,073	1·94	54,731	1,902,348	34·39
7	54,237	858	1·58	53,776	1,847,617	34·07
8	53,379	723	1·35	52,994	1,793,841	33·61
9	52,656	636	1·21	52,323	1,740,847	33·06
10	52,020	588	1·13	51,718	1,688,524	32·46
1	51,432	577	1·12	51,144	1,636,806	31·82
2	50,855	600	1·18	50,555	1,585,662	31·18
3	50,255	653	1·31	49,929	1,535,107	30·55
4	49,602	724	1·46	49,240	1,485,178	29·94
15	48,878	792	1·62	48,482	1,435,938	29·38
6	48,086	837	1·74	47,667	1,387,456	28·85
7	47,249	860	1·82	46,819	1,339,789	28·36
8	46,389	867	1·87	45,956	1,292,970	27·87
9	45,527	870	1·91	45,087	1,247,014	27·39
20	44,652	871	1·95	44,216	1,201,927	26·92
1	43,781	871	1·99	43,346	1,157,711	26·44
2	42,910	871	2·03	42,474	1,114,365	25·97
3	42,039	870	2·07	41,604	1,071,891	25·50
4	41,169	869	2·11	40,735	1,030,287	25·03
25	40,300	867	2·15	39,866	989,552	24·55
6	39,433	865	2·19	39,001	949,686	24·08
7	38,568	864	2·24	38,136	910,685	23·61
8	37,704	863	2·29	37,272	872,549	23·14
9	36,841	862	2·34	36,410	835,277	22·67
30	35,979	861	2·39	35,548	798,867	22·20
1	35,118	860	2·45	34,688	763,319	21·74
2	34,258	859	2·51	33,828	728,631	21·27
3	33,399	858	2·57	32,970	694,803	20·80
4	32,541	855	2·63	32,113	661,833	20·34
35	31,686	852	2·69	31,260	629,720	19·87
6	30,834	848	2·75	30,410	598,460	19·41
7	29,986	845	2·82	29,563	568,050	18·94
8	29141	842	2·89	28,720	538,487	18·48
9	28,299	838	2·96	27,880	509,767	18·01
40	27,461	833	3·03	27,044	481,887	17·55
1	26,628	829	3·11	26,214	454,843	17·08
2	25,800	823	3·19	25,388	428,629	16·61
3	24,977	819	3·28	24,567	403,241	16·14
4	24,158	814	3·37	23,751	378,674	15·67
45	23,344	810	3·47	22,939	354,923	15·20
6	22,534	807	3·58	22,130	331,984	14·73
7	21,727	804	3·70	21,325	309,854	14·26
8	20,923	801	3·83	20,522	288,529	13·79
9	20,122	799	3·97	19,722	268,007	13·32
50	19,323	799	4·13	18,923	248,285	12·85
1	18,524	800	4·32	18,124	229,362	12·38
2	17,724	802	4·53	17,323	211,238	11·92
3	16,922	804	4·75	16,520	193,915	11·46
4	16,118	806	5·00	15,715	177,395	11·01
55	15,312	807	5·27	14,908	161,680	10·52
6	14,505	806	5·56	14,102	146,772	10·16
7	13,699	805	5·88	13,296	132,670	9·68
8	12,894	802	6·22	12,493	119,374	9·26
9	12,092	797	6·59	11,694	106,881	8·84
60	11,295	790	6·99	10,900	95,187	8·43
1	10,515	781	7·43	10,114	84,287	8·02
2	9,734	771	7·93	9,338	74,173	7·63
3	8,953	759	8·48	8,573	64,835	7·24
4	8,194	744	9·08	7,822	56,262	6·87
65	7,450	725	9·73	7,087	48,440	6·50
6	6,725	701	10·42	6,374	41,353	6·15
7	6,024	674	11·19	5,687	34,979	5·81
8	5,350	644	12·04	5,028	29,292	5·48
9	4,706	610	12·96	4,401	24,264	5·16
70	4,096	572	13·96	3,810	19,863	4·85
1	3,524	531	15·07	3,258	16,053	4·54
2	2,993	486	16·24	2,750	12,795	4·27
3	2,507	438	17·51	2,287	10,045	4·01
4	2,068	390	18·86	1,873	7,758	3·75
75	1,678	341	20·32	1,508	5,885	3·51
6	1,337	293	21·91	1,190	4,377	3·27
7	1,044	246	23·56	921	3,187	3·05
8	798	201	25·19	697	2,266	2·84
9	597	162	27·14	516	1,569	2·63
80	435	128	29·43	371	1,053	2·42
1	307	98	31·92	258	682	2·22
2	209	73	34·93	173	424	2·03
3	136	52	38·24	110	252	1·85
4	84	35	41·67	66	142	1·69
85	49	22	44·90	38	76	1·55
6	27	13	48·15	20	38	1·41
7	14	7	50·00	105	18	1·29
8	7	4	57·14	50	7·5	1·00
9	3	2	66·67	20	2·5	·83
90	1	1	100·00	·5	·5	·50

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LIFE TABLE.

Table W.—Central Provinces.—Females.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	24,290	24·29	80,568	2,464,830	24·65
1	75,710	6,026	7·96	72,158	2,384,262	31·49
2	69,684	3,512	5·04	67,672	2,312,104	33·18
3	66,172	2,403	3·64	64,855	2,244,432	33·92
4	63,763	1,753	2·75	62,826	2,179,577	34·18
5	62,010	1,377	2·22	61,275	2,116,751	34·14
6	60,633	1,097	1·81	60,051	2,055,476	33·90
7	59,536	887	1·51	59,070	1,995,425	33·52
8	58,649	774	1·32	58,248	1,936,355	33·02
9	57,875	703	1·21	57,520	1,878,107	32·45
10	57,175	663	1·16	56,843	1,820,587	31·84
1	56,512	672	1·19	56,176	1,763,744	31·21
2	55,840	725	1·30	55,477	1,707,568	30·58
3	55,115	799	1·45	54,715	1,652,091	29·98
4	54,316	885	1·63	53,873	1,597,376	29·41
15	53,431	968	1·81	52,947	1,543,503	28·89
6	52,463	1,023	1·95	51,951	1,490,656	28·41
7	51,440	1,054	2·05	50,913	1,438,605	27·97
8	50,386	1,069	2·12	49,851	1,387,692	27·54
9	49,317	1,076	2·18	48,779	1,337,841	27·13
20	48,241	1,080	2·24	47,701	1,289,062	26·72
1	47,161	1,080	2·29	46,621	1,241,361	26·32
2	46,081	1,074	2·33	45,544	1,194,740	25·93
3	45,007	1,062	2·36	44,476	1,149,196	25·53
4	43,945	1,050	2·39	43,420	1,104,720	25·14
25	42,895	1,038	2·42	42,376	1,061,300	24·74
6	41,857	1,026	2·45	41,344	1,018,924	24·34
7	40,831	1,014	2·48	40,324	977,580	23·94
8	39,817	1,003	2·52	39,315	937,256	23·54
9	38,814	992	2·56	38,318	897,941	23·13
30	37,822	981	2·59	37,331	859,623	22·69
1	36,841	970	2·63	36,356	822,292	22·32
2	35,871	958	2·67	35,392	785,936	21·91
3	34,913	946	2·71	34,440	750,544	21·50
4	33,967	933	2·75	33,500	716,104	21·08
35	33,034	918	2·78	32,575	682,604	20·66
6	32,116	903	2·81	31,664	650,029	20·24
7	31,213	889	2·85	30,768	618,365	19·81
8	30,324	876	2·89	29,886	587,597	19·38
9	29,448	863	2·93	29,021	577,711	18·94
40	28,585	850	2·97	28,160	528,690	18·50
1	27,735	837	3·02	27,316	500,530	18·05
2	26,898	825	3·07	26,485	473,214	17·59
3	26,073	813	3·12	25,666	446,729	17·13
4	25,260	799	3·16	24,860	421,063	16·67
45	24,461	785	3·21	24,068	396,203	16·20
6	23,676	774	3·27	23,289	372,135	15·72
7	22,902	765	3·34	22,519	348,846	15·23
8	22,137	757	3·42	21,758	326,327	14·74
9	21,380	751	3·51	21,004	304,569	14·25
50	20,629	748	3·62	20,255	283,565	13·75
1	19,881	748	3·76	19,507	263,310	13·24
2	19,133	750	3·92	18,758	243,803	12·74
3	18,383	754	4·10	18,006	225,045	12·24
4	17,629	760	4·31	17,249	207,039	11·74
55	16,869	768	4·55	16,485	189,790	11·25
6	16,101	776	4·82	15,713	173,305	10·76
7	15,325	784	5·12	14,933	157,592	10·28
8	14,541	792	5·45	14,145	142,659	9·81
9	13,749	799	5·81	13,349	128,514	9·34
60	12,950	804	6·21	12,548	115,165	8·90
1	12,146	809	6·66	11,741	102,617	8·44
2	11,337	812	7·16	10,931	90,876	8·01
3	10,525	811	7·71	10,119	79,945	7·59
4	9,714	807	8·31	9,310	69,826	7·19
65	8,907	798	8·96	8,508	60,516	6·79
6	8,109	784	9·67	7,717	52,008	6·41
7	7,325	765	10·44	6,942	44,291	6·05
8	6,560	740	11·28	6,190	37,349	5·69
9	5,820	709	12·18	5,465	31,159	5·35
70	5,111	674	13·19	4,774	25,694	5·03
1	4,437	633	14·27	4,129	20,920	4·71
2	3,804	587	15·43	3,510	16,800	4·42
3	3,217	537	16·69	2,948	13,290	4·13
4	2,680	484	18·06	2,438	10,342	3·86
75	2,196	429	19·54	1,986	7,904	3·60
6	1,767	374	21·17	1,580	5,918	3·35
7	1,393	319	22·90	1,233	4,338	3·11
8	1,074	265	24·68	941	3,105	2·89
9	809	215	26·58	701	2,164	2·67
80	594	171	28·79	508	1,463	2·46
1	423	133	31·44	356	955	2·26
2	290	100	34·48	240	599	2·07
3	190	71	37·37	154	359	1·89
4	119	48	40·34	85	205	1·72
85	71	31	43·66	55	110	1·55
6	40	19	47·50	30	55	1·38
7	21	11	53·33	15	25	1·19
8	10	6	60·00	7	10	1·00
9	4	3	75·00	2·5	3	·75
90	1	1	100·00	0·5	0·5	·50

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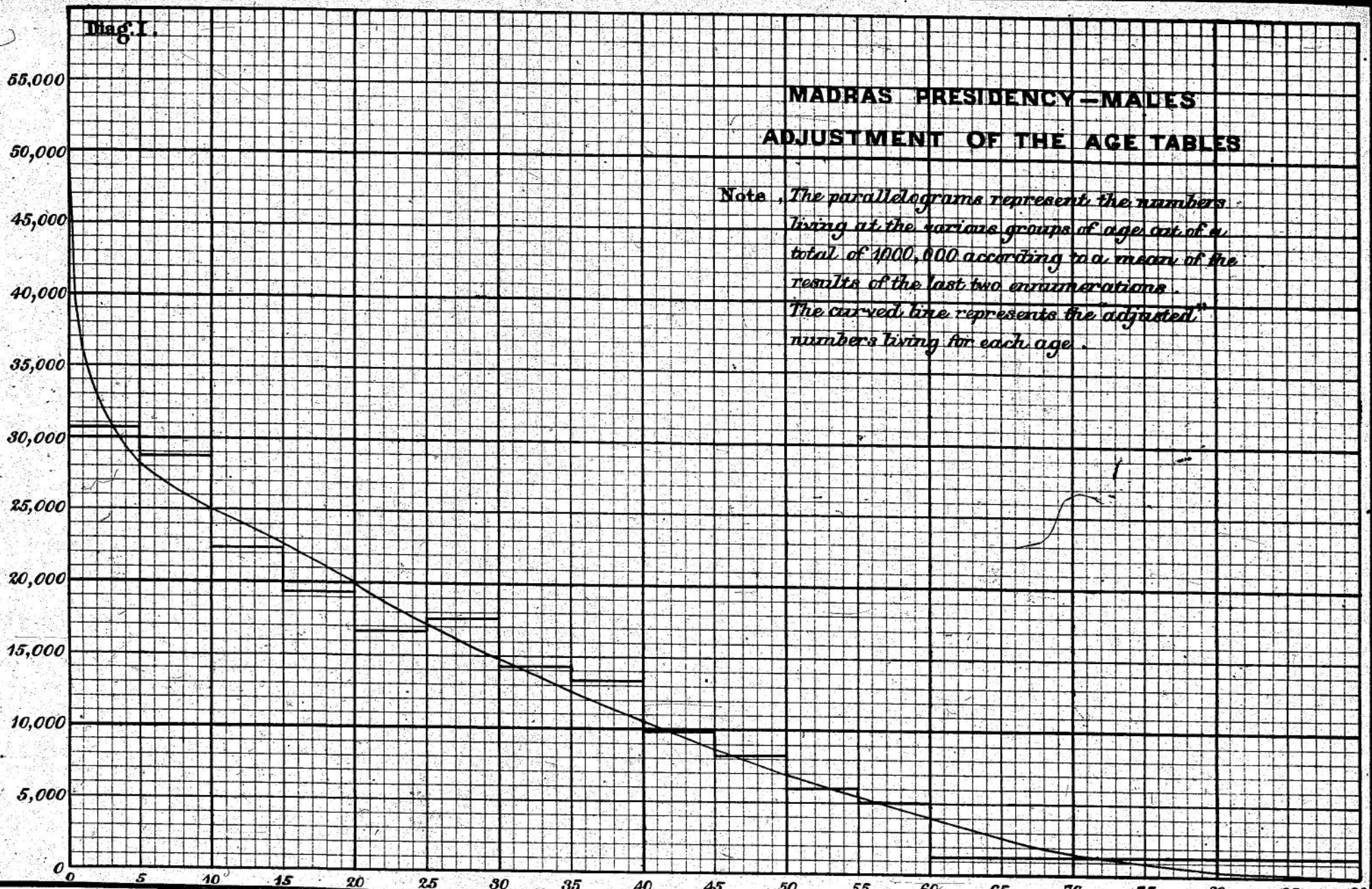
Table X.—Madras, Five Districts (Non-Famine Period).—Males.

Age x.	Living at Age x.	Dying between Ages x and $x+1$.	Mortality per cent.	Living between Ages x and $x+1$.	Living above Age x.	Mean after Lifetime at Age x.
0	100,000	28,275	28·27	77,327	2,434,422	24·34
1	71,725	6,616	9·22	67,757	2,357,095	32·86
2	65,109	3,699	5·68	62,993	2,289,338	35·16
3	61,410	2,451	3·99	60,062	2,226,345	36·25
4	58,959	1,725	2·93	58,025	2,166,283	36·74
5	57,234	1,309	2·29	56,522	2,108,258	36·84
6	55,925	1,013	1·81	55,376	2,051,736	36·69
7	54912	806	1·47	54,477	1,996,360	36·36
8	54,106	677	1·25	53,744	1,941,883	35·89
9	53,429	595	1·11	53,117	1,888,139	35·35
10	52,834	551	1·04	52,551	1,835,022	34·75
1	52,283	542	1·04	52,011	1,782,471	34·09
2	51,741	583	1·13	51,450	1,730,460	33·44
3	51,158	649	1·27	50,833	1,679,010	32·82
4	50,509	710	1·41	50,154	1,628,177	32·24
15	49,799	759	1·52	49,420	1,578,023	31·69
6	49,040	794	1·62	48,643	1,528,603	31·17
7	48,246	810	1·69	47,848	1,479,760	30·68
8	47,430	829	1·75	47,016	1,432,122	30·19
9	46,601	836	1·79	46,183	1,385,106	29·72
20	45,765	837	1·83	45,347	1,338,923	29·26
1	44,928	836	1·86	44,510	1,293,576	28·79
2	44,092	835	1·89	43,675	1,249,066	28·33
3	43,257	832	1·93	42,841	1,205,391	27·87
4	42,425	830	1·96	42,010	1,162,550	27·40
25	41,595	826	1·99	41,182	1,120,540	26·94
6	40,769	823	2·02	40,358	1,079,358	26·47
7	39,946	818	2·05	39,537	1,039,000	26·01
8	39,128	815	2·08	38,720	999,463	25·54
9	38,313	810	2·11	37,903	960,743	25·08
30	37,503	804	2·14	37,101	922,840	24·61
1	36,699	799	2·18	36,300	885,739	24·13
2	35,900	793	2·21	35,504	849,439	23·66
3	35,107	788	2·24	34,713	813,935	23·18
4	34,319	784	2·28	33,927	779,222	22·70
35	33,535	779	2·32	33,146	745,295	22·22
6	32,756	775	2·37	32,369	712,149	21·74
7	31,981	770	2·41	31,596	679,780	21·26
8	31,211	766	2·55	30,828	648,184	20·77
9	30,445	762	2·50	30,065	617,356	20·28
40	29,683	758	2·56	29,305	587,291	19·78
1	28,925	755	2·61	28,547	557,986	19·29
2	28,170	752	2·67	27,793	529,439	18·79
3	27,418	750	2·74	27,042	501,646	18·30
4	26,668	749	2·81	26,293	474,604	17·80
45	25,919	748	2·89	25,545	448,311	17·30
6	25,171	748	2·98	24,796	422,766	16·80
7	24,423	749	3·06	24,048	397,970	16·30
8	23,674	750	3·17	23,299	373,922	15·80
9	22,924	751	3·28	22,549	350,623	15·30
50	22,173	753	3·40	21,797	328,074	14·80
1	21,420	757	3·53	21,042	306,277	14·30
2	20,663	761	3·68	20,283	285,235	13·80
3	19,902	766	3·85	19,519	264,952	13·31
4	19,136	771	4·03	18,750	245,433	12·83
55	18,365	777	4·23	17,976	226,683	12·34
6	17,588	783	4·45	17,197	208,707	11·87
7	16,805	788	4·69	16,411	191,510	11·40
8	16,017	792	4·94	15,621	175,099	10·93
9	15,225	796	5·23	14,827	159,478	10·47
60	14,429	797	5·52	14,030	144,651	10·02
1	13,632	798	5·85	13,233	130,621	9·58
2	12,834	798	6·22	12,435	117,388	9·15
3	12,036	796	6·61	11,639	104,953	8·72
4	11,240	792	7·05	10,845	93,314	8·30
65	10,448	787	7·54	10,054	82,469	7·89
6	9,661	779	8·05	9,271	72,415	7·50
7	8,882	767	8·64	8,499	63,144	7·11
8	8,115	752	9·27	7,739	54,645	6·73
9	7,363	733	9·96	6,997	46,906	6·37
70	6,630	709	10·69	6,276	39,909	6·02
1	5,921	681	11·50	5,580	33,633	5·68
2	5,240	650	12·40	4,915	28,053	5·35
3	4,590	613	13·36	4,284	23,138	5·04
4	3,977	572	14·37	3,692	18,854	4·74
75	3,405	527	15·48	3,142	15,162	4·45
6	2,878	480	16·68	2,638	12,020	4·18
7	2,398	432	18·02	2,182	9,382	3·91
8	1,966	382	19·43	1,775	7,200	3·66
9	1,584	331	20·90	1,419	5,425	3·42
80	1,253	281	22·43	1,113	4,006	3·20
1	972	234	24·07	855	2,893	2·98
2	738	192	26·02	642	2,038	2·76
3	546	153	28·02	469	1,396	2·56
4	393	119	30·28	333	927	2·36
85	274	90	32·85	229	594	2·17
6	184	66	35·87	151	365	1·98
7	118	46	38·98	95	214	1·81
8	72	30	41·67	67	119	1·65
9	42	19	45·24	32·5	62·0	1·48
90	23	11	47·83	17·5	29·5	1·26
1	12	7	58·33	8·5	12	1·00
2	5	4	80·00	3·0	3·5	·60
3	1	1	100·00	0·5	·5	·50

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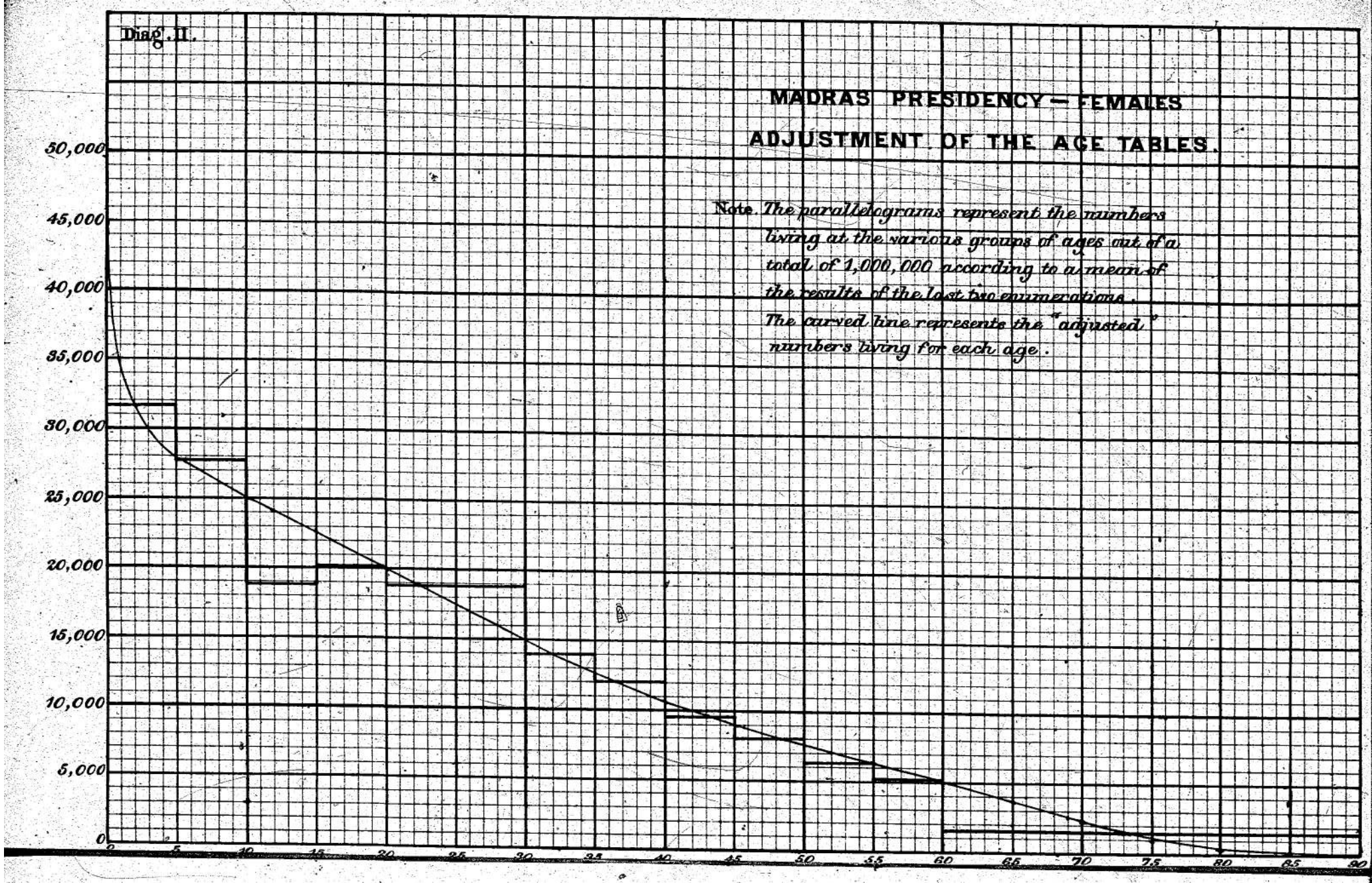
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Diag. I.

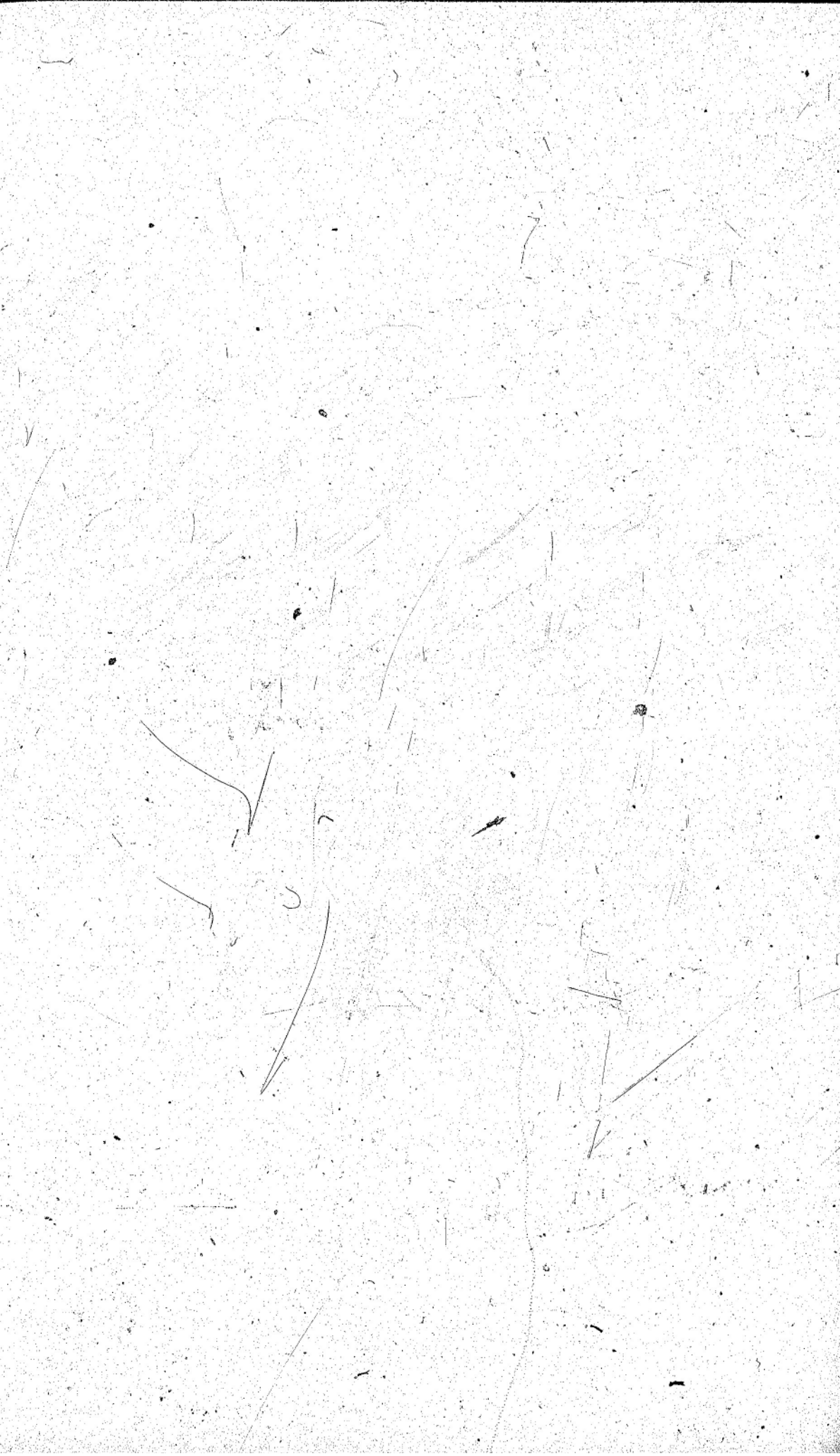


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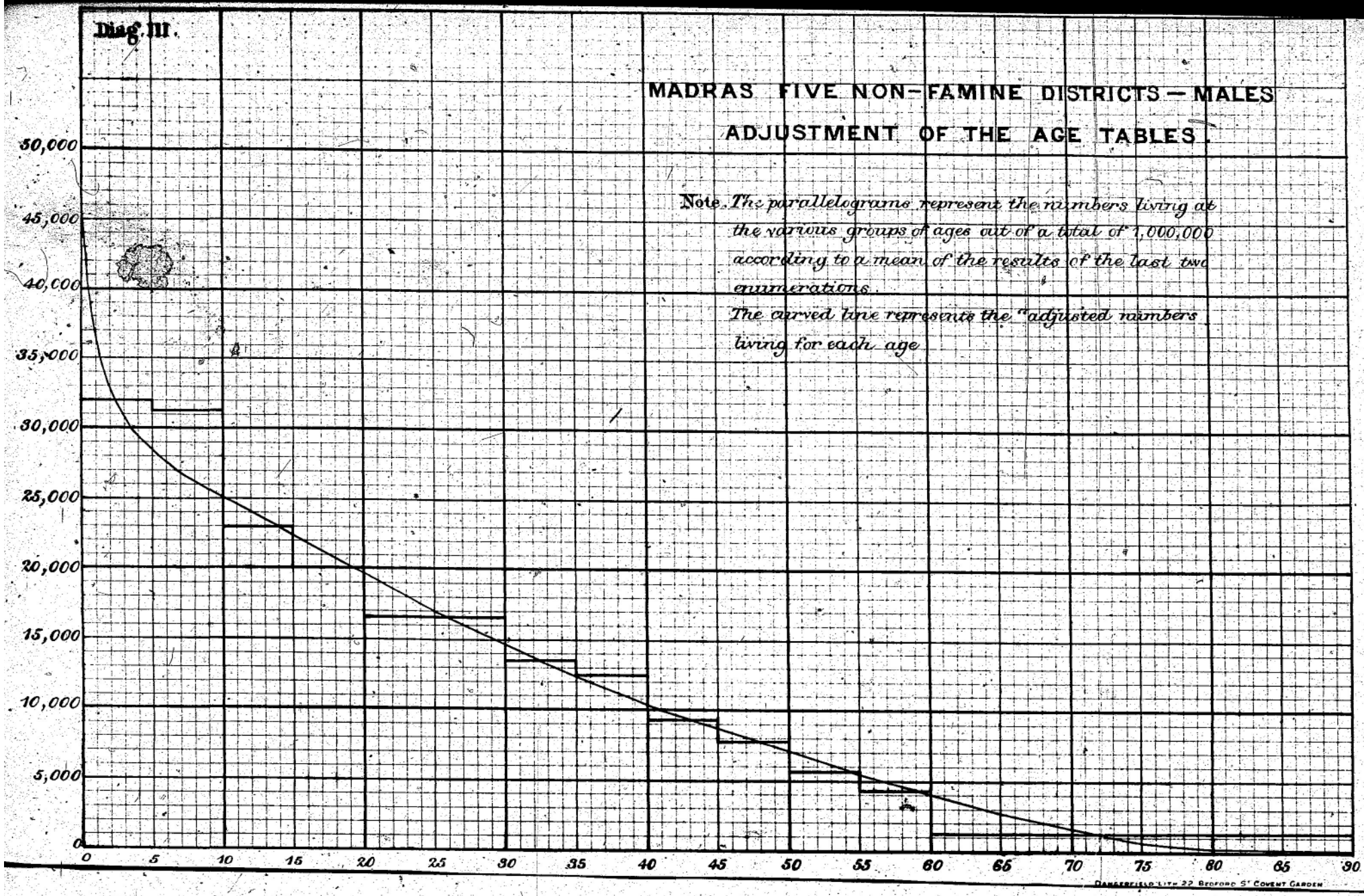
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Diag. III.

MADRAS FIVE NON-FAMINE DISTRICTS — MALES

ADJUSTMENT OF THE AGE TABLES.

Note. *The parallelograms represent the numbers living at the various groups of ages out of a total of 1,000,000 according to a mean of the results of the last two enumerations.*
The curved line represents the "adjusted numbers living for each age.

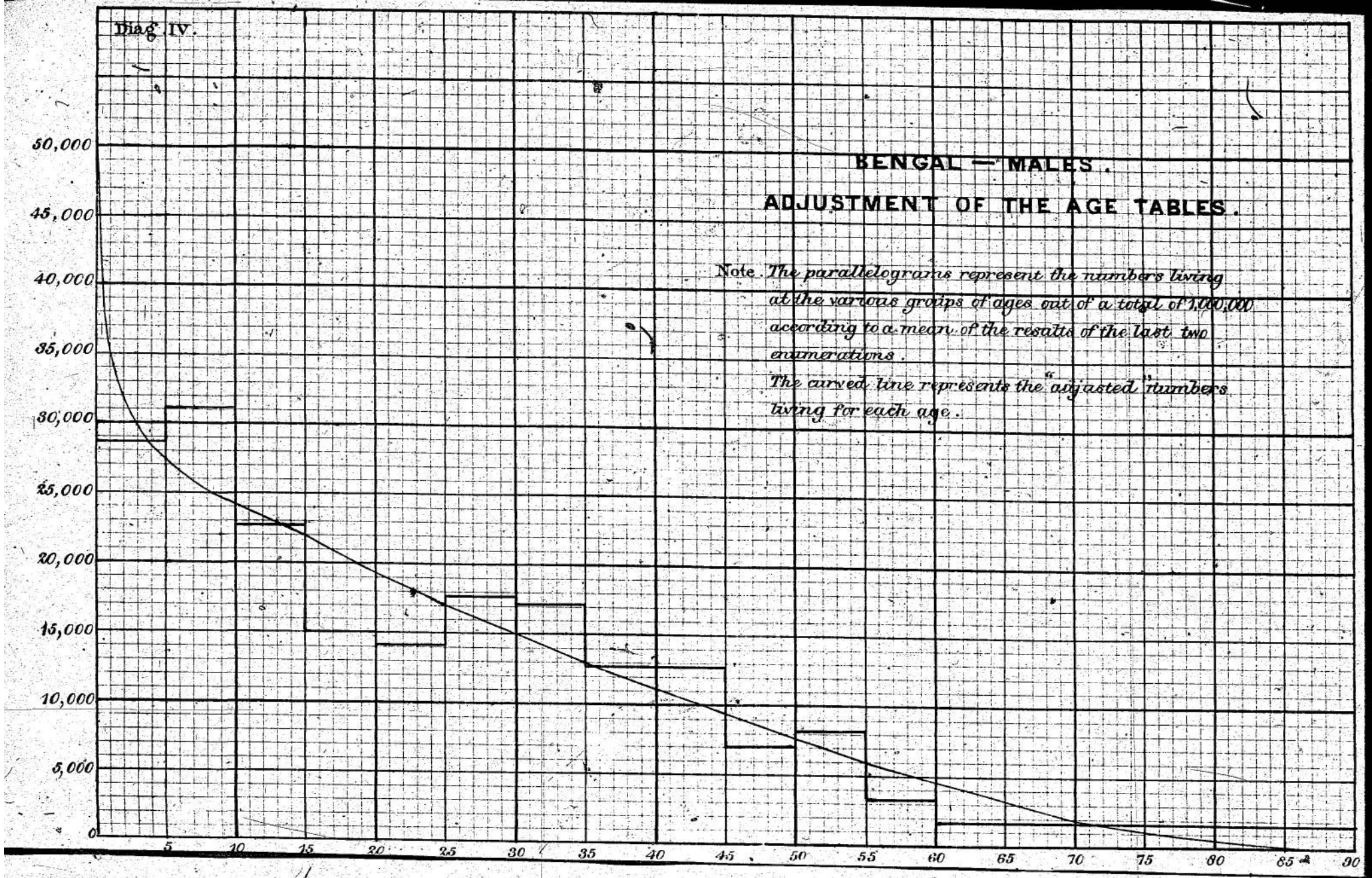


DANCKERFIELD LITH 22 BEDFORD ST COVENT GARDEN

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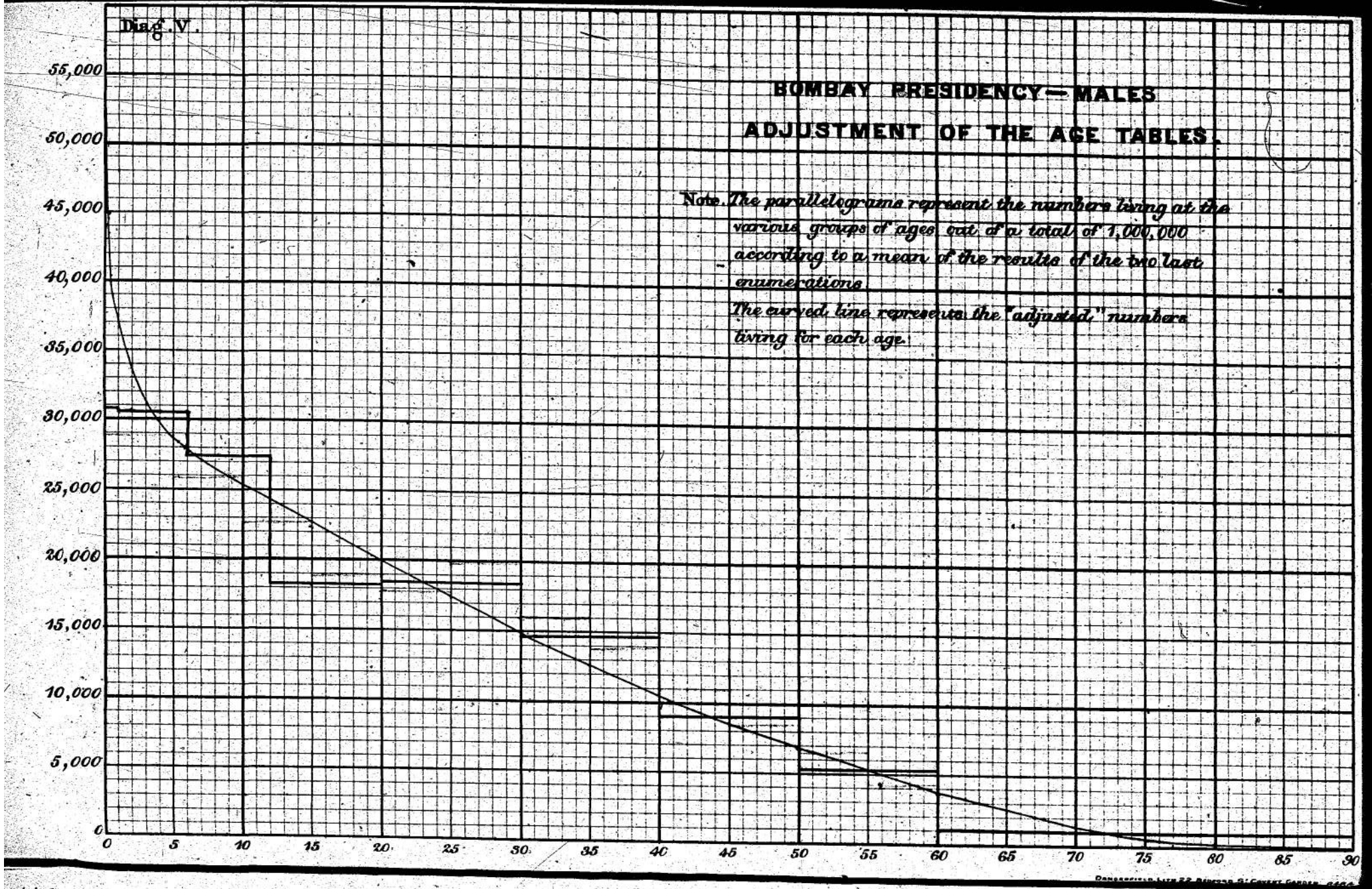
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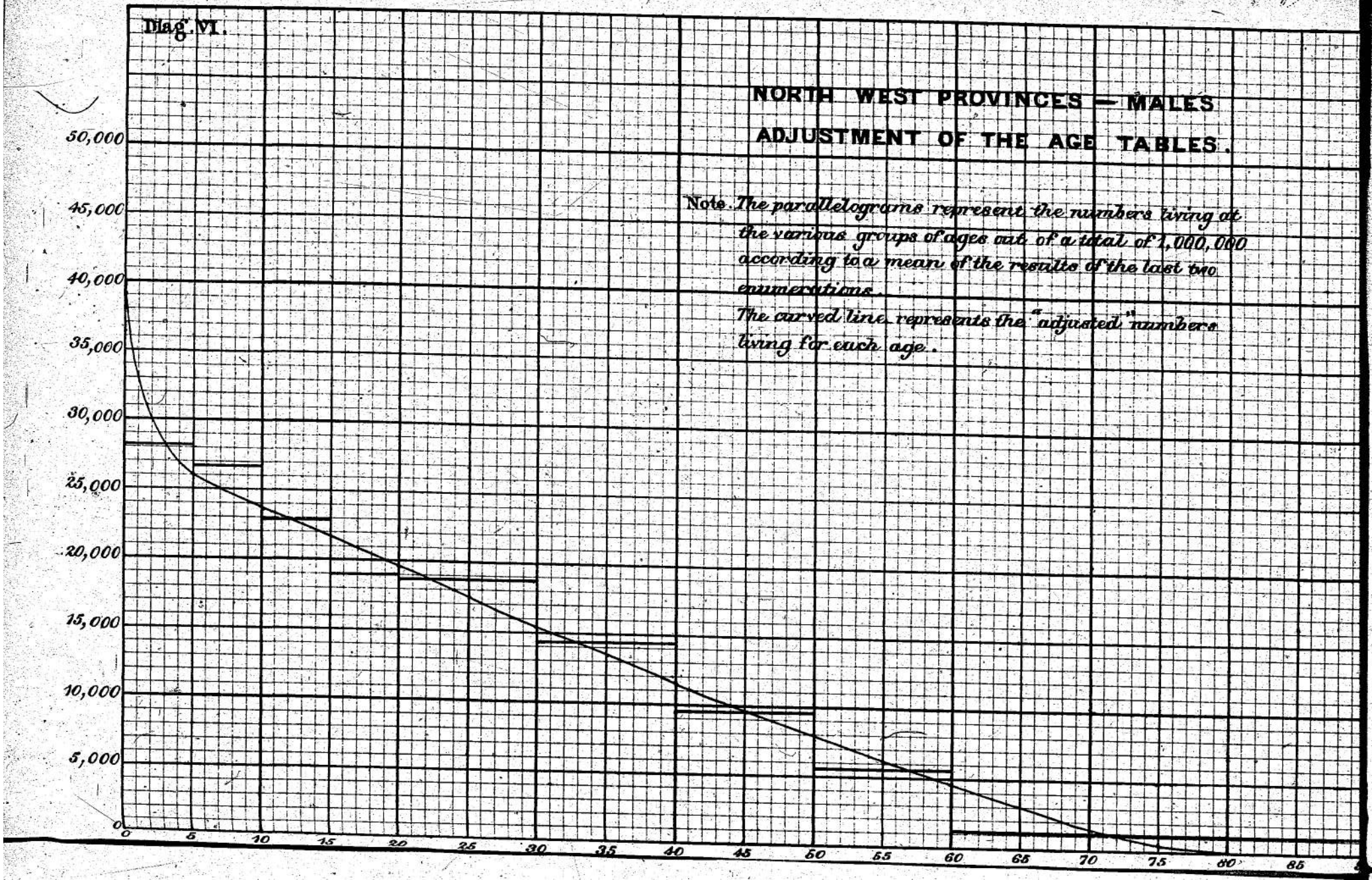
Diag. V.



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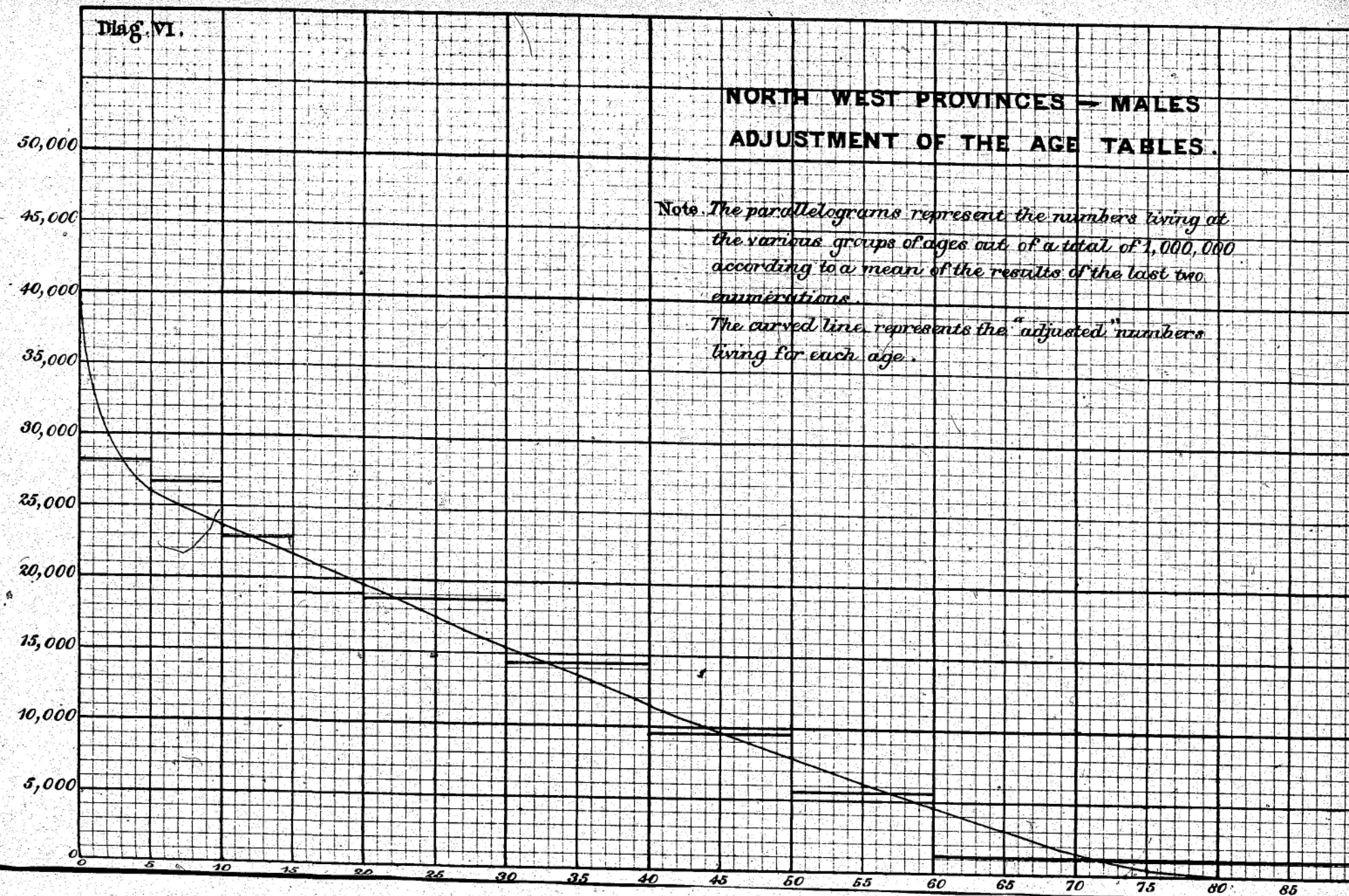
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Diag. VI.



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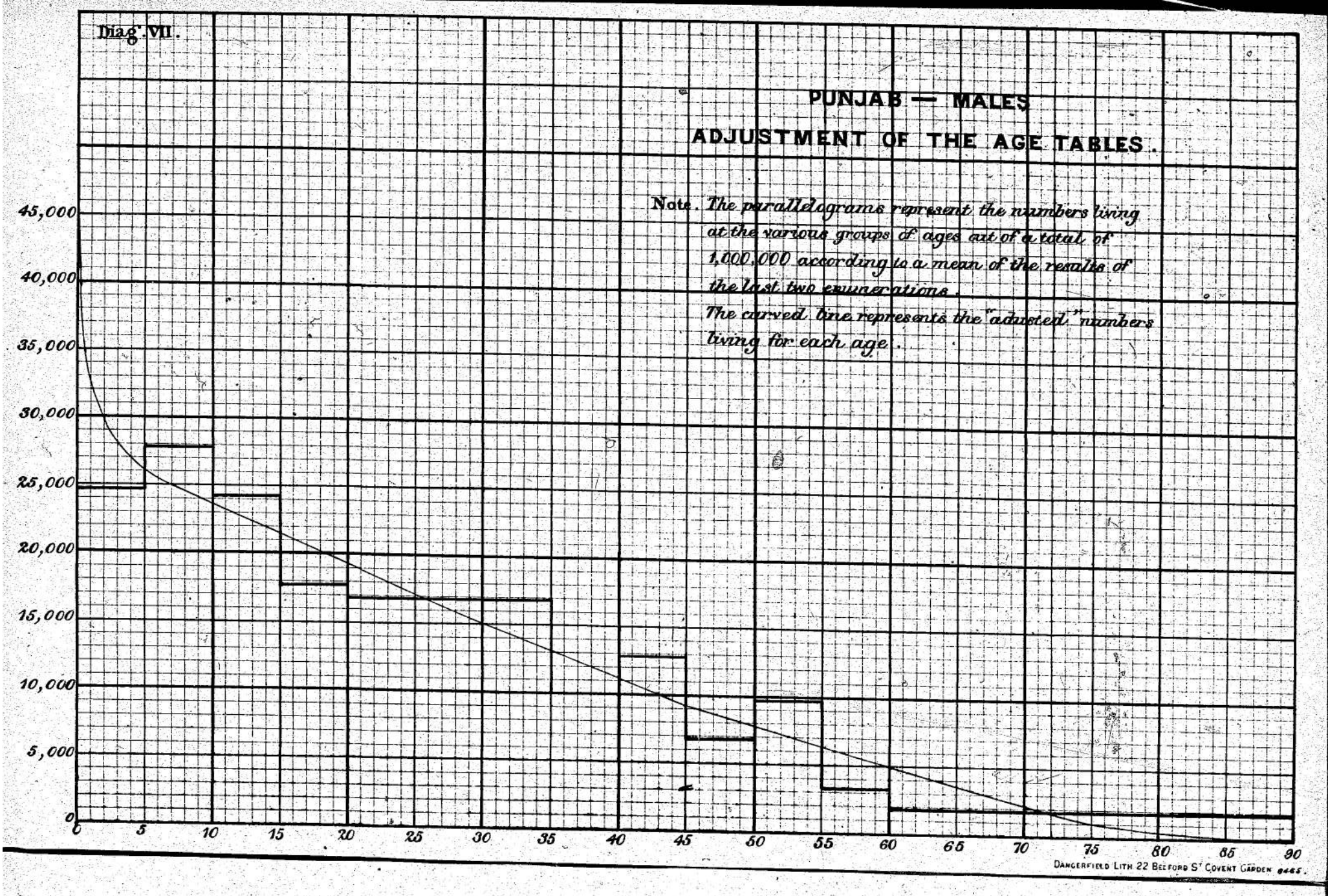
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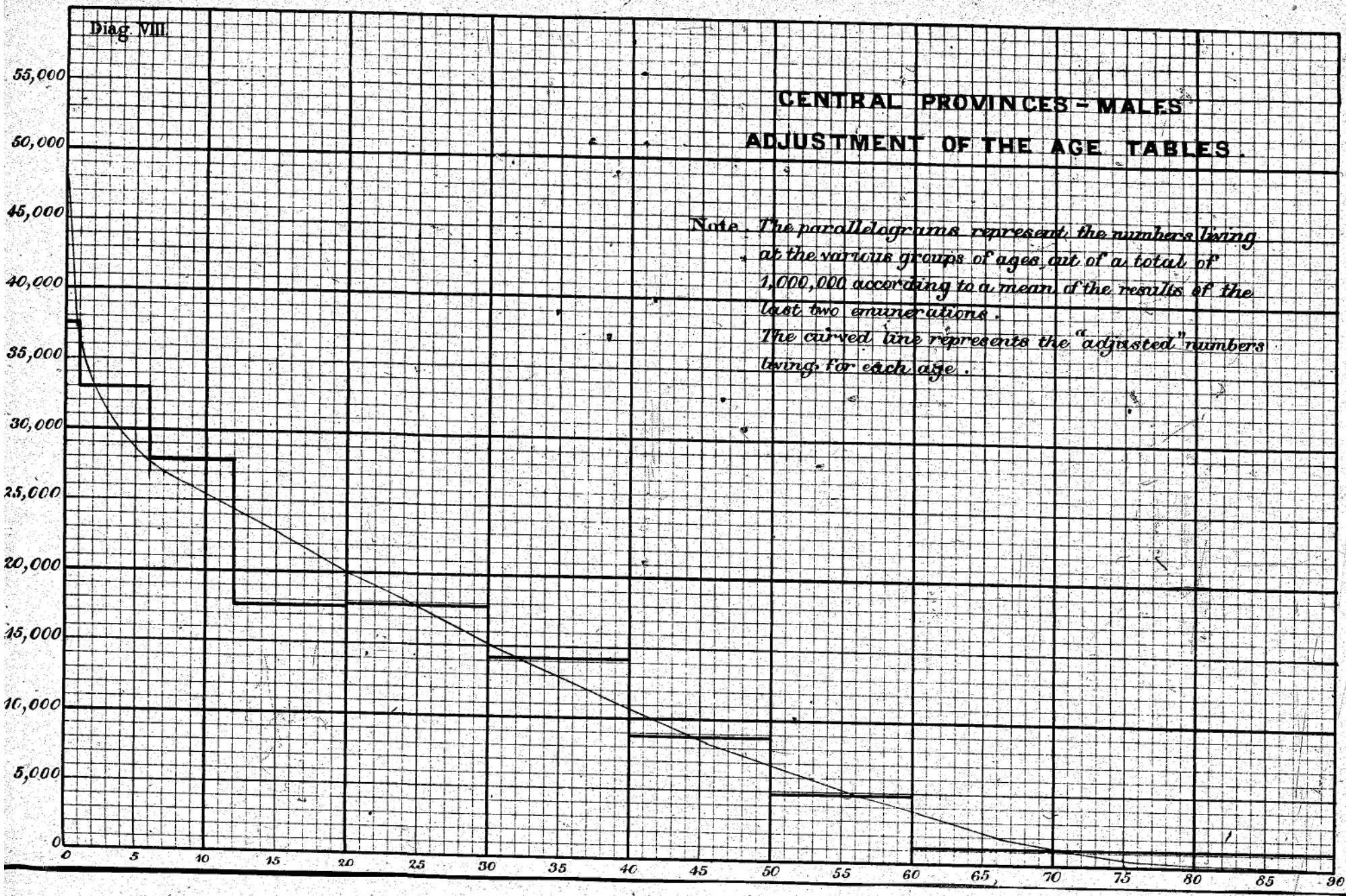


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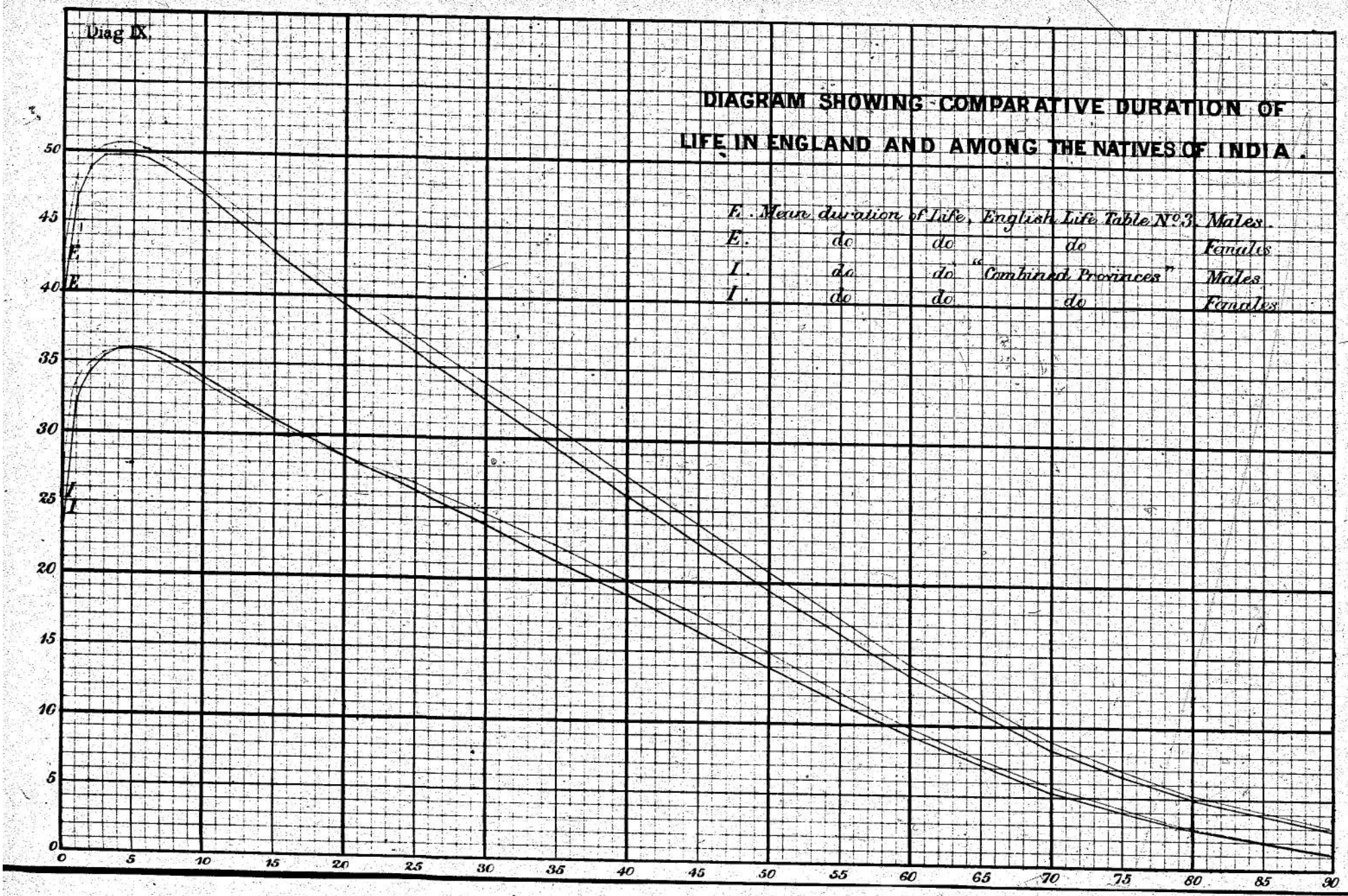
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Diag IX.

DIAGRAM SHOWING COMPARATIVE DURATION OF LIFE IN ENGLAND AND AMONG THE NATIVES OF INDIA.

F. Mean duration of Life, English Life Table No 3. Males.
E. do do do Females
I. do do "Combined Provinces" Males
I. do do do Females



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NOTE.—These figures were obtained in the following manner:—If we assume that the births are distributed uniformly during the year, and represent the total annual births by l_o, and by l_x the numbers, who would survive out of l_o births to age x; then the number alive at the end of the year *under age 1* will evidently be $\int_o^{x1} l_x dx$, those alive at the end of two years between ages 1 and 2 will similarly be $\int_1^{x2} l_x dx$, and so on. The values of these integrals being given in column 2, "Populations," of Table D. and l_o being taken as 100,000, the interpolations required to determine l_1, l_2, l_3, &c. were made on the assumption that the deaths in any two consecutive years were distributed in the form of a geometrical series. The interpolations were continued on this principle until the resulting numbers coincided with those which would have been obtained by taking a simple mean of the populations in consecutive years of age, and from this point the latter (being the ordinary method) was adopted.

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CHAPTER VII.

STATISTICS OF LANGUAGE.

241. Table VIII. of the series in Volume II. arranges the population according to the language individuals profess to speak.

It was intended that this statement should show only distinct languages and not dialects. The instructions issued on this head were clear, and ran as follows: "It is "convenient to recall attention to the fact that the enumerators' schedules were framed "to show not dialects but languages in the more comprehensive sense of the word. "This being the case, it is not intended that dialects shall find a place in the language "statement. When a dialect is specifically referable to any spoken language in use, of "which, however distant, it is a form, it should be shown under the heading reserved "for that language and not separately. It will rest with the compiler of each Pro- "vincial Report to bring together or to omit, as he considers desirable, any information "in regard to dialects that may have been collected in the course of abstracting and "tabulation. If this information is brought forward, it should be shown in the body "of the report and not in the final Census tables."

We have not, however, altogether succeeded in maintaining the system laid down in these rules. Very few of the Census reporters had the special knowledge which enabled them to assign correct places to the different terms used in the schedules as describing the mother tongue of the people and when the knowledge was not existing they felt hesitation in setting up their own opinions against those opposed to them on these doubtful subjects. The result has been that there are undoubted cases where dialects have been given instead of languages and others more numerous where it is not possible for anyone but a philologist to say whether the speech referred to is a distinct language or only a dialect of some language. This is particularly the case with the wild tribes of Burmah and Assam and with the Aboriginals of the hill tracts of the Indian Continent.

242. It will be observed that Table VIII. is divided into one main statement and a supplement; these were constructed on the following plan. In the main statement all languages are shown which appear in the language returns of more than six Provinces, the Feudatory States appertaining to a Province not being counted separately from that Province. In the supplemental table all languages not included in the primary statement are shown. Where the number of persons professing a separate language exceeds 100,000 the languages are ranked by the numbers of those speaking them; where the number of persons speaking a separate language is less than 100,000, the number of the series ranks by the number of Provinces in which the language is spoken, and a subordinate series is given by which the language spoken in the same number of Provinces is ranked according to the number of persons speaking it. All the separate languages thus shown number 162; but a number of these should certainly not be classed as languages; two of them are distinctly dialects; in two cases a very similar but differing name is applied to the same language (Kandh and Khond Kaikari and Kaikadi); in five cases the languages are mixed; and in one instance (Madrasi) the tongue is given by a name which the people of Northern India apply to the Madras, Tamil, and Telugu races, and appertaining more to a race than to a language, as it comprises at least six languages, any one of which may be spoken by the race in question.* There are in addition 17 languages which belong to Asia outside India; 28 which are European, and one which is African; leaving 106 different Indian tongues which for the most part may be designated more correctly as languages than dialects. In the accompanying abstract the number of persons speaking each of these languages is given, and the languages themselves are ranged alphabetically.

* Surgeon General Balfour notes:—"Within the Madras Presidency six cultivated tongues are spoken by Hindoo nations, viz., Canarese, Kodagu or Coorgi, Malayalum, Tamil, Telugu, and Ooriya, and the Mahratas dispersed among the Tamil and Canarese, and speaking Mahrati, are a numerous, learned, and influential race. If to these be added the language of the Tamil race sub-divided into the Low and the Shen or High Tamil, the number of cultivated Hindoo tongues is raised to eight; and of uncultivated Hindoo (aborigines) tongues, are to be reckoned the Gond, Khand, or Ku, the Toda, Kota, Badaga, Yerkala, and other secluded and mountain or broken nationalities and tribes."

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Abor	821
African	2,120
Arabic	21,188
Arakanese	362,988
Armenian	1,308
Assamese	1,361,759
Badaga	1,019
Bagri	116,755
Beluchi	177,273
Bengali	38,965,428
Bheel	19
Bhuin	34
Bhutanese	1,340
Brahui	24,510
Burmese	2,248,479
Cachari	263,186
Canarese	8,336,008
Celtic	2
Chaw	587
Chenchu	17
Chentsu	70
Chin	55,015
Chinese	14,466
Choungtha	2,341
Coorgi (an alternative for Kodagu)	28,582
Cutchi	12,434
Dafla	549
Dainet	1,995
Danish	89
Dhangar	4,152
Dogri	108,019
Dutch	114
English	202,920
Finnish	7
Flemish	3
French	1,510
Gadaba	12,041
Gaelic	149
Garhwali	540,094
Garo	137,197
Gayeti	87
German	1,471
Goanese	47,038
Gondi	1,079,565
Greek	193
Guzrati	9,620,688
Hajong	1,246
Hebrew	901
Hindi	517,989
Hindustani	82,497,168
Hungarian	12
Irula	316
Irish	158
Italian	804
Japanese	2
Jatki	1,604,760
Kachin	1
Kaikadi	5,294
Kaikari	1,682
Kamauni	459,622
Kanauria	12,209
Kandh	52,351
Karen	514,495
Karennee	3,799
Kashmiri	49,828
Khampti	2,883
Kharria	1,893
Khasi	109,876
Khond	58,205
Koch	5,631
Kodagu (identical with Coorgi)	36
Kol	1,140,489
Konkani	29,585
Koon	11
Korku	29,039
Kota	206
Kuki	10,858
Kurumba	3,886
Kwaymee	24,794
Laccadive	9
Lada	84
Ladakhi	1
Lahali	10,303
Lalung	46,920
Lambadi	21,961
Lambani	111
Lap	1
Latin	1
Lepcha	4,011
Limbu	277
Madrasi*	1,058
Marathi	16,966,665
,, mixed Hindi*	1,346
,, ,, Ooriya*	2
Makrani	611
Malay	1,741
Malayalum	4,847,681
Maler	57,777
Malteso	48
Manipuri	50,271
Marwari	246,317
Mech	68,991
Mikir	77,765
Miri	25,636
Mishmi	681
Mughi	15,709
Murmi	652
Naga	104,650
Nagaram	809
Nagpuri*	2,319
Nepalese	106,305
Newar	1
Norwegian	375
Ooriya	6,816,495
,, mixed Hindi*	2,617
,, ,, Bengali*	12
,, ,, Telugu*	3
Pahari	1,376,789
Panjâbi	14,246,884
Punjabi dialects*	23,101
Panthay	10
Pashtu	915,714
Persian	15,722
Polish	4
Portuguese	10,523
Putnool	61,735
Rabha	56,499

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Roumanian	6	Synteng	47,815
Russian	112	Syriac	2
Sak	69	Talaing	154,553
Salone	894	Tamil	13,068,279
Sanskrit	1,308	Telugu	17,000,358
Savara	31,933	Tibetan	21,074
Sclavonic	1	Tipperah	4,090
Scotch	124	Toda	1,499
Shan	59,723	Toungthoo	35,554
Shandoo	71	Turkish	560
Siamese	3	Tulu	446,011
Sindhi or Sindi	2,101,767	Unspecified	22,626,486
Singalese	5	Uraon	38,982
Sinhalese	38	Welsh	205
Singhpo	1,774	Wild dialects*	13,855
Sônthali	1,128,190	Yanadi	148
Spanish	126	Yarukala	22,002
Swedish	310	Yebein	436
Swiss	2		

243. It will be seen that certain dialects* have been included here, and given a separate denomination, which strictly should not have been done, but as these figures have been given in the provincial returns I have thought it best to extract them, retaining the nomenclature that has been used in the provincial returns.

244. The language which is returned as numbering most speakers is Hindustani or Urdu. It embraces more than 82,000,000, and is spoken throughout the whole of the Indian States and Provinces. Its numbers are overstated, and it is quite clear from the returns that Hindi, which is a distinctly separate language from Hindustani, the latter being a compound of Hindi, Persian, Arabic, and Turki, has not been separately distinguished for any Provinces except Ajmere, Bombay, Central India, Hyderabad, and Madras. The largest number speaking Hindustani in any province is given in the North-West and Oudh, 43,221,705, and it is in this Province probably that most of the error occasioned by the omission of Hindi from the returns, and its inclusion in Hindustani has been caused. A large part of the population towards the south and west of the North-West Provinces speak pure Hindi,* and its local name there, Braj, is, I understand, taken from that part of Upper India including Muttra and portions of the adjoining districts where Krishna is supposed to have descended and taken earthly shape. Next to the North-West Provinces comes Bengal, with nearly 25,000,000 of Hindustani-speaking persons. Of the remaining 12,000,000, 6,000,000 are found in the Central Provinces and 4,000,000 in the Punjáb, and a large portion of this last number should properly be described as Hindi-speaking.

245. The extent to which the Hindi-speaking population have been omitted may be partly gathered from the following figures which are taken from the reports for the Central Provinces and Berar. In the Central Provinces in the abstracts appended by Mr. Drysdale to that part of his report which deals with languages the number of Hindi speaking persons in the Central Provinces is given as 6,038,432. Again for Berar, where no distinction in the final tables, from which the tables for all India have been compiled, was made between the Hindi-speaking and the Urdu-speaking population, the abstract in the body of the report shows that out of 302,601 persons entered as speaking Hindustani 98,841 were really shown in the Census schedules as speaking Hindi. Speaking without absolute figures to go upon, my impression is that quite half of the persons shown as speaking Hindustani in the table of the all India returns might strictly be described as speaking Hindi.

246. Coming next to Hindustani, but with a great fall in numbers, is Bengali, with nearly 39,000,000 (38,965,428). But few of these are found outside Bengal and Assam, Burmah is the only province where they exceed 20,000 in numbers, and after Burmah the North-West are the only provinces where they exceed 3,000 in numbers.

247. The next large language is Telugu, which, though comprising fewer numbers than Bengali (17,000,358) is more widely spoken. There are 11¾ millions speaking this language in Madras, 4¼ millions in Hyderabad (the Nizam's States), 637,000 speaking it in Mysore, 123,000 in Bombay, and 99,700 in the Central Provinces. In Berar nearly 40,000 speak it; in Burmah 34,000; in Bengal only 11,000; and Cochin, Coorg, and Travancore contain almost all the remainder.

* 9,954,750 are returned as speaking Braj Basha in the North-West Report.

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248. Marathi, which numbers nearly 17,000,000 (16,966,665), comprises only 34,000 less than the Telugu-speaking community. It also is largely distributed throughout the Indian Provinces, not being specially confined to one tract of country. It is, however, rarely found in the north above the Rajputana States. There are 7¾ millions speaking Marathi in Bombay, British territory; 1½ millions in Bombay, Feudatory States; 2,200,000 in Berar; 3,147,000 in Hyderabad; nearly 2,000,000 in the Central Provinces (1,967,881); while in Madras 229,777 are recorded as speaking this language; in Mysore 67,871; and in Baroda 42,962. In the other cases where persons appear speaking this language they are few in number.

249. Punjâbi, numbering 14,246,844, and with the Punjáb dialects 14,269,995 is confined almost entirely to the Punjáb, where the numbers speaking it are 14,233,955. In no other part of the country is it largely spoken, and it is only in Bombay that the number of persons speaking Punjâbi exceeds the very smallest limits; Bombay, British territory, showing 23,967, while the next largest figure is 5,805 against the North-West Provinces.

250. The Tamil language numbers 13,068,279, and is more widely diffused than Punjâbi. Besides 12,382,320 found speaking this language in Madras, there are found 439,565 in Travancore, 130,569 in Mysore, 37,256 in Cochin, 35,058 in Burmah, and 16,340 in Hyderabad. The next largest numbers of persons who speak Tamil are found in the Central Provinces 9,666, Bombay 8,971, and Coorg 5,025.

251. Guzrati, 9,620,688, is spoken mainly in Bombay, where for British Territory there are 3,103,310, and for the Feudatory States 4,431,790 who speak this language. In Baroda, which is the only other part of India in which Guzrati is spoken by any large number of persons, there are 2,033,466 against this head. Berar and the Central Provinces are the only other countries which show more than 10,000 speakers of this language, Berar having 17,043, Central Provinces 13,517.

252. Canarese, mustering 8,336,008 speakers, is spoken most largely in Mysore, where there are 3,095,647 persons who give this as their mother tongue. Bombay has for British Territory 2,101,931, and for Feudatory States 498,229; of the remainder Madras shows 1,299,839, and Hyderabad 1,238,519. The only other Province in which Canarese is largely spoken is Coorg, with 92,079.

253. Mr. MacIver, writing of the Madras Census statements says of Canarese, "It "holds no Madras district exclusively. It is largely spoken in the Madaksira and the "western taluqs of Bellary, in the northern taluqs of South Canara, in the Collegal "taluq of Coimbatore, and, with its dialects, is the principal language of the Nilgiris; "so far only it is a local language. In other districts, such as Madura, Trichinopoly, "and Tinnevelly, it is spoken by castes who have migrated from the *Karnataka Dêsa*. "The true centre of the Canarese-speaking people is Mysore, and the real Canara "country only overlaps British Territory in Madras and Bombay. But there are in all "the southern districts trade castes who came from the *true* Carnatic in the last "century. Canarese, as the name implies, is the language of the Karnataka Dêsa, *i.e.*, "the Carnatic; but the latter name has been so long misapplied to the Tamil country "that its true application is generally lost sight of. The real and historic Carnatic "(the original province so called of the Bijapúr and Gólkonda rulers, and the little "kingdom of Bednúr) was for the most part on the Deccan Plateau 'above ghat,' and "was the country in which Canarese was spoken. It included below *ghat* parts of the "district now known as North and South Canara (the sole geographical survival of "the name) and part of Coimbatore. As the conquests of its rulers were pursued "further south, the newly acquired territory which was added politically to the "Karnatak was also called Karnatak, but was especially known as Karnatak Payen "ghat (below ghat) to distinguish it from Karnatak Bâla ghat (above ghat) or the "true Carnatic. In the latter half of the 18th century, when dynasty replaced "dynasty in rapid succession, and the European began to interfere in the history of "South India, the whole country was conquered, re-conquered, divided, and re-arranged "till the true origin of the name was lost sight of, and it is now popularly applied "solely to the region which has no real claim to it. The true Carnatic is divided "among Mysore, South Bombay, South Hyderabad, and fragments of Madras "districts, while (in Madras) the name Canara is given to a district in which Canarese "is the mother tongue of only about one fifth of its inhabitants."

254. Ooriya, which is the ninth most numerously spoken language in India, numbers 6,816,415; and with the exception of the Province of Orissa, to which it is proper, it is not largely spoken anywhere in India except in the Madras and Central Province districts adjoining Orissa, and in similar localities. Bengal shews 5,450,818, Madras 773,159, and the Central Provinces 588,914 of those who speak this tongue.

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255. Malayalum numbers 4,847,681, and is only spoken to any large extent in three provinces, in Madras by 2,336,181, in Travancore by 1,937,454, and in Cochin by 533,059.

256. Burmese, with 2,248,479, is almost peculiar to Burmah, where there are 2,246,509 of the entire number. It is found in seven other Provinces. In two of these it is only spoken by one person, in one by eight persons, in Bombay by 65, and in Assam by 73 persons. The other Provinces where the language is shown as spoken are Bengal with 1,584, and Madras with 238.

257. Sindi or Sindhi is the language of Sindh, and appears only in any numbers in Bombay, the Presidency in which Sindh is situated. Out of the 2,101,767 who speak this language, 2,095,703 are found in Bombay; in only one other Province are Sindhi-speaking persons found in numbers exceeding 700; that is the Punjâb with 5,128.

258. The Pashtu-speaking people are 915,714, and they are confined almost entirely to the Punjáb and Bombay, 912,743 being found in those two territories. The only other cases where Pashtu-speaking people are found in numbers exceeding 500 are Hyderabad with 1,041, and the North-West Provinces with 852.

259. Mr. Ibbetson writes of the Pashtu language:—"Pashtu or Pakhtu is the "language of the Pakhtans, as the people of Hindostan called the Pakhturi or Pakhtu-"speaking natives, the πάκτυες of Herodotus, and it extends from the valley of Peshin, "south of Kandahar, to Kafristan in the north; from the Helmand, on the west, to the "Indus Valley on the east, and throughout the hills of Bajan, Swat, and Buner. It is "generally classed with the Iranic rather than with the Indic class of the Aryan "family of languages, but serves in some degree as a connecting link between the two, "being in many respects more akin to the Indian than to the Persian group. It has "very many points in common with the old Magadhi Prakrit, which was probably "once the vernacular of the whole of Northern India, and it is not impossible that at "one time the same language was spoken by the Aryans of Afghanistan and the "Punjáb till the Saumrasein Prakrit having run up the Indus crossed the five rivers, "went down the Ganges valley, and separated the Eastern Magadhi, from which "sprang the Eastern Hindi, from the Western which is now called Pashtu. Among "Indian languages the one which has the strongest affinities with Pashtu is Sindhi, "which in several ways forms a connecting link between the Indic and Iranic classes. "Pashtu was till recent times a purely colloquial language; and the earliest Pashtu "book to which a date can be assigned was written in 1417 A.D. There is now, "however, a considerable mass of indigenous literature. Persian is still the language "of the Afghan Court, and Arabic that of their religion. The character used is the "Persian, to which the Pathâns have added several symbols to express sounds "unknown to the Persian alphabet, and among others the tz and dz sounds, which "they have borrowed perhaps from the Puranian dialects of Turkestan. Two dialects "of the language are spoken in the Punjâb; the hard, or Peshawari called Pakhti, and "the soft, or Kandahari, known as Pashtu. The former is often called the northern "or eastern dialect, and the latter the southern or western. The line which separates "the two is the northern boundary of the Khattah tract in Kohât, and the south-east of "the Peshawar district. North of that line Pakhti is spoken, and with especial purity "in Yusafzâi and Hashtnagar. South of it Pashtu prevails, and is found in its present "Kandahari form among the tribes of Paivindali origin who have settled in Derah "Ismail Khán. The distribution of the Pashtu-speaking population is shown in the "margin, neglecting small figures. On the "Peshâwar border it will probably remain "the language of the people. But south of "the Salt range it appears to be gradually "giving way before the local Punjâbi "dialects; and the Pathâns of the Cis-"Indus district, and even of the right bank "of the Indus, have already ceased to speak "Pashtu, or use it only as a domestic "language, their women retaining it where "the men have adopted the Punjâbi in its place." Mr. Tucker writing of Derah Ismail Khán, says: "There can be no doubt that under English rule Hindustani is rapidly "superseding Pashtu, and that this language is doomed to die out in these parts as "assuredly as the Celtic of the Scotch and Welsh Highlands." In Hazara also Hindi is said to be superseding Pashtu even among Pathan and allied tribes.

District.	Per-centage of Total Pashtu-speaking Population who live in the District.	Per-centage of the Total Population of the District who speak Pashtu.
Rawâlpindi - -	2·30	2·54
Derah Ismail Khán -	7·52	15·39
Bannu - - -	19·45	52·84
Peshâwar - - -	50·69	77·31
Hozára - - -	2·93	6·50
Kohât - - -	15·76	78·45
Total - -	98·85	—

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260. The remaining languages generally in the main portion of Table VIII. comprise but small numbers of speakers. They are:—

Marwari	246,317	English	202,920
Beluchi	177,273	Nepalese	106,305

In none of the subsequent cases do the numbers speaking each special language come up to 50,000. They are:—

Kashmiri	49,828	Arabic	21,188
Persian	15,722	Portuguese	10,523
Chinese	14,466	German	1,471
French	1,510	Hebrew	901
Armenian	1,308	Turkish	560
Italian	804	Welsh	205
Greek	193	Dutch	114

It will be observed out of these languages no less than nine are European.

261. Marwari is found in any considerable numbers only in Bombay and Hyderabad; Beluchi in Bombay and the Punjâb; while Nepalese is virtually confined to the outlying districts of Bengal. Kashmiri is found only in the Punjâb, Arabic in Bombay and Hyderabad, while Persian is found in thirteen Provinces, but nowhere in any considerable numbers, the Punjâb standing highest with 6,145, Bombay coming next with 4,308. With the exception of the few Chinamen employed in the tea gardens of Bengal and the Punjâb, the Chinese-speaking section of the population is confined to Burmah, where there are 12,962 out of 14,466. Armenians are found mostly in Bengal and Burmah, 737 in the former, and 466 in the latter, leaving about 100 to be distributed, who are found thus: Madras, 50; North-West Provinces, 47; and 8 amongst the three other Provinces shown in the statement. Hebrew-speaking persons are found in nine Provinces, but only in any considerable numbers in Bengal, 450, Burmah, 171, Bombay, 138.

262. It is interesting to notice the number of persons shown under the European languages. First comes English with 202,920. This evidently does not represent the purely British section of the community, but embraces a certain number of Eurasians, who may vary from individuals approaching so closely to Europeans as not to be distinguishable from them, or again, may approach so closely to natives in appearance and habits, though perhaps not in dress, as otherwise to be undistinguishable from them. It is believed that not more than 150,000 of the total number are pure British, and of these nearly 60,000 are soldiers. It may be said that apart from the army serving in India, the British residents do not exceed 100,000. The birthplace statement shows 89,015 as born in the United Kingdom, and of these 55,931 males are in the army (including chaplains) and 2,996 in the Civil Service. The largest portion of the English-speaking community is found in Bengal, where there are 37,464, of whom 22,451 are males. Next comes Madras, with 35,636, of whom 19,483 are males. Then the North-West Provinces, with 32,942, of whom 23,815 are males. Then the Punjâb, with 27,584, of whom 21,347 are males. Bombay, British Territory, approaches very close to the Punjâb, and contains 26,340 English-speaking persons, of whom 18,213 are males. Next comes Burmah, with 10,226, more than three quarters of whom are males (7,568). The other Provinces are: Mysore, 8,148; Hyderabad, 6,640; Central Provinces, 6,262; Central India, 5,646; Assam, 1,593; Ajmere, 1,374; Travancore, 1,060; Berar, 571; Coorg, 514; Bombay, Feudatory States, 474; Baroda, 445.

There are also a certain number of persons who might more properly have been classed with English, but have been shown in the statement for languages according to the languages they professed to speak. 205 of these are Welsh, 146 of whom are found in Burmah, all of them males, and probably soldiers in some Welsh regiment. 158 are Irish, 124 are Scotch, 149 are Gaelic-speaking, and 2 are Celtic.

263. The French-speaking section of the community numbers 1,510; and, as the birthplace statement shows 1,013 born in France, it may fairly be concluded that this figure (1,510) represents very closely the absolute numbers of French persons residing in India in the British Territories and Native States, the balance being persons of French extraction whose birthplace was elsewhere than France. Madras shows the largest number, 625; Bengal, 414; Bombay, 145; and Burmah, 111. In no other instance, though the French-speaking population is found in 14 provinces and states, are the numbers in excess of 50.

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The German-speaking population is found in 15 Provinces and States, and numbers 1,471. Bombay contains 372; Burmah, 339; Bombay, 322; Madras, 298. With the exception of the North-West Provinces, where they number 53, the Germans do not exceed 50 in any other Province.

The Italian-speaking community is confined mainly to Bengal and Burmah, having 353 of its entire number (804) in the latter Province, and 255 in Bengal. It is found in 10 Provinces only, and with the exception of Bombay, where there are 80 Italian-speaking persons, none of the other provinces show a number exceeding 50.

The Turkish-speaking section is found in nine Provinces, and numbers 560, of whom 204, with 163 males, are to be found in the Punjáb, and 225, with 187 males, are found in Bombay Territories. I doubt whether the whole of these are European Turks, as the birthplace statement shows only 355 born in Turkey. The whole of the females speaking Turkish are evidently European Turks, but of the men entered as Turkish-speaking, some ought to have been shown as Turki-speaking, Turki being the language of parts of Central Asia, especially Turkestan.

Greeks number 193, and are found mainly in the commercial centres of Calcutta, Bombay, and Rangoon; Bengal containing 94, Bombay 58, and Burmah 30.

The Dutch number 114, 55 of whom are found in Bengal, 21 in Madras, and 20 in Burmah.

The Swedish, who appear in the supplemental part of the statement, and are 310 in numbers, are found almost entirely in Bengal and Burmah; 151 in the latter place, all males, evidently sea-faring men, probably enumerated at Rangoon, or at other ports; 132 in Bengal, of whom 128 are males, and may therefore be taken as for the most part sailors.

The Spanish-speaking population is extremely small, numbering 126, half of whom are found in Bengal.

The Russians number 112, 60 being found in Bengal, and 32 in Bombay, 13 in Burmah, 6 in Madras, and 1 in Travancore.

The Norwegians number 375, of whom 256, all males, were found in Burmah, and 184, also males, were found in Bengal. They were most of them probably sailors, and were enumerated at the ports of Rangoon and Calcutta.

The Danish are 89 in numbers, and are found in Bengal, Bombay, Burmah, and Madras only; 51 in Bengal, of whom 47 were males.

There were 7 persons speaking Finnish, 5 of whom were enumerated in Burmah. They are all males, and may be taken to be sailors. There were 48 Maltese-speaking individuals found in equal numbers in Bombay and Burmah; but 9 of the 24 found in Bombay are females, while the whole of the number found in Burmah are males. There are 12 Hungarian-speaking persons, 11 of them found in Bengal, and 1 in Madras. 3 persons speak Flemish, 1 in Madras, 2 in Mysore. 6 persons speaking Roumanian, 2 speaking Polish, and 2 speaking Swiss are found in Bengal; and the list of European languages spoken closes with 1 Lap found in Bengal, 1 person speaking Latin found in Madras, and 1 person speaking Slavonic found in Madras.

264. A considerable number are shown speaking Portuguese, 10,523. Very few of these are Europeans, only 147 persons being shown in the birthplace statement as born in Portugal. Almost the entire number of the remainder are unquestionably Eurasians, a very small portion probably being natives of the country, whose ancestors, having been converted to the Roman Catholic religion, have learnt Portuguese from their priests. The number of Portuguese-speaking persons found in Bombay and Madras, where the Portuguese missions are most successful, is 4,260 in Bombay and 3,641 in Madras.

265. In addition to the 10,523 speaking Portuguese, there are 47,038 recorded as speaking Goanese, which is a mixed form of Portuguese. 46,742 of these are found in Bombay. To these, too, should be added Konkani, another mixed dialect, the basis of which appears to be Portuguese. This form of speech is shown in the returns sent up from the several Provinces for compilation in my office as peculiar to 29,585 persons. But the number so given greatly understates the actual figures. The Madras returns gave no Konkani-speaking persons. The Provincial report, however, shows that the dialect is spoken by 147,707 persons in Madras, thus bringing up the total of Konkani-speaking individuals to 177,292. Under Konkani in the language statement four Provinces only are recorded, Cochin with 12,823, Travancore with 10,703, Mysore with 4,370, and Coorg with 1,689 persons.

Konkani is the local dialect of Portuguese settlements. In addition to the comparatively small European element in the language as it is spoken in the Goa Territory,

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there is a little Canarese and more Marathi. To the south of Goa the language changes its character again, and is more mixed with Dravidian words and constructions, so that what is known in the tables of the Bombay report as Konkani is really no homogenous tongue at all, but a convenient term for a collection of dialects spoken along the coast.* In Madras it is described as the house language of the Goanese Christians, the Sarasvat Brahmins, the Konkani Brahmins, the Deshast Brahmins, and of some thirty other castes. These people are all settlers in the South Canara. It has but a small European element, and the north contains more Canarese and still more Marathi, and to the south becomes mixed with Dravidian words and constructions.

266. With the exception of some of the European tongues, the languages hitherto dealt with have been mainly those found distributed, perhaps not in large numbers in every instance, but over considerable areas of Indian Territory. We now come to those which are more circumscribed so far as the area in which they are spoken is concerned. Taking them by numbers the most numerous is the Jatki, which is reported as spoken only in the Punjâb, and comprises 1,604,760. This Mr. Ibbetson describes as the language of the Lower Indus Valley, and the speech of the people throughout the southern portions of Derah Ismail and Jhang, and the whole of Derah Ghazi, Muzaffargârh Multân, and Bahawalpur. He writes: "Except on the west where it is "abruptly stopped by Beluchi at the foot of the Suliman range, it is impossible to "say where it begins. In the north it imperceptibly changes into Punjâbi; on the "south Sindhi gradually takes its place; and on the east it fades into the Rajputana "dialects of Hindi. The Beluchis called it Jagdali, or the language of the Jagdals "or Jatts, but the people who speak it call it Jatki, and Mr. Beames calls it Multani. "It is the language of an area of some 26,000 square miles. It embraces the lower "valleys of the Indus, Chenab, and Satluj, down to their junction. By some philo-"logists it is classed as a dialect of Sindhi, by others as a dialect of Punjâbi. It "does, indeed, contain many Punjâbi and Sindhi words; but it has a large vocabulary "which is peculiar to itself, and especially differs from both Punjâbi and Sindhi in "having most of its inflexions different from those of either. Its agricultural vocabu-"lary is singularly copious, while it is correspondingly poor in abstract terms. There "is no Jatki literature; indeed, it is not a written language, the printed books which "profess to be in that tongue being merely mis-spelt Punjâbi, and sometimes printed "in a character which no Multani could decipher. It abounds in the most homely "and vigorous proverbs, stories, riddles, aphorisms, and even poems, admirable "specimens of which will be found in Mr. O'Brien's Glossary of the language. It is "the language of the people, but the educated classes use Punjâbi and Hindustani;

* Surgeon-General E. Balfour, who has great acquaintance with the languages of Southern India, has kindly given me the following note on the mingling of languages in the Hyderabad territories, which is somewhat similar to that already referred to as producing Konkani and Goanese:—

"A similar mingling of languages occurs in the Hyderabad territory. That State has been formed from "portions of four great nationalities, the Canarese, the Mahratta, the Teling, and the Gond. The number "speaking the Gond language is not recorded; but, out of a population of 9,845,594, the Telugu language is "spoken by 4,279,108; the Mahratta by 3,147,746; and the Canarese by 1,238,519. These three tongues "meet in a long line of country stretching for 150 miles from Satyassi, 37 miles west of Hyderabad to Beder and "Murkunda or Murghetta, and is known to the people as the tract of the Sib-Bhasha Basti, the three tongue "towns. The Hyderabad State is ruled by an independent sovereign of the Mahammedan religion, and "Hindustani or Urdu is the spoken tongue of the prince and his co-religionists, the number using it being "998,241. While noticing the Canarese language, it may be of interest to mention that it is essentially "a tongue of the central lands of the Peninsula, in Hyderabad, the southern Mahratta country, the ceded "districts and Mysore; few of the people below the ghats in Canara, and none in the Carnatic using that "tongue."

Berar	1,487
Bombay	2,101,931
Feudatory States	498,229
Central Provinces	4,766
Coorg	92,079
Madras	1,299,839
Cochin	2,369
Hyderabad	1,238,519
Mysore	3,095,647
Travancore	774
Baroda, Bengal, Burmah, North-West Provinces, Central India	368
Total	8,336,008

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" and, as Mr. Rowe remarks, a native gentleman would no more habitually speak " Multani than an English gentleman would speak broad Dorset."

267. The next language shown in the supplemental statement is also peculiar to the Punjâb, so far as the statements represent it; but it is found, if not under the same name, in the mountainous tracts of the Lower Himalayas both in Bengal and the North-West Provinces. I have no doubt a considerable number of persons might be added as speaking this language in the North-West Himalayas, though in those regions it is termed by the North-West reporter by the names of the Provinces in which it is found, Kamauni and Gurhwâli. These two languages number, Gurhwâli 540,094, and Kamauni 459,622. It is termed Pahâri, and in the Punjâb numbers 1,376,789 persons. Mr. Ibbetson thus speaks of the language: " It appears practically " to be the same as the Gurhwâli of the philologist. Its western boundary is the " eastern watershed of the Rhavi which separates Chamba from Kângra. To the " north it is separated from the Tibetan group of tongues by the mid-Himalayas. " To the south it extends as far as the foot of the mountains, but not to the low " hills at their base; while it stretches away eastward through Gurhwâl and Kamaun " to meet the Nepalese. It is an Indic language, more akin to Hindi than to Punjâbi, " and is included with Nepalese by Höernle in his Southern Gaudian group; but here, " as in all mountainous tracts, dialectic variations are numerous. Thus the Mandi " people call their dialects Mandiâri, the Kuli people Kuluki. Gaddi is spoken by " the inhabitants of the range which divides Kângra from Chamba; and Hinduri by " the people of the Lower Hill States. The character used is the Thakuri. The only " literature that the language appears to possess begins and ends with a small but " interesting collection of rhapsodies in praise of Raja Jagate Singh."

268. Next in numbers to these dialects comes Assamese with 1,361,759 persons speaking it, the whole of these, with the exception of 400, being found in Assam.

269. The Kol language, one of the Aboriginal forms of speech, numbers 1,140,489 persons, found in two Provinces, Bengal and the Central Provinces, of whom 113,714 only are found in the latter place. Dialects known by names differing from the designation here given have been included under Kol; these are Munda of Bengal and the Central Provinces, and Bygani of the Central Provinces.

270. The Sonthali language is shown as spoken by 1,128,190 persons residing almost entirely in Bengal. But 7,744 of them are found in Assam.

271. The language spoken by the Gonds, termed Gondi, numbers 1,079,565 persons, and is returned in five Provinces; by far the largest majority of those who speak this language appear in the Central Provinces, 967,502; Berar contains 72,344, and Hyderabad 38,224.

272. The Hindi-speaking portion of the community is, as I have already pointed out, largely understated: it is given as 517,989, but 435,545 of these are found in the small districts of Ajmere alone; and none of the Punjâb, North-West, or of the Central Provinces Hindi-speaking population have been separately distinguished. This is the case, too, with Bengal, so that the figures are altogether valueless as showing what is the number of persons who speak Hindi as contradistinguished from those who speak Hindustani. A rough estimate of what their numbers are has already been given but is of little value.

273. The Karen language is shown as numbering 514,495 speakers, and is confined to Burmah. To these should be added 3,799 persons speaking what is termed Karennee, also shown only in Burmah, and described as one of the numerous forms of the Karen language, thus making the total of Karen-speaking people 518,294. Of the Karens Mr. Coplestone writes: " The Karens are far the most numerous of what in " contradistinction to the Burmese and Talaings are sometimes called wild tribes. " There are over half a million of them in British Burmah. The oldest seat of these " people, so far as any facts are ascertainable, is thought to have been on the north- " west of China, where they may have come in contact with Jewish Colonies, and have " acquired the traditions which have made them so willing to accept Christianity at " the hands of missionaries. These Karens moved southwards towards Yunan. It is " considered possible that further inquiry may show a close connexion between the " Karens and the Myawtsee, or wild tribes of China. Proceeding on the southward " route along which all races seem to have been pressed by the growth and movement " of population in the plains of Central Asia, the Karens found the Shans occupying " the country they had intended for themselves, and accordingly turned off towards " the south-west, proceeding along the hills on either side of the Sittang and Salween " rivers into their present positions about the sixth century of the Christian era.

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"There are three main groups, the Sgaw, or Burman Karen; the Pwo, or Talaing "Karen; and the Bhgeh, or Bweh, to one or other of which linguistic groups all the "Spiti classes are referred. The Karen languages are monosyllabic and tonic, and "show unmistakable evidence of Chinese influence in their vocabulary. The Karens "of the delta of the Irrawaddy and of the interior of Tenasserim, including the district "of Shwaygyn, belong to the Pwo and Sgaw groups. In the Toungthoo districts the "Sgaws are found on the west, and the Bwehs on the east. The Bwehs are also found "in the Salween district; a few have settled in the Martaban township and elsewhere "in the Amherst district. They include the Karenis, or red Karens."*

Mr. Coplestone goes on to say that owing to imperfect entries in the Census schedules it has not been found practicable to classify the Karens. One tribe of the Bweh-Karen, rather important from a police point of view, and well known to the Burmese from their especial ferocity, has been entered in the language table. These may claim more than a mere tribal distinction. Of all kinds of Karens there are 518,294. At the Census of 1872 the numbers returned amounted to 331,255. This increase of 56 per cent. cannot in any considerable part be attributed to immigration, and we must suppose that many Karens were omitted from the enumeration of 1872.

274. Next in number comes the Tulu, in which is comprised Tuluvu, 8,941, of Mysore; it embraces 446,011 speakers. It has been described by Mr. McIver "as the language "of the ancient and very limited kingdom of Tuluva. In Madras 426,222 speak it, and "are found in Tuluva, the central part of South Canara district." Mr. McIver quotes from Dr. Caldwell as follows:—"The claim of this peculiar and very interesting "language to be ranked among the cultivated members of the family may, perhaps, "be regarded as open to question, seeing that it is destitute of a literature in the "proper sense of the term, and never had a character of its own. The Canarese "character having been used by the Basle missionaries in the Tulu books printed by "them at Mangalore, the only books even printed in Tulu, that character has become "inseparably associated with the language. Notwithstanding its want of a literature "Tulu is one of the most highly developed languages of the Dravidian family. It "looks as if it had been cultivated for its own sake, and it is well worthy of careful "study. This language is spoken in a very limited district, and by a very small "number of people. The Chandragiri and Kalyânapuri rivers in the district of Canara "are regarded as its ancient boundaries, and it does not appear ever to have extended "much beyond them."

275. The Arakanese are found in Burmah to the number of 362,988. Their language is not essentially more than a dialect, but it has been shown separately by the Reviewer of the Census statements for Burmah, and he writes regarding it: "The "Arakanese differ but little in feature or form from the Burmese, and though their "spoken language is so dissimilar from that of the latter as to be almost unintelligible, "when written it is the same in almost all respects." It is probably on this account that the language has been shown separate from Burmese. It is not found in any other Province.

276. Next in numbers comes Cachari, the language of the Cachar districts of the Assam Commissionership; it includes 263,186 persons. As no report has come in from the Assam Province and I have no personal acquaintance with that part of the country, I am unable to explain what is the peculiarity of the Cachari language, whether there is any essential difference between it and Assamese, or whether it is merely a dialect of the latter.

277. Under Talaing, which is a language shown by the returns only of Burmah, there appear 154,553 persons. Mr. Coplestone writes regarding these persons as follows:—"It is at present generally admitted that the only race living in the Pro-"vince of whose coming hither we know nothing, either by tradition or history, is the "Talaing, as the people is called by the Burmese, or the Mon, as they term themselves. "The Mons seem undoubtedly to be the oldest residents, the aborigines of the country. "Several centuries before the Christian era men of the Dravidian family came from "India, no doubt for the purposes of trade, to Suvarnâ Bhumi, or Ramanya, as the "tracts about the mouths of the Irrawady, Sittang, and Salween were then called. "They landed where Thatone now stands, and found there a wild race, with whom "they intermarried and among whom they dwelt. These savages, who occupied the "surrounding country, were no doubt the Mons. The colonists, after their arrival, "founded the city of Thatone, upwards of 40 miles north of Martaban, a town which

* These are apparently persons who are shown in the language table as speaking Karennee.

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" still exists, and which has recently been re-populated by the Toungthoos. They re-
" ceived the title of Talaings from the name of the ancient country of Telinga or
" Talaingani, whence they had sailed. This title was extended to all Mons, who in
" later times became known to the Burmese through the medium of the more civilised
" Dravidian colonists. Thatone, which is now eight miles from the sea, was at the
" time of its foundation, and for some centuries afterwards, on the coast. Indeed,
" there seems no reason to doubt that the plains about the deltas of the Irrawady and
" Sittang rivers, as well as those which stretch some distance about the mouth of the
" Salween, were covered by the sea, and have been elevated to their present position
" in comparatively recent times.

" The Mons inhabited the country about the southern part of these coasts. In the
" third century B.C. Buddhist missionaries reached Thatone, and in the beginning of
" the fifth century the sacred Scriptures were brought thither by Budda Gohsa. Two
" hundred years after this the capital of the Talaing kingdom was transferred to Pegu,
" which had not long been sufficiently elevated above the sea level; and the Burmese
" living southwards came in contact with the Buddhist Talaings, and through them
" acquired their alphabet, their literature, and their religion. Concerning the wars
" between the Talaings, as the whole Mon race was now called, and the Burmese, and
" the oppression and cruelty which the former had to endure at the hands of their
" conquerors, little need be said. The conquest of the Talaings is chiefly of interest
" now as explaining the rapid disappearance of the Mon language and the migrations
" in Tenasserim during the early days of British rule. The language was 'discouraged'
" after the conquest of Pegu by Alompra in 1757, and 'furiously prescribed' after the
" first Burmese war, in which the Talaings assisted the British arms, and it has ever
" since been rapidly giving way to Burmese. Though there are still many Talaings
" about Pegu the language is but little spoken in that part of the country. Its last
" stronghold in British Burmah is in the Martaban township of the Amherst district.
" where in several villages the Talaing language is taught in the monasteries, and Bur-
" mese is almost unknown. In Moulmein the Talaings form the greater part of the
" population, but Burmese is the mother tongue. The physical characteristics of the
" Talaings differ but little from those of the Burmese. The features are perhaps more
" regular, though still of the Mongolian type, the nose not so flat, and the face is
" longer. The complexion of the men is often of a darker and less yellow hue than
" that of the Burman. They have, however, sometimes been described as fairer than
" the Burmese. Turning to the language of the Talaings, we find that it is entirely
" distinct in vocabulary from that of any other race in Burmah. Like most of the other
" tongues of Indo-China, it is monosyllabic and tonic, with a sprinkling of polysyllabic
" words. There seems little or no doubt that the language of Cambodia and Anam
" and the Mon language are connected and had a common origin; and it seems natural
" to believe, with the late Captain Forbes (Languages of Further India), that the
" Cambodians, Assamese, and Mons moved down the Indo-Chinese peninsula about the
" same time, and occupied contiguous tracts of country until the Siamese intruded
" themselves between the members of the Mon Anam family. It has been suggested
" that the Mon language is connected with that of the Mundas, a tribe of Kolarians
" now found in Chota Nagpore.* The first six numerals of the two languages are
" almost identical, and the names Mundi and Mon have a similarity of sound. A few
" other words in the two languages are also more or less alike. It is certain that the
" names of the numerals must have had a common origin, but it does not follow that
" the races are allied; and it may be, as suggested by Captain Forbes, that they were
" borrowed by both peoples from a common source. In the Mundi language the
" agglutinative stage appears to have been reached, while the Mon falls among the
" isolating languages. The Dravidians have left no trace of their colonisation in the
" language of the natives; and the name Talaing, and the Hindoo sculptures found at
" Thatone, Pagat, and elsewhere are the only permanent records of the existence of an
" ancient Hindoo colony in the neighbourhood, unless we are to ascribe the differences
" of feature characteristic of the Talaing to an admixture of Dravidian blood. There
" is nothing intrinsically improbable in the supposition that the deltas of the Ganges
" and Brahmaputra were the early seat of the tribes of the Mongolian type, some of
" whom were pushed by other kindred tribes, or by Aryans, to the south-west, while
" some made their way to the present position of the Mons. The Census enumerators
" were instructed to record those who, though Talaings by race, spoke only Burmese

* In Bengal and the Central Provinces, a larger number of Mundi-speaking persons being found in the Central Provinces than in Bengal.

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" as Burmese-Talaings, those alone whose mother tongue was actually Talaing being " described as speaking that language. We have thus obtained information regarding " those who are Talaings both by race and language,"*

278. The Garo language numbers 137,197 persons, and is found both in Assam and Bengal. It is the language of the Garo Hills, and Mr. Bourdillon says: "The Garros, " with whom the Khassias are nearly allied, dwell in the extreme north-western " corner of the mountainous tract that extends from Cape Negrais to the Brahma- " putra, from which secure retreat they send out considerable numbers of emigrants " into both Bengal and Assam. At the Census just taken 23,620 of the whole were " found in the neighbouring district of Mymensingh, with colonies in Cooch Behar and " Julpigoree. Colonel Dalton considers that they are the primitive type of the great " Mech, Kachari, or Bodo nation, which is again closely allied to the Koch or Paluja, " who once held extensive sway in North-eastern Bengal."

279. The Bagri language is found only in the Punjâb, where it numbers 116,755 persons, and is described by Mr. Ibbetson as the language of the Bagars or Bikanir Prairies, and is the northern form of the western or Marwali type of the dialects of Rajputana spoken to the west of the Aravali range. It is a pure Hindi dialect, but is very distinct from the Hindustani of Delhi, from which it differs almost as much as it does from Punjâbi, both in inflexion and in vocabulary. The districts in which it is spoken are Hissár, Sirsa, and the Native States of Pattiala and Jhind, and Bahawalpur. The number of persons really speaking this language or dialect are not, however, given in their full extent, as many people in Pattialia and Jhind who really speak this language were returned as speaking Hindustani, owing to a mis-classification adopted in the Punjâb Census Office. Mr. Ibbetson has rectified this in his provincial abstracts published with his report, but the corrected figures were not given in the statements for the Punjâb which were sent to me before the publication of the Punjâb report, and which have been the basis of the tabulation in my office for Volume II. As those corrected returns which Mr. Ibbetson has compiled have not yet been submitted to my office, I am unable to state what the exact numbers are which, inclusive of the figures formerly admitted for Pattiala and Jhind, represent the Bagri-speaking population of the Punjâb.

280. The next in numbers stands Khasi, with 109,876. It is in the returns confined practically to Assam, only one person being shown as speaking this language in Bengal. The Deputy Superintendent of the Census for Assam has sent me the following remarks in regard to the Khasis. He says: "The inhabitants of the Khasi hills, " which is the locality in which the seat of the local government, Shillong, is situated, " have a distinct language, but no written character of their own. The Khasis inhabit " the hills, bounded on the east by North Cachara, on the west by the Gurwahali hills, " on the south by the Sylhet, on the north by the Assam valley."

281. The Dogri language is confined to the Punjâb, and includes 108,019 persons. Mr. Ibbetson writes of it:—"The Dogri proper is the language of the Dogras, or Rájput " inhabitants of Jammu, and is spoken only in Jammu itself and in the stretch of plain " country immediately below the hills and between the Rhávi and the Beâs; but the " Chibhali of the Cashmir hills, which lie between the valley of Srinagar and the " Râwalpindi and Hazára border, is, according to Drew, a dialect of Dogri, bearing to it " much the same relation as does the Patwári or Punjâbi of Râwalpindi and Jahlam to " the Punjâbi of the Central districts. Indeed it bears so close a resemblance to the " former that the people of the Murree and Hazára hills, who really speak Chibhali, " have entered themselves as speaking Punjâbi. Dogri also belongs to the Indic class " of languages, and would appear to be more closely allied to Punjâbi than to Hindi. " There is, apparently, no Dogri literature, but the language is said by Mr. Cust " to have a character of its own which has been modified by the present Mahá- " rajah. In the figures for Dogris I have included the Chambáli dialect, under which " head 104,409 of the inhabitants of Chamba have returned their language, and which " is the speech of the whole of that State, with the exception of the elevated tract " of Panji, where Punjâbi or Lahuli is spoken." In the Table No. 9 to which Mr. Ibbetson refers, he has given 212,604 persons as speaking Dogri, instead of the 108,019 he has shown in his Provincial Statements originally sent to me.

* The information on this head can be readily obtained by a reference to the Burmah report and statements but it is unnecessary to go further into the subject here.

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282. Next numerous is Naga, spoken by 104,650 persons, and shown exclusively in the Assam returns. It is the language of the Naga hills, a tract not as yet completely surveyed, constituting one of the least orderly portions of the whole British Empire. There is a very good account of the Nagas in Dr. Hunter's Imperial Gazetteer of India. Recently they have been brought into prominence by their attacks upon our British officers.

283. 2,120 persons are shown as speaking African. This term merely includes the various dialects and tongues which are known to be African in their origin, and which are recorded in the Census returns as being spoken by persons residing in the Indian Provinces. The individuals who profess to speak languages peculiar to the African continent are found mainly in Bombay, but there are a few scattered about in four other Provinces, 4 in Burmah, 3 in Madras, 16 in the North West, and 9 in the Punjâb.

284. Manipuri is shown as spoken by 50,271 persons, and is confined mainly to Assam, where 4,760 are recorded as speaking it; Burmah shows 2,524, and Bengal 127. The language is that of the neighbouring independent State of Manipur, which borders the extreme east frontier of Assam, and the north-west frontier of Burmah.

285. Coorgi, with which should be taken Kodagu, is the language of the Coorg race. The Madras return shows 28,582 persons. A few Coorgs are found in Bombay (26), and 21 are shown in Mysore. There are also 36 persons who are entered in the Madras tables as speaking Kodagu.

286. Tibetan, numbering 21,074, is shown in three Provinces only, Bengal containing 11,850 of that number, the Punjâb 5,000, and the North-West Provinces 4,224.

287. Cutchi is found in three Provinces, Baroda, Madras, and Travancore, and numbers 12,434, of whom by far the greatest portion, 11,715, belong to Baroda. It is properly a dialect, and has been included under Guzrati in the Bombay returns; but it is stated by the reporter for Baroda to be an admixture of Guzrati and Sindhi. The majority of words are Sindhi, and it is said the literature of the language is also in Sindhi.

288. Tipperah is shown in three Provinces, and numbers only 4,090; of these 3,984 are found in Assam, 95 in Bengal, and 11 in Burmah. It is the language of an eastern aboriginal tribe, and is akin to Assamese.

289. Malay is found in three Provinces, but it is confined practically to Burmah, where 1,732 of the 1,741 said to speak this language are found.

290. Singalese and Sinhalese are probably identical, but as they have been shown under separate names in the separate provincial returns, they have been shown separately in those for all India. Their number is very small, five being returned as Singalese-speaking, and 38 in Madras as Sinhalese-speaking. The five returned under the former name are found, two in Bengal, two in Bombay, and one in Burmah.

291. Mech is recorded in two Provinces and numbers 68,991; 50,790 are found in Assam, and 18,201 are found in Bengal. It is a distinct language found chiefly in the Goalpara district.

292. Yarukala, numbering 22,002 persons, is found almost entirely in Madras, 18 only being shown elsewhere (in the Central Provinces). Mr. McIver writes of it that it is spoken by a very primitive tribe of the same name, who are found in nine Telugu districts. It is said to be a language unintelligible to the Telugu people, and that the most cursory glance is sufficient to produce the conviction that it is a Tamil dialect. It has been considerably mixed with Telugu and Canarese, but in structure it is plainly Tamil. The Yarukalas understand Tamil when spoken, and there can be no doubt as to the fact that the Yarukalas are a Tamil tribe.

293. Dhangar numbers 4,152, almost the whole of that number being recorded in Bengal, and only 33 being found in all the Central Provinces. Mr. Bourdillon says of the Dhangars, they should be classed with the Uraons (an aboriginal tribe) as coming from the eastern portion of the Chota Nagpore plateau.

294. Of the remaining languages found in more than one Province, namely, Kaikari, Sanskrit, Siamese, and Japanese it is unnecessary to say much; their numbers are extremely small, the Kaikari-speaking people being 1,682, those who speak Sanskrit 1,308, Siamese 3, and Japanese 2. Kaikari* is said to be a mixture of Tamil, Telugu, and Canarese. Sanskrit requires no explanation; and Siamese and Japanese are the languages of the countries from which those people come. The remaining languages

* Regarding the Kaikari dialect, with which I believe should be classed the Kaikaidi of Hyderabad with 5,294 speakers, bringing up the total as speaking this dialect to 6,976, Mr. Kitts writes that it is a mixture of Tamil, Telugu, and Canarese. A branch of it known as Tirugoli occurs in the Basin Taluq of Berar; and it is spoken by the Kaikaris throughout the Province.

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shown in the supplemental statement are confined in each case to one Province, and nowhere exceed 100,000 in numbers.

295. First of these is the Mikir-speaking people, who are shown in Assam only, and number there 77,765, they are described as inhabitants of the hills south of the Nowgong border, the Naga hills, who have now settled in most of the districts of the Assam valley. The language is said to be distinct, and the race is described as now peaceful and industrious.

296. Putnool appears only in Madras, where 61,735 persons are shown as speaking this language. It is a dialect with probably a Guzrati basis, the corrupt patois of an immigrant caste, and is spoken by the silkweavers, from which it takes its name, their caste being known as Putnool.

297. The Shans appear in Burmah alone, and number 59,723. They are not a race indigenous to Burmah, but they immigrated in considerable numbers chiefly from the Shan States. In compiling the Census returns for Burmah, Mr. Coplestone says an attempt was made to separate the Shans, Siamese, and Lawas, but as the result seemed likely only to mislead it was abandoned. Outside the British territory the Shans are very numerous, stretching from the north-east of the kingdom of Ava to Bankok. They are of the same origin as the Ahoms and Khamtis of Assam. It is from the Shan States chiefly, and not from Siamese territory, that immigration is carried on Their appearance in southern regions is of comparatively recent date. Their language is monosyllabic, and like the Chinese and Karen has more numerous tones than the Burmese. It may be anticipated that on completion of the Rangoon and Toungthoo railway Shan immigration will assume more important proportions than it has hitherto done. The Shans are careful cultivators and hardworking men. They are also great traders and pedlars. Their numbers have increased since the 1872 Census 65·8 per cent., from 36,029 to 59,723. Many of those enumerated at the Census of 1881 were probably temporary residents engaged in trade during the dry season.

298. Khond is shown only in Madras, where 58,205 persons are recorded as speaking this language. Under another name, however—Kandh—it appears in the Bengal returns with 52,357 persons against it, and Mr. Bourdillon describes it as spoken by the barbarous tribes of that name who inhabit the highlands of the tributary states of Orissa, and who, till a comparatively late date, were notorious for their practice of human sacrifice. No account of it is given in the Madras report, but it is treated by the Reviewer in that volume as a Dravidian language, and is placed between Tulu and Gond in the abstract given at page 118. It is spoken in the Ganjam, Vizagapatam, and the Godavery districts, and includes in the agency tracts 146,867 in addition to the 58,205 shown in the Madras Census tables. It therefore includes a population of more than a quarter of a millon, 257,429.

299. Maler is a language peculiar to Bengal, and is spoken there, according to the Census returns, by 57,777 persons. Col. Dalton includes this language amongst the Dravidian, but the correctness of his classification has been doubted by later inquirers. It is also possible, Mr. Bourdillon notes, that the figures given against this language include the mother tongue of persons who speak what is termed Mal Pahariya, the language of the Rajmahal hill men.

300. Rabha, again, is a language confined to one Province, that of Assam, where 56,499 persons are entered under this name. It is described as the language of an aboriginal race residing in the plains in the several districts of the Assam valley. This people, it is said, are closely allied to the Cacharis in their manner of living, so much so that a Rabha will often call himself a Rabha-Cachari. The language is akin to the language of the Cacharis; but a large number of them now speak Assamese.

301. Next in numbers to the Rabha appears the Chin language, shown only in Burmah, where there are 55,015 entered as speaking this language. The Chins, or Khyins are described by the writer of the Burmah report as a race probably connected with the Chaws, Koons, and Saks. Their language has affinities with the Pwo-Karen, and, as a consequence, they are sometimes classed with the latter. In British Burmah the Chins are very widely extended, being found on both sides of the Arakan Yoma, and also in the Thayetmyo and Prome districts to the east of the Irrawaddy district. In Upper Burmah, where there are large numbers, all point to the Chindwin river as their ancient home, and there they may have met or parted from the Pwo-Karens. The Chins have been so often described that it is unnecessary here to discuss their habits or superstitions. The most remarkable fact about them is that they tattoo the faces of their young girls so as not to leave even an eyelid free from the hideous blue-black deformity. It is supposed that the origin of this practice was to prevent their women

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being carried off by neighbouring tribes. On the Pegu side the Chins are rapidly adopting Burmese habits and clothing. Their language is giving way, particularly in the Thayet-Myo district, to Burmese. About 4,000 more Chins have been recorded in the Census of 1881 than in the previous Census of 1872.

302. Synteng is an Assam language, and appears only in that Province. It numbers 47,815 persons, and is described as spoken by the inhabitants of the Jaintia hills, a subdivision of the Khassi hills district which came into the possession of the British in 1835. It has no written character, and like the language of the Khassis is monosyllabic.

303. Lalung is another of the Assam languages. It numbers 46,920 speakers. The persons who speak it are described as a race inhabiting the Nowgong district, while a few have migrated to the adjoining districts of Kamrup, Sibsagur, and the Khassi hills. They are similar to the Cacharis in manners and customs, though they speak a different language.

304. Uraon, which has already been referred to in speaking of Dhangar, appears only in Bengal, where the tribe using this language is recorded as numbering 38,982 persons. They are said to come from the eastern portion of the Chota Nagpore plateau, and to be the most widely disseminated and most generally known of the inhabitants of those regions. They are described at length by Colonel Dalton.

305. Toungthoo is a language peculiar to Burmah. It numbers 35,554 persons, who are described as an isolated race, and in personal appearance, owing to a similarity of dress, somewhat resembling the Shans. Both men and women are rather short of stature and thickly built. It is a tonic language, and very closely connected in vocabulary and syntax with Pwo-Karen. Many Shan words have also been imported into it, while a large number of Burmese words are commonly used. Toungthoos claim Thatone as their ancient seat; but there appear to be no good grounds on which to support their assertions, while the fact that the words used for "sea" and "ship" in Toungthoo are the same dissyllabic terms as are employed by the Burmese tends directly to disprove their claims. In the Shan states there is another town called Thatone, and about Enlaz the Toungthoos are numerous. From these quarters immigrants frequently come to the Thatone of British Burmah. They are a clannish taciturn people. The name by which they are known signifies "hill men," but they settle in British Burmah in the plains like the Shans, and like them, too, cultivate, as a rule, on the permanent rather than the erratic system. They call themselves Pao, and are divided into many local clans with but small distinctions of dialect. After arrival in British Burmah the younger members of the families soon adopt the Burmese dress and habits. Mr. Coplestone, whose remarks I am now quoting, says he is inclined to consider that the Toungthoos are connected by race, as their language tends to show, with the Karens; but their habits and dress have been modified by long contact with the Shans. This view is supported by their traditions, which point to a closer political connexion with the Karens than at present exists. They have increased considerably in numbers since 1872, when only 24,932 were enumerated, so that there has been an increase of nearly 50 per cent.

306. Savara is peculiar to Madras. It is said to be the language of certain hill tribes in Ganjam, and is classed by Mr. McIver as Kolarian. The total number of persons speaking it shown in the Census tables is considerably more than that given in the Madras returns, where it appears, as in the all India statement, as 31,933; but to this must be added 101,000 approximately who speak Savara in the agency tracts of Ganjam and Vizagapatam, where information as to the mother tongue was not recorded in the enumerators' schedules.

307. Korku must not be confounded with Coorgi. It is a language peculiar to the Aboriginals of parts of the Central Provinces and Berar. It is shown in the all India statement only against Berar with 29,039 persons as speaking it. But in the report for the Central Provinces, though not in the tables for those Provinces, 65,221 persons are shown as speaking Korku, making a total of 94,260. Mr. Kitts says that nearly two thirds of the people in the Melgat speak Korku.

308. Miri is one of the Assamese languages, and is spoken by 25,636 persons who are found in Durrung, Sibsaga, and Lakimpur. Their original homes are the low hills bordering the eastern portion of the valley of Assam, and from thence they have migrated to the plains. They are supposed to be an offshoot from the Abor tribe, and are claimed by the Abors as slaves. They are an industrious class both as agriculturists and boatmen. They have no separate written character, though their language is distinct.

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309. Kwaymee, a language spoken in Burmah only, where the number of persons speaking it is given as 24,794, is thus described in the Burmese Report:—"The Kwaymees dog-"tails, or Kamees, differ but little in appearance and habits from the Mros. Both these "races are moving south. There are 11,020 Mros, two thirds of whom are still in "Northern Arakan, while one third is found in the Akyab district, rather more than "8,000 Kwaymese were counted in Akyab, and 5,630 in the hill tracts of Northern "Arakan. It is probable that all these tribes are connected with the Nogas, and that "though differing at present in language they are, probably speaking, of the same "origin. Changes of dialect are so rapidly effected that they prove little or nothing "regarding race differences."

310. Brahui, which is shown only in Bombay, is also known in the Punjâb and Bombay, in numbers 24,510 persons. It is a language or dialect proper to Beluchistan, and is spoken by the Brahuis of that country and Khelat. It is akin to Beluchi, derived apparently from the Persian. Mr. Ibbetson speaking of this and of the Beluchi language writes as follows:—"Beluchi is the language of the Beluchis, and is spoken "throughout Beluchistan except by the Brahuis of Khelat territory and by some "subject races of Persian origin. It belongs to the Iranic clan of the Aryan family "of languages. It has preserved many archaic forms which have been lost by its "western brother, and is generally far more inflexional in its construction than is "modern Persian. It is divided into two main dialects, so different that each is "almost unintelligible to tribes speaking the other."

311. 23,101 persons are shown as speaking Punjâbi dialects. They appear only in the Punjâb returns. The Punjâb Reviewer writes of them as follows: "The figures given "under this head comprise the entries on the margin. The first is—

Gujari	17,696
Patwar	438
Lambki	2,569
Labanaki	711
Odhi	1,498
Sansi	34
Bâwaria	67
Thalai	75
Khetrani	13
Total	23,101

"The Gujari is a dialect of the herdsmen of our Western plains. All the persons "who speak this language, nearly 15,000, are found in Hazára, throughout the moun-"tain region of Cashmere, and on the Hazára and Peshâwar borders, from Rhabi in "the east to Swat river in the west. They speak in the exclusively Pathán valleys "of Swat and Buner a language of their own, of which little is known, but which is "closely akin to Hindi."

"Patwari should have been classed with Punjâbi, of which it is the trans Salt range "dialect.

"Lambki is the name given on the lower Indus to the speech of the Sikh Labanas "of that part who are said to have immigrated from the Central Punjâb during the "rule of the Khalsâh and settled on the rivers, bringing their dialect with them, and "taking to sedentary occupations.

"Labanaki is the dialect of the Labana traders and carriers, who once had the whole "carrying trade of Rajputana and the Punjâb in their hands, though now the railways "have left them the hills only as a field. Their operations covered such a wide extent "of country that it is not to be wondered at that they should have a peculiar form of "speech, which is doubtless intelligible to the whole caste.

"Odhi is the dialect of the Odhs, or wandering navvies, who, hailing from the "North-West Provinces of Rajputana, travel all over the Province in search of employ-"ment on large earthworks.

"Sansi and Bâwaria are the dialects of the two gipsy tribes of that name.

"Khetrani is the language of the Khatrans, who are sometimes called Beluchi, "sometimes Patháns, and are probably Ját. It might well have been classed with "Beluchi.

"The other language, Thalai, is said to be merely another name for a gipsy "dialect."

312. Lambadi is peculiar to Madras, where 21,960 persons are entered as speaking it. Mr. McIver describes it as the speech of a wandering people, tribes of gipsy carriers

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whose origin is very doubtful, and whose language is a mosaic of many languages. In Madras they are called indifferently Lambadi and Brinjarri, and, as a rule, they claim a Marathi origin. Whatever is the structure of their speech the Lambadi is largely interspersed with Dravidian words. It is probable that Lambadi is merely a Madras synonym for Labanaki, which has already been described in the notes taken from Mr. Ibbetson's Report on the Punjâb.

313. The Lada, another language shown in Madras with only 84 persons speaking it, is also another branch of the Lambadi dialect; and it is more than probable that the Lambanis in Coorg are identical with the Lambadis of Madras. They are 111 in numbers.

314. The Mughi language appears only in Bengal, with 15,709 persons. Mr. Bourdillon writes that the Mughs are a people of most interesting history, which has now been well nigh forgotten. Their home is in Arakan, and in the hills which separate that Province from Bengal. But their kings once ruled an extensive kingdom, while their piratical incursions depopulated the Chittagong coast of the Bengal Sunderbunds, and taxed severely the resources of the Mogul Viceroy at Dacca. A vestige of their power is still to be found in the Backergunge district, where a colony long since planted by Mugh buccaneers still maintains the language and traditions of their original home. It numbers now 4,225 persons. The remainder of the Mughs found in Bengal were enumerated in Chittagong and its hill tracts. Though few persons know much about their ancient traditions and their ancient power, the Mughs are well known now in Bengal as being the best cooks of the country.

315. The wild dialects which have been shown in Coorg appertain evidently to the aboriginal tribes of that country, two of whom, the Betta Kurubas and the Jenu Kurubas, are briefly noticed in the Coorg report. They are said to be a wild tribe who have come from Malabar and Canara, whose chief occupations are hunting and making matting and baskets. They have certain peculiarities as to the manner in which they build their huts, a certain number of which are built in a circle around one in the centre, and in this centre hut their male adults, above 20 years of age, are said to be obliged to sleep at night till they become married. They do not allow people to come near their huts with their shoes on.

316. Kanauria, shown only in the Punjâb, with 12,209 persons, is described in the Punjâb report as a Tibeto-Burman language. It is one of the languages of the higher Himalayas of the Punjâb, which are given by Mr. Ibbetson as Kanauria, Lahuli, Panjali, and Tibeti, and the numbers against them are:—

Kanauria	12,209
Lahuli	6,878
Panjali	3,425
Tibeti	5,000

Mr. Ibbetson writes thus of these languages:—"I have said that the mid Himalayas "which separates the valley of the Chanáb on the north from the Satluj and Rávi on "the south, formed the boundary between the Tibetan languages of Rángi, Láhuli, and "Lahoo, and Spiti, and the Aryan tongues of the remainder of the Punjâb. But the "line is in reality not so clearly marked as this would imply. There are gradations "between the pure Tibetan and Spiti and the pure Aryan of Kulu; moreover, the "upper valley of the Satluj, after it has pierced the mid Himalayan range, namely, that "portion of the Bishahr State known as Kanâwar, has a language more akin to the "former than to the latter. Throughout the whole of Spiti, which consists of the "valleys of the Spiti and Pir rivers, of a glacier region belonging to the western "Himalayan system stretching southwards like a wedge between Kanâwar in the "south-east and Lahul in the north-west, the language is Tibetan or Bhoti, as it is "called by the Tibetans themselves, to whom the word Tibet is unknown. Beyond "the borders of Spiti the same language extends on the one hand down the upper "course of the Satluj in Kanâwar, and on the other hand along the head waters of the "Chandra and Bhága, which, united, ultimately form the Chanáb in Lahul, down to "within some 15 miles of their junction, and throughout that mountain portion of "Pángi in Chamba which lies below the Western Himalayas. Lower down the valley "of the Satluj and the united Chandra and Bhága a language prevails which was "probably the original speech of all this tract between the western and mid Himalayas, "which I have called Kanâwar in the east and Láhul in the west. Below the junction "of the Chandra and Bhága, and probably in the lower portions of Kanâwar also, the "admixture of Pahári with the original Tibetan stock constantly increases as we move "southwards and westwards, and the resulting variations are locally distinguished by

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"different names. Mr. Jætschke, the greatest living Tibetan scholar, is of opinion "that the mother tongue of Láhul and Kanâwar belongs neither to the Tibetan nor to "the Sanskrit family." And Mr. Heyde writes:—"Bunárs, which is nearly the same "as the Tibars Kand,* is not a mere dialect of the Tibetan, but a language which "stands on its own legs. No doubt you find many Tibetan words in Bunárs, but all "of them more or less have reference to the Buddhist religion, and most of them were "probably introduced when that religion was brought into Láhul from Tibet." He points out, however, that directly you pass from the Bunárs proper of Upper into the Pattars of Lower Láhul, and leave the area of Buddhist for that of Brahmin influence, the language becomes far more Sanscritised in its form, and approaches much more nearly to the hill dialects of Pahári. It is most curious that while Brahminism is rapidly spreading northwards up the valleys of Kanâwar and Láhul, and driving Buddhism before it, the Tibetan language is making equally certain, though not perhaps quite such rapid progress in the opposite direction and supplementing the indigenous languages of these tracts. Mr. Anderson writes:—"The Bunárs† is very fast dis-"appearing from Láhul, where Tibetan is displacing it. It has, so far as I have been "able to ascertain, no written character. While the rájas of Kúlu ruled in Láhul it "was written in the Tánkri character, and so also in all probability when Láhul was "under Chamba. But now it is written in the Tibetan character, while a man of "the lower Bhága will speak to one of the lower Chandra not in Bunárs but in "Tibetan."

317. Gadaba is peculiar to Madras, where it numbers 12,041. It is described as Kolarian, and is said to be the language of a tribe in Vizagapatam.

318. Kuki appears only in Assam, where it numbers 10,852. The tribe is said to reside in the Naga hills, and is supposed to have come originally from Tipperah. They have migrated from their hills into Cachar, Sylhet, Nowgong, and the Khassi hills; their language is said to resemble that of the Tipperahs, and to be similar to the language of the Lushais of the Chittagong hill tracts. Captain Lewin in his book on the hill tribes of Chittagong describes the Kukis and the Lushais as one and the same people, and speaking the same language.

319. The persons shown as Lahali in the statement with which I am dealing are really the Láhuli-speaking persons of the Punjâb, whose language has already been noticed under Kanauria. There has been a misprint, which I was not able to detect as the Punjâb report was not with me at the time when these tables were prepared from the statistics sent to me from the Punjâb office.

320. Koch appears only in the Bengal Province. 5,631 persons are shown against it. It is one of the languages of the Assam valley, and should therefore appear in the Assam returns. Mr. Bourdillon says of the Koch caste, that it affords a striking example of the way in which Hindooism is replenished. A century and a half ago the Koch raja ruled a large territory in the north-east corner of Bengal, whose history is still enshrined in the name of Koch or "Coch Behar." The kingdom was dismembered about the middle of the last century, and its people, who had once a language and a religion of their own, largely recruited the opposite camps of Hindooism and Islamism, while their language has been so completely abandoned that all the persons who at the Census spoke Koch as their mother tongue were 5,629 souls in Dacca and Mymensingh. Those who have been converted to Islam have been absorbed in the great fraternity of that religion, while those who have not accepted Mahammedanism, are to all intents and purposes low caste Hindoos.

He says, the numbers of the great Koch tribe and the true extent of their language are greatly understated by this figure 5,631 of the Census returns. They are said to be of Dravidian origin by Col. Dalton, who based his conclusion on the extreme blackness of their complexion, and on certain linguistic connexions which he considered he had established between their language and that of admittedly Dravidian clans. There is clear evidence they were once a very numerous race, and the kingdom they ruled for two centuries comprised the Bengal districts of Dinagpore and the districts of Kamrup and Gowalpara in Assam. Their power was broken up about the year 1750, A.D., which was one of great confusion and misery throughout upper India. Their unmistakable darkness of colour is found very largely to this day in Rungpore and Dinagpore, and they have supplied the great majority of the converts to Mahammedism in those districts. None of them have returned their mother tongue as Koch. They have long since abandoned that for Bengali, and the inhabitants of Koch Behar have adopted the same fashion.

* The local name for the language is Kanâwar.
† The local name for the language is Lahul.

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321. Kaikadi, with 5,294 persons, is shown only in the Nizam's dominions, and is said there to be a language by itself; but as I have already remarked, it is probably identical with the Kaikairi of Berar and the Central Provinces, the d and r being almost convertible in the Eastern languages.

322. The Lepcha language, shown only in Bengal, comprises 4,011 persons. It is one of the three languages of the northern border of Bengal—Nepalese, Bootia, and Lepcha. The first of these is that locally known as Pahári, and already referred to in extracts from Mr. Ibbetson's remarks on the languages spoken in the northern hills of the Punjáb. In Bengal it is spoken by thousands of immigrant coolies and their families who have found employment in the tea estates of Darjeeling and Julpigoree, and in the indigo factories of Chumparun. The numbers shown as Nepalese-speaking have already been noted. The Bootia or Tibetan is the Bhoti which Mr. Ibbetson notices in the extracts from his report I have already given. The inhabitants of Bootan have settled within the frontiers of Bengal in considerable numbers. Lepcha is the language of the natives of Sikkim, and seeing, says Mr. Bourdillon, that it is not many years since the district of Darjeeling was formed out of the territory of that State, it is surprising to find that the language has so few representatives within the British boundaries.

323. Kurumba appears only in the Madras returns, with 3,886 persons speaking it. It is a rude Tamil dialect spoken by an aboriginal jungle tribe of the Nilgiris.

324. Karennee has already been referred to with Karen, and it appears only in Burmah.

325. Khamptı is a language peculiar to Assam, where 2,883 persons are shown as speaking it. The people who speak this language are said to inhabit the hills bordering on Sadya in the Lakhimpur district. They are descended from the Bor Khamptis who occupy the higher ranges. They are considerably advanced in civilisation, and they have a written character for their language, somewhat similar to that of the Burmese. They are Buddhists by religion, and in manners and customs are allied to the Burmese. Their language is said to be distinct and not a dialect, and closely to resemble the Siamese, several words in the two languages being the same, with slight differences of pronunciation.

326. Choungtha is peculiar to Burmah. The number of persons recorded as speaking it is 2,341. Mr. Coplestone says: "The Choungthas, or 'Children of the Stream,' as "this name imports, are but a part of the Arakanese nation, and speak a similar "language. They also practise Buddhism. Why they reside in the hills is not clear. "It is variously thought that they are an advanced guard of the Arakanese posted to "check the incursions of the hill tribes; or that they are a part of the latter left "behind during their descent into the plains. They are gradually leaving the hill "country for cultivation in the level country of Akyab. In fact, of 2,341 Choungthas, "1,671 are found in the Akyab district, and of these many have reached the plains. "In 1872 there were 9,364 of this class. It would appear, therefore, that as they reach "the plains they adopt Arakanese habits and cease to call themselves Choungthas."

327. Nagpuri is found only in the Assam tables, where the persons entered as speaking this dialect or language are given as 2,319. Nothing has been said of the nature of this language by the Assamese authorities. I hazard the surmise that it is the language of coolies who have emigrated from the Chota Nagpore Territory, and possibly may be identical with Khond, but the matter is involved in mystery.

328. Dainet is a language peculiar to Burmah, where 1,995 persons are said to speak it. The tribe is in feature somewhat like the Ghoorkas of Nepal, and differs from the hill tribes of Arakan. The Dainets dress in white, wear their hair at the back of the head, and do not tattoo their bodies. They do not intermarry with other races, and dwell among the hills of the Yetthaydoung township, near the Chittagong frontier, across which they are said to have come into Arakan. Their language is said to be connected with Nepali. A few speak that tongue; some can talk Bengali, and some have acquired Arakanese. The returns of 1872 showed a considerably larger number of this tribe as resident at that time in the district of Akyab. They were then 3,542, or nearly 75 per cent. more numerous than their numbers now are.

329. The Kharria speaking people of Bengal number 1893 and do not appear in any other province. Kharria Mr. Bourdillon describes as "the dialect spoken by the "Kolarian people of that tribe in Chota Nagpore.

330. The Singhpos are peculiar to Assam, where they are said to be a powerful tribe residing in the hills bordering on the Lakhimpur district; they have a language of their own, but many words which are used by them are of Burmese derivation. They number 1,774.

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331. The Todas of Madras, where alone they are found, numbering 1,499, are a primitive and interesting tribe who inhabit the Nilgiri hills. Dr. Caldwell says of them: "It is now regarded as certain that the Tudas, Todas, or Tudavas, were not the "original inhabitants of those hills, though it is still far from certain who the original "inhabitants were. Their numbers could not at any time have exceeded a few thou- "sands, and at present, probably through opium eating and polyandria and through "the prevalence amongst them at a former period of female infanticide, they do not "it has been ascertained number more than about 673 souls." It would appear from this that Dr. Caldwell's remarks refer apparently to the Census of 1872, though this is not quite clear, and that the number of Todas was not correctly given at that enumeration. They are not an increasing race, and their numbers are now given at more than double that figure.

332. Bhutanese, which is shown for Assam with 1,340, is the Bhutia language referred to already in extracts from the Punjâb report as Tibetan or Bhoti.

333. Hajong, with 1,246 persons, is peculiar to Assam. The Hajongs are described as a small tribe living at the foot of the Garo hills, in scattered villages, and also on the south of the Khassi hills and in the Sylhet district. They are said to be descendants of hill people who intermarried with plains people residing in the vicinity of the hills. Their language is said to be distinct and to be principally derived from the Garo language.

334. Badaga is described by Dr. Caldwell as an ancient but organised dialect of the Canarese. 1,019 persons in Madras are shown under this language.

335. Salone is peculiar to Burmah, where 894 persons are recorded under this head. Mr. Coplestone says of the Salones that they have now been enumerated for the first time; 894 were counted in the Mergui district, living in various islands of the archipelago. The Salones are a tribe of sea gipsies, living in the dry weather in their boats, and during the monsoon seeking a temporary shelter in huts built on the lee side of the islands. They are said to be divided into several clans, which have each a recognised right to fishing grounds within certain limits. These wild people pay no taxes. Formerly they were much exposed to the predatory attacks of Malay pirates; but these troubles have almost ceased, and during the fine weather Salones may be seen in their peculiar wickerwork boats at Mergui whither they come to dispose of their fish and bêche-de-mer. In personal appearance they are between the Malays and the Burmese. Their language has affinities with the tongue of the former, and belongs to the Malay Polynesian group of agglutinating languages. Possibly they may be a remnant of a Polynesian wave which swept over the Hindoo-Chinese countries before the races now occupying them appeared. The Andamanese and Nicobarese are somewhat similarly isolated from surrounding races. Concerning the religion of the Salones little is known.

336. The Abors are a tribe peculiar to Assam. They occupy the Ubor or Abor hills, a tract of country on the extreme north-east frontier of India, lying to the north of the Lakhimpur district, and bounded on the east by the Mishmi hills, and on the west by the Miri hills. It is not known how far the villages of this tribe extend north towards Tibet. They are a quarrelsome and sulky race, violently divided in their political relations. Their manners and customs are fully described by Col. Dalton in his Ethnology of Bengal, that author holding that the Abors, together with the cognate tribes of Miris, Duflas, and Akas, are descended from a Tibetan stock. In former times they committed frequent raids upon the plains of Assam, and have been the subject of more than one retaliatory expedition. There are 821 shown as speaking the Abor language.

337. Nagaram appears to be a dialect peculiar to Travancore. It is said to be made up of Marathi and Hindostani, and to be the language used by the silkweavers. In Travancore 809 persons are shown as speaking this dialect.

338. The Mishmis are a tribe on the borders of Assam, and under this language in that Province 681 persons are shown. The tribe occupies part of the hills on the eastern frontier of Assam, extending two degrees in latitude, and rather more than one degree in longitude. In the cold season they visit the plains. Col. Dalton has conjectured that they are connected with the Myantze, the wild forest tribes of Yunan, whose connexion with Burmese tribes has already been referred to. Dr. Hunter says "they "are a short, sturdy race, with a fair complexion, and features of a softened Mongolian "type. They are divided into several clans, of which that called Tain is settled "nearest to the British frontier. More remote clans have been seldom visited. The "Chali Kâta, or cropped hair Mishmis, whose proper name is said to be Midhi, occupy "the whole country immediately north of the station of Sadya, in the Lakhimpur

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"district along the Dibong. They are much dreaded by their neighbours in the plains "as kidnappers of women and children, and no European has yet penetrated their "native fastnesses."

339. Regarding the Murmis of Bengal, 652 in number, Mr. Bourdillon says that the Murmi tongue is not much more than a dialect of the Bhutia, or Tibetan; and it seems likely that the Murmis are really a subdivision of the Bhutia family.

340. Makrani is shown only in the Baroda territory, with 611 persons. It is said to be an admixture of Beluchi and Sindhi.

341. The Chaws are peculiar to Burmah; the number speaking this language is given as 587. They are described as a small tribe found in the North Arakan district, and are said to be connected with the Kukis.

342. The Duflas are peculiar to Assam, where 549 are recorded as speaking this language. They are a hill tribe inhabiting the range of hills north of the Darrang district, from Koriapora eastward to the Subanseri river. They are divided into several tribes, each village having its own gâm or headman, and they are said to have a language of their own.

343. Yebein is a language of Burmah, 436 persons being shown against it in that Province. The Yebeins are said to be almost indistinguishable from the Burmese in feature, and though they speak of a Yebein language, and Captain Forbes in a paper on the Tibeto-Burman languages, read before the Royal Asiatic Society, quotes the names of their numerals, names which differed entirely from the Burmese terms; it would seem that even if they ever had a language of their own it is now extinct, or has been modified into a mere dialect of Burmese. The only practical distinction between the Yebeins and the Burmese at the present day is that the former are rearers of silk-worms, an occupation seldom or never adopted by the pure Burman. Mr. Coplestone, whose remarks I have been quoting above, adds, "I did not feel justified in altogether "refusing them a place in the final form for languages, as the Arakanese have a "separate column, but I have classified them with the Burmese."

344. Three hundred and sixteen persons are shown against Madras in the all India table under the language head Ionla. These persons were shown under that name in the MS. returns forwarded to my office from Madras, from which were taken the figures which now appear in the all India Volume II. But Ionla seems to be a mislettering for Irula, which is described by Mr. McIver as a rude Tamil dialect spoken by an aboriginal jungle tribe in the Nilgiris.

345. Limbu is a language shown for Bengal only, with 277 persons under it. The Kairantis, by which name the Limbus are also known, are described by Mr. Bourdillon as a people whom ethnologists find a difficulty in classifying, but their habitat is on the slopes of the lower Himalayas, to the west of Bhutan; and on the whole it seems to be probable that they are a Mongolian race akin to the Lepchas, but with some traces of linguistic affinity with the Kols. It is likely that many of them have returned their mother tongue as Lepcha or Paharia.

346. Kota, a language peculiar to Madras, has 206 persons recorded against it in that Presidency, but it is said in the report to be spoken by 1,062 persons. Dr. Caldwell says of it that the language may be considered as a very old and a very rude dialect of the Canarese. It is employed by the Kotas, a small tribe of Helot croftsmen inhabiting the Nilgiri hills, where it was carried by a persecuted low caste tribe at some very remote period.

347. Yanadi, another Madras language or dialect, with 148 persons speaking it, is said to be a corrupt Telugu spoken by a small half savage tribe in Nellore, Cuddapah, and Kurnool.

348. Gayeti is a dialect of the Gond race, and is shown only against Madras, with 87 persons speaking it.

349. The Shandoos are a tribe in Burmah. Shandoo is apparently spoken in Burmah by 71 persons, and the Shandoos themselves are said by Mr. Coplestone to be the most warlike tribe, and to exist in large numbers just outside the administrative boundary of Burmah. They belong to the hills of Arakan and are said to be pressing southwards the Kwaymees and Mros. They are probably, says Mr. Coplestone, the same race as the Kukis, who, according to Col. Dalton, stretch from the valley of the Kaladan to the border of Manipur and Cachar, a distance of 300 miles. Little is known of the affinities of their language beyond the fact that it belongs to the Tibeto-Burman family.

350. Chentsu, a dialect returned as peculiar to Madras, is spoken there by 70 persons. It is merely a corruption of Telugu. There are a great many more Chentsus than the 70 shown in the returns, but Mr. McIver says they have probably claimed Telugu as their language. They are found in the Godavery district, but they are most frequently met

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with in the hills of Cuddapah and Kurnool; apparently some are traceable in the Hyderabad country.

351. The Saks, again, are a Burmese tribe. What the Sak, or Thek, may be is not clear. Mr. Coplestone writes of them thus:—"They can scarcely be a remnant of the "Thek, who formed with the Pryroos and Kanyans the three tribes from which the "Burmese nation was consolidated." There are only 69 of them in the Akyab district. They are generally polygamous, but polygamy is not the rule in actual life.

352. Sinhalese, which is recorded in the Madras Province with only 38 persons as speaking it, is entered in Mr. McIver's abstract as one of the Indic languages, and appears to be identical with the Singhalese previously noticed.

353. Kodagu, with 36 persons in Madras, is described by Dr. Caldwell, who treats it as a language, to have been generally considered rather as an uncultivated dialect of Canarese modified by Tulu, than as a distinct language. It is not quite clear to me, he says, to which of the Dravidian dialects it is most closely allied. On the whole, however, it seems safest to regard it as standing about midway between old Kanarese and Tulu. It is the language of the Province of Coorg, and should therefore properly appear with Coorgi.

354. Bhuin is shown only in the Central Provinces, with 34 persons speaking it. It is one of the aboriginal languages, and it is classed by Mr. Drysdale with Bygani, of which language there were 13,073 speakers shown at the Census, with Munda with 100,643 speakers, and with Dhangar and Yarukala with 33 and 18 speakers respectively in the Central Provinces.

355. It is rather absurd to find Bheel as a language of only 19 persons in Bengal. Whether Bheel is the correct name for the language spoken by Bheels or not, I do not venture to assert, but the number of Bheels found throughout India is extremely large.

356. The Chenchu of Hyderabad, 17 persons, should be amalgamated with the Chentsu of Madras, in which 70 persons are shown.

357. It is unnecessary to speak of any of the other dialects and languages, none of them showing 15 as the number of persons using any one of them. But I may quote the Madras Reviewer's remarks on the Mahl language, which, though not separately distinguished in the India language table, is deserving of attention.

Mr. McIver in his chapter on the languages of Madras, concludes as follows:—
"There are 971,576 persons who have not stated their mother tongue. Of these
"949,398 are in the hill tracts of Ganjam, Vizagapatam, and Gódávari, and as the
"facts concerning them can be approximately estimated the number has been distri-
"buted approximately. The remainder, or 22,178, together with 494 returned as
"mother-tongue 'not recognisable,' are scattered over all the districts, and, as far as
"was possible, these also have been rateably distributed to the several languages of
"their districts.

"There is one language, however, which might with advantage have been recovered
"from this residuum. The Malabar schedules furnish 3,478 or about 15 per cent. of
"the undetermined balance. These, it is believed, should for the most part have been
"assigned to the Mahl language, the language of the inhabitants of Minikoi, an island
"lying midway between the Laccadive and Maldive groups, and dividing the 8th and
"9th degree ship channels. The inhabitants of Minikoi number 3,191. They are
"Maldivians, and differ essentially from Malayali Laccadivians.

"They are Mussulmans of the Sunni sect, a dark, muscular, hardy people, industrious
"and bold seamen, and clever in boat building, living while at home on the produce of
"the cocoanut trees and their fishing, but the bulk of the males go as seamen on
"trading vessels, native and English. More than two thirds of the women are returned
"as coir manufacturers. Their language is called Mahl, and little or nothing is known
"of it. It is said to have no resemblance either in structure or vocabulary to the
"neighbouring Malayalam; but this is doubtful. There are certainly many unmis-
"takeable Dravidian words in the vocabulary. It has no written character. The few
"people in this island who can read or write use the Arabic character. One curious
"feature in the language is that it uses the duodenary system of notation."

358. In concluding this chapter it is perhaps unnecessary to observe that not having the special knowledge which would alone permit of my treating the topic of language from the philologist's point of view, in the remarks I have made and in the extracts I

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have taken from the provincial reviews and correspondence, I have endeavoured merely to put before the reader such information as was at my command. To those who are interested in the subject and who wish to inquire into it further, but have no previous knowledge of Indian language, I would recommend Max Muller's lectures on the Science of Languages; his letter on the Turanian languages, Mr. Cust's work and his communications to the Philological Society, Hunter's dictionary, Sir George Campbell's pamphlet, Hodgson's Aborigines of India, Col. Dalton's work on the Ethnology of Bengal, and Mr. Brandreth's pamphlet on the Non-Aryan Languages of India.

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CHAPTER VIII.

STATISTICS OF BIRTHPLACE.

359. Table IX. of Volume II. contains statistics of the people whose birthplaces have been given in the enumerator's schedules. It is arranged according to place of birth, and is of value mainly so far as it shows the amount of emigration from or immigration to the various Provinces. Information has been obtained from all Provinces except Cochin and Travancore; while for 3,207,534 persons in other parts of India particulars of birthplace are not available. This leaves 247,674,851 as the number for whom the birthplaces have been given, and no less than 241,108,308 of these have returned themselves as born within the Provinces in which they are enumerated.

360. The accompanying abstract (LV.) gives the figures for the several Provinces in their alphabetical series, also the number of persons born in Provinces other than those in which they are enumerated, who thus may be treated as immigrants to the particular Province in which they were counted.

Abstract LV.

Province.	Home-born in Italic Figures; Total Population in Roman Figures.	No. of Immigrants.	Per-centage of Immigrants on Home-born Population.
Ajmere	460,722		
	343,590	*117,132*	*34·09*
Assam	4,881,426		
	4,600,716	*280,710*	*6·10*
Bengal	69,536,861		
	68,746,084	*790,777*	*1·15*
Berar	2,672,673		
	2,236,740	*435,933*	*19·49*
Bombay	16,454,414		
	15,893,628	*560,786*	*3·53*
"	6,941,249		
	6,819,954	*121,295*	*1·78*
Burmah	3,736,771		
	3,195,028	*541,743*	*16·96*
Central Provinces	11,548,511		
	10,998,595	*549,916*	*5·00*
Coorg	178,302		
	103,437	*74,865*	*72·38*
Madras	31,170,631		
	29,957,230	*1,213,401*	*4·05*
North-Western Provinces	44,849,619		
	44,046,940	*802,679*	*1·82*
Punjab	22,712,120		
	21,933,752	*778,368*	*3·55*

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Province.	Home-born in Italic Figures; Total Population in Roman Figures.	No. of Immigrants.	Per-centage of Immigrants on Home-born Population.
Baroda	2,185,005	303,600	16·14
	1,881,405		
Central India	9,261,907	483,843	5·51
	8,778,064		
Hyderabad	9,845,594	222,527	2·31
	9,623,067		
Mysore	4,186,188	174,477	4·35
	4,011,711		
Rajputana	7,939,868*	1,501	·02
	7,938,367		

* For 2,328,524 persons enumerated in Rajputana particulars of birthplace are not given.

361. It will be observed that Bengal stands first for the extent to which the persons found in the Province are home-born. The Provinces rank as follows :—

	No. born within the Province in each 10,000.		No. born within the Province in each 10,000.
1. Bengal	9,886	9. Central Provinces	9,524
2. North-West Provinces	9,821	10. Central India	9,478
3. Hyderabad	9,774	11. Assam	9,425
4. Bombay	9,708	12. Baroda	8,611
5. Punjáb	9,657	13. Burmah	8,550
6. Madras	9,611	14. Berar	8,369
7. Rajputana	9,588	15. Ajmere	7,457
8. Mysore	9,583	16. Coorg	5,801

362. So far as it can be judged by birthplace, the emigration from each Province is, as given below, for every 100,000 of the population :—

Rajputana	7,681	Central India	5,002
Mysore	4,274	Nizam's Dominions	4,102
Central Provinces	3,794	Bombay	2,513
North-West Provinces	2,424	Berar	2,364
Madras	1,247	Bengal	898
Punjáb	892	Assam	849
Coorg	759	Ajmere	163
Baroda	136	Burmah	83

363. These figures afford a curious commentary on statements that have recently been made in an article in the "Nineteenth Century," where the population of a native State, Hyderabad, is spoken of as being much better off than that of the British territories. The Indian population is in no instance a people that desires to leave its home, and so long as it can obtain a fair amount of subsistence in its own village lands it never migrates. Now if the statement, 97, that I now append is to be believed, nearly 15 men in every 200 in Rajputana are emigrants to other States, five in 100 in Central India, and a somewhat lower figure in Mysore; then comes the Hyderabad State with four in every 100; there is then a drop in the Central Provinces, where we see 38 men in every 1,000 migrate to neighbouring countries. A larger drop again is from the Central Provinces to Bombay, where only 25 men in every 1,000 migrate to territories outside Bombay; and so on in reduced numbers till we get to Madras with only 25 men in 2,000 and Bengal with nine in 1,000. Burmah shows the least migratory population, less than one in every 1,000, and Baroda comes next with little over one in a 1,000.

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Abstract LVI.

Province.	Total Population.	Proportion of Home-born per 10,000.	No. of Emigrants.	Proportion of Emigrants per 10,000.
Ajmere	460,722	7,457	751	16·3
Assam	4,881,426	9,425	41,038	84·1
Bengal	69,536,861	9,886	624,750	90·1
Berar	2,672,673	8,369	63,191	236·4
Bombay	23,395,663	9,708	587,941	251·3
Burmah	3,736,771	8,550	3,107	8·3
Central Provinces	11,548,511	9,524	374,405	379·4
Coorg	178,302	5,801	1,353	75·9
Madras	31,170,631	9,611	388,613	128·7
North-Western Provinces	44,849,619	9,821	1,087,212	242·4
Punjáb	22,712,120	9,657	202,560	89·2
Baroda	2,185,005	8,611	2,972	13·6
Central India	9,261,907	9,478	463,268	500·2
Hyderabad	9,845,594	9,774	403,903	410·2
Mysore	4,186,188	9,583	178,027	427·4
Rajputana	10,268,392	9,998	788,777	768·1
All India	268,891,821	9,496	5,212,768	205·3

364. These figures will have more light thrown upon their value when we come to consider the sexes of the persons shown as having been enumerated in territories not their place of birth; for if a larger number of women than men are returned as living in Provinces or States other than those in which they were born, having the knowledge we have of the habits and customs of the people of India, we may safely say that any excess of foreign-born females over foreign-born males found in tracts of country adjacent to the territories in which they were born means these women are not emigrants in our sense of the term but are simply persons who have crossed over the border on marriage; their husbands, residents of adjacent States, having married them from territories contiguous to the husband's own village. The accompanying statement will illustrate this subject:—

Abstract LVII.

Statement showing Number of Females in every 1,000 of both Sexes of the Emigrants from certain Provinces to those in which such Emigrants were enumerated.

Birthplace.	Place of Immigration.	No. of Females to 1,000 Emigrants of both Sexes.
Assam	Bengal	445
Baroda	Central India	415
Bengal	Assam	427
,,	North-Western Provinces	640
Berar	Central Provinces	555
Bombay	Baroda	541
,,	Hyderabad	530
Central India	North-Western Provinces	624
Central Provinces	Berar	483
French Settlements	Madras	606
Madras	Burmah	162
,,	Coorg	301
,,	Hyderabad	477
,,	Mysore	469
Mysore	Coorg	405
,,	Madras	497
Nizam's State	,,	517
,,	Bombay (British Territory)	548
North-Western Provinces	Bengal	391
,, ,,	Central Provinces	358
,, ,,	Punjáb	455
,, ,,	Central India	531
Punjáb	North-Western Provinces	517
Portuguese Settlements	Bombay (British Territory)	341
Rajputana	Ajmere	570
,,	North-Western Provinces	548
,,	Punjáb	502
,,	Central India	483
India, unspecified	Rajputana	608

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365. Looking through this statement we find the following Provinces sending out a larger number of women than men to certain neighbouring countries:—

—	Both Sexes.	Females.	Excess of Females over Males.
Bengal to the North-Western Provinces, 640 females out of 1,000 of both sexes.	213,713	136,742	59,771
Central India to „ „ 624 „ „	204,898	127,814	50,730
French Settlements to Madras - 606 „ „	24,023	14,555	5,087
Rajputana to Ajmere - - 570 „ „	99,762	56,830	13,898
Berar to Central Provinces - 555 „ „	52,311	29,024	5,737
Rajputana to North-Western Provinces, 548 „ „	127,479	69,826	12,173
Nizam's State to Bombay - 548 „ „	161,267	88,367	15,467
Bombay to Baroda - - 541 „ „	277,487	150,081	22,675
North-Western Provinces to Central India - - - 531 „ „	202,565	107,543	12,521
Bombay to Hyderabad - - 530 „ „	108,180	57,302	6,424
Nizam's State to Madras - 517 „ „	62,013	32,060	2,107
Punjáb to the North-Western Provinces, 517 „ „	141,548	73,162	4,776

Deducting the excess female figures from the total emigrants from each of these Provinces we have the accompanying indications of the proportions of the population in each instance that has emigrated to that born within the Provinces and enumerated there:—

—	No. of Persons of both Sexes emigrating.	Excess of Females to be deducted.	No. of Emigrants after making this Deduction.	Per-centage of Emigrants on total Population.
Bengal - - - -	624,750	— 59,771	= 564,979	0·82
Central India - -	463,268	— 50,730	= 412,538	4·70
Rajputana - - -	788,777	— 26,071	= 762,706	9·61
Berar - - -	63,191	— 5,737	= 57,454	2·55
Bombay - - -	587,941	— 29,099	= 558,842	2·46
North-Western Provinces -	1,087,212	— 12,521	=1,074,691	2·44
Nizam's Dominions - -	403,903	— 17,574	= 386,329	4·01
Punjáb - - -	202,560	— 4,776	= 197,784	0·90

Thus eliminating the disturbing influence resulting from men of one country taking to themselves wives from a neighbouring Province, probably from villages just across the border, we have the following as the amount of emigration from the several Provinces named:—

Bengal - - - - - -	82 in 10,000
Punjáb - - - - - -	90 „
North-West Provinces - - - -	244 „
Bombay - - - - - -	246 „
Berar - - - - - -	255 „
Nizam's Dominions - - - - -	401 „
Central India - - - - -	470 „
Rajputana - - - - -	961 „

That is, there are respectively 12 emigrants from Rajputana, six emigrants from Central India, and five emigrants from the Nizam's Dominions, and only one emigrant from Bengal.

366. The accompanying abstract (LVIII.) shows the main lines of emigration from the different Provinces. Bengal sends one third of its emigrants to Assam, and another third to the North-West Provinces.

In the North-West Provinces 96 of every 100 emigrants are thus accounted for; 32 go to Bengal, 24 to the Punjáb, 19 to Central India, and 11 to the Central Provinces. To emigrants from Madras the main points of attraction are: Mysore, which takes 36 of every 100; Burmah, which receives 19; the Nizam's Dominion, which obtains 14; and Coorg, which takes six. Bombay takes 40 of each 100 that emigrate from the Nizam's Dominions, and Madras attracts (15) one more than it gives to the Hyderabad State.

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The Provincial reports, from which subsequently I shall make extracts, dwell at some length on this subject, and to these I refer the reader who would further investigate this topic.

Abstract LVIII.

Province.		No. of Emigrants.			Per-centage of Emigrants to Province in Column 2 of Total Emigrants from Province in Column 1.
Of Birth.	Of Enumeration.	Males.	Females.	Both Sexes.	
Assam - -	Bengal - -	22,561	18,156	40,807	99·4
Baroda - -	Central India - -	1,093	774	1,867	56·8
Bengal - -	Assam - - -	126,856	94,400	221,256	35·4
„ - - -	North-Western Provinces	76,971	136,742	213,713	34·2
Berar - -	Central Provinces -	23,287	29,024	52,311	82·8
Bombay - -	Baroda - -	127,406	150,081	277,487	47·2
„ - - -	Hyderabad - -	50,878	57,302	108,180	18·4
Central India - -	North-Western Provinces	77,084	127,814	204,898	44·2
Central Provinces -	Berar - -	95,798	89,344	185,142	49·4
French Settlements -	Madras - - -	9,468	14,555	24,023	96·6
Madras - -	Burmah - -	62,348	12,082	74,430	19·2
„ - -	Coorg - -	17,395	7,500	24,895	6·4
„ - -	Hyderabad - -	28,912	26,370	55,282	14·2
„ - -	Mysore - - -	74,333	65,692	140,025	36·0
Mysore - -	Coorg - - -	28,981	19,707	48,688	27·2
„ - - -	Madras - -	56,572	55,901	112,533	62·9
Nizam's State -	„ - - -	29,953	32,060	62,013	15·4
„ - -	Bombay (British Territory).	72,900	88,367	161,267	39·9
North-Western Provinces.	Bengal - -	214,607	137,786	352,693	32·4
„ „ -	Central Provinces -	78,693	43,945	122,638	11·3
„ „ -	Punjáb - -	142,519	118,927	261,446	24·0
„ „ -	Central India - -	95,022	107,543	202,565	18·6
Punjáb - -	North-Western Provinces	68,386	73,162	141,548	69·9
Portuguese Settlements	Bombay (British Territory).	26,517	13,741	40,258	80·1
Rajputana - -	Ajmere - - -	42,932	56,830	99,762	12·6
„ - -	North-Western Provinces	57,653	69,826	127,479	16·2
„ - -	Punjáb - - -	116,327	117,215	233,542	29·6
„ - -	Central India - -	71,278	66,466	137,744	17·5

In reading this table the figures in the last column indicate the per-centage of emigration from the Province in the first column, to the Province in the second column; thus of 100 persons emigrating from Assam 99 go to Bengal, while of 100 persons emigrating from Bengal 35 go to Assam and 34 to the North-West Provinces.

367. As I have already observed, we have seen that no less than 241,108,308 of the person for whom birthplace statistics have been given were born within the Provinces in which they where enumerated. Following the columns in Table IX. of Vol. II., we get the accompanying information as to the localities which have supplied emigrants to other parts of India, in the case of the Indian Provinces, and which have sent,

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in whatever numbers, foreigners to India from States outside the British Indian Empire:—

Number of Emigrants from Indian Provinces and other Countries enumerated at the Indian Census.

States.	Both Sexes.	Males.	Females.
Ajmere	751	435	316
Assam	41,038	22,783	18,255
Baroda	2,972	1,868	1,104
Bengal	624,750	334,767	289,983
Berar	63,191	28,481	34,710
Bombay	587,941	291,072	296,869
Burmah	3,107	1,986	1,121
Central India	463,268	214,225	249,043
Central Provinces	374,405	191,738	182,667
Cochin	317	238	79
Coorg	1,353	816	537
French Settlements	24,874	9,849	15,025
Kashmir	114,938	61,075	53,863
Madras	388,613	237,323	151,290
Mysore	178,927	94,508	84,419
Nizam's State	403,903	195,295	208,608
North-Western Provinces	1,097,212	633,411	453,801
Punjâb	202,560	111,929	90,631
Portuguese Settlements	50,266	31,812	18,454
Rajputana	788,777	403,393	385,384
Travancore	110	51	59

Outside India, but in Asia.

States.	Both Sexes.	Males.	Females.
Afghanistan	125,106	79,160	45,946
Arabia	13,358	10,514	2,844
Beloochistan	60,315	33,647	26,668
China	12,723	11,631	1,092
Nepal	134,342	74,994	59,348
Upper Burmah	334,839	209,829	125,010

Other places in Asia without specification outside the Indian Empire:—

Both Sexes.	Males.	Females.
21,757	14,830	6,927

Of the remainder 89,015 were born in the United Kingdom, and 6,400 in other European countries excluding the United Kingdom. Of the British 76,446 were males, and only 12,569 were females; of those born in other European countries 4,972 were males, and 1,428 were females. There were in addition 3,861 African born, 1,555 American born, 367 from Australasia, and 6,216,970 whose birthplace was unspecified; in addition to which I must not omit 359,632 whose birthplace was given as India without any further specification.

368. In Abstract LVI. the proportion of the emigrating to the home-residing population is noted for each Province, and the actual number of emigrants is given in the figures extracted above.

I have already shown what are the main lines of emigration within India. It remains to ascertain from Table IX. the number of persons in each Province born outside Hindostan, and in what part of the world their birthplaces are situated. This part of the table is not without interest. It shows us that Afghanistan has sent to India 125,106 persons, of whom 79,160 are males. They are found mainly in the adjacent territories of the Punjâb (112,712), and excepting in Bombay, where they number 7,927 persons, they are not in any Indian Province in excess of 1,000.

Arabia shows 13,358 persons as having been born in that country and having afterwards been transferred to India. The largest portion of this section is found in Hyderabad, where there are Arab troops. The Arabian-born persons muster there 5,654, and include 1,281 females. In Bombay they number 6,034, 1,408 of these are

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to be found in the Feudatory States. They are not found in any other Province in any numbers.

There are 60,315 persons whose birthplace was Beloochistan who were residing in India on the night of the Census. Almost the whole of these are found in Bombay, where they number 58,665 having mainly taken up their residence in Scinde. There are also 1,478 Beloochis shown in the Punjáb.

China contributes 12,723, of whom 11,314 are found in Burmah, 865 of them being females, and 825 are found in Bengal.

Nepal has contributed a large number of persons to the Indian enumeration, 134,342, 85,011 of whom, 40,045 being females, are found in Bengal, and 39,490, of whom 16,325 are females, in the North-West.

Upper Burmah contributes 334,839 to India; 336,737, of whom 124,974 are females, are found in British Burmah. All the remainder, except four in Madras, are recorded in Bengal.

369. For the birthplaces outside Asia we have the following figures: 89,015 are shown as born in the United Kingdom, only 12,569 of these are females. Other European birthplaces show, for Austria 296, Bavaria 3, Belgium 180, Denmark 126, France 1,013, Germany 1170, Gibraltar 25, Greece 195, Italy 788, Norway 385, Portugal 147, Malta 106, Sweden 337, Turkey in Europe 355, Russia 204, Switzerland 87, Holland 79. The following places also show small figures, Hanover 1, Heligoland 1, Iceland 8, Ionian Isles 4, Roumania 24, Saxony 1, Prussia 32. There are also 773 who were born in Europe, but who have given no specification of the whereabouts of their place of birth. 3,861 are shown as having been born in some part or other of Africa, 1,555 as born in America, 367 as born in Australasia, and 176 at sea. For 6,216,794 no specification of birthplace has been recorded.

370. Of the British-born residents in India the largest number is found in the North-Western Provinces (20,184), the Punjáb coming next with 17,590, these two Provinces containing by far the largest portion of the British troops quartered in India. Bombay follows with 13,772, and is considerably in excess of Bengal, which has only 10,583; Madras and Burmah are much on a level, with 5,883 and 5,346 respectively; other European countries contributing 1,462 to Burmah and 969 to Madras. The other Provinces and States stand as follows:—

Central India	4,978
The Nizam's Dominions	2,956
Central Provinces	2,774
Mysore	2,686
Ajmere	872
Assam	795
Baroda	267
Coorg	134
Bombay, Feudatory States	98
Berar	97

371. It must be remembered that though the British-born residents in India are given as 89,015, the number of persons of British parentage is not fully represented by this figure; a reference to Table IIIA. shows that British-born, other Europeans, Americans, and Australians are put at 142,612. If we compare this with the birthplace figures we have the following results:—

Born in the United Kingdom	89,015
„ other parts of Europe	6,400
„ America	1,555
„ Australia	367
Born at sea	176
Total	97,513

This leaves a large number still unaccounted for. The language statement, which gives 203,555 as the English-speaking population, indicates that the balance is largely made up of persons of British parentage whose birthplace was outside the United Kingdom.

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The English-speaking population may be thus classified :—

Born in the United Kingdom - - -	89,015
Eurasians (persons of mixed parentage) - -	62,085
Born of British parents outside United Kingdom -	50,360
Born in America, Australia, and at sea - -	2,098

and we may take it that, as already pointed out in the remarks on the language statement, the purely British population does not exceed 150,000.

372. In regard to the number of persons, 112,078, born outside India who are found residing in Bengal, Mr. Bourdillon shows that the great mass of these are Nepaulese, 85,011 in number; and it is said that they are coolies on the tea gardens of Darjeeling and Julpigoree, and in the indigo gardens of Chumparun, as well as scattered settlers or labourers in other districts along the frontier. Mr. Bourdillon writes: "The number "of natives of other Provinces of India found in Bengal is nearly half a million, "468,285. The natives of Bengal are, as a whole, above all things a domestic 'stay-"at-home' lot of people. At certain seasons of the year there is considerable internal "movement. Gangs of labourers throng the well-known labour markets, and there is "always a small per-centage of the male population, especially from Berar and Western "Bengal, which is absent from home on service. But for every man who comes to "take service as an orderly or groom in Calcutta, or to cut rice or jute in Dinagepur "or Mymensingh, hundreds never go beyond the limits of their own district, but live "and die in their own village. For emigration beyond the Province there are two "broad channels, namely, that which leads the surplus labour of Bengal into the tea "gardens of Assam, and that which carries it over seas to the Colonies. Both these "lines are under surveillance; but while it is impossible for any Colonial emigration to "go on without the knowledge of the Government, it is believed that the many routes "to Assam, and the comparative ease with which communication with that Province is "carried on, encourage a considerable amount of voluntary emigration over which "Government has no sort of supervision. Of the 468,285 persons born in other "Indian Provinces and found in Bengal on the night of the Census, Assam, Central "Provinces, North-West Provinces, and Oudh supply nearly nine-tenths. North-West "Provinces send 137,589 men and 715 women. But though there is this emigration "from other Provinces to Bengal, it is more than compensated for by emigration from "Bengal, which accounts for 615,286 persons; so that really Bengal sends out 147,000 "persons more than it receives from other Provinces." Mr. Bourdillon explains how this occurs. He says that the Central Provinces and Oudh show a net immigration to Bengal of 138,304 persons; while allowing for immigration to Assam and emigration from it, Bengal supplies Assam with 180,000 more persons than come from Assam to Bengal. So Bengal supplies the Central Provinces with 11,000, but takes from Madras 15,000, and loses to Bombay 7,700, and supplies Burmah with 102,861 emigrants, taking back from that Province only 1,140. He has some interesting remarks in regard to the internal immigration and emigration of the country, that is to say, the movements of the people from one district or from one division to another.

373. Of the North-West Provinces, Mr. White writes that the immigration is small, amounting to not quite 2 per cent. of the population. The exact figures are 1·82. 801,811 persons have been enumerated within the Province whose birthplaces are outside it. The immigrants come in the greatest numbers from the neighbouring States and Provinces of Rajputana, Bundelkhund, the Punjáb, and Bengal, the latter sending the largest number. Of the Asiatics born outside the Indian Empire there are 42,758 shown in the North-West, of whom 39,487 are Nepaulese who belong in considerable numbers to the Ghoorka regiments. Mr. White puts down the emigrants from the North-West Provinces to other parts at about 1,000,000 against 801,811 immigrants, and says that emigration of coolies for the Colonial plantations is very small; as for the four years ending 1881 only 40,028 were registered as emigrants from the North-West Provinces and Oudh.

374. Mr. McIver, writing regarding Madras, says that the birthplace returns bring out very clearly the "stay-at-home" disposition of the Madras people. Regarding the immigration from adjacent Provinces, he says that Mysore, which touches seven of the Madras districts, sends 103,062 persons to Madras territory; while the Nizam's Dominions, which are adjacent to four of the Madras districts, supply 54,525. From the French settlements adjoining to the Madras districts come 17,173. Of the Nilgiri population 43½ per cent. are born outside the district, but this is not more than might have been expected. He also notes that whatever might have been the effect of the famine, by the time the Census of 1881 was taken the people who had moved from

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their own villages had returned to their homes. There is now no more sign of migration from the famine to the non-famine districts than of the reverse movement, not so much in fact. In non-famine districts 1·49 per cent. of the residents are from famine districts, and 2·43 per cent. are from other non-famine districts. In famine districts 1·38 per cent. are from non-famine districts, and 1·76 per cent. from other famine districts. So that the trifling movement which exists is not influenced by the effects of famine. There is a considerable migration from the Madras districts to Ceylon where 256,611 Madras-born persons are found; Mysore takes 140,000 from Madras, British Burmah, 74[illegible],430, and the Nizam's Dominions, 55,282. The emigration over sea has been for 10 years 226,243, or 22,624 per annum.

375. In the Central Provinces there are 232,148 immigrants from other Indian Provinces, and 314,379 from Native States, about 5 per cent. of the total population born in the Central Provinces. The North-West Provinces supply the largest number, 121,000, Bundelkhund, 88,000; Baghelkhund, 57,000; Berar, 52,000; Mârwâr, 49,000; Nizam's Dominions, 28,000. These all adjoin outlying districts of the Central Provinces in different directions, and the immigration is purely an agricultural movement.

376. Of Berar, Mr. Kitts writes that nearly one fourth of the inhabitants of the Province were born outside the districts in which they were enumerated on the Census night. 77,000 persons emigrated from Bombay, 185 from the Central Provinces, and 130,000 from the Nizam's Dominions. Against this number Berar has sent to Bombay 9,454, to the Central Provinces, 52,311. Immigrants into Berar are attracted mostly by its agriculture, and most of those who have come from Bombay or from the Nizam's Dominions and from the Central Provinces are agriculturists.

377. Bombay takes the largest portion of its immigrant population from the Dominions of the Nizam of Hyderabad, then from Rajputana; next, but a long distance after these, comes Goa, with its native Christian population. Madras, the Punjâb, Central India, and the North-West Provinces follow with over 20,000 persons each. Of persons born in Asiatic countries outside the Indian Empire, the Beloochis alone were numerous, and they are to be found in the contiguous districts and Scinde. A few are found elsewhere, mostly in the native army. The immigrants from Cabul and Afghanistan are more scattered, though the majority are found in Scinde. Amongst this class are a good many traders and horse dealers, who make long journeys through India with their stock-in-trade. Amongst the Arabs are many engaged in trade; some also belong to the retinue of Feudatory States who happened to have been in British territory at the time of the Census. Persians are mostly concentrated at the centres of trade, such as Bombay and Karachi. In addition to the Mahammedan natives of that country, who are the most numerous, there is a considerable colony of Irâni or Persian Parsis in Bombay city, and a few Jews and Armenians.

378. In Burmah one seventh of the population consists of persons who have come into the country, their birthplace being outside it. Upper Burmah contributes the largest number of immigrants to this Province, no less than 316,000 persons having migrated from Upper Burmah to British Burmah. Bengal sends 103,000, Madras 74,000, and Bombay and the North-West contribute between them 5,250. The other countries supplying any portion of the immigrant population are the Shan States in Siam, who send 19,000, and China, which sends 11,300, the only other country being the Karen country, which supplies 2,170. It is almost entirely a male population which thus migrates to Burmah, out of each thousand natives of India who emigrate to Burmah four fifths being males, and less than one fifth females. In the case of the emigrants from Burmah the composition is not so uneven, one third are females and two thirds are males.

379. For the other Provinces and States, except in Baroda, no information has been given other than the figures contained in Table IX.

For Baroda the reviewer writes: "Compiling all the entries together, we find that "in this territory there are people from almost all the parts "of the world. Asia, Europe, Africa, and America are all "represented. Of course, the bulk of the population was "born either in this territory or in the neighbouring British Provinces. But, besides "that portion of the population, there are others who hail not only from the neighbouring Presidencies, but also from the neighbouring countries, and from the distant "continents."

Distribution according to birthplace:

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The following table illustrates the above remark:—

Birthplace.	No. of Persons.	Per-centage to Total Population.
Baroda territory	1,881,405	86·11
Bombay Presidency	160,319	7·34
„ Native States	118,267	5·41
Other Presidencies	23,014	1·05
Asia	744	·03
Europe	282	·02
Other continents	27	·04
Unspecified	947	
Total	2,185,005	100·

Thus 86 per cent. of the population own this territory as the land of their birth, and nearly 14 per cent. were born outside. Of these, too, 136,534, or 6·25 per cent., are from the neighbouring British Provinces of Guzerath, and only 23,785 were born in the other districts of the Bombay Presidency; but of the 118,267 returned as born in the Native States of the Bombay Presidency, 116,641, or 5·34 per cent., are from the Guzerath and Kathiawar States, and from Kutch, and only 1,626 are from the other States in the Presidency. Thus out of the total population of 2,185,005 persons, 2,134,580 or 97·69 per cent. were born in Guzerath, either in this territory or in the neighbouring *Káhlsá* Provinces or in the neighbouring States, and only 50,425 persons, or 2·31 per cent., were born outside Guzerath. Of these the other Presidencies, including their Native States, furnish 23,014 or 1·05 per cent., and the Asiatic countries and other continents furnish 1,053, and 947 go as unspecified.

380. The emigrants to the Punjáb came in largest numbers from the adjoining Provinces—the North-West (261,446) and Rajputana (233,542). The other countries contributing very large numbers are Kashmir (113,657) and Afghanistan (112,712).

381. Bengal contributes almost the entire of the emigrants to Assam; 221,256 having been enumerated in Assam who were born in Bengal. The North-West Provinces send 48,802, and Nepal is the only other country sending over 1,000 (6,395).

382. Coorg, which has a very large emigrant population, that is, large in relation to the number of persons found in Coorg, takes 48,688 from Mysore, and 24,895 from Madras.

383. The Nizam's Dominion obtains the largest portion of its foreign population from Bombay (108,180). Madras contributes 55,282, Rajputana 14,546, the Central Provinces 13,287, and the North-West Provinces 10,622. Arabia also supplies 5,654.

384. Mysore receives 140,025 emigrants from Madras and 23,664 from Bombay.

385. The returns show conspicuously that the emigrants are, as a rule, attracted to the Provinces adjacent to that where they are born. Thus we see that 99 per cent. of persons who were born in Assam and had been enumerated out of Assam had gone to Bengal; that 96 per cent. of those born in the French Settlements had gone to Madras; and 99 per cent. of those who were born in Kashmir have found their way to the Punjáb. 89 per cent. of those absent from Travancore are to be found in Mysore, and 80 per cent. of those who have migrated from the Portuguese Settlements are found in Bombay. Of those who are absent from Mysore, though born in that Province, 63 per cent. have been traced to Madras, and half of the absentees from Coorg are also found in Madras. So, again, with the Central Provinces, half of the absentees there are traceable to Berar, the adjoining Province.

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CHAPTER IX.

THE STATISTICS OF INSTRUCTION.

386. The enumerators were directed to ascertain what persons were "under instruction" or were "not under instruction but able to read and write," or were "not under "instruction and unable to read and write." In Table X. of Volume II. the information thus obtained is brought together for the several Provinces and for the different religions.

The following abstracts are worked up from this table. The first gives the per-centages of the uninstructed on the total population. In the second, similar per-centages are given after excluding the infantine population under five.

In the first the figures are ranged for Provinces in alphabetical series, in the second the Provinces are ranked in a series commencing with the country where the number of uninstructed is lowest. In both cases the male population only is represented:

ABSTRACT No. LIX.

Per-centages of

—	Uninstructed.	Instructed.
Ajmere	87·9	12·1
Assam	95·3	4·7
Bengal	91·0	9·0
Berar	93·8	6·2
Bombay, British Territory	88·9	11·1
„ Feudatory States	90·0	10·0
Burmah	53·9	46·1
Central Provinces, British Territory	95·3	4·7
Coorg	87·0	13·0
Madras	86·2	13·8
North-West Provinces, British Territory	94·2	5·8
North-West Provinces, Feudatory States	96·3	3·7
Punjáb, British Territory	93·7	6·3
„ Feudatory States	94·7	5·3
Baroda	89·4	10·6
Hyderabad	93·7	6·3
Mysore	88·7	11·3
All India	90·9	9·1

ABSTRACT No. LX.

Per-centages after excluding Infantine Population under five.

—	Uninstructed.	Instructed.
Burmah	46·8	53·2
Madras	84·2	15·8
Coorg	85·8	14·2
Ajmere	85·8	14·2
Bombay, British Territory	87·3	12·7
Mysore	87·6	12·4
Baroda	87·9	12·1
Bombay, Feudatory States	88·7	11·3
Bengal	89·8	10·2
Punjáb, British Territory	92·8	7·2
Hyderabad	92·8	7·2
Berar	92·8	7·2
North-West Provinces, British Territory	93·4	6·6
Punjáb, Feudatory States	94·0	6·0
Central Provinces, British Territory	94·4	5·6
Assam	94·4	5·6
North-West Provinces, Feudatory States	95·7	4·3
All India	89·6	10·4

387. These figures show how very weak is the impression that education has made on the population of India. Allowing for the infants of tender years who are too young to be at school, out of every 1,000 males only 104 are able to read and write or are under instruction.

If no allowance is made for children of this early age, the proportion under instruction and able to read and write in every 1,000 males is 91.

388. Burmah is the only Indian country where the majority of the males are instructed. There 532 of every 1,000 males are able to read and write or are at school. In Madras we find the next highest proportion. But the drop from the Burmah figure is very great; the Madras figure being 158 in every 1,000. Of the larger Provinces Bombay comes next with 127; then Bengal with 102. The North-West proportion is extremely low, 66, and the Punjáb little better, 72.

389. Mysore and Baroda, both native States, stand well by the side of the British Provinces in the north, though neither of them is so advanced as Madras. Mysore, however, has been long under British administration, having been but recently handed

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over to the native ruler. Coorg and Ajmere, both British Provinces, rank before either of these two States, coming immediately between Madras and Bombay.

390. It is not easy to obtain figures for European countries which we can compare with those for India, though there is no difficulty in ascertaining what are the numbers of children at school in Europe. But I may note that of the entire population of France in 1864, 67·0 per cent. could either read and write or read only :—

55·6 being able to read and write.
11·4 being able to read only.

In Prussia, too, of nearly 90,000 recruits enrolled in 1871, 3·42 per cent. had received no instruction. In Italy, for 1861, information was collected very similar in character to that we now have for India, and the following statistics were then recorded for the Italian population.

In every 1,000 inhabitants the population who could neither read nor write was :—

—	Males.	Females.
In the old Provinces and Lombardy	461	574
In Central Italy	641	750
In Naples and Sicily	835	938

Thus Madras may be said to rank with Naples and Sicily, while Burmah ranks with the better educated population of Sardinia and Lombardy.

391. For Europe, however, statistics are available showing the per-centage borne by children receiving primary education to the total population.

These are extracted by Mr. Baines in his admirable report for Bombay, and have been made use of by other writers on the Census of 1881 in Indian Provinces. I append them here, and place side by side with them figures showing for the various Indian Provinces, where the information is available, the per-centage of males under instruction to the total population.

ABSTRACT No. LXI.

Per-centage under Instruction on Total Population.

Both Sexes. *European Countries.*		Males only. *Indian Provinces.*	
Saxony	17·5	Burmah	10·8
Switzerland	15·5	Coorg	4·2
Denmark	15·0	Madras	3·5
German Empire	15·0	Bombay, British Territory	3·2
Prussia	15·0	Mysore	3·1
Sweden	13·7	Bengal	2·9
Bavaria	13.0	Bombay, Feudatory States	2·3
Holland	13·0	Ajmere	2·3
France	13·0	Berar	2·0
Norway	12·5	Punjáb, British Territory	1·5
Great Britain	12·0	Central Provinces, British Territory	1·5
Belgium	11·9	Assam	1·4
Austria	9·0	North-West Provinces, British Territory	1·3
Spain	9·0	Hyderabad	1·3
Hungary	7·5	North-West Provinces, Feudatory States	·8
Italy	6·5	Punjáb, Feudatory States	·8
Greece	5·5	Baroda	·2
Russia	2·0	All India	2·8
Turkish Empire	1·0		

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We observe from this that all India is considerably more advanced than Russia in primary education, but is not half so forward as the backward kingdom of Greece, and that it takes a very low position by the side of the Western European countries. Burmah is the only Province which ranks on a level with Western Europe, coming half way between Belgium and Austria. In none of the other Provinces does the figure of per-centage come up to that of Greece. All the States and Provinces, except Baroda and the Feudatory States of the Punjáb and the North-West, rank above Turkey.

392. In the accompanying abstracts information for the various more important religions is given for the several Provinces. It is curious to notice how much more educated the people are in Burmah, whatever their religions. The large proportion of persons who are instructed is not peculiar to the special religion of the Province, Buddhism, but is perceptible amongst the Hindoos, who in Burmah number 22 per cent. of literate to 13 in the Province, Madras, which stands next for the number of literate Hindoos; also among the Mahammedans, who have in Burmah 25 literate against 20 in the Province which comes next, Mysore, and against 18 in Coorg.

In all India the Parsis show the best figures amongst the separate religions. 73 per cent. of the males and 37 per cent. of the females being literate. Next come the Christians with 37 males and 16 females. After these the Buddhists with 49 amongst the males and 3 amongst the females, these showing a larger per-centage among the males, but less if both sexes are considered. The Jains, too, show a larger proportion of literate males than the Christians, 48, but less for both sexes, their females having a very low figure, ·6, in the column of instructed.

Abstract No. LXII.

Per-centages of Illiterate and Instructed by Provinces, and by Main Religions.

Province, &c.	Hindoo.		Mahammedan.		Buddhist.		Christian.	
	Illiterate.	Instructed.	Illiterate.	Instructed.	Illiterate.	Instructed.	Illiterate.	Instructed.
Ajmere	91·3	1·7	91·8	8·2	—	—	18·5	81·5
Assam	94·5	5·5	96·7	3·3	79·8	20·2	51·3	38·7
Bengal	89·8	10·2	93·9	4·1	82·7	17·3	59·1	40·9
Berar	94·1	5·9	93·2	5·8	—	—	35·0	65·0
Bombay (British Territory)	89·1	10·9	93·3	6·7	—	—	61·0	39·0
Bombay (Feudatory States)	91·6	8·4	87·7	12·3	37·5	62·5	79·1	20·9
Burmah	77·5	22·5	74·9	25·1	49·9	50·1	49·8	51·2
Central Province (British Territory).	94·8	5·2	86·2	13·7	60·0	40·0	27·9	72·1
Central Province (Feudatory States).	Unspecified.	—	Unspecified.	—	—	—	Unspecified.	—
Coorg	88·1	11·9	82·0	18·0	—	—	51·5	48·5
Madras	86·7	13·3	83·9	16·1	67·9	32·1	75·8	24·2
North-West Province (British Territory).	94·4	5·6	94·2	5·8	57·4	42·6	17·9	82·1
North-West Province (Feudatory States).	96·3	3·7	96·5	3·5	—	—	60·0	40·0
Punjáb (British Territory)	89·7	10·3	97·1	2·9	83·1	16·9	19·6	80·4
Punjáb (Feudatory States)	92·8	7·2	97·5	2·5	97·9	2·1	26·5	73·5
Baroda	90·5	9·5	89·5	10·5	—	—	20·1	79·9
Cochin	Unspecified.	—	Unspecified.	—	—	—	Unspecified.	—
Hyderabad	94·2	5·8	90·5	9·5	—	—	33·4	66·6
Mysore	89·5	10·5	80·2	19·8	—	—	49·0	51·0
Rajputana	Unspecified.	—	Unspecified.	—	—	—	Unspecified.	—
Travancore	,,		,,	—	—	—	,,	—

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Abstract No. LXIII.

Per-centage for all India by Religions.

	Males.		Females.	
	Able to Read and Write.	Unable to Read and Write.	Able to Read and Write.	Unable to Read and Write.
Hindoos	9·0	91·0	·2	99·8
Mahammedans	5·9	94·1	·3	99·7
Aboriginals	·4	99·6	·06	99·9
Buddhists	49·2	50·8	3·2	96·8
Christians	37·3	62·7	16·4	83·6
Sikhs	8·2	91·8	·2	99·8
Jains	48·2	51·8	·6	99·4
Satnamis	·8	99·2	·01	99·9
Kabirpanthis	2·1	97·9	·05	99·9
Nat-worshippers	6·2	93·8	1·2	98·8
Parsis	72·9	27·1	36·9	63·1

Abstract No. LXIV.

All Religions.

Per-centage on Total Population of Males not under Instruction and unable to Read or Write.

Ajmere	87·9
Assam	95·3
Bengal	91·0
Berar	93·8
Bombay (British Territory)	88·9
„ (Feudatory States)	90·0
Burmah	53·9
Central Provinces (British Territory)	95·3
Central Provinces (Feudatory States)	Unspecified.
Coorg	87·0
Madras	86·2
North-West Provinces (British Territory)	94·2
North-West Provinces (Feudatory States)	96·3
Punjáb (British Territory)	93·7
Punjáb (Feudatory States)	94·7
Baroda	89·4
Central India	13·6
Cochin	Unspecified.
Hyderabad	93·7
Mysore	58·7
Rajputana	Unspecified.
Travancore	„

393. The state of instruction amongst the people will best be illustrated by the remarks of the provincial reporters, which I shall now append. In Bengal Mr. Bourdillon writes:—

"The true significance of statistics of instruction cannot be detected till they are "examined in relation with age. From the statistics which have been given elsewhere, "and from the remarks which have been made concerning them, the question of age has "been purposely eliminated. It is obvious, however, that the illiterates contain not "only the illiterate adults and the children not at school, but also all the children who "are not yet of age to commence their education, and that therefore their absolute "total is much higher, and the proportion of illiterates to scholars and literates is "much greater than it will be if, as should be the case, for the basis of calculation the "number of persons is taken who were of an age to have learnt to read and write. "The first thing to be done, then, is to eliminate all those who are not of a school-"going age. The experience of European statisticians has shown that the number of

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"children of a school-going age may be taken at 15 per cent. of the population. "It may also be admitted for the purposes of calculation that the inferior limit of "this period is the fifth year of life. Doubtless many children below the age of five "years are receiving instruction, but the fifth year seems, for several reasons, to be "the most suitable for adoption as marking the threshold of learning, and therefore "all those who may be learning or already educated may be taken as the total popu-"lation less the numbers in the age group 0 to 4.

"Upon this basis a table has been prepared, accompanied by a graphic diagram, "both of which will be found appended to this chapter. They refer to the male popu-"lation only, because female education is almost non-existent, and may be left out of "the calculation. The diagram* illustrates the per-centages which the table contains, "and they combine to show for the male population five years old and upwards the "per-centage of persons in each district who fall within each of the three educational "categories, separating them also according to their religious belief into the three "large groups of Hindoos, Mahammedans, and all religions. Taking the whole Pro-"vince, first it will be seen that in every 1,000 males of all religions above five years "of age, 34 are learning, 67 can read and write, and 898 are ignorant. Among the "Hindoos the proportion of illiterates is somewhat less, but it rises considerably above "the mean in the case of Mahammedans. Out of 1,000 Hindoos of the age specified, "38 are learning, 79 can read and write, and 882 are ignorant. Among the Maham-"medans the proportions are 26, 45, and 928, thus demonstrating what was already "known to be the case, viz., that the standard of education is much higher among "the Hindoos than among the followers of Islam. This conclusion receives additional "confirmation from an examination of the divisional figures, which, for facility of "reference, are given in the statement below:—

"Statement showing the Number of Persons in every 10,000 found in each Division in each Grade of Education.

Divisions.	All Religions.			Hindoos.			Mahammedans.		
	Pupils.	Literate.	Illiterate.	Pupils.	Literate.	Illiterate.	Pupils.	Literate.	Illiterate.
Burdwan - -	684	1,291	8,028	741	1,397	7,860	441	849	8,708
Presidency - -	465	1,091	8,442	668	1,567	7,763	236	533	9,229
Rajshahye - -	291	597	9,110	347	829	8,822	258	338	9,402
Dacca - -	373	709	8,916	686	1,408	7,904	192	305	9,501
Chittagong - -	613	971	8,414	772	1,670	7,556	543	655	8,800
All Bengal Proper	463	919	8,616	649	1,360	7,989	280	474	9,244
Patna - -	189	426	9,383	190	433	9,375	180	344	9,474
Bhaugulpore - -	174	338	9,486	181	368	9,449	201	340	9,457
All Behar -	184	395	9,419	187	413	9,398	190	342	9,466
Orissa - -	477	703	8,818	477	699	8,822	445	756	8,797
Chota Nagpore -	161	298	9,589	185	349	9,464	163	276	9,559
All Bengal - -	349	688	8,961	344	817	8,837	266	453	9,279
Feudatory States -	145	305	9,548	152	341	9,505	295	391	9,312
All Bengal, including Feudatory States - -	341	673	8,984	386	793	8,819	266	453	9,279

"Dealing first with the illiterates, and beginning with the general population of all "religions, it will be observed that the proportion of illiterates is highest in the Feuda-"tory States, where they are 9,548 in every 10,000 of the population; Chota Nagpore "following with 9,539, Bhaugulpore with 9,486, Patna with 9,383, and Rajshahye with "9,110. No other division has so many as 9,000. In the two divisions first named the

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"large admixture of the aboriginal element is responsible for the extent of illiteracy. "In Behar education is confessedly very backward, and the condition of the Rajshahye "Division is chiefly due to the large proportion which its Mahammedan population "bears, for whereas among the Hindoos of that division only 8,822 in 10,000 are "illiterate, the proportion of illiterates in 10,000 Mahammedans is 9,402. The argu- "ment of religion, however, does not always hold good; if it did we should expect "that the Orissa Division, in which 97·40 per cent. of the population are Hindoos, "would show the smallest proportion of illiterates. In point of fact, however, it stands "only fourth, and the division in which illiteracy is least general is that of Burdwan, "which has a per-centage of only 83·96 Hindoos. Its rank is doubtless due to its "propinquity to Calcutta and to its central situation. The Chittagong and Presidency "Divisions stand second and third in order of least ignorance. That the Presidency "Division with its large metropolitan population should be so high up is no matter for "surprise; but the position of Chittagong, which has a larger proportion of Mahom- "medans, viz., 67·86 per cent., than any other division, was somewhat unexpected. Of "individual districts, those which are closest to the Presidency town have, of course, "the smallest proportion of illiterates; thus, in 10,000 of its population, Calcutta has "only 6,232 who cannot read and write, Howrah 7,492, the suburbs 7,650, Hooghly "7,660, and the 24 Pergunnahs 7,784. The largest proportion of illiterates is found "in the Tributary States of Chota Nagpore (9,857), Chumparun (9,674), Lohardugga "(9,642), Hazaribagh (9,622), the Sonthal Pergunnahs (9,614), and the Orissa Tribu- "tary States (9,607), in all of which districts education is backward, the population "(except in Chumparun) scattered, and the aboriginal element considerable."

"Turning next to the educated population, *i.e.*, those able to read and write, as dis- "tinguished from those who are still learning, the general proportion for the whole "Province is 6·73 per cent., or one to every 13 who can neither read nor write. It "will be obvious that these are almost all adults, and this fact assists to explain why "the Presidency and Burdwan Divisions, with their great towns, stand so high. "The Burdwan Division has nearly 13 per cent. of its male population five years old "and upwards literates, and stands first with nearly double the provincial mean; the "next division is the Presidency, with 10·91, and then Chittagong with 9·71; while "the divisions with the smallest proportion of educated persons are Chota Nagpore "2·98 per cent., Feudatory States 3·05, Bhaugulpore 3·38, and Patna 4·26. The "districts which contain the greatest proportion of literates are those where the "proportion of adults is greatest, viz., Calcutta 29·95, the suburbs 18·31, Howrah 17·74, "Hooghly 15·72, and the 24 Pergunnahs 15·00; while the districts which are worst "off in this respect are those which have already been noticed as showing the greatest "degree of illiteracy, though they do not stand in the same order, viz., the Tributary "States of Chota Nagpore '99 per cent., Singbhoom 2·31, Lohardugga 2·34, Hazaribagh "2·55, and the Tributary States of Orissa 2·71."

"But statistics of literacy and illiteracy, however interesting, refer only to the past; "they denote the comparative attainments of persons who are no longer in a position "to improve their educational status, and whose day for learning has gone. Statistics "of actual instruction, on the other hand, have this additional element of interest, "that they deal with the present and the future, and while they show to what stage "education has already advanced, they supply us with a means of comparison with "the past and of forecast for the future. Emigration and immigration apart, that "district or division which has the largest proportion of scholars has the brightest "promise for the future; while the largest proportion of educated adults denotes the "longest settlement, the best appreciation of the advantages of learning, and the "greatest diffusion of general intelligence and material prosperity. Judged by these "standards, no division of Bengal, as we have seen, surpasses that of Burdwan in its "present prosperity; while the statistics of instruction show that it stands first in "promise for the future. Of its whole male population five years old and upwards, "6·84 per cent. are under instruction; Chittagong stands second with a per-centage "of 6·13, and Orissa third with 4·77 per cent. Four divisions take a very low place, "and if the figures for instruction are correct, and the error alluded to previously "has been avoided, they show a lamentably low proportion of scholars. In the "Feudatory States they are only 1·45 per cent., in Chota Nagpore 1·61, in Bhaugulpore "1·74, and in Patna 1·89. But it will be remembered that these are the divisions to "which schedules in the Persian Nagri, and Kaithi characters were sent, and it is "possible that the number of persons able to read and write has been overstated at

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" the expense of those under instruction. It will be noticed that while in most other " divisions the literates stand to the learners in the ratio of rather less than two to " one, in the divisions of Patna and Chota Nagpore and in the Feudatory States the " proportion of the literates is more than twice as great as that of the learners. On " the other hand, it is common knowledge, and the statistics of the Educational Depart- " ment show that these divisions are the most backward in the province in respect of " present instruction, and there can be no doubt that whether the ratios for each are " exactly right or not their position on the bottom of the list is in accordance with known " facts. School instruction is at the lowest ebb in the Tributary States of Chota Nagpore, " where only 32 boys in 10,000 are pupils: the districts with which we are already " familiar as prominent for illiteracy and for deficiency of educated persons follow almost " in the same order; Chumparun has only 1·03 per cent. of the population at school, the " Tributary States of Orissa 1·20, Hazaribagh has 1·21, Lohardugga 1·22, and the " Sonthal Pergunnahs 1·33. But it is surprising to find several other districts with a " proportion of scholars equivalent to less than 2 per cent. of their population: better " things, for instance, might have been expected of Monghyr (1·28), Mozufferpore (1·61), " Shahabad and Durbhunga (1·72 each), Bhaugulpore (1·83), and Gya (1·93), and they " reveal a backwardness which is not surpassed by the Mahammedan districts of the " Rajshahye Division. On the other hand, in Howrah, where the population of a school- " going age bears a more reasonable proportion to the whole than in the metropolis, " the per-centage under instruction is 8·32; in Calcutta it is 7·71, in Hooghly 7·66, " in the 24 Pergunnahs 7·14, in Midnapore 7·12, and in Bankoorah 7·04."

Education by Religion.

"The Hindoos compose so large a portion of the whole population, viz., 65·36 per " cent., that where, as is the case in most districts, theirs is the prevailing religion, " the educational statistics for all religions and for Hindoos vary very slightly; but " wherever any variation occurs it is almost always in favour of the Hindoos and in most " cases it may be said that the statistics for all religions are the statistics for Hindoos " reduced in proportion to the number of Mahammedans, and persons of other religions " found in the district. Thus, whereas in 1,000 persons of all religions the illiterates " are 898, among 1,000 Hindoos the illiterates are 881 only; for every 67 men of all " religions who can read and write, the Hindoos can show 79, and for every 34 scholars " of the whole population they can show 38. It would seem therefore that it is in the " class of learners alone that their supremacy is at all challenged. The facile and " receptive Hindoo has from the earliest times lent himself to all such new learning as " seemed to promise him advancement or profit; he has ever been an eager student both " of his own and of exotic learning; in the times of the Mogul Empire, though most of " those posts whose splendour caught the eye and filled the imagination were appro- " priated by the ruling race, the humbler, but perhaps hardly less lucrative, appointments " in the general administration were held by Hindoos, whose capacity for business fitted " them for the administration of details which were beneath the notice or beyond the " patience of their masters. The Kayasth was hardly less powerful in 1700 than he " was a hundred years later. Akbar's greatest financier was a Hindoo of this caste, " and there is reason to believe that there never was a time even in the reign of the " austere and bigoted Aurungzebe, who, as is well known, endeavoured unsuccessfully " to deprive them of office, when the Hindoos were not a power in the State, and when " they did not cultivate learning for what it brought them. When the Mahammedan " Empire fell before the growing power of the British, the Hindoo changed the direction " without abating the earnestness of his studies, and while the Mahammedan, proud and " bigoted, cherishing the memory of a ruined greatness and the traditions of a faded " splendour, held sullenly aloof from the conquering race, and partly from dislike, partly " from pride, refused to acquire their language or to countenance their measures, the " pliant Hindoo redoubled his exertions and soon succeeded in obtaining almost " exclusive possession of all posts in the country that were open to natives. Since that " time he has eagerly availed himself of the efforts which the British have continually " made for the better education of their subjects, and while the more intelligent classes " in particular have diligently applied themselves to the study of English, the schools " crowded with Hindoo boys to be found in almost every village attest their appreciation " of the value of vernacular education. Of late years the Mahammedan community has " begun to wake from its lethargy, and some advance has been made in the spread of " learning among the Mahammedans of the better classes. Among the lower classes,

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" however, this renaissance has had little or no effect, and their ignorance is as complete " as ever."

" Though the progress of education among the Hindoos has been marked by these " leading characteristics, they are not equally conspicuous in all parts of the country. " To Bengal and Orissa the above remarks apply in their fullest extent, but in Behar " and Chota Nagpore education has always been backward, as the following figures will " show: In Bengal, taken as a whole, the illiterate Hindoos are 8,819 in 10,000, as " compared with 9,279 in the same number of Mahammedans, and 8,984 in 10,000 men " of all religions. In Bengal Proper the illiterate Hindoos are only 7,989 as against " 9,244 Mahammedans, and 8,616 of all religions. In Orissa the very few Mahammedans " (only 85,611 in all, or 2·29 per cent.) are mostly of the better classes, and the propor- " tion of illiterates among them is actually less than among the Hindoos. On the other " hand, in Behar and Chota Nagpore the proportion of Hindoo illiterates is very slightly " less than among the Mahammedans, and is very much higher than the mean of the " Province. Taking each division by itself, they stand in respect of Hindoo illiterates " in the same order as they did for illiterates of all religions; but just as in Orissa the " few Mahammedans are exceptionally enlightened, so in Chittagong the few Hindoos " are of the most intelligent class. Of the districts, the most illiterate is that which is " composed of the Tributary States of Chota Nagpore, followed by the several districts " of the Chota Nagpore Division, and the Province of Behar, with the single exception " of Purneah, the Bengali element in which has succeeded in raising its average. The " largest proportion of educated persons (as distinguished from learners) in the Hindoo " as in the general population is found in the metropolitan districts, and the smallest " proportion in those of Behar and Chota Nagpore. The districts which rank highest " for their proportion of Hindoo scholars are Calcutta and Howrah, the 24 Pergunnahs, " Chittagong, Dacca, and Hooghly, in all of which places the ratio is more than 8 per " cent.; and the great excess of Hindoo scholars, in comparison with those of other " religions which has already been alleged, can be strikingly shown in the following " way: Hindoo scholars are more than 5 per cent. of the Hindoo population five years " old and upwards in 22 districts, while there are six districts with more than 8 per cent. " and three in all with more than 7 per cent. of scholars. With regard to Mahammedans " only six districts have more than 5 per cent. of scholars, and of these six only two " have more than 6 per cent."

" The literacy and illiteracy of the Mahammedans has been sufficiently discussed in " the foregoing paragraphs, and need not be touched upon again. Of other religions " the highest place is taken of course by the Christians. Out of every 10,000 Christian " men and boys five years old and upwards, only 5,245 were illiterate, while 3,464 could " read and write, and 1,289 were learning. The European and Eurasian community " are such small contributors to the illiterates that it is surprising to find so large a " proportion of illiterates, clearly denoting the existence of much ignorance among the " Native Christians in spite of the efforts of mission schools. Among the aboriginal " peoples the amount of education which is evidenced by the ability to read and write " hardly exists at all: great pains have been taken of late to extend education among " the Sonthals, but the figures of the Census do not exhibit much fruit from these " efforts, since they show that in 10,000 male Sonthals five years old and upwards, " 9,929 are absolutely ignorant, 36 can read, and 33 are at school."

Population of the School-going Age.

" In the foregoing paragraphs the whole population five years old and upwards has " been considered with reference to all three grades of educational attainment, but so " long as the field of inquiry is not made narrower than this no very clear conclusions " can be drawn as to the statistics of instruction in a province. That can be better " ascertained by examining the proportion of scholars to children of a school-going age. " In European countries this examination can usefully be extended to children of both " sexes, but in Bengal, as has been pointed out, female education is so infinitesimal that " it may be left out of the question, and the statistics of male instruction alone discussed. " Starting with this proviso, and accepting the usual European calculation that the " school-going population amounts to 15 per cent. of the whole, the following table " has been prepared showing the per-centages of male learners on the boys of a school- " going age in each district in the whole population, and in the Hindoo and Mahammedan " communities":—

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"Statement showing the Proportion of Learners in every 100 Boys of a School-going Age.

District, Division, and Province.	All Religions.	Hindoos.	Mahammedans.
Burdwan	32·45	36·01	18·09
Bankoorah	40·22	44·04	33·23
Beerbhoom	33·33	35·79	26·94
Midnapore	41·18	44·35	24·85
Hooghly	44·98	47·83	31·49
Howrah	47·96	52·87	28·17
Burdwan Division	39·71	43·16	25·45
24-Pergunnahs	41·09	50·78	24·50
Suburbs	32·00	40·33	16·42
Calcutta	48·94	57·92	18·08
Nuddea	17·89	31·27	7·66
Jessore	23·50	38·96	13·38
Khulna	23·34	33·09	14·11
Moorshedabad	18·01	24·72	10·52
Presidency Division	26·92	39·15	13·50
Dinagepore	16·61	13·71	19·24
Rajshahye	14·40	27·08	10·80
Rungpore	14·24	18·09	11·71
Bogra	26·46	32·97	24·84
Pubna	20·87	42·24	12·87
Darjeeling	12·06	11·96	15·66
Julpigoree	11·67	10·85	13·24
Rajshahye Division	16·74	20·28	14·66
Dacca	25·00	47·50	9·96
Furreedpore	22·66	43·91	9·01
Backergunge	23·82	40·96	15·26
Mymensingh	15·84	29·89	9·09
Dacca Division	21·05	39·70	10·70
Chittagong	36·67	49·11	32·23
Noakholly	38·44	45·83	35·85
Tipperah	30·56	41·79	24·95
Chittagong Hill Tracts	Not available.		
Chittagong Division	34·36	44·59	30·03
All Bengal Proper	26·54	37·80	15·77

District, Division, and Province.	All Religions.	Hindoos.	Mahammedans.
Patna	19·04	17·98	25·62
Gya	11·00	11·00	11·01
Shahabad	9·79	9·41	14·46
Mozufferpore	9·24	9·62	6·35
Durbhunga	9·90	10·14	7·98
Sarun	12·02	12·39	7·03
Chumparun	5·98	6·24	4·09
Patna Division	10·84	10·87	10·28
Monghyr	7·34	7·01	10·03
Bhaugulpore	10·59	10·54	11·36
Purneah	12·01	11·93	12·07
Maldah	16·22	20·20	11·51
Sonthal Pergunnahs	7·51	11·23	10·04
Bhaugulpore Division	10·02	10·46	11·50
All Behar	10·55	10·75	10·88
Cuttack	27·20	27·00	28·34
Pooree	21·67	21·59	20·62
Balasore	35·01	35·42	22·89
Angul	10·62	10·70	26·08
Banki	17·22	17·29	4·76
Orissa	27·20	27·19	25·39
Hazaribagh	6·70	7·31	5·97
Lohardugga	6·82	8·82	10·83
Singbhoom	13·35	12·47	55·67
Manbhoom	12·91	13·81	10·82
Chota Nagpore	9·03	10·42	9·09
All Bengal	19·98	22·06	15·00
Cooch Behar	18·87	19·45	17·43
Hill Tipperah	Not available.		
Tributary States, Orissa	6·87	8·67	6·98
Do. Chota Nagpore	1·84	1·79	8·88
All Feudatory States	8·30	8·70	16·89
All Bengal, including Feudatory States	19·50	22·25	15·02

"In the whole Province, including the Feudatory States, rather more than 19 boys in "100 are at school, but if the Feudatory States be omitted the proportion rises to "nearly 20 in 100. Comparing the different Provinces together, Orissa with 27·20 "per cent. of its boy scholars stands first, and Bengal is second with 26·54 per cent.: "the Feudatory States are of course last with a per-centage of 8·30 only, Chota "Nagpore being very little better with 9·03, and Behar with 10·55—so that, in point "of fact, education is more than twice as popular in Orissa and Bengal as it is in "Behar, and nearly three times as popular as it is in Chota Nagpore and the Feudatory "States."

"It is, however, somewhat unfair to compare Bengal with so small a province as "Orissa or Chota Nagpore, because, while each of these is but the size of one small "division, Bengal contains several divisions with very varying conditions of life. "Comparing these divisions among themselves, Burdwan stands highest with nearly "four scholars in every 10 boys; the Chittagong Division is second with 34·36 per "cent., and a wide gap separates these from the 27·20 per cent. of Orissa and the "26·92 per cent. of the Presidency Division, which would be much higher but for the "illiteracy of Nuddea. Dacca takes a middle place with 21·05 per cent., its mean being "much lowered by the backwardness of Mymensingh. None of the other divisions "have more than half this proportion, except Rajshahye, which stands half way "between the two extremes, so that the divisions of Bengal may be arranged in "respect of school instruction in three groups—the good, consisting of Burdwan and "Chittagong; the medium, comprising Orissa, the Presidency, and Dacca; and the "bad, connected with the medium group by the link of Rajshahye, and composed of "Patna, Bhaugulpore, Chota Nagpore, and the Feudatory States."

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"In respect of district figures for instruction, Calcutta and Howrah take a very high "place with nearly 50 per cent. of their boys at school. Hooghly, where primary "education is very popular, and where there is also a large college, is third with "nearly 45 per cent., and Midnapore, where there has been in existence for some time "a carefully elaborated scheme of indigenous education, is fourth with 41·18 per cent. "The 24-Pergunnahs, as might have been expected from its situation, is well up with "41·09 per cent., which makes it fifth in the whole list. Bankoorah, where again "there is a complete system of village schools, is sixth with four boys at school out of "every 10. No other districts have so large a proportion of scholars as 40 per cent., "but Noakholly and Chittagong head the group of seven which have more than "30 per cent., viz., Noakholly, Chittagong, Balasore, Beerbhoom, the Suburbs, and "Tipperah. Nine other districts have more than one in five, or 20 per cent. The "district in which instruction seems much the most backward is that of the Tributary "States of Chota Nagpore, where the boys at school are less than 2 per cent., and it "may be remarked that this is a part of the country which has not yet been brought "in any way under the control of the Director of Public Instruction. Next to this "district, but a good way above it, come those of Chumparun (5·98), Hazaribagh "(6·70), Lohardugga (6·82), the Tributary States of Orissa (6·87), and Monghyr (7·34). "It will be noticed that Nuddea, with only 17·89 per cent., is far below the average of "the other districts in the division, and the only sound theory of explanation is that "it is due to the fever which has lately played such havoc with the district; children "have been too ill to come to school, and teachers too feeble to teach, so that the "district which was once famous throughout India for its learning has now hardly a "greater proportion of scholars than some of the most backward districts of the Pro- "vince. Patna owes its prominence over the other districts of the division to its "large college, and to the advantages offered by its great city, which is especially the "centre of Mahammedan education in Behar."

"It has already been stated how much greater eagerness in the pursuit of learning is "shown by the Hindoos than by any other community, and the statistics of juvenile "instruction fully corroborate the statement. While the proportion of scholars of all "religions is for all Bengal 19·50 per cent., the Hindoo scholars are 22·25 per cent. of "the Hindoo boys of a school-going age. These figures, however, include those of "many districts where the term Hindoo was very loosely used, and if those parts "of the country are examined where the calculation is not vitiated by the addition of "semi-aboriginal races, it will be seen that the proportion of Hindoo scholars con- "siderably exceeds the average per-centage of scholars of all religions. A comparison "of the per-centages will show that almost everywhere the per-centage of Hindoo "scholars exceeds that of the scholars of all religions, and greatly exceeds those of the "Mussulman faith. In only 11 cases is the Hindoo per-centage lower than the general "one, and where this inferiority is found its extent is very small. Compared with the "Mahammedans, scholars of the Hindoo faith are very much more numerous—in 100 "boys of each religion the difference often amounting to more than two to one and "sometimes extending, as in the case of Dacca, to a ratio of five to one. On the other "hand, the districts where the Mahammedan are in proportion more numerous than "the Hindoo scholars are extremely few. Patna, which is one instance, has except- "tional facilities for Mahammedan education; Shahabad, while it has a small "Mahammedan population, contains one large Mahammedan town (Sasseram) with "endowments for scholastic purposes; in Dinagepore the Hindoos are in the minority, "and are mostly of the lower classes; in Singbhoom and Angul the number of "Mahammedans is so small that their statistics are abnormal and without significance."

"Reviewing the whole question it may be said generally that in the most advanced "parts of Bengal from 20 to 40 per cent. of the boys of a school-going age are at "school; in less developed districts, or where Mahammedanism is the prevailing "religion, this ratio falls to from 10 to 20 per cent., while in the wilder and half "civilised parts of the country it dwindles to nothing at all. The ratio for Hindoos is "usually half as high again as the ratio for all religions, and more than twice as "great as that for Mahammedans."

"No figures for other than these two great religions are given, because they would "only mislead. Instruction among the aboriginal tribes is almost unknown. On the "other hand the circumstances of the Christian community in India are so peculiar, "especially those of the European section of it, that no useful object could be served "by discussing in detail the figures which a similar calculation would give. Taken "as a class, however, it appears that 74 per cent. of all the Christian boys of a school- "going age are receiving instruction, and this may be somewhere near the truth."

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"Compared with the other great Provinces of the Indian Empire, Bengal takes the "third place in respect of the proportion which its male pupils bear to the whole male "population of a school-going age. In Madras, which stands first, the per-centage is "22·47, in Bombay it is 21·65, and in Bengal, as we have seen, it is 19·50. Between "these three Provinces and the next, however, there is a very wide interval, for the "Punjáb, which stands fourth, has a per-centage of 9·45 only, or less than half that "of Bengal, the Central Provinces have 8·79, and the North-Western Provinces and "Oudh 8·65."

"In Great Britain in 1882 the average daily attendance of scholars, male and female, "in the 21,136 schools under Government inspection was 3,848,011; if the children of "a school-going age be taken at 15 per cent. of the population, their number of both "sexes would be 4,455,578. A simple calculation will then show this startling result "that 86·36 per cent. of the children of a school-going age are at school. In the "United States of America, taken as a whole, the same calculation on the figures of "the late Census of 1880 gives 83·42 per cent. of the school-going population as at "school. In France at the Census of 1876 the number of scholars *on the rolls* was "found to be 4,903,926, while the school-going population upon the basis of calculation "already adopted was 5,544,268, thus giving the proportion of scholars to children of "a school-going age at the high figure of 88·45 per cent. Probably, however, the "true figure is much less, since, unless France is unlike most other countries in the "world, the average daily attendance at school is a good deal less than the number on "the rolls."

"With regard to illiteracy, Bengal compares unfavourably with other Provinces of "India, for the figures in the margin will "show that it stands only fourth on the list. "The position of the Central Provinces is "unexpected, and possibly the Census Report "when published may throw some light on "the question. So vast is the proportion of "illiterates in India that it is difficult to "institute a comparison between them and "those of any other country for which Census "figures are available. This difficulty, "moreover, is aggravated by the very "various systems adopted by different nations for distributing their statistics of "instruction. In France the question of obtaining statistics of elementary instruction "was raised for the first time so lately as 1866, so that the statistics of 1876 are not "put forward with complete confidence. It appears, however, that out of the whole "population more than *six* years old the illiterates are only 30·8 per cent.; in Bengal "the proportion of illiterates of both sexes *five* years old and upwards is 94·94 per "cent., or more than thrice as great. In the United States of America the inferior "limit of observation instead of being five or six years is 10 years, and the result of "the Census of 1880 shows that those who were unable to read amounted to 13·4 per "cent., while those who were unable to write were 17 per cent., of the population 10 "years of age and upwards."

Statement showing the per-centage of Illiterates on the whole Population in the larger Provinces of India.

Province.	Per-centages.		
	Males	Females.	Both Sexes.
Central Provinces - -	81·09	85·15	83·10
Madras - - -	86·66	99·15	92·97
Bombay - - -	88·88	99·35	93·94
Bengal - - -	91·29	99·72	95·52
Punjáb - - -	93·90	99·84	96·62
North-Western Provinces and Oudh - - - -	94·21	99·84	96·92

Female Education.

"So far it is only the male population that has been considered, but the subject "cannot be quitted without a brief notice of female education in Bengal."

"It is a well-known and much deplored fact that the education of women in India "is at a very low ebb: something has been done by the State, something by missionary "enterprise, and something by individual effort to improve the intellectual condition "of the women of India, and there are signs, increasing in number and clearness "every year, that these efforts have not been thrown away. Elementary knowledge is "spreading; doors which were once closed to the stranger are opening daily to admit "the zenana teacher or the schoolmistress, and a generation which has seen girls "beginning to attend boys' schools, and native ladies presenting themselves for "examinations supervised by the University of Calcutta may expect that before it "passes away female education may advance to a stage of which its friends of a former "generation could hardly have dreamed. But though the East is grey the day is still "far off, and the statistics of female education in Bengal show so lamentable a result "that, looking to the whole mass of women in the Province, it may be said that "reading and writing is virtually unknown among them. Such as they are, however, "the figures will be found in the following paragraphs."

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"It has already been stated that if the whole population of all ages be taken, the "proportion of illiterate females is as 9,972 in 10,000, the learners being 10 in the same "number and the literate women 17. If the element of religion be introduced into the "calculation without reference to age, the pitiable disproportion between the state of "female education in the Christian and in all other communities becomes very clear. "The fact needs no proof, but the abstract in the margin is intended to convey some "idea of the extent of the difference. It will "be seen that out of every 10,000 women in "Bengal, 6,552 are Hindoos, 3,407 Maham- "medans, and 17 are Christians; that is to "say, to every Christian female there are 385 "who are Hindoos and 182 who are Maham- "medans. If education were equally diffused "among all the different religions, the same "proportion would be maintained, and there "would be 385 Hindoo girls at school to "every 182 Mahammedans and 1 Christian.

Statement showing Statistics of Female Education in the Principal Religions.

Religions.	Learning.	Can Read and Write.	Proportion of each Religion in 10,000 of the Population.
Hindoos - - -	5,954	6,258	6,552
Mahammedans - -	2,304	1,911	3,107
Christians - - -	1,480	1,679	17
All others - - -	260	150	323
Total all Religions -	10,000	10,000	10,000

"But what are the facts? In every 10,000 learners there are 1,480 Christian girls to "5,954 Hindoos and 2,304 Mahammedans; so that the Hindoo school girls instead of "being 385 times as numerous as the Christian girls are only four times as numerous, "and the Mahammedans instead of exceeding them in the proportion of 182 to 1 exceed "them in the ratio of less than 2 to 1. The result given by the figures for the literates "is still more astounding. Instead of the Hindoos being as 385 to 1 they are as 15 "to 4, and the number of Mahammedan women who can read or write hardly exceeds "that of literate Christian women, though the ratio that might have been expected was "182 to 1. It is clear, therefore, that while education among the Christian female "community is out of all proportion greater than in any other, the Mahammedans have "in proportion fewer educated ladies than the Hindoos, though their proportion of "school girls is slightly better. The same facts may be put in another way. In every "10,000 Christian females of all ages, 876 are learning, 1,708 can read and write, and "7,416, or rather less than three out of four, are ignorant. In every 10,000 Hindoo "women and girls only 9 are at school, and only 16 can read and write, leaving 9,975 "who are entirely illiterate. The condition of the Mahammedan female population, "however, is worse, for in every 10,000 of them only 7 are learning and 10 can read "and write, so that 9,983 have no learning whatever."

"If we examine the statistics of education among the female population five years "old and upwards, the picture is the same. In every 10,000 females of five years old "and upwards, there are 6,602 Hindoos, 3,066 Mahammedans, 17 Christians, and 315 "persons of other religions. If it be assumed again that education is equally diffused, "there should be 388 Hindoos either learning or able to read and write, and 180 Ma- "hammedans to every Christian in the position, but in reality the proportions are those "which have already been stated, viz., to every Christian girl who is at school there "are only four Hindoos and two Mahammedans, and to every Christian woman who "can read there are one Mahammedan and less than four Hindoos. Again, out of "every 10,000 women and girls of this age of all religions, 12 are learning and 20 can "read or write. Among the Hindoos and Mahammedans the proportions are 10 and "19 and 9 and 12 respectively, while among the Christians 1,043 are learning and "2,035 can read and write. In other words, the proportion of illiterates in 10,000 "females five years old and upwards is for all religions 9,968, for Hindoos 9,971, for "Mahammedans 9,979, and for Christians 6,922 only. Comment on such statistics "as the above is hardly needed, for they lead to one conclusion only, viz., that to all "intents and purposes the efforts which have been made to teach and educate the "native women of India have hitherto failed to make any impression on the great mass "of ignorance which they represent."

The Statistics of the Educational Department.

"No comparison has yet been made between the educational statistics obtained "from the Census papers and those provided by the Director of Public Instruction in "his annual report. Such a comparison cannot fail to be extremely interesting, and it "will be seen that it supplies valuable testimony to the trustworthiness of either set of "statistics. Unfortunately, however, it cannot be carried out in all its details because "the two sets of figures do not cover the same ground. While the Educational Depart- "ment takes cognizance only of such schools and scholars as are placed under its super- "vision, accept its educational course, and use its hand-books, the Census enumerators'

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"figures include, in addition to these, all those who are under private tuition or are at "schools which do not recognise the authority of the Director of Public Instruction. "Hence the scholars entered on the papers of a census must always be more numerous "than those borne on the rolls of the Educational Department. If allowance be made "for this fact, and also for the scholars in Feudatory States, the schools of which were "not included in the returns of the Educational Department in 1881, the correspondence "between the two sets of figures is very close. On the 17th February 1881 there were "in Bengal, according to the Census, 1,027,752 scholars of both sexes, and on the 31st "March in the same year the number of scholars on the rolls of the Educational Depart- "ment was 928,489, a difference of 12 per cent. only. According to that Department "77·62 per cent. of this number were Hindoos, 19·87 per cent. Mahammedans, 1·09 per "cent. Christians, and 1·39 per cent. persons of other religions. The Census figures "show 74·06 per cent. as Hindoos, 24·13 per cent. as Mahammedans, 1·22 per cent. as "Christians, and ·57 per cent. as belonging to other religions. The correspondence is "extremely near, more especially as each variation can be immediately explained. The "excess of Mahammedan learners in the Census figures is attributable to their known "predilection for household tuition, and to their reluctance to join in the British system "of education which has led to the establishment of numerous *maktabs* or Mahammedan "village schools outside the pale of official supervision. The excess under the head of "Christians is doubtless due to causes somewhat similar, though arising from different "motives; while, lastly, the gain of Hindoos and the loss under 'Others' in the Census "figures only corroborates what has already been stated elsewhere, viz., that a large "number of persons who are not really Aryan Hindoos have returned themselves as "such in the Census schedules. The absolute figures are as follows :—

	According to Census.	According to Educational Department.
Hindoo scholars	759,655	720,759
Mahammedans	249,832	184,550
Christians	12,719	10,185
Other religions	5,546	12,995
Total	1,027,752	928,489

"In his report for 1881-82, the Director of Public Instruction in Bengal examines "at length the discrepancies between the figures of his own department and those given "in the Census tables, and the usefulness of the statistics which the Census papers "supply has already been demonstrated by his directing inquiries to be made into the "true position of affairs, where they show a greater number of scholars than the official "lists of the Education Department."

"In the following abstract the divisional figures for all scholars of either sex "are compared, and it will show the great general correspondence of the two sets of "statistics :—

Divisions.	Census Figures.	Educational Department Figures.	
		1881.	1882.
Burdwan	220,375	223,771	230,937
Presidency (including Calcutta)	178,300	156,847	151,818
Rajshahye	102,455	55,303	63,219
Dacca	142,158	96,896	146,471
Chittagong	91,741	63,197	114,299
Patna	125,807	138,557	147,457
Bhaugulpore	62,258	80,524	89,403
Chota Nagpore	29,518	30,956	34,155
Orissa	77,130	82,438	96,367
Total	1,027,752	928,489	1,093,626

"For the Burdwan, Chota Nagpore, and Orissa Divisions the figures of both depart- "ments are very similar. In the Presidency Division there is an excess of nearly 22,000 "in the Census figures, for which no explanation is readily forthcoming. In the

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"Rajshahye, Dacca, and Chittagong Divisions the Census enumerators discovered a "much larger number of scholars than appear on the rolls of the Educational Depart- "ment, and the explanation, no doubt, is that in all these divisions there is a large "number of Mahammedans who, as already stated, are especially likely to escape "through the meshes of the educational net. It is to be observed that the departmental "figures for 1882 in Dacca and Chittagong approach the Census figures more nearly "than do those of 1881. In the Patna and Bhaugulpore Divisions there is a great "discrepancy, which is against the Census figures; but it will be remembered that these "are the divisions in which the Nagri, Urdu, and Kaithi schedules were used, and some "of the scholars have no doubt been entered as literates. Writing of primary educa- "tion in his report for 1881–82, and more especially of the system of payment by "results, Mr. Croft says: 'Throughout Orissa and in the Burdwan and Chittagong "'Divisions the system has expanded with extraordinary rapidity, and the number of "'pupils in primary schools of organised instruction varies in these divisions from 25 "'to 29½ per 1,000 of the population. In the Presidency and Dacca Divisions the "'proportion of pupils to population falls to 13 and 10 per 1,000; but in both divisions, "'and especially the latter, a further great extension of the system may be looked for.'"

* * * * *

"'Rajshahye and Chota Nagpore are the only divisions in which partly from local "'and partly from other causes the system has not yet been productive of large results, "'there being only six pupils in primary schools per every 1,000 of the population. "'But the Inspector of the Rajshahye Circle and the Assistant Inspector of Chota "'Nagpore are convinced of the existence of a large number of indigenous schools "'which are as yet untouched by our operations.' These remarks, recorded by the "head of the Education Department upon information obtained from the records of "his own office, coincide surprisingly with the conclusions stated in the foregoing "paragraphs, which were drawn independently from the figured statements of the "Census. Both sets of statistics place the Burdwan, Chittagong, and Orissa Divisions "in the front rank of primary education; both show that in the divisions of Raj- "shahye and Chota Nagpore primary education is somewhat backward, while the "authoritative announcement of the inspecting officer, that much indigenous education "in the Rajshahye Division has not yet been brought within the operations of the "Educational Department, receives striking corroboration from the large excess in the "number of scholars which the Census figures show."

"If we look at smaller units than that of the division the same correspondence "appears. The prominence of Chittagong and Noakholly in educational matters has "already been mentioned more than once. The Director of Public Instruction reported "in 1881–82 that these were two of the dis- "tricts which had shown the greatest de- "velopment. Bankoorah and Midnapore, "both of which hold a high place in the "Census tables, are districts where Mr. Croft "says that the payment by results system has "achieved large results. Other instances of "this close corroboration might be supplied, "but it will be simpler to give side by side "the districts placed in order according to "the Census figures and the departmental "returns of 1880–81 and 1881–82. The de- "partmental figures upon which the districts "have been marshalled are those showing "primary education only, while the Census figures are those of the class under "instruction which, as has already been explained, may be taken as covering very much "the same ground as the departmental figures for primary education. In both cases "the order of the districts has been decided by the proportion of scholars each contains "to the children of a school-going age, taking that as 15 per cent. of the population."

According to the Census.	According to the Education Department.	
	1880–81.	1881–82.
Calcutta	Burdwan	Noakholly.
Howrah	Balasore	Hooghly.
Hooghly	Bankoorah	Tipperah.
Midnapore	Midnapore	Balasore.
24-Pergunnahs	Hooghly	Calcutta.
Bankoorah	24-Pergunnahs	Burdwan.
Noakholly	Howrah	Bankoorah.
Chittagong	Tipperah	Midnapore.
Balasore	Beerbhoom	Howrah.
Beerbhoom	Noakholly	24-Pergunnahs.
Burdwan	Cuttack	Cuttack.
Suburbs	Pooree	Chittagong.
Tipperah	Patna	Backergunge.
Cuttack	Backergunge	Pooree.
Bogra	Monghyr	Beerbhoom.
Dacca	Bhaugulpore	Dacca.

394. For the North-West Provinces Mr. White writes:—

"That of the males over five years old, 1·5 are learning to read and 5·1 per cent. "are able to do so;* 6·6 per cent. therefore of this population have either acquired or "are acquiring the elements of literary instruction. The largest per-centage of scholars "and literates is found among the Christians; but as Europeans have not been dis- "criminated from natives, the class is heterogeneous. Of the natives, the Jains have the

* At the Census of Ireland taken in 1871, 49·3 per cent. of the population were returned as able to read and write.

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"largest proportions of scholars and literates, more than half the males over five years "old coming in that class. But, as already remarked, the Jains belong almost exclu- "sively to the trading and official classes, and consequently the proportion is probably "rather below the mark. There can be but few among them who do not read and "write the Mahajani character at least. I observed a tendency among some enume- "rators to treat as literates only persons who could read and write the Persian "character, and this may perhaps explain why the proportion of literates among the "Jains is not higher. The Mahammedans show a higher proportion of scholars than "the Hindoos, viz., 2 per cent. to 1·3 per cent., while the proportion of literates is "rather higher among the Hindoos, 5·05 to 4·41."

"The number of females returned as scholars and literates is very small indeed, "31,361, or but 17 in every 10,000. They are relatively most numerous among the "Jains, and the per-centage among the Hindoos is lower than that among the Maham- "medans—·02 scholars, ·07 literates to ·1 and ·13. It will be further seen from the "above abstract that the proportion of scholars and literates of both sexes is higher in "the North-Western Provinces than in Oudh."

§ 119.—The proportion of scholars compared with the number of boys aged 5 to 10.

"The proportion of boys who learn to read after they are 10 years old is, I think, "very small, and but few begin to learn before they have "completed their fifth year. It will therefore show the "progress of instruction better if we compare the num- "ber of scholars with the boys in the age group 5 to 9 for "both the Hindoos and Mahammedans. We find, then, that there are 2,644,135 "Hindoo boys between the ages of 5 and 10, of whom 232,055, or 8·7 per cent., are "learning to read and write. Among the Mahammedans there are 410,946 boys in "this age group, and of these the 57,850 returned as scholars are in the proportion of "14·1 per cent. Thus the Mahammedans have a larger proportion of their boys "under instruction than the Hindoos."

§ 120.—Number of scholars compared with the number of pupils in Government schools.

"From the report on public instruction for the year 1879–80 it appears that the "average number of boys who attended a Government "aided and private school of the *lower* class amounted to "210,849. Of this number I believe not more than one "twentieth would have been classed among those who have "learnt to read and write. Deducting this proportion, we have, then, 200,307 boys "learning to read and write in schools under Government supervision out of the total "number of 299,225 returned as scholars. Taking round numbers, then, we find that "300,000 boys are learning to read and write, 200,000 of them under Government "supervision and 100,000 without it."

§ 121.—Comparison with the North-Western Provinces' returns of 1872.

"At the last Census of the North-Western Provinces statistics were collected re- "garding the number of persons able to read and write; "no distinction, however, being made between scholars "and literates. The following is a comparison of the "provincial figures for males only. The per-centages are "calculated on the *total number* of males:—

—	Hindoos.			Mahammedans.		
	Total Males.	Scholars and Literates.	Per-centage.	Total Males.	Scholars and Literates.	Per-centage.
Census, 1872 -	14,217,357	469,248	3·30	2,183,567	59,578	2·72
„ 1881 -	14,690,664	852,155	5·80	2,301,470	135,290	5·87

"If the excess of the number of literates and scholars returned at the present Census "corresponded with facts, the progress would indeed be very satisfactory; but there "can be little doubt that the greater part of this excess, if not all of it, is due simply "to the greater accuracy of the present returns. As stated in para. 121 of the report "on the Census of 1872, the tables of that year were admittedly imperfect and cannot "be accepted as showing the extent of education. Proceeding, however, on the "hypothesis that the errors of omission were proportionate among the two great "classes of the people, we may at least infer from the above comparison that the pro- "portion of scholars and literates at the last Census was lower among the Maham- "medans than among the Hindoos, while at present the relation is reversed; primary

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"instruction has therefore actually spread among the Mahammedans more than "among the Hindoos since last Census, for there is no probability in the alternative "supposition that it has decreased among the Hindoos."

"In the following statement is shown the per-centage of the male population of "each district which has been returned as learning to "read and write, calculated on the number of boys in "the age group 5 to 9 :—

§ 122.—Districts arranged in the order of their proportion of scholars.

1. Almora	20·5	26. Bulandshahr	9·7
2. Lucknow	18·8	27. Moradabad	9·7
3. Benares	16·7	28. Rae Bareli	9·6
4. Garhwál	15·6	29. Etáwah	9·5
5. Bánda	14·6	30. Mainpuri	9·4
6. Cawnpore	14·5	31. Bara Banki	8·5
7. Dehra	14·4	32. Gházipur	8·3
8. Agra	14·1	33. Jaunpur	8·2
9. Jalaun	14·1	34. Hardoi	7·8
10. Jhánsi	13·6	35. Budaon	7·4
11. Fatehpur	13·5	36. Pilibhít	7·4
12. Allahabad	13·5	37. Mirzapur	7·4
13. Hamírpur	12·9	38. Azamgarh	7·3
14. Unao	12·3	39. Lalitpur	7·0
15. Meerut	12·1	40. Sitapur	6·7
16. Aligarh	11·8	41. Ballia	6·5
17. Saháranpur	11·5	42. Fyzabad	6·2
18. Bijnor	11·4	43. Basti	5·7
19. Muzaffarnagar	11·2	44. Tarái	5·7
20. Muttra	11·2	45. Babraich	5·6
21. Gorakhpur	10·8	46. Kheri	5·3
22. Farukhabad	10·6	47. Partabgarh	5·0
23. Bareilly	10·4	48. Sultanpur	4·6
24. Sháhjahánpur	9·8	49. Gonda	4·3
25. Etah	9·8		

"The very high proportion of scholars in the Lucknow and Benares districts is of "course explained by the fact of the urban population of these two great centres "forming such a high proportion of the district population. The population of "Almora and Garhwál is almost entirely rural, that of Garhwál especially. It is not "a little remarkable that these two districts should thus stand at the head of the "Province in the proportion of the children learning to read and write. It may be "noted in passing that the districts of this division are the only ones in the Province "where the Nagri character is used in the courts."

395. In Madras Mr. McIver makes the following remarks on the education tables abstracted in the Census Office :—

"The total number returned as 'educated' and 'under instruction' is 2,189,288, "or 7·02 per cent. of the total population. Leaving out the hill tracts, the popula- "tion of which is practically uneducated, the remaining population is 30,218,756. Of "these 2,189,054, or 7·24 per cent., are educated. This, however, does not fairly "represent the amount of work done by the numerous, and, now fairly widespread, "educational agencies of the Presidency. Although of late years female education "has made a noteworthy start, it is still in its infancy as a national movement. It "is, therefore, to the proportion for males we must look for a fair estimate of the "work done and of the advance education is making in the country. It is proposed, "therefore, to deal with the education of the two sexes separately."

Errors and omissions in the returns for education.

"Before comparing the figures, it is necessary to note that the returns contain some "obvious errors, and as Mr. Stokes shows (Volume III., "page 117), there is also a considerable margin of omis- "sion. Of the errors the most obvious is a return of 3,179 "children under four as under instruction, and 4,844 children under four as 'educated.' "It may be taken, for general purposes, that the age of instruction begins at 5 and "ends at 15. A large number of children, no doubt, remain at school and college "after 15 ; as many as 6,496 are shown as students between 20 and 25. Above 25 "there are returned 5,942 as 'learning.' These may be taken to represent 'an error "'of misplacement.' It is hardly likely that there are, as the table asserts, 312 "students between the ages of 60 and 70 years of age."

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"For a rough division, 5 to 15 represents the scholar period closely enough. The "margin of error suggested by Mr. Stokes amounts to "about 100,000. Allowing for these errors and omissions, "and including the 'Not Stated,' we have the following "result. Of male children up to 15 there are returned as—

Proportion educated over 5 years of age.

Under instruction	464,046
Educated	76,211
Total	540,257
Add estimated omission	23,580
Grand Total	563,837

"or 14 per cent. of the male children between 5 and 15. Above 15 there are shown—

Males under instruction	55,777
Educated	1,459,579
Total	1,515,356
Add estimated omission	40,991
Grand Total	1,556,347

"or 17·21 per cent. of the males above 15.

"Altogether of males, of an age to be educated, there are 16·22 per cent. educated.

"The following compares the results with those for 1871. For the Madras City, "sex particulars of education in 1871 are not available. "The total educated have therefore been distributed be- "tween the sexes in the ratio obtained in 1881."

Comparison with 1881.

	Males above Five.	Males Learning or Educated.	Per-centage.
1871	12,788,483	1,513,505	11·83
1881	13,068,896	2,120,184	16·22

"The foregoing marks broadly the strides which education has been making in 10 "years. Roughly, the male population has improved 40 per cent. in this respect, and "it does not require a Census to tell us that this progress continues and more than "continues. At the same time the improved closeness of enumeration must be kept in "view, for as the next table suggests there was probably some omission also in 1871. "The progress of education as we now understand is of recent date, but its numerical "progress is not so apparent from the age returns as might have been expected. What "we know is that the depth and quality of recent education are much better than was "formerly the case. A large number of the so-called educated over 30 merely know "how to read with difficulty, many only to sign their names, but the figures for the "younger generation represent real teaching."

Education by age.

"Table showing the Proportion of educated Males in the "several Age Periods above 15.

Ages.	Total Males (including Pudukóta Territory and part of the Agency Tracts).	Males Educated.	Per-centage of Educated Males to Total Males.
15—20	1,304,855	201,089	15·41
20—25	1,220,581	206,711	16·94
25—30	1,233,666	209,294	16·97
30—40	2,214,784	363,743	16·42
40—50	1,463,201	254,102	17·37
50—60	874,014	158,040	18·08
60 and upwards	729,778	*122,377	16·77
Total	9,040,879	1,515,356	16·76

* Includes the number "Age not stated."

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"This makes out that the proportion of educated is higher between 40 and 60 than "at any other stage, and this casts some doubt upon the figures, as the progress during "the last 10 years ought to show the highest average in the pupil ages. Those be- "tween 40 and 60 were alive in 1871. They were then between 30 and 50, and had "probably acquired already such education as they claim in 1881. In this case a large "section must have been omitted from the education return in 1871, and there is not "entirely absent a suspicion of error in the tabulation of education by age in 1881.

"The age classification in 1871 was not for the same periods as that followed this "time, and the proportions above and below 15 cannot be "compared. But the numbers under 12 may be com- "pared. The number of boys under instruction below "that age in 1871 was 275,633 (this unavoidably includes boys up to 15 for Madras "City). The number in 1881 including the proportion of omission was 375,704. "The proportions on the total population between 5 and 12 were 9·44 in 1871 to "13·52 in 1881. That is to say, the number of boy children between 5 and 12 "under instruction has increased 36·3 per cent. The period is not a good one for "illustration, but it is the only one practicable."

Increase of boys under instruction.

"There is a considerable variation in the proportions of "educated in the different religions."

Education and religion.

"Table showing the Number and Per-centage of Males under 'Instruction' and "'Educated' on the Population of each Religion and Sex above Five Years of "Age.

—	Hindoos.	Mahammedans.	Christians.
Under instruction -	468,813	43,700	26,688
Educated - -	1,344,086	109,854	57,504
Total -	1,812,899	153,554	84,192

Per-centages.

Under instruction -	12·80	16·35	27·64
Educated - -	16·24	19·92	28·30
Total -	15·19	18·75	28·09

"On the total male population above five years of age the per-centage of educated "is 15·73. Among Hindoos, 15·19; Mussulmáns, 18·75; "Christians, 28·09. Unfortunately, the returns for educa- "tion were not tabulated by caste. Had this been done it is probable that the per- "centage among male Brahmins, and possibly among Kannakans and one or two "smaller castes, would have shown higher than among either Mahammedans or "Christians. The distinction of the sexes in the education returns of the religions "were not given separately in 1871. The following compares the proportion of "educated on the *total population* of the three creeds in the two Censuses:—

Education among Hindoos.

"Table showing the Proportion of Educated Males in the three Principal Religions "in 1871 and 1881.

—	1871.	1881.
Hindoos - - - - -	4·9	6·90
Mahammedans - - - -	5·0	8·59
Christians - - - - -	11·2	16·53

"The advance is less marked among Hindoos than among the other creeds.

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"The slightly higher proportion among Mussulmáns is perhaps due to the import-
Education among Mahammedans. "ance attached to the knowledge of a little Arabic and
"ability to read the Koran; but it will be observed that
"the high proportion occurs almost exclusively in the Southern or Lubbai Districts,
"the Northern Mussulmáns and Mápillas giving a lower average than Hindoos."

"The proportionately high return of education among Native Christians is interest-
Education among Native Christians. "ing. Taking Tinnevelly, where the Christians may be
"said to be almost exclusively native, and where they are,
"save in creed, identical with the 'Hindoo' people of the
"district, we find that 34·09 per cent. of the Christian males and 13·36 per cent. of the
"Christian females above five years of age are instructed. It will be remembered that
"education is the first weapon of the missionary, that their educational agencies embrace
"many more than their communicants, and that the educational interests of the latter
"are not likely to be overlooked. The Tinnevelly Christians are non-Romanists; in
"Madura, where Roman Catholics are greatly in the majority, the per-centage of edu-
"cated among Christians is 21·84 per cent. for males and 4·08 per cent. for females."

"The highest degree of education is found, as might be expected, in Madras City.
Education in Madras City. "There the per-centage of males educated is 64·48 as
"against 15·73 per cent. for the Presidency. Deducting
"the European or Eurasian population we have the following figures:—

"Table showing the Per-centage of Native Christian Males educated in the "Madras City.

—	Educated.	Per-centage on Male Population over 5 years of age.
	Males.	Females.
Hindoos - - - - -	61,185	44·11
Mahammedans - - - -	8,857	40·81
Native Christians - - - -	4,147	43·09

Schools and pupils in Madras City. "The following figures, obtained from the Director of
"Public Instruction, show the progress made in supervised
"education in the city:—

—	1871.	1881.
Schools for boys - - - -	113	337
„ for girls - - - -	72	104
„ for both sexes - - -	19	none.
Total - -	204	441
Boys - - - - -	8,694	17,765
Girls - - - - - -	3,533	5,885
Total - -	12,227	23,650

"The number of schools has more than doubled, the number of boy pupils has more
"than doubled, and the number of girl pupils has increased 66·57 per cent.

"In 1871 the population of Madras city was 397,552; in 1881 it was 405,848, an
"increase of 2·09 per cent. The totals educated and learning (particulars for sex were
"not given in 1871 for the city) were, in 1871, 72,865, or 18·33 per cent.; and in
"1881, 97,796, or 24·1 per cent. This shows an advance of 34·22 per cent. This
"may be wholly attributed to the improvement of native education, as the number of
"Europeans and Eurasians has hardly varied."

"Of the ordinary districts Tanjore stands first, as it did in 1871, with 26·20
Education in Tanjore. "per cent. of its male population above five years of age
"educated."

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Female Education.

Progress in female education.

"Female education is an exotic, but its recent progress, if not so important (and "that is doubtful), is much more remarkable than the "general progress. In 1871, 36,502 females, or 0·29 per "cent. of the females above five years of age, were returned as educated. In 1881 "(including the omission in tabulation), 176,784, or 1·33 per cent. of the females above "five, are under instruction and educated; that is to say, that there are now five times "as many women educated or being educated as there were 10 years ago."

"Table showing the Per-centage of Educated Females above Five Years of Age on "the total Female Population.

—	Under Instruction.	Educated.	Total.	Add estimated omission.	Total.	Per-centage.
1881.						
Between 5 and 15 -	34,137	19,009	53,146	37,083	90,229	2·38
Above 15 - -	4,967	75,562	80,529	6,026	86,555	0·91
Total - -	39,104	94,571	133,675	43,109	176,784	1·33
1871 - -	—	—	—	—	36,502	0·29

Proportion of female students.

"There is a noteworthy difference here from the corresponding return for males. "In the latter the proportion of adults educated is higher "than the proportion of children learning. Among females "the proportion of children learning is 2·38 per cent., while that of adults educated is "0·91 per cent. This marks the newness of female education as an institution."

Female education by religions.

"The following table shows the numbers and proportions "of educated females in the different religions:—

"Table showing the Number and Per-centage of Females under 'Instruction' and "'Educated' on the Population of each Religion and Sex above Five Years of "Age.

—	Hindoos.	Mahammedans.	Christians.
Under instruction - - -	33,392	5,438	14,247
Educated - - -	54,257	7,036	19,124
Total - -	87,649	12,474	33,371
Per-centages.			
Under instruction - - -	0·97	2·20	15·16
Educated - - - -	0·62	1·18	8·82
Total - -	0·72	1·47	10·74

Education of native Christian females.

"Among females the disparity in the different religions is more striking than "among males. Proportionately to their total numbers, "twice as many Mahammedan and 15 times as many "Christian women are educated as there are of Hindoo "women. Among Christians the presence of European and Eurasian women must "be taken into account. But, as was noted in treating of male education, even in "districts where the Christian population is almost purely native, the proportion of "Christian females educated is much in excess of the total average. If from the total "of educated Christian females we deduct the return of European and Eurasian, we "have still 6·63 per cent. educated native Christian females."

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Districts with high proportion of female education.

"The following gives the districts in which the proportion of female education is above the average :—

1. Madras city	8·45
2. Nílgiris	4·10
3. Malabar	2·91
4. Tinnevelly	1·74
5. Chingleput	1·24

"In Madras and the Nílgiris the number of Europeans and Eurasians in a great "measure accounts for the high averages. In Malabar and Tinnevelly the high "average is chiefly due to the number of native Christians. On the other hand, "among the Hindoos, female education has the highest per-centage in Madras city and "among the Nairs of Malabar."

396. The Bombay chapter on the education statistics taken out of the Census contains so much valuable information that I have extracted it at length, and it will be found at Appendix G. It touches on a subject which is not dealt with in the All India Tables, viz., the extent to which education prevails among the different castes.

397. The following are the remarks by the writer of the Central Provinces Census Report :—

"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.

"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 recognised 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."

Proportion able to read and write very small compared even to those under instruction.

"In the Census Report of 1872 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 indi- "cated 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."

No increase compared with previous Census in persons under instruction.

"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 sche- "dules 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."

"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

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"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."

"In Table XIII. separate statistics are given regarding education among members "of each of 13 religions. The principal statistics for the "followers of each religion, except those returning less "than 100 members, are abstracted below, and the statis- "tics 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 Column 2 to Column 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 Column 6 to Column 7 per cent.	Number 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
Hindoo - - -	63,475	949,111	6·69	130,271	1,794	839,939	·21	1,941
Mahammedan - - -	6,752	32,961	20·48	12,720	451	29,472	1·53	667
Kumbhipáthia - - -	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
Pársi - - - -	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

"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 Satnámí and Kabírpanthi "dissenters, corresponding with their general low origin, is less than among Hindoos. "Similar diversity is known to prevail among the different classes amalgamated as of "Hindoo religion; as a rule the low caste poor reject education; indeed, the caste "prejudices of the Hindoos practically keep low-caste children out of the schools. "The Mahammedan 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 Mahammedans, 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 Europeans "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 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 Mahammedans and "Jains are ahead of the Hindoos; 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."

Remarks thereon.

"398. In Burmah the following are Mr. Copleston's notes on this subject:—

"The Census returns show that out of the whole population of the Province, 979,862, "or 26·2 per cent., are either under instruction, or, though not under instruction, are

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" able to read and write. The figures for 1872 gave 13·39 as the corresponding pro-
" portion, but the returns under this head were not thought to be of any value, and it
" will be unnecessary to refer to them again."

" As is well known, the education of females in British Burmah is far behind that
" of the males. Of the latter, 917,065, or 46·06 per cent., are either educated or are
" being taught; but of the former only 62,797, or 3·60 per cent., can be so described.

" Scattered all over the country, though much more numerous in some parts than in
" others are monasteries, in which the ponegyees or Buddhist 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 one to every
" three and a half villages, or one to every 168 houses containing 924 souls. 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 the monks is the meritorious one of teaching the boys
" of the neighbouring village, and every Buddhist child passes some period of his life
" in a kyoung learning to read and write, and imbibing, to a certain extent, the pre-
" cepts of Buddhist law. Poverty of a boy's parents or other causes may occasionally
" prevent him from assuming the sacred yellow robe, with the usual somewhat costly
" ceremonies, but, though not a novice, he may become a 'kyoungtha' or 'monastery
" boy' for a time, and so get a smattering of learning. 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. The existing
" educational machinery is thus powerful and extensive, and the system inaugurated by
" Sir Arthur Phayre, and continued by his successors, is to make the utmost use of the
" monastic and indigenous lay schools for primary education, raising the standard, and
" enlarging the scope of the teaching which is given there, by inducing the monks and
" lay teachers to adopt the books ordinarily read in the Government primary schools.
" Assistance is given in the shape of rewards for scholars who reach certain degrees of
" proficiency, and masters are supplied at Government expense to help in the teaching.
" Qualified assistant masters at present are, however, not forthcoming in sufficient
" numbers. The system has worked well, and, on the whole, the ponegyees as well as
" the lay teachers have shown great willingness to adapt their curriculum to the altered
" circumstances of life in the Province. Arithmetic was a subject on which instruc-
" tion was formerly never given in monastic schools; it is now frequently a leading
" subject, and is occasionally very well taught by the ponegyees themselves. In the
" year 1880, 2,645 monastic schools, with 65,320 pupils, were under inspection, as well
" as 367 lay schools, with 9,877 boys and 4,073 girls. Five hundred and eighteen
" monastic and 196 lay schools were aided by rewards. Above the primary schools, and
" offering, of course, a higher education, came the secondary, including the middle and
" high schools, which are most of them Government institutions. According to the
" Report on Public Instruction for 1880, there are altogether 88,553 children who
" attend schools that are under inspection, or about 23·7 per mille, calculated on the
" Census population. This is a higher proportion than is shown in any other Province
" in India, but it, as has been said, by no means includes all the scholars of the country.
" According to the Census, these form nearly as large a proportion as 66 per mille of
" the total population."

" The figures given in final Form XIII. may be regarded as very fairly accurate.
" There are palpable errors in the case of the Chins of Kyoukpyoo, and perhaps there
" may be some in other districts, but, on the whole, the results are trustworthy. The
" figures quoted from the Report on Public Instruction deal only with those schools and
" monasteries which are under the inspection of Government officers, and with the
" average attendance of pupils, and it would be useless to attempt to compare or to
" check the Census and the educational returns by means of each other. The former
" embrace the pupils of every school, kyoung, or other place where instruction is
" imparted to the young, whether they are regular or only occasional attendants, and it
" is not surprising to find that the number of children who are learning is far in excess
" of that shown in the report. The scholars amount to 246,294 of both sexes, giving a
" proportion of 659 in 10,000 of the population. In the same number of people, 1,963
" can read and write, leaving a balance of 7,378, who are either as yet too young to
" learn or are being allowed to grow up without instruction. Many persons, who in
" their youthful days went to the village monastery and learnt to read and write, have
" lost these accomplishments from long disuse, and it must not be supposed that all the
" adult males now unable to read and write have never been taught. Most of them
" have been through the monastic course."

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"As compared with other Provinces of India, the population of British Burmah has "always had the reputation of possessing a highly educated population, and this will "probably be justified by the results of this Census when they are published. At "present no figures for other Provinces are available, nor were those of the preceding "Census very accurate. In Madras in 1872 and in the North-Western Provinces about "9 per cent. of the males could read and write or were under instruction. Here the "proportion of males is 46 per cent. In England, 10 per cent. of the people attend "primary schools. The ratio for the corresponding section of our male population is "10·8, but, taking the females into account, the ratio, as the figures already given "show, falls to 6·6 per cent. Female education in British Burmah is far behind the "standard of England and Wales."

Education in relation to Religion.

"Looking at the totals for the Province, we come first of all to the general figures "for the whole population without distinction of religion, and they show that among "the males, the proportion of boys and men learning, educated, and ignorant to every "100 males are 10·8, 35·2, and 53·9 respectively. The corresponding ratios for females "are 1·8, 1·8, and 96·4. The returns regarding the education of females are not so "trustworthy as those for males. Many girls and women can now read and write or "are learning to do so, but the younger women, at any rate, do not like to let their "attainments in this respect be generally known, for fear that men and boys should "address improper letters to them. The number of accomplished women and learning "girls is therefore somewhat understated."

"Of the Hindoo males, 2 per cent. are learning, and nearly 21 men in 100 can read "and write. The Mahammedans, who have many schools in the town, show a larger "proportion, over 5 per cent., under instruction, but have only 20 in 100 who can write. "The differences between the proportions for the females of these religions are in the "same direction; 1·6 per cent. of Hindoo girls and 2 per cent. of Mahammedans are "learning, but 2·6 Hindoos can read and write against 1·9 Mahammedans."

"The Buddhists are behind the Mahammedans and Hindoos of British Burmah in "female education, but stand far above the people of all except the Christian religion "in the matter of the education of boys and men."

"The difference between the educational condition of the Christian and the Buddhist "males is that the proportion of scholars, which among the Christians is 13·49 of the "male population, falls with the Buddhists to 11·85, while the persons already educated "form 38·24 of the Buddhists, but only 36·67 of the Christian males. Nat-worshippers, "who include all the wild hill tribes, of course stand lowest in the scale of education. "Of the men and boys in every 1,000, 27 are learning, and 34 can, and 938 cannot, "read and write. The ignorance of the women is still grosser. Only about nine in "1,000 are under instruction, and but three in the same number are educated."

"It is impossible to decide whether the education of the people as a whole is de- "clining or advancing. In some parts of the country the former would appear to be "the case. The influence of the ponegyees is undoubtedly decaying, and probably with "this weakening of their hold on the people will come a falling off in the attendance of "the boys at the kyoung for instruction. If the Burmese are to continue as well "educated as they are at present, the Government schools and lay schools will have to "grow in numbers to make up for the loss of monastic teaching. It is worth noting, "perhaps, that it is in the districts, which the birthplace tables show, receive large "numbers of immigrants from Upper Burmah that the proportion of males able to read "and write is greatest. Thonegwa and Thayetmyo stand second and third, if the "districts are arranged either by the proportion of educated men to the total males, or "by that of persons born in Upper Burmah to the total population. Toungoo shows "high ratios both as regards educated men and the numbers of natives of Upper Burmah "living in the district. It is possible that the natives of the kingdom of Ava, where the "ponegyees maintain their hold with a firmer grasp than they do here, are already on "the average better educated than the Burmese of the English Province."

399. Mr. Kitts writes of the Berar Provinces when discussing the statistics of instruction:—

"Two males in every fifty can read and write and one other is learning, the remaining "47 being wholly illiterate. Prior to the year 1866 the only schools in the Province "were the village or indigenous schools, institutions in which an ever-varying cluster "of boys, coming and going, picked up crumbs of instruction in the most desultory "manner, and in four cases out of five failed to learn either to read or to write. At "the previous Census no statistics were collected to show the state of education. There

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"were, however, then in existence 224 Government schools, 15 of these being girls' "schools, in which 9,327 pupils were receiving instruction; of the number of indi- "genous schools there is no record, but in the following year there were nearly "2,000 pupils to 90 schools, whereas there is now one school to every 20 square miles. "The number of boys' schools has therefore since the last Census been more than "doubled, and the number of scholars has been more than trebled."

"Table showing the Number of Boys belonging to the more important Hindoo "and Jain Castes who were attending Government Schools at the end of February "1881.

Caste.	Number attending Government Schools.	Approximate Per-centage on the Total Number of Boys of School-going Age.
Kunbi	6,129	6
Brahman	3,895	44
Wani	2,023	24
Mali	1,472	6
Teli	1,025	11
Sonar	889	27
Simpi	609	33
Rajput	604	11
Rangari	453	31
Koshti, Sali, and Patwi	404	14
Sutar	391	10
Vidur	386	28
Mahar	317	1
Kalal	306	16
Kasar	281	31
Mahali (Hajam)	272	6
Gurao	224	20
Bari and Tamboli	191	6
Lohar	170	9
Gosawi	168	9
Dhangar	133	1
Koli	128	4
Warthi (Dhobi)	113	4
Kumbhar	113	4
Banjara	84	1
Bhat and Thakur	78	9
Khatri	72	28
Jangam	56	18
Manbhao	54	11

"From Table 130 it will be seen that for boys the school-going age is from "5 to 14, but that the number of scholars in the fourth quinquennial period is still "considerable; there are 77 scholars who have completed their twentieth year. Leaving "these fourscore elderly scholars out of account, a comparison with the Age Table "shows that of boys above 5 and under 20 years of age among the Parsis and "the Jains one in every four attends a Government school, among Christians one in "eight, among Mahammedans one in nine, among the Hindoos one in every 17, and "among Aborigines one in every 112. Among the 22,176 Hindoo and Jain school "boys attending Government schools, 21,040, or 95 *per cent.*, belong to the castes "mentioned in the Table given above."

"Table No. 130, showing the school-going age of scholars in Berar.

Description of Institution.		5 Years.	6 Years.	7 Years.	8 Years.	9 Years.	10 Years.	11 Years.	12 Years.	13 Years.	14 Years.	15 Years.	16 Years.	17 Years.	18 Years.	19 Years.	20 Years.	21 Years.	22 Years.	23 Years.	24 Years.	25 Years.	30 Years.	35 Years.	40 Years.
Number attending Government High, Anglo-Vernacular, and Vernacular schools	Males	1,218	2,549	3,128	3,096	2,955	3,032	2,641	2,562	1,672	1,117	694	422	224	140	73	62	10	4	—	—	2	1	1	1
	Females	57	84	73	55	26	25	12	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Number attending the Berar Normal schools to be trained for village schoolmasterships		—	—	—	—	—	—	—	—	—	—	—	1	20	26	16	7	3	—	—	—	—	—	—	—
Number attending the gaol schools at Akola and Amraoti		—	—	—	—	—	2	1	3	—	1	1	9	1	8	2	39	26	13	7	9	—	—	—	—

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"Column 3 in that table gives the per-centage which the number of school boys of "each caste bears to the approximate* number of males in that caste of the school-"going age (*i.e.*, from 5 to 14 years). Although Kunbi boys form nearly 28 per cent. "of the total number attending the Government High, Anglo-Vernacular, and Verna-"cular schools, still only one Kunbi boy in every 16 attends school, and for the other "large agricultural castes, the Malis, and the Baris, and Sambolis, the same proportion "holds good. The desire for education is of course greatest among the Brahmans, "next to whom come the tailor caste, followed by the Rangaris and the Kasars. "Vidurs and Khatris also send a large proportion of their boys to school. The per-"centage for the Wanis is only 24, the low figure being accounted for, not by a "lack of education among the trading castes, but by the fact that many of their "children are educated at home. Of the large artizan castes the Kasars and Sonars "appear most to appreciate the advantages of education for their children, the per-"centage for Kasars being 31, for Sonars 27, for Sutars 10, for Lohars 9, and for "Kumbhars 4. The two semi-religious castes of Jangams and Guraos show a fair "per-centage, as do also the Kalals and the weaving castes. Among the large menial "castes very few boys are sent to school, one boy in every 100 among the Mahars, "the attendance being rather better for Chambars, but worse among the Mangs. The "Kolis send three times as many boys to school in proportion to their numbers as do "the Bhois, while the latter send four times as many as do the Gonds or Gaolis. "Among aboriginal castes education is at a discount; the Korkus rank first, sending "twice as many boys to school as do the Gonds and four times as many as the Andhs "in proportion to their numbers."

"Table showing state of Education among Females.

Religion.	Number		Ratio per 10,000	
	Under Instruction.	Can Read and Write.	Under Instruction.	Can Read and Write.
Hindoo - - -	221	445	2	4
Aborigines - - -	—	1	—	—
Musalmán - - -	85	117	9	13
Christian - - - -	38	182	675	3,233
Jain - - - -	6	7	6	8
Sikh - - - -	—	1	—	60
Parsi - - - -	6	36	706	4,235
Total - -	356	789	3	6

Female instruction.

"The above table shows that there are in Berar 789 females, or six in every "10,000 who can read and write, and 356 others, or three "in every 10,000 who are under instruction. To one "educated female there are 73 educated males, to one female under instruction there "are 77 males. Female education is more prevalent among Parsis than among "Christians, more prevalent among Musalmáns than among Jains, and more prevalent "among Jains than among orthodox Hindoos. At present female education is at a low "ebb. 'Girls can only be taught when their parents or guardians are convinced that "'it is good for them to learn, a stage of enlightenment still far distant to all but "'a very few in 'Berar.'"

"In 1867 there were 15 girls' schools in the Province, in the following year there "were 23 schools with an average daily attendance of 426 pupils, which in the next "year reached 482. The return given on next page shows how the numbers have "since then dwindled away; 'the attempt to call girls' schools into existence in Berar "'must be said to have failed.' Of the eight Government schools, six are Marathi and "two are Urdu. 'The Marathi school at Deolgaon Raja is well spoken of, and that at "'Ellichpur is said to be doing excellently. The Urdu school at Malkapur is im-"'proving, but all the others show no sign of vitality.' Besides these eight schools, "four private schools with 111 pupils receive Government aid."

* *i.e.*, supposing the proportion of males from 5 to 14 years of age to be the same for each caste.

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"Table showing the Number of Girls attending School.

Year.	Number of Schools.	Average Daily Attendance.
1868	23	426
1869	25	482
1870	27	431
1871	27	456
1872	25	457
1873	23	334
1874	24	481
1875	22	460
1876	16	435
1877	13	382
1878	12	257
1879	10	215
1880	8	198

"The returns forwarded by the Director of Public Instruction show that the names "of 333 girls were on the books of the Government schools at the end of February "1881. Of these, 85 were Musalmans and three were Sikhs, leaving 245 Hindoo and "Jain girls. To this number the Dhobi, Gujar, Kasth, Manbhao, Jogi, and Khatik "castes contribute one apiece, the Tambatkars, Hajams, Golaks, Sutars, Banjaras, "Gaondis, Jingars, Kachars, and Jangams contribute two each, while the Tailangas, "Bhois, Guraos, Khatris, Rangaris, and another caste* contribute three each; five "girls are Malis by caste and five are Rajputs, while six belong to each of the "castes Teli, Simpi, and Sonar. Of the 175 who remain, 53 are Brahman girls, while "as many as 44 belong to the weaving castes Koshtis, Patwis, and Salis. Of Kunbi "girls only 33 attend school, the trading castes send 17, the Parbhus 11, the Vidurs 9, "and the Lohars 8. A glance at the table above shows that the school-going age for "the few girls who attend school is from the fifth to the eleventh year inclusive. "Among Hindoos generally 18·1 per cent. of the female population belongs to the "age period indicated, and if the same proportion be taken to hold good the per-"centage of girls attending a Government school will be 1 per cent. for Brahmans, "2 per cent. for the weaving castes, and 45 per mille for Kunbis. There are, however, "no returns showing the caste of either girls or boys in private schools or under "private tuition, nor were the Census returns so compiled as to show the state of "education in each caste."

400. The reporter for Ajmere comes to the following conclusions:—

"1st. That a greater proportion of Christian males and females are under instruction "than the people of other religions, and that next in order stand Jews, Sikhs, Jains, "Mahammedans, and Hindoos."

"2nd. That Hindoos and Mahammedans of inferior grades have little or no taste for "education, which, according to popular opinion, is of little practical use to them in "agricultural pursuits."

"3rd. That Mahammedans of the higher classes generally send a greater number of "young children to school to prepare them for the study of the Koran.

"4th. That Jains exceed Hindoos and Mahammedans in their proportion of children "under instruction, because on that depends their prosperity as money lenders and "village bankers."

"5th. That, like Mahammedans, Sikhs generally prepare their boys for the study of "the Adi Granth as a religious necessity."

"In the rural population Hindoos and Jains generally read and write Hindi, "Mahammedans, Persian and Arabic, but in towns Kayaths and Mahammedans know "both Hindi and Persian, while the students of the Government college and other "English schools in the district receive an English education."

401. In Baroda the Provincial Reporter writes:

"There is an improvement on the whole. Out of every 100 persons there are now "94 illiterate persons instead of 95 in 1872. There is, therefore, an improvement by 1 "per cent. This improvement is perceptible not only in persons who have already "gone through some course of instruction, but also in those who are under instruction, "for the number of persons under instruction is not only numerically greater now than "before, but the per-centage is also higher. For while in 1872, 96 persons in every

* Name doubtful.

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"10,000 were under instruction, we have now 102, or six persons more per 10,000 than "before. There is also an increase in the per-centage of persons able to read and "write. In 1872 there were 375 persons in every 10,000 who were able to read and "write. For these we now have 462, or 87 persons per 10,000 more than in 1872. "This means that most of those who were under instruction in 1872 are now returned "as able to read and write, and not under instruction."

"Out of a total of 1,139,512 males, 21,810, or 1·91 per cent. are under instruction, "and 99,468, or 8·73 per cent., are able to read and write, and are not now under "instruction. While, therefore, the average per-centage of persons, including males "and females, able to read and write is only 4·62, the per-centage of males alone is "8·73. The per-centage of females under instruction is 0·5. In other words, five "females in every 10,000 are under instruction, 15 females per 10,000 have gone "through some instruction, or are able to read and write. The corresponding per-"centages in 1872 were 0·3 for females under instruction, and ·05 for those able to "read and write. Instead of ·03 per cent., we now have ·05. In other words, we "now have two girls per 10,000 more under instruction than in 1872; and while the "per-centage of females able to read and write was only ·05 in 1872, we now have "·15; that is, instead of five in every 10,000, we now have 15 who can read and write. "With regard to females, the figures are not so satisfactory as one might wish. More "than 99 per cent. of the total female population is quite illiterate."

402. In Coorg it is said education is still in a backward state compared with some other countries. But an improvement is noticeable when the present results are compared with those of the Census of 1871, the male population showing 13 per cent. in 1881 against 9 in 1871 as literate, while the per-centage of females is 1· against ·4 in 1871. The number of females under instruction is larger than the number able to read and write, indicating that female education is progressing.

The per-centage of those who are instructed among the several races is as follows:—

—	Males.	Females.
All religions	13·04	1·01
Hindoos	11·90	·66
Mahammedans	17·96	1·39
Christians	48·45	17·35
Jains	27·27	0·0
Parsis	100·	62·5

403. For the Punjáb the report, so far as it has been received, does not touch on the statistics of instruction, while for Cochin, Rajputana, Travancore, and Central India statistics for instruction have not been obtained. For the remaining Provinces and States, Assam, Travancore, Mysore, and Hyderabad, the reports have not been received.

404. In the remarks that have been made on the statistics of instruction, it will be observed that, except in the extracts taken from the Provincial Reports, the figures for males alone are discussed. The statistics of female instruction are so defective that I have been obliged to pursue this course, no safe conclusion being deducible from the figures in the returns. There is no doubt that the number of women who can read and write is not fully stated in the Census schedules. I have been told on good authority that the method of collecting the information, so far as females were concerned, was unfortunate; and it is said that respectable women who could read, when asked whether they could read and write (it was in this form the information was asked), would reply in the negative, because it is not considered reputable for a woman to write, though her ability to read would be no blot on her character. The mode of reasoning by which such a conclusion is arrived at is unfamiliar to English thought. But the idea is that a woman could only want to write to her gallant, and, therefore, it is disreputable for a woman to be able to write.

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CHAPTER X.

THE INSANE, BLIND, DEAF-MUTES, AND LEPERS.

405. In the last column of the Census schedule each enumerator was directed to enter particulars of those who were either insane, deaf mutes, blind, or lepers, and the statistics so collected will be found in Tables XI.–XIV. of Volume II.

The figures are there arranged on the method followed in other tables which contain information under any particular head, with age being taken out, for Provinces and religions by age. They are abstracted below :—

ABSTRACT LXV.—For all India, without Distinction of Religion.

	Insane.		Blind.		Deaf Mutes.		Lepers.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Under 5	909	668	7,788	5,606	5,128	3,886	467	318
5–10	3,356	1,999	15,688	10,708	15,366	9,653	1,276	804
10–15	4,460	2,709	16,598	10,723	15,674	8,962	2,696	1,406
15–20	4,971	3,091	14,005	10,176	11,654	6,697	4,460	2,104
20–29	11,062	5,727	29,333	24,175	20,974	11,967	14,280	5,270
30–39	10,366	5,487	29,020	28,306	17,281	9,757	23,519	6,545
40–49	7,191	4,603	30,062	34,058	13,062	8,101	23,661	6,301
50–59	4,180	3,164	34,986	42,679	9,628	6,761	16,116	4,872
60 and upwards	3,699	3,232	76,423	105,607	12,290	9,971	12,371	4,912
Age unspecified	134	96	310	288	215	188	136	104
Total	50,328	30,776	254,133	272,326	121,272	75,943	98,982	32,636

ABSTRACT LXVI.—ALL INDIA. Proportion per 1,000.

	Insane.		Blind.		Deaf Mutes.		Lepers.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Under 5	18	22	31	21	42	51	5	10
5–10	66	65	62	39	127	127	13	25
10–14	89	88	65	39	129	118	27	43
15–19	99	100	55	37	96	88	45	64
20–29	221	186	115	89	173	158	144	161
30–39	207	178	114	104	143	129	238	201
40–49	143	150	118	125	108	107	239	193
50–59	83	103	138	157	79	89	163	149
60 and upwards	73	105	301	388	101	131	125	151
Unspecified	1	3	1	1	2	2	1	3
Total	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000

In the second of the abstracts entered above is given the proportion at different periods of age of the persons afflicted with the infirmities specially tabulated. The table may be read thus:—of every 1,000 insane males 18 were under 5, 66 were between 5 and 10, and so on.

406. It will be convenient to treat these statistics separately. Turning, then, to the table dealing with the insane it may be observed that the figures showing the number of persons afflicted with madness, must from the nature of the machinery employed for the collection of these statistics err on the side of under statement. In more advanced countries than India experience has shown how much omission has occurred even in recent years in the correct registration of the insane. It is probable that in India only the violent or riotous lunatics are shown as insane by the Census enumerators. It is true that the conditions rife in those civilised countries predisposed to lunacy are to a considerable degree absent in Indian life: and though the use of deleterious drugs in India may to some extent take the place of alcoholic intemperance in Northern Europe, we might anticipate that the number of the insane in Europe would largely exceed that of the lunatics in India. In the latter country intemperance is rare, the mode of life is very primitive, while "the numerous passions and the great strain of mental work "incident to the multiplied industries and eager competition of an active civilization" are comparatively unknown.

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407. There are, on the other hand, conditions of life rare in Northern Europe which might go some distance to produce insanity in India. The austerities of religious asceticism, the enforced widowhood from very early age of large numbers of women, the life of drudgery such women lead, and the insufficient dietary to which in times of drought many of the population are exposed, must have a baneful effect in producing mental disease. Compared, however, with European statistics, the number of the insane in India is so low as to make it certain there have been many omissions. A medical officer* treating of the figures for the North-West Provinces appropriately says :—

"In comparing the number of insane in India with those in European countries it "must be borne in mind that in Europe the fact of insanity is usually testified to by "medical experts, while in India the data given in the Census reports are mostly "collected by non-professional persons. I have little doubt that thus many persons "who have suffered from harmless manifestations of mental disease, or whose attacks "are periodical, have not been returned as insane, although they would have been so "considered in Europe."

408. In the accompanying table the figures for Europe are contrasted with the statistics for India :—

ABSTRACT LXVII.—Proportion of Lunatics per 100,000 persons.

England	130	Madras	32
France	97	Assam	31
Germany	82	Berar	31
Norway	116	Bombay, Feudatory States	31
Sweden	38	Central Provinces	24
All India	35	Hyderabad	23
Burmah	100	Coorg	21
Ajmere	57	Mysore	18
Punjáb, British Territory	49	Cochin	17
Bombay, British Territory	47	North-West Provinces, British Territory	14
Punjáb, Feudatory States	46	North-West Provinces, Feudatory States	14
Bengal	44		
Baroda	43		

409. In the statistics for European countries I have taken those for lunatics only, omitting idiots, and as the cases of idiocy are included in the figures for lunatics in the Indian tables, the short count of the lunatics becomes more conspicuous when contrasted, as the figures are, in the following abstract with European statistics for idiots and lunatics combined :—

ABSTRACT LXVIII.—Ratio per 100,000 on Total Populations of Persons of Unsound Mind.

Europe.	Both Sexes.†	Province or State.	Both Sexes.‡	Males.	Females.
England	304	Ajmere	56·6	68·7	42·5
France	260	Assam	31·1	36·7	25·2
Italy	164	Bengal	44·2	53·0	35·6
Belgium	143	Berar	31·1	36·1	25·8
Germany	228	Bombay (British Territory).	47·1	60·5	32·9
Hungary	205	Bombay (Feudatory States).	31·4	38·2	24·3
Denmark	218	Burmah	99·7	113·8	83·6
Norway	205	Central Provinces (British Territory).	24·4	31·5	17·2
Sweden	216	Coorg	20·8	22·8	18·0
Switzerland	291	Madras	32·5	37·4	27·7
		North-West Provinces (British Territory).	14·4	19·1	9·3
		North-West Provinces (Feudatory States).	14·3	18·5	9·8
		Punjáb (British Territory).	48·8	59·5	36·3
		Punjáb (Feudatory States)	46·3	55·2	35·6
		Baroda	42·7	50·7	33·9
		Cochin	17·2	21·2	13·1
		Hyderabad	23·3	30·2	16·2
		Mysore	18·3	22·3	14·3
Total			35·2	42·9	27·3

* Dr. Deakin. † Idiots and lunatics combined. ‡ Insane without distinction whether idiots or lunatics.

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The variations in the provincial figures go far to corroborate the opinion that has already been expressed as to the inaccuracy of these returns. There is nothing to account for the extraordinary difference in the number of lunatics counted in Bengal and those counted in the adjacent but more northern Province. I have taken no notice of the still greater variation between the figures for Burmah and Bengal, as, though not probable, it is possible there are local causes which would account for this wide hiatus between 114, the Burmah figure for males, and 53, the Bengal figure for the same sex, and the still greater gap between 84 and 36, the respective figures for the females in the two Provinces.

410. In the following abstract the proportion per 100,000 of the population is given for each religion, and here again we find variations which are difficult of explanation:—

ABSTRACT LXIX.

Religion.	Unsound Mind.		
	Both Sexes.	Males.	Females.
Hindoo	29·3	36·2	22·1
Mahammedan	51·6	61·0	41·7
Aboriginal	14·7	17·1	12·4
Buddhist	99·4	115·8	81·8
Christian	46·0	47·6	44·1
Sikh	25·3	32·8	15·5
Jain	35·0	47·1	21·6
Satnami	8·7	9·0	8·4
Kabirpanthi	9·2	11·7	6·7
Nat worship	110·0	126·6	92·7
Parsi	107·7	118·4	96·6
Jew	25·3	34·8	16·3
Unspecified*	42·7	50·7	33·9
All Religions	35·2	42·9	27·3

* These figures refer only to Baroda.

411. The Buddhists and Nat worshippers, who virtually are identical with the population of Burmah, stand at the head of the list for the high proportion of insane persons these religions show.

The Parsis, however, come very close to them; in fact, the proportion of the insane among the fire worshippers is higher than that observed among the Buddhists, though somewhat lower than that shown by the Nat worshippers.

The Mahammedans come next with 52 in every 100,000, and next the Christians with 46. After them come the Jains with 35, then the Hindoos with 29. Lastly come the Sikhs with 25, and the Jews, a very small section of the population, with the same number. Then the Aboriginals with 15, and the Satnamis and Kabirpanthis with 9 each.

412. In the next abstract we see for each of the four most numerously professed religions the proportion borne by insane males and females to each 100,000 persons of the same sex in the same period of life.

In the early ages the proportion is low, except among the Mahammedans and Buddhists. Amongst the Hindoos, who compose three fourths of the entire population, the highest proportion is found at the closing years of life, 60 and over, 57 males and 40 females being returned as insane amongst each 100,000 Hindoos of the same sex, at this period of life. In the 30 years of life preceding 60 the proportion in every 100,000 male Hindoos in each of the three decades is nearly identical, thus:—

30–39	40–49	and 50–59
52	55	52

It is not so uniform in the same age periods among the females, being 28, 35 and 37, displaying an amount of insanity among the women increasing as life progresses.

Among the Mahammedans the comparatively large proportion of young persons of either sex who are returned as insane is remarkable, and it will be seen that the number of lads between 15–19 who are returned as insane is almost as high as the proportion borne by old men in the last years of life over 60, being 85 in the younger

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period to 87 at 60 and upwards. There are also 55 in every 100,000 women among the Mahammedans between the years 15–19 who are recorded as lunatics, they then drop to 43 in the decade 20–29, and afterwards rise continuously at each subsequent decade thus:—

51 per 100,000 between 30–39
63 „ „ 40–49
68 „ „ 50–59
75 „ at 60 and upwards.

The Aboriginals show the highest proportion among the male sex at the close of life, 35 per 100,000. But female lunatics are rateably most numerous in the early years, the figures being—

21 per 100,000 between 10–14
26 „ „ 15–19.

The Buddhist figures are remarkable, not only for their high proportions, but for the large number of young people shown as afflicted with madness.

From 5 to 14 there are 49 males and 49 females so returned in every 200,000. The Buddhist lads between 15–19 returned as lunatics are twice as many almost as the lunatic Mahammedan young men of that age, 158 to 85, and between 20 and 29 they are more than twice as numerous, 161 to 77. At this period of life, too, the Buddhist lunatic women (99) are more than twice as numerous as the Mahammedan female lunatics of this age (43). The high proportion of female Buddhists is observed throughout life and approaches more closely to European returns than do the other Indian statistics under this head.

Abstract LXX.

Proportion at different Periods of Life of Persons of Unsound Mind on every 100,000 of the same Sex and Age.

Religion.	5–9.		10–14.		15–19.		20–29.		30–39.		40–49.		50–59.		60 and over.		Unspecified.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindoo	15	10	25	18	41	28	49	23	52	28	55	35	52	37	57	40	15	9	36	22
Mahammedan	37	22	55	43	85	55	77	43	81	51	80	63	79	68	87	75	33	16	61	42
Aboriginal	12	8	22	21	28	26	23	13	20	10	27	18	20	21	35	21	—	—	17	12
Buddhist	16	15	33	34	158	77	161	99	199	154	212	171	218	184	230	174	—	—	116	82
All religions	20	13	32	24	53	35	56	28	61	35	63	43	60	46	67	49	9	6	43	27

413. The number of the blind as brought out in the tables and tested by European figures is very high. It is not impossible, though endeavours were made to guard against errors of this nature, that persons only partially blind have been classed as totally deprived of sight. The contrast, however, with European figures is not altogether surprising. There are climatic conditions in the East which undoubtedly conduce to the development of blindness. The great heat of the summer in Northern India and the continuous high temperature in the south, together with the ever-prevailing glare for nine months out of the twelve, which is universal in north and south, must have a marked effect in this direction. The Reviewer of the Bengal Census remarks: "It is extremely likely that in India the proportion of the blind is "really larger than in Europe. Glare, heat, dirt, huts filled with fœtid and pungent "smoke, and the attacks of small-pox, are all conditions which are injurious to the "sight and prevail largely in these Provinces, while many of them are absent in "European countries;" and Dr. Deakin, in his note on the infirmity tables of the North-West Census report, points to another cause, viz.: the increase in the number of cataract cases caused by long periods of scarcity and famine, adding, "anything which "tends to greatly depress the nutrition of the body in middle-aged people tends to "induce the degenerative changes in the crystalline lens of the eye which constitute "the malady."

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414. The average number of blind in Europe and India is given in the following abstract :—

ABSTRACT LXXI.

Average number of Blind per 100,000 of population.

Europe.	Both Sexes.	India.	Both Sexes.
England	95	Punjáb, Feudatory States	525
France	84	„ British Territory	508
Italy	105	Ajmere	462
Belgium	81	Berar	365
Germany	88	North-West Provinces, Feudatory States	347
Hungary	120	Baroda	298
Denmark	79	North-West Provinces, British Territory	294
Norway	136	Bombay	266
Sweden	81	Central Provinces	257
Switzerland	76	Madras	160
		Burmah	157
		Bengal	138
		Hyderabad	119
		Mysore	94
		Coorg	91
		Assam	66
		Cochin	47
		All India	227

These figures are certainly remarkable. All India has more than twice as many blind as England. But the all India figure is moderate by the side of the Punjáb, which shows more than five times as many as England, and quite five times as many as Italy, 525 to 105. Every Province, except Mysore, Coorg, Assam, and Cochin, shows a higher figure than England. The wide divergence of the figures for the different Provinces throws suspicion on their accuracy. It is difficult to find reasons which would satisfactorily account for the difference between the proportion shown by the Punjáb and the adjacent territory of the North-West, or again by Bombay and Bengal, or by Berar compared with Hyderabad and I am inclined to conclude that the large figures of the Punjáb and Ajmere are due to the inclusion of partially blind persons in these returns. But even if this is the case, and the reports of the Provincial Reviewers do not indicate it to be so, it would by no means account for the great excess in some Provinces compared with others. In Berar, Mr. Kitts writes: "Whatever the causes, blindness is "very frequent in Berar, and in the districts of the Central Provinces, or of the Bombay "Presidency adjoining this Province, is generally of more frequent occurrence than in "districts more remote, and is nearly as common as in Berar itself."

415. So far as I have hitherto gone I have examined the statistics of the blind for the population of the Provinces irrespective of sex and age. In the succeeding table the extent to which blindness is observable in the different sexes is brought out. The females, it will be seen, suffer more than the men; but this is not the case in every Province. Assam, Coorg, Cochin, and Hyderabad, are exceptional, while the Punjáb Feudatory States show similar figures for each sex. In the other cases there are more blind women than blind men, and in Ajmere the extent to which females suffer is very remarkable. The variation is also noteworthy in the case of Berar, 33 males to 40 females; Bombay, 24 to 29, and 22 to 31, for the British Territory and Feudatory States respectively; Central Provinces, 22 to 30; North-West Provinces, British Territory, 27 to 32; the Punjáb, British Territory, 48 to 54; and in Baroda, 25 to 35. The figures for the States, where the proportion is reversed, and the blind males bear a higher ratio than the blind females, are—

Assam,	57	females to	74	males.
Coorg,	90	„	91	„
Cochin,	43	„	50	„
Hyderabad,	110	„	128	„

In all India there are 24 blind females to every 10,000 against 22 blind males in the same number.

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Abstract LXXII.

Ratio per 100,000 of the population in each Province or State of the Blind.

Province or State.	Both Sexes.	Males.	Females.
Ajmere	462·1	354·8	588·0
Assam	65·8	73·7	57·4
Bengal	140·0	136·0	144·0
Berar	365·2	330·5	402·3
Bombay, British Territory	265·9	239·5	294·1
„ Feudatory States	266·1	222·0	313·0
Burmah	156·7	151·8	162·2
Central Provinces	256·7	218·3	295·7
Coorg	90·8	91·6	89·9
Madras	159·7	151·3	168·0
North-West Provinces, British Territory	294·4	269·1	321·7
„ „ Feudatory States	346·5	318·2	377·0
Punjáb, British Territory	507·7	480·0	540·5
„ Feudatory States	525·5	525·7	525·2
Baroda	297·5	248·4	351·1
Cochin	46·8	50·4	43·2
Hyderabad	119·1	128·0	109·8
Mysore	93·8	89·5	98·1
All India	228·7	216·4	241·5

416. In the next abstract we see how the proportion of the blind in the different sexes varies in the different religions, and what peculiarities are observable in the statistics of the blind by religion.

The all India ratio being 228, and putting the unspecified out of sight, it will be seen that the Sikhs show quite abnormal figures, 465 per 100,000, or more than twice the average of all India. The Jains stand next with 314. Then come the Mahammedans with 254, these being the only two religions, except the Satnamis (231), where the proportions are higher than the Indian average.

The primitive races, the Aboriginals and Nat worshippers combined (107), are those least affected with blindness, though taking them by themselves the professors of the latter mode of worship (163), we can hardly term it religion, are not so fortunate as the Buddhists (161), and still less so than the Christians (133). The Kabirpanthis (196), the Parsis (214), and the Jews (219) are also below the average, though in the last two cases the figures approach it very closely.

Throughout the various beliefs the prevalence of blindness among the females is noticeable; the only instance where the two sexes are at all on a level in this respect being the Buddhists.

Putting out of sight the small population shown as Jews and the unspecified, the excess of blind females is most remarkable among the Parsis, where there are 1,000 blind females to every 711 blind males in every 100,000 of the sex.

The figures for the other religions are as follows:—

Hindoos	to every 100 blind females	88	blind males.
Mahammedans	„	„	96	„
Aboriginals	„	„	75	„
Buddhists	„	„	99	„
Christians	„	„	88	„
Sikhs	„	„	96	„
Jains	„	„	79	„
Satnamis	„	„	77	„
Kabirpanthis	„	„	82	„
Nat worshippers	„	„	78	„
Jews	„	„	66	„
In all India	„	„	90	„

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Abstract LXXIII.

Ratio per 100,000 of the Blind of each Religion.

Religion.	Both Sexes.	Males.	Females.
Hindoos	220·6	206·5	235·1
Mahammedans	254·3	248·6	260·3
Aboriginals	103·3	88·4	118·3
Buddhists	160·7	159·6	161·9
Christians	132·8	125·1	141·4
Sikhs	464·7	455·5	476·6
Jains	313·9	279·3	352·5
Satnamis	230·9	201·5	260·2
Kabirpanthis	196·3	176·3	215·8
Nat worshippers	163·0	142·9	184·0
Parsis	214·3	178·7	251·2
Jews	219·0	173·8	261·5
Unspecified*	297·5	248·4	351·1
All India	228·7	216·7	241·5

* Refers to Baroda only.

417. Looking to the figures for the blind grouped by age periods, and taking only the four great religions separately, we find the largest number of blind at the close of life without distinction of religion. We observe that at 60 and upwards there are no less than 1,382 males and 1,598 females blind in each 100,000 of either sex. The figures are high, from 40 upwards:

	Blind	
	Males.	Females.
thus at 40–49 there are in each 100,000 of the sex	262	317
50–59 „ „ „	502	615

In the decade, 30–39, though the numbers are not high, blind females are in excess of the blind males, the figures being 169 males and 180 females.

In the other four age periods the blind males exceed the females in the proportion borne to the population of the same age and sex, being

5–9	94	males and	69 females.
10–14	117	„	95 „
15–19	148	„	117 „
20–29	149	„	118 „

In the early age periods the preponderance of blind males and the excess of blind females in the later age periods are observable throughout the several religions.

The high figures for the Mahammedans are remarkable throughout, as, on the other hand, are the low figures for Aboriginals.

Abstract LXXIV.

Proportion at different Periods of Life of the Blind on every 100,000 of the same Sex and Age.

Religion.	5–9.		10–14.		15–19.		20–29.		30–39.		40–49.		50–59.		60 and over.		Unspecified.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindoo	97	71	119	94	145	114	146	120	162	179	246	306	461	580	1,275	1,498	30	28	207	236
Mahammedan	90	68	117	102	159	130	160	115	194	181	303	339	608	694	1,658	1,857	54	35	240	260
Aboriginal	41	32	50	64	79	56	73	61	78	102	137	192	222	385	660	1,003	2	—	88	118
Buddhist	49	29	49	35	107	57	100	62	130	112	252	221	498	617	1,098	1,356	3	—	160	162
All religions	94	69	117	95	148	117	149	118	169	180	262	317	502	615	1,382	1,598	14	15	217	242

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418. The statistics of *deaf mutism* are compared in the following abstract for Europe and India:—

ABSTRACT LXXV

Rates of deaf mutes per 100,000

in Europe.		in India.	
England	51	India	86
France	63	Ajmere	71
Italy	74	Assam	53
Belgium	44	Bengal	123
Germany	97	Berar	91
Hungary	134	Bombay, British Territory	72
Denmark	62	„ Feudatory States	68
Norway	92	Burmah	61
Sweden	102	Central Provinces	68
Switzerland	245	Coorg	98
		Madras	54
		North-West Province, British Territory	63
		North-West Province, Feudatory States	110
		Punjáb, British Territory	114
		„ Feudatory States	143
		Baroda	78
		Cochin	39
		Hyderabad	39
		Mysore	62

The average for all India is a little less than that of the 10 European States; but the ratio in the different Provinces varies remarkably, though not so widely as do the figures for Europe. In the subjoined abstract the statistics are examined more in detail, the sexes being given separately.

ABSTRACT LXXVI.

Ratio per 100,000 on total population for each Province or State of Deaf Mutes.

Province or State.	Both Sexes.	Males.	Females.
Ajmere	71·4	80·4	60·9
Assam	52·8	65·5	39·5
Bengal	122·9	152·6	93·6
Berar	93·0	104·4	80·8
Bombay, British Territory	72·1	84·2	59·1
„ Feudatory States	68·2	78·7	57·1
Burmah	60·7	71·9	48·2
Central Provinces, British Territory	68·2	77·7	58·6
Coorg	98·1	108·5	84·8
Madras	53·6	59·4	47·9
North-West Provinces, British Territory	62·8	76·9	47·3
„ „ Feudatory States	110·1	136·2	82·1
Punjáb, British Territory	113·7	134·9	88·7
„ Feudatory States	142·6	172·3	106·5
Baroda	78·4	93·4	62·2
Cochin	39·1	41·4	36·9
Hyderabad	39·3	49·0	29·4
Mysore	62·3	68·4	56·4
Total	85·6	103·2	67·3

419. The disproportion between the two sexes in respect of the number of persons who are afflicted with deaf mutism is as remarkable here as it was in the case of blindness, but whereas the blind females largely exceeded the blind males, the reverse is the case with the sexes in regard to deaf mutism.

In all India there are 103 male deaf mutes per 100,000 males to 67 female deaf mutes in every 100,000 females, and in no single Province are there more females than male deaf mutes.

The Punjáb Feudatory States have the largest proportion of persons thus afflicted.

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The Provinces rank thus :—

	Per 100,000.
Punjáb Feudatory States	143
Bengal	123
Punjáb, British Territory	114
North-West Provinces, Feudatory States	110
Coorg	98
Berar	93
Baroda	78
Bombay, British Territory	72
Ajmere	71
Central Provinces	68
Bombay, Feudatory States	68
North-West Provinces, British Territory	63
Mysore	62
Burmah	61
Madras	54
Assam	53
Hyderabad	39
Cochin	39

The variations, in what are virtually parts of the same tract of country, which are observable in the Feudatory States of the Punjáb when contrasted with the Punjáb British Territory with which those states are intermingled—variations to be remarked also in the North-West British Territory, and the Native States connected with that Province—throw doubt on the accuracy of the returns of those Provinces. It is probable that in the Native States, in each instance, the deafness of old age has been shown in a return which should embrace only congenital deaf mutes.

420. In the following abstract the statistics under this head are arranged by religions, and it will be observed that the Mahammedans are practically the section of the population most liable to deaf mutism.

The Parsis have a slightly higher figure, but the Parsis are a very small number, while the Mahammedans exceed 50,000,000. In both cases there are 99 persons in every 100,000 who are deaf mutes. Ranked by the proportion of deaf mutism in the total population, the religions may be placed thus :—

Parsis	994 in every million.	Sikhs	614 in every million.
Mahammedans	988 „	Buddhists	515 „
Jews	926 „	Christians	465 „
Hindoos	836 „	Kabirpanthis	428 „
Nat worshippers	662 „	Aboriginals	397 „
Jains	643 „	Satnamis	329 „

Abstract LXXVII.

Ratio per 100,000 on total population of the same religion and sex of Deaf Mutes.

Religion.	Both Sexes.	Males.	Females.
Hindoos	83·6	100·9	65·8
Mahammedans	98·8	118·8	77·6
Aboriginals	39·7	47·2	32·1
Buddhists	51·5	74·1	47·8
Christians	46·5	46·5	46·5
Sikhs	61·4	78·7	39·1
Jains	64·3	77·2	49·9
Satnamis	32·9	40·3	25·6
Kabirpanthis	42·8	50·3	35·5
Nat worshippers	66·2	83·0	48·5
Parsis	99·4	123·0	74·9
Jews	92·6	156·4	32·7
Unspecified*	78·4	93·4	62·2
All Religions	85·6	103·2	67·3

* These figures refer to Baroda only.

The great disproportion of the male deaf mutes is remarkable among the Sikhs, where there are 210 males to 100 females.

The Christians show the same proportion of deaf mutes among both sexes, while the Jews have actually 478 male deaf mutes to every 100 female deaf mutes. The Hindoos and Mahammedans maintain the same proportion, 153 males to every 100 females so afflicted.

421. Turning to the statistics of age, we observe the largest proportion of deaf mutes in the closing years of life, and with the examination that has already been made of these figures, we may not unfairly conclude that congenital deaf mutes only are not included in these returns. If they were we should expect to find the largest proportions in the

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earlier years of life. Here this is not the case. On the whole, I am inclined to think the statistics of deaf mutes are by no means trustworthy.

ABSTRACT LXXVIII.

Proportion at different Periods of Life on every 100,000 of the same Sex and Age of Deaf Mutes.

Religion.	5-9.		10-14.		15-19.		20-29.		30-39.		40-49.		50-59.		60 and over.		Un-specified.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindoo	91	63	110	79	120	75	104	57	97	59	109	71	133	93	219	148	21	17	101	66
Mahammedan	106	70	127	92	175	89	122	68	119	76	134	91	160	112	235	165	61	28	119	78
Aboriginal	40	31	49	38	47	41	51	25	50	35	68	50	85	58	165	90	—	1	47	32
Buddhist	47	29	54	38	117	55	95	68	95	65	94	60	94	76	153	86	—	—	74	48
All religions	92	63	111	80	123	77	106	59	101	62	114	75	138	97	222	151	10	8	103	67

422. For the lepers I am unable to give European statistics, but the provincial figures are extracted in the following abstracts.

The average proportion of these unfortunates is 57 in every 100,000 throughout India, the proportion varying from 13 in Mysore to 140 in Berar. Ranked according as the number is highest, the Provinces stand thus:—

Berar	140 per 100,000.	North-West Provinces, British Territory	40 per 100,000.
Bengal	81 ,,	Punjáb, British Territory	37 ,,
Punjáb, Feudatory States	74 ,,	Bombay, Feudatory States	33 ,,
Burmah	69 ,,	Hyderabad	30 ,,
Assam	68 ,,	Baroda	29 ,,
Central Provinces	66 ,,	Cochin	25 ,,
Bombay, British Territory	61 ,,	Coorg	24 ,,
North-West Provinces, Feudatory States	58 ,,	Mysore	13 ,,
Madras	47 ,,	Ajmere	6 ,,

423. The males largely outnumber the females, Ajmere and Bengal with 3 to 1 and Berar with 7 to 2, Coorg being the only Province where the figures for the two sexes are at all on a level.

Examined by religion the Kabirpanthis show the highest proportion, 77 per 100,000, the other religions being as follows:—

70 per 100,000	Buddhists.	43 per 100,000	Satnamis.
67 ,,	Nat worshippers.	39 ,,	Parsis.
60 ,,	Hindoos.	33 ,,	Aboriginals.
56 ,,	Christians.	22 ,,	Jains.
51 ,,	Jews.	19 ,,	Sikhs.
50 ,,	Mahammedans.		

424. Looking to the third of the set of abstracts in which the ages are given, we see the proportion of lepers is highest at mid age and subsequent years, the figures for all India showing the proportion to be—

	Males.	Females.	
at 30–39	137	42	in every 100,000 of the same age and sex.
40–49	206	59	,, ,,
50–59	232	70	,, ,,
60 and upwards	224	74	,, ,,

Up to the 30th year the proportions are very much lower, thus:—

	Males.	Females.	
at 5–9	8	5	in every 100,000 of the same sex and age.
10–14	19	13	,, ,,
15–19	47	24	,, ,,
20–29	72	26	,, ,,

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The Buddhists show very high proportions throughout; the Aboriginals, on the other hand, are low.

Abstract LXXIX.

Ratio per 100,000 on total population for each Province or State of Lepers.

Province or State.	Both Sexes.	Males.	Females.
Ajmere	6·3	9·2	2·8
Assam	67·9	95·2	38·1
Bengal	81·3	122·1	40·8
Berar	140·2	215·2	60·1
Bombay, British Territory	61·4	87·4	33·6
„ Feudatory States	32·9	47·1	18·0
Burmah	69·3	100·9	33·2
Central Provinces	65·5	89·3	41·3
Coorg	24·1	24·9	23·1
Madras	46·8	68·9	25·2
North-West Provinces, British Territory	40·4	63·1	15·9
„ „ Feudatory States	58·4	88·1	26·3
Punjáb, British Territory	36·5	52·2	17·9
„ Feudatory States	73·9	106·1	35·0
Baroda	28·6	39·5	16·6
Cochin	24·7	26·5	22·8
Hyderabad	30·4	42·3	18·0
Mysore	12·7	16·3	9·2
All India	57·3	84·5	29·0

Abstract LXXX.

Proportion for each Religion on 100,000 of the same sex.

Religion.	Lepers.		
	Both Sexes.	Males.	Females.
Hindoos	60·0	89·0	30·1
Mahammedans	50·2	73·5	25·5
Aboriginals	33·2	44·3	22·0
Buddhists	70·2	105·4	32·4
Christians	56·3	76·4	34·0
Sikhs	19·4	27·1	9·5
Jains	22·1	32·3	10·7
Satnamis	43·0	64·4	21·7
Kabirpanthis	77·1	104·0	50·9
Nat worshippers	66·9	93·9	38·5
Parsis	39·1	48·7	29·0
Jews	50·5	69·5	32·7
Unspecified	28·6	39·5	16·6
All Religions	57·3	84·5	29·0

Abstract LXXXI.

Proportion of each 100,000 at certain Periods of Life of Lepers by Religion.

Religion.	5–9.		10–14.		15–19.		20–29.		30–39.		40–49.		50–59.		60 and over.		Unspecified.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindoo	7	5	20	13	47	24	75	26	143	43	217	60	244	72	238	75	10	8	89	30
Mahammedan	9	5	18	11	44	21	64	22	123	36	176	52	202	65	194	72	33	14	74	26
Aboriginal	7	4	13	14	35	34	51	26	77	36	113	47	135	51	148	53	—	—	44	22
Buddhist	12	7	24	10	86	35	123	47	188	57	271	73	238	54	195	64	3	—	105	32
All religions	8	5	19	13	47	24	72	26	137	42	206	59	232	70	224	74	7	4	84	29

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425. I now proceed to make such extracts from the provincial reports as bear on this subject, and are of special interest.

In Bengal Mr. Bourdillon writes:—"Blindness and deaf mutism are the diseases "which are most prevalent. The number of males returned as afflicted is, as was to be "expected, much higher than that of the females, the excess being 50 per cent. against "them. The excess is maintained in every class except that of the blind, where the "females are more numerous. This is most remarkable among the lepers, only one "third of whom are said to be women. This is, however, above all others where "concealment would be most rife. The small number of insanes is a feature in all "the Indian Provinces compared with western nations. The proportion of the blind "in Bengal is much below the Indian average, though much above every foreign "country except the West Indies and Norway. There is a much larger proportion "of deaf mutes than in every country except Switzerland. The proportion of the "blind and deaf mutes returned in the last Census is twice and three times as "great as it was in 1872, and as this increase is too great to have actually "occurred during so short an interval it gives rise to the suspicion either that many "afflicted persons escaped enumeration in 1872, or that many aged persons have now "been entered as congenital deaf mutes, or blind from birth who have really only lost "their sight and hearing from old age." Mr. Bourdillon suggests that the first is the true explanation. It is noticed in the Bengal report that in the figures for insanes are included crelins. Goitre is common in parts of the Himalayas, and in the northern districts of Bengal which lie at the foot of those mountains, while it is endemic in Rungpore. Crelinism being universally associated with goitre its existence must be suspected in these tracts, and it seems very likely that its occurrence raises the figures for insanes in these parts of Bengal.

426. For the North-West, Surgeon Deakin, who has reviewed the returns of infirmities for that Province, writes: "Insanity exists among the male population to a greater "extent than among the females, 19 males to 9 females, a marked contrast to what obtains "in Europe. There is little doubt that many persons who have suffered from harm-"less manifestations of mental disease, or whose attacks are periodical, have not been "returned as insane, although they would have been considered such in Europe; and "the same remark holds in the case of the other diseases for which statistics have been "collected." The popular notion that a man is not insane unless he is a raving maniac or an idiot, is constantly referred to by unscientific writers; and it is a common remark of visitors entering the asylum for the first time to ask where the lunatics are, not imagining that the people around them quietly occupied at their various trades are insane. Statistics of lunacy in the native army and among the goal population show that the proportion of lunatics there exceeds that given for the general population. And Dr. Deakin says that he sees no reason to believe that the ratio of the number of persons of unsound mind found in two medically selected bodies of men, namely, the European and the native armies in India, should differ in any marked degree from the ratio which exists between each army and the civil class from which it is drawn. The admissions for insanity among the European soldiers in India are four times as numerous as among the civil population in England. The amount of lunacy among the Indian goal population equals that observed in the European army in India, and is nearly three times as great as in the native army. Though the population of the North-West is increased since the last Census the proportion of lunatics is decreased; and a still more remarkable circumstance appears in the case of the blind. This remarkable increase in the number of blind persons is probably due to improved methods of registration, and partly also to an increase in the number of cataract cases caused by long periods of scarcity and famine. Anything which tends to depress greatly the nutrition of the body in middle-aged people tends to induce degenerative changes in the crystalline lens of the eye, which constitute the malady. Cataract, not small-pox, is the great factor in causing blindness in India rather than disease. This induction Dr. Deakin makes after taking out the age periods in which the blind are recorded, and he shows that the ratio of blind per 10,000 keeps rising throughout the increasing ages.

There is also a great increase in the deaf mutes in the North-West. This is evidently the result of a more perfect system of enumeration.

427. In Bombay a different state of things is found to what exists in Bengal, and taking the four infirmities together there are 545 males affected, and 455 females. The proportion of blind females is higher than that of males. The ratios of deaf mutes and insane persons are 678 and 479 per 10,000. Among the lepers there seems to be a far greater prevalence of the affliction amongst males, or more reticence on the part of the other sex. Considering the imperfect nature of our data regarding the disease it is

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fruitless to attempt to trace in this work any general tendency which might give a clue to the cause of the difference pointed out.

Infirmities.	Males.	Females.	Both Sexes.
Unsound mind - - - -	385	285	334
Blind - - - - -	1,554	1,720	1,638
Deaf mutes - - - -	613	493	553
Lepers - - - - -	692	252	469

428. In Madras there is a decrease in the number of persons shown as afflicted with these four infirmities compared with the previous Census. In 1871, 131,015 were returned, in 1881, 90,469; now 3 per 1,000, formerly 4 per 1,000. More men than women are mad; more women than men are blind; fewer women than men are deaf mutes. The proportion of female lepers is still smaller. The proportions are as follows:—

Infirmity—Insanity.—In 1871, 14,107 persons were returned as insane against 10,098 in 1881. The figures are for 1881, 5,745 males and 4,353 females; 1871, 7,633 males, 6,474 females. Of this decrease more than three fourths occur in an area containing less than two fifths of the population, that is to say, in the famine districts. The decrease of insanes and idiots in the famine districts has been 47·52, in the non-famine districts 10·12 per cent. On this subject Mr. McIver writes as follows: "The change "of nomenclature possibly has had something to do with this decrease. In the 1871 "returns imbeciles and insanes were separated; in the present Census they were taken "together under the head of unsound mind. It is probably that owing to this many "idiots have been omitted. Persons who have temporary attacks and harmless im- "beciles, who would have been included in the former classification, would not perhaps "be considered 'mad enough' to be classed with insanes. But there is another "influence to be regarded, and that is the effect of famine. Starvation is likely "enough to induce idiocy and insanity; but the famine of 1876–78, whether or no it "had this effect, certainly killed off an abnormal proportion of those of unsound mind. "It is clear from the figures that these poor people suffered terribly; and it is "intelligible that in the supreme agony of that visitation they would be left to take "care of themselves, that is to say, to die. At such a time the all powerful instincts "of self-preservation, even with people generally so charitable to the poor and "suffering as Hindoos are, would result in the helpless remaining unhelped, and in the "idiot dying from starvation because he did not know how to avoid doing so, and "because others were too much concerned in saving themselves to interfere to save "him." The proportion of insanity is lowest amongst Hindoos, and more evenly distributed amongst Hindoos in the several ages than is the case amongst the Mahammedans. The proportions amongst the latter, and especially amongst males, are highest. This does not show in the early ages, nor until we reach the 20–30 period. Up to 15 the proportion among Mahammedan males is lower than among Hindoos. Between 40 and 60 the proportion of Hindoo males of unsound mind is 10·80 in 10,000, while in Mahammedans it is only 5·85. Out of 10,000 persons of the same age and sex we find—

Amongst Hindoos.		Amongst Mahammedans.	
0–20 - -	1·68	0–20 - -	1·35
20–60 - -	5·61	20–60 - -	9·18
Over 60 - -	6·76	Over 60 - -	10·68

This would suggest that congenital or hereditary unsoundness of mind is lower among Mahammedans, and that from some causes, some habits or conditions of life of Mahammedan males, unsoundness of mind is induced later in life. In the three lunatic asylums in the Presidency the proportion of Mussulmán lunatics is high compared with that of Hindoos. The higher ratio of insanity among Mahammedans is not peculiar to Madras; it is noted in all the other Provinces also.

429. In Berar Mr. Kitts says insanity appears to be on the decrease, if any reliance can be placed upon the figures of the two Censuses 1867, 1881. In 1867 the number was 789, 3·5 per 10,000; in 1881 the numbers were 832, 3·1 per 10,000. He is not of opinion that insanity is attributable to intemperance. In Berar the liquor drunk is

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distilled by a primitive process which scarcely permits of the formation of the higher alcohols. Its effects are more immediate, but wear off sooner, and have fewer deleterious results. This probably explains the fact that, although the hill tribes are more addicted to intemperance than the inhabitants of the plains, the ratio of insanity amongst them is lower. The Sudars, as a rule, drink, but are not intemperate. Outcast and other low castes, who form the bulk of the labouring and coolie population, drink more freely, and facilities for drinking are greater in the towns and large villages. The proportion of the insane is higher in the town population than for the province generally. If insanity were generally the result of hereditary taint, children of unsound mind would oftener be found in the same villages with adults of unsound mind, their parents or relatives; but of the 14 villages in which idiot or lunatic children under five were found, in four only were adults of unsound mind enumerated. The causes referred to by Mr. Kitts as producing insanity are excessive use of intoxicating drugs, such as ganja, used chiefly by low caste men and religious devotees, chewing opium, smoking madaka. Uterine disorders and epilepsy are also assigned as frequent antecedents of insanity. The proportion of persons of unsound mind is higher among males than among females. The excess is specially great during the second bicennial period. It is more common among Mahammedans than among Hindoos, and we have to remember that the lower classes of Mahammedans are often intemperate in their use of spirits and drugs. The proportion of blind is also lower than it was in 1867. It is now 36·5 per 10,000, against 38·0 in 1867. Females outnumber the males, being 11·4 to 10. Mr. Kitts says that the causes of blindness in infants are purulent ophthalmia, corneitis, serous iritis, scrofulous ophthalmia, brought on by impure air, improper diet, and want of care, superficial ulcers of the cornea, attacking generally young and delicate children, and congenital and soft cataract, associated with mental or bodily mal-development. In infantine ages the causes of blindness are nearly twice as frequent among males as among females. There are fewer blind among the Mahammedans than among the Hindoos; the difference is especially marked in the first five years of life. Blindness is very frequent in Berar. Of deaf mutes the figures show that in Berar there are nearly 9·3 persons in every 10,000. There are fewer males than females. It is least prevalent in the hilly countries. There are proportionately more deaf mutes among the Hindoos than among Mahammedans or Jains. The number of lepers is very high, and the increased spread of black leprosy since the last Census is, if the figures are trustworthy, marked. There were, in 1867, 6 in every 10,000 of the population where there are now 14, the figures being 3,748 in 1881, and 1,432 in 1867. It is most prevalent amongst males; more prevalent among Hindoos than other religions. The country on the higher plateau is generally less affected than the districts below the Ghats. Of the lepers under 10 years of age, 38 in number, seven are cases in which the disease has already occurred in the same family; in four cases the father, in one case the mother, being mentioned as leprous. In 22 other cases there are lepers in the same village, and in the remaining nine cases there is no other leper, either in the house where the case was recorded or in the village.

430. For Baroda no returns have been received regarding the infirmities of the people.

431. Dr. Evans, who writes regarding the infirmity tables of the Central Provinces, says that the disparity in the number of insanes in the Central Provinces and Europe requires comment. In India there is no registration of lunatics; and allowing, for the sake of argument, that the natives of India are at best only a semi-civilised people, and comparatively free, therefore, from the so-called evils of civilisation, the disproportion must still be too great to accept that question (?). The reference to the returns of the two lunatic asylums of the province shows that physical causes furnish the largest proportion of insane. Out of 282 treated in 1881, there were 123 of 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. Among European nations, on the other hand, the moral causes furnish the greatest proportion of lunatics. If in Europe we have alcoholic intemperance, inducing an alarming predisposition to insanity in the offspring, we have here the equally degrading and injurious vices of ganja and opium consumption, a reason, in Dr. Evans' opinion, for doubting the correctness of the present returns. When indulged in to excess there is no doubt that ganja and opium lead to a gradual but sure impairment of the mental and moral faculties in a marked degree, but taken in moderation they do not appear to cause any worse evils than the temperate use of wines and spirits. The consumption of ganja and opium is much more extensively practised than was generally supposed in the Central Provinces. The labouring class, for instance, begin to dose their children with opium at the early age of three months. The mother of a Hindoo has not

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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. The preparation of opium in most favour is that known as modaka, 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 four to five 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 present a bloodshot appearance, the features become pinched, and other worse consequences follow. The Indian hemp is more used for the purposes of intoxication than even opium, especially by the lower classes, for the reason that it is cheaper than opium. The most popular preparations are ganja, which is the dried plant which has flowered and from which the resin has not been removed. It is chiefly used for smoking; and the sidhee, sabjee, and bhang, where the larger leaves and capsules are well washed, then mixed with black pepper, melon seeds, sugar, and milk, and taken as a drink, which is chiefly used by the better class of Hindoos and Mahammedans. Intoxication ensues in half an hour, and almost invariably the inebriation is of the most cheerful kind. It lasts for about three hours, and then deep sleep succeeds. The majoon is a confection compounded of sugar, butter, flour, milk, and bhang. Sir W. O'Shaughnessy states that the form of insanity induced by habitual hemp inebriation is as peculiar as the *delirium tremens* which follows in ardent spirits. He further remarks that the use of hemp is universal among the lower classes in Bengal. Dr. Evans says, in regard to the statistics for the Central Provinces: "The number of "male lunatics is almost double that of females, 1,654 the former, and only 874 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, 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 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 Central Provinces is, no doubt, partly due to the difficulty "experienced there in enumerating and classifying the inmates of zenanas. While "admitting that the bulk of the female population in this country is free from the vice "of intemperance, we must not forget that there are social and domestic laws which doom "women to an unsympathetic and isolated existence, and under which, when bodily health "fails, mental confusion is very likely to supervene. I refer here more especially to the "enforced celibacy of virgin widows as well as of widows who have lived with their "husbands. An unfortunate being of this class occupies the position of a despised "drudge in a Hindoo household; her helpless condition, which in civilised 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 one "purpose, that of marriage, what is to befal them if their widowed 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 disorders, 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 returns as "regards the number of female insanes. The majority of insane persons comes from "the lower orders; and Hindoos and Aboriginals, constituting the bulk of the total "population in the Provinces, furnish the largest number of lunatics. The number of "lepers in Berar is 6,443, 4,430 males, 2,013 females, a considerable increase upon the "Census of 1872, when the total number was 2,807. The males suffer more frequently "than the females. It may be that the hereditary taint is more strongly marked in "the male progeny than in the female. It is perhaps more likely this, that males so "much more frequently expose themselves to the risk of contagion by syphilitic "inoculation." Mr. Drysdale writes that the *primâ facie* general accuracy with which the infirmity statistics for the Central Provinces have been collected and compiled is

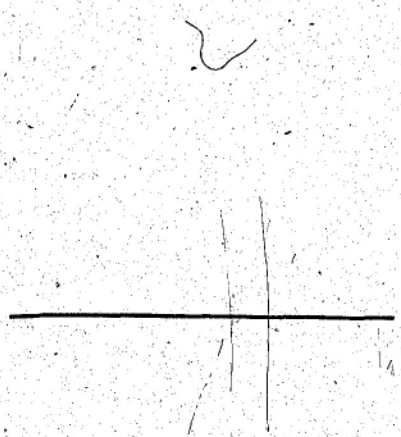
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evidenced by the moderate variety in results for different districts, and the absence of glaring excess or deficiency in any.

432. In Burmah there are 3,726 persons of unsound mind, 2,265 males, and 1,460 females. The figures compared with those for the previous Census of 1872 show an apparent diminution in the number of persons of unsound mind. But it is not to be supposed that there has been so great a change in the proportion of persons labouring under this infirmity while the difference is to be attributed to defective enumeration. There are fewest insane among the hill tribes. That is according to the figures. There are more male insanes than female. The highest proportion of insane persons is found amongst the Nat worshippers, where it is 1 in 909. Of the Buddhists there is one insane to every 974 persons.

433. The blind also show an apparent decrease. The ratios for 1871 were highest, but at the enumeration then made many persons not totally blind were probably included in the returns. There are rather more blind males than blind females. The deaf mutes also show an apparent decrease. This is owing, no doubt, to the inclusion in the returns of 1872 of many persons who were not dumb as well as deaf. There are many more male deaf mutes than female, the proportion being 171 to 100. There are 2,009 male lepers and 580 female lepers, showing a very much greater proportion of males than females. No comparison can be made with the figures of 1872, as lepers of all kinds were included then, and now only the black leprosy is shown.

Rajputana and Travancore give no information in regard to the infirmities of the people tabulated in the statement with which I have dealt, and the few statistics collected in Central India relate only to British cantonments.



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CHAPTER XI.

URBAN AND RURAL POPULATION.

434. Table XV. classifies the towns and villages throughout India with reference to the number of inhabitants in each, and we find that out of 714,707, which, according to Form I., is the number of towns and villages, 713,704 are thus classified in Table XV. The population is for the main part purely rural, and the number of towns is small. Speaking of gatherings of habitations where there are more than 50,000 inhabitants as cities, we find there are 66 cities in India; and taking as towns the collections of habitations where the inhabitants exceed 5,000 but are less than 50,000, we find there are 1,836 which we may thus class. To be more exact, there are 1,325 towns of which the inhabitants in each case exceed 5,000 and are less than 10,000, and 291 where the inhabitants are more than 10,000 and less than 15,000; 97 where the inhabitants are more than 15,000 and less than 20,000; and 123 with between 20,000 and 50,000 inhabitants. Taking 1,000 as the maximum limit of the population of a village, we get 602,467 as the number of villages. The larger villages which in size almost approach towns, that is to say, those with from 2,000 to 5,000 inhabitants, number 8,931, while the large villages between 1,000 and 2,000 are 30,040.

435. The large cities are found much more to the north of India than in the south. Out of the 66 of which we have spoken, 24 are in the North-West Provinces and the Punjâb, 15 being in the North-West Provinces and Oudh and 9 in the Punjâb; 11 are found in Bengal, 9 in Madras, 6 in Bombay, 3 in the Central Provinces, 3 in Central India, 3 in Mysore, 2 in Hyderabad (the Nizam's States), 2 in Rajputana, 2 in Burmah, and 1 in Baroda.

436. Towns with from 20,000 to 50,000 inhabitants number 123, being found in greatest numbers in Bengal, where there are 22. Madras having 21, Bombay, including Feudatory States, 21, North-West Provinces 18, Punjâb 15, Central India 6, Rajputana 6, and the Central Provinces 3, Ajmere, Berar, Burmah, Hyderabad, and Travancore each contain 2, and Baroda has 1.

437. Of the 97 towns with between 15,000 and 20,000 inhabitants, the North-West has the largest number, 20; Madras following with 15, Bengal with 14, Bombay with 13, Punjâb with 10, Central India, Rajputana, and Burmah each with 4; Central Provinces, Baroda, and Hyderabad with 3 each; and Berar with 2; Ajmere and Travancore each having 1.

438. Of the smaller towns with 10,000 to 15,000 inhabitants, Bombay contains the greatest number, having 55. The North-West has 51. Then come Bengal with 49, Madras with 48, and the Punjâb with 25; Rajputana has 16, Hyderabad 11, Baroda 8, Central Provinces 7, Berar 6, Assam, Central India, Mysore, and Travancore 3 each; Burmah 2, and Cochin 1.

439. There is a considerable number of towns of the smallest class, between 5,000 and 10,000. It is undoubtedly the case that some of these are large villages, with no real pretension to be called towns. They are purely agricultural, simply having sufficient grocers and petty shopkeepers to supply the wants of their inhabitants. Madras stands first with 404, the North-West next with 194, Bombay has 183, Bengal 146, the Punjâb 142, Rajputana 59, Hyderabad, 45, the Central Provinces 36, Central India 31, Berar 24, Baroda 18, Mysore 15, Burmah 10, Travancore 6, Ajmeer and Assam each 4, Cochin 3, and Coorg 1.

440. The accompanying abstract indicates the position of each of the Provinces and States in regard to the per-centage borne by the urban or by the rural population to the total population without distinction; and in the abstract immediately succeeding this is given the number in each 1,000 villages and towns of villages or towns classed according to the system followed in the table in Vol. II.

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Abstract No. LXXXII.—Per-centage and Number of the Urban and Rural Population.

Provinces.	Total Population for Villages and Towns.	Villages.		Towns.	
		Population.	Per-centage of Rural Population.	Population.	Per-centage of Rural Population.
Bengal	*69,222,659	65,558,430	94·7	3,664,229	5·3
N.-W. Provinces, British Territory	44,107,869	39,824,228	90·3	4,283,641	9·7
Madras	31,170,631	28,143,573	90·3	3,027,058	9·7
Punjáb, British Territory	18,850,437	16,410,907	87·1	2,439,530	12·9
Bombay „ „	16,454,414	13,529,224	82·2	2,925,190	17·8
Rajputana	10,268,392	9,154,824	89·2	1,113,568	10·8
Hyderabad	9,845,594	8,955,348	81·0	890,246	9·0
Central Provinces, British Territory	9,838,791	9,165,230	93·2	673,561	6·8
Central India	9,261,907	8,462,220	91·4	799,687	8·6
Bombay, Feudatory States	6,941,249	6,051,553	87·2	889,696	12·8
Assam	4,881,426	4,815,281	98·6	66,145	1·4
Mysore	4,186,188	3,839,871	91·7	346,317	8·3
Punjáb, Feudatory States	3,861,683	3,428,587	88·8	433,096	11·2
Burmah	3,736,771	3,310,996	88·6	425,775	11·4
Berar	2,672,673	2,363,554	88·4	309,119	11·6
Travancore	2,401,158	2,275,402	94·8	125,756	5·2
Baroda	2,185,005	1,777,873	81·4	407,132	18·6
Central Provinces, Feudatory States	1,709,720	1,684,715	98·5	25,005	1·5
N.-W. Provinces, Feudatory States	741,750	649,440	87·6	92,310	12·4
Cochin	600,278	Figures not available.			
Ajmere	460,722	368,719	80·0	92,003	20·0
Coorg	178,302	169,919	95·3	8,383	4·7
All India	253,577,619	229,939,894	90·9	23,037,147	9·1

* To this must be added—Boat population - - 309,336
Railway passengers - - 4,866
Total - - 314,202

Abstract LXXXIII.—Proportion per 1,000. Villages and Towns.

Provinces.	Of Villages with less than 200 Inhabitants.	Of Villages with 200–500 Inhabitants.	Of Villages with 500 to 1,000 Inhabitants.	Of Villages with 1,000 to 2,000 Inhabitants.	Of Villages with 2,000 to 3,000 Inhabitants.	Of Villages with 3,000 to 5,000 Inhabitants.	Of Towns with 5,000 and over Inhabitants.
Ajmere	374	337	172	70	22	15	10
Assam	676	247	60	15	2	—	—
Bengal	624	254	89	27	4	1	1
Berar	398	337	172	64	13	10	6
Bombay, British Territory	287	347	223	100	22	13	8
Bombay, Feudatory States	348	360	195	68	15	8	6
Burmah	628	308	52	9	1	1	1
Central Provinces, British Territory	551	325	98	20	3	2	1
Central Provinces, Feudatory States	760	201	34	4	1	—	—
Coorg	465	296	197	32	6	2	2
Madras	409	267	178	96	25	16	9
N.-W. Provinces, British Territory	437	330	158	57	10	5	3
N.-W. Provinces, Feudatory States	728	176	73	19	2	1	1
Punjáb, British Territory	348	346	185	86	20	10	5
Punjáb, Feudatory States	749	151	62	28	6	2	2
Baroda	284	312	231	113	35	15	10
Central India	—	—	—	25	4	3	1
Cochin	112	308	295	188	47	44	6
Hyderabad	363	347	197	70	15	5	3
Mysore	651	260	67	16	3	2	1
Rajputana	—	—	—	—	—	—	3
Travancore	277	268	260	158	26	8	3
Total	534	282	122	46	9	4	3

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441. Ranked according to per-centage on the total population of the rural and urban sections, the Provinces stand thus :—

Rural	No. in every 1,000 of either	or	Urban.	No. in every 1,000 of either
Assam	986		Ajmere	200
Central Provinces, F.S.	985		Baroda	186
Coorg	953		Bombay, B.T.	178
Travancore	948		Bengal, B.T.	129
Bengal	947		Bombay, F.S.	128
Central Provinces, B.T.	932		North-West, F.S.	124
Mysore	917		Berar	116
Central India	914		Burmah	114
Hyderabad	910		Punjâb, F.S.	112
North-West, B.T.	903		Rajputana	108
Madras	903		North-West, B.T.	97
Rajputana	892		Madras	97
Punjâb, F.S.	888		Hyderabad	90
Burmah	886		Central India	86
Berar	884		Mysore	83
North-West, F.S.	876		Central Provinces, B.T.	68
Bombay, F.S.	872		Bengal	53
Punjâb, B.T.	871		Travancore	52
Bombay, B.T.	822		Coorg	47
Baroda	814		Central Provinces, F.S.	15
Ajmere	800		Assam	14

In all India, out of every 1,000 persons, 91 reside in towns and 909 in villages. Thus there are 10 villagers to every 1 townsman. The proportion in England being 1 to 2.

442. In the Census report for Bengal no information is given regarding the classification of the population according as it is rural or urban; but the Provincial Table I. indicates the enormous extent to which the rural population predominates.

Out of the sixty-nine and a half millions inhabiting the great Province of Bengal, only 3,664,229 are found in the towns. We notice, too, in these returns, that while in the villages the proportions of the sexes show, as for the whole population, the females slightly in excess of the males; in the town population this is reversed, the females being 1,728,870 to 1,935,359 males. Taking the great divisions of the Lieutenant-Governorship of Bengal, the town and village population appears as follows. It will be observed that Orissa and Chota Nagpore have practically no town population :—

ABSTRACT LXXXIV.

	Urban Population.			Village Population.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
Bengal Proper	2,185,472	1,199,466	986,006	33,152,481	16,407,403	16,745,078
Behar	1,255,978	621,102	634,876	21,833,006	10,729,530	11,103,476
Orissa	111,945	57,169	54,776	3,613,288	1,775,036	1,838,252
Chota Nagpore	95,756	49,007	46,749	4,130,206	2,044,535	2,085,671
Feudatory States	15,078	8,615	6,463	2,829,449	1,441,466	1,387,983
Bengal	3,664,229	1,935,359	1,728,870	65,558,430	32,397,970	33,160,460

443. The writer of the Census report for the North-West Provinces shows (at page 97) 105,130 as the total number of villages. In this he includes 10 villages, each of which has over 5,000 inhabitants, and he omits five of which the population in each case is less than 5,000 but more than 3,000. These last he has grouped as towns. He says

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that the persons enumerated in these localities amounted to 39,817,485. The average number of persons found in a village was therefore only 378; and he shows in the accompanying statement what is the average number of persons to a village in each of the great divisions of the Province:—

Divisions.	Average number in each Village.
Meerut	528
Agra	523
Lucknow	478
Sitapur	445
Allhabad	438
Rae Bareli	431
Fyzbad	418
Jhânsi	417
Rohikhand	389
Benares	307

It will be seen that the villages of the northern divisions are the most populous, and those in the extreme south are the smallest. There is no question that the cause of the larger villages being found in the north is the necessity for men to collect together in sufficient numbers to be able to protect themselves against marauders, a necessity which was apparent to all the residents of North and Central India in the troublous times occurring before the British took possession of the country. It is also noticed that in the northern divisions the towns become most numerous, and in the Meerut Division, bordering on the Punjâb, there is one town to every 123 inhabited localities, towns and villages included. In the North-West Provinces only 9·7 per cent. of the population live in towns, and for every 1 person dwelling in the towns there are 10 persons who live in the villages.

444. Regarding Madras, Mr. McIver writes: "At Tinnivelly, the district which contains the largest urban population of all the districts in the Madras Presidency there are 39 towns in that district with a population of 342,689, or more than 5 per cent. of the whole population of the district. Only three of these 39 towns have less than 5,000 inhabitants. In this district the per-centage of the urban population is 20·1 against 10 per cent. observed for the total Presidency. In Madras, in contradistinction to Bengal the urban population displays a larger proportion of females than does the rural population, there being 512 women to 488 men in the towns, while in the villages there are 505 women to 495 men."

445. Mr. Baines has some interesting remarks upon the town and the rural population. He says: "It is impossible for a community that has made sufficient progress in civilisation to knit together so close a connexion between its members, to avoid the influence that such a connexion almost necessarily brings to bear on the lives and social interests of those engaged in it. The nearer proximity of the dwellings has its physical effects. The opportunity for the subdivision and organisation of labour, the brisker movement of capital, the emulation between the followers of the same pursuit, the variety of demands, and the necessity incumbent on the producer to keep within touch of more than his immediate and traditional market, all tend to modify the disposition of the denizen of the town and place him on a footing intellectually higher and morally wider than the rustic. The conditions of society in this part of the country are, as a rule, adverse to the rapid increase of an urban community. The population, by ancestral tradition as well as by what is at present almost a necessity, is mainly agricultural. The wants of such a community are simple, and as it advances in prosperity are wont to change not so much in kind as in degree. In the good time which accompanied the demand for Indian cotton in the home market the profits of the village cultivator were devoted perhaps to the substitution of metal vessels in his household for earthenware, or in some cases the tires of his cart wheels were made of silver instead of iron. In most cases, however, the manifestations of prosperity are to be looked for in the greater expense of the wedding ceremonies and other social entertainments. The absence of the spirit of initiation is against the introduction of fresh wants, and the predominant section of society is abnormally slow, even for agriculturalists, to adopt innovation. Hence the encouragement to industry, which is the main-stay of a town community, is of a weak and monotonous character, not calculated to conduce to much enterprise even in the well-trodden directions. Then, too, the special basis of the Indian social organisation is essentially anti-urban. The village community, as it formerly existed

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" and still exists in parts of this Presidency, is in its constitution self-sufficing. Not " only had it its little oligarchy of hereditary headmen, its accountant with the staff " necessary to carry on the light duties entailed by the connexion of the village with " the administration of the revenue system, but place was also assigned for the body " of artizans required to supply the immediate wants of the cultivators. In the scale " of village precedence every class has its defined position; and though in the present " day there is here little of the actual aversion to the settlement of strangers that is " mentioned by Sir H. Maine as traceable in the communities in other parts of India, " there is no encouragement to the infusion of fresh blood, and such strangers are " considered to be likely, if they grow well-off in their new home, to be the cause of " complications in the village economy and social gradations. A curious instance has " been noticed of the anti-commercial spirit of the Indian village in the absence of a " defined place in the social scale for the dealer in goods not actually produced in the " village itself. The weaver who gains his pittance from the fitful custom that falls to " his lot as occasion demands is a recognised member of society, whilst the well-to-do " shopkeeper, who imports from Bombay or the nearest large town the piece goods " with which more than the village is clothed, has to rest content with the equivocal " position that money will bring even in the village. It seems to be the same with all " middlemen and those trafficking in articles not made by themselves. Even the " money lender is at the disadvantage of being an outsider, nor in the Deccan can all " his wealth procure him a place for his bullocks in the annual procession. Again, the " chief trade in the greater part of the country must necessarily be the export of raw " produce, which tends as little as any branch of commerce to the increase of the " town population. The domestic manufactures of the village artizans are of course " made by hand, and the absence of mineral fuel prevents the establishment of large " factories except in a few specially accessible places on the direct lines of rail; nor is " water power generally available any more than the machinery to utilise it. The " increased security of life and property that accompanies a firm and steady adminis- " tration has tended moreover to enlarge the sphere of transactions by itinerant dealers, " through whom a considerable portion of the trade of the more remote districts is " carried on. Agents of the larger establishments in the market towns are sent on " tours to distant villages during the open season, thus saving the rustic the trouble of " coming to the town either to make purchases or to dispose of the produce he has " himself to sell. Last in the list of factors that seem to me to be operative in this " country against that development of industrial enterprise which must in the present " day form the basis of any urban increase, is the unwillingness of the Indian rustic " buyer to acquiesce in, to use the consecrated phrase, the higgling of the market. " 'Custom,' says Pindar, 'is lord of all,' and the village ryot is the last person to vote " for the dismemberment of his kingdom. Hence sensitiveness of the market, which " must of course increase as the commercial activity of this country is brought annually " into closer contact with the unceasing change of the busy western world, is slow to " gain ground in any but the most advanced centres of exchange. There are indica- " tions, no doubt, of a movement towards the town, but they are chiefly to be found in " Gujerat, where the strength of the Aboriginal element and the comparative weakness " of the village system, the results, as far as we can judge by other signs, of a more " recent colonization, allow of a greater industrial liberty, for which the wealth of that " division affords more varied openings.

" It will be noticed that I have regarded the towns hitherto as the result of a com- " mercial and industrial tendency, avoiding the question of the political origin of so " many of them. The omission is intentional, and for this reason, except under the " British administration, there has never been any real balance of political power in an " Indian State. The whole of the education and traditions of the people tended, when " the transitory need of the sword had passed away, to the concentration of all " influence in the hands of a single class and the exclusion of the rest. This class was " the descendant of the farmers of the ideal Code of Manu, whose issues were to be " consummated by the establishment of a king to bear responsibilities, and to fight " wars which they had decided upon, while in other respects the whole administration " was practically left to them. All other classes were thus subordinate to them in " rank and power, and such power being capable of somewhat arbitrary exercise, the " opportunities of one of the trading class to advance beyond his hereditary status " were few. Thus wealth and enterprise gathered round the court and rose and fell " with the favour of the ruler and his creatures, whilst the same influence narrowed " the circle of social advancement."

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The urban population of Bombay is considerably in excess of that of Madras or the North-West in proportion to the total inhabitants of the country. It is 17·7 per cent., and if Bombay itself, which contains the largest proportion of the total urban population, be excluded, the ratio of the urban to the rural population becomes 13·7 per cent. According to the Census of 1881 the ratio for England and Wales is for the urban population 63·04 per cent., and, if London be omitted, 52·12 per cent. The highest proportion of the urban population is found in the Gujerat tract, where the large towns of Ahmenadabad and Surat raise the ratio. In the Deccan the proportion is next highest. Then Scinde has the lowest proportion of town to country population.

446. In Table XVI. of Vol. II. a list is given of all towns which have a population in excess of 20,000. They are 187 in number against 189 as shown in the classified table preceding (XV.).

This difference is occasioned by the inclusion in the Hyderabad State of Secunderabad the British Cantonment of Hyderabad with Hyderabad city, and by a similar inclusion of the Meerut Cantonment with the Meerut city in the North-West Provinces. Twenty-one of these towns contain each a population in excess of 100,000. Calcutta, comprising as it does four municipalities, is shown in the table in four separate blocks. Virtually the number of separate towns of which the population is over 20,000 is 185, the four blocks of Calcutta really composing one great city with a population of 766,298, while Secunderabad is entirely apart from Hyderabad, the capital of the Nizam's State.

447. The following are the great cities of India:—

Bombay	with	772,196	Cawnpore	with	151,444
Calcutta	„	766,298	Lahore	„	149,369
Madras	„	405,848	Allahabad	„	148,547
Hyderabad with Secunderabad with 354,962			Jeypore	„	142,578
Lucknow	with	261,303	Rangoon	„	134,176
Benares	„	199,700	Poona	„	129,751
Delhi	„	173,393	Ahmedabad	„	127,621
Patna	„	170,654	Bareilly	„	113,417
Agra	„	160,203	Surat	„	109,844
Bangalore	„	155,857	Howrah	„	105,206
Amritsar	„	151,896	Baroda	„	101,818

Howrah being only separated from Calcutta by the River Hooghly is as much a portion of that town as Southwark or Lambeth is of London, and if included will bring up the population of Calcutta to 871,504, giving Calcutta the topmost place among Indian cities.

448. Table XVI. contains also statistics of the population by religion, and in the last column an attempt has been made to show the density of the town population. But the figures here are somewhat misleading, owing to the inclusion in some cases of large suburban areas in the purely city area. For instance, Agra is shown with a density of 11 to the square acre so also Meerut, while Koil and Saharanpore show respectively 136 and 102. The density in all these four towns is practically much the same. So again with Benares where the density is given as 42 per square acre, but where the real city density is quite as high as that of Koil. In point of fact the density of the urban and rural population differs but little in respect of the actual area occupied by inhabited dwellings in either case. The villages of the north are quite as closely packed as the towns, and relatively to the number of inhabitants the number of persons to an acre is as high in the case of a village of 500 as it is in a town of 50,000. There is not much to choose between the two in the way of sanitation, and when epidemics set in the villages are as much affected as the towns. On the whole, except so far as occupation influences health the urban and the rural population are much on the same level in regard to health.

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CHAPTER XII.

STATISTICS OF CASTE.

449. Table XVII. and its supplement are devoted to the exhibition of the statistics of caste collected at the late census. The tables are drawn up to embody in separate detail the figures for each caste, numbering in any one Province or State 100,000 or more persons. The rule laid down for the guidance of the Provincial reporters was that every caste which included 100,000 or more should be shown separately in the forms prescribed for use by the Imperial Government. It was left to the reporters' local knowledge to determine which, if any, caste names were merely synonyms in their Province, and these might be grouped together under one common title. If any such grouping took place the Provincial Superintendents of Census were directed to note what were the names of the castes so combined. It was pointed out that "the "object of the arrangement in the Imperial form was to present to the eye the distri- "bution of only the major castes by districts, leaving to the reporter to show in the "body of his report, either in tabular shape or otherwise, so much of the information "connected with the distribution and the numbers of the remaining castes as might "be useful." It was also added that this information should invariably comprise the following particulars:—

(*a*) the number of each caste recorded;
(*b*) the composition of the caste by sex.

This would have provided the means of compiling for all India a compendium of all the different castes mentioned in the enumerators' schedules, distinguishing the different names by which the castes were known, also the total number of either and of both sexes separately returned under each caste designation. Here we have a foundation for further research into the little known subject of caste, and with the object of taking full advantage of the statistics thus to be collected the Government of India has requested the local administrations to adopt certain measures for arranging, classifying, and explaining the data obtained. The inquiries necessary for this purpose will occupy much time, but when finally concluded they will provide a most useful manual of information on the subject. At present, the provincial reports being incomplete, I cannot attempt to deal exhaustively with the statistics of caste. Nor, indeed, could I do so in a satisfactory manner if the complete data were before me; for the question, to be dealt with satisfactorily, must be handled by one who has the antiquarian tastes and the peculiar knowledge which alone will permit of a full and enlightened discussion of these interesting returns. To be successfully concluded the investigation of the figures will, in my opinion, have to be entrusted to a committee composed of representatives from each of the Provinces who have sufficient local knowledge of this intricate matter to enable them to discriminate on the points of doubt which will arise in handling a topic so complex and novel as is that of caste.

450. It was originally intended that the castes should be classified by their social position, but great difficulty was experienced in carrying this out. Petitions were sent in to my office and to the offices of the Deputy Superintendents of Census in the Provinces complaining of the position assigned to castes to which the petitioners belonged; and the whole subject was shrouded in so much uncertainty and obscurity that the original arrangement was dropped.

451. The main table given at page 240 of Vol. II. classes the Hindoos as Brahmans, Rajputs, and Other castes.

The total Hindoo population, as shown in Table III., is 187,937,450.

Table XVII. shows:—

Brahmans	13,730,045
Rajputs	7,107,828
Other castes	167,283,899
In all	188,121,772;

or 184,322 more than the actual number of Hindoos. The difference is explained in the note to the fly leaf of Table XVII., and may be said to be occasioned by the fact that the castes of certain Jains and Aboriginals have been included in the table.

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452. The distribution of the 167,283,899 "other castes" is partly given in the supplemental Table XVII.; the details there embracing 136,689,714 persons, and being arranged under 205 separate heads. Subsequent information obtained from the reports, or from returns other than those from which Table XVII. was compiled, brings up the total number of persons comprised under these 205 headings to 143,309,046, including two other castes which, though not shown in any one Province as in number up to 100,000, exceed that figure for the several combined Provinces in which each caste has been shown. The castes so added are Banjaras and Darzis. With these remarks I append the accompanying abstract, giving the figures for these 207 castes arranged alphabetically.

Castes.

Agamudyan	302,338	Dossadh	1,138,651
Agria and Mithagria	170,573	Dubla	129,241
Ahar	272,863		
Ahir	4,649,387	Elaven	387,176
Ahom	179,314		
Ambattan	342,816	Gadaria	940,730
Ambalakaren	155,537	Ganda	233,991
Arora	601,440	Gangadikar Vakkaligar	457,456
		Gareri	112,400
Babhan	1,031,501	Ghatwal	113,174
Bagdi	762,206	Ghirat	160,252
Balai	311,304	Golla or Gaoli	309,868
Balija	782,667	Gond	771,315
Bania	3,275,921	Gonda	144,063
Banjara	166,144	Goshain	171,060
Barhai	566,192	Gour	214,818
Barhi	484,424	Gowari	110,579
Barui	218,812	Gujar	1,747,896
Bauri	491,409	Gwalla	4,005,980
Bedaru	184,410		
Berad	263,896	Halukurubaru	225,500
Bhangi and Mehter	595,078	Hari	297,747
Bhandari	159,308	Holayaru	447,421
Bhar	369,983		
Bhat	295,633	Idayen or Idaiyár	1,071,882
Bhil	550,617		
Bhoi or Besta	905,616	Jain	189,911
Bhuinhar	188,207	Jaliya	381,564
Bhuinya	463,656	Jandra	107,169
Bhumij	251,606	Jangam	322,704
Bhurji	304,844	Ját	2,643,109
Bind	209,435	Jhinwar	433,884
Boishnab	568,032	Jugi	340,342
		Kachari	282,566
Chamar	10,351,469	Kachhi	2,261,029
Chambhar and Khalpa	231,956	Kahar	1,871,533
Chandal and Changa	1,749,608	Kaibartha	2,137,542
Channan	128,600	Kaikalar	323,788
Chassa	549,997	Kalal	298,062
Chuhra	1,078,739	Kalar	153,071
		Kalingalu	116,060
Darzi	240,087	Kalita	254,007
Das (Halwa)	122,639	Kallam	397,873
Devangulu	136,914	Kalu	170,782
Dhangar	1,188,601	Kalwar	535,819
Dhanuk	667,482	Kamma	795,795
Dhed	110,040	Kandara	120,906
Dhimar	194,118	Kandu	687,471
Dhobi	1,468,974	Kanet	345,775
Dom	721,655	Kapali	130,240

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Karan	106,332
Kawa	1,102,255
Kawar	115,559
Kayasth	2,161,489
Kewat	521,053
Khandait	617,904
Kharwar	211,160
Khatik	192,850
Khatri	519,373
Khond	135,960
Koch	1,878,804
Kodula	244,090
Koeri	1,207,951
Kol	363,952
Koli	917,524
Koli Konkani	125,949
Kolimaratha	881,014
Koli Talabda	661.865
Komati	591,639
Kongavellalan	142,933
Kori	895,744
Koshti	315,424
Kumhar	2,391,148
Kummalen	784,998
Kunbi	2,661,645
Kunbikadwa	334,881
Kunbilewa	568,038
Kunbi Maratha	4,610,778
Kurmi	4,123,699
Kuruba Golla	180,535
Kusavan	263,975
Kwumbar	114,378
Lingayat	457,221
Lodh	1,040,724
Lodhi	274,392
Lohana	348,517
Lohar	1,803,854
Lonia	378,619
Madak	308,821
Madigaru	734,716
Mahajun	634,440
Mahar	1,435,886
Mahar and Dhed	1,197,730
Mal	145,364
Malayala Shudra	464,260
Mali	1,286,372
Mallah	1,161,852
Mang	576,475
Marar	184,519
Marasa Vakkaligar	126,168
Marathe or Araikulam	450,781
Mehra	231,624
Mina	433,627
Moravan	256,304
Munurwar	187,833
Mussahar	549,524
Mutrasi	104,671
Mutsatta	133,141
Na Hambadi	106,682
Nai	2,045,722
Nair	336,227
Nath or Jugi	121,901
Nhavi or Hajam	242,334
Nuniya	324,063
Oddan	363,289
Ooriya	101,199
Padiyaoi	376,847
Pakanati Kapu	107,341
Pan	251,500
Panchamsali	294,567
Parayen	3,290,038
Pareet	162,137
Pasi	1,203,383
Pod	325,755
Poolayen	199,119
Powar	106,081
Pulli	1,294,982
Raddi	654,700
Rajbansi	106,376
Rajwar	131,364
Sadgop	557,950
Sahora	103,490
Saini	152,632
Sakkili	1,126,837
Sale	206,794
Sali or Salewaru	234,618
Savarulu	131,469
Sembadavan	100,019
Setti	235,303
Shannan	1,478,694
Sivachar Gaudaru	259,110
Sonar	979,730
Sonthal	210,661
Sudra	385,941
Sunri	589,021
Sutar	363,198
Taga	115,920
Tailanga	341,264
Tamoli	320,266
Tanti	679,958
Tarkhan	596,941
Tatwa	247,865
Teli	3,219,944
Teli and Ghanchi	200,183
Telugalu	613,090
Teor	349,117
Vakkaligars	111,732
Vanan	528,458
Vanian	339,136
Vannian	1,075,386
Vapparavan	104,959
Velama	348,830
Vellalar	1,627,736
Wanjari	767,177
Yadavalu	105,426

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453. In addition to these 207 castes there are 65 other castes, which are given in the following abstract, with the total number shown against them for the different Provinces where such statistics have been published. These castes all appear in the returns of more than one Province, and in each Province are less than 100,000 in number. They comprise 905,544, now given in the accompanying list :—

Dhakoor	75,310	Tirumali	4,965
Agasaru	71,926	Guzarati	4,832
Marwari	49,821	Naidu	3,578
Hadgar	49,733	Otari	2,295
Ranadi	41,009	Ranchari	1,834
Bairagi	38,090	Bhamti	1,817
Gorao	35,191	Ghisadi	1,816
Goswi	34,408	Tambatkar	1,772
Kumbaru	32,434	Halwai	1,684
Rangari	32,410	Oswal	1,678
Kayath	30,762	Chitrakathi	1,640
Barai	30,681	Baisya	1,604
Goandi	30,573	Goluk	1,565
Rasar	27,794	Pathrot	1,244
Korku	27,631	Niraly	1,069
Coorgi	26,591	Khanddwal	891
Satnami	26,018	Bijabarji	850
Bari	24,273	Wasudeo	783
Bidur	18,705	Bharboonja	777
Agarwalla	17,210	Parbhu	613
Beldar	17,049	Bahurupi	475
Mochi	16,420	Kasth	470
Lonari	15,543	Kiradi	428
Burud	14,687	Boral	413
Mahesri	12,425	Manarodi	367
Dholi	12,042	Atari	328
Jogi	10,199	Dandigan	309
Panchal	8,322	Kalawant	295
Gondhali	8,036	Jharikari	179
Pardhi	7,948	Gandhi	177
Thakur	7,838	Ramosi	167
Manbhao	6,738	Waghe	111
Gopal	6,701		

454. In neither of these two abstracts has any attempt been made further than is indicated in the headings affixed to the columns and lines of Supplemental Form XVII. of Vol. II. to group together castes which, if not virtually identical in name, are so similar in character as to justify the conclusion derived from other sources that they are local branches of one great head. The Chamars, for instance, are shown separate from the Chambhars and Khalpas, though it is absolutely certain the titles Chamar and Chambhar are identical, and there is good reason for the opinion that the term Khalpa is merely a southern designation for "Chamar." So, again, the Sutar and the Tarkhan, which with other local designations are names commonly used for the carpenter castes, have not been combined. There are many other instances of a similar character. Without attempting to lay down any hard and fast rules to which no exceptions are found, I may briefly draw attention to the more conspicuous cases where combination may reasonably be adopted.

Turning first to the Chamars, and adding to their numbers the Chambhar and Khalpas, we have the leather-working caste, comprising 10,583,425, and the most numerous of any in India, except the Brahmans.

The Ahirs, the herdsmen of the peninsula, may be combined with the Gwallas, the Gaolis, and the Gollas, who are found in various localities; and so treated, the herdsman class ranks third on the list with 8,964,155.

Fourth in position is the Kunbi caste, agriculturists of Central and Western India, who, including Kunbilewas, Kunbi Marathas, and Kunbikadwas, muster 8,175,342.

The scavengering and sweeper class, including under this head the Bhangis, Chuhras, Dhers, Dheds, Mahars, Mangs, and Mehters, follow, with 4,996,948.

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The traders rank next with 4,546,892 and include the Banias, Wanias, Setties, and Mahajans.

The oil makers, comprising the Telis of the north, the Ghanchis of the west and central India, and the Vanians of the south, come immediately after the traders, and number 3,759,263.

The potters rank next with 2,655,123, and include the Kumhars and the Kussavans.

These are followed by the barbers, who under the designations Nai, Nhavi, Napit, Hajjam, and Ambattan, comprise 2,630,872.

The smiths approach very closely to the barbers and as Lohars in the North, West, and Central India, or Kummalen in the South, muster 2,588,842.

The washermen, under the names of Dhobis, Pareets, and Vannár or Vannán, number 2,159,569.

*10,583,425	Chamars.
8,964,155	Ahirs and Gwallas.
8,175,342	Kunbis.
4,996,948	Mehters and other scavengers.
4,546,892	Banias and Mahajans and Wanias.
3,759,263	Telis and Vanians.
2,655,123	Kumhars and Kussavan.
2,630,872	Nais, Hajgams, Napits, Ambattan.
2,588,842	Lohars and Kummalen.
2,159,569	Dhobis, Pareets, and Vannán.
2,010,755	Barhais, Barhis, Sutars, and Tarkhans.
53,071,186	Total.

There are also the carpenter castes, who as Sutars, Barhais, Barais, Tarkhan, and Katanis, amount to 1,616,759.

455. These 11 great classes* make up almost one third of the whole number shown as other castes, numbering 53,071,186 out of 167,283,899; and if the depressed castes of the south, who are classed under the one designation of Parayens (3,290,038) are added, the 12 combined castes form more than one third of the whole series, amounting to 56,361,224.

456. But in this large number a very small proportion of the great agricultural section of the population has been included. If we add the following great agricultural castes:—

The Kurmis	4,123,699
„ Jats	2,643,109
„ Kolis	2,586,352
„ Kachhis	2,261,029
„ Kaibarthas	2,137,542
„ Koch	1,878,804
„ Vellalars	1,627,736
„ Pullis	1,294,982
„ Koeris	1,207,951
„ Vannian	1,075,386
	21,036,590

we have 22 castes comprising over 77,000,000, leaving ninety millions to be accounted for,

457. There are, in addition to these, other castes comprising numbers in excess of 1,000,000. The following 37 castes, each of which exceeds that standard, comprise (88,680,693) half the Hindoos classed in Table XVII. as "other castes."

The great Castes, each of which exceeds 1,000,000.

Chamar	10,583,425	Kahar	1,871,533
Kunbi	8,175,342	Lohar	1,803,854
Ahir	4,649,387	Chandal	1,749,608
Kurmi	4,123,699	Gujar	1,747,896
Gwalla	4,005,980	Vellala	1,627,736
Teli	3,420,127	Shanan	1,478,694
Parayen	3,290,038	Pulli	1,294,982
Bania	3,275,921	Mali	1,286,372
Jat	2,643,109	Koeri	1,207,951
Mahar	2,633,616	Pasi	1,203,383
Koli	2,586,352	Dhangar	1,188,601
Kumhar	2,391,148	Mallah	1,161,852
Nai	2,288,056	Dossadh	1,138,651
Kachhi	2,261,029	Sakkili	1,126,837
Kayasth	2,161,489	Kawa	1,102,255
Kaibartha	2,137,542	Vannian	1,075,386
Dhobi	1,997,432	Idayen or Idayar	1,071,882
Koch	1,878,804	Lodh	1,040,724

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lewas," and 334,881 described as "Kunbi-kadwas." Thus the entire number of the Kunbis, without regard to their affixes, amounts to 8,175,342.

The Kunbis, without any distinction, are found mainly in Hyderabad, where there are 1,658,665; in Berar, where there are 834,174; and in Central India, which contains 168,148. The caste is purely agricultural.

Baroda has 658 Kunbis, who are divided into Deccani, Hindostani, and Marvadi, or Marwadi.

The Kunbilewas are found in Bombay and Baroda. In Bombay they number 482,674; in Baroda there are 185,364.

The Kunbikadwas are also found in these two parts of India, Bombay containing 159,617 and Baroda 175,264.

464. The Kurmis are the next most numerous caste, numbering 4,123,699. They are found in five provinces, and are most numerous in the North-West, where there are 2,129,633 in British territory alone, and 35,319 in the small Feudatory States pertaining to the North-West Government. Bengal contains 1,213,422, the Central Provinces 728,501, and the remaining Kurmis are distributed amongst the Punjáb, Assam, and Ajmere; the only one of the three Provinces containing more than 10,000 being Assam, with 12,532. The Kurmis again are a purely agricultural caste.

465. The Gwallas, the great cowherd caste of Bengal, known by other designations in other parts of India, and answering to the Ahirs of the north and the Golawaru of the south, number 4,005,969. Of these, only 13,020 are recorded in Assam, the remainder, 3,992,949, being found in Bengal.

466. The Parayens, who are the depressed castes of Southern India, in fact the Pariahs of Madras, number 3,290,038; the larger portion of them being recorded in the Madras returns, where there are 3,223,584. The remainder are found in Travancore, which has 66,454.

467. The Banias, 3,275,921, the trading caste of India, are shown under this name in nine provinces. They are most numerous in the North-West, where there are 1,213,471. Bengal has 904,526, the Punjáb 402,758, Hyderabad 392,184, Central India 286,678, the Central Provinces 75,254, Assam 1,015, Coorg 28, and Madras 7.

468. The oil-makers, or Telis, come next, numbering 3,219,944. They are found in nine provinces, and in greatest numbers in Bengal, where there are 1,298,922. The North-West Provinces contain 687,672, the Central Provinces 549,773, the Punjáb 266,888. and Central India 250,252. In none of the other cases does the caste exceed a hundred thousand in numbers, Berar containing 75,552, Hyderabad 67,564, Assam 20,249, and Ajmere 3,955. The Telis and Ghanchis, 200,183, might properly be included in this caste.

469. The Jats number 2,643,109, and are found scattered about in 10 of the 18 Indian Provinces. Their numbers are largest in the north of India; in the Punjáb they are 1,498,694; the North-West Provinces contain 674,547, and Rajputana 425,598. The other Provinces in which they are found are Ajmere, with 31,788; the Central Provinces, 6,872; Bengal, 3,884; Bombay, 1,336; Hyderabad, 278; Berar, 89; and Baroda, 23. Some of the smaller States in Rajputana, such as Burtpore and Dholepore, are almost entirely peopled by Jats; and in the tracts bordering on the Jumna, to the north-east of Delhi, they are by far the best cultivators of the North-West Provinces.

470. The Kachhis number 2,261,029. They abound mostly in the North-West Provinces where, in British territory, they muster 1,941,663, and in the Feudatory States, 17,951; Central India contains 183,064, and the Central Provinces, 115,554. A small number, 537, are found in Hyderabad, 2,258 are returned in the Punjáb, and Bombay contributes 2 of this caste. In the North-West they are the market gardeners of the country.

471. The Kayast, Kayath or Kayet, are the writer caste of India in the north, and muster 2,161,489; Bengal contains 1,450,843; the North-West Provinces, 519,982; Assam, 185,561; Hyderabad, 3,427; Bombay, 1,297; and Berar, 379.

472. Next in numbers are the Kaibarthas, 2,137,542. They are one of the great cultivating castes peculiar to Bengal, and are recorded only in that Province and Assam, 2,100,379 being found in Bengal and 37,161 in Assam. The Central Provinces also show 2.

473. The Kumhars, the potters of India, apart from Madras and the extreme south, where they are known under another name, number 2,391,148. They are found in all the northern and mid-terranean States of India. Bengal contains 698,247; the North-West Provinces, 639,380; the Punjáb, 486,025; Hyderabad, 90,835; the Central Provinces, 88,635; Baroda, 43,560; Berar, 20,066; Assam, 18,043; and Ajmere, 13,993. 24,183 are shown in Madras as Kumbhars. They are included in the above figures.

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The equivalent in the south of India, to the Kumhars, is the Kusavan caste, which comprises 263,975, and the whole of this number is recorded in Madras. Doubtless in Travancore, in Mysore, and Cochin, and probably in portions of the Hyderabad territory adjacent to the Madras district, there are others of this caste, but they are not separately recorded in the tables from which the figures of "all India" have been compiled.

474. The last of the great castes, which exceeds two millions in number, are the barbers. These are known by different names in different portions of India, but the common names Nai, Napit, and Hajam comprise 2,630,872. In the south they are known as "Ambattan," and number in Madras under that name 342,816; Bengal shows 941,052 as Napits; the North-West, 644,142 as Nais and Hajams; the Punjáb, 132,535, known by similar names; the Central Provinces, 128,077; Hyderabad, 102,213, termed either Mahalis or Hajams; Assam, 31,249 shown as Napits; Mysore, 30,376 as Hajams; Baroda, 29,388; Ajmere, 6,690; Berar, 33,517 as Mahali Hajam; and Bombay, 204,402.

475. We now come to castes which are less than two millions in number, and first comes the Koch, the remnant of an Aboriginal tribe inhabiting the north-east of Bengal, which has already been alluded to in the chapter on "Languages." Bengal contains 1,648,422 and Assam 230,382. The caste is not traced elsewhere. It numbers 1,878,804.

476. The Kahars, who are the water carriers of the Hindoos and the palkee bearers of the country in the north, number 1,871,533. The great bulk of this caste is recorded in the North-West, where 1,225,420 are found under this name, and 13,322 are returned as Dhotars. Bengal contains 604,828. The caste is found in seven other provinces. The Central Provinces show 15,753, Assam 7,379, Ajmere 2,591, Bombay 1,599, Hyderabad 391, and Berar 247 of this caste.

477. The Chandals, or Changas, are peculiar to Bengal and Assam, where they number 1,749,608, of whom more than a million and a half, 1,576,076, are recorded in Bengal, the remainder being shown in the Assam schedules.

478. The Vellalars were a warrior class in the south of India who once formed a great kingdom towards Cape Comorin. They are found, in the Census Returns, only in Madras, Coorg, and Hyderabad, 1,626,262 being shown in Madras, and the small balance in Coorg and Hyderabad. The total number is 1,627,736.

479. The Lohars, or blacksmiths of the country, number 1,803,854. They are shown in nine provinces, the greatest number being in Bengal, where there are 672,947; the North-West contains 497,242; the Punjáb, 311,782; Bombay, 121,860; the Central Provinces, 106,045; Hyderabad, 56,128; Berar, 13,883; and Ajmere, 1,948. The blacksmiths of the south of India, amongst them the Kummalen of Madras, are entirely omitted from this statement. The Kummalen number 784,998.

480. The next numerous caste on the list is peculiar to Madras—the Shanan. This is the toddy-drawing caste, and musters 1,478,694; four of whom only are found in the Central Provinces.

481. The Mahars number 1,435,886, and Mahars and Dhers or Dheds 1,197,730; so that if these two castes were shown together (and it seems that they may be so appropriately) they would come into the category of "castes exceeding 2,000,000 in number," mustering 2,633,616, and with the Dheds (110,040) of Baroda, 2,743,656.

The Mahars are shown in four provinces; the Mahars and Dhers grouped together in Bombay only. The figures are: Mahars and Dehrs, Bombay, 1,197,730; Hyderabad, Mahars, 806,653; Central Provinces, 319,799; Berar, 307,994; and Baroda, 1,440. They are a scavenging class, much the same as the Bhangis and Mehters of the Northern Provinces.

482. The Dhobis, who are the washermen class of north and mid India, number 1,468,974, and under the designation Vannan, Madras alone shows 528,458 of the same class; thus, if these two were amalgamated, this class would approach very closely to the 2,000,000 limit, making up 1,997,432. Bengal contains 553,453; the North-West Provinces, 523,736; the Central Provinces, 111,053; Bombay, 83,882; Assam, 35,211; Berar, 21,559; Ajmere, 2,296; the Punjab, 133,339; Baroda, 2,872; and Madras, 1,573. The Pareets, 162,137, might be amalgamated with the other washing castes.

483. The Pullis are one of the great agricultural castes in Madras, and number there 1,294,982.

484. The Gujars, originally a "cattle-lifting" class, but who now, under British influences, have become good agriculturists, muster 1,747,896. The largest number of this caste is found in the Punjab, where there are 627,502: Rajputana contains 402,709; Central India, 337,466; the North-West Provinces, 269,838; the Central Provinces, 44,289; Ajmere, 32,690; Bombay, 31,817. A few of the caste are given against Berar, 967; Hyderabad, 562; Bengal, 41; and Madras, 15.

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485. The Malis, the class which supplies the gardeners in service in the North, and who, like the Kachhis, are a market gardening race, number 1,286,372 and are found in 11 provinces. They are most numerous in Bombay, where there are 277,399, and next in the North-West Provinces, which contain 257,234; Bengal has 216,108; Berar, 195,981; the Central Provinces, 115,654; Hyderabad, 83,806; the Punjab, 65,716; Assam, 48,651; Ajmere, 14,186; Madras, 7,014; and Baroda, 4,623.

486. Next numerous are the Koeris, 1,207,951. This caste is peculiar to Bengal and Assam, a very small fraction of it being found in the latter province, and 1,204,884 being recorded in Bengal. It is a purely agricultural caste.

487. The Pasis muster 1,203,383. They are found mainly in the north of India and are traceable in eight provinces, but in large numbers only in two, the North-West and Bengal, the former of these two provinces containing 1,034,602, and the second, Bengal, 164,595. The other provinces in which they are found are the Central Provinces, 2,315; Punjáb, 1,542; Hyderabad, 52; Bombay, 20; Madras, 1. They are said to be the remnant of an Aboriginal race, and now are generally cultivators and village watchmen.

488. The Dhangars, a pastoral caste, include 1,188,601. Bombay contains 590,560: Hyderabad, 482,035; Berar, 74,559; Bengal, 38,484; the North-West, 1,694; Baroda, 979; and the Central Provinces, 290.

489. Next in number come the Dossadhs, the remnant of an Aboriginal race, 1,138,651, peculiar to Bengal and Assam, but found only in large numbers in Bengal, where there are 1,134,388.

490. The Sakkilis are recorded only in Madras, where they muster 1,126,837; so also the Kawas, numbering 1,102,255.

491. The Mallahs, the fishermen and boatmen of the north, comprise 1,161,852. Of these, 613,016 are recorded in the North-West Provinces, 470,676 in Bengal, 76,921 in the Punjáb, and 1,239 in Assam.

492. The Vannians are recorded mainly in Madras with 1,075,264: and under this head 122 are found in the Central Provinces. They are a cultivating caste.

493. The Idayen, or Idaiyar, are the shepherds of Madras, and muster 1,071,882.

494. The Lodhs are peculiar to the north. They are an agricultural class numbering 1,040,724, and are found only in the North-West Provinces. They are probably the same as the Lodhis and Lodhas, 274,392, of the south and east.

495. The Babhans, a caste peculiar to Bengal, and regarding whose position there is some conflict, some writers ascribing to them a Brahminical origin, while others consider them to be of the Rajput, or warrior class, but who are now generally supposed to be a mixed race sprung from Brahmin and Rajput ancestors, are 1,031,501 in number.

496. The Sonars, the goldsmiths of the north and central India, are 979,730 in number. They are found in 10 of the Provinces and States, and are most numerous in the North-West, where there are 250,952; Bengal contains 241,322; Bombay, 169,792; the Punjáb, 112,142; Hyderabad, 88,769; the Central Provinces, 84,346; Berar, 27,548; Ajmere, 3,446; Assam, 1,392; and Madras, 21. The goldsmiths of the south are not included here.

497. The Gadarias, or herdsmen of the north, comprise 940,730. Almost the whole of these, 866,990, are found in the North-West. There are 53,195 in the Central Provinces; 20,500 are recorded in the Punjáb, 35 in Hyderabad, and 10 in Bombay.

498. The Koris number 895,744. They are weavers, and are found in the North-West Provinces with 843,422, in the Central Provinces with 41,251, in the Punjáb with 10,739, in Hyderabad with 130, in Bombay with 101, in Berar with 68, and in Madras with 33 persons.

499. The Bhoi, Besta, or Bestaru caste figures as 905,616. The largest number, under the name of Besta, appear in Madras (724,456). In Hyderabad there are 92,170 under this head, in Bombay there are 48,398 shown as Bhois, in Berar 22,961, and in the Central Provinces 13,561 appear under the same name. 4,070 of the Bhoi caste are found in Baroda. They are connected with the Kahars of the north, and are a fishing caste, but combine agriculture with other pursuits. A good account of them is found in the Berar Report.

500. The Kamma caste numbers 795,795. The great bulk of these, 795,723, are shown in Madras. The small remainder appears against the Central Provinces (63), and against Hyderabad (9). No account of the caste is found in the Madras Report.

501. The Balija caste, 782,667, is confined principally to Madras, where 780,181 of the number are recorded. The remaining 2,486 appear against the Central Provinces.

502. The Bagdi caste, 762,206, is found in four provinces, but in three of them in small numbers only. Bengal contains 756,870. The bulk of the remainder are found in

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Assam, 5,045. The Central Provinces show 279, and Bombay has 12. They are described in the Bengal Report as semi-Hindooized Aboriginals.

503. The Dom caste numbers 721,655, of which almost half appear in Bengal, 343,246. The North-West Provinces contain 205,424, Assam 127,641, and the Central Provinces 45,344. In the North-West the occupation of the caste is described as basket-making, singing, and dancing. It takes a very low place in the public estimation, and socially is generally put at the bottom of the list. In some parts it is a purely scavenger caste, but it is one of the many instances where in one tract of country the place assigned to a caste socially differs from that assigned to it elsewhere. I have been told that while the Dom of Behar is almost an outcast, the same caste in Assam is considered to be quite respectable.

504. The Tanti, a weaving caste, figures as 679,958. It is virtually peculiar to the extreme north-east of India, 673,343 appearing in Bengal and 6,532 in Assam. 83 have been shown in the Central Provinces.

505. The Kolimarathas are traceable only in the Bombay Presidency, where they muster 881,014. With these should be shown the Kolis without any affix, the Koli-Konkanis, and the Koli-Talabdas. With these additions the caste comes into the first rank, with 2,586,352. It is purely agricultural. Like the Kolimarathas the Koli Konkanis are found exclusively in Bombay, and muster 125,949; so also the Koli Talabdas, a more numerous class, comprising 661,865.

The Kolis, without any affix, 917,524, are recorded: in Baroda, 429,688; Hyderabad, 213,966; the Punjáb, 123,171; Bombay, 117,397; Ajmere, 2,609; and Madras, 295.

506. The Dhanuks number 667,482, and are traceable in four provinces only. Bengal contains 541,928, the North-West Provinces 119,341, and the Central Provinces, 6,213. The caste is found also in the Punjáb, but the numbers of it have not been given for that province. It is mainly agricultural.

507. The Reddis, or Raddis, are 654,700 in number, and are almost exclusively recorded in Madras, where there are 498,260 of them; Bombay shows 69,794; Mysore, 54,593; and Hyderabad, 32,014. There are also 39 shown against Coorg. This also is an agricultural caste.

508. The Gonds, one of the Aboriginal tribes, comprise 771,315. The largest portion of them belong to the Central Provinces, where there are 505,660. Bengal contains 160,722; Berar, 64,817; Hyderabad, 39,513; the North-West Provinces, 463; and Bombay, 140.

This by no means accounts for the entire number of the Gond tribes, but only gives that portion of the Gonds who have left the religions of their forefathers, and have either become Hindoos or have been classed by the enumerators as Hindoos.

509. The Mahajans, who are the merchants of North and Central India, are distinguished as Mahajans only in Rajputana. They number 634,440 in those States. Undoubtedly, a large number of this class are returned as "Banias" in other parts of India, "Mahajan" and "Bania" being almost convertible terms; if anything, the former having a higher rank than the latter, and representing the larger trader, while the term "Bania" represents the petty dealer.

510. The Chuhras, a sweeper class, comprise 1,078,739. They are returned only in the Punjáb.

511. The Khandaits, a caste peculiar to Bengal, number 617,904, of which only 887 are traceable outside Bengal. These have been recorded in the Central Provinces returns. This is the yeoman class of Orissa.

512. The Telugalus are 613,090 in number. They are confined almost entirely to Madras, where there are 610,052 of the total, the remainder, 3,038, are recorded in Coorg. They are believed to be of pastoral habits.

513. The Kandus are mainly a Bengal caste, numbering 687,471, and spread from the borders of Bengal to the adjacent districts in the North-West Provinces. They number in Bengal 608,919, while about 12 per cent. of the total number, 78,552, are found in the North-West Provinces. They prepare and sell farinaceous food.

514. The Komatis are 591,639 in number, and belong to Central India and the south. 365,715 are recorded in Madras, 194,284 in Hyderabad, 25,985 in Mysore, 5,430 in Berar, and 220 in Coorg. They are a trading caste.

515. The Sunris, 589,021 in number, are shown only in Bengal; so also are the Boishnabs, or Baishnabs, 568,032. The former are described in the report in conflicting terms, first as artizans, and next as wine sellers. The latter are classed in the Bengal report as persons of Hindoo origin, not recognising caste.

516. The caste shown next in the Supplemental Statement XVII. is the Barhai. Under other names this, the carpentering, class of India is found widely spread throughout

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the peninsula; but under this particular designation 566,192 are shown, of whom 499,887 belong to the North-West Provinces, and the remainder, 66,305, to the Central Provinces.

In Bengal the carpenters are shown as Barhis, evidently a different method of transliteration having produced the difference in designation between Barhai and Barhi: they number 484,424. To these should be added 363,198 Sutars, and 596,941 Tarkhans, bringing up the total carpenter caste known under these three names to 2,010,755. The Sutars are recorded in Assam, 14,486; Baroda, 24,431; Berar, 30,314; Hyderabad, 99,437; and Bombay, 194,930. The Tarkhans are found only in the Punjáb, and muster there the entire number recorded under this name. The carpenter castes of Madras, Central India, Rajputana, and the small southern states are not included in the above figures.

517. Aroras, 601,440, are peculiar to the Punjáb, and classed among mercantile and shopkeeping castes—

Mr. Ibbetson thus describes them:—

"The Arora, or Rora, as he is often called, is the trader *par excellence* of the Jatki-speaking or south-western portion of the Punjáb; that is to say, of the lower valleys of our five rivers, while higher up their courses he shares that position with the Khatrí. East of the upper Satluj he is only found in the immediate neighbourhood of the river. More than half the Aroras of the Punjáb dwell in the Multán and Deraját Divisions. Like the Khatri, and unlike the Banya, he is no mere trader; but his social position is far inferior to theirs, partly, no doubt, because he is looked down upon simply as being a Hindoo in the portions of the Province which are his special habitat. He is commonly known as a Kirár, a word almost synonymous with coward, and even more contemptuous than is the name Banya in the east of the Province. The word Kirár, indeed, appears to be applied to all the western or Punjábi traders as distinct from the Banyas of Hindústán, and is so used even in the Kángra Hills. But the Arora is the person to whom the term is most commonly applied, and Khatris repudiate the name altogether as derogatory. The Arora is active and enterprising, industrious, and thrifty. 'When an Arora girds up his loins, he makes it only two miles (from Jhang) to Lahore.' He will turn his hand to any work, he makes a most admirable cultivator, and a large proportion of the Aroras of the lower Chanáb are purely agricultural in their avocations. He is found throughout Afghánistán and even Túrkistán, and is the Hindoo trader of those countries; while in the Western Punjáb he will sew clothes, weave matting and baskets, make vessels of brass and copper, and do goldsmiths' work. But he is a terrible coward, and is so branded in the proverbs of the countryside: 'The thieves were four and we eighty-four; the thieves came on and we ran away. Damn the thieves! Well done us!' And again: 'To meet a Ráthi armed with a hoe makes a company of nine Kiráns feel alone.' Yet the peasant has a wholesome dread of the Kirár when in his proper place. 'Vex not the Jat in his jungle, or the Kirár at his shop, or the boatman at his ferry; for if you do they will break your head.' Again: "Trust not a crow, a dog, or a Kirár, even when asleep.' So again: 'You can't make a friend of a Kirár any more than a *Satti* of a prostitute.' The Arora is of inferior physique, and his character is thus summed up by Mr. Thorburn: 'A cowardly, secretive, acquisitive race, very necessary and useful it may be in their places, but possessed of few manly qualities, and both despised and envied by the great Musalmán tribes of Bannu.' A few of the Aroras are returned as Musalmán, some 7 per cent. as Sikh, and the rest as Hindoo. But many of the so-called Hindoos, especially on the lower Chanáb and Satluj, are really Munna (shaven) Sikhs, or followers of Bába Nának, while the Hindoo Aroras of the Indus worship the river."

"The Aroras claim to be of Khatri origin. The Khatris, however, reject the claim. Sir George Campbell is of opinion that the two belong to the same ethnic stock. They say that they became outcasts from the Kshatriya stock during the persecution of that people by Paras Rám, to avoid which they denied their caste, and described it as *Aur* or another, hence their name. Some of them fled northwards and some southwards, and hence the names of the two great sections of the caste, Uttarádhi and Dakhana. But it has been suggested with greater probability that, as the Multán and Lahore Khatris are Khatris of Multán and Lahore, so the Aroras are Khatris of Aror, the ancient capital of Sindh, now represented by the modern Rori. The number of clans is enormous, and many of them are found in both sections. The Uttarádhi and Dakhana do not intermarry, the section being endogamous and the clan, as usual, exogamous. All Aroras are said to be

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"of the Kásib *gotra*. The women of the northern or Uttarádhi section wear red "ivory bracelets, and the section is divided into two subsections, called Báhri "and Bunjáhi. The women of the southern or Dakhana section wear white "ivory bracelets, and the section is divided into two subsections, the Dahra and "the Dakhanadháin; but the Dahra subsection is so important that it is often "counted as a third section, and the term Dakhana applied to the Dakhanadháins "alone. So it is said that in some places the Dahra women alone wear white, and "the Dakhana women spotted bracelets of both colours. The Báhri and the "Dakhanadháin claim social superiority, and will take wives from, but not give "daughters to, the other subsection of their respective sections. The Dakhanas are "far strongest in the southern-western districts."

518. Of the Sadgops, 557,950, a solitary 3 are found in the Central Provinces. The caste is peculiar to Bengal and agricultural in its occupation.

519. The Mangs, 576,475, are found in five provinces. They are most numerous in Hyderabad, 315,732; 194,673 are recorded in Bombay, 46,366 in Berar, 19,498 in the Central Provinces, and 206 in Baroda. They are described as a sweeper caste.

520. The Mussahars, a semi-Hindooized Aboriginal tribe, are 549,524 in number, the great mass of them, 545,673, being found in Bengal, and 3,851 in Assam.

521. Kalwars (distillers), 535,819, are shown under that name only in the North-West and Bengal, the former province containing 345,751, the remaining 190,068 being in Bengal. As Kalars, 153,071, and Kalals, 298,062, the distiller caste appears in other provinces, bringing up the total to 986,952.

522. The Chassas, the remnant of an Aboriginal caste, are found mainly in Bengal, and number 549,997, 15,936 only of the number being traceable in the Central Provinces.

523. The Vannans or Vanans, the washermen of Madras, numbering 528,458, have already been noticed.

524. The Kewats, a cultivating class, mainly found in Bengal, number 521,053; there are 254,873 in Bengal, 161,905 in the Central Provinces, where they are classed as fishermen, and 104,275 in Assam. In the latter province they are probably agriculturists.

525. The Bauris, 491,409, belong to Bengal, a small portion of them being shown in Assam. There are 481,493 in the Bengal Provinces, 9,914 in Assam, and 2 are shown in the Central Provinces. The Bengal return describes them as semi-Hindooized Aboriginals.

526. The Malayala Shudras, 464,260 in number, are shown virtually in only one province, Travancore, where there are 464,239 of them. The remaining 21 are found in Mysore. No description of them has been given, but they are apparently a menial caste, incorrectly described by a peculiar local name.

527. The Bhuinyas, 463,656 in number, are recorded only in Bengal, and are shown there as semi-Hindooized Aboriginals.

528. The Gangadikar Vakkaligar, 457,456, are almost peculiar to Mysore, 141 only appearing in Madras.

529. The next title given in the table is not apparently a proper caste name but the description of a sect; and the numbers given under this name, the Lingayats, 457,221, do not correctly represent the extent to which the sect prevails. 369,004 appear in the Bombay returns, 80,821 in those of Mysore, 7,343 in Berar, 50 in Baroda, and 3 in Madras.

530. The Holayarus appear only in the Mysore returns, and number 447,421.

531. The Bhangis and Mehters, synonyms for the Chuhras of the Punjáb, show 595,078. The heading in the table in Vol. II. has been rather carelessly printed, and to those who are unacquainted with Indian terms it would read as one word, but there should be a blank between the "Bhangi" and the conjunction "and." The provinces in which this caste is shown are the North-West, where there are 435,633: Bengal 65,331, Bombay 43,688, Baroda 30,881, Central Provinces 13,695, Ajmere 4,511, Berar 691, and Assam 648.

It will be apparent from the remarks made in an earlier part of this chapter, that the sweeper class is by no means correctly represented by the conjoint totals given under "Chuhras" and the caste now named.

532. The Minas are 433,627 in number. They are traceable by numbers only in five provinces and states. Rajputana shows the great bulk of them, 427,672, and in the other provinces, Ajmere, the Punjab, the Central Provinces, and Baroda, they are recorded in very small numbers, Ajmere having the largest proportion, 4,424, the Punjáb 1,116, the Central Provinces 383, and Baroda 32. They are looked upon as of predatory habits, and not unfrequently are found to justify this opinion by the raids they make into the British districts adjoining or near to Rajputana. Major Poulett's remarks on the caste are appended:—

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"Minas were formerly the rulers of much of the country now held by the Jaipur "Chief. They still hold a good social position, for Rájpúts will eat and drink from "their hands, and they are the most trusted guards in the Jaipur State.

"The Minas are of two classes, the 'Zamindari,' or agricultural, and the 'Chauki-"'dari,' or watchmen. The former are excellent cultivators, and good, well-behaved "people. They form a large portion of the population in Karauli, and are numerous "in Jaipur.

"The 'Chaukidari' Minas, though of the same tribe as the other class, are distinct "from it. They consider themselves soldiers by profession, and somewhat superior "to their agricultural brethren, from whom they take, but do not give, girls "in marriage. Many of the 'Chaukidari' Minas take to agriculture, and, I believe, "thereby lose caste to some extent. These Chaukidari Minas are the famous "marauders. They travel in bands, headed by a chosen leader, as far south as "Hyderabad, where they commit daring robberies; and they are the principal class "which the Thuggi and Dacoiti Suppression Department has to act against. In their "own villages they are often charitable, and, as successful plunder has made some rich, "they benefit greatly the poor of their neighbourhood, and are consequently popular. "But those who have not the enterprise for distant expeditions, but steal and rob near "their own homes, are numerous and are felt to be a great pest. Some villages pay "them highly, as Chaukidars, to refrain from plundering, and to protect the village "from others. So notorious are they as robbers that the late Chief of Alwar, Banni "Singh, was afraid lest they should corrupt their agricultural brethren, and, desirous "of keeping them apart, forbad their marrying, or even smoking or associating with, "members of the well-conducted class."

533. The Kallum caste is, so far as the Census records go, purely Madras, numbering in that Province 397,857. But 16 are also shown under this name in the Central Provinces.

534. The Khatris, a caste claiming Rajput origin and admitted to be of high position, muster 519,373, of whom four fifths are found in the Punjab, 419,139. They are recorded in some other provinces. The North-West Provinces have 47,288; Bombay, 30,968*; the Central Provinces, 3,893; Baroda, 3,870; Berar, 2,015; and Ajmere, 910. They do not keep to any one special occupation; many of them are employed as writers and some of them in military service. In the Punjáb, Mr. Ibbetson writes as follows of them:—

"The Khatri occupies a very different position among the people of the Punjáb from "that of the castes which we have just discussed. Superior to them in physique, in "manliness, and in energy, he is not, like them, a mere shopkeeper. He claims, "indeed, to be a direct representative of the Kshatriya of Manu, but the validity of "the claim is as doubtful as are most other matters connected with the fourfold caste "system. The following extract from Sir George Campbell's *Ethnology of India* "describes the position of the Khatri so admirably that I shall not venture to spoil it "by condensation.

"'Trade is their main occupation; but in fact they have broader and more distinguishing features. Besides "'monopolising the trade of the Punjáb and the greater part of Afghanistan, and doing a good deal beyond "'those limits, they are in the Punjáb the chief civil administrators, and have almost all literate work in their "'hands. So far as the Sikhs have a priesthood, they are, moreover, the priests or gurus of the Sikhs. Both "'Nanak and Govind were, and the Sodis and the Bedis of the present day are, Khatris. Thus, then, they are "'in fact in the Punjáb, so far as a more energetic race will permit them, all that Mahratta Brahmins are in "'the Mahratta country, besides engrossing the trade which the Mahratta Brahmins have not. They are not "'usually military in their character, but are quite capable of using the sword when necessary. Diwan Sáwan "'Mal, governor of Multan, and his notorious successor Múlraj, and very many of Ranjit Singh's chief function-"'aries, were Khatris. Even under Mahammedan rulers in the west they have risen to high administrative "'posts. There is a record of a Khatri Dewan of Badakshan or Kunduz; and, I believe, of a Khatri governor of "'Peshawar under the Afghans. The Emperor of Akbar's famous minister, Todur Mal, was a Khatri; and a "'relative of that man of undoubted energy, the great commissariat contractor of Agra, Joti Parshad, lately "'informed me that he also is a Khatri. Altogether there can be no doubt that these Khatris are one of the "'most acute, energetic, and remarkable races in India, though in fact, except locally in the Punjáb, they are "'not much known to Europeans. The Khatris are staunch Hindoos; and it is somewhat singular that, while "'giving a religion and priests to the Sikhs, they themselves are comparatively seldom Sikhs. The Khatris "'are a very fine, fair, handsome race. And, as may be gathered from what I have already said, they are very "'generally educated.

"'There is a large subordinate class of Khatris, somewhat lower, but of equal mercantile energy, called "'Rors, or Roras. The proper Khatris of higher grade will often deny all connexion with them, or at least "'only admit that they have some sort of bastard kindred with Khatris; but I think there can be no

* An instance of the confusion attending the question of caste is to be found in the fact that the Khatris of Bombay are weavers, so also are those of Baroda. The name of the caste in the several provinces mentioned is identical. But the castes are evidently diverse.

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" ' doubt that they are ethnologically the same, and they are certainly mixed up with Khatris in their avocations.
" ' I shall treat the whole kindred as generically Khatris.
" ' Speaking of the Khatris then thus broadly, they have, as I have said, the whole trade of the Punjáb and
" ' of most of Afghanistan. No village can get on without the Khatri, who keeps the accounts, does the banking
" ' business, and buys and sells the grain. They seem, too, to get on with the people better than most traders
" ' and usurers of this kind. In Afghanistan, among a rough and alien people, the Khatris are, as a rule, con-
" ' fined to the position of humble dealers, shop keepers, and money lenders; but in that capacity the Pathans
" ' seem to look at them as a kind of valuable animal; and a Pathan will steal another man's Khatri, not only
" ' for the sake of ransom, as is frequently done on the Peshawar and Hazara frontier, but also as he might
" ' steal a milch cow, or as Jews might, I dare say, be carried off in the middle ages with a view to render
" ' them profitable.
" ' I do not know the exact limits of Khatri occupation to the west, but certainly in all Eastern Afghanistan
" ' they seem to be just as much a part of the established community as they are in the Punjáb. They find
" ' their way far into Central Asia, but the further they get the more depressed and humiliating is their position.
" ' In Turkistan, Vambery speaks of them with great contempt, as yellow-faced Hindoos of a cowardly and
" ' sneaking character. Under Turcoman rule they could hardly be otherwise. They are the only Hindoos
" ' known in Central Asia. In the Punjáb they are so numerous that they cannot all be rich and mercantile;
" ' and many of them hold land, cultivate, take service, and follow various avocations.
" ' The Khatris are altogether excluded from Brahmin Kashmir. In the hills, however, the "Kakkas," on
" ' the east bank of the Jahlam, are said to have been originally Khatris (they are a curiously handsome race),
" ' and in the interior of the Kangra hills there is an interesting race of fine patriarchal-looking shepherds
" ' called Gaddis, most of whom are Khatris. Khatri traders are numerous in Deeli; are found in Agra,
" ' Lucknow, and Patna; and are well known in the Bara Bazaar of Calcutta, though there they are principally
" ' connected with Punjáb firms.
" ' The Khatris do not seem, as a rule, to reach the western coast; in the Bombay market I cannot find that
" ' they have any considerable place. In Sindh, however, I find in Captain Burton's book an account of a race
" ' of pretended Kshatriyas who are really Banias of the Nanak-Shahi (Sikh) faith, and who trade, and have a
" ' large share of public offices. These are evidently Khatris. Ludhiana is a large and thriving town of
" ' mercantile Khatris, with a numerous colony of Kashmiri shawl weavers.' "

"Within the Punjáb the distribution of the Khatri element is very well marked. It
" hardly appears east of Lúdhiána, the eastern boundary of the Sikh religion, nor does
" it penetrate into the eastern hills. It is strongest in the central districts where
" Sikhism is most prevalent, and in the Ráwalpindi Division and Hazára, and occupies
" an important position in the western Hill States. Although the Khatris are said to
" trace their origin to Multán, they are far less prominent in the southern districts of
" the Western Plains, and least of all on the actual frontier; but this would be
" explained if the Aroras be considered a branch of the Khatris.

"As Sir George Campbell remarked, it is curious that, intimately connected as the
" Khatris always have been and still are with the Sikh religion, only 9 per cent. of
" them should belong to it. Nor do I understand why the proportion of Sikhs should
" double and treble in the Jahlam and Ráwalpindi districts. Some 2,600 are Mussal-
" mán, chiefly in Multán and Jhang where they are commonly known as Khojáhs, and
" these men are said to belong chiefly to the Kapúr section. The rest are Hindoos."

535. The Elaven caste is recorded only in the returns from Travancore, where the caste known by this name numbers 387,176.

536. The Jaliyas, a weaver caste, are almost peculiar to Bengal, where they number 381,540 out of 381,564.

537. Lonias, 378,169, are recorded in the North-West Provinces alone, but to them should be added the Nuniyas, who muster 324,063, thus bringing up the total of the combined caste to over 700,000. Nuniyas appear in Assam, where they are found in small numbers, 2,229, and in Bengal, where, as Nuriniya or Nuniyars, they muster respectively 279,861 and 41,973; they are the saltworkers of the country.

538. Padiyaoi, 376,847 are returned only in Madras.

539. The Marathe, or Arae Kulam, number 450,781, of whom 369,636 persons are shown in the Hyderabad statement. It would seem as if a race designation had been used in the returns to describe this caste, for the term is apparently not the name of a caste. Marathes are shown also in the Central Provinces, 39,618; in Madras, 22,114; and in Baroda, 19,413.

540. Oddan, or Oddar, is a caste shown only in one province, that of Madras, where 363,289 appear under this title. They are described as earthdiggers.

541. Teors again are recorded only in Bengal, where this "boatman and fisher" caste comprises 349,117 persons.

542. Bhars, by some supposed to be the remnant of an Aboriginal race, are found in the North-West Provinces with 349,113, and in Bengal with 20,870, making a total of 369,983.

543. The Lohanas muster 348,517 and are virtually confined to Bombay, where 348,514 of the entire number are found. The other three are found in the Central Provinces; they are Maratha traders.

544. The Velamas muster 348,830, of whom 348,063 are recorded in the Madras returns, and a small fraction, 767, appear in the Central Provinces.

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545. The Kanets number 345,775: the whole of them belong to the Punjáb, and they are described as "the low caste cultivating clan of the Eastern Himalayas of the Punjáb "and the hills at the base of that range. General Cunningham has discussed the question "of their origin at pp. 125–135 of Vol. XIV. of his Archæological Reports, and "identifies them with the Kurimdas or Kalindas of the Sanskrit classics and of "Ptolemy*."

546. The Jugis, weavers, 340,342 in number, are also recorded only in one province, Bengal.

547. Under the generic term Sudra appear 385,941, who are confined to four provinces: Bengal, 186,467; Cochin, 152,871; Madras, 46,586; and Hyderabad, 17.

548. The Vanian, 339,136, must not be confounded with the Vannian, a great cultivating class of Madras, to which reference has already been made. The caste now under notice is that which has already been treated of along with the Telis, an oil-making caste, which is identical with the more southern term. This caste is found in Madras and Travancore only, in the former to the number of 316,610, in the latter with 22,526.

549. Nairs, 336,227, the great proprietary class in Malabar, are returned for two provinces, and are practically found only in Madras where they number 335,320, Coorg showing only a small fraction of the whole, 907, who are probably emigrants from the Malabar district of Madras.

550. The Tailangas, 341,264, are recorded in three provinces; in Hyderabad they muster 327,338, the Central Provinces show 11,387, and Berar 2,539.

551. The Pods are confined to the Bengal returns. They number in that province 325,755, and are a boating and fishing caste found almost exclusively (90 per cent. of them) in the 24 Pergunnahs, the district where Calcutta is situated.

552. Kaikalars, 327,788 appear only in Madras. They are mostly weavers.

553. The Jangams muster 322,704; of whom Madras contains the largest number, 117,429; Bombay has 103,075; Hyderabad contains 97,836, returned as Tanjams or Lingayet; Berar has 2,516; the Central Provinces, 1,816; and Baroda, 32. In Bombay this caste is classified as agricultural, but in the Central Provinces as that of a superior religious mendicant. Mr. Baines says the Jangam, who are not only priests but traders and money-lenders, take the first place amongst the Lingayats.

554. Tamolis, 320,266, who are the pan and betel sellers of the country, are recorded only in Bengal, Berar, the North-West, and Hyderabad. The North-West has 210,024; Bengal, 108,640; Hyderabad, 965; and Berar, 637.

555. The Koshtis, 315,424, are traced in the Central Provinces, Bombay, Hyderabad, and Berar. They are most numerous in the Central Provinces with 122,653; Bombay has 98,844; Hyderabad, 79,142; Berar, 14,785. They are the weaver caste of the Karnatic as the Salis are of the Northern Deccan, the Jugis of Bengal and Assam, the Sales of Madras, and the Julaha of the North-West Provinces.

556. Madaks, 308,821, appear only in Bengal; they are confectioners.

557. The Bhurjis, 304,844, shown in the North-West Provinces, are the grain parchers of that tract and synonymous with the Bharbhonjas or Bhatbunjas of other localities.

558. The Agamudyans are returned as 302,388 in Madras and do not appear elsewhere.

559. The Balais or Balahis number 311,304; Central India containing 170,392; Rajputana, 61,530; the Central Provinces, 42,631; Ajmere, 27,422; Bengal, 8,317; Berar, 803; and the North-West Provinces, 189. They are weavers by occupation, but combine agriculture with this pursuit.

560. The Kols, representing that part of the aboriginal Kol race who have become Hindooized, number 363,952, of which 257,803 are found in Bengal, 42,158 in the Central Provinces, and 63,991 in the North-West Provinces and Oudh.

561. The Haris, a caste classified in the Bengal report as semi-Hindooized Aboriginals, number 297,477; of these 286,109 are recorded in Bengal; 11,534 in Assam; and 104 in the Central Provinces. In Bengal they appear to be scavengers.

562. Panchamsali, an agricultural caste, 294,567, are met with only in two provinces. Bombay, where they muster 291,246, and Madras, where there are 3,321.

563. Under the term Kachari 282,566 persons are shown. Of these 281,611 are recorded in Assam and 955 in Bombay. I doubt whether the designation is properly used to describe a caste. It appears to be merely a territorial designation for the inhabitants of Kachar in the Assam territory, but it has been used as a caste designation by the Assam reporter, and, therefore, appears in the Imperial returns as one of the Indian castes.

* Punjáb Census, para. 487.

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564. The Ahars are recorded only in the North-West; they number 272,863, and are described as cultivators.

565. Jhinwars, 433,884, are shown only in the Punjáb, they are identical with the Kahars, and are the water carriers and palki bearers of the frontier province. The Dhinwars appear to be an offshoot of them, but are now quite separate.

566. The Lodhis, 274,392, appear under three different names, though names which approximate very closely to one another—Lodhi, Lodha, and Lodi: in the Central Provinces with 259,345; and numbering in Bengal 7,501; in Hyderabad, 3,549; in Bombay, 2,223; in Berar, 1,773; and in Madras one only. The caste is known elsewhere, is agricultural, and has been referred to already under Lodh.

567. Under the term Berad or Bered 263,896 persons are shown. Of these 141,763 are recorded in the Bombay returns; 121,803 in Hyderabad; and 330 in Berar. Mr. Baines describes the Bombay Berad or Bedar as properly belonging to the Karnatic, but found also in the Deccan. They are mostly cultivators.

568. The caste described as Sivachar Gaudaru, with 259,110 persons is recorded in Mysore only.

569. 256,304 are entered in Madras as Moravans or Maravars.

570. There are 254,007 Kalitas; the great bulk of them are returned in Assam, only 147 of the entire number being found in any other province, and that the adjoining one of Bengal. They are agriculturists.

571. The Bhumij caste (251,606) appears also only in Bengal and Assam. In the former province with 226,157, and in Assam with 25,439. It is an Aboriginal race now converted to Hindooism.

572. 298,062 Kalals are recorded in seven provinces; Hyderabad has the great majority of them, 233,201. There are 40,150 shown in the Punjáb, 14,943 in Berar, 4,786 in Bengal, 1,813 in Bombay, 1,643 in Ajmere, and 1,521 in Baroda. The Kalal, as already observed, is a distiller like the Kalwar, with whom he is identical.

573. Tatwas, 247,865 in number, are found only in Bengal, where there are 245,904, and in the North-West, where 1,961 are shown. They are weavers. In the North-West they are classed as cultivators and palanquin bearers.

574. The Wanjaris number 767,177; they are a settled branch of the Banjara caste, who have abandoned the carrying trade, and have either become graziers or agriculturists. The largest proportion, 521,882, is found in Madras; Hyderabad contains 108,644; Bombay, 108, 359; Berar, 27,495; and the Central Provinces, 797.

575. The Kodulas or Kodulu (hillmen), 244,090, appear only in Madras.

576. Gollas or Gaolis, 309,868, appear in largest numbers in Hyderabad, where there are 212,608; Bengal comes next with 59,237 as Gollahs; Berar with 30,519 as Gaolis; Madras has 6,112 as Gollas, and the Central Provinces 1,752 shown under the same name. As already noted, these names are equivalents for Gwalla, the name of the cowherd caste applied in the north of India.

577. The Pans, a semi-Hindooised Aboriginal race, in number 251,500, appear mainly in Bengal, where there are 241,478; the Central Provinces show 10,022.

578. The Setties, or Chetties or Shetties, answer to the Banias of the Northern Provinces, and are found only in the south. In Madras they number 235,286, and in the Central Provinces 17 are shown, bringing up the total to 235,303.

579. The Gandas, 233,991 in number, appear only in the Central Provinces, as also do the Mehras, 231,624. Both are weavers by occupation, and combine agriculture with the former pursuit.

580. Under the name Halukurubaru, 225,282 persons are shown in the province of Mysore, and to these may be added 218 from Madras, who are there styled Halukaruba, bringing up the total to 225,500.

581. The Baruis, an agricultural caste, 218,812, are recorded only in Bengal, and the Gours, cattle owners, 214,818, in the Central Provinces.

582. 210,611 are shown under the terms Sonthal and Santal. Of these, 203,264 appear as Sonthals against Bengal, and 7,397 as Santals in Assam. They represent the Hindooised portion of the Sonthal tribes, whose reluctance to be enumerated has already been noted in the remarks on Bengal.

583. The Sales, 206,794, are recorded only in Madras. Under a somewhat different though closely approaching name, 234,618 persons are shown in Berar, Hyderabad, and Bombay, and should be included with this caste, thus bringing up the total, 441,412. In Bombay there are 40,484 persons shown as Salis, and in Berar 9,126 are recorded under the same name, whilst in Hyderabad there are 185,088 shown as Salewaru. These varying names appertain to weaving castes.

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584. Travancore shows 196,539 as Poolayens, and the total number of this caste is brought up to 199,119 by the addition of 2,580 persons of the same caste name who are shown in Madras.

585. The Kharwar caste, of whom 195,242 are shown in Bengal, numbers 211,160, the remainder being found in the Central Provinces, where there are 15,918 recorded as Khairwar. They are described in the Bengal Report as semi-Hindooized Aboriginals.

586. The Dhimars, 194,118, appear in the Central Provinces and Bombay, only 533 having been returned in the latter province. They are the same as the Dhinwars of the north, and are fishermen by trade.

587. There are 189,911 persons recorded as Jains by caste, who have given their religion as Hindoo. Of these, by far the largest portion, 172,404, are found in Rajputana, 10,760 are recorded in Mysore, 6,329 in Berar, 363 in Baroda, and 55 in Madras.

588. Bhuinhars number 188,207, the great bulk of whom appear in the North-West Provinces, where 188,151 of the entire number are shown. The only other locality in which this caste appears is the Central Provinces with 56. It is a cultivating class.

589. Manurwars appear in three Provinces, Hyderabad has 187,458, Berar 206, and the Central Provinces with 169 bring up the total of this caste to 187,833.

590. The next three castes on the table, the Marars, gardeners, with 184,519, appearing in the Central Provinces, the Koruba Gollas, with 180,535, appearing in Madras, and the Ahoms, 179,314, a wild race, who are shown in Assam, are confined each to those provinces.

591. The Madigarus, numbering 734,716, are shown only in two provinces, Madras (559,892) and Mysore (174,824), and are evidently confined to the south. In the Madras Report, page 109, and at paragraph 387, there is a table in which the Madiga caste is returned as 1,266,748. In that table, however, many different caste designations are grouped together under one general head, and the Madigaru caste returned in the schedules under this particular name form only a portion of this larger number shown as Madiga. They are to the south what the Chamars are to the north of India.

592. The Bedarus number 184,410; 171,269 are returned in Mysore and 13,141 in Madras.

593. The Kalu caste, 170,782, is shown only in Bengal, and is there classed under "artizans."

594. The Agria or Mithagria caste, numbering 170,573, is agricultural, and confined to Bombay.

595. The Khatik caste, occupied mainly as butchers, attendants in fowl yards, or as sweepers, numbers 192,850. 152,030 are found in the North-West Provinces, where the name has been improperly printed as Kathik in the provincial returns. In Bengal 11,519 have been returned under this head, 9,384 are shown in Hyderabad, 6,841 in the Central Provinces, 5,661 in Bombay, 4,487 in Berar, and 2,928 in Ajmere.

596. The Bhats, who are the bards of Upper and Central India, and with whom are treasured up the legends peculiar to the noble families of those regions, number 295,633. In the North-West Provinces there are 130,402, in Bengal 61,893, in the Punjáb 30,022, in the Central Provinces 25,687, in Baroda 21,280, in Bombay 15,067, in Hyderabad 6,630, in Berar 2,520, and in Ajmere 2,132.

597. The Pareet or washerman caste, identical with the Dhobi of the north, numbers 62,137, of whom 162,062 are returned in Hyderabad, and the remainder, 75, appear in the Baroda returns.

598. The Ghirat, a cultivating hill caste, 160,252 in number, appears only in the Punjáb.

599. The Bhandaris, an agricultural caste, numbering 159,308, appear in four provinces; the great majority of the caste being returned in Bombay, where there are 158,032; Madras has 743, Hyderabad 356, and Baroda 177.

600. The Ambalakaren caste, 155,537, appear only in Madras, and are temple servants.

601. The Kalars, 153,071, are the Kulwars and Kalals of other parts, and under this term are confined to the Central Provinces; one only being shown in Madras.

602. The Goshains, well-known as religious mendicants, are scattered all over India by reason not only of their wandering habits but of their having branch communities throughout the country, number 171,060, and appear under this name in three provinces only; the North-West Provinces, containing 120,641; the Central Provinces, 27,357; and Bengal, 23,062. Under other designations they exist, though not shown in the Census returns, throughout the north, centre, and south of India.

603. The Gondas or Goudas number 144,063, and appear only in Madras. So also do the Konga Vellalan, numbering 142,933.

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604. The Mals, described as semi-Hindooized Aboriginals, 145,364, are found in greatest numbers in Bengal where there are 125,238 of this caste. The other four provinces in which they appear are Assam 16,876, North-West Provinces 3,218, Bombay 28, and the Central Provinces 4.

605. The Bheel caste is recorded as numbering 550,617. This does not depict with any approach to accuracy the number of the Bheel tribe, but, as in the case of other Aboriginals, gives only an approximate idea of the number of the tribe who have either embraced Hindooism or who have been recorded by the enumerators as Hindoos, though the religion they profess may be something quite different from Hindooism. 347,220 Bheels are shown in Bombay, 105,870 in Rajputana, 56,690 in Baroda, 21,083 in the Central Provinces, 8,470 in Hyderabad, 6,549 in Ajmere, 4,183 in Berar, and 552 in the North-West Provinces.

606. The Saini, said to be a tribe of the Mali caste, and, like the latter, market gardeners by trade, 152,630, appears only in the Punjáb.

607. The Devangulu, with 136,914, is practically confined to Madras, 13 of the number being found in the Central Provinces, the only other territory in which the caste appears.

608. The Binds muster 209,435, and are found in three provinces only, Bengal containing nearly two thirds of the number, 136,812, and the North-West Provinces almost the whole of the remainder, 72,581. Forty-two persons, however, are recorded as Binds in the Central Provinces. The Bind is described as a semi-Hindooized Aboriginal in the Bengal returns.

609. The Khonds, Aboriginals of this name professing Hindooism, 135,960 in number, are returned under this name in the Central Provinces only. They were at one time notorious for their human sacrifices.

610. The Mutsatta, 133,141, are shown in Madras only. So also are the Savarulus, 131,469. The latter are described as hillmen.

611. The Rajwars, 131,364, are found in Assam and Bengal, Bengal having almost the entire number, 130,448. They are classed in the Bengal returns as semi-Hindooized Aboriginals. It is in these two provinces only that the Kapalis, a weaver caste, are found. They number 130,240, and all but 3,182, who are recorded in Assam, belong to Bengal.

612. The Dubla, an agricultural caste, 129,241 in number, are shown only in the Bombay and Baroda territory; 20,186 are found in the latter state, but by far the largest portion of the caste is shown in Bombay. It is confined chiefly to the Surat and Broach districts, and in the former is usually in the position of Háli or hereditary serf.

613. In Travancore a caste is returned under the name of Channan. It numbers 128,600, and apparently is synonymous, though the names are not spelt in the same manner with Shannan, the toddy-drawers of Madras, whose numbers have already been given. If this is the case the toddy-drawers of the south exceed 1,600,000 persons in number.

614. A caste, with the duplex name Marasa Vakkaligar, numbering 126,168 persons, appears in the Mysore returns and nowhere else.

615. The Nath or Jugis comprise 121,901. They are weavers in Assam, where there are 112,753 of the entire number.

616. The Kandaras, semi-Hindooized Aboriginals, 120,906, are found only in Bengal.

617. The Kawars, 115,559, appear both in Bengal and the Central Provinces, but their numbers in Bengal, 481, are small. They are an Aboriginal race.

618. The Kwumbars, 114,378, are peculiar to Madras.

619. The Ghatwals, 113,174, entered in the Bengal list as a superior caste, and ranked between Brahmins and Rajputs, are recorded only in Bengal and Assam, where they number respectively 108,226 and 4,947. One person, however, of this caste appears in the Central Provinces.

620. The Gareris may, I believe, properly be included with Gadarias, the herdsman caste of the north, and if so added the total number comprised in the two castes exceeds a million and a half, being 1,503,130. The Gareris, 112,400 appear only in Bengal.

621. The Vakkaligars, 111,732, are returned only in Mysore.

622. The Gowaris, 110,579, are traceable in the Central Provinces where there are 110,356, and in Hyderabad, which shows only 223. They are characterised in the Central Provinces report as "cattle attendants."

623. The Dheds, with 110,040 in Baroda, are identical with the Dhers who have already been incorporated with the Mahars.

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624. Madras shows a caste numbering 107,341 under the name Pakanati Kapu; the name appears no-where else. The Jandra (107,169) caste is also peculiar to Madras, so also is the caste designated Na Hambadi with 106,682 persons.

625. The Rajbansis of Assam, numbering 106,376, appear to be a subdivision of the Rajput family, but this is doubtful, as, if it is the case that this caste forms a portion of the warrior tribe, it should not have been shown separately as it has been in the Assam returns. Owing to the absence of the Assam report I am unable to state whether my supposition is correct or otherwise.

626. Karans, described as intermediate between the superior and the trading castes and ranked with the high-class Babhans, number 106,332, and are shown only in Bengal. They are the writer caste of Orissa.

627. The Powars, with 106,081, appear in two provinces; but five only of them under the name of Pawar are shown against Hyderabad, the whole remainder appearing in the Central Provinces, where they are described as a cultivating class of good social position.

628. The Yadavalu, 105,426, and the Vapparan or Upparavan, "earth salt workers," 104,959, are castes peculiar to Madras. Hyderabad shows 104,671 as Mutrasis. Whether these are the same as the Matratchu of Madras, who are hunters and watchmen, I am unable to state. There are 103,490* persons shown in the Central Provinces as Sahoras or Sabaras, an Aboriginal tribe. 122,639 appear under the name of Das, 102,426 in Assam, and the remainder, 20,213, in Bengal, where the caste is described as agricultural.

629. The Tagas, 115,920, are recorded only in the north of India; 101,615 in the North-West Provinces and 14,305 in the Punjáb. They are an agricultural race and claim Brahminical descent.

630. Under the term Ooriya, 101,199 persons are shown; only four of these appear in Hyderabad, the remainder being recorded in the Madras returns. It is obvious that the name of a race has here been given as that of a caste. In all probability the persons thus designated comprise many different castes who all come from the Province of Orissa.

631. The Kalingalus, 116,060, are peculiar to Madras, so also are the Sembadavan, fishermen, with 100,019.

632. The Darzis, the tailors of North India, numbering 240,087, are only shown by this name in six Provinces, the largest number being in Bombay, where there are 34,666. There are 31,137 in the Central Province, Hyderabad has 30,937, Baroda contains 14,973, Mysore 5,991, and Ajmere 2,383. It is obvious that the Hindoo tailor class in the Punjáb and the North-West, and also in Bengal and Madras, has been entirely omitted from this list.

633. The Banjaras, or travelling traders of the North and Central India, appear as 166,144. This figure by no means represents the number of this caste, as this total is composed of details from only four provinces. 60,511 are recorded under this name in Berar, 52,570 in the Central Provinces, 41,846 in the North-West Provinces, and 11,217 in the Punjáb. This caste supplies the great travelling traders and carriers of Central India, the Deccan, and Rajputana, and formed the commissariat of Sir Arthur Wellesley as freely as in previous times it supplied the commissariat of the Mogul armies. It is described in the Berar Census Report at considerable length.

634. It will be noticed from the remarks made in connexion with the various caste names and figures that have been shown separately for all India as exceeding 100,000 in number, that the information on this head is imperfect. So far as the various provincial returns permit of its being done, a statement has been drawn up showing the different castes which are traceable in the several provinces. This is arranged alphabetically, and will be found after the alphabetical list of Madras castes in Vol. III. It embraces the Provinces of Bengal, the North-West, the Punjab, Bombay, the Central Provinces, and Berar, and enters what castes in it are to be found also in Madras, but does not deal in full detail with the Madras names, as they are given at length at the commencement of Vol. III., where they extend over 57 pages. The castes thus collated do not include the 206 entered in Table XVII. of Vol. II., and are 1,682 in number.

635. I now proceed to extract from the provincial reports the information in regard to caste which is available.

* The caste figures at p. 178 of the Central Provinces Report show 120,994 Sabaras including Souras, and at p. 172 130,719 are entered as Sabaras.

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636. In Bengal the following 65 castes, each comprising 100,000 or more persons, are shown in the Provincial Table VIII.

Gwallas	3,973,949	Jaliya	381,540
Brahmins	2,754,100	Teors	349,117
Kaibartha	2,100,379	Dom	343,246
Koch	1,648,422	Juji	340,342
Chandal	1,576,076	Pod	325,755
Kayasth	1,450,843	Madak	308,821
Rajput	1,409,354	Hari	286,109
Chamar	1,408,037	Nuniya	279,861
Teli	1,298,922	Kol	257,803
Kurmi	1,213,422	Kewat	254,873
Koeri	1,204,884	Tatwa	245,904
Dossadh	1,134,388	Pan	241,478
Babhan	1,031,501	Sonar	241,322
Napit	941,052	Bhumij	226,167
Baniya	904,526	Barui	218,812
Bagdi	756,870	Mali	216,108
Kumhar	698,247	Sonthal	203,364
Tanti	673,343	Kharwar	195,242
Lohar	672,947	Kalwar	190,068
Khandait	617,017	Sudra	186,467
Kandu	608,919	Kalu	170,782
Kahar	604,828	Pasi	164,595
Sunri	589,021	Gond	160,722
Baishnab	568,032	Bind	136,812
Sadgop	557,947	Rajwar	130,448
Dhobi	553,453	Kapali	127,058
Mussahar	545,673	Mal	125,238
Dhanuk	541,928	Kandara	120,906
Chassa	534,061	Gareri	112,400
Barhi	484,424	Tamoli	108,640
Bauri	481,493	Ghatwal	108,226
Mallah	470,676	Karan	106,332
Bhuinya	463,656		

637. The smaller castes for which the names are not separately given contain 3,727,258, while those for whom names have not been stated in the enumerators' schedules comprise 369,700 persons. Mr. Bourdillon writes regarding this statement as follows: "It will be seen that the Gwallas head the list with half as many numbers again as the "next caste on the roll, that of the Brahmins." The Gwallas include the Gops of Bengal, the Ahirs of Behar, and the Gours of Orissa, these names being practically synonymous. The Kaibarthas, who stand third on the list, are the husbandman of lower Bengal, corresponding in this respect with the Koeris of Behar, who are eleventh in order of number. The Koch have the fourth place. These people, who once had a religion and language of their own, have completely abandoned their language and have either been converted to Islam or have become low caste Hindoos, affording a striking example of the way in which Hindooism is replenished. The same may be said of the Chandals, the fifth on the list, and of the Dossadhs, the Bagdis, Dhanuks, Bhuinyas, Pasis, and other castes, who are certainly not of pure Aryan extraction, and have traditions corroborated by collateral evidence of a time before the advent of the Aryan invaders when they were either locally or temporarily a numerous and powerful people. The Kayasths stand sixth, and even if the Karans be added to them, their place would be the same. The Karans are the Orissa Kayasths, and would have been shown with the Kayasths proper had not their numbers entitled them to a separate place. The great Rajput, or Kshatriya caste, stands seventh with a total of something less than a million and a half of representatives. Their distribution is extremely local, most of those found outside Behar being males in service. The Chamars, including Mochis, are the leather sellers and shoemakers of Bengal. These, too, have traditions of prehistoric empire. The Telis, including Kolus and Tillies, are the oilmen, and their numbers and importance are not difficult to understand in a country where oil is not only a necessary for lighting but an ingredient of the daily

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meal and an unguent for the body. The Kurmis and Koeris are the great cultivating castes of Behar, the latter being the best spade-cultivators in the province, while the Kurmis are not always exclusively agricultural. The Dossadhs are a large and useful Behar caste, turning their hands to almost any kind of useful service. The true number of Babhans is probably somewhat under stated at a little over a million, for they are a numerous people; but as their surname is Singh like that of the Rajputs, and they have many clan names in common with that caste, it is not unlikely that some Babhans have been entered as Rajputs and *vice versâ*. The remaining castes in the list require little special comment. They are for the most part well known, and all necessary particulars concerning them may be obtained by referring to Dr. Hunter's Statistical Account of Bengal or the report of the Bengal Census of 1872.

638. The smaller castes returned without specification of name in the above table are set forth in detail in the third volume of the Bengal report and number 265; and besides these there are several still smaller castes and clans of doubtful positions which are grouped together in the table of volume third "as others." The most important of these 265 are the Beldars earthwork labourers, 99,334; the Duliyas, 96,110, palki-bearers; the Mundas, an Aboriginal tribe, 95,587; and the Keoras, an agricultural tribe in Bengal, 92,697. In the table in Volume III. there are several names which are those of clans and families common to several castes, and cannot therefore be allotted to their proper caste and designation. There are also persons who have described themselves by race instead of caste, as Bengalees, Hindoostanees, Punjabees; or, again, persons who have described themselves by the names of the occupation they follow. These have frequently been given in lieu of the caste name, owing to the widespread and immemorial custom of each trade being monopolised by one or more castes. Sikalgar is not the name of any special caste, but denotes the profession of an armourer or burnisher of steel. The drum beater, Dafali, is not a caste, nor is the term Shikari, meaning a fowler or hunter, the correct name of a caste. In both these cases the designations given are the names of occupations. Thirty different castes are represented in every division in the Province of Bengal, and a reference to their names given in the margin will show that they are all castes of general utility whose services are indispensable to that microcosm, a Bengal village. The Brahmin has a home in every hamlet as family or temple priest, or in secular employment, as teacher, orderly, or other superior service. The Rajput plays a similar secular part. Wherever half a dozen houses cluster together, there the Baniya sets up his petty shop and open opens his loan business. No village is complete without its oilman, Teli, or its carpenter, Barhi, who mends its ploughs, builds its houses, and supplies the wood for the cremation of its dead. No less necessary is the cobbler, Chamar, who skins the carcases of the village cattle, make the cartman's whips, and keeps in repair the shoes of the community, while his wife has the monopoly of obstetric practice.

Brahmin.	Kandu.
Rajput.	Kayasth.
Baniya.	Kumhar.
Barhi.	Kurmi.
Barui.	Madak.
Chamar.	Mali.
Dhobi.	Mallah.
Dom.	Napit.
Gwalla.	Sunri.
Hari.	Tamoli.
Jaliya.	Tanti.
Jugi.	Teli.
Kahar.	Teor.
Kaibartha.	Bhuinya.
Karmakar.	Kharwar.

The washerman (Dhobi) and the barber (Napit) are as indispensable to a people hedged round by ceremonial observances as the scavengers (Dom, Hari) are to remove unclean substances and to maintain an affectation of sanitation. The services of the blacksmith (Karmakar or Lohar) are in daily requisition, and the potter (Kumhar) makes the earthen plates and bowls which nine tenths of the people use for cooking and eating from. The confectioner (Madak and Kandu) is a necessity among a people whose food is almost wholly farinaceous, and who are often obliged to have it in a portable form and to eat it under the shade of a tree, or by the roadside whenever they find leisure to do so. The petty luxuries of a village life are provided by the Sunri, who sells wine, and the Barui and Tamoli who grow and vend the aromatic pan leaf and the astringent betel-nut so dear to native palates. The Tanti and the Jugi weave the coarse clothes which the village folks wear, and the Mali grows the flowers for the local shrines or the frequent domestic festival, as well as the better kind of vegetables with which the villager mends his coarse fare. All these artizans work for a community whose main ingredients are cultivators and herdsmen. The agricultural element from which few castes are altogether dissociated is mainly supplied by Kaibarthas in Bengal, Kurmis in Behar, and Chassas in Orissa. The Gwalla is a familiar and frequent figure in every corner of the land. The cow is to the Hindoo much more than the camel is to the Arab, and it fills a large place in every phase of his daily

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life. As the list previously given shows, the Gwallas are the most numerous caste in the province, and they are largely represented in every division but three, that is, Rajshahye, Dacca, and Chittagong, where the large proportion of Mahammedans more than accounts for their rarity. The great rivers of Bengal support a numerous race of boatmen (Mallah), and the craving for fish among a people to most of whom other animal food is interdicted, either by necessity or prejudice, employs a large number of fishermen, Mullah and Teor. The Kahar is ubiquitous, sometimes as a carrier of palkies, and therefore indispensable at all weddings, or as a domestic servant. The Kayasth, who once shared with the Brahmin a monopoly of learning, still thrives in every hamlet from Patna to Cuttack as the schoolmaster, village accountant, or the landlord's confidential secretary. Lastly, the shifting population of the community, the daily labourer, and the field hands, are supplied by two castes of Aboriginal race, the Bhuinyas and Kharwars, the former of whom Mr. Magrath thought were once the autochthones of Behar, while the latter name besides being that of a large separate tribe is an alternative epithet for one subdivision of the Sonthals.

639. Mr. Bourdillon goes on to state that several of these castes, although so numerous, are very local, twenty-one of them having more than 60 per cent. of their number settled within the limits of a single division. The Chota Nagpore Division contains 60·69 of the Bhumij, 65·08 of the Kharwars, 68·07 of the Sonthals, and nearly three in every four of the Kols. Inaccessible Orissa, girt with mountain, river, and sea, has a similar monopoly of six great castes, which hardly exist elsewhere, namely, the Chassas (the great cultivating caste of that province), 70·23 per cent.; the Kandaras, 95·72 per cent.; the Karans, 88·10 per cent., who are the Kayasths of the country; the Khandaits, 88·23 per cent., a sturdy race of yeomen farmers, whom the invasions of the Mogul and Mahratta called to life; and the Pans, 61·02 per cent., who are to the Uriyas what the Sunris, the Pasis, and the other local castes are in Bengal and Behar. The mixed character of the inhabitants of the Bhaugulpore Division is strictly attested by the fact that it seems to possess no great indigenous castes, but has a certain proportion, which is greatest in the direction of Patna, of all of them. The Patna Division, on the other hand, is the home of many of the most characteristic castes in the Hindoo community. It is the cradle of the Rajputs, 68·70 per cent. of whom live within its limits, and of the Babhans, 70·73 per cent., who, whether they be as some suppose a class of military Brahmins or the fruits of union between the Brahmin and the Gwalla, or the Rajput and the Gwalla, are little inferior to either of these noble castes in character or physique. Its close ethnological connexion with the North-Western Provinces and Oudh is attested by its large proportion of the Chamar caste, who are the most numerous representatives of the Hindoos in those provinces. The Dossadhs (73·10) and the Binds (72·20), although now low castes, were formerly important peoples. The other castes which are most largely represented in this division are local artizan castes, which have their counterparts elsewhere under another name; thus the Kalwar of Patna (66·58 per cent.) is the Sunri of Bengal; the Pasi (73·73 per cent.) is the Pan of Orissa, and the Kandu (70·10 per cent.) corresponds to the Madak further east. Instead of the Kaibartha, as in Bengal, the Koeri (75·44) is the great cultivating class of Patna. The Mullah takes the place of the Jaliya and Teor as fisherman, and Tatwa is the equivalent term for the weaver known as the Jugi more to the south-east. Lastly, the local circumstances of the division obtain for it a predominance in two castes of special employment. The manufacture of coarse salt and saltpetre gives employment to 82·58 of all the Nuniyas in the province, and its dry climate and open downs favour the shepherds' trade of the Gareris (74·97 per cent.). Between the divisions of Bengal proper, that is, to the south and east of Behar, there is so strong a general similarity in the climate and in the ways, manners, and language of the inhabitants, that the absence of broad caste distinctions is not to be wondered at. In point of fact, in all the five divisions of Bengal there are only four instances in which any one has a large predominance of a special caste. The Koch whose home it has always been have 67·57 per cent. of their number in the Rajshahye Division; the Pods have 90·35 per cent. of their total in the Presidency Division, nearly all of whom are found in the district of the 24 Pergunnahs; while the Burdwan Division has the majority of Bagdis 66·26 per cent. and of Sadgops 78·3 per cent.

640. The following list gives the various castes noted in the Bengal returns arranged according to their general occupation, social standing, or race derivation. The method of classification adopted being that pursued by the author of the Bengal Census Report of 1872, Mr. Beverley.

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HINDOO CASTES IN BENGAL.

ASIATICS, OTHER THAN NATIVES OF INDIA AND BRITISH BURMAH.

Bhutia	254	Mangar	6,773
Bant	371	Manipuri	17
Ghalia	189	Nepali	4,443
Gharti	1,941	Newar	2,065
Guli	546	Pradhan	377
Gurka	2,898	Sunawar	1,929
Gurung	4,389	Thappa	121
Jemadar	546	Tibetan	23
Kami	3,778	Yakka	475
Kambu	4,646		
Limbu	2,538	Total	38,319

NATIVES OF INDIA AND BRITISH BURMAH.

(a.)—*Aboriginal Tribes.*

Asur	225	Kuki	2,102
Bhar	20,870	Lepcha	26
Bhumij	226,167	Lushai	2
Birhor	1,539	Mech	9,288
Boyar	1,374	Morung	1,126
Brijia	3,926	Munda	95,587
Chakma	15	Murmi	5,128
Cheru	15,665	Naga	10,931
Dhangar	38,484	Naiya	1,286
Dhanpore	971	Nat	26,560
Dhimal	1,327	Oraon	45,638
Garrow	198	Pahari	6,166
Gond	160,722	Puran	15,933
Juang	529	Rautia	27,692
Khandh	36,911	Reang	900
Karni	309	Saont	4,337
Kaur	27,109	Sonthal	203,264
Kawar	481	Táála	12,961
Khanjhar	4,993	Tamaria	4,288
Kharria	22,356	Tharu	17,109
Khassia	1,227	Tikayat	95
Khodai	9	Tipperah	16,140
Kishan	26,485		
Kol	257,803	Total	1,365,215
Korwa	8,961		

(b.)—*Semi-Hindooised Aboriginals.*

Bagdi	756,870	Dossadh	1,134,388
Baheliya	13,838	Gangaunta	88,123
Balai	8,317	Ghasi	41,781
Bari	27,758	Ghusuria	4,811
Batar	2,548	Hadihatri	16,407
Bathudi	24,210	Hari	286,109
Bauri	481,493	Jetur	337
Bediya	18,076	Kadar	6,208
Bhuimali	54,094	Kandara	120,906
Bhuinya	463,656	Keora	92,697
Bind	136,812	Khaira	49,569
Buna	48,469	Kharwar	195,242
Byadh	2,246	Khoria	2,684
Chain	95,315	Khyen	23,798
Chamar	1,408,037	Koch	1,648,422
Chandal	1,576,076	Kodmal	24,763
Chik	29,084	Koranga	8,567
Dai	2,633	Labhana	137
Dalui	4,843	Mahili	27,631
Dom	343,246	Mal	125,238

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Maler	2,388
Mal Paharia	13,260
Mandai	12,618
Markande	13,357
Mehtar	65,331
Mukhari	331
Mushahar	545,673
Pan	241,478
Pandit	660
Pasi	164,595
Rajwar	130,448
Shikari	2,086
Turi	30,787
Total	10,618,451

(c.)—*Hindoos.*

1. *Superior Castes.*

Brahmin	2,754,100
Deswali	4,006
Ghatwal	108,226
Khandait	617,017
Khandwal	4,723
Rajput	1,409,354
Total	4,897,426

2. *Intermediate Castes.*

Adhikari	1,151
Babhan	1,031,501
Baidya	84,990
Barnosankar	529
Bhat	61,893
Dogla	241
Karan	106,332
Kathick	1,729
Kayasth	1,450,843
Kishanpanchi	390
Mahanti	8,565
Patali	821
Sagirdpesha	28,139
Total	2,777,124

3. *Trading Castes.*

Baniya	904,526
Kumti	2,957
Muriyari	4,097
Nuniyar	41,973
Panwaria	210
Suratwala	76
Vaisya	9,320
Total	963,159

4. *Pastoral Castes.*

Bhartia	141
Gandhari	3,112
Gareri	112,400
Gordha	2,850
Gujar	41
Gwalla	3,992,949
Jat	3,884
Total	4,115,377

5. *Castes engaged in preparing cooked Food.*

Kandu	608,919
Madak	308,821
Modia	7,244
Total	924,984

6. *Agricultural Castes.*

Agaria	8,297
Aguri	86,445
Barui	218,812
Bhumik	368
Chassa	534,061
Chassadhopa	33,138
Chasati	942
Dass	20,213
Gollah	59,237
Hakar	891
Kaibartha	2,100,379
Kalita	147
Kamkar	11,997
Khamaru	1,355
Kanta	787
Khassia	321
Kharuli	2,107
Khetauri	1,055
Koiri	1,204,884
Kurar	74
Kurmi	1,213,422
Lodha	7,501
Mali	216,108
Mandal	4,385
Mullick	5,836
Murali	1,267
Nagar	20,100
Orha	34,576
Paik	38,575
Parith	35
Raju	73,503
Sadgop	557,947
Sarup	912
Savara	82,952
Sud	24,729
Sudra	186,467
Sukiar	12,732
Tamoli	108,640
Total	6,875,197

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7. *Castes engaged chiefly in personal Service.*

Amanth	44,682
Bargha	4,830
Bhatia	165
Birghoria	208
Dhanuk	541,928
Dhobi	553,453
Duliya	96,110
Irika	416
Kahal	403
Kahar	604,828
Kunai	14,656
Mokhia	409
Napit	941,052
Sejna	863
Total	2,804,003

8. *Artizan Castes.*

Barhi	484,424
Bhaskar	525
Chipigar	871
Chitrakar	1,383
Darzi	5,380
Gojiya	279
Kacharu	4,560
Kalal	4,786
Kalu	170,782
Kalwar	190,068
Kansari	75,856
Karmakar	672,947
Karmali	2,892
Kharura	1,489
Kumhar	698,247
Laheri	19,765
Pathuri	6,260
Sankhari	12,025
Sikalgar	667
Sonar	241,322
Sunri	589,021
Teli	1,298,922
Total	4,482,471

9. *Weaver Castes.*

Benandia	1,522
Chapmal	3,591
Dhuniya	2,051
Ganesh	33,492
Hansi	9,641
Jugi	340,342
Julaha	30,003
Kapali	127,058
Kosta	578
Khatbe	47,052
Kotal	13,816
Matibansi	2,015
Pator	53
Patwar	53,234
Rangwa	10,265
Shukli	21,826
Tanti	673,343
Tatwa	245,904
Tulabhina	3,558
Total	1,619,344

10. *Labouring Castes.*

Beldar	99,334
Challuk	79
Chunari	9,788
Daimanjhi	65
Dhai	358
Dhuliya	38,020
Kora	43,565
Kurmetia	2,048
Maiti	8,444
Matiyal	8,360
Naik	33,442
Nuniya	279,861
Pairagh	3,673
Patial	3,955
Samanta	15,847
Total	546,839

11. *Castes occupied in selling Fish and Vegetables.*

Khattik	11,519
Kunjra	768
Matia	18,570
Nikhari	54
Pandari	23,904
Pura	9,368
Turaha	78,234
Total	142,417

12. *Boating and Fishing Castes.*

Banper	8,367
Bathua	2,269
Bhala	1,275
Chaudhari	678
Girgiria	3,074
Gokha	32,302
Gonrhi	66,217
Jaliya	381,540
Jhalo	19,454
Kajarhati	33
Kewat	254,873
Khattia	1,954
Koral	46,120
Let	11,485
Lowait	415
Machua	7,468
Mahadunda	1,470
Mallah	470,676
Manjhi	65,361
Patuni	72,013
Pod	325,755
Surahiya	9,517
Teor	349,117
Total	2,131,433

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13. *Dancer, Musician, Beggar, and Vagabond Castes.*	
Baiti	12,526
Chukar	1,085
Dafali	100
Deyara	62
Darhi	4,314
Gandharba	9,053
Gulgulia	1,285
Kalavant	307
Kan	3,447
Karali	1,133
Kela	6,235
Khelta	516
Murg	151
Nolia	2,719
Sampheriya	322
Total	43,255

14. *Persons enumerated by Nationality only.*	
Assamese	91
Bengali	8,337
Hindustani	13,347
Kashmiri	13
Madrasi	63
Mahratta	1,657
Punjabi	2
Sikh	123
Tamil	20
Telinga	5,092
Ooriya or Uriya	19,369
Total	48,114

(d.)—*Persons of Hindoo origin not recognising Castes.*

Atith	61,692
Aughar	565
Baishnab	568,032
Fakir	26,826
Giri	347
Gossain	23,062
Mohanta	2,479
Shakta	131
Subrashahi	93
Total	683,227

641. In the North-West Provinces and Oudh 38 castes, each one comprising more than 100,000 persons, are shown. The two statements subjoined show, first, what caste names are included in each of these heads; and, second, details of number and explanation of the occupations generally followed by the castes of the province irrespective of their being in excess of 100,000. The designations thus given, exclusive of the cases where persons have returned their race instead of their caste, amount to 180.

Main Castes shown in the North-West Provinces Caste Table VIII.	Main Castes included in that given in Column I.
Ahir	Abhír, baredí, goalá, makhaniá.
Baniá	Mahájan, mahor.
Baheliá	Aheria, badhak, beriá, bairiá, chirímár, karwal, karil, paroriá.
Banjárá	Jhojhá.
Barhai	Bordhak, kuner, kharádí, kháti, khoká, kunderá, najjár.
Bansphor	Dhankár, dhirkár.
Banmanas	Musela, musahrá.
Bhangi	Mihtár, halálkhor, hela, supach, basor, dumár, chuhra, khákrob.
Bhurji	Bharbhúngá, bhúng, bhunjuá, bhunjárí, bhareriá, bhurjkantak.
Brahman	Ojha, padhá, pandá, mahábámhan, mahápátr.
Bhat	Gangáputr, gangábasi, ghátwál, jasondhí, dusondhi, susondhí, ráe, jagá, jagwá, jajak, jáchak, rajbhat, bádfarosh.
Chamár	Bhagat, chhaparband, chamkatiá, chamarjulahá, gharrámi, mochí, raidás, saís.
Dhobí	Dhowak, barethá.
Dhuná	Behná, dhunia, kanrerá, katerá, naddáf.
Gadariá	Kamariá.
Ghosi	Gaddí.
Ját	Deswál.
Joshí	Bhaddrí, dakot, parokhá.
Káchhí	Sáni, muráo, murái, koerí, haldiá.
Kahár	Bhoí, dhímar, dhuriá, guria, gond (not aborigine), kaleni, kamkar, hurkiá, machherá, mahrá, panbhará, singhária.
Kalwár	Kalál, abkár.
Kanjar	Herí, kúnchbandhiá, khunkhuniá, ruchhbandhiá, sansiá, tarwáni.
Kayast	Unáyá, kayeth.
Khattri	Rorá.
Kanchan	Bhagtia, kathak, radha, rámjaní.

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Main Castes shown in the North-West Provinces Caste Table VIII.	Main Castes included in that given in Column I.
Khatik	Chik, chikwá.
Kumhár	Kúzágar, kasgar, khishtpaz, kumbhkar, parjapat.
Kunjrá	Mewá farosh.
Kurmi	Kisán, kumbí.
Korí	Kushtá.
Knatbuná	Banbatá.
Lohár	Luherá, kachlúiya, palotá, tarwariá.
Loniá	Noniá, nuniá, nunerá, shorágar.
Mallah	Dándi, dandiá, kewat, mánjhí.
Manihar	Lakherá, churhelá, kácher, shishágar.
Meo	Minameo, mewáti.
Nat	Nágar.
Nái	Hajjám, napít, náú, khawás.
Orb	Rorh, ror, oreá.
Patwá	Reshamgar, patahrá, patárá.
Ranghbaria	Bharia, bhartiá, bharti.
Ronia	Beldár.
Rajput	Thákur, chhattri, rajkumár.
Ráj	Mimar, khatik (in some districts).
Sanar	Zargar, dánmar.
Sunkar	Gadherá.
Saperá	Kanphatá, barwá, sapola.
Teli	Tilgar, roghangar.
Tamoli	Báriá, barai, panwariá, tamboli.
Tawaif	Pátar, paturia.
Thathera	Tamtá, tamherá.

List of Castes in the North-West Provinces, giving Number and General Occupation of the Caste.

Name of Caste.	General Occupation.	Number.
A.		
Agar (or Agaria)	Saltpetre, salt maker, iron worker	1,384
Ahar	Cultivator	257,670
Ahir	Cattle breeder, milk seller, cultivator	3,584,185
Arakh	Village service, cultivator	64,713
B.		
Bádi	Cultivator, dancing, singing	995
Bádiphúl	Oilmaker	429
Bahelia	Fowler	67,360
Bahrúpiá	Actor	217
Bájgi	Musician	2,453
Buláhar	Village messenger	1,752
Baláhi	Brickmaker	121
Balái	Weaver	189
Bándi	Drummer, bird trapper	40
Bania	Trader, money lender, banker	1,204,130
Banjárá	Travelling grain dealer	41,846
Banmánas	Rope, string, and mat maker	33,213
Bansphor	Bamboo worker	68,817
Báoná	Cattle dealer	143
Bargi	Service, cultivation, shikári	1,189
Bargáh (or Bargáhi)	Service, leaf plate maker	3,777
Barhai	Carpenter	497,207
Bárhiá	Edge tool sharpener	410
Bári	Leaf plate seller, torch bearer	69,188
Bárwar	Grass cutter, seller	5,711
Báwaria	Cultivator, thief	761

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Name of Caste.	General Occupation.	Number.
Bayár	Cultivator, field labourer, earth digger	17,362
Beohárá	Money lender	1,292
Bhántú	Thief	299
Bhangi	Sweeper	426,243
Bhar	Agriculture	349,113
Bhárthi	Begging	49
Bhát	Ballad singer	129,921
Bhotiá	Agriculture, labour, commerce	9,205
Bhúinhár	Landholder and cultivator	188,080
Bhurji	Grain parcher	301,086
Bhurtia	Cultivator	1,229
Bilwar (or Belwari)	Grain dealer and cultivator	4,839
Bind	Toddy drawer, cultivator	72,581
Birjbasi	Dancing, singing	1,893
Bogshá	Agriculture	5,664
Boria	Village servant, cultivator	21,335
Bot	Cultivator, labourer	3,191
Brahman	Agriculturist, &c., minister of Hindoo religion	4,655,204
Bunkar	Cloth weaver	6,635
C.		
Cháí	Fisherman	47,843
Chamár	Leather worker, labourer, &c.	5,360,548
Cháráj	Assistant at Hindoo funeral obsequies	958
Chauhan	Agriculturist, landowner	99,807
Cheru	Cultivator	4 367
Chháru	Mat weaver	514
Chherá	Sweeper	9
Chhipi	Calico printer	24,306
D.		
Dabgar	Leather vessel ("kuppá") maker	1,231
Dalerá	Day labourer, thief	2,039
Dángi	Agriculture	3,220
Darzi	Tailor	88,980
Dhándhor	See Ahír	8
Dhánuk	Village messenger, watchman	119,341
Dhárwál	Dancing and singing	5,858
Dhíngar	Cultivator, excavator	1,694
Dhobi	Washerman	518,872
Dhuná	Cotton carder	37,595
Dom	Bamboo basket maker, singing and dancing	176,615
F.		
Fakír	Religious ascetic, beggar	225,276
G.		
Gadaria	Sheep and goat breeder, wool spinner	860,220
Gameln	Agriculture	1,754
Gandharp	Dancing and singing	1,010
Gandhi	Scent seller	66
Gandhila	Agriculture and catching wild animals	667
Gharúk	Agriculture, fishing, and service	496
Ghogh	Rope maker	369
Ghosi	Milkman, cultivator	12,475
Gokáin	Worker in wood	290
Gorchá	Fishing and mat making	1,071
Gorkhá	Service	532
Gújar	Landholder and agriculturist	269,036
Gusháin	Devotee, saint	118,259
H.		
Habúra	Cultivator, thief, shikari	2,170
Halwái	Confectioner	65,907
J.		
Jaiswár	Grass cutter, shoemaker, syce, and weaver	832
Ját	Cultivator	672,068

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Name of Caste.	General Occupation.	Number.
Joriá	Day labourer, weaver	10,923
Joshi	Service, receiver of alms	33,303
Juláha	Weaver	38,610
K.		
Kachhár	Cultivation	290
Káchhi	Gardener, field labourer	1,941,663
Kachhwá	Market gardener	1,587
Kadhar	Boatman	1,036
Kahár	Palanquin bearer, water carrier, waternut grower, fisherman	1,222,672
Kalwár	Distiller	345,365
Kamangar	House painter	1,365
Kamboh	Cultivator	6,134
Kanchan	Dancer, prostitute	16,423
Kándú	Cultivator, shopkeeper	78,552
Kanjar	Rope maker, trapper	19,524
Kaparia	Beggar	720
Karár	Cultivator, labourer	436
Karnátak	Rope dancer	712
Karol	Shoemaker	333
Kaserá	Metal vessel dealer	5,979
Kasondhan	Trader	565
Katwá	Yarn spinner, calico printer, weaver	122
Kathyára	Bricklayer	295
Káyasth	Clerk, scrivener	513,495
Khági	Agriculture, labour, and domestic service	38,007
Khangár	Watching, theft	32,304
Kharkatá	Grass cutter	348
Kharot	Mat weaver	3,610
Khairwára	Cultivation and general labour	56
Khatík	Butcher	152,030
Khattri	Commerce, service	47,288
Khairná	Cultivation and labour	81
Kolápuri	Trader	1,169
Kori	Weaver	843,422
Kútá	Rice husker	207
Kotámáli	Grain seller	3,232
Kotwár	Cultivation	492
Kumhár	Potter	633,989
Kunjra	Greengrocer	2,101
Kurmi	Landholder, cultivator	2,129,633
L.		
Lodhá	Landholder, cultivator	1,000,599
Lohár	Blacksmith	496,547
Loniá	Excavator, field labourer, saltpetre maker	378,619
M.		
Mahá Brahman	Performer of funeral ceremonies of Hindoos	1,385
Mál	Landowner, cultivator	3,218
Máli	Gardener	236,355
Mallán	Boatman	612,905
Manihár	Glass bangle maker, seller	6,612
Meo	Cultivator, cattle breeder	13,246
N.		
Nai	Barber	639,957
Nalband	Farrier	3,230
Nat	Acrobat	36,810
Naták	Dancer	164
Nayak	Cultivators, traders, prostitutes	5,377
Negpátar	Attendant of prostitutes	213
Niaria	Gold and silversmiths' waste washer	1,276
O.		
Orh	Trader	18,983

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Name of Caste.	General Occupation.	Number.
P.		
Paheri	Cultivator, village watchman	183
Parla	Beggar	559
Pási	Village watchman, cultivator	1,083,384
Pasiá	Cultivator and field labour	6,777
Pattiár	Cultivator, landowner	547
Patwá	Braid, fringe, tape maker	29,860
Pahri or Parahia	Cultivation, labour, and service	3,136
Purbia	Excavator, labourer	6,205
R.		
Ramaiyá	Pedlar	3,369
Raj	Mason	9,083
Rajbhat	Cultivation	241
Rajbhar	Cultivation, pig keeping	11,157
Rájpút	Landowner, cultivator	3,027,400
Rangáswámi	Fortune teller	126
Rangrez	Dyer	2,936
Rastogi	Cloth merchant and money lender	1,561
Rawá	Agriculture	33
Rehti	Money lending	289
Riwári	Agriculture	1,382
Roniá	Trade and cultivation	38,105
S.		
Saharia	Cultivator, labourer, trapper	12,452
Saikalgar	Metal polisher	845
Sanghér	Fisherman and water nut grower	299
Sangtarásh	Stone quarrier and cutter	3,286
Saperá	Snake charmer	4,747
Sejwári	Service	376
Setwár	Cultivator	36,498
Soiri	„	2,099
Son	Labourer, iron smelter	209
Sunár	Goldsmith	247,495
Sunkár	Excavator	1,084
T.		
Tagá	Landholder, cultivator	101,615
Tamoli	Betel leaf seller	209,777
Tárikash	Toddy drawer	885
Tarkihár	"Tarki" maker	2,513
Tatwá	Cultivator and palanquin bearer	1,961
Tawaif	Dancer, prostitute	572
Teli	Oilmaker	685,123
Thárú	Cultivation	27,172
Thatherá	Brass and copper smith	27,312
Tírgar	Bow and arrow maker	309
Turhá	Palanquin bearer	230
Turi (Toria)	Basket maker, coolie	3,796
Races not returned by Caste.		
Bengáli		2,521
Gujráti		1,442
Kashmíri		1,794
Mandrasi		520
Marahta		761
Marwári		1,854
Panjábi		848
Bhil		552
Gond		463
Kol		63,991
Pahári		2,156
Unspecified		16,121
Total		38,053,394

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642. The castes in Madras appear to have ramified to a far greater extent than is known in the north of India. To some degree the ramification is more apparent than real, for the different languages prevailing in the south add to the number of caste designations.

Following closely the instructions issued for general compliance by the Indian Census Office, the author of the Madras report has compiled a list giving every single caste name entered in the Census schedules, maintaining such complete record as to catalogue terms which are obviously phrases not adapted to the caste column; for instance, "Dancing Gentu," "Heathen," "Eurasian Hindoo," "Impure Brahman." This list, in conjunction with those for other provinces, which if not compiled by the provincial reporters can be drawn up from the information they have been directed to give as to the name and number of each recorded caste, will lay the foundation for a complete inquiry, which should result in our full mastery of this involved and difficult subject. It has been published *in extenso* with the Madras provincial volumes. But there are so many repetitions in it that I have endeavoured to condense it, and in an abbreviated shape it will be found in Vol. III. of these returns. In the provincial list many of the designations are mere repetitions of the same name in different languages. Many are synonyms, others are merely variations on a single name made by appending some unimportant affix or prefix to that name; sometimes the phrase used is given in the singular and sometimes in the plural; sometimes it is a title not a caste name; sometimes religion is substituted for caste, or caste and religion are combined to make up a caste designation; sometimes locality, sometimes profession, and sometimes ceremonial furnish prefixes to or modify otherwise an ordinary designation. I have reduced the number of names there catalogued from 19,040 to 9,759, of which 4,144 will be found in the Tamil list, pp. 1–24; 4,321 in the Telugu list, pp. 25–48; 693 are Malayalam, and 571 are Canarese. But the condensation has been effected without the necessary local and linguistic knowledge, and it results from this that the method followed—that of removing from the list all designations where the influence of locality could be traced, where caste terms were modified by prefixes or affixes, or where the combination of words indicated a mere subdivision of caste—cannot be considered satisfactory.

643. Mr. Mc'Iver writes as follows regarding the Madras castes:—

"Madras is an agricultural country, and therefore we find the so-called agricultural "castes the most numerous.

"The Vellálars, the ryots of Ryotwári Madras, number 7,767,463, or considerably "more than one quarter of the whole Hindoo population. This group includes the "true Vellála of the Chóla Kingdom, the mirássidár of the Jághír, the ryot of the "misnamed Carnatic and the Kávéri delta, with the Reddi of Gódávari, the Kápu of "Vizagapatam, the Náir of Malabar, the Bant of South Canara, the Balijas of the "ceded districts, and a host of other minor castes. As a grouping of the upper "agricultural population—of the yeoman castes—this classification is probably excel- "lent, although nothing would astonish a Náir landlord more than to be told that he "could, from any point of view, be regarded as a Vellála. The inclusion in this "group of the Nellore Mutrátchas, who are hunters and watchmen, is of more than "doubtful authority.

644. "The second agricultural group is that of the Vanniyans or Pallis. This numbers "3,751,093, and although it throws together several large and locally distinct castes, "it follows the same principal as that of the Vellála grouping, viz., its constituents are "all castes whose traditional occupation is agricultural, and who, many of whom, "probably, were once the predial slaves, the *ascripti glebæ* of the Vellála landlords. "They are now free labourers, and not unfrequently landholders, and for the most "part they are still agricultural. The Vanniyans are a purely Tamil group, and "there are hardly any of them to be found in the Telugu, Malayalam, and Canarese "countries. Their place is filled and their work is done, in the Telugu districts, by "so-called 'Shudras,' 'Others,' and Pariahs, and in Malabar and Canara, by the "Shánárs. The Vanniyans, as here grouped, include the two great races of the "Maravars and the Kallars (the Colleries of Orme) of the south; both of these have "no connexion with the Palli or true Vanniyan.

645. "The third agricultural main head is that of the Idaiyars or shepherds. These "number 1,580,000, and include the shepherd castes of all parts of the Presidency. "They are still strictly agricultural in their pursuits, and are most numerous in the "ceded districts.

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646. "To these may be added the toddy-drawing castes, for, according to their caste "calling, they earn their livelihood from the produce of trees, and at the present day "the great majority of them are ordinary cultivators. This group includes the "Shánár of the Tamil country, the Telugu Idiga or Indra, the Malayalam Tíyar, and "the Billawar and Halépaik of Canara. They are proportionately most numerous in "Tinnevelly, South Canara, and Malabar. They number 1,621,111, making a total, in "the four groups of agricultural castes, of 14,719,667, or more than half the Hindoo "population.

647. "Under the head of 'Others' there are 2,811,841, many of whom, especially in "the northern districts, are engaged in agricultural labour, and to these might be added "a large section of the Pariahs (who in this grouping number nearly 4½ millions) and "some of the fishermen (Shembadavans), who in the ceded districts are nearly all "agriculturists.

"Of the fishermen, it may be noted that they are most numerous where they have "least opportunity of carrying on their hereditary occupation, and they are least "numerous in the coast districts.

648. "Bráhmans—the priests, the teachers, the officials, the lawyers, and the clerks—"number 1,122,070. The proportion of Bráhmans on the total Hindoo population is "3·94 per cent. The most Bráhman district is Tanjore, where also there are hardly "any Pariahs. Proportionately there are more Bráhmans returned from South Canara "than for any other district; but there are large sects of these, whom the Bráhmans "of other parts of India refuse to recognise.

"The following are the proportions which Bráhmans fill in several Indian Pro-"vinces:—

	Per-centage of Bráhmans on the Hindoo Population.
Bengal	6·06
Madras	3·94
Bombay	4·83
North-West Provinces and Oudh	12·23
Panjáb	11·60

"from which it appears that the proportion of Bráhmans is very much lower in "Madras than in any of the other great provinces.

649. "Besides the Bráhmans there are two castes of quasi-literate occupation, or, at all "events, of occupations in which some education is necessary. These are the Shetties "and Kanakkans, the merchant and accountant castes, numbering 742,519 or 2·61 "per cent. of the whole. The former is a large, the latter a small, class, but both "equally necessary and ubiquitous.

650. "Of Kshatriyas, returned at 193,550, little need be said. In many cases the "authenticity of the claims of those who have returned themselves as Kshatriyas would "not stand close examination. Many of the zemindárs, a few of the sepoys, and some "small Telugu tribes, have apparently some right to the name, but for the rest this is "more than doubtful.

651. "The smiths, weavers, potters, barbers, and washermen, aggregate 2,969,863, or "10·42 per cent. of the whole, and are to be found in every district. These castes "have been referred to under the head of the occupations they follow in the chapter "on occupations. For an account of their customs, &c., Dr. Cornish's paper should "be referred to."

652. "There remain the mixed castes and 'Others' in which most of the so-termed "Aboriginal tribes are included. Under mixed castes there are returned 625,455. "This, perhaps, is one of the most unsatisfactory parts of the classification. It "includes 17 sub-heads and 1,400 names, and it would be difficult to show any "principle upon which these have been grouped, and still more difficult to justify the "application of the name Sátáni to any but one small section of these. The Sátánies "and the Lingáyets are separate sectarian castes. The remainder in the group are "temple servants and mendicants, actors, dancers, and prostitutes. The following "are the sub-heads shown under this head. The classification is almost identical with "that for 1871.

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"Table giving the Population under each Sub-Caste of Sátáni as returned in 1871 and 1881.

—	Population in 1871.	Population in 1881.
Ándi	67,700	69,231
Ambalakáran	134,606	155,537
Bairágí	5,673	9,019
Dási	50,564	47,185
Dásari	51,002	34,724
Lingadhári	125'652	117,616
Kúrmapu	2,073	8,563
Kúttádi	7,376	4,546
Kongan	13,928	712
Nágavásulu	17,524	12,408
Nattuvan	19,513	1,309
Nandikulam	2,092	12,378
Óchchan	3,400	17,553
Pandáram	109,292	56,540
Sátáni	87,276	71,950
Tamballa	9,978	4,834
Víramushti	6,584	1,300
Total	714,233	625,455

"What feature is common to all these it is not presumed to suggest.

"In theory the Sátánies have no caste qualification except a religious one. They "profess to admit to their community any one who conforms to their religious "views, and, in practice, they are prepared to eat with any one who observes the same "ritual as they do. But they have gradually 'hardened into a caste,' and they dis- "courage intermarriage with those not born in their community; there is still, "however, a section of active proselytisers among them. Andi, Lingadhári, and "Pandaram are sects (and castes) of Lingáyets. The Dásaris are Telugu Shúdra "Vishnuvites; they are mendicants and assist at domestic ceremonies. The Bairágies "are ascetics and mendicants from Northern India. Ochchan, Ambalakáran, Dási, "Nágavásulu, and Víramushti are different classes of temple servants. The first, "the Ochchan, are the Púját is or priests of the Mariyamman and similar temples. "Dási and Nágavásulu are dancing girls and their families, temple servants, and "prostitutes, and the Nattuvans are the males belonging to them. Kúttádies are "actors and dancers.

653. "The 2,811,841 persons returned under the head of 'Others' include the "2,313,827 members of 75 castes which cannot be classed under any of the 14 occu- "pation main heads, and a residuum of 498,014 which are not classed at all.

"Of these latter, 31,540 were returned in the schedules under unintelligible, unre- "cognised, or meaningless names; but the remaining 466,474 might have been entered "by name but for a questionable adherence to the forms of 1871. Many of the castes "included in this last group are sufficiently well known and sufficiently numerous to "demand separate mention, but, because they could not be classed under any group "recognised in 1871, they have been ignored this time also. The most important "numerically of these are Gavaralu (39,453), Bottara (25,511), Paraja (19,047), "Pondiya (12,732), and Gudya (7,447), all peculiar to Ganjám and Vizagapatam; and "Uliyákaran (8,546), who are a Tamil Shivite caste. There are some 4,000 caste "names included in this group, and among them are most of the minor hill tribes, and "the numerous names returned from the Agency Tracts.

"Of the 75 distinct castes in this group, 33 are Telugu, covering 1,405,848 persons, "or 60·76 per cent. of the whole; 15 are Tamil, including 71,865 persons, or 31·06 "per cent.; four are Canarese, with 50,917 persons, or 2·2 per cent.; and two Malay- "alam, with 20,930, or 0·9 per cent. The remainder do not come under any other "main language.

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"Among these 75 are several large and well-known castes, of which the following "six number each over 100,000 :—

The Oddars (earth diggers)	363,422	Savaralu (hill men)	131,463
Vániyan or Gándla (oil makers)	316,694	Upparavan (earth-salt workers)	104,985
Kódulu (hill men)	244,090	Uriya (Oriya people)	101,206

"The following (eight) each include over 50,000:—

Enádis	66,099	Marathi	65,785
Játapu	63,337	Malayáli (hill men)	69,396
Koravar	55,645	Malayamán	55,310
Khandilu (hill men)	63,249	Vedans (hunters)	51,854

"These 14 castes alone number 1,752,532, or 75·74 per cent. of the total of the "group, leaving 561,222 distributed to the remaining 61 castes.

"Among the castes grouped under main head XVI. of the classification, are several "castes of other provinces.

"Of these the most noteworthy are the following:—

	Numbers.		Numbers.
Banjári or Kudiya	283	Baniya	7
Gujaráti	860	Goa Kudubi	450
Káyats	84	Goa Sónagar	12
Márvádi	382	Bhátiya	18
Agarvál	86	Kunubi	128
Agrabaniya	3	Maráthí Kunubi	119

"Again, among the 75 specific sub-heads of main head XVI. are 27 castes which "were included in the list of Aboriginal tribes submitted previous to the preparation "of this report. It is not proposed here to examine that list at any length. The "discussion of the principle on which such a list should be prepared is itself a weighty "matter, and as the one under reference contains, besides the 20 caste names already "mentioned, some 45 caste names from other heads of the classification, covering in "all a population of 6,703,670, or 23·52 per cent. of the so-called Hindoo population, "the subject is too important to be disposed of lightly. Among the castes in this "list are included all the Pariáhs (Tamil and Telugu), all the toddy-drawing, fishing, "and leather-working castes, the Oddars or earth diggers, and all the Kallars and "Maravars. These seven alone include 5,726,199, or 85·42 per cent. of the *soi disant* "Aboriginals, and the reason for their inclusion among Aboriginal tribes, while many "other castes closely related to them are excluded, is not clear. A group of entries "in this list (which appears to have been extracted from Sherring's work on 'Hindoo "Tribes and Castes') fairly but not exhaustively, represents what are locally regarded "as Aboriginal tribes; but why a Palli should be called Aboriginal and a Vellála "should not, or why the Puliyars and Mulcers of the Annamalies should be omitted "and the Kaders included, is not very clear.

654. "The following is a list of the more important tribes which are ordinarily recog-"nised as 'Aboriginal,' that is to say, 'Aboriginal' in the sense that their advent "to South India was probably antecedent to that of the ordinary population.

Names and Numbers of the important Aboriginal Tribes.

Badagar	24,398	Káders	624
Irular	37,055	Muleer	Numbers not traced
Tódas	689	Puliyars	Do.
Kurumbars	7,875	Koravar	55,645
Kótas	1,067	Koragás	4,458
Erakala	48,882	Vedáns	51,854
Énádi	66,099	Nagadi	Numbers not traced
Chentchu	5,010	Malayáli	69,396

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"It is not suggested that this list is exhaustive, but it is much nearer the popular "and local notion of the 'Aboriginal' population than a list which classes one fourth "of the 'Hindoo' population as 'Aboriginals.' Both words are generally used very "loosely and unscientifically, and this defect unavoidably occurs in treating these "returns.

655. "If, in order to a comparison with the results obtained in this classification in "1871, we add the 'not stated' and 'erroneously stated,' to the head 'others' we get "the following comparative table:—

* "Table showing the Increase or Decrease of Numbers of each Caste in 1881 as com-"pared with those returned in 1871, as well as the Proportion of each Caste in "the Two Censuses.

Caste.	1871.		1881.		Increase (+) or Decrease (−).
	Number.	Proportion on the total Hindoo Population.	Number.	Proportion on the total Hindoo Population.	
1. Bráhmans	1,095,553	3·76	1,122,070	3·94	+ 26,517
2. Kshatriyas	186,402	0·64	193,550	0·68	+ 7,148
3. Shetties	720,474	2·47	640,047	2·25	— 80,427
4. Vellálars	7,814,042	26·80	7,767,463	27·25	— 46,579
5. Idaiyars	1,755,197	6·02	1,580,000	5·54	— 175,197
6. Kammálars	787,960	2·71	849,901	2·98	+ 61,941
7. Kanakkan	107,483	0·37	102,472	0·36	— 5,011
8. Kaikalar	1,068,873	3·66	979,062	3·44	— 89,811
9. Vanniyan	3,933,359	13·48	3,751,093	13·16	— 182,266
10. Kushavan	253,878	0·87	263,975	0·93	+ 10,097
11. Sátáni	700,833	2·40	625,455	2·20	— 75,378
12. Shembadavan	1,012,284	3·47	873,448	3·07	— 138,836
13. Shanán	1,606,023	5·51	1,621,111	5·69	+ 15,088
14. Ambattan	342,987	1·18	348,390	1·22	+ 5,403
15. Vannán	525,951	1·80	528,535	1·84	+ 2,584
16. Pariahs	4,629,672	15·88	4,439,253	15·58	— 190,419
17. Others, including "not stated"	2,619,836	8·98	2,811,841	9·87	+ 192,005
Total	29,160,807	100	28,497,666	100	— 663,141

"*Note.*—The figures for 1881 include the Hindoo population of the Táluqs of "Bhadráchalam and Rékapalle transferred to Gódávari since 1871.

656. "It is to be remembered that the whole Hindoo population here dealt with has "decreased 663,141, or 2·27 per cent. We find that this decrease is confined to the "following castes, who have lost the number set against their several names:—

"Table showing the Proportion of Decrease among Castes named.

—	Loss of Population in 1881, as compared with 1871.	Per-centage of Loss on the Population of each Caste in 1871.
Pariahs	190,419	4·11
Vanniyan	182,266	4·63
Idaiyars	175,197	9·98
Shembadavan	138,836	13·72
Kaikalar	89,811	8·40
Shetties	80,427	11·16
Sátáni	75,378	10·76
Vellálars	46,579	0·60
Kanakkan	5,011	4·66

* The figures given in this table are not identical with those in the Supplemental Table XVII., Vol. II., for Madras, *e.g.*, Komati 365,715 appear in the latter, but not in the former table. The shorter table following paragraph 655 condenses the castes, grouping together cognate castes under one generic head thus: Reddis 498,260 against Madras in the All India Supplemental Table XVII. appear under Vellalars in the Condensed Table, *see* under Vellalars, paragraph 643.

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657. "The following castes have increased as shown below:—

"Table showing the Proportion of Increase among Castes named.

—	Increase of Population in 1881, as compared with 1871.	Per-centage of Increase on the Population of each Caste in 1871.
Kammálars	61,941	7·86
Bráhmans	26,517	2·42
Shánán	15,088	0·94
Kushavan	10,097	3·98
Kshatriyas	7,148	3·83
Ambattan	5,403	1·58
Vannán	2,584	0·49
Others, including "not stated"	192,005	7·33

658. "The heaviest proportion of loss is among the Shembadavans, and the heaviest "actual loss among Pariahs, Vanniyans, and Idaiyars, the labourers, the poorer and "the lower agricultural people. The whole loss, except among the Shetties, is among "the rural population. The Bráhmans and the Rajputs, the smiths and potters, the "washermen and barbers, all the industrial crafts except the weavers, all the dwellers "in towns, have increased. The Shánárs, a rural people, and a people whose numbers "have suffered from conversion to Christianity and Mahammedanism, have not "decreased.

"The assumption has been made throughout this report that the enumeration in "1881 was considerably better and closer than 1871, and some of the differences "shown in the above table may fairly be assigned to that fact. On the other hand, "it is not certain that some of the differences are uninfluenced by inaccuracy in "the 1881 enumeration, and the tabulation, although more elaborate than in 1871, "and conducted with great care, was not, in respect of caste, so thoroughly checked "as in respect of most other heads.

"In examining these fluctuations, however, there is the inevitable explanation of "'famine effect' to be considered, and no doubt famine has had considerable influence "on the difference shown above. The loss is among the poor, those upon whom "scarcity would first press. Then it is among the rural castes that the loss appears. "Not only was relief sooner at hand in the towns, but the work of relief created "employment in the towns. There was work, not perhaps for goldsmiths, but for "carpenters and blacksmiths. Men had to be shaved and their clothes had to be "washed, and although 'the sky of brass and the soil of iron' trebled the price of "food for the barber, as for the Pariah, it did not deprive him of the possibility of "earning his ordinary wage, and he did this in towns where food, if dear, was still "procurable.

659. "As already stated, the total number of caste names returned in the schedules "is 19,044. These are given in full in Provincial Table VIII., B.

"The following list shows how these are grouped in the classification under each head and subhead:—

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"Table showing the Number of Sub-Heads and Caste Names returned under each Major Head of Caste.

Main Head of Caste.	Number of Sub-Head of Caste.	Total Number of Caste Names.
Bráhmans	19	1,036
Kshatriyas	6	319
Shetties	6	788
Vellálars	54	3,389
Idaiyars	13	764
Kammalars	10	683
Kannakkan	9	198
Kaikalar	11	632
Vanniyan	15	1,498
Kushavan	1	191
Sátáni	17	1,400
Shembadavan	4	405
Shánán	6	416
Ambattan	2	343
Vannán	1	280
Others, including "not stated"	76	5,375
Pariahs	7	1,327
Total	257	19,044

"Probably a thorough investigation of the subject based on this list would result in "reducing these names to between 2,000 and 3,000.

660. "In the schedules 669 persons, of whom 413 are males and 256 are females, are "returned as excommunicated. These entries were probably made by the enumerators "without the approval of the individuals. Only 42 entries gave the return of 'excom- "municated' without naming their caste. The remainder named their caste from "which they were out casted. These cases chiefly occur in South Canara.

"The return includes many curious and many absurd entries. Among these there "are three 'Advaitam Parayans,' or Pariahs, with a theological theory, which is "supposed to be exclusively the property of certain Bráhman schools. There are one "'Balija Theist,' and five 'Bráhman Shúdras,' 35 call themselves 'of two castes,' 107 "'other caste Vellálas,' and 11 'miscellaneous castes.' Only one is returned under "the Sakti Puja, but 48 Pariahs give themselves the modest title of 'unenlightened,' "which is meant to distinguish them from Pariah converts to Christianity, who are "called 'enlightened.' 73 are returned as 'Frog-eating Pariahs.'"

661. Mr. Baines has treated the subject of caste in the Bombay Presidency so fully and yet so concisely that I have deemed it desirable to extract his entire chapter on this topic, which will be found at Appendix H. His remarks regarding the influence of caste in relation to marriage are extremely interesting.

662. The several castes shown in the Bombay returns, exclusive of the subdivisions of Brahmins, Wanias, and Jains, number 718. The names of these are given in the following list. In addition, Mr. Baines shows in Vol. II. 147 subdivisions of Brahmans, 68 of Wanis, and 81 of Jains.

A.

Achátur. Cultivators.
Advichinchi. do.
Ádlingadavar. do.
Áger. do.
Agri and Mithágri. Cultivators and salt makers.
Ahir. Cattle traders.
Aját.
Akarmásé. Cultivators.
Allenavar.
Alkári. Cultivators.
Ambi. Fishers.
Alitkar. Dye makers.
Arwalli.
Asádi.
Atári. Scent makers.
Áthnikar.
Avdasa. Labourers and beggars.

B.

Bágadi. Field labourers.
Bádari.
Badhai.
Bághwán, *see* Tolgár. Spice and pepper gardeners.
Bahurupi. Mimics or actors.
Bairági.
Bajánia or Wajantri and Kabutaria. Pipers.
Bákad.
Balgerbalki.
Bálsantosh.
Bálwarasava. Cultivators.

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Bálwásaru. Cultivators.
Bandhára. Scarf dyers.
Bangar. Cultivators.
Bángadi. Amulet makers.
Bándi. Cultivators.
Bándekar. do.
Bári. Betel sellers.
Bárkér. Cultivators.
Bárot, *see* Bhát. Genealogists.
Basaveshwar. Cultivators.
Battád. do.
Battlabasavi. do.
Bátki, *see* Bándi.
Báwábudangiri. Cultivators.
Bávcha. Miscellaneous.
Bellir. Cultivators.
Beldár. Stone masons.
Berad (Bedar). Field labourers and watchmen.
Bestar. Cultivators.
Bhádbhunja. Grain parchers.
Bhádwa (Pardeshi).
Bhadbhut.
Bhámtia (Uchlé). Vagabonds.
Bhandári. Toddy drawers and cultivators.
Bhangi. Scavengers.
Bhángiti. Cultivators.
Bhánukoti. do.
Bhansáli. Traders.
Bhánd. Singers.
Bharáva. Brass smiths.
Bharádi. Cultivators.
Bharthari. Wandering mendicants.
Bharwád. Cattle breeders.
Bhárati. Mendicants.
Bhat or Bárot. Genealogists.
Bhavin. Singers and dancers.
Bhatangi. Weavers.
Bhatsáli. Cultivators.
Bhátia (a class of Wánia). Merchants.
Bhaváya or Tragála. Mimics.
Bhávgár. Miscellaneous.
Bhavnár. do.
Bhávsár (or Chippa). Calico printers.
Bhelia.
Bhil. Forest tribes.
Bhisti and Pakháli. Water bearers.
Bhoi. Fishers and palki bearers.
Bhopa (a class of Brahman). Mendicants.
Bhorpi. Mimics.
Bhrasht. Miscellaneous.
Bhujwa. do.
Bhuté. Mendicant devotee.
Bhusri. Cultivators.
Bigér. do.
Birkat, *see* Burud. Basket weavers.
Bogri (or Bor). Players.
Bogár, *see* Kásár. Brass smiths.
Bohári. Miscellaneous.
Brahmakshatri. Writers.
Budbudki. Players.
Bundkar. Cultivators.
Burud (Wánsfoda, Medar, or Birkat). Cane weavers.

C.

Chalkár. Miscellaneous.
Chalwádi. Village servants.
Chámbhár (Chámadiya, Khalpo, and Nadia). Tanners and shoemakers.
Chámtha. Cultivators.
Chámtkár. Miscellaneous.
Chanak. do.
Channainavar. Village servants.
Chhaparband. Thatchers.
Chapter. Cultivators.
Chaptikár, *see* Chapter. Cultivators.
Chargewakkal. Cultivators.
Chárwádi.
Cháti. Cultivators.
Chaudri. Miscellaneous.
Chattér. Cultivators.
Chárun. Genealogists.
Chetijya. Cultivators.
Chaturth. do.
Chettekar, *see* Chatter. Cultivators.
Chettri (Kshatria). do.
Chikabalki. do.
Chárra. Miscellaneous.
Chikurvinavar. Cultivators.
Chilgér. do.
Chipa, *see* Bavsár. Calenderers.
Chipkar. Cultivators.
Chiráti. do.
Chitári. Wall painters.
Chitrakáthi. Miscellaneous.
Chitrakuli. do.
Chodra. Forest tribe.
Chudagar. Miscellaneous.
Chunári. Lime burners.
Chaudiker. Cultivators.
Chokhar. Miscellaneous.

D.

Dabgar, *see* Dhor. Leather bag makers.
Dáguchia. Labourers.
Dhádi or Mir. do.
Dayara. Cultivators.
Dalwádi. Brick burners.
Dángat. Cultivators.
Dandgidás. do.
Dantwati. do.
Darji, *see* Shimpi. Tailors and cloth setters.
Dásar. Cultivators.
Dásri. do.
Dásyamanbaggi. do.
Dávaniger. do.
Dauri. Drum beaters for depressed castes.
Deshadeshavali. Cultivators.
Dashávant. do.
Deshbhágdás. do.
Devádnya (Sonár). Goldsmiths.
Deváng. Weavers and Cultivators.
Devann. Miscellaneous.
Devardyámainavar. Cultivators.
Devdi. do.
Devli. Dancers.

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Devdás, *see* Dásar. Cultivators.
Dhakalar. do.
Dashâwatâri. Actors.
Dhamalgér. Miscellaneous.
Dhangar. Herdsmen.
Dhánka. Forest tribe.
Dhâwad. do.
Dhed, *see* Mahar. Village service.
Dhimár. Fishers.
Dhobi.* Washermen.
Dhodia. Aboriginal tribe.
Dhor or Dabgar. Leather bag makers.
Dholi. Wandering musicians.
Dhuldhoya, *see* Jhárekari. Goldsmiths' refuse washers.
Dhulpávad. Cultivators.
Dhikshabalki. do.
Dindalor. do.
Divar. do.
Divti. do.
Doggál. do.
Dombári. Rope dancers.
Dombidás. Mendicant devotees.
Doria. Miscellaneous.
Dubla. Aboriginal tribe.

G.

Gábit. Fishermen.
Gadaj. Miscellaneous.
Gádri. Cultivators.
Gadadia. Miscellaneous.
Galiára. Calico printers.
Gámta. Aboriginal tribe.
Gámnaik, *see* Gamwakkal. Cultivators.
Gadhri. Cultivators.
Gamwakkal. do.
Ganácháryа. do.
Gandhári. Miscellaneous.
Gandhrap. Singers.
Gandkárwakkal. Cultivators.
Gantichor, *see* Bhámtia. Vagabonds.
Garoda. Priests of depressed castes.
Gárudi. Snake charmers and jugglers.
Gadaria. Labourers.
Ghasás.
Gawár. Cultivators.
Gáudé and Mith Gáudé. Cultivators and salt makers.
Gaudar. Cultivators.
Gauli. Dairymen.
Gaundi or Kadia. Masons.
Gaurimakkal. Cultivators.
Ghácha, *see* Wansphoda. Cane workers.
Ghádi. Cultivators.
Ghadshi. Singers.
Ghadvi, *see* Charan.
Ghánchi, *see* Teli. Oil pressers.
Ghâti, *see* Koli. Labourers.
Ghisádi. Itinerant blacksmiths.
Gidbidi, *see* Pinglé. Mendicant devotees.
Gojar. Miscellaneous.
Gola. Rice huskers.
Goll. Herdsmen.
Gondhali. Singers, players.
Gond. Forest tribe.
Gongadikár. Blanket weavers.
Gopál. Mahars' priests.
Gopálkálé. Mendicant devotees.
Gorakhnath. Mendicant devotees.
Gosávi. Devotees.
Gudegár, *see* Chitári. Wall painters.
Gujar.† Traders and cultivators.
Gujjar. Cultivators.
Gunwále. Miscellaneous.
Gurav. Temple servants.
Gurusthal. do.
Gurarth. Priests.
Gunagi. Cultivators.

H.

Hagthadi. Cultivators.
Hajám and Nhávi. Barbers.
Hakikoraw. Fowlers.
Halâb (title, not a caste). Village servants.
Hálbáva. Mendicant devotees.
Hálepaik. Cultivators.
Hálakkigaud. do.
Hálgár. do.
Halwái. Sweetmeat makers.
Hamber. Miscellaneous.
Hanbar. Cultivators.
Handekar or Handenawar. Cultivators.
Handekurwat. Cultivators.
Handenawar, *see* Handekar. Cultivators.
Handeráwat. Herdsmen.
Handesuwat. Cultivators.
Handewajir. do.
Handlor. do.
Hangol. do.
Hannyardusávir. do.
Haridás (general title, not a caste). Mendicant devotees.
Harikantra. Fishers.
Hasbibaggi. Cultivators.
Haslor. Village servants.
Hatkar. Herdsmen.
Hatgár. Weavers.
Hattiyavar. Cultivators.
Hawáli. do.
Hávdi. Labourers.
Havnagér. Cultivators.
Helwar (Helvi). do.
Hijda or Pawáya. Dancers and players.
Hiremani, *see* Lingáyat. Cultivators.
Holár, subdivision of Mahár.‡ Village musicians.

* In the Deccan a distinction is drawn between Dhobi and Parit, the former name being reserved for washermen from Bengal or other parts of India, the latter for Maráthas only.
† The title Gujar includes both Wanias and cultivators.
‡ Not separate in the Karnátic from Mahárs.

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Holidás, *see* Mahárdás. Devotees of depressed castes.
Honnikula. Cultivators.
Hugár, *see* Phulári. Flower gardeners.
Hulswár. Village servants.

I.

Idar. Cultivators.
Ilger. do.

J.

Jádar, *see* Koshti. Weavers.
Jangam. Cultivators.
Jálgár, *see* Jhárekari.
Jalvekari, subdivision of Mang. Leech appliers.
Jambigár. Cultivators.
Jámbu. Mendicants.
Játigár. Miscellaneous.
Ját. Herdsmen and cultivators.
Jaswál. Miscellaneous.
Jauliyawar. Cultivators.
Jayát. do.
Jeti. do.
Jharekari or Dhuldhoya. Goldsmiths' dust washers.
Jingar. Saddle cloth makers.
Jir. Cultivators.
Jogi. Mendicants, tape makers.
Johári. Bullion melters.
Joshi (Saráwadé). Fortune tellers, mendicants.

K.

Kába. Miscellaneous.
Kaber. Cultivators.
Kabaliger. do.
Kábirpanthi. Devotees.
Kabutaria, *see* Bajánia. Pipers.
Káchhia. Market gardeners.
Kachhi. Traders.
Káchári (Káchgár). Glass makers.
Kadia, *see* Gaundi. Masons.
Kadbádagi, *see* Sutar. Carpenters.
Kádar. Miscellaneous.
Kánga. do.
Káhár. Fishers and palki bearers.
Kaikádi. Wandering mat makers.
Kalál. Distillers.
Kálan. Cultivators.
Khaláshi, *see* Khárvi. Boatmen.
Kaláwant. Dancers.
Kabhaigár, *see* Kaliyar. Tinmen.
Káldásia. Miscellaneous.
Kalger. Cultivators.
Kalsutri.
Kal-waddar, *see* Waddar. Stone quarriers.
Kaliyár. Tinmen.
Kámathi. Labourers.
Kamália. Mendicants.
Kámalia, Kamál. Blanket weavers.
Kamalbaggi. Cultivators.
Kánda. Cattle breeders.
Kanehgár.
Kandoi. Confectioners.
Kaner. Cultivators.
Kándwar, *see* Dwar. Cultivators.
Kán-halepaik, *see* Halepaik. Cultivators.
Kanjári. Wanderers.
Kankáli. Wandering labourers.
Kanbi, *see* Kunbi. Cultivators.
Kansára, *see* Kásár. Brass smiths.
Kánpháté. Mendicant devotees.
Katári. Turners.
Kantbaggi. Cultivators.
Karanjkar. Locksmiths.
Karajgar. Miscellaneous.
Karewakkal. Cultivators.
Karkarmundi. do.
Kariyári. do.
Kárekár. do.
Kareshir. do.
Kásár. Brass smiths.
Kasasht. Cultivators.
Kásgar. Village servants.
Kashikápadi. Miscellaneous.
Kásid.
Katai. Miscellaneous.
Kathodi or Kátkari. Forest tribe.
Káthi. Cultivators.
Kawatger. do.
Kayasth-Wálmik. Writers.
Kayasth-Wálmik. do.
Kayat, *see* Kayasth. do.
Káitar. Cultivators.
Khalpo, *see* Chambhar. Tanners.
Khamár. Weavers.
Khandekar, *see* Khárvi. Fishermen.
Khangár. Comb makers.
Khaparia. Miscellaneous.
Kharádi. Turners.
Kharak. Cultivators.
Khárvi or Khaláshi. Sailors.
Khátik. Mutton butchers.
Khavás. Rajputs' domestic service.
Khatik. Weavers.
Khatri (and Somwanshi). Weavers.
Khilári. Cultivators.
Khoje. Miscellaneous.
Kiliket. Cultivators.
Killmalainawar. Cultivators.
Kodag. do.
Kolkár.
Kolgá. Labourers.
Koli Marátha or Ghati. Cultivators and labourers.
„ Konkani. Labourers and fishing.
„ Talabda. Cultivators.
Koli; Chunwália, Pátanwádia, Kakapuri, Makwana. Cultivators.
Kolháti. Rope dancers.
Komarpaik. Cultivators.
Komti (a class of Wania). Traders.
Konégaud. Cultivators.
Kongi.

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Konkani. Field labourers.
Korag, *see* Korvi. Vagabonds.
Kori.
Korchar. Forest tribes.
Korsar. do.
Korvi or Korag. Vagabonds.
Koshti. Weavers.
Kotári. Miscellaneous.
Kotegár. Cultivators.
Kotewakkal. do.
Kshatria. Military and other service.
Kirád. Miscellaneous.
Kubsakatri. Cultivators.
Kudwakkal. do.
Kunkumgar. Traders.
Kulmar. Cultivators.
Kuli. Labourers.
Kulwádi, *see* Kunbi. Cultivators.
Kunchqiwakkal. do.
Kumárswámi. do.
Kumbhar. Potters and wick makers.
Kunbi Marátha. Cultivators.
„ Leva. do.
„ Kadva. do.
„ Anjána and Telangi. Cultivators.
Kunchi Korvi, *see* Korag.
Kúnchgér. Cultivators.
Kunkumdrávid. Kunku makers and sellers.
Kurálé. Cultivators.
Kurbar, *see* Dhangar. Herdsmen.
Kurchi. Miscellaneous.
Kurmi, *see* Kunbi. Cultivators.
Kurwál. do.
Kurvinshetti. (probably subdivision of Koshti). Weavers.
Kusál. do.
Katambu. Labourers.
Kursále. Cultivators.
Kotwalia. Basket weavers.

L.

Labána, *see* Lamán. Wandering labourers.
Lád (subdivision of Wani).
Lakeri and Lakhára. Lac makers.
Lálgaudar. Cultivators.
Lamán. Wandering labourers.
Lankekar. Miscellaneous.
Láthia. do.
Lingaiat. Cultivators and traders.
Lodha. Field labourers, thatchers.
Lohána (a class of Wánia).
Lohar. Blacksmiths.
Lokbalki. Cultivators.
Lokwali. do.
Lonári. Lime burners.
Londhari. Cultivators.

M.

Máchhi. Fishermen, sailors.
Madder. Cultivators.
Mádgér (subdivision of Mahár).
Mádkár. Toddy drawers.
Madrási. Domestic service.
Madwádgi. Cultivators.
Mahádevia. Mendicant devotees.
Mahár, Porwari, Pariah, and Dhed. Village servants.
Maliya. Labourers.
Mahárdás or Holidás. Devotees of depressed castes.
Mairál, *see* Kunbi. Cultivators.
Maladkar. do.
Málgár. Gardeners.
Mali. do.
Maliál. Miscellaneous.
Mal. Tumblers.
Malbagi. Cultivators.
Málshi. Miscellaneous.
Malvar. Cultivators.
Málvi. Miscellaneous.
Mánbháv. Devotee.
Mánchalor. Miscellaneous.
Máng. Labourer and village service.
Máng Gárudi. Snake charmers, acrobats.
Do. Jalvekari. Leech appliers.
Mángela. Fishermen and sailors.
Maneri or Maniári. Glass amulet makers.
Manibagi. Cultivators.
Marátha, *see* Kunbi Marátha.
Marál. Miscellaneous.
Márdania.
Márer. Miscellaneous.
Marnaik.
Márvádi, a subdivision of Wanias. Traders.
Másáli. Cultivators.
Mátgar, *see* Madkar.
Medar, *see* Burud.
Melpávad. Cultivators.
Melsakri. do.
Mena. Military service.
Mir, *see* Dhádi.
Mes, *see* Bhangi.
Meshri (a subdivision of Wanias),
Metigár. Miscellaneous.
Metri, *see* Mahár.
Meghwál. Sweepers.
Mer. Cultivators.
Mithagri, *see* Agri. Salt makers.
Mithgávde (subdivision of Gavde). Salt makers.
Mingal. Miscellaneous.
Mochi. Shoemakers.
Modkár. Cultivators.
Mogér. Fishermen.
Mond (a subdivision of Wanias). Traders.
Madibannadavar (subdivision of Bangar).
Mudliar. Writers.
Mudvád. Cultivators.
Mukri, *see* Mahár. Village service.
Munnurkula. Cultivators.
Muráya (or Murai). Miscellaneous.
Muski. Cultivators.
Mustigér. do.

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Muttinkanti. Cultivators.
Moráya. Labourers.
Mathpati. Temple service.

N.

Nádia, *see* Chámbhar. Leather workers.
Nádi. Miscellaneous.
Nádor. Cultivators.
Nádwakkal. do.
Náglik. do.
Nágré. Mendicants.
Nágori. Domestic servants.
Naidu. Service, &c.
Náyar.
Náyak, Naik, or Naikada. Aboriginal tribe.
Nánakshábi. Devotees.
Narvekar. Cultivators and traders.
Nat. Acrobats.
Nhávi. Barbers.
Nilári (Nilgar). Indigo dyers.
Nilkant. Miscellaneous.
Nijáma. do.
Niránjan. do.
Nonbar. Cultivators.
Nurasávir. do.

O.

Odia (or Od). Diggers.
Otari. Brass image casters.
Ostam. Cultivators.

P.

Padalor. Cultivators.
Padamsáli. Weavers.
Padiyár. Cultivators.
Padsáli. Weavers.
Padti. Cultivators.
Padwalki. do.
Padwálbaggi. Cultivators.
Pági. do.
Pahádi. do.
Pailwan (not a special caste). Wrestlers.
Pakhandi. Miscellaneous.
Pánári, *see* Támboli. Betel sellers.
Panchákshari. Devotees.
Panchál. Cultivators.
Panchamsáli. do.
Panchaputri. Mendicants.
Panchkalsi and Chárkalsi. Carpenters.
Pancholi. Weavers.
Pángul. Mendicant devotees.
Panjnigar, *see* Galiára.
Pardeshi. Guards' messengers.
Pardhi. Hunters.
Parimalbaggi. Cultivators and traders.
Parit. Washermen.
Parwári, *see* Mahár.
Pashi. Miscellaneous.
Parsai. do.
Patelia. Cultivators.
Pátharvat. Stone dressers.
Patsáli, *see* Padsali. Weavers.
Patvegár. Silk weavers.
Paváya, *see* Hijada. Dancers.
Pendhári. Carriers.
Perani. Cultivators.
Pharjan. do.
Phulári (or Hugar). Flower gardeners.
Phánse-Pardhi. Fowlers.
Pinchári. Cultivators.
Pinglé or Gidbidi. Mendicant devotees.
Pinjári. Cotton cleaners.
Pomla. Wandering mendicants.
Parbhu Káyasth. Writers.
Do. Pátáné. do.
Do. do.
Pudwál. Cultivators.
Pujári, *see* Gurav. Temple service.
Purabhaia (probably Kanojia Bráhmans). Military or police service.
Putwargi. Miscellaneous.
Pille. Writers.

R.

Rabári. Herdsmen.
Ráchádi. Cultivators.
Ráchávar. do.
Raddi. do.
Rajbhara. Warp comb makers.
Rajput, Gujarati. Landowners and military service.
Do. Maratha.* Landowners and military service.
Do. Hindusthání. Landowners and military service.
Do. Lamana, *see* Lamán. Landowners and military service.
Do. (unspecified). Landowners and military service.
Rájdhári. Mimics.
Rámosi. Watchmen.
Ranmall. Cultivators.
Rangári. Dyers.
Ráwal. Tape makers.
Ráwalia. do.
Rawál. Miscellaneous.
Ráwat. do. cart drivers.

S.

Sábalia or Sámalia. Cultivators.
Sádar. Cultivators.
Sádhu. Devotees.
Sagaria. Labourers.
Saibar. Cultivators.
Sájind. do.
Sáli (Sálvi). Weavers.
Salát. Stonemasons.
Saltankar. Sheepskin tanners.
Sámalia, *see* Sabalia.
Sameráya. Cultivators.
Samvás. Miscellaneous.
Samshil. do.
Sanál. do.
Sangar. Wool weavers.
Sanna-shettar. Cultivators.
Santal. do.
Sanyási. Devotees.
Sapliger. Cultivators.

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Saránia, *see* Shikalgar.
Satál, *see* Santál.
Satarkár. Cultivators.
Sathwára. do.
Saudar. do.
Sairi. Miscellaneous.
Sawardi. Cultivators.
Shenwa and Sindhwa. Scavengers.
Sherugar (probably Konkani Marathas). Cultivators and labourers.
Shetti. Traders and cultivators.
Shettigár. do.
Shikalgar. Knifegrinders.
Shibalki. Cultivators.
Shilwant. Traders and cultivators.
Shimpi or Darji. Tailors and cloth dealers.
Sarekari. Labourers.
Shinde. Cultivators.
Shivabhakta. do.
Shivácharya. do.
Shivaswámi. do.
Shivasamshetti. do.
Shivaswanshi. do.
Shivdás. do.
Shivjáti. do.
Shivjogi. Mendicant devotees.
Shivsáli (subdivision of Sali). Weavers.
Shivsammati. Cultivators.
Shudir or Shudrapaik. Cultivators.
Shurnaik. Cultivators.
Siddapohori. Miscellaneous.
Siddi (Marátha). Cultivators.
Silingigaud. do.
Sindhu. Miscellaneous.
Sindhwa, *see* Shenwa. Scavengers.
Somshetti (subdivision of Shetti). Traders.
Somsáli (subdivision of Sali). Weavers.
Sonar (Soni). Goldsmiths.
Sonbar. Cultivators.
Sowar. do.
Soráti. Miscellaneous.
Sthanik. Temple service.
Sudgádsidh. Cultivators.
Surggibaggi. do.
Sutár. Carpenters.
Sutárbaggi. Cultivators.
Somwanshi (subdivision of Khatri). Artizans.

T.

Taddoder. Cultivators.
Tadsalvar. do.
Tadvi (subdivision of Bhil). Forest tribe.
Tágwále (subdivision of Máng). Hemp beaters.
Takári or Taksáli. Grindstone makers.
Talwár. Village service.
Tambat (probably synonymous with Kásár). Coppersmiths.
Támboli, Pánári, or Yeligar. Spice dealers.
Táru, *see* Koli. Ferrymen, &c.
Telangi. Miscellaneous.
Teli (or Ghánchi). Oil pressers.
Tengin Divar. Cultivators.
Do. Halepaik Tengin Divar. Cultivators.
Thákur (a name appropriated by many castes of various origin).
Thákur Ghátí. Forest tribe.
Do. Brahmakshatri. Writers.
Do. Lohána, *see* Wania. Traders.
Do. Rajput or Kshatri, *see* Rajput. Military service.
Thákar. Grindstone makers.
Thori. Wandering labourers
Tigler. Cultivators.
Tilári. Herdsmen and carriers.
Tilvi. Cultivators.
Tilgár. do.
Timalia. Nail makers.
Tirmalli. Cultivators.
Tragála, *see* Bhawáya. Mimics.
Tirgar. Arrow makers.
Tivti. Cultivators.
Tiyar. do.
Togati. do.
Tolgaud. do.
Totgár or Bágwán. Gardeners.
Trigal. Miscellaneous.
Tulwar. do.
Turkar. Cultivators.
Turi. Musicians and depressed castes.

U.

Uchalia, *see* Bhámtia. Vagabond.
Udási. Devotees.
Upniger. Miscellaneous.
Utrájer. do.

V.

Vaidu. Quacks or herb doctors.
Váyak. Cultivators.
Vibhuti. do.
Vír. Devotees.
Virakta. do.
Virshaw. Cultivators.
Vitholia. Aboriginal tribe.

W.

Wádi. Grindstone makers.
Waddar. Earth workers.
Wádkar (probably subdivision of Kunbi). Gardeners.
Wághé. Mendicant devotees.
Wághri. Labourers and fowlers.
Walekar, *see* Sherugár.
Wálvi. Aboriginal tribe.
Walshil. Cultivators.
Wangár. do.
Wansphoda, *see* Barud. Cane workers.
Wanjári. Graziers and carriers.

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Wárik. Cultivators.
Warli. Forest tribes.
Wastrada. Miscellaneous.
Wásudev. Mendicant devotees.
Watwál. Cultivators.
Wajantri, *see* Bajánia. Musicians.
Wádwal. Gardeners.

Y.

Yákalar. Cultivators.
Yákar. do.
Yeligar, *see* Támboli. Beter sellers.
Yelmar. Cultivators.
Yemalor. do.

663. Very voluminous information regarding the tribes and castes of the Punjab will be found in the Punjab report, and those who are interested in this subject will do well to study Mr. Ibbetson's lengthy notes on this topic. His remarks on the more important Hindoo castes are extracted in Appendix J. I wish I could find room for the entire chapter, but space forbids me.

664. The accompanying figures show details of castes found in the Punjab for the classes noted below :—

Jats, Rajputs, and allied races	4,597,725
Minor dominant tribes	1,509,218
Minor agricultural and pastoral tribes	2,002,509
Minor professional castes	670,333
Mercantile and shopkeeping castes	1,599,268
Pedlar castes	80,960
Miscellaneous castes	218,257
Wandering criminal tribes	134,355
Gipsy tribes	38,485
Scavenger castes	1,158,979
Leather workers and weavers	2,073,867
Watermen	688,996
Blacksmiths, carpenters, potters, masons	1,415,302
Workers in other metal than iron	194,885
Washermen, dyers, tailors	336,519
Miscellaneous artizans	424,506
Menials of the hills	375,686

CASTES.—PUNJÁB.

Jats and Rajputs, and allied Races.

Jat	4,432,750
Thakar	32,766
Rathi	85,192
Rawat	17,200
Dhund	20,315
Kahut	9,502
	4,597,725

The minor Dominant Tribes.

Karral	10,413
Gakkhar	25,789
Awan	532,895
Khattar	1,245
Khokhar	36,137
Kharral	18,845
Daudpotra	18,163
Dogar	63,437
Ror	40,731
Taga	14,305
Meo	116,227
Khanzádáh	3,757
Gujar	627,304
	1,509,218

Minor Agricultural and Pastoral Tribes.

Máli	65,716
Saini	152,632
Aráiu	800,041
Bághbán	81,216
Kanet	345,775
Ghirat	160,252
Reya	1,993
Lodha	8,627
Káchhi	2,258
Kamboh	129,589
Ahir	173,640
Mahtam	55,380
Sarrára	4,426
Ghosi	3,543
Gaddi	17,422
	2,002,509

Minor Professional Castes.

Rái	342,123
Bhát	30,022
Mirási	204,941
Jogi	72,733
Ráwal	17,853
Bahrúpia	386
Bhánd	2,275
	670,333

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Mercantile and Shopkeeping Castes.

Banya	437,044
Dhúnsar	930
Bohra	3,665
Mahájan Paháři	5,033
Súd	19,895
Bhábra	14,054
Khátri	419,139
Khákha	654
Bhátia	22,871
Arora	601,440
Khojah	65,882
Parácha	8,661
	1,599,268

Castes of Pedlars, &c.

Banjara	11,217
Labana	48,489
Rahbari	3,881
Untwal	2,100
Maniar	7,574
Bhatra	919
Kangar	653
Kunjra	5,001
Tamboli	1,146
	80,960

Miscellaneous Castes.

Kashmiri	179,020
Dogra	397
Gorkhá	1,912
Bangali	1,044
Parsí	462
Káyath	13,420
Bishnoí	8,576
Cháhzang	2,624
Kanchan	10,910
	218,257

Wandering and Criminal Tribes.

Od	15,627
Beldar	3,449
Chángar	28,886
Bawaria	22,024
Aheri	13,086
Thori	10,594
Sansi	21,309
Pakhiwara	4,502
Jhabel	8,063
Kehal	1,251
Gagra	3,110
Mina	1,116
Harni	1,338
	134,355

Gipsy Tribes.

Nat	11,740
Bázigár	13,841
Perna	1,157
Kanjar	2,872
Hesi	1,110
Garri	685
Qalandari	3,895
Gandhila	1,449
Baddun	1,736
	38,485

Scavenger Castes.

Chúhra	1,078,739
Dhának	66,059
Khatíla	14,181
	1,158,979

Leather Workers and Weavers.

Chamar	1,072,699
Mochi	349,272
Chamrang	5,028
Dabgar	1,039
Julaha	624,312
Gadaria	20,500
Kanera	1,017
	2,073,867

Watermen.

Jhinwar	433,884
Máchhi	168,007
Bhatyára	11,976
Bharbhúnja	7,194
Malláh	67,935
	688,996

Classed as Mallah.

Mohána.
Táru.
Dras.

Blacksmiths, &c.

Lohár	311,782
Siqligar	1,483
Dhogri	1,716
Tarkhan	596,941
Kamangar	3,157
Thavi	1,904
Raj	11,290
Khumrah	1,004
Kumhar	486,025
	1,415,302

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Workers in other Metals, &c.	
Sunár	154,901
Nyária	3,340
Dáoli	2,903
Thathera	4,880
Agari	5,122
Rangar	19,643
Shorágar	1,648
Chúrigar	2,448
	194,885

Washermen, &c.	
Dhobi	133,215
Chhimba	103,491
Rangrez	5,060
Lilari	27,699
Charhoa	34,591
Darzi	32,463
	336,519

Miscellaneous Artizans.	
Penja	17,100
Teli	266,888
Qassab	100,368
Kalal	40,150
	424,506

Menials of the Hills.	
Barwála	54,758
Batwál	18,784
Meg	38,467
Dámna	70,533
Barára	2,675
Sarera	10,813
Koli	123,171
Dagi	52,993
Rehar	814
Dosáli	667
Hádi	305
Ghai	1,726
	375,686

It must be kept in view when considering these details that they embrace other than Hindoos and Sikhs. The total Hindoo and Sikh population of the Punjab is given as 10,968,409, while the details appended aggregate 17,509,850, and thus evidently embrace a large portion of the Mahammedan population of the province.

665. Some interesting notes concerning the Aboriginal tribes are given in the Central Provinces Report; but the remarks of the reviewer on the subject of caste are extremely brief. Mr. Drysdale writes:—

"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. Com-"parative 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.

"666. The following table not only arranges the other Hindoo 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 supple-"mentary tables:—

* Of the Provincial Tables.

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"HINDOO CASTES IN CENTRAL PROVINCES.

I.—*Of good social Standing.*

Castes.	Characteristic Occupation.	Castes.	Characteristic Occupation.
Káyath	Writers.	Desháli	Cultivators.
Parbhu		Tát	
Bidur		Kápewár	
Bania	Traders.	Kohli	
Banjárá		Lodha	
Halwai, confectioner	Shopkeepers.	Barhai	Artizans.
Guria, confectioner		Lohár	
Bharbhunjá, seller of parched grain		Sunár	
Ahir	Cattle owners.	Andhiá	
Dumál		Kháti	
Gaur		Panchal	
Ghosi		Kasár	
Golar		Sangtarásh	
Barai	Cultivators.	Tamhera	
Bhoer		Káchhi	Gardeners.
Gujar		Máli	
Kirár		Marár	
Koltá		Kir	
Kurmi		Darzi	Tailors.
Lodhi		Chhipi	
Máná		Kalár	Spirit distiller.
Maráthá		Gosain	Superior religious mendicants.
Powár		Jangam	
Chása		Sanyási	
Dangi		Udasi	

II.—*Inferior Caste.*

Gawári	Cattle attendant.	Dhánukh	Day labourers.
Gadariá	Shepherds.	Jujhwar	
Kuramwár		Khangár	
Bán (leaf-plate maker)	Service.	Pási	
Gurao „ „		Rajhar	
Dhobi (washing clothes)		Dasondi	Musicians.
Nái (barber)		Dholi	
Bhámti	Hemp worker and cultivator.	Máng	
Dángur		Bairágí	
Teli	Oil millers.	Bhát	
Gándli		Ramánundi	Inferior religious mendicants; beggars.
Kumbhár	Potter.	Gondhali	
Larhiá	Bricklayers.	Aghori	
Raj		Basdeo	
Lakherá	Lac worker.	Bhadri (fortune-tellers)	
Kacherá	Glass maker.	Jagi	
Balái	Weavers.	Nath	Fishing.
Chandár		Dhimar	
Gándá		Kewat	
Katiá		Bhoi	
Kori		Kahár	
Koshti		Baheliá	Bird-snaring.
Mahár		Pardhi	
Mehrá		Khatik	Butcher.
Panká		Chamár	Leather work.
Dher		Budligar	
Dahait		Mochi	
Basor	Basket weavers.	Zingar	
Kaikári		Dom	Scavengers.
Ghassia	Day labourer.	Bhangí	
		Mehtar	

"667. It is easy to follow why attendants, person 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 Hindoo 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

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" 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."

668. The following extracts are made from the chapter dealing with the castes and tribes of the Berar districts, written by Mr. Kitts. He divides the several castes, including Brahmans and Rajputs into 334 divisions, 9 of the Brahmans, 66 of the Rajputs, and to these he adds 46 trading castes, 160 other castes, 53 subdivisions of the Kunbi caste, the great agricultural class of Central India, and 12 non-Hindoo or Aboriginal tribes.

669. In regard to the social position of these 334 divisions, Mr. Kitts writes: "The " Brahman stands first. 'By right he is,' says Manu, 'the chief of this whole creation; " 'he is born above the world the chief of all creatures.' Kayaths, though inferior to " Brahmans, generally rank above Rajputs. The Kayast, Parbhu, and Khatri, are " regarded, probably by reason of their hereditary occupation, as superior to the " Wanis or trading castes. Among the latter the traders from Gujarat take the " highest social rank; and those from Marwar are placed above the Komatis, Lars, " and Lingayat Wanis. After the Wanis come the half-castes, Vidur, Golak, and " Boral, who get this position by reason of the Brahman blood in their veins. Accord- " ing to some authorities, the Kunbi ranks next after those already mentioned; accord- " to others, his place is lower, as given in the table. Kunbis, however, in many parts " of Berar, have a higher social status than they possess in parts of the adjoining " Presidency. Jangams and Udasis rank with Wanis. Guraos, the attendants in the " temples of Siva and Maruti, are slightly inferior to them, and below the Guraos " come the religious mendicants. Bairagis, the smaller and more fanatical sect, are " ranked below Gosawis. After the Bhats and Thakurs, or village bards and genea- " logists, come the highest artizan castes, those of the Sonar, Kasar, and Tambatkar, " or workers in gold, brass, and copper, respectively. Other artizans rank below the " Kunbi. The position assigned to the Manbhaos and Naths is questionable: that of " the former will probably become more confirmed, and that of the latter more dubious " as the days go on; for the former sect appears to be rising somewhat, and the latter " to be falling, in public esteem. The Simpi, or tailor caste, is also ranked above the " Kunbi: it owes its position in some measure to the general intelligence and education " diffused among its members. The castes of weavers and dyers resemble it in this " respect. Although the Kunbi is ranked below the castes already mentioned, this " position is certainly much lower than would be claimed by, or conceded to, many " divisions of the caste. The Gujar, for example, takes rank above other agriculturists; " but a Kunbi who claims Rajput descent, and probably also a Kunbi who calls himself " a Maratha, would object to yield him this precedence. The precedence among the " different divisions of a caste is certainly as intricate a question and as difficult to " determine as the social position of the caste as a whole. A 'Maratha' Deshmukh " often rejects the name of Kunbi altogether; he would scorn to be classed with the " base-born Akaramase, and would probably claim a position immediately succeeding " that of the Rajput. The Kunbi of Berar corresponds with the Kapu, or cultivator, " caste of Telingana, and the Vellalar of the Tamil country. Almost on a par with " the Kunbis in social estimation, although generally less prosperous, are the Gaolis. " With them are ranked the Wanjaris, a well-to-do and respected caste engaged in " agriculture; they claim to be, and locally are, distinct from the Banjara carrying " castes, in rites, customs, dress, and features. They are slightly superior to the " Malis. Inferior to the latter caste are the Baris and Lodhis. All these castes are " of good social position, although the precise place at which the dividing line should " be drawn must necessarily be a matter of somewhat arbitrary choice.

" The Sutar, or carpenter, is sometimes considered superior to the worker in brass or " copper. The Lohar, with whom the Jirayat is on a par, is the lowest of the large " artizan castes. The weavers and dyers rank next; Hatgars, or Bangi Dhangars, " being, however, a higher caste than other Dhangars. Then follow the remaining " artizan castes, the Beldar, Kumbhar, Panchal, and Otari. The Beldars are a mixed " race, their name means the mattock-workers; their position is therefore questionable, " and varies from part to part. The Kumbhars, or potters, are a caste of long standing " in the land, who have probably sunk lower at each invasion. The worship of the " potter's wheel, and the invocation of a potter as a layer of ghosts, indicate a feeling " which can scarcely be of recent origin. Salivahana, the legendary founder of the " Maratha nation, was, according to some accounts, a Kumbhar. His mother, says a " legend quoted by Grant Duff, 'was the virgin daughter of a Brahman, who, becoming

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" ' pregnant by a snake of a sacred kind [? by a man of the Nagabansi race], was in
" ' consequence supposed to be disgraced, and was driven from her father's threshold;
" ' but she was received into the house of a potter, by whom she was protected.' The
" Panchals and Ghisadis are rough ironsmiths, they owe their low social rank to
" their poverty and vagrant habits. The Pathrots also belong to the same social
" stratum; they are a poor people; their lowly position shows that stone dressing
" is not so honourable an occupation as metal-working or carpentry. The Kalal
" owes his low rank to his reprehensible calling; a priest may not eat the food of one
" who sells fermented liquors; drinking is one of the six faults which bring infamy
" on married women, and even eating what has been brought in the same basket with
" spirituous liquor is an offence which causes defilement. The Telis, on a par with
" whom are the Tambolis, are decidedly inferior to the large agricultural castes. The
" distinction between Tili and Teli observed in Bengal is unknown in Berar; although
" there are divisions of which the Rathor Teli is the higher, within the caste itself.
" The Dhangars, or tenders of sheep and goats, naturally rank below the Gaolis, or
" cowherds. The Halbis, who in Berar are a weaving rather than an agricultural
" caste, are socially on a par with Dhangars. Mahalis, or Hajams, probably owe
" their low position to their being village servants, obliged not only to shave the
" community, but also to act occasionally as torch bearers, or as personal attendants.
" The low position assigned to the Gondhalis, the sect devoted to nocturnal song and
" vigil in honour of the local goddess Hinglaj Bhawani, marks the contempt inspired
" by neo-Brahmanism for the older local cult. The Sarodes, or wandering Josis, rank
" with the Gondhalis. The Kolis would scarcely take precedence of the Bhois, but
" that part of their number were reclaimed from a wild life at an earlier period than
" the rest; they ' have among them several substantial patels, and they have fairly
" ' reached the agricultural stage of society here.' The Bhoi, or fishermen caste, and
" the Paharis or Kewatis, who are generally small market gardeners, rank below the
" Koli. The Warthi, or Dhobi, or village washerman, comes low down on the social
" scale, probably because of his calling, and possibly also because, like the barber, he
" is fond of liquor. The castes which remain belong to a much lower level than any
" any of the preceding. They are not so much socially inferior, as beyond social
" notice altogether. Of the Gopals, some are beggars, others are acrobats, many are
" cattle-lifters: the Bhamtes are noted pilferers: with the Banjaras the Aborigines
" are, in social estimation, on a par: so that if the Wanjaris were originally the same
" people as the Banjaras, they have certainly achieved a wonderful rise in social rank,
" amid a population very conservative of social distinction and differences. Decidedly
" inferior to the Banjaras, in the esteem of their neighbours, are the Kolharis and
" Kaikaris, wandering tribes addicted to crime and immorality; the Chitrakathis, who
" are vagrant mendicants; the Pardhis, or Bhaurias, of Upper India; and the Takan-
" kars, or Bágris. Below these again, or rather or equal inferiority in a different
" sphere, are various castes of settled habits. The Jingars, who make native saddles,
" and the Buruds, who work in bamboo, are socially on a par with the Khatik or Hindoo
" butcher. The professional slaughterer of animals, notwithstanding the number of
" his customers, and notwithstanding that he never lifts his hand against the sacred
" kine, is placed near the foot of the social ladder. The Waddars, a quiet and
" industrious people, fond of catching and eating vermin, are, in the villages of their
" own country, relegated to a separate quarter, which in appearance is not less poverty
" stricken and squalid than that of the Mahars. In Berar they live in little *pals;* they
" rank below Khatiks. The leather-working castes are superior to the Mahars; the
" lowest position of all is assigned to the Mangs and Mang Garodis.

" The arrangement, which has been indicated, although as accurate as information
" will allow, must be partly conjectural. The distinctive and segregative nature of the
" caste system rendering each caste in social matters a world apart, renders at the
" same time any system of precedence between different castes to some extent unneces-
" sary and impossible. With castes which never mix in social intercourse their relative
" social rank, if nearly the same, must remain undetermined. The lists received show
" also that the feeling on such matters may vary from taluk to taluk; probably it
" also varies from generation to generation. The wealth and rank attained by its
" prominent members may, even among so conservative a people, raise the social
" estimate in which a caste is held; the Wanjaris and Kolis are examples in point.
" The numbers of a caste produce a similar effect, and local opinion is therefore safest
" in its estimate of the local precedence of the largest castes."

" 670. The Wani or Baniya castes, like the Rajputs, are chiefly of foreign origin.
" They number 67,071, or 2·5 per cent. of the population. At the last Census the

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"Vaishyas, Lingayats, and Jains (who probably now include the castes now classed "as Wanis) numbered 60,659; the increase is 10·6 per cent. Jangams and Jatis, "the priestly castes of the Lingayat and Jain Wanis, are included in the list.

"Wanis, being strangers in the land, are generally distinguished among Beraris by "the name of their country or their sect. Hence such entries as Marwari or Gujarathi "on the one hand, and Lingayat or Jain (including Saraogi) on the other. These "indefinite entries include 22,496, or nearly 33·5 per cent. of the Wanis enumerated. "The Lingayat castes are said to be of Canarese origin; they affix the term 'Apa' to "their names as Kunbis and others affix 'Ji,' and as Kalals, Lars, and Telis often "affix 'Sa.'

"The Porwar, Lar, and Shrimal Wanis come originally from Gujarat; the Agar- "wals, Oswals, Maisri, and Khandelwal Wanis come from Marwar; the Rathis are "probably a subdivision of the Maisri caste; the Setwals, Jaiswals, and Pariwars "are Jains, and come from Rajputana; the Bhattias are Wallabhacharis by religion; "they come from Gujarat, but are said to be 'Rajputs who have degraded themselves "'from their original position'; the Chhatrapuris say that they came from Jhansi; "the Komatis, found chiefly in the Wun and Basim districts, come from Madras; the "Bene or Banore, the Gangarwal and the Dhakar Wanis are all Marathi-speaking "Jains, born in Berar. The last-mentioned caste is sometimes entered as Dhakar Lar.

"The Wani or Baniya castes are the chief traders in Berar. 29·8 per cent. of the "caste are unemployed, and nearly 3 per cent. are beggars; of the remainder, about "one fourth are men of commerce, and more than one third agriculturists. Those "returned in Class III. include 3,122 native bankers, 202 brokers, 471 cotton mer- "chants and traders, 223 money changers, 967 shopkeepers and traders undefined. "But if to this class are added the grain chandlers (2,055), the dealers in cloth (688), "tobacco (97), perfumery (22), grocery (4,294), betel-leaves (92), Nadapudi (50), "timber (123), salt (181), and metal pots (95), all of them commercial rather than "industrial, the total number will be 12,580, or 34·4 per cent of the entire male popu- "lation of the caste. Many members of the trading castes, however, gain a livelihood "by agriculture, and 7,318, or 20·0 per cent., are thus returned. Among these are "2,490 registered field occupants and 850 co-sharers, while 2,674 are merely daily "field labourers. 4,758, or 13·0 per cent., of the caste remain. Of these, 80 belong to "the Provincial Government and 84 to the village administration, 42 being patels. "123 belong to order (3), the professional class, and 832 to the domestic class. "Among those working in textile fabrics are 141 silk workers, 66 workers of various "kinds in cotton, 106 weavers, and 329 tailors.

"Among Wanis working or dealing in food and drinks are 141 confectioners, 191 "sugar refiners, 24 liquor contractors or distillers, and the same number dealing in "opium. With the exception of the 5 makers and 47 sellers of lac bangles, none of "the Wanis work or deal in animal substances, such as gut, horns, skins, feathers, "hair, &c., but among those working or dealing in vegetable substances are found 104 "makers of glass bangles, 10 sellers of oil and oil cake, 8 sawyers, 52 carpenters, "8 brickmakers, 50 goldsmiths, 8 coppersmiths, 30 braziers, and 25 ironsmiths. The "men of these castes, while preferring trade, show a readiness to turn their hands to "other pursuits also if by them money can be made.

"Of the women, as might be anticipated from the wealth and respectability of the "castes, the majority do not work for a livelihood; 78 per cent. are returned as of no "occupation, a few others live by mendicancy and prostitution. Nearly 14 per cent. "are agriculturists, and of these 138 have fields entered in their own names, but four "fifths, representing probably the wives of the poorer portion of the caste, are daily "field labourers. The remaining 8 per cent. include among others 119 money lenders, "134 shopkeepers (undefined), 134 grain dealers, 103 who work or deal in silk fabrics, "236 who work in cotton or cotton fabrics, 173 tailoresses, 483 grain pounders, 313 "grocers, 47 who sell betel-leaves, and 78 who sell Nadapudi, 58 who make bangles of "lac or of glass, and 283 who take daily labour; there are also a few potters and toe- "ring makers. Many of the women, like the men, show a considerable aptitude for "business."

"671. The Kunbis of Berar appear to be of foreign origin. The Tilole and the Reve "Kunbi come from Khandesh. They arrived there from Gujarat in the 11th century, "'forced to leave Gujarat by the encroachments of Rajput tribes, driven south before "'the early Mahammedan invaders of North India.' The Yadavas, who in their turn "are identified with the Gaolis and Ahirs, were the dominant race at that time. "Hemadpant, the temple builder, was the minister of Ramchandra, the Yadava ruler "of Deogiri, in the 13th century.

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"The Kunbis, who form nearly one third of the total population of the province, "have increased in numbers 22·4 per cent. since 1867; much of this increase is "accounted for by the influx of agricultural immigrants on the east, west, and south "of the province. There are very few in the Melghat, and their numbers are com- "paratively low in Yeotmal, Darwha, Kelapur, Wun, and Mangrul taluks; they "muster most thickly towards the west and south-west of the Province in the Basim "taluk and the Buldana district, and are less numerous in the eastern part of the "province. In the Chikhli, Basim, and Khamgaon taluks they form more than 40 per "cent. of the entire population, and in nine taluks of the 22 they form more than "one third.

"Fifty-three divisions of the caste were enumerated at the Census, including, how- "ever, 18 divisions in each of which the total number fell short of two dozen, and all "those, Kunbis, 12,406 in number, who gave no subdivision. Some names point to "the place whence the members emigrated: the Gujrathis came from Gujarat; the "Kanadis from Kanara; the Hindustani and Pardesi Divisions from Upper India, as "also did the Jaiswar, Sengarh, Singrar, Chandani, and Chunanaun divisions. The "Tailangas and Munarwars are Telugu cultivators, who identify themselves with the "Kunbi race. Similarly the Ghatoles may be referred to the country above the "Sayhádri range; the Jharis to the jungle of Gondwana; the Dakhanes to the Dak- "han. The Chauhan, Chhatri, Jado, Ponwar, and Solanki Divisions from their "possessing the names of Rajput tribes may be conjectured either to be branches of "the Marathi Kunbis or to have come formerly from the north; Rajput Kunbis, found "only in one taluk, make a vaguer claim; Rane Kunbis are believed to be the same as "the Rane Rajputs. The tendency to claim a Rajput descent is, however, too general "to warrant more than a conjecture as to the origin of any division bearing any such "distinctive names.

"The Wanjari Kunbis generally admit that they are the same people as the Wan- "jaris, and like them they occur in the largest numbers in the Bassim and Buldana "districts. The Dangre Kunbis possibly come from the Dangs of Khandesh. The "name of the Lone Division seems to point to butter making as having once been their "peculiar occupation; as that of the Lonaris denotes some former connexion with salt "digging or with the Lonari caste; and as the name of the Pajane Kunbis refers to "the 'pajan' or warp paste used in weaving.

"The derivation of Rede, the name of a division found in the Amraoti district, from "the name for a male buffalo, is more dubious. Similarly the name Báwane may have "been arrogated in assumed superiority, and Hendre may have been contemptuously "applied to those of dirtier habits than usual. The ancestor of the Dhanoje may have "been a bowman, and the ancestor of the Khadoles may have been a beardless youth. "The Akaramases, as their name implies, admit that their birth is inferior to that of "other Kunbis or Baramases, while many Marathes, amongst whom most of the Kunbi "Deshmukhs may be included, claim a doubtful but not improbable descent from the "Rajputs. They are comparatively recent immigrants. Unlike ordinary Kunbis they "forbid widow re-marriage. The Reve Kunbis came from Hindustan by way of "Ahmadabad and Khandesh. Tilole Kunbis form 60·7 per cent. of the whole Kunbi "population. There is a tradition that they were once Rajputs, and attached the "honorific affix Singh to their names. They are said to have come from a place named "Therol in Hindustan. Much less truthful and orderly, they are not nearly so careful "or hardworking as the Pajanes with whom they eat but do not intermarry.

"For the Kunbis, who form nearly one third of the inhabitants of Berar, 43 sub- "orders of occupation are enumerated among the male and 31 among the female sex. "Of 428,725 males, 118,779 have no occupation, 1,522 are beggars, and 227 were "prisoners; of 405,449 females, 206,390 have no occupation, 660 are beggars, and 211 "are prostitutes; 2,812 of the males and 5,112 of the females in every 10,000 of each "sex are therefore unproductively employed. The chief employment of the caste is "agriculture: 288,206 or 6,722 in every 10,000 of the males and 170,690 or 4,210 in "every 10,000 females belong to the agricultural class. Among them are 81,276 "registered occupants, 47,517 co-sharers, 82,944 cultivators of fields belonging "to the heads of their families, 10,560 field labourers employed by the year, 215,333 "daily labourers, and 8,411 cow-herds. There are 19,988 males or 466 in every 10,000, "and 27,477 females, or 678 in every 10,000 who earn a livelihood otherwise than in "agriculture. Under the Provincial Government 424 Kunbis find employment; 1,553 "men and 36 women are patels (and most of these are probably agriculturists also, "although not so entered), 582 are village watchmen. Belonging to the sub-order of "those who are engaged in religious service are 21 Kunbis, 7 of these are Temple

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"worshippers; 12 others, entered as haridases, are devotees who chant in chorus, the "hymns of Tukaram and other saints. None of the caste practice as vakils or "pleaders, although nine are stamp vendors, and five are deed writers. Among "Kunbis, as among many other castes, a few native doctors are found. A few dancers, "singers, musicians, and performers are also enumerated (187 males, 60 females).

"Schoolmasters and teachers number 160. In different departments of domestic "service 2,459 males and 311 females are employed. The commercial class numbers "2,748 males and 26 females; among these are 414 money lenders, 606 carriers for "hire, 236 cart-drivers. The commercial instincts of the Kunbis, to be appreciated "require a reference to the Appendix D to final Census Table XII. (showing dual "occupation); more than one third of those combining agriculture with some other "occupation are Kunbis. The Kunbi when affluent loves to dabble in the lending of "money or grain, and as a creditor he often proves by no means preferable to the "Marwari. To the industrial class belong 3,553 males and 19,093 females. The most "noteworthy employments are as follows: 283 men are masons, 97 are carpenters, "12 women are masons' labourers. To the order of persons working and dealing in "the textile fabrics and in dress, the order which includes all spinners, weavers, and "dyers, belong 366 males and 15,320 females, the majority of the women being cotton "ginners, and spinners, and thread disentanglers. To the order of persons working "and dealing in food and drinks belong 724 males and 2,777 females, the men being "chiefly grain chandlers, pounders, publicans, tobacconists, and grocers, while nearly "all the women follow the second-named occupation.

"Only one man and one woman are sellers of cow-dung; the prejudice against "working in animal substances is evidently strong. In vegetable substances, however, "816 men and 429 women work or deal; 380 of the men are sawyers, 108 are timber "dealers, 309 gather firewood or cut grass; the women are chiefly grass cutters. In "the order of persons working or dealing in minerals are included 1,254 men and 552 "women, the majority of whom are earth workers and road labourers; while among "the remainder of the male sex are included charcoal burners, and tile and brick-"makers, stone-breakers and dressers, lime-burners, well-sinkers and builders, pro-"fessional divers, goldsmiths, tinmen, and blacksmiths. Even for so large a caste, so "great a variety of pursuits was hardly to be anticipated."

672. The Baris (Barayis) are the Pan-gardeners of Berar. A few of the men are grocers, earth workers, salt sellers, &c.; while some of the women are cotton ginners, vegetable sellers, and grain pounders. Some of either sex are daily labourers.

673. The Wanjaris claim to be of Maratha origin. They are a race of Kshatriya origin belonging to the east of India, and mentioned by Manu as among those who by the omission of holy rites and neglect to see Brahmans had gradually sunk to the lowest of the four classes. They assert that with other castes they were allies of Parasurama when he ravaged the Haihayas and the Vindhya mountains, and that the task of guarding the Vindhya passes was entrusted to them. From their prowess in keeping down the beasts of prey which infested the ravines under their charge they became known as the Vanya-Shatru, subsequently contracted with Wanjari. To confound them with the Banjara carriers castes, whose name "Vanachari" means "forest wanderers," is to give them great offence. In religion they are often Bhagavats. They practice early marriage; and in nearly every point resemble Kunbis. The caste is, in the main, agricultural.

674. The Kiradis are a poor, hardworking, and not very skilful class of cultivators.

The Lodhis come from the Central Provinces.

The Mankars are of Kunbi origin and might have been entered as a subdivision of that caste.

"675. The castes grouped for convenience sake under the head of 'artizan castes' are "(1) Sonar, or worker in precious metals; (2) Lohar, or Khati, with the (3) Jirayat; (4) "Ghisadi, (5) Panchal, (6) Ghanphod, and (7) Karajgar castes, all of whom work in "iron; (8) Kasars, workers in brass; (9) Tambatkars, or coppersmiths; (10) Kathil-"kars or tinsmiths; (11) Otari, casters and founders; (12) Sutar or Wadhi (Hind. "Barhai), carpenters; (13) Kumbhar, potters; (14) Bhondekar or Bhondi Kumbhar, "wandering potters; (15) Kanchari, and (16) Lakhari, workers in glass and lac "bangles; (17) Pathrot, also called Patharphod and Dagarphod, and the (18) Gote-"phod, both of whom are stoneworkers; (19) Beldars, and (20) Gaondi, also known "as Raj, masons and builders.

"The Beldars get their name from the use of the Bel, or Mattock, in digging. "Three if not four divisions are known in Berar, one of Maratha, and two of Hindu-"stani origin. Col. Hervey describes the former division as 'a widely extended

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" 'wandering tribe; some of their gangs appoint a jemadar, others do not. They are " 'Hindoos, worshipping Vyankoba*; their dead are buried. Bigamy is allowed, and " 'wives are paid for. Occasionally they commit crimes, especially at Jatras; their " 'children are clever pilferers.' The Gaondi caste is also known as Raj Gaondi or " Raj; they resemble the Raj Kumars. The Beldars number 11,494; they are found " in every taluk, but are especially numerous in Chandur and Darwha. The Gaondis " only number 534, and of them 120 occur in the Pusad taluk.

" The Sutar (Sansc. Sutrakara) literally a 'maker of string,' or 'a worker by string, " 'gets his designation probably either from sometimes joining planks by string, or " 'from his using string in planning or measuring.' In this caste the Kharátis, or " turners, who come from Hindustan, are the highest division. Malvi Sonars will " drink water from their hands, but not from those of a Panchal Sutar, with whom " indeed a Kharati refuses to eat. Panchal and Jhare Sutars, however, abstain from " animal flesh and strong drink, and some have recently shown a further itching for " Brahmanic ceremonial by wearing silk clothes at their dinner. Their widows do not " shave their heads like those of the Vaishya Sonars. Their gurus are either Brah- " mans, Gosawis, or Sutar Sadhus. The term Barhai is, in Berar, frequently confined " to carpenters who work by the job.

" Of the Lohars, although there are said to be 12½ subdivisions, four only are " important. These are the Marathi, Panchal, Ghisadi, and Jirayat. The Marathi " Lohars, or Khatis, when balutedars of their villages do the ironwork of the agricul- " tural implements, and perform the necessary repairs, just as the Sutar does the " woodwork. Neither provides material, and the grain dues of the former are much " smaller than those of the latter. The Sutar's rate is generally 24 lbs. of jawari per " yoke of ploughing oxen. Ghisádis, who sometimes claim a Rajput origin, and who " are found chiefly in the Buldana and Basim and Pusad taluks, are inferior black- " smiths, doing rough work only. Ghanphods are also common smiths. Karajgars " repair matchlocks, whereas Jirayats, who occur chiefly in the Akola district and the " Malkapur taluk, do fine work. A few of the Jirayats are field labourers; here and " there one follows some other handicraft than that peculiar to the caste, but the " majority of them are iron-smiths. Their women occasionally help them in their " work by blowing the bellows, &c., but more frequently work as daily labourers in " the fields. Among the Ghisádis such aid in his ordinary work is more often exacted " by the husband from the wife, and women who live by field labour are comparatively " few; the number of men in this caste who from age or infirmity are unable to earn " a livelihood is very high, being one third of the entire male population. That a " smaller proportion than usual of the male sex, and a larger proportion than usual of " the female sex, should be engaged in productive occupations is, as will subsequently " be seen, a frequent feature in wandering castes. A vagrant life seems to render the " men less robust and healthy, and hence to necessitate a larger demand for female aid. " The Panchals are described as 'a wandering caste of smiths living in grass-mat huts, " 'and using as fuel the roots of thorn bushes, which they batter out on the ground " 'with the back of a short-handled axe peculiar to themselves.' The Berari Panchals, " who differ from the Dakhani Division in the custom of shaving their heads and " beards on the death of a parent, have been in the province for some generations. " They live in small pals or tents, and move from place to place with buffaloes, donkeys, " and occasionally ponies to carry their kit. The women of the Berari Division may " be distinguished from those of the Dakhani Panchals by their wearing lugades " tucked in at the back (kasote). The Panchals as enumerated, however, seem to " include some of the Panchal Sonars and Sutars. Of the 472 men who are produc- " tively employed, 175 are iron-smiths, and 120 work in gold, and 69 are carpenters; " 59 others get a living by agriculture, 29 of these being khatedars. Of the women, " 68·8 per cent. are unemployed, 12 per cent. are field labourers, &c., and 11·5 per " cent. assist in the blacksmiths' work. Of the Panchals, therefore, as enumerated, it " is clear that not more than one third can belong to the class of wandering smiths. " The caste is most numerous in Kelapur and Wun, but occurs in smaller numbers in " every district except Basim. The iron-working castes generally are especially " strong in the towns of Amraoti and Ellichpur; in the former they number 131, and " in the latter 143."

676. The writing castes include the Kasth, Kayat (or Kayasth), Parbhu, Khatri, Purbhayas, Vidurs, Golaks, and Borals.

677. Those connected with the preparation of food are the Bharbhunjas, or grain

* Others worship Mari Mata, &c.

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parchers; the Halwais, or confectioners; the Gandhis, or grocers and perfumers; the Khatiks, or butchers; the Kalals, or liquor distillers; the Pasis, or liquor drawers; the Telis, or oil pressers; and the Lonaris, known also as Lunigas, or salt preparers.

"The appellation Bharbunja, Halwai, and Gandhi are names of trades rather than "of castes. Some connexion seems to exist between the Bharbunjas and the Bhois, "although the former are socially much superior to the latter, and the grain parched "by them is eaten by all castes. The total strength of this caste is only 396. Of "these, 124 are found in the Ellichpur taluk. The Halwais number 192, and are "found chiefly in the Chikhli and Malkapur taluks. The Gandhis number only 56. "These three instances possibly exemplify the growth of caste by showing how the "selection of a particular trade is sufficient to segregate those following it from the "rest of the community. Of the 265 Bharbhunja males, 16 are parchers of grain and "96 are sellers of parched grain; probably most of the latter are also grain parchers; "58 belong to the agricultural class, 12 are grain chandlers, and 4 are grocers. "The women of the caste, whose number is strangely small, follow the same occupa- "tions. In the Halwai caste 45 out of the 77 men, and 9 out of the 19 women, "who are productively employed are confectioners; there are four Sahukars in this "small caste.

"The Khatik, or butcher, is by reason of the impurity of his calling placed very "low in the social scale. The contempt for this trade exists among Musalmans also. "The caste has increased in number from 4,069 to 4,487, or by 10·3 per cent.; they "muster most strongly in the Amraoti, Ellichpur, and Daryapur taluks; there are "very few in the Basim district. They number 100 and upwards at Ellichpur, "Anjangaon, Surji, and Rajapet. One third of the males and 44 per cent. of the "females are unoccupied; 537 of the men and 194 of the women are butchers; 178 "of the men and 24 of the women are engaged in herding cattle and sheep. A large "part of the caste, however, are simple agriculturists; 580 men and 758 women are "thus returned: the men are occasionally liquor distillers, hide dealers, and dyers, "and timber merchants; the women sometimes sell grass and firewood.

"The Kaláls of Berar usually distinguish their caste as Marathi or Tailange Kalal. "The divisions neither eat together nor intermarry. Occasionally Larsa, Purbhaya, "and Hindustani Kalals (or Kalwars) are met with. Although tari was, according to "tradition, the first liquor drawn by a Kalal, their legitimate business is now confined "to boiling and distilling moha and manufacturing country liquor. The caste is held "in higher esteem than are the Shanars of Tinevelly, or the Yendras of the Telangana "country. The women wear large and heavy nose rings; their bangles on the left "hand are of glass and on the right hand of silver. The caste is troublesome and "litigious; they appear both in the criminal and civil courts in larger numbers, "proportionately, than does any other Sudra caste. The Pásis, who are liquor "drawers, come from Bengal.

"The Kálals have since 1867 increased in number from 9,187 to 14,943, or by 62·7 "per cent. They are specially numerous in the Amraoti, Chandur, Morsi, Daryapur, "and Yeotmal taluks. Amraoti (68 males, 39 females) is the only town in which "their numbers exceed 100.

"The Kálals are an example of the extent to which agriculture is, in a province "like Berar, embraced by a caste whose normal occupation is wholly distinct from "agriculture; of the male sex, in which 69·7 per cent. are productively employed, "nearly 37·7 per cent. belong to the agricultural class, and less than 21 per cent. are "liquor distillers; of the female sex, in which only 40·3 per cent. are productively "employed, about 32 per cent. belong to the agricultural class, and less than 2 per "cent. are liquor distillers. The limited scope for the liquor trade, and the facilities "for agriculture, are of course the causes for this change. Other Kalals resort to "commerce and industry; 28 are money lenders, 30 are grain chandlers, 3 are sawyers, "19 are carpenters, 1 is a lime burner; a few of both sexes deal in oil and oilcake; "48 of the women are cotton-ginners or spinners; and 302 are daily labourers.

"Of Telis there are several divisions. The Rathor Telis are the highest. They "claim to have been originally Kshatriyas, who concealed their caste to escape the "wrath of Parasurama. The Maratha Telis sprang (so they relate) from the blood of "the demon Tilasur, who was protected by Siva; in honour of Siva's bullock Nandi, "they bind the eyes of their own oxen when yoked to the mill, and the legend possibly "signifies that they were at first but friendly to the Aryan invaders. In the days "of Manu they were a despised class; a Brahman was allowed to live by agriculture, "or by the 'truth and falsehood of trade,' but was warned that if he descended so "low as to sell sesamum seeds, he would certainly be born again as a worm in the

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"excrement of a dog. The Pardesi, or Hindustani Telis, relate that they are the "descendants of 13 sepoys who accompanied Aurangzib to the Deccan, and who "adopted the oil trade, finding that it paid better than warfare. The remaining "divisions are the Lingayat, Larsa, Karsa, Erandol Tailanga [or Gandlewáru] and the "Akaramases, or half-caste. 'In honour of their god Mahadeo, Telis generally refrain "'from working their oil mills on Monday, the day sacred to him.'

"678. The castes engaged on the preparation of raiment include the dyers, Atari, "Nirali, and Rangari; the weavers, Koshti, Sali, Patwi, and Halbi; the cloth stampers, "Chipis; and the tailors, the Simpis or Darzis.

"679. The pastoral castes are the Ahirs (supposed to be an old Indian or half Indian "race who were driven south and east before the Scythian invaders, and who, like the "Jats and Gujars, retain the Scythian custom whereby the younger brother takes "the widow of the elder brother to wife); the Gaolos, the Dhangars, and the "Hatgars. The latter may be a subdivision of the Dhangars, but they are often "now recognised as a separate caste; and from their being divided into $12\frac{1}{2}$ divisions, "one at least of which (Era Gola) corresponds with a division of the Telugu Gola-"warus, while all are known as Golus, it is probable that they are originally the same "as the Golawaru or Idaiyar caste of shepherds known in the Madras Presidency.

"The Dhangar caste, to which the Holkar family belongs, are hereditary tenders of "sheep and goats, corresponding to the Gadariyas of Bengal, and ranking socially "below the Gaolis. Khandoba is their chief diety, and Jejuri, 30 miles from Poona, "is their Benares. They sometimes claim Khandoba or Khande-Rao, the chief who "overcame Malla and Mani, the oppressors of the Brahmans, as their caste man and "progenitor. There is a special ceremony in honour of this god during the marriage "festivities. The Dhangars, indeed, practice many rites which tend to show that they "belong to a different stratum of Hindooism from the Kunbis, Telis, &c. They are "fond of liquor, and they sacrifice goats both at births, marriages, and deaths! They "shave the heads of their children, tying up the shorn hair in a yellow cloth and "laying it before the household deity. The presence of an elder of their own caste is "indispensable at a marriage, although the mantras are repeated by a Brahman. The "touch of a wet bone of a cow or buffalo entails pollution; a dry bone, however, may "be touched without loss of caste. Similarly, the touch of a dead ox, cow, or buffalo "entails pollution, while the carcase of a dog, cat, donkey, or horse may be touched. "Eating in a Mahammedan's house, provided beef was not touched, brings only "temporary pollution; but the eating of beef, either accidently or intentionally, or "dining with a Dhobi, or low caste man, entails permanent loss of caste. Since 1867 "the Dhangars have increased in number from 55,947 to 74,559 by 33·3 per cent. "They form 2·8 per cent. of the entire population; they are found in considerable "numbers in every taluk but Melghat, but are especially numerous in Chandur, "Malkapur, Pusad, and Darwha. 'This caste,' writes the Deputy Commissioner "Akola, 'is most successful in the education of its watch dogs. The pups are taken "'from the mother and suckled by an ewe, which at first is held down but soon takes "'to them as to its own offspring. The dog, when grown, never leaves the flock, nor "'does it shrink from defending it against the attack of any animal.'

"The Dhangars and Hatgars have remained less pastoral and are more agricultural "in their mode of life than the Gaolis. Of Gaoli men and women, 42·9 per cent. are "returned as agriculturists; among Dhangars the proportions are nearly 50 and 46 "per cent. for the respective sexes, and among Hatgars, 52·5 and 42 per cent. "Among the Gaolis, 16 per cent. of the male sex and nearly 7 per cent. of the female "sex are either cattle herds or sellers of dairy produce. The caste occupations of "Dhangars and Hatgars are tending cattle and weaving (chiefly woollen blankets); "among Dhangars 11·2 per cent. of the men and ·5 per cent. of the women are "engaged in the former pursuit, and 5·4 per cent. of each sex in the latter. Among "Hatgars only 2 per cent. of the men tend the cattle, and less than 11 per cent. are "weavers. Of Hatgar women, 7·8 per cent. follow the latter occupation. In both "castes, therefore, the special caste occupation is followed by a smaller proportion, "and agriculture has been adopted by a larger proportion than obtains among the "Gaolis. There are more idle hands, however, among both Dhangars and Hatgars "than among Gaolis, 30·5 per cent. of the male sex and 45·5 out of the female sex "are unemployed among Hatgars, and 28·4 and 43·0 per cent. respectively among "Dhangars. Other callings than agriculture, or the castes pursuits, are not under-"taken so readily among them as among Gaolis, although among Dhangar males are "enumerated 17 money lenders, 12 liquor distillers, 39 brush makers, 4 carpenters, "and 1 blacksmith, beside grass and firewood sellers, earth, road, and daily labourers

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" in some numbers in each sex; and among Hatgar males are enumerated 87 dealers " in articles of attire of various kinds, beside daily labourers of both sexes. The other " occupations named are comparatively unimportant both as regards their nature and " the number of those engaged on them."

680. "Hunting and Fishing Castes.

" In the days of Manu there were, as there are now, dwellers in villages and 'men " 'who inhabit the woods.' The latter are described as 'hunters, fowlers, herdsmen, " 'fishers, diggers for roots, catchers of snakes, gleaners, and other foresters.' To " these classes, who were distinct from those who dwelt in village communities, castes " almost analogous are still to be met. Hunters are represented by the Haran and " Shikari Pardhis, and the Dukar Kolhatis; fowlers are represented by Phans " Pardhis, Arakhs, Baheliyas, and Moghes; herdsmen are represented by the Dhangars; " fishermen by the Bhois, Dhiwars, &c.; root diggers by the Jhinga Bhois; snake " catchers by the Garodis; gleaners and other foresters by various small castes who " gather and trade in bamboos, grass, and other forest produce.

" The hunting and fishing castes include the Kolis and Dongaris; Bhois, Kahars, " and Paharis; and the Pardhis and Takankars. They number in all 65,212, or about " one fortieth of the entire community.

" Of the Kolis of Berar some appear to have entered on the west and others on the " south-east. The former belong to the large tribe of Mahadeo Kolis; the latter " appear to have come up from the Nizam's country, and possibly are connected with " the Kolis of Bastar and Jaipur. Bunkar Kolis, who take their name from their " occupation, are occasionally met with. The Dongaris, found in Kelapur and " Chandur taluks, are akin to the Kolis. The Mahadeo Kolis are divided into Khas or " pure, and Akaramase or impure Kolis. 'Little is known respecting the origin of " 'the Kolis. Their own account is wild enough, for they hold they are descendants " 'of no less a personage than the celebrated Valmiki, the author of the great Indian " 'epic, the Ramayan. It is probable that they are a mongrel race, and have sprung " 'from alliances formed between Hindoo and Aboriginal tribes. The Kolis inhabiting " 'the country to the east of the Syhadri range have undoubtedly occupied that tract " 'for many ages. In the 16th century the kings of Ahmadnagar had Koli soldiers in " 'their armies. There is a tradition prevalent among the Mahadeo Kolis that their " 'ancestors subdued the former Gaoli inhabitants and absorbed the survivors, whose " 'descendants now constitute the Gaolic clan of that tribe; and that the Gaolis in " 'their turn had, in earlier ages, expelled the Garsis, supposed to be the Aborigines " 'of the Dekhan.' In Berar they have acted aforetime as guardians of the hill passes. " Along the north of the province up to the eastern boundary of the Akola district " ran a chain of outposts or watch towers, some of which were held by Kolis, and " others by Bhils; and all along the Ajanta hills on the other side of the Berar Valley " is a tribe of Kolis, who under their naiks had charge of the ghats, or gates of the " ridge, and acted as a kind of local militia, paid by assignment of land in the villages. " At present there are 52 Koli patels, and 182 Koli chaukidars, found chiefly but not " exclusively in the Akola and Buldana districts. The Kolis do not eat beef; but " pork, and especially the flesh of the wild boar, they relish. They drink moha and " tari. The Koli caste has since 1867 increased from 21,224 to 30,398, or by 43·2 " per cent. Part of this is probably due to an influx of Ahir Kolis from Khandesh, the " number of this caste in the Malkapur taluk being especially large. The caste is also " strong in the Amraoti, Akola, Akot, and Jalgaon taluks. 29·7 per cent. of the male " sex and 45·4 per cent. of the females are returned as of no occupation. 9,626, or " 62·2 per cent. of the men and 7,180, or 48·1 per cent. of the women belong to the " agricultural class. Amongst them are 35 inamdars, 1,933 khatedars, and 1,453 " co-sharers. 6 per cent. of the women and 7½ per cent. of the men are otherwise " employed. A few of these are public performers, musicians, dancers, and showmen, " and a few belong to the domestic class. Among men in the industrial classes are " 16 masons, 47 flax dressers, 73 weavers, 33 cloth sellers, 60 turban weavers and " sellers, 33 gunny bag makers and dealers, 10 liquor distillers, 25 brickmakers, and " 235 daily labourers; one Koli is entered as a sawyer, three as carpenters, and one as " working in copper. Among the women in this class are 262 weavers and workers in " cotton, 79 grain pounders, 97 road labourers, 20 matting makers, and 385 daily " labourers, and 8 ink-nut sellers.

" The Bhoi caste corresponds to the Boyas and Besthas of Madras and Mysore, and " the Bhunjas of Chutia Nagpur. They belong to the Dravidian family of aboriginal

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"races. According to the Brahmans they are descended from a Brahman father and "a Nishada or Bhil mother. One of their divisions is the Kahar Bhois, a fact which "probably means that the Bhois here identify themselves with the Kahars of the "north-west. Another point in favour of this supposition is that the Bharbhunjas are "traditionally said to spring from a Kahar father. The Bharbhunjas are grain-"parchers and the caste occupation of Bhoi women is the sale of parched grain. "Another ground for the supposition is that a second division of the Berar Bohis is "known as the Dhiwars. These are clearly the Dhiwars of the North-West Province, "who are recognised as a branch of the Kahars. A third division is known as the "Machhandar Bhois, who possibly are akin to the Machhuas. Other divisions are "the Paledar, Marathi, Ghatole, Hendre, &c. There are 12½ in all.

"A Bhoi considers it pollution to eat or drink at the house of a Lohar, a Sutar, a "Bhat, a Dhobi, or a barber; he will not even carry their palanquin at a marriage. "But a Bhoi out of caste is received back by his fellows when he has drunk the water "touched by a Brahman's toe, and has feasted them with a bout of liquor. Like the "Pardhis, the Bhois have forsworn beef, but not liquor. In dress and ornament they "display a Dravidian tendency. Like the Dhangars, they wear tanwad ear-rings. Their "women wear the toe rings but not the nose rings of Hindoo women. Like Gond "women, they wear brass bangles, which they do not remove, although they discard "the black bead necklace during widowhood. Their funeral ceremony resembles that "of the Gonds. Cremation is rare. After a burial each mourner repairs to the "deceased's house to drink; each then fetches his dinner and dines with the chief "mourner. Ten days afterwards, when the deceased's heir has bathed and shaved, they "again dine at his house, but this time at his expense. A caste dinner is given next "day. There is no subsequent annual performance of funeral rites among higher "Hindoos; but at the Akshatritiya the head of the household throws, at each meal, "a little food into the fire in honour of his dead ancestors.

"On the third day after the birth of a child the Bhois, like the Dhangars, distribute "to other children food made of jawari flour and butter-milk. On the fifth day the "slab and muller, used for grinding the household corn, are washed, anointed, and "worshipped. On the 12th day the child is named, and shortly after this the head "is shaved. They worship Dulha Deo, the apotheosized bridegroom whom they also "call their Mota Deo (or great god). They fashion his image of kadamba wood, "and besmear it with red lead. They also pray to Anna Purna, the food-giving "goddess Durga, whose form with that of her house is engraved on a brass plate, "and anointed with yellow and red tumeric. Hanuman, the monkey chieftain, is "worshipped, as also is Khandoba. Another account mentions that they worship "Bhangaram and Bhimsen, gods of the Gonds; and retain silver images of their "own dead ancestors. Bahram and the goddesses Mara and Mata are also venerated. "For carrying loads of wood the Bhois use donkeys. The bridegroom rides to the "marriage ceremony on a donkey. A donkey is the only animal touching which, when "dead, does not entail pollution.

"Since 1867 the caste has increased from 17,980 to 22,961, or by 27·7 per cent. "They are most numerous in the Amraoti and Wun districts, and are more numerous "in taluks, in which there are large rivers, than they are in others; their numbers "are low in the Buldana district, in the Melghat and Khamgaon taluks, and also, "with the exception of the Pusad taluk in the Basim district. Towards the Wardha, "the Purna, and the Payn Gunga rivers, their numbers increase.

"The proportion of the male sex for whom no occupation is returned is higher by "1½ per cent. among the Bhois than among the Kolis, and the proportion of the "female sex so returned is lower by 1·3 per cent. The caste is much less agricultural "than are the Kolis, who, although they are only one third more numerous, have more "than nine times as many khatedars amongst them. The Bhois still cleave to their "hereditary caste occupations much more closely that is the case with many castes; "only 2,524 men and 3,134 women belong to the order of agriculturists, while 806 "of the men are fishermen, 3,018 men and 1,191 women are fishmongers, and 259 men "and 688 women are sellers of parched grain. In the Wun district the Bhois are "largely employed as herdsmen. Others of the men deal in timber and firewood; a "few are tile and brick makers, labourers on road or at earthwork; others of the "women sell grass, firewood, and cowdung fuel; a considerable number of both sexes "are daily labourers.

"The Kahars number only 247 and are found chiefly in Amraoti and Mehkar taluks. "The Bhois have since 1867 increased in number from 17,980 to 22,961, or by nearly "27·7 per cent. Their numbers are highest in the Chandur and Ellichpur taluks. A

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" considerable portion of both sexes among the Kahars are agriculturists; others are " in domestic employ chiefly as master bearers.

" The Paharis are also known as Kootis, and under the latter designation are met " with in the Central Provinces, North-West Provinces, Bengal, and Behar. Their " name shows that, like the Kahars, they belonged originally to the fishing castes. " They are found chiefly in the Wun district and in the Murtazapur and Balapur " taluks; they aggregate 1,164 for the province. Their usual occupation is the sale " of vegetables, 134 men and 138 women are thus engaged. Gardening and various " forms of agricultural employment occupy 126 men and 75 women of the caste; 63 " men and 35 women deal in petty groceries.

" The names which the Pardhi and Takankar castes bear in Berar are merely desig- " native of their ostensible means of subsistence. Pardhi is the Marathi word for a " huntsman; Takankar or Takari is a noun formed from the verb Takne, to re-set or " re-chisel. One branch of the Pardhis, the Shikari Pardhis, use matchlocks; another " branch, the Phans Pardhis, use snares with which they snare all kinds of game, " from button-quail to antelope. The Takankars mend the handmills (chakkis) used " for grinding corn, an occupation, however, which is sometimes shared with them " by the Langoti Pardhis. The Pardhis of Berar admit that they are Bauriyas, while " the Takankars call themselves Bagris. The Bauriyas and the Bagris are often said " to be the same race (cf. Elliot 1, 61); both tribes come from Rajputana, and speak " a base mixture of Gujarati and Hindustani. Both are held to be Aborigines of that " part of India. The wild Bhils of Marwar are called Bhaunris (cf. Elliot 1, 39).

" Of the Pardhis there are three well known divisions, the Shikari, Phans, and " Langóti Pardhis. Each division claims, as do the Takankars, several subdivisions " generally 12½, the highest of which are Ponwar, Chauhan, and Solanki (cf. Elliot 1, " 47). The Bauriyas are akin to the Badaks of Oudh, who, like the Banjaras sacrifice " to a noted free booting ancestor before starting on an expedition in which his con- " genial spirit may help them. Another custom which the Pardhis and Takankars " posses in common with Gonds, Banjaras, and Bhils is the custom whereby on the " death of an elder brother the younger takes his widow to wife. Like the Kolhatis, " Kaikaris, Bahurupis, Banjaras, and Bhois, they pay for their wives. The usual " price for the first wife is Rs. 12, and for a wife by the inferior marriage Rs. 16. " Among the Pardhis a mock resistance is sometimes made; generally, however, the " couple walk around the encampment under a cloth on four poles. In front of them " walks a married woman carrying five pitchers of water. The couple eat grain from " the same dish or throw it on each other's head. The bridegroom gives the bride a " dress, a bodice, and a fold of the paper helmet which he himself wears. A Brahman " is asked to name an auspicious day for the event, and among the Phans Pardhi " division he is also asked to officiate.

" In religion, besides worshipping their ancestors, they worship goddesses, who are " now identified with the Hindoo goddess Devi, but who are known in the caste by " many different names. Hinglaj is the goddess whose temple is at Mahur. Kheriar, " Gokai, Sil (or Mata), and Kalka are others. Sometimes they carry small silver " images of these deities, at other times they fashion one of clay. Their chief " religious ceremony, at which many gather together, occurs about once every five " years. The idol is taken to a tree, two or three miles from a village, and placed " with its face to the east. In front of it a fireplace of earth is made, on which " wheaten cakes and meat are cooked and eaten at night. A young buffalo or a goat " is brought to the spot and stabbed in the left side of the neck; the idol is besmeared " with the blood which spouts out, and the worshippers then taste it themselves. The " animal is then killed. To the north of the idol a small mound is raised. On the " third day, by which time the flesh has all been eaten, the skull of the animal is " placed on the mound, ghi and country liquor is poured on it and fire is applied. " This burnt offering closes the ceremony.

" Like the Sudras they are superstitious and believe in most of the omens enume- " rated above. A favourite omen is the simple device of taking some rice or " jawari in the hand and counting the grains. An even number is lucky, an odd " number is unlucky. If dissatisfied with the first result a second or a third pinch " is taken and the grains counted. A winnowing basket or a millstone falling to the " right when dropped on the ground is lucky, as is also a flower falling on the right " side from the garland with which they crown their goddess. The Phans Pardhis " never use the railway, and are forbidden the use of any conveyance whatever. More " precautions, however, attend the women than the men. The women may not wear " silver bangles on their feet; they may not, among the Langoti Pardhis, touch a

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" cast-off 'lugaden'; they may not eat flesh or drink liquor, nor may they in any divi-
" sion of Pardhis prepare the food or mix with the family until three months after a
" child-birth. Similar religious scruples exist among the Langoti Pardhis against the
" wearing a razai or a spotted cloth, or the using a cot. Their name is derived from
" their wearing the langoti because of their fear that a dhoti if worn might become
" soiled, and therefore unlucky. Their ordeals resemble those in vogue two thousand
" years ago. If a women is suspected of adultery she has to pick a piece out of
" boiling oil, or a pipal leaf is placed on her hand and a red hot axe placed on it. If
" she is burnt or refuses to stand the test she is pronounced guilty. The punishment
" for adultery consists in cutting a piece off the ear and in exacting a fine. Another
" test is the water ordeal. The accused dives into water, and as he dives an arrow
" is shot from a bow. A swift runner fetches and brings back the arrow; if the
" diver remains under water until the runner has returned he is pronounced innocent.

" The Pardhis have conformed to Brahmanic prejudice in so far that they do not
" now eat beef, nor do they always bury their dead. Burial with the head to the north
" is, however, still general; the practice of shaving after a death has not been adopted
" as yet.

" At the last Census the Pardhis numbered 5,268; Takankars were not separately
" shown. The Pardhis now number 5,834, so that their increase has been 10·7 per
" cent. The Takankars number 4,347. Pardhis are found chiefly in the Malkapur
" taluk, where they number 1,292; they number 400 and upwards in Amraoti, Balapur,
" Jalgaon, Kamgaon, Ellichpur, and Daryapur taluks. Takankars are more numerous
" in the Akot taluk (759) than elsewhere. They number 500 and upwards in
" Amraoti, Akola, and Daryapur taluks. Both castes are scarce in the south of the
" province.

" Among the Pardhis, one third of the males and 46·2 per cent. of the females are
" returned as unemployed. Among the Takankars only 28·2 per cent. of the stronger
" and 41·8 per cent. of the weaker sex are so entered. The latter caste is more agri-
" cultural in its tendencies than the former; 1,288 males and 1,056 females among
" the Takankars belong to the order of agriculturists, 235 of these are registered
" occupants and 179 are co-sharers. Among the Pardhis, although they exceed the
" Takankars in number by 25 per cent., the agriculturists aggregate 1,302 males and
" 1,165 females, only 204 of these being registered occupants and 101 being co-sharers.
" Of the former caste 207 men and 35 women are engaged on their professed caste
" occupation of making and mending hand mills; five of the men are Shikaris. Of the
" Pardhis, 233 men and 56 women, chiefly in the Amraoti and Wun districts, have
" returned themselves as Shikaris; 9 of the women are birdsellers, 254 of the men
" and 40 of the women make and mend hand mills. In the ranks of Government
" messengers are 25 Pardhis and 4 Takankars. There are 63 village watchmen
" belonging to the former and 28 belonging to the latter caste."

681. The Bhats, Thakurs, and Guraos are semi-religious castes. The Bhats are the hereditary village bards, the Guraos, the attendants upon the temples of Maruti and Siva, and sellers of bel leaves for offerings to the idol. The Manbhaos are mostly beggars. The Gosawis and Bairagis are, for the most part, mendicants, but a considerable proportion of each caste are agriculturists. Of the Naths, more than half are either unemployed or are beggars, and a larger proportion still among the Gondhalis may be so characterised.

682. The remaining mendicant and vagrant castes are the Bhamte, Bahurupi, Bansphor, Chitrakathi, Dasri, Garodi, Hijada, Kapadi, Kalawant, Kalsutri, Kaikari, Kolhati, Kanjhar, and Sarode. The Bhamtes are pickpockets, the Bahurupis are an example of the mode in which the followers of a particular occupation tend to become a distinct caste. The men are, by profession, story-tellers and mimics, imitating the voices of men and the notes of animals; their male children are also trained to dance. In payment for their entertainment they are usually content with cast-off clothes.

The Chitrakathis are wandering mendicants, and come from the Poonah district. The Kalawants are the caste which chiefly supplies dancing girls. The Sansyas are wandering thieves. The Kolhatis are either huntsmen, or lead an immoral life. The Kanjhars are also a vagrant people who lead a life of immorality.

" The Kaikaris of Berar are a widely spread tribe. Captain Harvey found them in
" Poona, Sattara, Nagar, Sholapur, and other districts. In Bellary they are known as
" Korchas; in north and south Arcot as Koravars; and in the Canara jungles as
" Koragars. They are identified by Dr. Cornish with the Yerukalas (cf. also Caldwell,
" p. 533). Their vocabulary as given by the missionary Hislop is partly Tamil, partly
" Telugu, with a mixture of some other words. They are notorious in the Bhandara

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" district of the Central Provinces as determined and skilful thieves. The Dakhani, " or Ran Kaikaris are known towards Broach as Pomlas, and in Mewar as Burgandis, " both of which words mean 'basket-makers;' in the Karnatic they are called Kul " Korwas. Possibly the Korwas, or Kharwars of Chutia Nagpur, supposed to be part " of the Cheru-Kol-Kharwar nation formerly located in Kikata, are identical with " them; although, on the other hand, it has been surmised that the Kaikaris are the " remnants of the Kaikeyas who, before the Christian Era, dwelt north of the Jalland- " har Doab. Whether of Dravidian or Kolarian origin, the Kaikaris of Berar must " more immediately be referred by reason both of their language and dress to the " Peninsula; and in the Mysore Gazetteer reason is shown for holding that they are " allied to the Aboriginal or early naturalised tribes of that province.

" Of the Kaikari tribe there are 12½ divisions; the lowest is the Kuth Kaikari; the " men sell donkeys, and occasionally baskets and brooms, and toys, made of reed; the " women practise prostitution and sometimes kidnap children. The other 12 are " variously given. Some are names of countries, as Marathe, Dakhani, Telingana, " Konkani, Pandharpuri. Others designate the nature of their dwelling-place as being " in the jungles, on the hills, or in villages. Other names point out their means of " livelihood; for example, the Pungi Kaikaris play on blow-gourds, and the Wajantri " Kaikaris are village musicians. Others sell baskets or brushes (Buti and Kuchi); " others exhibit monkeys or green snakes (Koti, Pamb). The Uchles are pickpockets, " and the Chiriyamars catch birds, chiefly kingfishers. Kaikaris divide themselves " generally into Ponwar and Jadon, and, like pure Rajputs, the divisions inter- " marry.

" The Ran Kaikaris, or Kul Korwas, are the most criminal class; they act under a " chief who is elected for life; they go into camp when the rainy season is over, taking " their wives and donkeys with them; their ostensible occupation is basket making " and chakki mending. The Kaikaris worship Bhawani and often carry with them a " small image of the goddess which they invoke in fortune telling. Hanuman, Manku, " Khandoba, and Mari Mai are also favourite deities. Shimga is their chief holiday. " They eat any meat except beef, and drink moha, but not tari liquor.

" They pay for their wives. The only important part of their marriage ceremony " occurs when the bride's father ties a knot in the clothes of the bride and bridegroom " as they sit together on a black blanket looking toward the east. The dead they bury " with head to the south and feet to the north. On the third day a hen is killed at the " grave and cooked. Four twigs of the castor-oil plant are placed at the four corners, " and four pieces of the cooked flesh, one under each twig, are offered to the soul of " the deceased.

" The tribe has decreased since 1867 from 3,201 to 3,103; they were found chiefly " in the Chikhli, Basim, and Akola taluks: but, as with other wandering tribes, the " place at which they were enumerated on the Census night gives little clue to their " whereabouts a year afterward.

" In this caste also the number of men and women productively employed is about " equal. 414 of the former have no occupation and 46 are beggars; 466 of the latter " have no occupation, 43 are beggars, and 12 are prostitutes. Road labour employs " 353 men and 366 women: field labour employs 140 men and 113 women: other forms " of daily labour employ 85 men and 55 women. The plaiting of baskets and kangis " is a favourite occupation among men, and gives employment to 356. Similarly split " bamboo work employs 343 women. The making and mending of hand mills or " chakkis is the occupation of 89 Kaikari men and 100 women; weavers' brushes are " occasionally made; mat selling is entered as the occupation of one man and nine " women, and monkey exhibiting as that of six men."

The Sarodes or mendicant Josis are of Maratha origin.

683. The menial castes are the outcasts or pariahs of the people. " The castes now " known as outcasts are of longer standing in the land than the bulk of the Hindoo " population, though at what particular incursion they were reduced to their present " menial position it is needless here to determine. A successful invasion and a sub- " sequent colonisation of the country reduced the conquered population to one of " three extremities. Some of them, as for example, the Gonds, retired to a life " of hardship and freedom in the hills. Others chose a vagrant life in the plains. " Such are the wandering potters (Bhondekars or Bhonde Kumbhars), who say that " they left Chitur when in the days of Udai Sing the city was sacked by Akbar. But " a third portion preferred a village life, coupled with menial service under the con- " querors. Such are the Mahars, Mangs, &c., to whom the name of outcast or Ati " Sudra is often applied.

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"The old local religion, as might be expected, survives more markedly among these "castes than among those higher in the social scale, although the Brahmans have "impressed the mark of their creed upon the more important occasions of life. The "auspicious day for a marriage is ascertained from the village Josi, a Brahman who "receives a fee for his information. And although some peculiar custom may here and "there be kept up, as when a Mahar bridegroom drops a ring into a bowl of water "which the bride picks out and wears, or as when a Chambhar bride twice or thrice opens "a small box which her future spouse each time smartly shuts again, still the ceremony "is conducted as far as possible according to the ordinary Hindoo rites. Furthermore, "as the Josi will not come to the marriage it can only take place on the same day as a "marriage among some higher caste, so that the Mahars may watch for the priest's "signal and may know the exact moment at which the dividing cloth (Antarpat) "should be withdrawn, and the garments of the bride and bridegroom knotted, while "the bystanders clap their hands and pelt the couple with coloured grain. The identity "of time and the proximity of position multiply the opportunities and the temptation "to copy the marriage rites of the higher castes. So, too, after a death, the chief "mourner mourns for 10 days, and observes the general rule of abstinence from all "sweet or dainty food during the days of mourning. If a Mahar's child has died he "will on the third day place bread on the grave; if an infant, milk; if an adult, on "the 10th day with five pice in one hand and five pan leaves in the other he goes into "the river, dips five times and throws them away; he then places five lighted lamps "on the tomb, and after these simple ceremonies gets himself shaved as though he "were an orthodox Hindoo.

"No outcast is allowed to approach a temple; to it his touch would bring pollution. "Occasionally they worship Khandoba, or Devi in one of her more terrible forms. "They worship also Dawal Malik, and Rahman Dula. The new moon and the full "moon of every month are days held sacred to Vetal, Mahishasur, Satwai, and the "Asuras, and to male and female Ghouls. Mara Mai, Meskai, and Bhairao are wor-"shipped when sickness befalls. The goddess Winai is worshipped on the 9th day of "Aswin (Dasara). The chief Mahar of the village and his wife, with their garments "knotted together, bring some earth from the jungle and fashioning two images set "one on a clay elephant and the other on a clay bullock. The images are placed on a "small platform outside the village site and worshipped, a young he-buffalo is bathed "and brought before the images as though for the same object. The Patel wounds "the buffalo in the nose with a sword, and it is then marched through the village. In "the evening it is killed by the head Mahar, buried in the customary spot, and any "evil that might happen during the coming year is thus deprecated and, it is hoped, "averted. The claim to take the leading part in this ceremony is the occasion of many "a quarrel and an occasional affray or riot. The only other Hindoo festival which the "Mahars are careful to observe is the Holi or Shimga.

"Of the confusion which obtains in the Mahar theogony the names of six of their "gods will afford a striking example. While some Mahars worship Vithoba, the god "of Pandharpur, others worship Varuna's twin sons, Meghoni and Deghoni, and his "four messengers, Gabriel, Azrael, Michael, and Anadin, all six of whom they say "hail from Pandharpur! Among others of their deities they enumerate Kali Nik, "Waikach, Sari, Gari, Mai Kaus, and Dhondiba; the four Bhirawas, Kal, Bhujang "(Snake), Samant, and Audhut; the heroes Bhima, Arjun, Lachman Bala, Chhatra-"patti (? Sivaji), Narsingh, Munda, Bawan, Raktia, Kaktia, and Kalka; and the demons "Aghya and Jaltia Vetal. A certain Choka Mela was a saint of note among Mahars, "and certain saintly mendicants, who abstain from flesh and from social intercourse "with their caste men, are still named after him.

"In their worship some are said to officiate naked; others with their clothes wet "and clinging. Their offerings consist of a red thread, to which is attached a small "packet of sandal powder and red turmeric, with flowers of oleander, swallow-wort, "and chambeli: country liquor, yellow-coloured grains of jawari and urad, red lead, "frankincense, plaintains, limes, pieces of cocoa or betel-nut, unripe dates, rice, curds, "fried cakes of pulse or wheat, five-coloured thread or silk: all these are used as "offerings, as also at times a kid, a fowl, or an egg.

"Although their theology is a greater medley, and their religious system grosser "than among the higher castes, the Mahars seem in some respects to be less super-"stitious and less fettered. They repeat mantras if a man is possessed by an evil "spirit, or stung by a snake or scorpion, or likely to be in danger from tigers or wild "boars; and the threat to write a Mahar's name on a piece of paper and tie it to "the scavenger's broom is used in the Morsi taluk with potent effect by their creditors;

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" but they have not the same reverence for omens. Nor is the younger brother pro-
" hibited, though he is not obliged, to marry the elder brother's widow. The touch
" of a dead dog or pig, or of a dead or living donkey, entails a pollution which can
" only be removed by shaving the moustaches and giving a caste dinner, but other
" dead animals are not unclean. A bitch or cat having young in a Mahar's house, or
" anyone throwing a shoe on the roof, is supposed to pollute the place. Meat of any
" kind, except pork, they may eat, and tari as well as moha liquor may be drunk. They
" are indeed themselves generally employed as tari drawers; and the impurity of their
" touch, compared with that of the Kalal, is the reason why so many castes drink
" moha who will not touch tari.

" One division of the Mahárs is called Somas or Somavansi, and claims to have
" taken part with the Pandavas against the Kauravas in the war of the Mahabharata,
" and subsequently to have settled in the Maharashtra.

" After the Somas Mahars the three most important divisions are the Ladwan or
" Ladsi, the Andhwan, and the Báwane or Baonya. The latter sometimes become
" Manbhaos. They have the same scruple as the Balis to grooming a stranger's horse.
" They will not eat with any other division of Mahars. The total number of sub-
" divisions is 12½, the half-caste being sometimes given as the base-born and some-
" times as the religious mendicants. Illegitimate children are more often than others
" consecrated to divine service, and hence the confusion. The Gopals are sometimes
" looked upon as the half-caste of Mahars. The Bankar, Goski, Holar, and Kotwal
" castes are also Mahars. Other divisions of the caste are given as Kachore, Kharse,
" Nimri, Malvi, Kathalya, Dharkia, Pendaria, and Ghatole.

" The men among the Mahars wear a black woollen thread around their necks; their
" women share the common aversion to shoes with pointed tops. About 3 per cent.
" of the Mahars find their way to gaol once every five years, a proportion lower than
" that which obtains among the Kunbis, Malis, and Telis, but of this number one in
" every seven is sentenced to imprisonment for a year and upwards. Adultery is of
" rather common occurrence, and the illegitimate issue are admitted into caste,
" although the woman is not allowed to cook food or eat in the same dish. As fourth
" Balutedar on the village establishment, the Mahar holds a post of great importance
" to himself and convenience to the village. The knowledge gained in his official
" position renders him a referee on matters affecting the village boundaries and cus-
" toms. To the patel, patwari, and the 'big men' of the village he acts often as a
" personal servant and errand runner; for a smaller cultivator he will also at times
" carry a torch or act as escort. To the latter class, however, the Mahar is an indirect
" rather than a direct boon, inasmuch as his presence saves them from the liability of
" being called upon to render the patel or the village personal service. For the ser-
" vices which he thus renders as pandhewar the Mahar receives from the cultivators
" certain grain dues. When the cut jawari is lying in the field the Mahars go round
" and beg for a measure of the ears (bhik payali); but the regular payment is made
" when the grain has been threshed. The amount of the due and the mode of calcu-
" lation vary greatly, almost from village to village. The calculation is sometimes
" made upon the total area of land cultivated (*e.g.*, one seer per acre cultivated), but
" in other parts land cultivated with edible grain is alone liable to the payment (*e.g.*
" 1½ or 2 seers per acre of edible grain). The relations of the Mahars and the vil-
" lagers have in many instances recently been somewhat strained, especially in the
" Akola and Amraoti districts.

" Another duty performed by the Mahar is the removal of the carcases of dead
" animals. The flesh is eaten, and the skin retained as wage for the work. The patel
" and his relatives, however, usually claim to have the skins of their own animals
" returned, and in some places, where half the agriculturists of the village claim kin-
" ship with the patel, the Mahars feel and resent the loss. Another custom which
" occasionally obtains gives one quarter of the skin to the Mahar, one quarter to the
" Chambhar, and a half to the Patel.

" A third duty is the opening of grain pits, the noxious gas from which produces at
" times asphyxia. For this the Mahars receive the tainted grain. They also receive
" the clothes from a corpse that is laid on the pyre, and the pieces of unburnt wood
" which remain when the body has been consumed.

" Among the aboriginal population of the Melghat, Mahars are naturally scarce, and
" their numbers are also low in the Wun district, except in its northern portion.
" Over the rest of the province they form one eighth of the entire population. They
" have increased by 35·2 per cent. since the last Census, and are now especially

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" numerous in the Amraoti, Chandur, Akola, and Ellichpur taluks. Their total number " is 307,994.

"The Mahars are about one third as numerous as the Kunbis. The number of " occupations followed by the former caste is about the same as the number followed " by the latter. Among the Mahars, 48,384 males have no occupation, 1,635 are " beggars, and 144 are prisoners; 60,000 of their females have no occupation; 1,129 " are beggars, 28 are prostitutes, and 3 are prisoners; in the male sex, therefore, " 3,121 out of every 10,000 are unproductive, and in the female sex, 3,922 out of every " 10,000. As already mentioned, 14,261 men beside 572 women, depend for main- " tenance on grain dues in return for the customary village services which they render. " Agricultural pursuits engage 70,847 men or 4,569 males out of every 10,000, the " majority of whom are daily labourers, although 4,412 are Khatedars and 3,655 are " co-sharers; 72,743 females, or 4,756 out of every 10,000 in the caste, are similarly " employed. A small per-centage of the caste are employed in the menial posts under " the local government; a few are musicians, dancers, and showmen; less than 1 per " cent. of each sex are engaged in domestic service, and a still smaller number in " commercial pursuits. Among the latter are 21 money lenders, 39 traders in cotton, " 176 inferior railway employés, and 92 carriers for hire. The industrial class in this " caste numbers 11,056 males and 10,125 females. The weaving of coarse woollen " blankets is a speciality of the caste; the material has evidently been omitted in most " of the entries in the enumerators' schedules; but the total number belonging to the " order of persons working and dealing in textile fabrics or in dress is 5,184 males and " 3,837 females. Among the order working and dealing in food and drinks are 129 " women pounding grain, and 302 men who draw tari. A small number of men sell " horns and hides, a few women sell cow-dung fuel; 54 men are timber dealers; 1,597 " males and 1,133 females cut and sell firewood; 128 men are carpenters; 1,752 males " and 4,033 females cut and sell grass. Road labour and earthwork are occasional " pursuits, but the higher forms of mechanic art appear to be rarely attempted.

"Of the Gopals, who appear to have entered Berar from Nimar and Indore, and " who from their occupation are sometimes known as Boriawalas, there are five distinct " divisions, allowing no intermarriage, and each having 12½ subdivisions. They are the " Vir Gopals, Pangols Gopals (or Pangols), Pahalwan Gopals, Kham Gopals, Gujarati " Gopals. The Vir Gopals live in leaf huts, made from the date palm, which they set " up outside villages; they remain in one place for two or three years at a time, and " then move on. The Pahalwans live in small tents or pals; they are wrestlers and " gymnasts. The Khan Gopals are wanderers hailing from the northern portion of " the Nizam's dominions; they perform feats with a long pole. The Gujarati Gopals " are the lowest division in the social scale; other Gopals will not dine with them. " All five divisions have the reputation of being confirmed cattle lifters, and occasional " housebreakers. The Gopals number 4,904, of whom 1,828 are Pangol Gopals found " in largest numbers in the Darwha taluk; other Gopals are most numerous in the " Basim and Mehkar taluks. Of the males, 39·6 per cent., and of the females 45·4 " per cent., either have no occupation or are beggars. About 12 per cent. of each sex " are makers of matting (chatai); about 39 per cent. of the males and 35 per cent. of " the females belong to the agricultural class, the majority being daily field labourers, " but 143 being registered field occupants. Even in so poor and despised a caste as " the Gopals there are six persons whose occupation is money lending; 74 men and 29 " women are tumblers and acrobats, and 19 of the latter sex are entered as puppet " players.

"There are many customs and legends connected with the Mang caste, which prove " them to be of a very long standing in the country. The first Mang, Meghya, was " created by Mahadeo to protect Brahmade from the winged horse which troubled " him in his work of creating the world. The devotion of the Mangs to Mahadeo is " noticeable: it shows the kind of religious conceptions, once current in the country, " which that name has been made to cover. The Mangs still worship Mari Mata, " Asura and Vetal, or Bahram. Like the Mahars, they worship no graven image; the " visible representations of their deities are round stones daubed with vermilion. " Occasionally they worship Dawal Malik, and Khandoba, but not no god belonging " strictly to the higher Hindoo Pantheon. Meghya Mang waxed proud and was " humbled by being ordered by Mahades to castrate oxen for the Kunbis, an office still " performed by the village Mang, who receives six or eight annas or four or eight " seers of grain per job. At the Nauratra a Mang woman is still sometimes worshipped, " a custom, the origion of which dates, according to the legend, from the time of " Parasurama.

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" A Mang is the born enemy of the village Mahar, whose grain dues are three times " his own, and who disdains to receive food which the latter has prepared, or to beat " the drum in his funeral procession.

" The Mangs beg during an eclipse. Rahu, the demon who swallows the moon and " thus causes her eclipse, and his companion Ketu were both Mangs, and it is to " appease them that grain is given to their caste men.

" The Mang is a balutedar; formerly he acted as hangman when necessary, and " occasionally as watchman; his wife acts as midwife. For 471 Mang women this is " entered as their exclusive employment. At marriages he beats the drum and plays " the crooked horn. His salutation is 'Farman' as that of the Mahar is 'Namastu.' " He swears by the dog. He uses a slang language, some of the words in which are of " Dravidian origin. Those of the caste who deal in the black art worship demons and " goblins (bhut, pisach) on every new moon; those who revere Darwal Malik " abstain from eating pork. The Mangs are men of strong passions, and generally " have a bad name among the more respectable castes and among the police.

" In the five years, 1875–9, 1,223 Mangs were convicted and imprisoned, 257 being " sentenced to terms of one year and upwards. In robbery they are said to respect " the person of a woman, a bangle seller, a Lingayat Mali, and a Mang.

" There are nominally 12½ divisions in the caste, but the names given differ in " different parts, and are often merely descriptive of their residence or occupation. " Thus the Ghatole Mangs are Mangs from the Satmala Ghats; the Madhige Division " are probably Telugu Madhiges; the Uchles are pickpockets, and the Pendari Mangs " are highway robbers; Pungi-walas play on the fife and Daphle-walas on the tom-tom. " The different divisions sometimes contract prejudices which tend to perpetuate the " distinction. The Berari Mangs and the Buruds (who are reckoned as the half caste " in the enumeration) make baskets of bamboo, and use a knife known as the bhal, " while the Dakhani Mangs will not touch this knife, and work with date palm " leaves.

" The Dakalwars are Mang mendicants and act as priests to other Mangs, whose " gurus, however, are generally Mang Gosawis. The Dakalwars are a vagrant class; " they beg only from Mangs and sing while they beg; their food is generally given to " them cooked, and they sprinkle it with a few drops of purifying water before eating " it. Failure to provide the food would render a Mang liable to be exorcised by the " Dakalwar and then turned out of caste.

" Another wandering and more distinctly criminal division are the Mang Garodis. " They generally travel about the small pals, taking their wives and children, buffaloes, " and dogs with them. They are under the orders of a headman, who is distinguished " by his wearing a red cloth or shawl in addition to the short drawers (chaddi) and " fringed waist cloths (katcha), which form the ordinary male attire.

" The ordinary trade of a Mang is to prepare brooms or date-palm matting. On " the Akshatrittiya, when offerings to the dead are paid, the Mang supplies a new " broom to each of the more important houses in his village.

" Like the Mahars, the Mangs always bury their dead. They do not use a bier, and " make no distinction of persons further than that the deceased if married is dressed " in new clothes and mourned for 10 instead of 3 days. On each of the three days " succeeding the death the mourners hold a feast, on the first two days generally " at their own expense, but on the third day always at the expense of the chief " mourner, who on the tenth day gets himself shaved and gives a caste dinner.

" Their marriages take place usually in the month of Asharh, the 15th of which " month (June 27th) is sacred to their worship of the Deity Mari Mata. Those of the " girls who are not married before they reach the age of puberty become Muralis or " Jogtinis, in other words mendicant prostitutes.

" Since 1867 the Mang caste has increased from 35,453 to 46,366 or by 30·8 per " cent. Their numbers are considerable in every taluk except Kelapur, Wun, and the " Melghat and are highest in Basim. Of Mang Garodis 218 are separately returned, " two thirds of the whole number being found in the Jalgaon taluk.

" Buruds number 1,201, and are found chiefly in Ellichpur and Wun taluks. The " Basods, who are a still lower class than the Buruds, but who in every way resemble " them are found only in Chandur and Melghat, and number 107. The Tisghare " caste found in the Wun district, and now apparently dying out, are the offspring of a " Brahman by a Mang woman.

" The proportion of the Mang caste who follow no productive occupation is rather " higher than among the Mahars, it being 3,468 and 4,194 respectively per 10,000 of " the male and female sexes. The proportions engaged in agriculture are 3,357 in

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" every 10,000 of the male sex and 3,552 in every 10,000 of the female; the number " of registered occupants is very small, about three quarters of the men and nineteen " twentieths of the female agriculturists are simply daily field labourers.

" Poorer and socially lower even than the Mahars, the Mangs derive less support " than they do from the grain dues still paid under the ancient system of village com- " munity. Although only six times as numerous as the Mangs, seventeen times as many " men, and eleven times as many women are returned among the Mahars as village " servants and balutedars. Other Mangs, however, are probably included among the " musicians. Like the Guraos, who play on the tabla at Sudra marriages, and the " Pardhans, who officiate in the same way among the Gonds, the Mang Wajantris are " professional musicians; they will attend any caste; their favourite instrument is the " big kettle drum (chaughara), which they play with much fervour; 1,674 of the men " are returned as musicians of various kinds. Another hereditary occupation of the " caste is that of basket and brush making: 1,158 men and 1,276 women are workers " in split bamboos, making matting, &c.: 1,655 men and 1,498 women make brushes " of the leaves of the date palm, others make date matting. A small number are road " labourers, earthworkers, and daily labourers. Other occupations are exceptional and " comparatively unimportant.

" Of the Buruds a few are agriculturists, and still fewer are grain chandlers and " grocers; but out of 415 working members in the male sex, and 344 among the " females, 333 men and 290 women are returned as makers of baskets and matting. " The Basods also have not left their hereditary occupation.

" The Bedars are immigrants from the Carnatic. The Berads, who are separately " enumerated, are said by Grant Duff (p. 470) to be the same caste. They resemble " the Ramosis both in character and calling; and like them they often in their own " country are village watchmen. The Berads number only 330, and are found only in " the Akola and Basim taluks, the Bedars aggregate 1,273, of whom 630 occur in the " Akola taluk. The Ramosi caste are immigrants from the Maharashtra, they number " only 118, one half of these being found in Daryapur taluk.

" The Bedars are a labouring caste, only 66 of the men and 44 of the women are " agriculturists; 81 men hold official posts chiefly of a menial nature; 35 men and 17 " women are domestic servants; 48 men are masons; 59 women cut and sell firewood " or grass. Road labour and earthwork are also frequent employments. Among the " Berads the same occupations are followed, but the proportion of idle hands in both " sexes is much higher.

" The Ramosis are generally hamals or porters.

" The Bhangis are the Hindoo scavenger caste. The paucity of their numbers was " remarked in the Census Report for 1867. They have increased from 543 to 691, " more than half the caste being found in the Amraoti district, none in the Akot, " Daryapur, and Mangrul taluks, and very few in any other taluk except Akola.

" The working members of the caste are employed almost exclusively as sweepers " and scavengers; their number is so small that they have no difficulty in thus finding " work, and little temptation to any other pursuit."

The leather-working castes include the Chambhars, the Dohars and the Dabgars, the Mochis and the Madhigas.

684. For Assam, Rajputana, Hyderabad, Mysore, Travancore, and Cochin, no information in regard to castes has been received, and Ajmere is so small in area and in circumstances so little differing from the Northern Provinces that I do not refer to the castes of that district.

685. In Coorg the reviewer writes:—

" *Bráhmans.*—These were divided into three castes, viz., 1st, Srivaishnavas; 2nd, " Madhvas; and 3rd, Smartas. The former two are worshippers of Vishnu and the " latter of Siva. Some of these people who came from Mysore, Madras, and Canara, " about a century ago, have settled in all parts of Coorg. Their physique is inferior " to many of the other castes, but intellectually they are much superior.

" *Kshatriyas.*—This caste is composed of Arasus of Mysore and Kshatriban of the " Bombay Presidency. Their occupation is agriculture and soldiering. Physique " good.

" *Rajputs.*—A northern sect who have come from different provinces, claiming to be " of royal descent. Some of them are in Government employment, others are " agriculturists and labourers.

" *Vaisyas.*—This trading class originally came from Mysore and Madras, and they " are chiefly settled in Mercara, Virarajendrapet, Fraserpet, and Kodlipet. Their sole " occupation is merchandise.

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" *Banya.*—These are immigrant traders from the Mahratta country, and are to be " found in small numbers in Virarajendrapet.

" *Vellalars.*—These have come chiefly from the Madras Presidency. Some of these " have settled themselves in Coorg. They are principally cultivators and traders in " coffee, and some of them are in the Government service. They speak Tamil and " worship Siva.

" *Nayars.*—This caste came from Malabar, and some of them have permanently " settled in Coorg as agriculturists, and the rest only remain for portions of the year in " this province as agricultural labourers.

" *Raddi.*—This caste came from Mysore. Their occupation is agriculture and other " labour.

" *Teluga.*—People from Telugu countries to the north of Madras and Mysore. They " are chiefly traders and labourers.

" *Vakkaliga.*—The Vakkaliga or cultivating class is subdivided into numerous minor " castes, of which Gangadikara, Namadari, and Hāl-vak-kaliga are the chief. The " large number of men of this class are natives of Mysore, and they came to Coorg, " some with their women and others without, to labour on the coffee estates during the " working season, *i.e.*, October, November, December, and January, and they then " return to their villages in Mysore in time for the cultivation of their own fields.

" *Lingayats.*—People from Mysore. Their principal occupation is agriculture and " trade. They worship Siva. They are vegetarians and abstain from liquor. They " speak Kanarese, and are chiefly found in the Yelsavirshime and Nanjrajpatna " taluks.

" *Kumbara.*—These came chiefly from Mysore and the western coast, and they are " found in every part of the province, where they carry on their trade of pot-making " and manufacture of tiles. A few are agriculturists and labourers.

" *Satani.*—These people are also known in Coorg as Chatali, who originally came " from Mysore and Madras. They are servants in the temples dedicated to Vishnu, " and are religious mendicants.

" *Hajama or Barbers.*—This cast is composed of Telugu Banajigas from Mysore and " Nayindas from Malabar. They are chiefly employed as barbers and labourers.

" *Agasaru or Washermen.*—These were originally natives of Mysore, who came to " Coorg and settled there. Some of them are agriculturists and others labourers.

" Outcasts.—There are many subdivisions among this caste. The chief classes among " them are :—

" (*a.*) *Balagai Holeya.*—These were originally natives of Mysore. Some of them are " agriculturists, and others coolies in Coorg.

" (*b.*) *Kembatti.*—Natives of Coorg. These perform all kinds of menial work for the " Coorgs.

" (*c.*) *Mariholeya or Moringi.*—Coolies from Malabar.

" (*d.*) *Malaya.*—Coolies from Malabar.

" (*e.*) *Marta.*—Coolies from Malabar.

" (*f.*) *Kapala.*—These were the guards of the Nalknad Palace in the time of the " Coorg Rajas, and they are supposed to have come originally from Malabar.

" (*g.*) *Kukka.*—Coolies from Canara.

" (*h.*) *Paravas.*—Coolies from Malabar.

" (*i.*) *Yedagai.*—Chucklers from Mysore and Madras.

" Aboriginal and Jungle Tribes :—(*a.*) *Adiyaru.*—These are labourers from Malabar " and speak Malayalam.

" (*b.*) *Ajalas.*—Labourers from Canara.

" (*c.*) *Betta Kurubas.*—A wild tribe who have come from Malabar and Canara. They " are well proportioned, with good features. Their chief occupations are hunting, mat " and basket making. They are peculiar as to the manner in which they build their " huts ; a certain number are built in a circle around one in the centre (like the nave " in a wheel) and in this centre hut the male adults above 20 years of age are said to " be obliged to sleep at night till they become married. These individuals do not " allow people to come near their huts with shoes on.

" (*d.*) *Jenu Kuruba.*—This tribe is found scattered in all the jungles of Coorg. Their " chief occupation is collecting honey. They have no fixed abode.

" (*e.*) *Palay.*—These are agricultural and coffee coolies. They are immigrated from " Malabar to Canara. They are chiefly found in Kiggatnad and Yedenalknad taluks. " Their language is Tulu.

" (*f.*) *Yaravas.*—This class of people is composed of Paniyars and Panjaris. These " have come originally from Wynad. These are found principally in Yedenalknad and

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" Kiggatnad taluks. These people resemble Africans in features, having thick lips, " woolly hair, and black complexion."

686. The writer of the memorandum on the Central India Census operations has the following brief notes on the castes of the Rajput states in the Central India agency :—

" Omitting for the moment Chamars, who number over 10 lakhs, we find that " Bráhmins, amongst whom are included Guzerati and Maharashtra Bráhmins, largely " predominate over any other caste in Central India, excepting Rajputs, the numbers " of both being 961,993 and 803,336 respectively, or 11 per cent., and 9 per cent. of " the total population; excepting Chamars, no other caste exceeds 4 per cent. We " have no detailed information regarding the various Gots or subdivisions of the " Bráhmins, but it may be safely said that they are mostly residents of the larger " towns, a number being in the service of the Native States, for which their natural " ability well fits them. They are found in large numbers in Rewah, a remarkably " priest-ridden state.

" It is a matter for regret that it was not possible to collect any information " regarding the Gots of Rajputs. It is believed, however, that the most numerous are " the Baghels and the Bundelas. The former are of the tribe to which the ruling " princes of Rewah, Sohawal, and Koti belong. The principal Bundela chiefs are " Urchha, Dattia, Panna, Bijawar, Charkhari, Ajaigarh, some other less important " though powerful families in Bundelkhand, of this sect. The acknowledged head of " the Bundela clan is His Highness the Mahrarjah of Urchha.

" Moving westward from Bundelkhand, Khichi and Umat Rajputs are found in some " numbers, and in the southern portions of the Agency, and generally throughout " Malwa, various clans exist, the chief among which are the Rathors, of which are the " chiefs of Rutlam, Sailana, and Sitamau, who have all a common ancestry and claim " descent from the Jodhpur stock. There are also a few Parihars, Kachwahas, and " Sisodias.

" Socially perhaps the most important clan in Malwa are the Puars of Dhar and " Dewas, senior and junior. Though originally Rajputs, they have, by intermarriage " with the Mahrattas, impaired their pure descent, and are now to all intents and " purposes Mahrattas. Among the villages of Malwa, a number of Puars Rajputs " are, however, found who have still retained their characteristics as true Rajputs, and " do not intermarry with the Mahrattas.

" Numerically, though not socially of much importance, the Chamars, who number " 107,949, now claim notice. They are next to the Mehters, the lowest caste in Central " India. They are workers in leather, and eat the flesh of the dead animals, whose " bodies they strip for their skins. No village is without its Chamar, but they are, as " a body, considered so unclean, that they are rarely allowed to live within the precints " of the inhabited portion, and to touch them even is pollution. The Gujars, number- " ing 337,466, are a very important section of the community, and are found chiefly in " the Gwalior territory; though from the number of this sect, shown in the Gwalior " returns, it is possible that Ahirs have been included among Gujars. The latter are " a cultivating class, and are usually considered desirable acquisitions to a village."

687. For Baroda some interesting notes on castes will be found in the report for that state written by a native gentleman,* who has devoted much labour and ability to the discharge of his task. The statements he has drawn up showing civil condition, education, and occupation by castes are full of information. He gives 87 divisions of Bráhmans, 10 of Kshatriyas, including Sikhs among them, 36 of Vanias, and 169 other castes. His remarks regarding the Kathees, who have given a name to Kathiawar, the Dheds, the Marathas, the Bhats or Bharods, and the Waghers are subjoined.

" The Kathees, a strong and robust race peculiar to Kathiawar, properly belong to " the feudal class. Their predatory and warlike propensities are well known. Bahár- " watism, or outlawry, is not in Kathiawar yet a thing of the past, and among the " classes that go with outlawry the Káthees are prominent. According to Mr. " Kinloch Forbes, they are the descendants of those who were banished from Sindh by " the Soomuree king, and who took shelter in the dominions of a raja of the Walo " race, who then ruled at Dhánk, near Dhoraji, in Soreth.

" With reference to the Káthees, Dr. Wilson remarks: 'The Káthees, from whom, " 'in consequence of the terror which they inspired in the predatory Marathas " 'when they first visited the province, the whole peninsula has in late times been " 'denominated, are undoubtedly of Scythian origin, as indicated both by their name " 'and physiognomy. They entered the country from the banks of the Indus, but at

* Mr. G. K. Bhataradeka.

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" ' what time cannot be definitely ascertained.' In a foot-note the learned Doctor " ' adds: ' The Káthee horse is exactly the type of what we see on the Indo-Scythic " ' coins. The Káthees are mentioned in connexion with the force of Silah-ed-Din, " ' who seized Tatta in 1520.' "

"The Indo-Scythic origin of the Kathees is also referred to by Colonel Tod, both in " his Travels in Western India and in his Annals of Rajasthan. At page 154 of the " former work the Colonel remarks: ' All these dates and events ' (referring to the era " of the foundation of Unhilwar, A.D. 746, and the change of several dynasties in " other parts of India) ' correspond with the first appearance of Islam, bringing in its " ' train myriads of Indo-Scythic tribes, whose only objects of worship were the sun, " ' their horse, and the sword, and who were ready to adopt any faith or sect; and " ' authorise us to conclude it was at this time that the Kathees crossed the Runn, in " ' their passage from Mooltan, and established themselves in the region of the Sauras, " ' where their influence became so predominant that the name of Kathiawar superseded " ' the ancient appellation of Sourashtra.' In his Annals of Rajasthan, the Colonel at " page 101 of Vol. I. says: ' Of all its (Sourashtra) inhabitants the Kathee retains " ' most originality; his religion, his manners, and his looks, all are decidedly Scythic. " ' He occupied, in the time of Alexander, that nook of the Punjáb near the confluent " ' five streams. It was against these Alexander marched in person, where he nearly " ' lost his life, and where he left such a signal memorial of his vengeance. The Kathee " ' can be traced from these scenes to his present haunts. In the earlier portion of the " ' annals of Jesalmere mention is made of their conflicts with the Kathee; and their " ' own traditions fix their settlement in the peninsula from the south-eastern part of " ' the valley of the Indus, about the 8th century.

" ' In the 12th century the Kathees were conspicuous in the wars with Prithwi Ráj, " ' there being several leaders of the tribe attached to his army, as well as to that of " ' his rival, the monarch of Kanoj. Though on this occasion they acted in some " ' degree of subservience to the monarch of Unhilwara, it would seem that this was " ' more voluntary than forced.

" ' The Kathee still adores the sun, scorns the peaceful arts, and is much less con- " ' tented with the tranquil subsistence of industry than the precarious earnings of his " ' former predatory pursuits. The Kathee was never happy but on horse-back, " ' collecting his black mail, lance in hand, from friend and foe.'

"Colonel Tod thus gives his impression about the Kathees: ' This morning I was " ' gratified for the first time by the sight of a genuine Kathee, proceeding to the " ' economy of his wheat fields, which were most industriously irrigated, and, like " ' himself, a fine specimen of purely natural production. His manly form, open " ' countenance, and independent gait, formed a striking contrast to the careworn " ' peasantry we had left behind, and those throughout Gangetic India. His look " ' denoted that the field was his own, and that courtesy would be more efficacious than " ' force in obtaining the tithe of its produce. Everything was substantial; the " ' bullocks large and well fed; the ploughmen, all Kathees, in their peculiar garb, " ' gave us a courteous salutation, and frank replies to whatever questions were put to " ' them, and stood erect, as if they felt themselves of some importance in the scale of " ' humanity.

" ' The Kathee, though embued with all the chivalrous pride of Rajput, unlike him, " ' " venerates the plough," yet even in putting his hand to this implement, it is with " ' an air of conscious dignity, and he is equally ready to enact the part of Cincinnatus " ' and grasp his lance, which, ere he commences his day's work. he plants firmly in " ' the furrow, as if to say " *gave qui touche*," the field or its owner. To him the tran- " ' sition from eternal strife to monotonous tranquillity cannot but suggest conflicting " ' reflections, and knowing them to be surrounded by ancient foeman and despotic " ' masters, I should be sorry to see a wider disunion between their military and " ' industrious habits; but while ever ready to resist aggression, I would have them " ' learn to appreciate the blessings of peace, and so long as their rights are respected, " ' we may hope that their lawless habits may be controlled without the destruction of " ' that enobling spirit, which has secured their mental independence from the days of " ' Alexander.'

"The Kathee of the present day has not much deteriorated from the Kathee of " Colonel Tod's time (1839); though he now thinks less about his lance and more " about his plough, yet in spirit the Kathee is nearly all the same as before.

"In the course of my inspection tour through the Amreli Division, I often came " across Kathees, whose appearance answered to the description given above. I may " particularly mention the instance of a Kathee whom I met at Dhari. He had just

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" returned from Bahárwatism and surrendered himself to the police Nayab Subha of " the division. Though culprit in the eye of the law, and though he was virtually in " the custody of the police, his general demeanour and appearance excited my admi- " ration and curiosity. He was calm and self-possessed, thoroughly alive to the " position he was in, and yet having once trusted the police, he seemed quite free from " any apprehension or misgiving. His nature seemed frank, and he was always " courteous in his replies. He described to me the hardships he had undergone during " the period of Baharwatism, which period he generally spent in the Gir. He was by " constitution strong and robust, though a little emaciated in consequence of the " hardships attendant upon the life of Baharwatism, from which he had just returned. " In short, he was a fine specimen of manhood, or, to use Colonel Tod's words, 'a fine " 'specimen of purely natural production.' Like the Rajputs, the Kathees are " beginning to betake themselves to peaceful habits and to agriculture, though the " spark of their old valour has not yet been extinguished. This change is, I learn, " greatly due to the influence of the Swami Narayen sect. The Kathees in this terri- " tory number in all 3,325, of whom 3,321 are in the Amreli Division, and the " remaining four in the city. In the Amreli Division also, it is not in every Mahal " that they are found. But the Dhari and the celebrated tract known by the name of " 'Gir,' offered a good shelter to them, and hence their settlement in the Dhari Mahal. " They enjoy Giras lands, disputes regarding which frequently furnish a plea for going " into Bahárwatism.

" 688. The Maráthás are an important caste in this Territory. His Highness the Maha- " raja belongs to this caste. There are several Sirdárs and Mánkaries who belong " to this caste. Out of the total 19,413 Maráthás in this territory, 13,025 are in the " city, 1,896 in the Amreli Division, 1,754 in the Nowsari Division, 1,180 in the " Baroda Division, 934 in the Kadi Division, and 624 in the camp.

" The Maráthás claim to have originally been Rajputs, and are akin to them in " their martial spirit. As a well-to-do Pátidár will disdain to call himself a Kanbi, so " a Deccani Kunbi in pretty good circumstances will generally disdain to call himself " a Kunbi, but must name himself a Maráthá. So long as he cultivates land and " conducts the agricultural operation himself he is content to call himself a Kunbi, " but when he rises above that level he styles himself a Maráthá. There are, however, " several families who bear surnames of historical celebrity, and who are, though " reduced to poverty, regarded by all as genuine Maráthás. Among the genuine " Maráthá families also, five families are regarded as very pure, and they are known " by the term Panch-kuli.

" 689. The Bhats or Bárots are the bards of Guzerath. When the Rajputs were in " power, the Bhats wielded a deal of influence. In all treaties, engagements, and agree- " ments, the Bhats or Bárots were usually consulted. They were the securities for " the due performance of the contract or agreement, and in order to enforce the " performance of agreements they had recourse to what is called the 'Trágá,' which " generally consisted of shedding the blood of the security or of some member of his " family, or even killing a relative of his at the door of the prince or person from " whom enforcement of the agreement was sought or by whom the agreement had " been broken. Another way of enforcing the performance of the agreements was " by the 'Dharna,' when the security and his castemen formed a cordon round the " house of the principal and fasted there day and night until compliance with the " demands was obtained. The Bárots sang the exploits of Rajput chiefs, and recorded " their genealogy. Even now the profession of Vahivanchas, or genealogists, pays well. " The Rajput and Koli Girassias have their Vahivanchas, who visit them regularly at " an interval of a few years. Vahivanchas read to their Yajmans or patrons the " account of their ancestors. New births, marriages, and deaths, new acquisitions " and any other event that may have occurred in the family since the Bárot's last " visit, are then recorded, and the Bárot is liberally remunerated for his labour. The " books of the Vahivanchas generally contain interesting and useful information. " They are often useful pieces of evidence in settlement claims and judicial proceedings. " The fair season is generally a travelling season with the Vahivanchas. The Bhats " wear the sacred thread. Those who are known as Brahma Bhats consider themselves " superior to other Bhats.

" 690. The Dheds number 110,040, of whom 46,647 are in the Kadi Division, 38,340 " in the Baroda Division, 15,472 in the Nowsari Division, 7,636 in the Amreli Division, " 1,569 in the city, and 376 in the cantonment.

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"The Dheds consider themselves as being originally Rajputs, and they have such "surnames as Solankis, Chavdas, Waghelas, &c., and they have their Vahivanchas "also. The Dheds form a distinct community by themselves; they have their priests "their Sadhus, their tom-tom and music players, their Bhavaiyas and Bhands. The "music players of the Dheds are called Turis. In the Kadi Division a caste of the "Dheds is known by the name of Meghwars.

"Weaving cloth and working as labourers are the main occupations of the Dheds.

"691. The Wághérs are found in Okhamandal or Dwarka. They are a well-built race "and tall in stature. They are said to have come to Dwarka from Kutch. 'They are "'a spurious branch of the Jadeja family of Bhuj, one of whom, called Abra, with "'the cognomen of Muchháwal, or "the whiskered," from a tremendous pair of these "'adjuncts to the face, came from Kutch in the time of Rinna Sowah (the Vadhel "'Chief of Armada and Beyt) in whose family he intermarried, and from whom "'he held in charge the thana or garrison of the castle of Gomtee or Dwarka. His "'son had offspring by a woman of impure caste, and they assumed the name of "'Wághér, with the distinctive affix of *manik* or "gem."' Colonel Legrand Jacob, "however, doubts the correctness of this story regarding the Kutch origin of the "Wághérs. He says that the origin of these tribes is lost in obscurity. By some "they are supposed to be aborigines of the soil. According to Captain McMurdo, "Abra's son, Jehoji, came from Kutch to Dwarka, and Jehoji's son, Hamirji, married "a Herol Rajput girl, who had been brought up in a Wághér family, and it was he "who assumed the title of Manik, as distinguished from the other Wághérs. So, "then, although the Wághérs with the affix Manik might be traced to Kutch all the "Wághérs generally can hardly be so traced. They are more correctly the aborigines "of the soil.

"Piracy was at one time the main occupation of the Wághérs, but with the establish-"ment of order their occupation is gone. They are now mostly cultivators. But "their original spirit is hardly extinct. The instance of a Wághér, who, to escape "from being arrested, jumped down from the terrace on the fourth storey of the palace "here, and immediately jumped on horse-back in Maharajah Khunderao's time, is "fresh in the minds of many people here. They are a naturally turbulent tribe, but "have been kept within bounds by the strong arm of the law."

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CHAPTER XIII.

OCCUPATIONS OF THE PEOPLE.

692. The last of the tables contained in Vol. II. deal with the occupations of the people. In classifying these the system adopted by Dr. Farr in England has been followed so far as it has been possible to do so in a country where the conditions of life and the circumstances of the people differ materially from those prevailing in Western Europe.

The method known by Dr. Farr's name is not, perhaps, that in every single respect best adapted for the exhibition in exact detail of the trades and occupations of an Eastern people. There were, however, reasons which made it preferable to any other system. It had been recommended by two committees of experts, and had been followed with more or less fidelity on previous occasions in the preparation of provincial returns. No substitute suggested for it was entirely free from objection. Modifications of it which had been proposed would, if adopted, make comparison with former returns difficult, and it was thought that it would be retained again at the compilation of the English returns for 1881. The objections to its use also were largely, if not entirely, removed by the provision which was made rendering it incumbent on each provincial reporter to bring out in his report all the facts regarding occupations collected in the collation of the schedules.

693. The instructions were as follows:—

"It is not intended that the information regarding occupations collected at the "census should be circumscribed and limited to the extent which Dr. Farr's system "prescribes. Nor is it desirable in this, the first systematic attempt to collect for all "India full information in regard to the distribution of the people by occupation, to "shut ourselves off from the many interesting statistics, now collected in the village "tables, throwing light on a topic of such interest as the various crafts, trades, and "occupations followed by the residents of this populous country.

"There are doubtless occupations recorded in the village tables which have a strange "sound to English ears. For instance:

Tracker, private tracker.	Hail-averter.
Jokers and story-tellers.	Prayer-mutterer.
Earpickers.	Curer by incantation.
Pigeon-flyers.	Magician.
Makers of lime preparation for killing hairs.	Pilgrim conductor.
Wedding-ornament makers.	Tattooers.
Meat-beaters.	Leaf-plate maker.
Pimps.	Devil-driver.
Panders.	Exorcisor.
Gamblers.	Soothsayer.

"and many others which might be extracted from the list of occupations in the various "provinces. Information in regard to such occupations might probably be passed "over without much loss; but with the small amount of knowledge we really possess as "to the trades and crafts of the population of our provinces it is better to err on the "side of collecting too much than too little. The village tables will readily yield all "the facts that have been collected in the working registers, and in the reports these "facts should be brought to light for the use of the public."

694. Unfortunately these instructions have not always been followed, and the deputy-superintendent of the Punjáb Census, who has in his report written at some length condemning the system of classification adopted, is a conspicuous instance of this failure. He has neglected to carry out the instructions received, and the consequence is that where the classification fails, the information he has collected for the Punjáb is no longer available. This information if he had followed the instructions would have been ready to his hand, and from it he could have thrown light upon any of the figures which condensation in the general classification had rendered obscure. The real difficulty of

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classifying the Punjáb occupations is incidentally brought out in Mr. Ibbetson's paragraph 714. Instead of the names of occupations being recorded in the abstracting offices exactly as they were given in the enumerators' schedules, and then being examined under the control of one responsible officer, with the view of arranging under one common denomination all the various names which might appropriately be referred to such a common term, these different names were treated differently in the ten different offices in which the Punjáb schedules were abstracted, and different forms of combination were adopted, making it impossible to trace back the various designations which had been used. Thus, instead of a catalogue of all the various trades and occupations followed in the Punjáb having been prepared, and against each trade and occupation the number of persons following it having been shown, all that has been obtained is contained in ten varying lists which have been prepared on varying principles, and these lists are not available in the Census volumes. Mr. Ibbetson describes what occurred in his abstracting offices in the following words:—"My orders to the divi- "sional officers were that they were to take together such entries as conveyed precisely "the same meaning though in different language. The separate forms assumed by the "entries of occupation must have numbered many thousands, and it would have been "absurd to have tabulated separate figures for *hajjám* and *bál kátna*, for 'barber' and "'hair-cutter.' At the same time I directed them in no case to put together any two "entries between the meaning of which any difference at all existed. Unfortunately "their views as to identity of meaning while they differed in form agreed in their "expansive nature. One man put Chamár and 'boot-maker' together, another, Chamár "and 'tanner;' one took Máchhi and 'cook' as having precisely the same meaning, "another Máchhi and 'water-carrier.' And indeed not only were both right in a sense, "but each was probably as nearly right as was possible for the locality for which he "was tabulating the figures; for the staff was especially selected for local knowledge "and experience, and as I have shown elsewhere, not only is the same word used to "denote totally different occupations in different parts of the province, but the group "of occupations which is peculiar to, and still more the particular occupation of that "group which is most commonly and distinctly followed by one and the same caste, "varies from one place to another. As it was, the number of *different* headings for "occupations returned to my office, after the divisional officers had finished their "classification, was no less than 2,975."

In point of fact, the difficulties that have arisen in connexion with the Punjáb classification of occupations has its origin in the deputy superintendent's omission to act upon the very instructions I have quoted, an omission which was accidental on his part arising from his not having noticed the issue of these instructions.* It was considered that whatever difficulties or faults there might be in the system of classification adopted for the Indian returns, these would be effectually minimised, if not compensated for, by the list of trades and occupations, the preparation of which was provided for in the instructions that have been quoted above. If the Punjáb deputy superintendent had prepared and published his list of the 2,975 differently named trades and occupations noted in his 714 paragraph, all difficulty in apprehending the exact meaning of the figures in his general table 12, his classified list of occupations would have disappeared.

695. The system which Dr. Farr has made familiar to English statists divides the occupations of the people into seven great classes. These are subdivided into 18 orders, and these orders again comprise subordinate heads termed sub-orders. In the last of the tables contained in the second volume of the Indian Census returns, Table XVIII., and Supplemental XVIII., the occupations are arranged on this system for the whole of India, or at least for that part of India for which statistics have been collected. These figures are tabulated by orders and sub-orders for the entire population, arranged according as it is urban or rural. The urban population being shown in the column headed town and the rural population in that headed village. In a subsequent table which will be found in the third volume of the returns a more minute classification of the trades and occupations of the male population has been attempted. Certain group heads, 485 in number, which compose the 81 sub-orders, are there given, and the figures under these 485 minor headings are given for each province from which

* Mr. Ibbetson's omission to notice the issue of these instructions is made clear in his remarks forwarded to the Government of India with the Punjáb Governments, 2,755 of 1882, where he says, "I submitted to the "Census Commissioner a classified list of my occupations with No. 1,480, dated 28th September 1881. No "other official communication passed on the subject till the 23rd February 1882." In commenting upon these remarks I had to point out that Mr. Ibbetson had overlooked a very important communication from my office, and I quoted the circular from which extracts have been made in this chapter, dated 25th October 1881.

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detailed returns of occupations have been received. This embraces the whole of the British territories excepting Assam, from which no information for this table has been received, and includes the native states of Baroda, Central India, Mysore, and Travancore. Owing to the omission of Assam and of certain native states the total population embraced in the more detailed returns is somewhat less than that of all India, numbering 112,524,473, while the more complete and less detailed table, Supplemental XVIII., includes 129,941,851 males.

Supplemental Table XVIII. shows two orders which are there given as less in number than the figures in Abstract LXXXV.; these are Order VII., Sub-Order VI., and Order XIII., Sub-Order 1. In all other cases the figures of the abstract are either identical with or less than those in the supplemental table. The difference in these two cases is thus explained.

Messengers and porters are given as 174,598 in the Supplemental Table XVIII. at page 292 of Vol. II., while in the abstract they are given as 178,953. The difference, 4,355, by which the more detailed statement is in excess of the briefer table, is due to the addition from the Central Province returns of the details in the margin, while in the case of Ajmere, Bombay, and Hyderabad, 57, 1,267, and 18, have been excluded from this head.

210	porters for hire.
3,136	grain carriers.
2,300	bazaar porters.
37	railway telegraph service.
14	others.
5,697	

To the details under Order XIII., Sub-Order 1, where the difference between the two statements is 28,738, by which figures the more detailed statement is in excess of the briefer form, 28,738 bangle sellers have been added in the North-West Provinces under "lac-dealers."

The figures for the sub-orders in Supplemental Table XVIII. are extracted below for convenience of reference. Only occupations of males are given.

Totals of Table XVIII.—All India.

Order.	Sub-Order.	Total.	
I.	I.	580,185	Officers of national government.
	II.	791,379	Officers of municipal, village, and local government.
	III.	133,285	
II.	I.	311,070	Army.
	II.	300	Navy.
III.	I.	601,164	Clergymen, ministers, priests, church, and temple officers.
	II.	31,628	Lawyers and law stationers and law stamp dealers.
	III.	113,579	Physicians, surgeons, and druggists.
	IV.	32,177	Authors and literary persons.
	V.	10,347	Artists.
	VI.	187,695	Musicians.
	VII.	58,807	Actors.
	VIII.	166,356	Teachers.
	IX.	11,494	Scientific persons.
V.	I.	27,970	Engaged in boarding and lodging.
	II.	2,149,629	Attendants, domestic servants.
VI.	I.	983,869	Mercantile men.
	II.	886,148	Other general dealers.
VII.	I.	61,031	Carriers on railways.
	II.	635,482	„ „ roads.
	III.	322,688	„ „ canals and rivers.
	IV.	104,237	„ „ seas and rivers.
	V.	64,067	Engaged in storage.
	VI.	174,598	Messengers and porters.
VIII.	I.	51,089,021	Agriculturists.
	II.	19,210	Arboriculturists.
	III.	166,355	Horticulturists.
IX.	I.	754,512	Persons engaged about animals.
X.	I.	19,384	Workers in books.
	II.	3,146	„ „ musical instruments.

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Order.	Sub-Order.	Total.	—
X.	III.	1,005	Workers in prints and pictures.
	IV.	15,338	„ „ carving and figures.
	V.	4,101	„ „ tackle for sports and games.
	VI.	819	„ „ designs, medals, and dies.
	VII.	2,963	„ „ watches and philosophical instruments.
	VIII.	1	„ „ surgical instruments.
	IX.	4,293	„ „ arms.
	X.	52,095	„ „ machines and tools.
	XI.	11,963	„ „ carriages.
	XII.	6,114	„ „ harness.
	XIII.	16,913	„ „ ships.
	XIV.	808,712	„ „ houses and buildings.
	XV.	9,343	„ „ furniture.
	XVII.	61,220	„ „ chemicals.
XI.	I.	178,519	„ „ wool and worsted.
	II.	51,085	„ „ silk.
	III.	2,607,579	„ „ cotton and flax.
	IV.	52,286	„ „ mixed materials.
	V.	2,082,191	„ „ dress.
	VI.	108,729	„ „ hemp and other fibrous materials.
XII.	I.	640,521	„ „ animal food.
	II.	1,445,916	„ „ vegetable food.
	III.	708,699	„ „ drinks and stimulants.
XIII.	I.	37,107	„ „ grease, gut, bones, horns, ivory, whalebone, and lac.
	II.	263,056	„ „ skins, feathers, and quills.
	III.	943	„ „ hair.
XIV.	I.	489,618	„ „ gum and resin.
	II.	235,318	„ „ wood.
	III.	3,092	„ „ bark and pith.
	IV.	403,357	„ „ bamboo, cane, rush, straw, and leaves.
	V.	7,670	„ „ paper.
XV.	I.	3,428	Miners.
	II.	2,602	Workers in coal.
	III.	667,286	„ „ stone and clay.
	IV.	569,128	„ „ earthenware.
	V.	32,841	„ „ glass.
	VI.	63,011	„ „ salt.
	VII.	227,673	„ „ water.
	VIII.	459,157	„ „ gold, silver, and precious stones.
	IX.	11,019	„ „ copper.
	X.	10,419	„ „ tin and quicksilver.
	XI.	139	„ „ zinc.
	XII.	992	„ „ lead and antimony.
	XIII.	123,165	„ „ brass and other mixed metals.
	XIV.	454,555	„ „ steel and iron.
XVI.	I.	7,248,491	General labourer.
	II.	426,109	Other persons of indefinite occupation.
XVII.	I.	46,262 ✓	Gentlemen annuitants.
XVIII.	I.	48,794,195	Unspecified and of no stated occupation.

696. With these remarks I proceed to review the tables in which the occupations of the males in the different provinces are displayed. Turning now to the sub-orders, 81 in number, of which details are given in the list above, it will be seen that the great mass of the population are virtually confined to seven of these heads, including in those seven Order XVIII., Sub-Order 1, "persons of no stated occupation." This last designation covers 48,794,195 persons, and includes a very large proportion of children under 10 years of age. The figures are noted in the margin. The largest figure is found under Order VIII., Sub-Order 1, "agriculturists," and includes 51,089,021 persons. Next in numbers, but with a great gap between

Order.	Sub-Order.	Number.	Designation.
VIII.	I.	51,089,021	Agriculturists.
XVI.	I.	7,248,491	Indefinite labour.
XI.	III.	2,607,579	Cotton manufacture.
V.	II.	2,149,629	Attendants, domestic servants.
XI.	V.	2,082,191	Workers in dress.
XII.	II.	1,445,916	Workers in vegetable food.
XVIII.	I.	48,794,195	No stated occupation or unspecified.
Total	- -	115,417,056	

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them, comes Order XVI., Sub-Order 1, "labourers and others, branch of labour undefined." These number 7,248,491 persons. Immediately succeeding them come "cotton manufacturers and workers in cotton," Order XI., Sub-Order 3, 2,607,579 in number. They are followed by "attendants and domestic servants," Order V., Sub-Order 2, who muster 2,149,629. Sixth on the list is Order XI., Sub-Order 5, "workers in dress," 2,082,191. Last come the "workers in vegetable food," Order XII., Sub-Order 2, 1,445,916.

697. These seven sub-orders comprise 115,417,056 out of the total male population of India, thus leaving 14,524,995 to be distributed amongst the remaining 74 sub-orders. Twelve of these 74 sub-orders comprise numbers in every case exceeding half a million. I give them below :—

Order VI.	Sub-Order 1.	Mercantile men number - - -		983,869
„ VI.	„ 2.	Other general dealers - - -		886,148
„ X.	„ 14.	Workers in houses and buildings -		808,712
„ I.	„ 2.	Officers of local and village government -		791,379
„ IX.	„ 1.	Persons engaged about animals - -		754,512
„ XII.	„ 3.	Workers in drinks and stimulants - -		708,699
„ XV.	„ 3.	„ in stone and clay - -		667,286
„ XII.	„ 1.	„ in animal food - - -		640,521
„ VII.	„ 2.	Carriers on roads - - -		635,482
„ III.	„ 1.	Clergymen and priests - - -		601,164
„ I.	„ 1.	Officers of Government, National -		580,185
„ XV.	„ 4.	Workers in earthenware - - -		569,128

698. There are also five other sub-orders, in each of which the numbers are over 400,000, which—taken with the first 12—bring up the male population included in the 17 to 10,859,881 ; leaving less than 4,000,000 (four millions) to be distributed over the remaining sub-orders. These five last large sub-orders are—

Order XIV.	Sub-Order 1.	Workers in gums and resins - -		489,618
„ XV.	„ 8.	„ in gold, silver, and precious stones - - -		459,157
„ XV.	„ 14.	„ in iron and steel - -		454,555
„ XVI.	„ 2.	Persons of indefinite occupation - -		426,109
„ XIV.	„ 4.	Workers in bamboo - - -		403,357

699. So far as I have hitherto gone I have taken up figures which deal only with the orders and sub-orders ; and have dealt with the statistics for all India, omitting any consideration of the details under the various provinces. Table 18 of Vol. 2 gives these details ; and it will be as well to examine by the light of that table the figures for the 24 sub-orders which have already attached attention by reason of the large numbers of persons found against any one of them.

700. It is unnecessary to discuss the figures under Order XVIII., Sub-Order 1—"Persons of no stated occupation"—as it has already been pointed out that a large proportion of this class is the child population. 13 millions are found in Bengal, over 4 millions in Bombay, 8 millions in the North-West Provinces, 5 millions in Madras, 5 millions in the Punjáb, 3 millions in Rajputana, 2 millions in Central India, 2 millions in the Central Provinces, and 2 millions more in Hyderabad and Mysore.

701. Under the head of agriculture, where Order VIII., Sub-Order 1, shows 51,089,021 persons, reference to page 264 of Vol. 2, under Table 18, shows that 13 millions of these are found in Bengal, 10½ millions in the North-West Provinces, 6¾ millions in Madras, 4¼ millions in the Punjab, and 4¾ millions in Bombay. The Central Provinces have 2½ millions, Hyderabad more than a million and a half, Rajputana a million and a half, Mysore a million, Berar and Burmah each, between six hundred and seven hundred thousand, Baroda nearly half a million, and Travancore a quarter of a million.

702. The details of Order XVI., Sub-Order 1—"Labourers and others : Branch of "labour undefined"—give 2½ millions against Bengal, over a million against the North-West Provinces, 400,000 against Bombay, over half a million against Madras, 124,000 against the Central Provinces, Hyderabad over three-quarters of a million, Central India half a million, Rajputana 345,000, Burmah 92,000, Travancore nearly 200,000, and Cochin 85,000. Practically, the persons included in this sub-order and order are a portion of the agriculturist class, the labourers being really agricultural labourers though they may be sometimes employed on roads or excavation, or in other ways.

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703. As will have been observed none of the other sub-orders contain numbers in excess of two millions and three-quarters. Order XI., Sub-Order 3—Workers and dealers in cotton and flax muster 2,607,579. In Bengal there are 484,000, in Madras 420,000, in the North-West Provinces 519,000, in the Punjáb 437,000, in Hyderabad 130,000, and in the Central Provinces 240,000. Rajputana and Cochin show none, details not having been given for these States, and the numbers which should appear under this sub-order are evidently understated. It is not probable that the North-West Provinces, if the returns were correctly given, would show a larger number under this head than Bengal with its much larger population.

704. Under Order V., Sub-Order 2—"Attendants, domestic service"—which ranks next in numbers, Bengal shows almost half the entire number, 942,000 out of 2,149,000. The figures under this sub-order are largely understated. Bombay shows only 173,000, and Madras 113,000, the North-West Provinces 100,000, and the Punjáb 100,000; while Rajputana has 271,000, and Hyderabad and Central India, each, over 150,000.

705. Order XI., Sub-Order 5—"Workers in dress"—has 2,082,191; the North-West showing the largest numbers, 439,000, Bengal 420,000, Madras 292,000, the Punjáb 337,000, and Bombay 207,000, Hyderabad has 133,000, Rajputana shows none. This is clearly an error. The figures here are also understated.

706. Order XII., Sub-Order 2—"Workers in vegetable food"—comes next with 1,445,916, but the numbers here also are considerably understated. The North-West shows the greatest number, 340,000, and Bengal 222,000. There must undoubtedly be quite as many, probably considerably more, workers in vegetable food in Bengal than there are in the North-West. Bombay has 212,000, Madras 138,000, the Punjáb 318,000.

707. Turning to the other large sub-orders—Order VI., Sub-Order 1—Mercantile men, 983,869, shows the largest number in Bengal, 190,000: the North-West Provinces have 92,000, the Punjáb has 61,000, Bombay 120,000, Madras 78,000, Hyderabad 125,000, Rajputana 145,000. The number of this class would probably be more correctly given if Sub-Order 2—"Other general dealers"—were included with Sub-Order 1—Mercantile men. The figures would then amount to 1,870,017. Grouping the two together, Bengal would show over 600,000. The North-West Provinces would still be defective with 133,000, Madras would show 186,000, Bombay 135,000, the Punjáb 90,000, Central India 100,000, and Hyderabad 170,000. But the figures are, throughout, understated.

708. Order X., Sub-Order 14—"Workers in houses and buildings"—includes masons and a certain number of carpenters, and, with these two items, should embrace more than 808,712, the total now shown. The Punjáb under this sub-order shows 152,000, Madras 132,000, the North-West Provinces 130,000, Bengal 121,000, Bombay 116,000.

709. Order I., Sub-Order 2, which comes next in numbers—"Officers of local and "village government"—with 791,379 persons, has no details for Mysore, Rajputana, Travancore, or Cochin. Both in Rajputana and Mysore there must be large numbers of persons who should be included under this head. Bengal shows 193,000, the North-West Provinces 151,000, Madras 141,000. Bombay has only 30,000 (this return being evidently defective), Berar almost as many, 26,000, and in the Central Province there are double as many, 64,000. The Central Province, with its smaller population, and Berar, which has only between three and four millions, should take a place very much below Bombay, in numbers, in this particular order.

710. The "Persons engaged about animals," Order IX., Sub-Order 1, are 754,512 in number. Here again neither Rajputana nor Cochin show any; and the returns obviously understate the real number of this class. Bengal shows 240,000, Madras 106,000, the North-West 183,000, the Punjáb only 34,000, Bombay 112,000, the Central Provinces 53,000, and Assam as many as 52,000.

711. Under Order XII., Sub-Order 3, where the "Workers in drinks and stimulants" are shown, there are 708,699 the largest number being shown in Madras, 210,000, Bengal has 137,000, the North-West Provinces 106,000, the Punjáb only 7,800, while Hyderabad shows 80,000, Travancore 52,000, and Bombay 36,000. The figures here, again, are considerably understated.

712. "Carriers on roads," Order VII., Sub-Order 2, with 635,482, are not given in full. Bengal shows 189,000, the North-West Provinces 158,000, Bombay only 39,000, Madras 68,000, and the Punjáb 89,000. As details for Rajputana and other States are wanting no entry here can be given for Rajputana, though there is a large number of carriers in the Rajputana States who are employed throughout the whole of Upper and Central India.

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713. The priestly order, Order III., Sub-Order 1, greatly understates the numbers of persons who should be entered in it. Out of the 601,164 entered under this head, one third are found in Bengal alone, and 91,000 in the North-West, and 123,000 in the Punjáb; while Bombay evidently understates the total number of priests at 18,000, and Berar is extremely deficient with 757 only. For Rajputana the return is blank. Hyderabad shows 21,000 and Madras 80,000. Roughly speaking, the numbers may fairly be doubled to give anything like an accurate account of the numbers of priests and temple officers in India.

714. Order XV., Sub-Order 3—"Workers in stone and clay"—has more than five sixths of its entire number in the three provinces of Madras, the Punjáb, and the North-West; the Punjáb containing 200,000, Madras 185,000, and the North-West 132,000. Bengal is insufficiently represented with 40,000, as the order covers the scavengers of the country, of whom there are many in Bengal.

715. Order XII., Sub-Order 1—"Workers in animal food"—has more than one half of its entire number, 640,521, in the Bengal Presidency, where there are 382,000. Madras has 49,000, the North-West Provinces 53,000, and the Punjab only 25,000, Bombay 84,000, Hyderabad 44,000.

716. "Officers of National Government," 580,185, Order I., Sub-Order 1, are not given with accuracy, Bombay showing 178,000 out of the total number, while the North-West Provinces and the Punjáb show respectively 32,000 and 62,000. It is evident that many of the village officers who should appear in Sub-Order 2 of this order have been shown, in Bombay, as officers of the National Government.

717. The last of the large orders in excess of half a million is Order XV., Sub-Order 4—"Workers in earthenware"—in which are included potters. The numbers of this class are evidently understated at 569,128. None are shown against Rajputana and Cochin. Bengal has 142,000, the North-West Provinces 102,000, Punjáb 87,000, Madras 70,000, Bombay 62,000, the Central Province 27,000.

718. In the accompanying abstract, the minor details which have been collected in the various provinces and States for the group heads already referred to are given, the total for the British provinces being distinguished from the figure for the four native States. These totals are taken from the statements which will be found at pages 71 to 88, Vol. 3, giving the list of occupations of males. That list gives information for all the British provinces except Assam, from which no returns have been received, and for four of the native States, Baroda, Central India, Mysore, and Travancore, but the arrangement of the details, both in Central India and Travancore, is particularly defective, and by no means represents, with accuracy, the exact distribution of the population of those States according to occupation.

719. The following trades and occupations return in each instance more than a million :—

Tenant cultivators	29,207,150	Cotton manufacture	2,115,196
Agricultural labourer	7,628,444	Domestic servants	1,765,678
Land proprietors	6,418,313	Beggars, gipsies, vagrants	1,256,559
General labourer	5,813,932		

720. The trades where the numbers returned range between half a million and a million are the following :—

Corn, flour, seed merchant or dealers	740,685	Hairdressers	634,671
Shopkeepers, general dealers	732,969	Local village servants	541,596

721. The occupations where the numbers are between a quarter of a million and half a million are the following :—

Carpenters	499,248	Scavengers	329,493
Earthenware manufacture	494,134	Civil Service	320,625
Laundrymen	477,949	Fishmongers	310,369
Shepherds	467,750	Bargemen, watermen, lightermen	296,349
Shoemakers	458,533	Fishermen	289,521
Oil millers	452,439	Farm servants, indoor	279,712
Farmers, graziers	419,412	Wine and spirit dealers	276,605
Goldsmiths, silversmiths	401,582	Tailors	259,855
Hindoo priests	397,954	Carmen, carriers, carters	227,189
Blacksmiths	384,908		

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722. The other trades where the numbers are below a quarter of a million, but exceed 100,000, are the following:—

Money lenders	221,030	Palanquin bearers	153,448
Greengrocers	220,214	Police	148,073
Soldiers	217,374	Cotton, calico dealers	147,944
Water carriers	208,020	Gardeners	139,635
Cowkeepers, milk sellers	195,297	Bakers, grain parchers	138,159
Camel men, pack bullock men, pack pony drivers, muleteers	185,924	Basket makers	134,646
Porters	178,338	Artizans, mechanics	133,646
Clay dealers and labourers	175,465	Commercial clerks	131,703
Timber merchants and dealers	173,305	Bricklayers	127,502
Government artificers, workmen, messengers	171,404	Bangh, narcotic sellers	118,234
Cattle dealers	169,490	Tobacco sellers and dealers	110,493
Land, estate agents	153,970	Confectioners	103,791
		Merchants	100,291

723. A reference to the Return in Vol. 3, at pages 71 to 88, will show how these numbers are apportioned amongst the various British provinces and the native States, and will also serve to show where the distribution is markedly inaccurate, as a comparison of the numbers in neighbouring provinces and the proportion borne to the population of each of those provinces will give a very fair idea of any grave deficiency where defects exist.

724. Taking the larger trades, where the numbers exceed millions, it will be observed that the Sub-Order 1, group head "Land Proprietor," of Order VIII., "Agriculturists," shows a very much larger number of proprietors in the Punjáb than in Bengal; and again, the Punjáb figure, 2,331,000, is more than twice as many as the figure for the North-West Provinces, 977,976. It is not to be believed that the Punjáb, with its smaller area* and smaller population, should have a much larger number of land proprietors than the adjacent provinces—the North-West—and if we turn to the group-head VI., where tenant cultivators are shown, it seems that in the Punjáb a large number of persons, who are virtually tenant cultivators, have been shown as proprietors, or that a large number of proprietors in the North-West Provinces have been shown as tenant cultivators. The figures are for the Punjáb, under tenant cultivators, Puttadars, Ryots, 1,473,846; while in the North-West Provinces they are 7,648,042.

Mr. Ibbetson remarks, concerning the head "landowners": "It is very probable that "many people who own land, but whose principal source of income is some occupation "other than agricultural, may have returned themselves simply as landowners," and he notes that there was a difficulty felt in filling up the entries for landowners. He says further, "The sons of a landowner who live with him and assist in the cultivation "of his fields are, strictly speaking, not themselves proprietors, as they have no actual "property in the land so long as their father lives. I think that the proper course "obviously is to follow the status, and to record such people as landowners; and I "believe that this course was, as a rule, adopted, but in some cases they may have been "entered as tenants." It is very possible that the number of landowners in the Punjáb returns has been swelled by the inclusion of persons who, though they may have reversionary rights, are not actually proprietors of the soil.

725. It would seem, too, as if the agricultural labourers are not very accurately defined in this classification. Madras shows 2,142,000, and the North-West Provinces 1,773,000, while Bengal has only 1,103,000. On the other hand, the general labourers in Sub-Order 1 of Order XVI. show against Bengal 2,543,000, Madras has 541,000, the North-West Provinces 1,010,000, and the Punjáb 322,000. But it is difficult to offer any suggestive explanation of the differences that are observable in these details. There is no explanation given in the Bengal Report of the very small number of landowners in that great province. It is quite possible that the want of agricultural returns, for which the Bengal province has long been conspicuous, a want that has its origin in the permanent settlement of the province which dissociates the Government very much from the landowning class, has prevented the reviewer, and has also prevented the district officers of Bengal, from noticing this extraordinary deficiency. But if the Return of Bengal is correctly returned, and there really are only 397,000 land proprietors in that large province, each owner of land has, on an average, more than half a square mile to himself. That I do not believe to be the case. There would seem to be a considerable deficiency in the number of persons returned in Bengal as land proprietors. In all probability a large number of men who possess subordinate interests

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in the land, but who are none the less proprietors, have been included in the group-head VI., "Tenant Cultivators, Puttadars, and Ryots," while, properly speaking, their place should have been under group-head I., "Land Proprietor."

726. Of the 2,115,196 persons shown as cotton workers and dealers in Order XI., Sub-Order 3, under group-head 5, the North-West Provinces show 436,000, the Punjáb 393,000, Bengal 406,000, Madras 384,000, and Bombay 141,000. It would appear as if Bombay had understated the number of persons engaged in this business.

727. The only other two large orders are the general labourers and the beggars and vagrants. The general labourers, as has already been remarked, are probably stated without sufficient precision, a part of them being shown in some cases under the head of agricultural labourers; and in other cases agricultural labourers being shown under the heading "general labourers." The two group-heads if taken together, 13,442,376, would probably give a fair idea of the number of the day labourers of this part of the country for which details are given.

728. "Beggars and vagrants" are the last of the group-heads in excess of one million. Of the 1,256,559 under this group-head, the Punjáb shows the largest number, 306,000. Bengal has 260,000, the North-West Provinces 234,000, Bombay 172,000, Madras 90,000, and the Central Provinces 70,000.

729. The heading "municipal, local, and village servants" contains no entries against Baroda, Mysore, or Travancore. The figure for the Punjáb appears to be short, as only 51,248 are given there, while the Central Provinces, much smaller in population, have 55,000. The entry under this head does not fully represent the number which should appear under this title.

730. Travancore is the only one of the provinces and states which makes no entry against shopkeepers, general dealers. More than half the entire number are found in Bengal, 420,000. Madras has 100,000. The figures for the North-West are much understated with 16,641; similarly the Punjáb with only 17,833. A large part of the deficiency may probably be traced to the heading "corn, flour, seed merchant, dealer," of Sub-Order 2 of Order XII., under which name the North-West Provinces show 191,000, and the Punjáb 246,000, numbers much larger than are found in any of the other provinces. As the shopkeeper, the petty trader of the North of India, is almost invariably a grain dealer, it is not unnatural that this should have occurred.

731. Hairdressers, the first heading of Sub-Order 5 of Order XI., are the barbers of the country. They are returned under this head in each of the provinces and states from which details have been taken. Out of the 634,671 shown in this column, 172,000 are found in the North-West, 170,000 in Bengal; Madras has only 67,000, and Bombay 46,000. My impression is that the figure is understated for both of these provinces.

732. Corn, flour, and seed merchants, 740,685, are also shown for each of the provinces. Though shown under a different name they might properly be combined, very accurately, with the shopkeepers already noticed.

733. Blacksmiths, 384,908, are also returned in every province. Bengal has 91,000, the North-West 80,000, Punjáb 74,000, Madras 45,000, Bombay only 23,000, and the Central Provinces have 28,000. The numbers here are clearly understated.

734. Goldsmiths, 401,000, are shown in every province. Bengal has 88,000, Madras 77,000, the North-West 67,000, and the Punjáb 55,000; while Bombay shows 47,000 and the Central Provinces 18,000. With these might properly be combined dealers in precious stones, for they are virtually the same trade. A man who is a dealer in precious stones in India is generally a goldsmith. The numbers under this latter head, however, are few, 3,492, and in three provinces, Coorg, Central India, and Travancore, none are shown. More than half of the entire number appear in Madras, 1,935.

735. The earthenware manufacturer, who is really the potter of the country, appears against every province. Out of the 494,000 under this head, 137,000 are found in Bengal, 101,000 in the North-West Provinces, 87,000 in the Punjáb, and 69,000 in Madras. Bombay has 36,000, and the Central Provinces 20,000. There are very few to be found in Burmah, 1,994, while Mysore, with a very similar population, shows 7,072. The circumstances of the two countries, however, are entirely different, and the smaller number in Burmah is probably correct.

736. The scavengers are evidently short stated. The Punjáb shows 182,000, and, along with the North-West Provinces with 106,000, accounts for seven eighths of the whole number. It is impossible to say under what head the deficiency in Bengal and Bombay appears. In those two provinces only 7,730 and 3,547 are shown. Madras also understates the number with 11,841.

737. Oil millers are shown against all the provinces. The greatest numbers by far are found in Bengal, where 156,000 out of the 452,000 are recorded. The North-West

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shows 116,000, Madras 42,000, Punjáb 38,000, Bombay 25,000, and the Central Provinces 22,000. The figures for Bombay and the Punjáb appear to be short stated.

738. Fishmongers appear in all the provinces except Ajmere, Coorg, and the North-West Provinces. The total, 310,369, might properly be combined with the total under "fishermen," where there are 289,521. Under the first head Bengal shows 205,000, under the second 153,000; Madras has 32,000 under the first, and 61,000 under the second; the Central Provinces 738 under the first, and 38,000 under the second; the North-West Provinces none under the first, and 7,657 under the second.

739. The laundry keepers, the Dhobis and washermen of the country, are shown against all the provinces except Burmah, which shows 1,740 laundrymen under "servants." The largest number is found in Madras, where 137,800 appear; Bengal has 125,000, the North-West-Provinces 103,000, the Punjáb only 39,000, and Bombay 22,000.

740. The shoemakers, too, appear against all the provinces except Coorg and Travancore. A good many of the shoemakers may be traced to Sub-Order 2 of Order XIII., where they may be found as fellmongers, tanners, and leather dyers or curriers. The North-West Provinces show 46,000 curriers and only 43,000 shoemakers. As a rule, the men following the one trade combine with it the other.

741. The tailors appear in all the provinces. The numbers, however, appear to be understated, as, out of the 259,000, the total number shown, while the North-West Provinces return 84,000, Bengal gives only 55,000, Bombay 27,000, Madras 19,000, and the Punjáb 32,000.

742. Carpenters, 499,248, appear in all the provinces. The numbers in some, however, are understated. The Punjáb has 127,000 out of the total, the North-West Provinces 96,000; Bengal has only 8,000, Madras 73,000, Bombay 56,000, and the Central Provinces 17,000.

743. The fishermen I have already spoken of in connexion with the fishmongers.

744. Farm servants, 279,712, appear only in three provinces, Bombay, Mysore, and Bengal, 4 only being shown in the latter province. They should be combined with the agricultural labourers.

745. Shepherds are shown in only 6 out of the 14 provinces and states, Bombay having more than half of the entire number, 251,000, and Madras 162,000. The North-West Provinces, where there are a large number, show no entry under this head. The figures, evidently, are incorrect.

746. The bargemen, lightermen, and watermen comprise a considerable number of the boating population on the rivers. 211,000 out of 296,000 are shown against Bengal; Burmah has 35,000, Bombay shows only 2,800; and a considerable portion of the boat-owners or boatmen of Bombay appear to be traceable under "seamen, sailors, and mariners." I should have thought that the number of inland boatmen would have been much larger than the figure given against Bombay in this column. The detailed occupation table at page 76 of the Bombay returns gives no less than 48,189 as boatmen, sailors, and boat-owners.

747. Hindoo priests appear in all the provinces except Baroda, but out of their total number, 398,000, nearly half are found in Bengal, 185,000. The North-West shows 81,000, the Punjáb 86,000, Madras 25,000, while Bombay shows only 768. There must be a very large number of priests omitted from the Bombay returns, the Presidency total under "religious administration" being 2,635, while for Bombay city alone 2,081 are given under that head. As every village has its priest, there is a large number of the order unaccounted for in the returns.

748. In the accompanying abstract will be seen totals for each of the various group-heads, for any one of which details have been given in the 14 provinces and states previously noted. These details will be found enumerated at pages 71 to 88 of Vol. III.

Abstract LXXXV.

Order.	Sub-Order.	Group Head.	Occupation.	British Provinces.	Native States.	Total.
I.	I.	1	Civil service	248,321	72,304	320,625
		2	Government artificers, workmen, messengers	145,902	25,502	171,404
		3	The viceroy, governors, lieutenant governors, chief commissioners	6	37	43
		4	Judges, superior and local	518	—	518
		5	Magistrates	776	—	776
				395,523	97,843	493,366

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Order.	Sub-Order.	Group Head.	Occupation.	British Provinces.	Native States.	Total.
I.	II.	1	Honorary magistrates and unpaid magistrates	24	—	24
		2	Officers of law courts	12,204	—	12,204
		3	Police	145,787	2,286	148,073
		4	Municipal, local village servants	536,169	5,427	541,596
		5	Prison officers	4,680	—	4,680
		6	Sheriff	5	—	5
		7	Executioner	11	—	11
				698,880	7,713	706,593
	III.	1	Consuls	3	—	3
		2	Officers of independent governments and native states	10,756	20,631	31,387
				10,759	20,631	31,390
II.	I.	1	Army officers	7,436	188	7,624
		2	Army half-pay retired	167	—	167
		3	Soldiers	145,719	71,655	217,374
		3A	Army clerk, pension servant	9,491	4,115	13,606
		5	Army pensioners	13,673	26	13,699
		6	Army agent, remount agent, clothing agent	1	—	1
		7	Storekeeper, commissariat, barrack master	5,310	—	5,310
		8	Army hospital	552	—	552
				182,349	75,984	258,333
	II.	1	Navy	296	—	296
III.	I.	1	Clergymen	2,217	696	2,913
		2	Priests, Hindoo	389,859	8,095	397,954
		3	Priests, Mahammedan	49,161	802	49,963
		4	Protestant minister	166	731	897
		5	Roman Catholic priest	1,863	18	1,881
		6	Missionary, scripture reader, itinerant preacher	4,359	417	4,776
		7	Church, chapel, officer	218	440	658
		8	Temple officer, Hindoo, Mahammedan	63,761	10,652	74,413
		9	Theological student	2,273	158	2,431
		10	Inmates of monastery	885	—	885
		11	Lay officer, religious institution	2,532	9	2,541
		12	Burying ground, cemetery service	3,674	4	3,678
		13	Jain priest, Syrian Christian priest, demon worshipper priest	11,382	178	11,560
				532,350	22,200	554,550
	II.	1	Barrister, advocate, lawyer, master of law, batchelor of law	361	—	361
		2	Solicitor, attorney, pleader, vakeel	9,138	1,776	10,914
		3	Law student	13	—	13
		4	Law clerk, deed writer, stamp vendor	10,521	582	11,103
		5	Law stationers	6	—	6
		6	Law agents	7,428	1	7,429
				27,467	2,359	29,826
	III.	1	Physicians, surgeons	10,879	1,741	12,620
		2	Medical assistant, student	12,015	21	12,036
		3	Dentist	18	—	18
		4	Chemist, druggist	17,720	6	17,726
		5	Accoucheurs	76	—	76
		6	Unqualified practitioner	59,108	1,570	60,678
		7	Subordinate medical service	5,587	10	5,597
				105,403	3,348	108,751
	IV.	1	Author, editor, writer	1,670	315	1,985
		2	Reporter	29	—	29
		3	Interpreter	85	20	105
		4	Literary, private secretary, copyist	19,766	—	19,766
		6	Student	3,826	4,885	8,711
		7	Literary institution, service clerk, reading room, reading clerk	12	—	12
				25,388	5,220	30,608
	V.	1	Painter, artist	7,851	195	8,046
		2	Sculptor	151	331	482
		3	Engraver, artist	646	2	648
		4	Photographer	349	18	367
				8,997	546	9,543

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Order.	Sub-Order.	Group Head.	Occupation.	British Provinces.	Native States.	Total.
III.	VI.	1	Musicians, music master	129,309	6,687	135,996
		2	Ballad singer singer, songster, vocalist	20,592	497	21,089
				149,901	7,184	157,085
	VII	1	Actor, actress	6,756	689	7,445
		2	Exhibition and show service	4,962	137	5,099
		3	Theatre service	20,271	1,437	21,708
		4	Conjuror, performer	15,507	1,132	16,639
		5	Billiard marker	132	2	134
		6	Pugilist, fencer	424	280	704
		7	Racket tennis court	13	—	13
		8	Wrestler	709	167	876
		9	Cricket ground service	5	—	5
		10	Fortune teller	619	—	619
				49,398	3,844	53,242
	VIII.	1	Schoolmaster or school manager	61,241	7,106	68,347
		2	Teacher, professor, lecturer	50,157	41,183	91,340
		4	School service	632	18	650
				112,030	48,307	160,337
	IX.	1	Civil engineer	355	42	397
		2	Scientific persons	8,754	1,449	10,203
		3	Museum service	12	—	12
				9,121	1,491	10,612
V.	I.	1	Innkeeper, hotel keeper, publican	7,799	88	7,887
		2	Beer seller, spirit seller	223	7,205	7,428
		3	Lodging, boarding house keeper	1,471	437	1,908
		4	Coffee house, eating house keeper	9,493	39	9,532
		5	Institution service	463	194	657
		6	Club house service	88	45	133
		7	Mess contractor, mess man	24	1	25
		8	Bath and wash-house service	7	—	7
				19,568	8,009	27,577
	II.	1	Domestic servant, general	1,589,563	176,115	1,765,678
		2	Housekeeper	972	—	972
		3	Cook, scullion	58,721	7,432	66,153
		5	Nurse	112	—	112
		6	Laundry man	1,740	—	1,740
		7	Coachman	12,515	458	12,973
		8	Groom, stableman living in his master's house	1,664	2,676	4,340
		9	Gardener	8,469	624	9,093
		13	Office keeper, porter (not Government)	2,050	—	2,050
		14	Park, gate, and lodge keeper (not Government)	9,606	—	9,606
		15	Bazaar man	653	—	653
		16	Bhisti (domestic), Beesties domestic	21,389	1,065	22,454
				1,707,454	188,370	1,895,824
VI.	I.	1	Merchant	92,130	8,161	100,291
		2	Banker	8,605	6,397	15,002
		3	Bank service	6,190	474	6,664
		4	Insurance service	66	34	100
		5	Broker, agent	53,513	1,411	54,924
		6	Salesman	883	—	883
		7	Auctioneer, valuer, house agent	4,370	144	4,514
		8	Accountant	14,437	—	14,437
		9	Commercial clerk	117,544	14,159	131,703
		10	Traveller (commercial)	6	—	6
		11	Capitalist, shareholder	85	—	85
		12	Money lender, bill discounter	216,435	4,595	221,030
		13	Cowrie seller, money changer, money dealer	28,281	518	28,799
		14	Lessee of market	1,062	—	1,062
				543,607	35,893	579,500
	II.	1	Pawnbroker	587	—	587
		2	Shopkeeper, general dealer	609,191	123,778	732,969
		3	Huckster, costermonger	6,293	—	6,293
		4	Pedlar, hawker	59,365	3,766	63,131
				675,436	127,544	802,980

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Order.	Sub-Order.	Group Head.	Occupations.	British Provinces.	Native States.	Total.
VII.	I.	1	Railway engine driver, stoker, engine worker, locomotive fireman	12,451	113	12,564
		2	Railway officer, clerk, station master	6,963	60	7,023
		3	Railway attendants, servants	37,317	1,018	38,335
				56,731	1,191	57,922
	II.	1	Toll collector, turnpike gatekeeper	1,389	—	1,389
		2	Coach, cab owner, livery stable keeper	9,673	6	9,679
		3	Coachman (not domestic), cabman	27,865	2,102	29,967
		4	Carman, carrier, carter, drayman	218,440	8,749	227,189
		6	Camel, pack bullock, pack pony driver, muleteer	184,967	957	185,924
		7	Palanquin bearer, cart drawer, pusher	151,748	1,700	153,448
				594,082	13,514	607,596
	III.	1	Canal and inland navigation service	576	—	576
		2	Barge, lighter, waterman, woman	293,761	2,588	296,349
		3	Boat and barge owner, agent	16,390	292	16,682
				310,727	2,880	313,607
	IV.	1	Shipowner	911	11	922
		2	Steam navigation service	1,505	—	1,505
		3	Ship steward, cook	3,673	—	3,673
		4	Seaman, sailor, mariner, master mariner, ship's clerk	68,973	1,112	70,085
		5	Pilot	562	—	562
		6	Boatmen on seas	17,187	—	17,187
		7	Dock service, harbour service	3,607	—	3,607
		8	Diver	134	—	134
		9	Ship's agent	171	—	171
				96,723	1,123	97,846
	V.	1	Warehouseman, storekeeper	21,178	9,277	30,455
		2	Meter weigher	32,778	136	32,914
				53,956	9,413	63,369
	VI.	1	Messenger porter (not Government)	178,218	120	178,338
		2	Telegraph service (not Government)	536	16	552
		3	Courier guide	63	—	63
				178,817	136	178,953
VIII.	I.	1	Land proprietor	6,358,024	60,289	6,418,313
		2	Farmer, grazier	283,272	136,140	419,412
		3	Farmer's, grazier's son, &c.	74,113	—	74,113
		5	Farm bailiff	28,514	—	28,514
		6	Tenant cultivator, puttadars, ryots	26,944,388	2,262,762	29,207,150
		7	Agricultural labourer (includes field watchman)	7,387,538	240,906	7,628,444
		8	Shepherd	467,750	—	467,750
		9	Farm servant (indoor)	174,016	105,696	279,712
		10	Land surveyor and land state agent	153,191	779	153,970
				41,870,806	2,806,572	44,677,378
	II.	1	Woodman	19,075	—	19,075
	III.	1	Nurseryman, seedsman, florist	5,264	654	5,918
		2	Gardener (not domestic)	138,160	1,475	139,635
				143,424	2,129	145,553
IX.	I.	1	Horse proprietor, breeder, and dealer	3,133	61	3,194
		2	Horse breaker	1,156	54	1,210
		3	Horse keeper, groom, jockey	80,025	245	80,270
		4	Farrier, veterinary surgeon	5,884	284	6,168
		5	Cattle, sheep, pig dealer, salesman	153,294	16,196	169,490
		8	Vermin destroyer	208	—	208
		9	Fisherman	287,247	2,274	289,521
		11	Animal, bird dealer, keeper	12,992	70	13,062
		12	Camel dealer	5,529	—	5,529
		13	Crocodile catcher	6	—	6
		14	Dog broker	34	—	34
		15	Elephant dealer	5,036	86	5,122
		16	Huntsman	8,796	300	9,096
		17	Leech seller	1 273	—	1,273

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Order.	Sub-Order.	Group Head.	Occupations.	British Provinces.	Native States.	Total.
IX.	I.	18	Silkworm keeper	4,318	—	4,318
		19	Tiger keeper	1	—	1
				568,932	19,570	588,502
X.	I.	1	Bookseller, publisher	2,405	125	2,530
		2	Bookbinder	5,264	29	5,293
		3	Printer	10,811	150	10,961
		4	Newspaper agent, vendor	32	—	32
		5	Newspaper proprietor	157	8	165
		6	Book agent, librarian	82	—	82
				18,751	312	19,063
	II.	1	Musical instrument maker	2,728	6	2,734
		3	Music seller, publisher	60	—	60
		4	Musical string maker	8	—	8
				2,796	6	2,802
	III.	1	Lithographer, lithographic printer	149	6	155
		2	Map publisher, seller	10	—	10
		3	Print and map colourer, mounter	23	—	23
		4	Picture cleaner, dealer	184	23	207
		6	Artists' colourman	612	—	612
				978	29	1,007
	IV.	1	Wood carver	4,365	357	4,722
		2	Artificial flower maker	304	1	305
		4	Jet and coral worker, carver, ornament maker	5,842	—	5,842
		5	Figure and image maker	4,449	—	4,449
				14,960	358	15,318
	V.	1	Toy maker, dealer	2,147	18	2,165
		2	Fishing tackle maker	710	—	710
		3	Cage maker	284	—	284
		4	Bat, ball maker	16	—	16
		5	Archery goods maker	772	25	797
				3,929	43	3,972
	VI.	1	Type caster	47	—	47
		2	Medal maker	70	—	70
		3	Die engraver	165	4	169
		4	Seal engraver	247	1	248
				529	5	534
	VII.	1	Watchmaker, clockmaker	2,462	86	2,548
		2	Philosophical instrument maker	53	—	53
		3	Weighing machine, measure, scale maker	271	—	271
				2,786	86	2,872
	VIII.	1	Surgical instrument maker	1	—	1
				1	—	1
	IX.	1	Gunsmith, gun manufacturer	317	—	317
		2	Ammunition maker, dealer	568	433	1,001
		3	Percussion cap dealer	2	—	2
		4	Bayonet maker, sword maker	159	179	338
		5	Scabbard maker	68	—	68
		6	Armourer	992	525	1,517
				2,106	1,137	3,243
	X.	1	Engine, machine maker, agent, dealer	3,181	97	3,278
		2	Spinning, weaving machine maker	3,438	—	3,438
		3	Agricultural implement machine maker	40,586	50	40,636
		4	Tool maker, dealer	773	53	826
		5	Saw maker	16	—	16
		6	Cutler	2,650	—	2,650
		7	Needle maker	570	—	570
		8	Bellows maker	39	—	39
		9	Saw-mill maker	1	—	1
				51,254	200	51,454

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Order.	Sub-Order.	Group Head.	Occupations.	British Provinces.	Native States.	Total.
X.	XI.	1	Coachmaker, palanquin maker, howda maker	6,987	121	7,108
		2	Wheelwright, cart maker	3,720	2	3,722
		3	Railway carriage maker	994	—	994
				11,701	123	11,824
	XII.	1	Saddler, harness, whip maker	4,666	273	4,939
	XIII.	1	Shipbuilder, shipwright, boat, barge builder	16,351	—	16,351
		2	Sailmaker	314	—	314
		3	Ship's chandler	143	—	143
				16,808	—	16,808
	XIV.	1	House proprietor	10,208	19	10,227
		2	Architect	1,437	—	1,437
		3	Surveyor	199	—	199
		4	Builder	7,312	732	8,044
		5	Carpenter	472,189	27,059	499,248
		6	Bricklayer	126,495	1,007	127,502
		7	Marble mason	96	—	96
		8	Mason, pavior	48,103	6,255	54,358
		9	Slater, tiler	1,243	341	1,584
		10	Plasterer, whitewasher	325	135	460
		11	Plumber, painter, glazier	5,429	36	5,465
		12	Blind maker, fitter	12	—	12
				673,048	35,584	708,632
	XV.	1	Cabinet-maker	4,316	120	4,436
		2	Undertaker	418	—	418
		3	Carver and gilder	1,289	—	1,289
		4	Furniture broker, dealer	2,634	2	2,636
		5	Curiosity dealer	21	—	21
				8,678	122	8,800
	XVII.	1	Manufacturing chemist	31,813	109	31,922
		2	Dye, colour manufacturer	10,082	48	10,130
		3	Dyer, calenderer	10,892	152	11,044
		4	Match, fusee maker, seller	290	23	313
		5	Sulphur dealer	108	—	108
		6	Firework maker	5,621	50	5,671
		7	Ink manufacturer	1,104	39	1,143
				59,910	421	60,331
XI.	I.	1	Woolstaple, &c., dealer, warehousemen	1,758	36	1,794
		2	Felt manufacture	260	—	260
		3	Woollen cloth manufacturer	2,952	6,498	9,450
		4	Fuller	6	—	6
		5	Wool dyer, printer	195	—	195
		7	Cloth merchant, dealer	35,439	4,433	39,872
		9	Flannel manufacturer	4	—	4
		10	Blanket manufacturer	50,412	83	50,495
		11	Carpet manufacturer	1,123	—	1,123
		12	Shawl weaver	14,613	3	14,616
				106,762	11,053	117,815
	II.	1	Silk manufacturer	29,023	1,962	30,985
		2	Silk dyer, printer	2,333	6	2,339
		3	Silk merchant, dealer	10,703	29	10,732
		4	Silk ribbon manufacturer	362	—	362
		5	Silk braid manufacturer	795	195	990
		6	Silk kincob manufacturer	1,449	—	1,449
				44,665	2,192	46,857
	III.	1	Flax, linen manufacturer	1,211	—	1,211
		2	Lace manufacturer	204	119	323
		3	Thread manufacturer	14,056	241	14,297
		4	Tape manufacturer	541	196	737
		5	Cotton manufacturer	2,016,091	99,105	2,115,196
		6	Cotton, calico warehouseman, dealer	147,762	182	147,944
		7	Calico printer, cotton printer	28,187	2,383	30,570
		8	Calico, cotton dyer	59,956	6,408	66,364
		9	Carpet maker, merchant (cotton)	6,033	—	6,033
		10	Fustian manufacturer	19	—	19
		11	Tent maker	399	—	399
				2,274,459	108,634	2,383,093

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Order.	Sub-Order.	Group Head.	Occupations.	British Provinces.	Native States.	Total.
XI.	IV.	1	Bleacher	178	—	178
		2	Trimming, braid maker	27,273	173	27,446
		3	Fancy goods dealer	22,149	—	22,149
		4	Girth, web maker	1,183	—	1,183
				50,783	173	50,956
	V.	1	Hairdresser	597,437	37,234	634,671
		2	Hat manufacturer, turban maker, cap maker, seller	4,009	800	4,809
		3	Furrier	53	—	53
		4	Tailor	241,647	18,208	259,855
		5	Milliner	609	—	609
		6	Shoemaker	448,681	9,852	458,533
		7	Button maker	151	—	151
		8	Laundry keeper	453,715	24,234	477,949
		9	Embroiderer	2,040	28	2,068
		10	Hosier, haberdasher	1,548	—	1,548
		11	Glover	40	—	40
		12	Leather gaiter maker	55	—	55
		13	Old clothes dealer	182	—	182
		14	Outfitter	234	—	234
		15	Theatrical property maker	309	—	309
		16	Umbrella, parasol, stick maker	2,714	232	2,946
		17	Shroud maker	1	—	1
				1,753,425	90,588	1,844,013
	VI.	1	Mat maker, seller	23,961	520	24,481
		2	Hemp manufacturer	1,095	—	1,095
		3	Jute manufacturer	17,594	468	18,062
		4	Rope, cord maker	39,946	1,894	41,840
		5	Net maker	11,811	8	11,819
		6	Canvas, sailcloth manufacturer	233	—	233
		7	Sacking, sack, bag maker, dealer	4,392	72	4,464
		8	Cocoa fibre matting maker	8	56	64
		9	Coir manufacturer	1,949	—	1,949
				100,989	3,018	104,007
XII.	I.	1	Cowkeeper, milk seller	191,787	3,510	195,297
		2	Cheesemonger	106	—	106
		3	Butcher, meat salesman	65,078	3,415	68,493
		4	Provision curer, dealer	848	2,481	3,329
		5	Poulterer, game dealer	4,161	99	4,260
		6	Fishmonger	292,907	17,462	310,369
		7	Honey merchant	1,498	242	1,740
		8	Egg merchant	602	46	648
				556,987	27,255	584,242
	II.	1	Corn, flour, seed merchant, dealer	707,556	33,129	740,685
		2	Miller	69,411	1,326	70,737
		3	Baker, grain parcher	134,785	3,374	138,159
		4	Confectioner	101,218	2,573	103,791
		5	Greengrocer	206,498	13,716	220,214
		6	Herbalist	803	2	805
		7	Sugar manufacturer	53,456	886	54,342
				1,273,727	55,006	1,328,733
	III.	1	Brewer	132	827	959
		2	Wine and spirit merchant, dealer	219,149	57,456	276,605
		3	Distiller	20,624	705	21,329
		4	Ginger beer, soda water, lemonade, sherbet maker, dealer	911	—	911
		5	Syrup manufacturer	1,266	—	1,266
		6	Grocer, tea dealer, coffee dealer	35,146	7,346	42,492
		7	Tobacco manufacturer, dealer	108,731	1,762	110,493
		8	Vinegar maker	91	—	91
		9	Pickle, relish, condiments maker, dealer	32,710	14	32,724
		10	Perfumer	8,549	623	9,172
		11	Bangh, narcotic maker, seller	116,850	1,384	118,234
		12	Coffee manufacturer	212	—	212
		13	Opium dealer	3,467	127	3,594
				547,838	70,244	618,082
XIII.	I.	1	Soap boiler, dealer	1,349	20	1,369
		2	Tallow chandler	352	10	362
		3	Comb maker	1,410	100	1,510
		4	Gut maker	255	35	290
		5	Manure dealer manufacturer	6,036	570	6,606
		6	Wax refiner, dealer	222	—	222
		7	Bone dealer	194	—	194
		8	Ivory dealer	253	—	253
		9	Coral dealer	1,112	—	1,112

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Order.	Sub-Order.	Group Head.	Occupations.	British Provinces.	Native States.	Total.
	I.	11	Lac dealer	51,396	1,819	53,215
		12	Glue maker	15	—	15
		13	Horns or ivory, workers in	625	72	697
				63,219	2,626	65,845
	II.	1	Fellmonger	40,924	—	40,924
		2	Tanner	68,152	7,567	75,719
		3	Currier	48,671	—	48,671
		4	Leather article maker	23,744	32,394	56,138
		5	Feather dealer	405	—	405
		6	Leather dyer	12,308	3,026	15,334
		7	Quill dealer, worker	12	—	12
		8	Shagreen dealer, worker	33	—	33
				194,249	42,987	237,236
	III.	1	Hair bristle manufacturer	43	7	50
		2	Brush and broom maker	836	25	861
				879	32	911
XIV.	I.	1	Oil miller, refiner	418,902	33,537	452,439
		3	India-rubber dealer, worker	13	—	13
		4	Oil, linseed cake maker	6,243	—	6,243
		5	Pitch, tar dealer, worker	561	—	561
		6	Sealing wax dealer, worker	429	—	429
		7	Gum dealer and worker	727	—	727
		8	Oil skin dealer, worker	22	—	22
				426,897	33,537	460,434
	II.	1	Timber, wood merchant, dealer	170,095	3,210	173,305
		2	Sawyer	27,680	1,203	28,883
		3	Wood turner, worker	11,352	8,352	19,704
		4	Box, packing case maker	1,489	—	1,489
		5	Cooper, hoop maker, worker	1,007	1	1,008
				211,623	12,766	224,389
	III.	1	Cork cutter, manufacturer, pith worker	950	—	950
		2	Bark worker, dealer	2,034	108	2,142
				2,984	108	3,092
	IV.	1	Basket maker	127,183	7,463	134,646
		2	Hay and straw dealer	96,180	736	96,916
		3	Thatcher	39,762	5	39,767
		4	Cane worker, dresser	32,572	2	32,574
		5	Leaf, fan, umbrella maker, worker	36,768	2,512	39,280
		6	Broom dealer (made of reed), reed manufacturer, dealer, rush mat	30,479	391	30,870
		7	Chick maker, seller	208	—	208
				363,152	11,109	374,261
	V.	1	Rag gatherer, dealer	205	46	251
		2	Paper manufacturer	5,647	106	5,753
		3	Stationer	962	50	1,012
		4	Card maker	33	—	33
		5	Papier maché dealer, maker	26	—	26
				6,873	202	7,075
XV.	I.	2	Coal miner	1,296	59	1,355
			Coal mine service	1,110	—	1,110
			Mine service	526	—	526
		4	Iron mine service	365	—	365
		5	Rock mine service	26	—	26
		7	Diamond mine service	1	12	13
				3,324	71	3,395
	II.	1	Coal merchant	2,325	—	2,325
		2	Coal labourer	276	—	276
				2,601	—	2,601

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Order.	Sub-Order.	Group Head.	Occupations.	British Provinces.	Native States.	Total.
XV.	III.	1	Stone quarrier	20,706	2,616	23,322
		2	Stone agent, merchant, cutter, polisher, dresser	10,721	1,122	11,843
		3	Lime dealer, worker	17,422	286	17,708
		4	Clay dealer, labourer	168,340	7,125	175,465
		5	Brick and tile maker	28,084	254	28,338
		6	Railway labourer	7,164	—	7,164
		7	Road labourer	41,267	—	41,267
		8	Chalk dealer, worker	231	—	231
		9	Scavenger	318,675	10,818	329,493
		10	Gravel and sand dealer, digger	2,260	—	2,260
		11	Schanan worker, dealer	7,462	787	8,249
		12	Grindstone, millstone worker, slate pencil maker	4,505	274	4,779
				626,837	23,282	650,119
	IV.	1	Earthenware manufacturer	459,672	34,462	494,134
		2	Earthenware dealer, importer	8,308	—	8,308
				467,980	34,462	502,442
	V.	1	Glass manufacturer	15,321	5,158	20,479
		2	Bead maker, dealer, stringer	2,835	352	3,187
				18,156	5,510	23,666
	VI.	1	Salt manufacturer, salt proprietor	12,844	—	12,844
		2	Salt agent, dealer, broker	45,791	2,124	47,915
				58,635	2,124	60,759
	VII.	1	Well sinker	4,908	756	5,664
		2	Pond maker	4,928	—	4,928
		3	Water carrier, dealer	203,118	4,902	208,020
		4	Ice maker, dealer	405	1	406
		5	Jalagar	11	102	113
				213,370	5,761	219,131
	VIII.	1	Goldsmith, silversmith, jeweller	370,303	31,279	401,582
		2	Plated ware manufacturer	155	—	155
		3	Electroplater	389	4	393
		4	Dealer in precious stones	3,359	133	3,492
		5	Lapidary	1,828	72	1,900
				376,034	31,488	407,522
	IX.	1	Copper manufacturer	4,147	—	4,147
		2	Coppersmith	5,786	208	5,994
				9,933	208	10,141
	X.	1	Tin manufacturer	2,100	536	2,636
		2	Tin plate worker, tin man	6,411	89	6,500
		3	Tinker	136	345	481
		4	Quicksilver dealer	15	—	15
		5	Reflector maker	84	—	84
				8,746	970	9,716
	XI.	1	Zinc manufacturer	114	—	114
	XII.	1	Lead	682	—	682
		2	Antimony refiner, worker	213	—	213
		3	Pewterer, pewter ornament maker	75	—	75
				970	—	970
	XIII.	1	Brass manufacturer, worker, brazier	91,476	3,971	95,447
		2	Bell maker	15,214	12	15,226
		3	Burnisher	1,342	—	1,342
		5	Lamp vessel, lantern maker	161	2	163
		6	Locksmith, brass	271	—	271
		7	Gasfitter	9	—	9
				108,473	3,985	112,458

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Order.	Sub-Order.	Group Head.	Occupations.	British Provinces.	Native States.	Total.
XV.	XIV.	1	Iron manufacturer	8,986	—	8,986
		2	Blacksmith, hammerman	353,299	31,609	384,908
		3	Ironmonger, hardware dealer, ironsmith	21,116	922	22,038
		4	Locksmith (unspecified)	101	—	101
		5	Nail maker	114	—	114
		6	Steel worker	8	—	8
		7	Weight maker	33	—	33
				383,657	32,531	416,188
XVI.	I.	1	General labourer	5,003,128	810,804	5,813,932
	II.	1	Artisan, mechanic	11,612	122,034	133,646
		2	Engine driver	5,734	—	5,734
		3	Shopman	16,666	81	16,747
		4	Manager, superintendent	7,768	14	7,782
		5	Contractor	59,093	1,005	60,098
		6	Watchman, private, not government	2,258	—	2,258
				103,131	123,134	226,265
XVII.	I.	1	Gentleman, annuitant	35,622	2,493	38,115
XVIII.	I.	1	Beggar, gipsy, vagrant	1,171,487	85,072	1,256,559
		2	Religious devotees	29,741	15,857	45,598
		3	Others	21,151,341	6,092	21,157,433
		4	Unspecified	15,446,234	4,098,260	19,544,494
				37,798,803	4,205,281	42,004,084
			Total	103,219,126	9,305,347	112,524,473

749. Information has been collected from some of the provinces in regard to the cases where persons employed in agriculture follow other occupations in addition to their agricultural pursuits. These statistics will be found in Appendix K. Amongst those for Bengal the following figures, from the numbers of persons concerned, are interesting:

158,654 general labourers are also agriculturists.
60,239 domestic servants ,,
36,212 cotton dealers and workers ,,
31,810 shopkeepers ,,
30,101 priests, Hindoo or Mahammedan, are also agriculturists.
21,740 oil millers are also agriculturists.
20,616 hairdressers ,,
17,629 contractors ,,
15,970 earthenware manufacturers are also agriculturists.
15,653 washermen are also agriculturists.
14,458 money lenders ,,
14,339 blacksmiths ,,
13,656 fishermen ,,
12,884 cowkeepers and milk sellers are also agriculturists.
12,567 corn dealers are also agriculturists.
8,999 carpenters ,,
8,499 shoemakers ,,
8,094 fishmongers ,,
5,075 beggars ,,

The total agriculturists who combine other occupations with agriculture in Bengal are 852,596.

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750. In the North-West Provinces and Oudh 1,007,967 cultivators, 854,167 landholders, and 834,361 agricultural labourers are engaged in other pursuits with which they combine their agricultural following :—

84,413 are general labourers as well as agriculturists.
58,713 are hairdressers.
55,637 are blacksmiths.
53,603 are oil millers.
52,340 are carpenters.
48,779 are engaged in cotton manufacture.
43,992 are laundry men.
41,481 are money lenders.
38,928 are earthenware manufacturers.
37,715 are corn dealers.
30,746 are palanquin bearers.
23,937 are carmen.
16,531 are in service.
14,943 are cattle dealers.
14,041 are tanners.
12,389 are tailors.
11,755 are beggars.

Details of the entire number are given in a return which will be found at pages 74 to 80 of the North-West Provinces Report.

751. The Madras returns show 280,113 who combine other occupations with agriculture. An abstract of the occupations they follow is given in the Appendix.

752. In the Punjáb Mr. Ibbetson writes as follows:—

"*Agriculture combined with other Occupations.*—The instruction for filling up the "census schedules directed that when a person followed two or more occupations that "one only has ordinarily to be entered from which he principally derived his living; "but that where agriculture was combined with any other occupation, both were to be "shown. The rule made a distinction between two similar cases, and, as might have "been expected, was very generally neglected. Many of the district officers note that "the figures returned under this heading are absurdly small. It is hardly an exaggeration to say that at any rate in the eastern half of the Punjáb almost every adult "male in a village, excepting the shopkeeper, does more or less field work, and that "most adult males who are neither landowners nor belong to the agricultural menials "presently to be described cultivate a small plot which they hold either as tenants or "on a grant for service. The shopkeeper often owns some of the land of the village, "but in the east of the province he rarely, if ever, cultivates it himself. In the west, "however, the Aroras are almost as energetic husbandmen as any other class of the "community, while the census reports for the districts of the western plains and for "Sirsa, where land is plentiful and labour scarce, note almost without exception how "universal is the desire to obtain a piece of land. On the other hand, they also notice "how strong is the tendency, so soon as the land is obtained, to give up the hereditary "occupation altogether and take to agriculture only; and where this has happened "the person is rightly entered as a cultivator pure and simple. The omission to record "the double occupation may take either of two forms. The menial or artisan who "combines agriculture with his proper handicraft may either enter himself as a cultivator only, or he may omit all mention of his agricultural occupation, and record "only his hereditary calling. Where the omission has taken the latter form, it is of "small importance, as we know the general facts; but where it has resulted in a man "whose primary occupation is a handicraft being entered as a landowner or tenant the "error is more material. In the east menials rarely own land, there being a strong "feeling against their doing so; and there they will probably have recorded their "primary occupation correctly, and if in the west the craftsman who possesses himself "of land ordinarily abandons his craft, the omission to record double occupations will "not have materially affected the figures. On the whole I think I should, at a further "census, abandon all attempt to record double occupations. The share of the agricultural labour of the village performed by artisans, such as carpenters, blacksmiths, "oilmen, or weavers, who, without belonging to the agricultural menials proper, "cultivate a piece of land on their own account, while at the same time following

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" their hereditary callings, is exceedingly small; the general fact that most men in " most villages do cultivate more or less is clearly recognised and can be easily borne " in mind; and the attempt to record double occupations only results in figures which " are misleading.

" The figures, such as they are, are shown below in Abstract No. 124 :—

" Abstract No. 124, showing Combined Occupations for Males over 15 years of Age.

PROPORTION OF AGRICULTURISTS PER MILLE OF TOTAL MALES OVER 15.

Number of Class or Order.	Name of Class or Order.	Towns.	Villages.	Total.	Number of Class or Order.
Total	Total population	151	575	515	Total.
I.	Professional	8	73	46	I.
II.	Domestic and menial	3	19	15	II.
III.	Commercial	13	43	33	III.
IV.	Agricultural and pastoral	920	990	987	IV.
V.	Industrial	10	47	38	V.
VI.	Indefinite and non-productive	4	23	19	VI.
1	Administration	5	36	23	1
2	Army	4	26	9	2
3	Priests and professional	17	101	81	3
4	Domestic and mental	3	19	15	4
5	Mercantile	12	54	38	5
6	Carriers, &c.	15	35	29	6
7	Agricultural and pastoral	989	995	994	7
8	Engaged about animals	5	71	43	8
9	Mechanics	3	31	16	9
10	Workers in fabrics and dress	7	42	35	10
11	" in food and drinks	6	22	17	11
12	" in animal substances	16	40	35	12
13	" in vegetable "	19	81	69	13
14	" in minerals	20	61	52	14
15	General labourers	2	10	8	15
16	Persons of rank and property	89	298	270	16
17	Beggars, &c.	3	17	14	17

" I have followed the unnatural classification of the tables, which greatly obscures " the significance of the figures. The largest proportion of persons who combine " agriculture with their more proper occupations is naturally found among the priests, " most of whom own or cultivate land. Next come the carpenters, blacksmiths, " weavers, and leather workers, and the mercantile class, including cattle dealers and " carriers. Government servants form the only other class in which the proportion " reaches 2 per cent. The figures for agricultural population given in Tables XIIA " and XIIB, and given in the top line of Abstract No. 124, are arrived at there. All " landowners, tenants, joint cultivators, agricultural labourers, cattle graziers, cow- " herds, and fruit and market gardeners (occupation Nos. 85, 86, 87, 88, 89, 90, and " 95) are assumed to be agricultural, and to them are added all of other occupations " who have returned agriculture combined with their primary calling. They are not " complete, as many of the shepherds and camel herds are really agricultural as much " as pastoral, and being so classed the combined occupations were not always shown. " But if this be remembered, and it be also borne in mind that the menials next to be " described perform a very large proportion of the field work, and that most of the " village population, though not included in the figures, occupy themselves to some " extent with husbands, the figures probably represent the facts with considerable " accuracy."

753. In Bombay, Mr. Baines gives the per-centages, from which we see under certain major heads what is the number of males in every hundred of all occupations who combine any second occupation with agriculture. The per-centages are given, not for the total of the presidency but for the different divisions of the presidency, and will be found below :—

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BOMBAY.

Distribution Per-centage of Combined Occupations by Order.

Class.	Order.	——	*Presidency.	Gujarat.	Konkan.	Deccan.	Karnatic.
I.	1	Government	32·52	22·01	16·04	46·44	36·19
	2	Defence	0·34	—	3·67	0·09	—
	3	Professions	2·62	2·10	1·67	2·29	4·11
II.	5	Service	0·77	1·13	0·50	0·61	0·54
III.	6	Commerce	6·15	7·11	4·28	5·45	6·29
	7	Transport	3·14	3·56	6·50	2·71	3·00
IV.	8	Agriculture	—	—	—	—	—
	9	Pasture	2·93	2·91	2·13	4·37	1·42
V.	10	Mixed materials	6·16	6·94	5·21	5·66	5·96
	11	Textiles	16·08	18·99	10·34	14·38	15·89
	12	Food	6·92	5·38	21·03	4·31	7·64
	13	Animal substances	1·77	4·69	—	0·14	0·12
	14	Vegetable „	3·93	4·89	7·07	2·96	2·65
	15	Mineral „	9·31	11·26	16·02	6·07	8·19
VI.	16	Indefinite	0·58	0·53	—	0·22	1·31
	17	Independent	—	—	—	—	—
	18	Unclassed	6·51	8·50	5·54	4·30	6·69

* Combined occupations were not separately abstracted in Sind and Bombay City.

754. In the Appendix already referred to will be found details at some length, taken from the Ajmere Report, showing the cases where agriculturists combine other occupations.

755. In Berar the total number of agriculturists who are occupied in other trades in addition to their agricultural pursuits is 16,692. By far the greatest proportion of these, 5,687, are engaged in municipal and village government; there are 107 priests, 171 musicians, 105 are returned as scientific persons, 2,444 as mercantile men, 705 workers on houses and buildings, 1,336 workers in dress, and 960 beggars.

756. The entire figures for persons combining other trades with agriculture in the four provinces for which they are given—Bengal, Madras, the North-West Provinces or the Oudh, and Berar—are 3,845,896. But the proportion borne in each case to the provincial population (male), after excluding Order 18 and those persons whose occupations are not stated, varies so remarkably as to make it certain the returns under this head are by no means correct.

Taking Orders 8 and 16 to represent the agricultural population in each province, and deducting Order 18 and unspecified, the proportion borne by males who combine some other heads with agriculture are as follows:—

The North-West Provinces	23·5 per cent.
Bengal	5·1 „
Madras	3·8 „
Berar	2·3 „

It would be useless to hazard any conjecture where such varying results are obtained.

757. Some of the provinces also give information as to the occupations of males in towns, classing the persons so shown by age. The accompanying returns are extracted from the reports for the North-Western Provinces, Burmah, and Berar, and may be of use in enabling the reader to form an idea of the numbers of persons who are engaged in different occupations at different ages. It is true that these figures are taken only from the towns in three provinces; but it is not thought that there is much difference in the distribution of workmen in the country and in town in India in regard to the ages at which they are employed on their various occupations. If, for instance, in the towns we find 4,123 persons out of 43,484 amongst mercantile men who are less than 20 years of age, 1,100 of whom are children, 55 being from 0 to 9, and 1,045 from 10 to 14, while the remaining 3,023 are between 15 and 20, we may safely say that the same proportions, nearly, if not absolutely, will be observed in the numbers and ages of persons following the same pursuit in the country as distinguished from the town population.

It is curious to find 246 returned as clergymen, ministers, and priests who are infants under 10 years of age, and 55 under that limit engaged as mercantile men. In all probability these children have been returned as of the same occupation as their

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fathers, and are not really engaged in any pursuit whatever. But in the case of the mercantile order it is very often found that small children are supposed to represent houses of business, the work being done for them by agents; and it has not unfrequently occurred to me that a little child between 10 and 12 has been introduced to me as the head of a great mercantile house, who has really succeeded to the business of his deceased father, the business being carried on by his dead father's headmen.

The third, LXXXVIII., of the returns combines for the "Orders" of the Occupation Tables the figures for these three provinces.

Abstract LXXXVI.—North-Western Provinces.

Occupations of Males at different Periods of Age in Towns.

Class.	Order.	Sub-Order.	Occupation.	Total of all Ages.	Under 20 Years.	20 and over.	0—9.	10—14.	15—19.	20—29.	30—39.	40—49.	50—60.	60 and over.
I.	I.	1	Officers of national government.	16,058	721	15,337	7	40	674	4,512	4,833	3,508	1,767	717
		2	Officers of municipal, local, and village government.	35,339	1,397	33,942	41	168	1,188	10,668	10,086	8,380	3,550	1,269
			Total Order I.	51,397	2,118	49,279	48	208	1,862	15,180	14,919	11,888	5,306	1,986
	II.	1	Army	23,094	1,160	21,934	—	64	1,096	14,234	5,383	1,741	419	157
			Total Order II.	23,094	1,160	21,934	—	64	1,096	14,234	5,383	1,741	419	157
	III.	1	Clergymen, ministers, priests, church and temple officers.	30,366	3,585	26,781	246	1,108	2,171	7,039	6,133	5,447	4,308	3,854
		2	Lawyers, law stationers, law stamp dealers.	5,419	144	5,275	1	9	134	1,412	1,424	1,172	777	490
		3	Physicians, surgeons, and druggists.	5,445	255	5,190	—	—	255	1,209	1,234	1,029	873	775
		4	Authors and literary persons	216	6	210	—	2	4	57	55	42	31	25
		5	Artists	206	14	192	—	—	14	61	56	36	27	12
		6	Musicians	9,548	1,838	7,710	146	728	964	2,065	1,931	1,462	983	609
		7	Actors	1,939	446	1,493	63	211	172	508	385	280	179	141
		8	Teachers	7,252	295	7,057	—	—	295	1,927	1,748	1,390	1,027	965
		9	Scientific persons	308	44	264	—	—	44	76	71	55	32	30
			Total Order III.	60,799	6,627	54,172	456	2,118	4,053	14,954	13,037	10,983	8,237	6,961
			Total Class I.	135,290	9,905	125,385	504	2,390	7,011	44,368	33,339	24,612	13,962	9,104
II.	V.	1	Engaged in boarding and lodging.	5,140	975	4,165	124	403	448	1,530	990	830	583	432
		2	Attendants, domestic servants, &c.	57,975	12,363	45,612	715	4,976	6,672	16,287	12,156	8,574	5,281	3,314
			Total Order V.	63,115	13,338	49,777	839	5,379	7,120	17,617	13,146	9,404	5,864	3,746
			Total Class II.	63,115	13,338	49,777	839	5,379	7,120	17,617	13,146	9,404	5,864	3,746
III.	VI.	1	Mercantile men	43,481	4,123	39,358	55	1,015	3,023	10,783	10,211	8,504	5,953	3,907
		2	Other general dealers	9,216	1,260	7,956	52	398	810	2,438	2,026	1,645	1,076	771
			Total Order VI.	52,697	5,383	47,314	107	1,413	3,833	13,221	12,237	10,149	7,029	4,678
	VII.	1	Carriers on railways	5,109	345	4,764	6	73	266	1,876	1,602	865	337	84
		2	„ „ roads	37,387	4,224	33,163	99	1,263	2,862	11,535	9,488	6,470	3,006	2,064
		3	„ „ canals and rivers	6,281	1,049	5,232	86	456	507	1,846	1,559	1,007	501	319
		5	Engaged in storage	5,510	418	5,092	—	116	302	1,400	1,406	1,179	717	390
		6	Messengers and porters	27,543	3,128	24,415	119	1,107	1,902	8,000	6,622	4,952	3,037	1,804
			Total Order VII.	81,830	9,164	72,666	310	3,015	5,839	24,657	20,677	14,473	8,198	4,661
			Total Class III.	134,527	14,547	119,980	417	4,458	9,672	37,878	32,914	24,622	15,227	9,339
IV.	VIII.	1	Agriculturists	279,330	50,221	229,109	4,023	19,843	26,355	72,367	59,705	44,754	29,832	22,451
		3	Horticulturists	11,475	1,760	9,715	123	746	891	2,901	2,679	2,044	1,302	789
			Total Order VIII.	290,805	51,981	238,824	4,146	20,589	27,246	75,268	62,384	46,798	31,134	23,240
	IX.	1	Persons engaged about animals.	25,169	2,672	22,497	172	880	1,620	6,996	6,604	4,771	2,548	1,578
			Total Order IX.	25,169	2,672	22,497	172	880	1,620	6,996	6,604	4,771	2,548	1,578
			Total Class IV.	315,974	54,653	261,321	4,318	21,469	28,866	82,264	68,988	51,569	33,682	24,818

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Class.	Order.	Sub-Order.	Occupation.	Total of all Ages.	Under 20 Years.	20 and over.	0—9.	10—14.	15—19.	20—29.	30—39.	40—49.	50—60.	60 and over.
V.	X.	1	Workers in books	2,461	253	2,208	6	57	190	803	608	424	232	141
		2	„ „ musical instruments.	140	19	121	—	10	9	34	28	21	23	15
		3	„ „ prints and pictures.	6	—	6	—	—	—	2	1	1	2	—
		4	„ „ carving and figures.	340	40	291	4	17	28	87	63	59	44	38
		5	„ „ tackle for sports and games.	597	84	513	6	28	50	140	132	98	76	58
		6	„ „ designs, medals, and dies.	3	—	3	—	—	—	3	—	—	—	—
		7	„ „ watches and philosophical instruments.	229	15	214	—	2	13	53	67	53	25	16
		9	„ „ arms	106	9	97	—	1	8	33	20	18	15	11
		10	„ „ machines and tools.	765	128	637	2	48	78	196	147	122	91	81
		11	„ „ carriages	68	6	62	—	2	4	14	15	16	8	9
		12	„ „ harness	1,296	174	1,122	4	66	104	356	285	227	142	112
		13	„ „ ships	2	1	1	—	1	—	—	1	—	—	—
		14	„ „ houses and buildings.	33,441	4,608	28,833	179	1,060	2,769	8,689	7,571	6,005	3,045	2,623
		15	„ „ furniture	2,025	312	1,713	15	115	182	527	423	338	238	167
		17	„ „ chemicals	750	351	2,399	18	125	208	728	630	485	333	223
			Total Order X.	44,229	000	38,220	234	2,132	3,643	11,674	9,991	7,867	5,174	3,514
	XI.	1	Workers in wool and worsted	1,957	339	1,618	6	134	199	514	404	309	225	166
		2	„ „ silk	2,649	355	2,094	46	219	290	658	505	384	280	207
		3	„ „ cotton and flax	113,372	19,941	93,431	1,230	8,128	10,583	28,706	24,510	18,040	12,533	9,642
		4	„ „ mixed materials	3,340	601	2,739	27	240	334	867	665	591	370	246
		5	„ „ dress	91,705	16,581	75,124	1,152	6,874	8,645	23,598	19,393	15,094	10,069	6,970
		6	„ „ hemp and other fibrous materials.	3,640	725	2,915	43	337	345	860	737	585	402	331
			Total Order XI.	216,663	38,742	177,921	2,504	15,842	20,396	55,203	46,274	35,003	23,879	17,562
	XII.	1	Workers in animal food	21,936	3,074	18,262	262	1,417	1,995	5,646	4,737	3,525	2,393	1,961
		2	„ „ vegetable food	110,594	17,120	93,474	1,090	6,235	9,795	28,738	24,389	18,987	12,516	8,844
		3	„ „ drinks and stimulants.	30,998	4,377	26,621	196	1,451	2,730	7,823	6,787	5,440	3,764	2,807
			Total Order XII.	163,528	25,171	138,357	1,548	9,103	14,520	42,207	35,913	27,952	18,673	13,612
	XIII.	1	Workers in grease, gut, bone, horns, ivory, whalebone, and lac.	2,039	383	1,656	24	154	205	562	417	294	223	160
		2	„ „ skins, feathers, and quills.	9,102	1,454	7,648	87	517	850	2,292	1,902	1,543	1,045	866
		3	„ „ hair	256	57	199	9	19	20	53	48	52	22	24
			Total Order XIII.	11,397	1,894	9,503	120	690	1,084	2,907	2,367	1,889	1,290	1,050
	XIV.	1	Workers in gum and resin	15,490	2,993	12,497	356	1,107	1,470	3,788	3,268	2,470	1,083	1,288
		2	„ „ wood	9,312	1,189	8,123	63	426	700	2,231	2,065	1,690	1,215	922
		4	„ „ bamboo, cane, rush, straw, and leaves.	23,041	4,636	18,405	376	1,997	2,263	6,178	4,807	3,538	2,228	1,654
		5	„ „ paper	987	124	863	3	39	82	260	223	180	112	88
			Total Order XIV.	48,830	8,942	39,888	798	3,629	4,515	12,457	10,363	7,878	5,238	3,952
	XV.	3	Workers in stone and clay	36,857	7,315	29,542	657	3,072	3,586	10,240	7,952	5,669	3,437	2,244
		4	„ „ earthenware	12,533	2,500	10,033	211	1,021	1,268	3,137	2,595	1,854	1,396	1,051
		5	„ „ glass	888	92	796	6	24	62	261	219	167	124	85
		6	„ „ salt	1,166	142	1,024	1	40	101	331	266	192	146	89
		7	„ „ water	19,723	3,460	16,263	201	1,372	1,887	5,155	4,220	3,297	2,162	1,429
		8	„ „ gold, silver, and precious stones.	24,592	4,220	20,372	218	1,513	2,489	6,498	5,128	3,940	2,742	2,004
		10	„ „ tin and quicksilver.	1,808	326	1,482	17	118	191	441	406	278	208	149
		11	„ „ zinc	5	1	4	—	1	—	2	—	1	1	—
		12	„ „ lead and antimony.	142	14	128	1	2	11	32	36	24	21	15
		13	„ „ brass and other mixed metals.	12,922	2,437	10,485	69	918	1,450	3,442	2,688	1,985	1,405	965
		14	„ „ steel and iron	13,593	2,254	11,339	123	826	1,305	3,708	2,890	2,208	1,476	967
			Total Order XV.	124,229	22,761	101,468	1,504	8,907	12,350	33,277	26,400	19,615	13,118	9,068
			Total Class V.	608,876	103,519	505,357	6,708	40,303	56,508	157,725	131,308	100,204	67,372	48,748

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Class.	Order.	Sub-Order.	Occupation.	Total of all Ages.	Under 20 Years.	20 and over.	0—9.	10—14.	15—19.	20—29.	30—39.	40—49.	50—59.	60 and over.
VI.	XVI.	1	General labourer	152,096	36,552	115,544	2,238	16,254	18,060	40,403	20,770	22,433	14,316	8,922
		2	Other persons of indefinite occupation.	66,148	6,149	59,999	182	1,756	4,211	17,998	15,944	12,667	8,123	5,267
			Total Order XVI.	218,244	42,701	175,543	2,420	18,010	22,271	58,401	45,714	35,100	22,139	14,189
	XVII.	1	Annuitant	704	111	593	13	22	76	142	145	111	101	94
			Total Order XVII.	704	111	593	13	22	76	142	145	111	101	94
	XVIII.		Persons of no specified occupation.	845,762	710,815	134,947	498,839	164,780	47,196	48,729	27,203	20,223	16,761	22,031
			Total Order XVIII.	845,762	710,815	134,947	498,839	164,780	47,196	48,789	27,203	20,223	16,761	22,031
			Total Class VI.	1,064,710	753,627	311,083	501,272	182,812	69,543	107,272	73,062	55,434	39,001	36,314
			Grand Total	2,322,492	949,589	1,372,903	514,058	256,811	178,720	447,124	352,757	265,845	175,108	132,029

Berar.

Abstract LXXXVII.

Table showing for the Province the Occupations of the Town Population at different Age Periods (for Males only).

Class.	Order.	Sub-Order.	Serial Number of Sub-Order.	Occupation.	All Ages.	Under 20 Years.	20 Years and upwards.	0—9.	10—14.	15—19.	20—29.	30—39.	40—49.	50—59.	60 and upwards.
I.	I.	1	1	Officers of provincial government.	1,845	114	1,731	—	19	95	559	514	294	191	173
		2	2	Officers of municipal, local, and village government.	2,876	164	2,712	4	51	109	872	839	526	304	151
	II.	1	3	Army	1,213	39	1,174	—	—	39	489	373	236	48	28
	III.	1	4	Clergymen, ministers, priests, church, and temple officers.	276	22	254	—	6	16	70	52	54	38	40
		2	5	Lawyers, law stamp dealers	186	7	179	—	—	7	46	48	56	15	14
		3	6	Physicians, surgeons, and druggists.	212	7	205	—	2	5	58	64	33	24	23
		4	7	Authors and literary persons	7	1	6	—	—	1	3	2	1	—	—
		5	8	Artists	32	5	27	2	1	2	10	8	2	5	2
		6	9	Musicians	732	136	596	11	76	49	208	174	107	53	49
		7	10	Actors	120	33	87	3	14	16	36	32	12	4	3
		8	11	Teachers	347	27	320	—	2	25	144	87	50	20	19
		9	12	Scientific persons	92	11	81	1	4	6	15	25	17	12	12
				Total, professional class	7,938	566	7,372	21	175	370	2,510	2,238	1,388	719	517
II.	V.	1	13	Engaged on board and lodging	22	2	20	—	—	2	6	6	5	1	2
		2	14	Attendants (domestic servants, &c.).	4,225	664	3,561	27	223	414	1,270	1,079	642	344	326
				Total, domestic class	4,247	666	3,581	27	223	416	1,276	1,085	647	345	328
III.	VI.	1	15	Mercantile men	5,007	493	4,509	7	107	384	1,503	1,197	895	510	404
		2	16	Other general dealers	607	87	520	5	22	60	155	148	103	64	50
	VII.	1	17	Carriers on railways	400	23	377	4	5	14	152	140	48	20	8
		2	18	„ „ roads	1,219	146	1,073	6	31	109	430	337	172	69	45
		5	20	Engaged in storage	113	8	105	—	3	5	38	32	21	10	4
		6	21	Messengers and porters	2,628	214	2,414	5	47	162	755	833	439	228	150
				Total, commercial class	9,974	976	8,998	27	215	734	3,033	2,716	1,678	901	670
IV.	VIII.	1	22	Agriculturists	44,800	9,444	35,416	1,237	4,530	3,677	9,782	10,267	6,864	4,097	3,800
		3	23	Horticulturists	280	52	228	—	20	26	89	62	39	25	22
	IX.	1	24	Persons engaged about animals	474	125	349	17	63	45	124	109	68	34	14
				Total agricultural class	45,554	9,621	35,993	1,254	4,619	3,748	9,986	10,438	6,971	4,156	3,842

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Class.	Order.	Sub-Order.	Serial Number of Sub-Order.	Occupation.	All Ages.	Under 20 Years.	20 Years and upwards.	0—9.	10—14.	15—19.	20—29.	30—39.	40—49.	50—59.	60 and upwards.
V.	X.	1	25	Workers in books	49	7	42	—	1	6	23	7	8	3	1
		4	26	„ „ carving and figures	5	1	4	—	—	1	1	1	1	1	—
		5	27	„ „ tackle for sports and games.	3	—	3	—	—	—	—	2	—	1	—
		7	29	„ „ watches and philosophical instruments.	6	—	6	—	—	—	1	1	1	—	3
		9	30	„ „ arms	60	5	55	—	3	2	14	13	12	10	6
		10	31	„ „ machines and tools	1	—	1	—	—	—	—	1	—	—	—
		11	32	„ „ carriages	6	1	5	—	—	1	2	1	1	—	1
		12	33	„ „ harness	163	32	131	1	10	21	44	31	26	18	12
		14	34	„ „ houses and buildings.	1,587	203	1,384	10	59	134	387	408	305	102	122
		15	35	„ „ furniture	6	—	6	—	—	—	3	1	1	1	—
		17	36	„ „ chemicals	142	16	126	1	4	11	42	30	23	20	11
	XI.	1	37	„ „ wool and worsted	107	7	100	—	1	6	23	33	22	15	7
		2	38	„ „ silk	339	58	281	3	23	32	76	62	63	40	40
		3	39	„ „ cotton and flax	7,960	1,098	6,862	85	385	628	1,080	1,040	1,278	888	767
		5	40	„ „ dress	4,581	696	3,885	49	300	347	1,159	1,114	731	488	393
		6	41	„ „ hemp and other fibrous materials.	338	43	295	3	17	23	97	75	50	39	34
	XII.	1	42	„ „ animal food	1,573	276	1,297	19	122	135	367	359	244	156	171
		2	43	„ „ vegetable food	2,667	279	2,388	7	91	181	740	691	455	283	219
		3	44	„ „ drinks and stimulants.	3,037	379	2,658	12	113	254	833	734	473	325	203
	XIII.	1	45	„ „ grease, gut, bones, horn, ivory, whalebone, and lac.	130	25	105	2	12	11	39	27	20	11	8
		2	46	„ „ skins, feathers, and quilts.	247	37	210	4	12	21	62	67	31	32	18
		3	47	„ „ hair	3	1	2	—	1	—	1	1	—	—	—
	XIV.	1	48	„ „ gums and resins	1,605	190	1,415	12	77	101	401	414	260	186	154
		2	49	„ „ wood	2,258	501	1,757	56	227	218	496	519	306	194	182
		3	50	„ „ bark and pith	3	2	1	—	1	1	1	—	—	—	—
		4	51	„ „ bamboo, cane, rush, straw, and leaves.	2,130	505	1,625	77	242	186	444	440	331	239	171
		5	52	„ „ paper	20	3	17	—	1	2	2	1	7	2	5
	XV.	3	53	„ „ stone and clay	2,704	402	2,302	30	168	294	710	708	460	269	161
		4	54	„ „ earthenware	602	102	500	18	34	50	144	111	95	54	66
		5	55	„ „ glass	468	56	412	3	22	31	118	115	78	58	43
		6	56	„ „ salt	73	11	62	—	2	9	22	17	12	4	7
		7	57	„ „ water	11	1	10	—	1	—	5	2	1	2	—
		8	58	„ „ gold, silver, and precious stones.	1,650	245	1,405	5	79	161	464	352	262	183	144
		9	59	„ „ copper	174	26	148	1	8	17	30	45	24	27	22
		10	60	„ „ tin and quicksilver	76	11	65	—	1	16	26	13	12	4	10
		11	61	„ „ zinc	1	—	1	—	—	—	—	1	—	—	—
		13	62	„ „ brass and other mixed metals.	293	38	255	—	10	28	91	72	48	22	22
		14	63	„ „ iron and steel	643	101	542	2	47	52	171	176	98	59	38
				Total, industrial class	35,721	5,358	30,363	400	2,074	2,884	9,028	8,615	5,799	3,787	3,134
VI.	XVI.	1	64	Labourers and others (branch of labour undefined).	1,876	321	1,555	24	138	159	540	441	244	182	148
		2	65	Other persons of indefinite occupations.	101	4	97	2	—	2	26	28	22	13	8
	XVIII.	1	66	Persons of no stated occupation.	54,496	40,115	8,381	34,743	9,247	2,125	2,301	2,072	1,380	1,015	1,007
				Total, indefinite and non-productive class.	56,473	40,440	10,033	34,769	9,385	2,286	2,867	2,541	1,652	1,210	1,763
				Total for the Province	159,067	63,627	90,340	36,498	16,091	10,438	28,700	27,633	18,135	11,718	10,154

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Abstract LXXXVIII.

Occupations of Males in Towns at different Age Periods.

Order.		All Ages.	Under 20 Years.	20 Years and upwards.	0—9.	10—14.	15—19.	20—29.	30—39.	40—49.	50—59.	60 and upwards.
I.	North-West Provinces	51,397	2,118	49,279	48	208	1,862	15,180	14,919	11,888	5,300	1,986
	Berar	4,721	278	4,443	4	70	204	1,431	1,373	820	495	324
	Burmah	5,187	356	4,831	—	19	337	2,048	1,464	770	345	204
		61,305	2,752	58,553	52	297	2,403	18,659	17,756	13,478	6,140	2,514
II.	North-West Provinces	23,004	1,169	21,934	—	64	1,096	14,234	5,383	1,741	449	157
	Berar	1,213	39	1,174	—	—	39	489	373	236	48	28
	Burmah	6,179	270	5,909	1	7	262	3,477	1,784	915	120	13
		30,486	1,469	29,017	1	71	1,397	18,200	7,540	2,892	587	198
III.	North-West Provinces	60,789	6,627	54,172	456	2,118	4,053	14,954	13,037	10,983	8,237	6,961
	Berar	2,004	249	1,755	17	105	127	599	492	332	176	165
	Burmah	7,851	1,100	6,751	41	274	785	1,901	1,691	1,315	943	901
		70,654	7,976	62,678	514	2,497	4,965	17,455	15,220	12,630	9,356	8,027
IV.	North-West Provinces	63,115	13,338	49,777	839	5,379	7,120	17,617	13,146	9,491	5,864	3,746
	Berar	4,247	696	3,581	27	223	416	1,276	1,085	647	345	228
	Burmah	12,311	1,891	10,420	90	481	1,320	4,216	3,207	1,856	754	387
		79,673	15,895	63,778	956	6,083	8,856	23,109	17,438	11,997	6,963	4,361
VI.	North-West Provinces	52,697	5,383	47,314	107	1,443	3,833	13,221	12,237	10,149	7,029	4,678
	Berar	5,614	585	5,029	12	129	444	1,658	1,345	998	574	454
	Burmah	13,517	1,074	12,443	21	129	924	4,099	3,565	2,523	1,390	866
		71,828	7,042	64,786	140	1,701	5,201	18,978	17,147	13,670	8,993	5,998
VII.	North-West Provinces	81,830	9,164	72,666	310	3,015	5,839	21,057	20,677	14,473	8,198	4,661
	Berar	4,360	391	3,969	15	86	290	1,375	1,371	680	327	216
	Burmah	34,580	4,003	30,577	50	500	3,453	14,277	9,749	4,185	1,671	695
		120,770	13,558	107,212	375	3,601	9,582	40,709	31,797	19,338	10,196	5,572
VIII.	North-West Provinces	200,805	51,981	238,824	4,146	20,589	27,246	75,208	62,384	46,798	31,134	23,240
	Berar	45,140	9,496	35,644	1,237	4,556	3,703	9,862	10,329	6,903	4,722	3,828
	Burmah	8,598	1,022	7,576	11	211	800	2,486	2,020	1,398	917	755
		344,543	62,499	282,044	5,394	25,356	31,749	87,616	74,733	55,099	36,773	27,823
IX.	North-West Provinces	25,169	2,672	22,497	172	880	1,620	6,990	6,604	4,771	2,548	1,578
	Berar	474	125	349	17	63	45	124	109	68	34	14
	Burmah	3,136	355	2,781	6	73	276	901	927	549	261	143
		28,779	3,152	25,627	195	1,016	1,941	8,021	7,640	5,388	2,843	1,735
X.	North-West Provinces	44,229	6,009	38,220	234	2,132	3,643	11,674	9,091	7,867	5,174	3,514
	Berar	2,028	265	1,763	12	77	176	517	496	378	216	156
	Burmah	9,524	772	8,752	8	91	673	2,633	2,783	1,883	949	504
		55,781	7,046	48,735	254	2,300	4,492	14,824	13,270	10,128	6,339	4,174
XI.	North-West Provinces	216,663	38,742	177,921	2,504	15,842	20,396	55,293	46,274	35,903	23,870	17,562
	Berar	13,325	1,902	11,423	140	720	1,036	3,344	3,224	2,144	1,470	1,241
	Burmah	10,477	1,418	9,059	20	266	1,132	3,515	2,637	1,557	821	499
		240,465	42,062	198,403	2,664	16,834	22,564	62,092	52,135	38,704	26,170	19,302
XII.	North-West Provinces	163,528	25,171	138,357	1,548	9,103	14,520	42,207	35,013	27,052	18,073	13,612
	Berar	7,277	934	6,343	38	326	570	1,910	1,784	1,172	761	683
	Burmah	12,875	1,008	11,867	48	197	763	3,107	3,525	2,523	1,553	1,157
		183,680	27,113	156,567	1,634	9,626	15,853	47,254	41,222	31,040	20,090	15,452

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Order.	——	All Ages.	Under 20 Years.	20 Years and upwards.	0—9.	10—14.	15—19.	20—29.	30—39.	40—49.	50—59.	60 and upwards.
XIII.	North-West Provinces	11,397	1,894	9,503	120	690	1,084	2,007	2,307	1,889	1,200	1,050
	Berar - - -	380	63	317	6	25	32	102	93	51	43	26
	Burmah - -	128	11	117	1	1	0	30	33	22	20	12
		11,905	1,968	9,937	127	716	1,125	3,039	2,495	1,962	1,263	1,088
XIV.	North-West Provinces	48,830	8,942	39,888	708	3,629	4,515	12,457	10,303	7,878	5,238	3,952
	Berar - - -	6,016	1,201	4,815	145	548	508	1,344	1,374	964	621	513
	Burmah - -	8,017	779	7,238	73	146	560	2,218	2,103	1,414	887	616
		62,863	10,922	51,941	1,016	4,323	5,583	16,019	13,840	10,256	6,746	5,080
XV.	North-West Provinces	124,229	22,761	101,468	1,504	8,907	12,350	33,277	20,400	19,615	13,118	9,058
	Berar - - -	6,095	993	5,702	59	372	562	1,781	1,642	1,090	672	516
	Burmah - -	7,864	1,302	6,562	12	200	1,090	2,493	1,956	1,154	601	358
		138,788	25,056	113,732	1,575	9,479	14,002	37,551	29,998	21,859	14,392	9,932
XVI.	North-West Provinces	218,244	42,701	175,543	2,420	18,010	22,271	58,401	45,714	35,100	22,139	14,189
	Berar - - -	1,077	325	1,652	26	138	161	560	469	266	195	156
	Burmah - -	30,326	5,548	33,778	220	1,131	4,197	15,643	9,908	5,481	1,858	888
		259,547	48,574	210,973	2,666	19,279	26,629	74,610	56,091	40,847	24,192	15,233
XVII.	North-West Provinces	704	111	593	13	22	76	142	145	111	101	94
	Berar - - -	—	—	—	—	—	—	—	—	—	—	—
	Burmah - -	1	—	1	—	—	—	—	—	—	1	—
		705	111	594	13	22	76	142	145	111	102	94
XVIII.	North-West Provinces	845,762	710,815	134,947	498,839	164,780	47,196	48,729	27,203	20,223	16,761	22,031
	Berar - - -	54,496	46,115	8,381	34,743	9,247	2,125	2,301	2,072	1,386	1,015	1,607
	Burmah - -	80,594	64,867	15,727	40,750	17,583	6,544	6,253	4,258	1,880	970	2,366
		980,852	821,797	159,055	574,332	191,610	55,865	57,283	33,533	23,489	18,746	26,004
Totals	North-West Provinces	2,322,492	949,589	1,372,903	514,058	256,811	178,720	447,124	352,757	265,845	175,108	132,069
	Berar - - -	159,967	63,627	96,340	36,498	16,691	10,438	28,700	27,633	18,135	11,718	10,154
	Burmah - -	260,165	85,776	174,389	41,352	21,309	23,115	69,327	51,210	29,427	14,661	10,364
		2,742,624	1,098,992	1,643,632	591,908	294,811	212,273	545,151	431,600	303,407	200,887	152,587

758. The following remarks on the subject of occupation are taken from the various provincial reports, and supply the omissions which would otherwise be noted in the observations already made on this subject:—

Bengal.

759. The attempt to work out the occupations of the people with reference to their religion has never before been made in Bengal, and it is believed that it has not yet been tried in any other part of the Indian Empire. Yet the importance of the information which satisfactory statistics on the subject would provide can hardly be over-rated. Before the Census of 1872 revealed their true numbers, the population of Bengal was much under-estimated, and, especially with regard to the Mahammedans, very erroneous ideas existed as to their numbers and local distribution. The statistics of the present Census go further still in the same direction, and will, it is hoped, suggest important facts regarding the employments of the Mahammedan population. Unfortunately, for reasons which have been explained above, it is impossible to advance with any certainty deep into the details of the occupation tables. The following remarks therefore will not go beyond the Orders and Sub-Orders, and will leave to the research of the curious the details of actual occupations which are to be found in Table XXVIII. of Appendix C.; but it is hoped that the special investigations which are to be made into the whole question of the employments of the people will be carried along the same lines, and that for each occupation its distribution among the people of different creeds and races may be regarded as an important statistic.

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The three groups into which the religions of the people are divided in respect of their occupations are those of Hindoos, Mahammedans, and others. In the whole population of Bengal the Hindoos are in the ratio of 65·36 per cent., and the Mahammedans amount to 31·21 per cent., leaving 3 per cent. to be supplied by all the other religions returned in the Census schedules. The proportion which these bear to the whole is so small, and the total is composed of elements so heterogeneous, that the occupation statistics of the mass may be passed over with comparatively slight notice, and attention concentrated on the employments of those persons who profess the two great religions of India.

The abstract in the margin gives particulars of the occupations of the whole male population 10 years old and upwards, and shows the numbers in every 100 Hindoos, Mahammedans, and others who are engaged in each of the 18 Orders of the authorised classification. The whole population embraced by the abstract is 24,219,220 souls, of whom 16,107,011 are Hindoos, 7,383,416 are Mahammedans, and 728,793 belong to other religions. Taking the population of all religions first it will be seen that rather more than half, or 58·83 per cent., are employed in the eighth or agricultural Order, 12·02 per cent. are unemployed, and 10·15 per cent. are in the indefinite Order, viz., persons employed, but in occupations not defined with sufficient accuracy to enable them to be located under any of the authorised heads. The same proportions are very closely maintained by the Hindoos. Of their total, however, rather less than one half, or 49·28 per cent., are engaged in agriculture, a somewhat larger proportion, or 13 per cent., are unemployed (among whom must be counted the many Hindoo scholars above 10 years of age), and 11·40 per cent. are general labourers and members of the indefinite Order. One other Order, that of attendants and domestic servants, has more than 5 per cent. of the total, and the prominence of this Order among the Hindoos will explain the high place which is taken in respect to the same group by the Divisions of Patna and Orissa, where the Hindoos greatly predominate. The Order with which the Hindoos have least to do is the second, "Persons engaged in the defence of the country;" and no one who is acquainted with the Hindoos of Bengal will be surprised to learn that the soldiers among them amount to only 2 in 10,000 of the employed male population.

Statement showing the proportion in which the male population of different religions 10 years old and upwards is distributed among the orders of occupation.

Order.	Hindoos.	Mahammedans.	Others.	All Religions.
1. Persons engaged in the general or local government of the country.	·80	·67	·36	·74
2. Persons engaged in the defence of the country.	·02	·05	·44	·04
3. Persons engaged in the learned professions and in literature, art, and science with their immediate subordinates.	1·78	·60	·47	1·39
4. Wives	—	—	—	—
5. Persons engaged in entertaining and performing personal offices for man.	5·54	3·84	2·49	4·93
6. Persons who buy or sell, keep or lend money, houses, or goods of various kinds.	2·76	1·56	·67	2·33
7. Persons engaged in the conveyance of men, animals, goods, and messages.	1·75	2·13	·76	1·84
8. Persons possessing or working the land and engaged in growing grain, fruits, grasses, and other products.	49·28	62·81	63·40	53·83
9. Persons engaged about animals	3·46	4·49	5·29	3·83
10. Persons engaged in art and mechanic productions.	·77	·56	·31	·69
11. Persons working and dealing in the textile fabrics and dress.	2·28	3·18	·52	2·50
12. Persons working and dealing in foods and drinks.	3·20	1·20	·47	2·51
13. Persons working and dealing in animal substances.	·10	·13	·05	·17
14. Persons working and dealing in vegetable substances.	1·35	·92	·58	1·19
15. Persons working and dealing in minerals.	2·21	·49	·91	1·65
16. Labourers and others (branch of labour undefined).	11·40	7·34	11·02	10·15
17. Persons of rank or property not returned under any officer or occupation.	·12	·06	·01	·10
18. Persons of no specified occupation	13·00	9·87	12·16	12·02
All occupations	100	100	100	

The figures for the employments of the Mahammedan community have still more points of interest, and many of the conclusions which they suggest strongly establish the general accuracy of the Census. The most prominent feature of the figures for Mahammedans in the abstract is the high proportion which is held by the agricultural Order, while the husbandmen among the Hindoos are only 49·28 per cent., the ratio among the Mahammedans is 62·81 per cent. In the next place there would seem to be a much smaller proportion of them without employ, and their rich men without occupation are comparatively much fewer. So again in the 16th Order, that of general labourers, the common knowledge of the country is supported by the fact that while the Hindoo coolies are 11·40 per cent. of the Hindoo employed males, and the general labourers of other religions (mostly of whom are Aboriginal immigrants) are 11·02 per cent. of the total, the Mahammedan labourers of the indefinite class amount to only 7·34 per cent. In three other Orders besides those mentioned, the Mahammedan employés bear a larger proportion to their whole than the Hindoos—these are the seventh, the ninth, and the eleventh—and it is just in these Orders that this predominence might have been predicted. The seventh Order is that containing "Persons "engaged in the conveyance of men, animals, goods, and messages," and it is so

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largely composed among the Mahammedans of the boatmen of the eastern districts that it has a per-centage on the whole of 2·13, while the Hindoos of the same order, though it includes the thousands of palki-bearers throughout Bengal, only amount to 1·75 per every 100 employed Hindoos. The ninth Order is that of persons who are engaged in breeding and keeping animals, and so many Mahammedans have been returned as cattle keepers and herdsmen that the absolute figures (291,950) are not much smaller than those for Hindoos (385,427) in spite of the great disparity in the totals of the two religions. The eleventh Order contains all those persons who work or deal in textile fabrics or dress. Weaving, especially that of cotton cloths, has been from time immemorial one of the great callings of the Mahammedans in Bengal, and it is therefore not surprising to find that, whereas the weavers are only 2·28 in 100 Hindoos, the proportion among the Mahammedans is nearly 1 per cent. higher, or 3·18 per cent. Lastly, the figures, so far as they go, supply an answer to the charge which is frequently brought against Government, viz., that the Hindoos in Government employ greatly outnumber, both absolutely and comparatively, the Mahammedans in the same position; the per-centages in the first Order prove that this is not the case, for whereas out of 10,000 Hindoos 80 are in Government employ, the number of officials in the same number of Mahammedans is 67, or only 13 less.

The only points which require notice about the occupations of persons of other religions are these. In the second Order, that of defence, the number of the European soldiers garrisoning the country gives them a prominence. They have a comparatively high proportion engaged in the following Orders for special reasons; in the eighth Order the simple cultivation of the Aboriginal tribes employs 63·40 per cent. of the total, while they have a higher proportion than the Hindoos or Mahammedans in the kindred occupation of cattle keeping; lastly, the gangs of Aboriginals who emigrate in search of work as coolies raise their per-centage of general labourers to 11·02.

The accuracy of the conclusions which have been stated in the foregoing paragraphs will be more clearly seen, however, if a reference is made to the more detailed statement below. This gives not for only each Order, but for each Sub-Order also, the numbers of Hindoos, Mahammedans, and others in every 100 persons who have been classed in it. The per-centages are calculated on the whole male population of each religion 10 years old and upwards:—

Statement showing the Proportions in the Male Population of each Religion 10 Years old and upwards, employed in each Order and Sub-order.

Order and Sub-order.	Hindoos.	Mahammedans.	Others.
ORDER 1.—*Persons engaged in the general or local government of the country*	70·97	27·56	1·45
Sub-Order 1. Officers of national government	70·66	20·78	4·55
„ 2. „ municipal, local, and village government	71·00	27·86	1·12
„ 3. „ independent governments and native states	100·00	—	—
ORDER 2.—*Persons engaged in the defence of the country*	36·00	35·92	28·06
Sub-Order 1. Army	36·04	35·88	28·06
„ 2. Navy	—	75·00	25·00
ORDER 3.—*Persons engaged in the learned professions, or in literature, art, and science (with their immediate subordinates)*	85·25	13·71	1·03
Sub-Order 1. Clergymen, ministers, priests, Church and temple officers	94·31	5·25	·42
„ 2. Lawyers, law-stationers, and law-stamp dealers	76·52	21·48	1·98
„ 3. Physicians, surgeons, and druggists	75·75	22·77	1·46
„ 4. Authors and literary persons	87·02	11·03	1·94
„ 5. Artists	42·64	55·06	2·28
„ 6. Musicians	76·53	21·79	1·67
„ 7. Actors	65·46	33·93	·59
„ 8. Teachers	79·11	18·96	1·91
„ 9. Scientific persons	87·37	9·45	3·16
ORDER 4.—*Wives.*	—	—	—
ORDER 5.—*Persons engaged in entertaining and performing personal offices for man*	74·73	23·73	1·52
Sub-Order 1. Engaged in boarding and lodging	59·04	35·23	5·71
„ 2. Attendants, domestic servants, &c.	74·71	23·73	1·52
ORDER 6.—*Persons who buy or sell, keep or lend money, houses, or goods of various kinds*	78·69	20·43	·86
Sub-Order 1. Mercantile men	70·80	27·50	1·68
„ 2. Other general dealers	81·99	17·48	·51

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Order and Sub-order.	Hindoos.	Mahammedans.	Others.
ORDER 7.—*Persons engaged in the conveyance of men, animals, goods, and messages*	63·43	35·31	1·25
Sub-Order 1. Carriers on railways	47·16	38·75	14·08
„ 2. „ roads	75·41	24·01	·56
„ 3. „ canals and rivers	57·62	41·41	·95
„ 4. „ seas and rivers	57·48	34·85	7·67
„ 5. Engaged in storage	79·76	19·74	·48
„ 6. Messengers and porters	56·52	43·04	·43
ORDER 8.—*Persons possessing or working the land, and engaged in growing grain, fruits, grasses, and other products*	60·88	35·56	3·54
Sub-Order 1. Agriculturists	60·85	35·60	3·54
„ 2. Arboriculturists	63·89	29·80	6·29
„ 3. Horticulturists	83·37	15·04	1·58
ORDER 9.—*Persons engaged about animals*	60·08	35·75	4·15
Sub-Order 1. Persons engaged about animals	60·08	35·75	4·15
ORDER 10.—*Persons engaged in art and mechanic productions*	73·91	24·74	1·34
Sub-Order 1. Workers in books	48·83	47·20	3·95
„ 2. „ musical instruments	90·99	8·91	·99
„ 3. „ prints and pictures	38·87	60·85	·26
„ 4. „ carving and figures	89·02	9·02	1·94
„ 5. „ tackle for sports and games	90·83	9·13	·03
„ 6. „ designs, medals, and dies	20·67	79·32	—
„ 7. „ watches and philosophical instruments	86·65	12·10	1·22
„ 8. „ surgical instruments	—	—	—
„ 9. „ arms	75·22	22·76	2·00
„ 10. „ machines and tools	64·38	31·45	4·15
„ 11. „ carriages	70·45	28·49	1·05
„ 12. „ harness	81·02	18·18	·79
„ 13. „ ships	75·39	24·00	·59
„ 14. „ houses and buildings	74·73	24·14	1·12
„ 15. „ furniture	83·21	15·58	1·19
„ 16. „ chemicals	39·41	58·99	1·58
ORDER 11.—*Persons working and dealing in the textile fabrics and in dress*	60·67	38·69	·63
Sub-Order 1. Workers in wool and worsted	85·57	14·16	·25
„ 2. „ silk	59·76	39·55	·68
„ 3. „ cotton and flax	60·60	38·78	·61
„ 4. „ mixed materials	76·83	23·04	·12
„ 5. „ dress	56·94	42·61	·43
„ 6. „ hemp and other fibrous materials	69·28	28·65	2·06
ORDER 12.—*Persons working and dealing in food and drinks*	84·81	14·61	·56
Sub-Order 1. Workers in animal food	89·68	10·05	·26
„ 2. „ vegetable food	77·56	21·59	·84
„ 3. „ drinks and stimulants	84·71	14·46	·82
ORDER 13.—*Persons working and dealing in animal substances*	75·22	23·85	·92
Sub-Order 1. Workers in grease, gut, bones, horns, ivory, whalebone, and lac	65·68	32·89	1·42
„ 2. „ skins, feathers, and quills	81·92	17·48	·59
„ 3. „ hair	29·38	70·61	—
ORDER 14.—*Persons working and dealing in vegetable substances*	74·94	23·58	1·46
Sub-Order 1. Workers in gum and resin	75·86	23·76	·36
„ 2. „ wood	69·24	28·04	2·71
„ 3. „ bark and pith	86·65	12·58	·75
„ 4. „ bamboos, cane, rush, straw, and leaves	76·57	21·05	2·36
„ 5. „ paper	40·71	58·33	·94
ORDER 15.—*Persons working and dealing in minerals*	89·27	9·05	1·67
Sub-Order 1. Miners	90·58	·69	8·71
„ 2. Workers in coal	70·28	22·21	7·50
„ 3. „ stone and clay	73·94	23·16	2·89
„ 4. „ earthenware	95·98	3·75	·25
„ 5. „ glass	43·65	55·68	·65
„ 6. „ salt	93·96	5·52	·51
„ 7. „ water	25·80	73·53	·65
„ 8. „ gold, silver, and precious stones	89·22	10·57	·20
„ 9. „ copper	89·05	8·51	2·43
„ 10. „ tin and quicksilver	73·89	26·06	·04
„ 11. „ zinc	62·50	27·27	10·22
„ 12. „ lead and antimony	62·50	25·00	12·50
„ 13. „ brass and other mixed metals	88·15	9·94	1·90
„ 14. „ steel and iron	89·46	6·06	4·46
ORDER 16.—*Labourers and others (branch of labour undefined)*	74·69	22·03	3·26
Sub-Order 1. General labourers	74·91	21·85	3·22
„ 2. Other persons of indefinite occupations	69·73	26·15	4·10
ORDER 17.—*Persons of rank or property not returned under any office or occupation*	81·99	17·56	·44
Sub-Order 1. Persons of rank or property not returned under any office or occupation	81·99	17·56	·44
ORDER 18.—*Persons of no specified occupation*	71·90	25·04	3·04
Sub-Order 1. Vagrants and gipsies	65·16	34·07	·75
„ 2. Persons of no specified occupation	72·64	24·05	3·29
Total all occupations	66·30	30·48	3·00

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The Hindoos so greatly outnumber the Mahammedans, and both religions so completely overshadow the class of others, that a simple comparison of the proportion of the whole claimed by each religion would, in all but some nine or ten instances, result in the predominance of the ratio of Hindoos. Some means, therefore, must be devised for placing them on a common level, and this can be found by taking as the standard their comparative ratios of total employment in all occupations. These ratios, it will be seen, are for Hindoos 66·30 per cent., for Mahammedans 30·48 per cent., and for all others 3·00 per cent.; and whenever in any employment the ratio of persons of a given religion is above this standard, by so much have they the more largely usurped it. Applying this principle to the figures for Orders, it will be observed that those in which the Mahammedans are most largely employed in proportion to their numbers are the 2nd (Persons engaged in the defence of the country), the 7th (Persons engaged in the conveyance of men, animals, goods, and messages), the 8th (Persons possessing or working the land, and engaged in growing grain, fruits, grasses, and other products), the 9th (Persons engaged about animals), and the 11th (Persons working and dealing in the textile fabrics and dress). Their excessive employment in these orders has already been shown in the preceding paragraph, and needs no further demonstration. It will be more fully explained when the Sub-Orders are examined.

The number of Mahammedans employed is above the average in 24 of the 82 Sub-Orders, and these are arranged in the margin according to their proportionate excess of Mahammedans. In the 1st, 2nd, 4th, 5th, and 19th Sub-Orders the total numbers employed are so insignificant that they require no notice, but in all the rest the number of Mahammedans employed is considerable, and indicates the popularity of the calling among them. The 73·53 per cent. of the Mahammedans in the workers in water comprise 2,025 *bheesties* who are not private servants. The workers in chemicals embrace the large class of Mahammedan dyers. The now decayed trade of paper making is largely in the hands of Mussulmans, who have also a great hold of that of glass blowing and the sale of glass articles. Their virtual monopoly of *duftries* work gives them their pre-eminence in the Sub-Order of workers in paper, and the large number of Mahammedan orderlies is not overstated by the proportion of 43·04 per cent. of all messengers and porters. The ubiquity of the Mahammedan tailor is hardly represented by the ratio of 42·61 per cent. in the Sub-Order of workers in dress, because the enormous preponderance of Hindoo shoemakers overshadows it; but the presence of 43,629 Mahammedan tailors in the returns as against 9,345 of other religions clearly shows how greatly the Mussulmans affect this calling. The innumerable boatmen of the eastern districts and the numerous seamen of the north-east corner of the Bay of Bengal explain the predominance of Mahammedans as carriers by water. In the trade of weaving and working in silk and cotton the Mahammedans have always been largely employed, especially in the former, the Mahammedan silk weavers being nearly twice as numerous as the Hindoos. The qualities which recommend the Mussulman for employment as orderly have also marked him out as a useful railway servant. Agriculture, it has already been pointed out, is the chief means of livelihood on which a large majority of them depend, and it absorbs a greater share of their employed males than in the case with the Hindoos. Their pre-eminence in the last four Sub-Orders in the list is not very marked, and it was certainly somewhat unexpected in the Sub-Order of vagrants and gipsies. In the Sub-Order of workers in grease, gut, bones, &c., their position is due to the inclusion of 4,567 workers in lac and in that of workers in machines to the occurrence of 1,181 fitters and mechanical artisans.

1. Workers in designs, medals, and dies	79·32
2. The navy	75·00
3. Workers in water	73·53
4. „ „ hair	70·01
5. „ „ prints and pictures	60·85
6. „ „ chemicals	58·99
7. „ „ paper	58·33
8. „ „ glass	55·68
9. Picture painters	55·06
10. Workers in books	47·20
11. Messengers and porters	43·04
12. Workers in dress	42·61
13. Carriers in canals and rivers	41·41
14. Workers in silk	39·55
15. „ „ cotton	38·78
16. Carriers on railways	38·75
17. The army	35·88
18. Agriculturists	35·60
19. Persons engaged in board and lodging	35·23
20. Carriers on seas and rivers	34·83
21. Vagrants and gipsies	34·07
22. Actors	33·93
23. Workers in grease, gut, &c.	32·89
24. „ „ machines	31·45

Abandoning the question of proportions, and looking into the list of individual occupations in Table No. XXVIII., it will be found that the Mahammedans are absolutely most numerous in the employments noted below. The prevalence of these occupations has already been noted in the foregoing paragraphs, and they require no further comment. The figures represent the males above 10 years of age:—

Cultivator	4,109,342
Unemployed, or no occupation stated	729,407
General labourer	515,845
Cattle herd	219,950
Tenure holder	149,688

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Cultivator, with other occupations	143,301
"Other" servants	142,834
Cotton cloth weaver	141,760
Labourer	101,213
Agricultural labourer	100,022
Vagrant, beggar	86,170
Service (not further specified)	83,719
Boatman	75,593
Shopkeeper	59,305
Tailor	43,629
Village official	37,965

The Hindoos exceed their general average on the whole employed males of 10 years and upwards in the case of 11 orders, which are detailed below, together with the per-centage appertaining to each:—

Order 15.—Persons working and dealing in minerals	89·27
„ 3.—Persons engaged in the learned professions, or in literature, art, and science (with their immediate subordinates)	85·25
„ 12.—Persons working and dealing in foods and drinks	84·81
„ 17.—Persons of rank or property not returned under any office or occupation	81·99
„ 6.—Persons who buy or sell, keep or lend money, houses, or goods of various kinds	78·69
„ 13.—Persons working and dealing in animal substances	75·22
„ 14.—Persons working and dealing in vegetable substances	74·94
„ 5.—Persons engaged in entertaining and performing domestic offices for man	74·73
„ 16.—Labourers and others, branch of labour undefined	74·69
„ 10.—Persons engaged in art and mechanic productions	73·91
„ 1.—Persons engaged in the general and local government of the country	70·97

Their position in Order 15 is due to their having exclusive possession of the great trade of making and selling pottery and earthenware vessels, to the number of miners who are Hindoos, and to the great class of professional earthwork labourers who are everywhere employed to make and mend roads, canals, and tanks. In Order 3 they have a large predominance in all the sub-orders but those of picture painters and actors, especially among the ministers of religion, of whom 94·31 per cent. are Hindoos. Their high proportion in Order 12 is at first sight rather surprising when it is remembered that Hindoos are almost completely vegetarians and that the Mahammedans are the butchers and the flesh eaters of the country; but the paradox disappears when the figures for sub-orders are examined, and it is seen that they contain the great classes of milk sellers and fishermen, two occupations which are essentially those of Hindoos. The 17th Order is a very small one numerically, and speaks for itself. In the 6th Order the position of the Hindoos is due to the money lenders and the general dealers and petty shopkeepers; in the 13th it is caused by the large numbers of dealers in hides; in the 14th it is more than accounted for by more than 100,000 workers in oil, engaged both in pressing and selling it, and by the numerous basket makers, mat weavers, thatchers, and others who make a living out of the bamboo and its congeners. The 5th Order includes all the various classes of Hindoo servants headed by the barbers (141,347) and the washermen (94,787). In the 16th Order the legions of Hindoo coolies spread all over the face of the country fully account for the large proportion of Hindoos; the 10th is not a very large order, but it includes the carpenters who are nearly all Hindoos, as well as the bricklayers and the boat builders, who have very few Mahammedans among them. Lastly, the 1st Order shows a great excess of Hindoos in the menial ranks of public service, and in the class of village officials.

Hindoos are proportionately in excess in 51 sub-orders, which it would be too tedious to recapitulate. They are most largely represented in the sub-orders of ministers of religion (94·31 per cent.), workers in musical instruments (90·09 per cent.), workers in tackle for sports and games (90·83 per cent.), miners (90·58 per cent.), workers in earthenware (95·98 per cent.), and workers in salt (93·96 per cent.). With regard to individual

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occupations, several of those in which the Hindoos are comparatively more numerous have already been mentioned, but a fuller list is given below, including all those in which they have more than 50,000 employed among the males 10 years old and upwards :—

Cultivator	6,740,554	Priest	154,155
Unemployed (or no occupation stated)	2,094,226	Barber	141,347
General labourer	1,767,702	Fisherman	124,961
Cultivator, with other occupations	682,745	Potter	111,242
"Other" servants	386,351	Boatman	107,067
Cattle herd	385,427	Village official	101,786
Shopkeeper	302,268	Washerman	94,787
Cotton weaver	217,926	Oil seller	78,138
Agricultural labourer	213,115	Milk seller	76,576
Landowner	181,253	Goldsmith	75,674
Fishmonger	176,448	Blacksmith	70,020
Service (not otherwise defined)	171,546	Tenure holder	65,577
Vagrant, beggar	167,084	Grain dealer	60,904
		Carpenter	60,661
		Shoemaker	53,505

760. In the North-West Provinces, Mr. White observes—

"We may class the occupations included in Order I. as follows :—

Civil employés of Government	51,303
Government artificers, workmen, messengers	14,063
Municipal and village servants	116,924
	182,290

The village servants included the village watchman and accountant (Chaukidar and Patwári). The municipal servants include the large conservancy establishments of the municipal committees. The other detailed occupations included may be readily seen by reference to the index.

§ 141.—Order II.—Army.

The only source of livelihood in Order II.—Army, which calls for explanation, is that of *army pensioner*, under which name 35 men are returned. Generally the source whence the pension was drawn, whether civil or military, was not specified in the schedules, and hence *pensioners, unspecified*, numbering 10,209 men, have been included in Order XVIII., under the head of "others." No doubt the majority of these are army pensioners. Civil pensioners, when specified as such, were included among civil servants.

§ 142.—Order III.—Learned professions, &c.

The 88,898 males included under the 1st Sub-Order of Order III. may be described generally as ministers of religion.

The distinction between clergyman and Protestant minister is not very clear, but under the former the civil chaplains have been shown. Leaving this distinction we have the following ministers of the Christian religion :—

Protestant ministers	112
Roman Catholic ministers	4
Missionary, scripture reader	39
Church, chapel, officer	13
	168

It should be noted that all military chaplains, whether Protestant or Roman Catholic, have been classed as officers in the army. The discrimination between Protestant ministers and missionaries is indefinite; most if not all of the latter in these provinces coming under the class of Protestant minister.

The ministers of the Mahammedan religion number only 569, but mosque keepers have been included among temple officers. The persons designated priests of the Mahammedan religion are *kazis, mullas, wáiz*, nikah parhanewala; many of these have other sources of livelihood, and have consequently been shown under other professions.

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The number engaged in ministering the Mahammedan religion is no doubt much understated.

81,318 males are shown as Hindoo priests. These include the persons who have returned themselves as *Pandits*, *Parohits*, *Panda*, *Pujari*, *guru*, *mahant*, &c.

The 11,857 males classed as physicians, surgeons, and druggists form a somewhat heterogeneous sub-order, as among the 2,560 chemists and druggists are included 960 makers of catechu, the *katha* makers of the *khair* tree forests.

In the following three sub-orders we have 18 authors and editors and 206 picture painters, and 18,608 musicians. The 5,488 males shown under the head of theatre service are mostly dancers (*kathak*, *bhagtia*, *radha*, *rahsdari*, *&c.*). Among the 527 shown as exhibition and show service are included snake charmers, bear and monkey dancers, swing and merry-go-round keepers (Hindola), &c.

The distinction in Sub-Order 8 between schoolmaster and teacher is doubtful. Where the entry in the schedule was *madarris* (schoolmaster) the indication was clear, but where it was *muallim* (teacher) the teaching at a school was not excluded. The point, however, is not important. We have a total number of 17,632 teachers and schoolmasters returned. The local fund schoolmasters should have been omitted from among these, and classed with the local and village servants in Order I., Sub-Order 2. But the schedule entries often did not specify whether the teacher was employed in a local fund school or private school, and hence many masters in Government schools have been shown under this head. We cannot therefore judge from the above number the extent to which private teachers are employed.

The last sub-order, *scientific persons*, comprises 509 astrologers and 13 civil engineers. The astrologers are the people returned under the vernacular terms, *jotishi*, *rammáli*, *najumi*, *&c.* They are the casters of horoscopes. But under the name of *Pandit*, *panditai*, some 17,000 persons were returned. Among these are the persons by whom the horoscopes are cast, and they have been shown under the head of ministers of the Hindoo religion, noticed above. Thus the number of persons occupied with astrology is very much understated. In the Bijnor district there were 286 persons returned as living by *jotishi* (astrology). It is probable the occupation of these people would have been equally well described as *panditai*. The 13 civil engineers are, I thing, nearly all officers of the Public Works Department, who returned themselves simply as civil engineers.

§ 143.—Domestic class.

Class II.—The domestic class, comprising 107,061 males—less than 1 per cent. of the males with occupation—comprises only one order and two sub-orders as follows:—

ORDER V.—*Persons engaged in entertaining and performing personal offices for men.*

Engaged in board and lodging—	
Inn-keeper, hotel-keeper	6,580
Eating-house keeper	2,126
Club-house service	1
Attendants—	
Domestic servants	94,790
Other attendants	3,564

Those shown as inn-keepers are of course our *bhatiaras*. Most of these people are, I believe, fishermen as well as inn-keepers, and many are probably included among the 7,657 fishermen. The group "eating-house keepers" comprises our *núnbais*, kabábis, roti-farosh, &c.—sellers of cooked food, other than sweetmeats, and parched grain. Among "other attendants" are included *gumashta ráis*, gentleman's steward; *jamadar ráis*, gentleman's head servant, &c. Water carriers (bihishtis, sakas, &c.) are placed among the *workers in minerals* in Order XV., Sub-Order 7. Grooms (sáis) are in Order VIII., Sub-Order 2, among those *engaged about animals*.

§ 144.—Class III.—Commercial class.

Of the males with occupations, 2·5 per cent. are included in the commercial class, distributed in two Orders as follows:—

ORDER VI.—*Persons who buy or sell, keep or lend money, houses or goods of various kinds.*

Mercantile men	91,823
Other general dealers	41,059
	132,882

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Class III.—Persons engaged in conveyance of men, animals, goods, or messages.

Carriers on railways	9,066
„ „ roads	158,527
„ „ canals and rivers	21,946
„ engaged in storage	14,739
Messengers and porters	45,558
	249,836

Of these seven sub-orders the first two only require any special explanation. The following are the groups of occupations classed under them :—

Mercantile men.

Merchant	4,855
Bank service	89
Broker, agent	13,111
Auctioneer, house agent	12
Commercial clerk	7,964
Money lender, bill discounter	37,900
Money lender's establishment	19,341
Money changer	7,547
Lessee of market	1,024

Other general dealers.

Shopkeeper, general dealer	16,641
Hawker, pedlar	24,418

All persons returned in the occupation column as *saudágar, beopári, tijarat, thok farosh, &c.*, have been shown as merchants. The shopkeepers and general dealers are the *dukandar* (shopkeepers, unspecified) *bisati* (small ware dealer), &c. The term *saudágar* (merchant) is, however, used very vaguely for a dealer in a large and small way, and the discrimination between these two groups is therefore uncertain. They should be combined in one group as *dealers, wholesale and retail.* The hawkers and pedlars under the names of *pheri-wala, bánji, &c.*, however, form a class easily distinguished in the schedule entries. The most numerous species of hawker, however, hawkers of sweetmeats (*khanja-wala*-tray man) have been grouped with the confectioners in Order XII. Persons returned in the schedules under the names *mahájan, sahúkar, kothiwal, &c.*, have been included in the group money lender, bill discounter. The persons shown as money lender's establishment were returned as *naukar mahájan, gumashta, sahúkar, &c.* I have explained above that 5,095 *clerks, unspecified,* have been included in the group commercial clerk; they should be deducted. The *agents* are the *dalals,* árhatias, &c., commission agents, including agency houses which buy up for their correspondents large consignments of grain, &c., and are thus the mediums of a large wholesale trade, and the poor hangers-on of markets, who receive a small commission on the purchases of the customers they bring to shops. The latter may be taken as the local substitute for the advertising mediums in Europe.

The lessees of markets are the farmers of market dues. In country markets the landholders collect small payments in return for the permission to hawkers, &c. to set up a shop in the market-place. Similar dues are collected in many municipal towns from grass sellers, vegetable sellers, &c., who place their goods for sale in the open spaces belonging to the municipal committee. The right to collect these dues is frequently farmed out, and the 1,004 market lessees are chiefly persons living by these collections. Properly considered, these people have no more claim to be considered mercantile men than the toll collector at the octroi post, and much less than the proprietors of buildings used for shops.

With reference to these remarks, we should omit the clerks, unspecified, and market lessees from Order VI.; we should include in one group of *distributors of produce and manufactures,* the merchants, agents, auctioneers, commercial clerks (proper), shop-

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keepers, and hawkers, and throw the remainder, the dealers in money, into one class. We shall then have our mercantile class as follows:—

Distributors of produce and manufactures - - -	61,906
Money lenders, money changers, bankers - - -	64,877
	126,783

This brings out very clearly the important fact that more than half of our mercantile class consists of money lenders and their subordinates. From Table 3, moreover, it will be seen that 10,679 money lenders have been returned as landholders and 30,802 as tenants, while under the other groups of this order very few agriculturists are shown. In England, at the Census of 1871, out of 242,338 males returned in this order, only 12,239 were engaged in the banking and money lending business. The enormous disproportion of this branch of commerce to all others found in these provinces is thus thrown into a striking light.

It should be borne in mind, however, that the commercial class in our classification does not include dealers in specific commodities. Thus in Order XII., Sub-Order 2, are included 191,138 grain dealers.

§ 145.—*Class V.*—The industrial class.

The important agricultural class, in which 69 per cent. of the males with occupations are included, must be treated of separately. The fifth or *the industrial class* numbers 2,429,788 males, equivalent to 15·8 per cent. of the population. Under this class are included six orders as follows:—

Order X.—Persons engaged in art and mechanic productions in which matters of various kinds are employed in combination - - - - - -	155,525
„ XI.—Persons working and dealing in the textile fabrics and in dress - - - - - -	985,226
„ XII.—Persons working and dealing in food and drinks -	521,796
„ XIII.—Persons working and dealing in animal substances -	45,450
„ XIV.—Persons working and dealing in vegetable substances -	215,132
„ XV.—Persons working and dealing in minerals - -	506,659
	2,429,788

The most numerous order is the one including workers in textile fabrics, the weavers, cloth dealers, tailors. Next in rank come the persons dealing in food and drinks, the grain and flour dealers, the sweetmeat sellers, condiment dealers (pansaris, &c.). The persons working in minerals are nearly as numerous, including the sweepers, potters, blacksmiths, water carriers, &c.

Taking the principal sub-order of each order, we find in Sub-Order 1 of Order X. the following persons classed as workers in books:—

Booksellers - - - - - - - -	594
Bookbinders - - - - - - - -	424
Printers - - - - - - - -	1,656
Newspaper proprietors - - - - -	71
Librarian - - - - - - - -	8
	2,753

a poor fraction among a population exceeding 44 millions! In Sub-Order 7, under the head of philosphical instrument makers, are shown 16 males. This comprises 15 sellers of spectacles and one spectacle frame-maker. In Sub-Order 9 we have 165 workers in arms. Under the provisions of the Arms Act there are of course very few gun and sword makers licensed. The licensees, moreover, will have been generally shown as blacksmiths, toolmakers, or cutlers. One person is, however, returned as a sword maker, 4 as scabbard makers, and 18 as gunsmiths. The one arm which is used in these provinces is the cudgel (láthi) often heavily ringed with metal. The cudgel sellers returned amount to only 142. But these weapons are generally sold by bamboo-sellers, and mounted by the blacksmiths after purchase. In Sub-Order 10 the 186

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tool-makers are the *sángars* or edge-tool sharpeners; the 1,200 cutlers comprise the metal polishers (sikalgars) and clasp-knife, &c. makers (*serota bananewala*). As the tools are made by blacksmiths, the makers of the utensils will have been generally shown as blacksmiths (lohars) simply and included in Order XV. In Sub-Order 11 there are 496 workers in carriages. But generally there is in this, as other work, so little specialisation, that a large number of cartmakers will have been returned as *carpenters*, who are included in Sub-Order 14, *workers in houses*. A similar remark applies to the next sub-order, *workers in harness:* these are leather-workers (*mochis, Chamars*), and will have been mostly included in Order XIII., Sub-Order 2, *workers in skins and feathers*. Similarly, again, of the workers in ships: our boat-builders are *carpenters* and have gone into Sub-Order 14.

In Sub-Order 14, *workers in houses*, we have the following :—

House proprietor	1,474
Architect	4
Builder	89
Carpenter	95,857
Bricklayer	28,664
Plumber, painter, glazier	2,211

Under the name of *builder* are shown persons who have returned themselves as *imarate-ka-thekadar*, contractors for buildings. The house painters were shown in the schedules as rangrez, &c.

In the following sub-order, *workers in furniture*, numbering 2,252, we have 1,674 cabinetmakers (*kursi bananewale*). The 99 persons shown as carvers and gilders are *mirror-makers*.

Among the 16,366 workers in chemicals are included 11,239 *manufacturing chemists*. This item is made up of the following details:—

Saltpetre makers (*shora bananewale*)	9,158
Reh and *sajji* makers	463
Sal ammoniac maker	8
Incense maker	2
Camphor purifier	2
Borax dealer	1,606
	11,239

Only 361 dyers and calenderers are shown. These are the men returned as calenderers (*kundigar*); dyers (*rangrez*) are shown under Order XI., Sub-Order 3, as dyers of cotton. The 1,687 firework makers manufacture, generally, gunpowder as well as fireworks.

§ 146.—*Order XI.*—Textile fabrics.

The following statement of the six sub-orders comprised in Order XI., *textile fabrics*, is of interest :—

1.	Workers in wool	14,607
2.	„ silk	2,823
3.	„ cotton	510,687
4.	„ mixed materials	12,958
5.	„ dress	433,815
6.	„ hemp, &c.	10,336
		985,226

The workers in wool consist principally of 13,570 blanket weavers. This is, perhaps, an under statement. The blanket-weavers are mostly sheep breeders (gaderi), of whom 25,079 are included in Order IX. under the head of cattle, sheep, pig dealer. Very many of these sheep dealers are also blanket weavers.

Of the 436,017 males engaged in cotton manufacture, 367,774 are weavers. All weavers returned without specification of the material in which they work are included under this group; 62,044 cotton cleaners (*dhúnia*) and 3,367 cotton spinners are also placed in this group.

The *worker in dress* includes 172,418 hairdressers (nai), 84,332 tailors, and 43,842 shoemakers. Some of the latter, however, may have been shown as leatherworkers under Order XIII. The 103,512 laundry keepers (dhobis) are another numerous class.

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I have included 26,678 bangle sellers in this group. Bangles are made of lac or impure glass (kanch); in most cases it was impossible to discriminate of what material were the bangles sold or made, and the occupation could not therefore be classed with reference to the material worked in.

§ 147.—*Order XII.*—Dealers in food and drinks.

Order XII., *dealers in food and drink*, includes the following three sub-orders:—

1.	Workers in animal food	52,964
2.	,, vegetable food	362,954
3.	,, drinks and stimulants	105,878
		521,796

The small fraction engaged in supplying animal food is very striking, and the more so when it appears that in the above number are included only 28,359 butchers, the rest consisting of 24,440 cow keepers (milkmen) and 165 honey sellers.* The workers in vegetable food consist principally of 191,138 corn and flour dealers. Of the definite trades returned, none include so many persons as this. The 7,393 millers consist of corn grinders (pesai) and rice huskers. No other mill than of hand-mill is known except in the Government and in the hills, where small water mills are found.

The following shows the number of men who earn their living by distributing or making narcotics and stimulants:—

Alcohol	10,038
Tobacco	46,897
Bhang, charas, ganja	3,019
Betel	19,752
Opium	522

In Table 3 of Form XII. the betel sellers have been included in the group "Bhang, narcotic, dealer."

§ 148.—Order XIII.—Dealers in animal substances.

There is nothing very definite in the division of this order into three sub-orders. Some explanation is, however, required regarding the groups. Among workers in grease, &c., are shown 3,011 manure dealers. Under this name are included 2,971 dung-fuel sellers (upla) and 40 manure sellers (*ghur katwar bechnewale*). The fellmongers are the *chamre ka beopar* or hide dealers, and the tanner; and leather workers (25,462) comprise all persons whose occupation was shown as *Chamar* leather workers without any specification. The following combines the leather workers and dealers, displayed under various sub-orders:—

Saddler	2,060
Shoemaker, seller	43,842
Fellmonger	4,064
Tanner, leather worker	25,462
Leather dyer	10,801
Shagreen maker	33
	86,262

§ 149.—Order XIV.—Dealers in vegetable substances.

Order XIV., *dealers in vegetable substances*, contains four sub-orders discriminated as usual with reference to the material worked in:—

Workers	in gums and resin	116,360
,,	wood	18,848
,,	bamboo, cane, rush, straw, and leaves	78,883
,,	paper	1,041
		2,151,132

* At the Census of 1871 there where returned in England 117,501 men as dealers in animal food and 123,141 as dealers in vegetable food.

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The first sub-order consists of the oilmen (Telis), with the addition of a few persons returned as dealers in oil seeds. The second sub-order includes 15,400 persons shown in Table 3 as timber, wood, merchant dealers. Of these, 12,898 are the persons known generally as *talwalas*, who sell timber, wood, bamboo, and thatching grass. The sale of thatching grass is generally combined with that of wood and bamboo, and therefore no accurate discrimination between the second and third sub-orders could be made. In the sub-order, *workers in cane, rush*, &c., 28,225 persons are shown as *hay and straw dealers*. Among these are included 26,408 grass cutters, the remainder being made up by chaff (bhusa) and *khas-khas* sellers. Among the 10,405 *leaf, fan, umbrella makers*, are included 10,005 leaf-plate makers (*patal farosh*). This does not, however, show the full number employed in this work, for barbers (of whom 172,418 are shown in Order XI.) very frequently supply these articles of almost universal use among the Hindoos. The cane workers (19,766) comprise all persons returned as *bansphor*.

§ 150.—Order XV.—Dealers in minerals.

ORDER XV., *Dealers in minerals*, contains only 11 sub-orders in our returns—

Workers in	stone clay	131,477
„	earthenware	100,829
„	glass	1,091
„	salt	8,952
„	water	82,070
„	gold, silver, and precious stones	68,749
„	tin and quicksilver	2,246
„	zinc	5
„	lead and antimony	193
„	copper and brass and mixed metals	28,599
„	iron and steel	82,448
		506,659

The very large number shown as workers in stone and clay is due simply to the inclusion in this sub-order of 106,311 sweepers or scavengers (bangi)* The 2,957 persons shown as brick and tilemakers do not comprise every one engaged in the brick trade; many of those returned simply as *potters* (kumhar) are brick burners. In the next group we have 100,789 persons engaged in earthenware manufacture (potters); in this are included 1,992 persons returned as makers of pottery, toys, and ornaments. Among the 82,070 workers in water are included 81,494 water carriers. The brass and copper manufacturers number 26,954 males. The copper workers could not be distinguished from the brass workers, as the names by which they are returned in the schedule, *thathera* or *kasera*, are indefinite. The term *thathera* may possibly mean in some localities definitely a brazier or worker in brass; generally, however, I believe it means a maker of copper or brass pots, and the same man frequently makes both. The term *kasera* is applied generally to the persons who sell the brass, copper, and bell metal (*phul kansa*) vessels, but also sometimes to the persons who make them. Thus no discrimination between workers in brass and workers in copper was possible, and I have grouped them together under the workers in mixed metals.

§ 151.—Class VI.—The indefinite occupations.

After deducting males of no occupation, we have 1,465,890 males classed as following *indefinite* and *non-productive* occupations. They constitute as much as 9·6 per cent. of the males returned with occupations. The following are the heads of occupations included in this class:—

General labourer	1,010,803
Artizan (branch unspecified)	432
Manager, superintendent, unspecified	1,261
Contractor, unspecified	5,225
Service (naukari), unspecified	197,935
Annuitant	877
Beggar	234,397
Religious devotees	3,132
Others	11,823

* Sweepers should be in a separate order as persons engaged in the removal of the waste products of social life.

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General labourers are those persons returned simply as *mazdur, mihnate.* These are exclusive of the 1,773,321 returned as agricultural labourers (*khet-ke-mazdur*). Adding these we have 2,784,124 labourers among 15,352,204 males of all occupations. Thus the labourers constitute no less than 18 per cent. of the males who earn their own living. Speaking generally, these people live merely from day to day, have no property beyond a few cooking pots, and are reduced to the verge of starvation by failure to find employment for a short period.

The number of males returned as beggars (234,397) is unexpectedly small: only 15 in every 1,000 whose means of livelihood are returned. The beggars of both sexes amount to 360,078 persons, rather more than 8 in every 1,000 of population. At the English Census of 1851 there were seven paupers in the workhouses to every 1,000 of population. The number of beggars is not specified.

The miscellaneous group of 11,823 shown as "others" consists of the following persons:—

Eunuchs	90
Gamblers	33
Pimps	138
Thieves	7
Informers	3
Tattooers	1,343
Pensioners	10,209"

761. Madras.

Occupation of Males.

Distribution to classes.

Taking the working males, we have the following number and proportions distributed to the six classes:—

Table showing the Distribution of Males to the several Classes.

Class.		Numbers.	Per-centage on Total Population.	Per-centage on Working Population.
Occupied	I. Professional	411,118	2·67	3·98
	II. Domestic	116,888	0·76	1·13
	III. Commercial	350,743	2·27	3·40
	IV. Agricultural	6,930,173	44·94	67·14
	V. Industrial	1,938,370	12·57	18·78
	VI. Indefinite and non-productive	—	—	—
	Occupied	575,104	3·73	5·57
Unoccupied	Unoccupied	5,098,647	33·06	—
	Total	15,421,043	100·00	100·00

Comparison of general distribution with England and Wales.

10,322,396, or 66–94 of the total males, are employed; and, roughly speaking, every hundred of the working male population is made up of 4 professional men, including soldiers, 1 domestic servant, 3 merchants, 67 agriculturists, 19 of the industrial class, and 6 general labourers. This contrasts with the English distribution as follows:—

Table showing the Proportion of Persons employed on each Class in Madras (1881) and in England and Wales (1871).

Class.	Madras.	England.
Professional	4	7
Domestic	1	3
Commercial	3	11
Agricultural	67	20
Industrial	19	49
Labourers, undefined	6	10

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Class I.—Professional.

As noticed above 2·67 per cent. of the total population, or 3·98 per cent. of the working male population, are in the professional class. Considerably more than half of these are Government employés; the remainder are of the "learned professions."

The servants of the national Government are thus divided: those whose duties are administrative and clerical are regarded as superior; those whose duties are ministerial or manual are taken as inferior. To the 13,441 of the former (which include officers as widely apart as the chief secretary and an irrigation gumastah) may be added the judges. This gives us 13,579 of the total superior Civil Service of the national Government. The inferior service numbers 41,591, and consists of peons, runners, watchmen, process-servers, ministerial servants, and out-door employés. The most numerously filled occupations in this group are the peons and chuprassies of the various departments.

Sub-Order 2.—Local Government.

The second sub-order are the so-called servants of the local Government, numbering 141,643 males. These are grouped not by degree of rank but by departments. The most numerous class is the group of village officers, 109,416, and with regard to these there arises a question affecting the merit of the whole system of classification. Nearly all village officers are also agriculturists, and some 50,000 of them, not included in the above, have returned themselves as, primarily, agriculturists. But this is the truth, not of a minority, but of a large majority. They nearly all hold land, and for the most part cultivate directly. Many, no doubt, are primarily Government servants, but this is not universal. A section of them have such purely nominal Government duties that the fact that they are village servants is recalled to them solely by the fact that they have not to pay a land-tax for their *maniem* lands, *i.e.*, lands assigned for services. Others devote themselves exclusively to agriculture, and perform their village duties by deputy. So large a section (with their families) omitted from the return of agriculturists makes an appreciable difference in the total of the latter.

The Police.

The only other large groups in this sub-order are the officers of the law courts and the police. The former (3,208) are the clerks, peons, and process-servers of the civil courts. The police (24,360), are exclusively the regular force, and do not include the village police. This department includes 43 superior and 518 inferior officers, and 23,269 rank and file. The remainder are pensioners and ministerial servants.

Sub-Order 3.—Officers of Native States.

Of the "officers of Native States" there is nothing to be said, as they are all (2,284), with the exception of about 100, in Pudukóta, and represent the servants of that State.

Order II.—(Military.)

The second of the "professional" class is the military order. The number returned is 23,182, of whom 13,091 represent the combatant army, 7,984 were pensioners, the remainder were followers, bearers, clerks, &c. Of the combatant force 2,450 were Europeans and 10,641 natives. At the time of the Census taking the garrison was considerably below its usual strength, owing to the absence, on field service, of one European and two Native regiments, and one battery of artillery. An army of 13,000 men, supplemented by 24,000 police, does not appear an excessive force wherewith to control a population of 31,000,000, spread over 141,000 square miles of territory. These figures, however, do not exhaustively represent the Madras army, as the latter garrisons Burmah, Mysore, the Nizam's dominions, and part of Bengal; nor do they completely represent the force at the disposal of the Government, since, within a few hours of the Madras frontier, are stationed two strong forces at Bangalore and Secunderabad. Within the Presidency the military are practically confined to four districts and Madras city.

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Order III.—(Learned Professions.)

The third and last order in this class includes all the learned professions, and is divided into nine sub-orders, which are given below, with their numbers:—

1. Religion	78,802
2. Law	4,705
3. Medicine	19,375
4. Literature	18,975
5. Art	136
6. Music	20,426
7. Drama	12,201
8. Education	28,525
9. Science	4,638
Total	188,783

A total of 188,783, or 1·83 per cent. on the total male working population, represents all the learned professions and sciences, and if these terms were used strictly the proportion would appear yet smaller.

Sub-Order 1.—Religion.

The numbers under the head of religion are 79,802, but of these 45,055 are church or temple servants, cemetery officers, &c., and 2,299 are exorcisers or devil drivers. There are—

Christian priests, ministers, and preachers	2,407
Hindoo priests	25,694
Mahammedan priests	4,045
Other priests	9
Theological students	293

In proportion to the population of the principal creeds there is one priest to every 295 Christians, one to every 1,109 Hindoos, and one to every 478 Mussulmáns.

Sub-Order 2.—Law.

The legal profession, as returned, contains 4,705, but many of these are not even locally recognised as authorised practitioners. There are only 32 barristers, and these, with 32 solicitors and attorneys, are the only lawyers according to the English standards. 2,835 are returned as vakils, and this is evidently not a strict use of the word, but is made to include numerous petition writers in Mofussil magistrates' courts. The actual number of vakils admitted under the rules was, in 1882, 2,516, of whom 83 were vakils of the High Court.

Sub-Order 3.—Medicine.

The return under the head of medicine is open to the same remark. Of 19,375 males, 15,904, or 82·09 per cent., are admittedly "unqualified practitioners," *hakims*, *vaidiyans*, barber-surgeons, &c. Of surgeons and physicians there are 581 returned under this sub-order. It is not quite clear what principle was observed in classifying the medical services. The Surgeon-General of the Indian Medical Service, the Sanitary Commissioner, and the Chemical Examiner have been classed in Order I., the civil surgeons under Order III., and the rest of the Indian Medical and the whole of the Army Medical Department under Order II. The number of civil surgeons is 53, leaving something over 500 who claim to be surgeons or physicians, and, as there are hardly any qualified private practitioners of this rank outside the Madras city, it is pretty clear that this item is not correctly entered. The medical assistants and students at 696—one fourth of whom are in Madras town—and the "subordinate medical service" at 521, may be taken as fairly correct. But of 1,630 chemists, nearly 1,600 must be "unqualified practitioners." The 632 in Malabar mean merely 632 village drug shops. The inclusion of 41 midwives in the male medical sub-order is obviously a mistake in the schedules which should have been corrected in tabulation.

Sub-Order 4.—Literature.

The literary sub-order is not a satisfactory classifications. With the exception of journalists, there is no class in India whose exclusive, or even whose principal, occupation is literature. Where Salem found 8 "authors, editors, and writers," or Tinnevelley 30, it would be difficult to explain. There are only 7 short-hand writers and reporters, all of whom were in Madras city. This sub-order also includes 2,630 returned as students, an entry which

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is wholly meaningless. Of these, Malabar returns 1,063, Madras city only 155. This heading has been misunderstood, as it was not intended that school-boys should be entered at all; and as a few collegians, pupils, scholars, and normal school students have been entered under this head, while the majority have been omitted, the entry is valueless. The two largest entries in this sub-order are "literary private secretary," numbering 10,813, and "letter writer" 5,365. The first includes the large and ubiquitous class of private *gumastahs* and accountants, the second, the equally ubiquitous petition writer and the *oomedhwar* or volunteer clerk.

Sub-Order 5.—Art.

Art is represented by 136 persons, of whom 90 are photographers and 27 engravers.

Sub-Orders 6 and 7.—Music and the drama.

The next two sub-orders, music and the drama, might, but for the purpose of comparison with other countries, have been thrown together, as in this country they are so intimately connected that it would often be impossible to say to which of the two an individual belonged. The sixth sub-order under music numbers 20,426 males, of whom about one half are tom-tom players, and rather less than half "players on other musical instruments," which proportion very fairly represents the share which the drum plays in Indian concerted music. "Actors" include a miscellaneous group: actors, dancers, boxers, billiard-markers, and tennis-court servants. The difficulty of classification is illustrated here, where it is found necessary to double up, under the head of "actor," a Canarese pantomimist with the man who rolls the Madras cricket-ground.

Sub-Order 8.—Education.

The eighth sub-order is of the first importance. It includes the whole educational agency of the country. Of male teachers there are nearly 28,000. The order includes 28,525, but 590 of these are servants. The number of males under 20 who are returned under instruction is 741,346, which gives one teacher to every 26 male students.

Sub-Order 9.—Science.

The sciences are represented by 41 "engineers," 14 "scientific persons," and 4,583 "astrologers." Most of the engineers and the Government astronomers are returned under Order I.

Class II.—Domestic.

Small proportion of domestic servants.

This class contains only two orders, the fourth and fifth, and only the latter, with its two sub-orders, relate to males. These sub-orders include persons engaged (1) in entertaining, and (2) performing personal offices for man, and there is perhaps no more striking feature in the occupation inquiry than the curiously small place domestic labour, *i.e.*, domestic labour, paid as such, occupies in the country as compared with the result observed, say, in England and Wales. Properly to realise how immense is the difference between the two countries in this respect it will be necessary to depart from the method hitherto observed and refer to the two sexes.

Order V.—Personal Services.

Order V. is divided into two sub-orders, whose numbers are as follows:—

—	Males.	Females.	Total.
1. Entertainment - - -	4,099	3,989	8,088
2. Domestic service - - -	112,789	96,222	209,011

It is with the latter we propose to deal first. This represents the real amount of personal domestic service.

Domestic Servants.

Sub-Order 2.—Domestic service.

Transferring from the "agricultural" class in Madras the "grooms," who should have been included in this order, we have the following numbers and proportions:—

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Table comparing the Number and Proportion of Domestic Servants in Madras with those in England and Wales.

	Males.		Females.		Total.	
	Number.	Per-centage to Total Male Population.	Number.	Per-centage to Total Female Population.	Number.	Per-centage to Total Population.
England and Wales (1871) - -	157,877	1·43	1,336,534	11·47	1,494,411	6·58
Madras (1881) -	119,903	0·78	96,222	0·61	216,125	0·69

This is a sharp contrast both in respect of the total number thus employed and the very different proportions occupied by the two sexes in the two countries. There are altogether (in proportion to the total population) ten times as many domestic servants in England as in Madras. In England there are in every 1,000 domestic servants 894 females to 106 males. In Madras there are only 445 females to 555 males.

Contrast with England and Wales.

This gives us, in the first place, the contrast between a settled country with a large wealthy class and a still larger comfortable class, able to purchase the services of others to minister to their personal convenience, to their wants, and to their luxuries, and a poor country which has but a limited wealthy class, and practically no comfortable class in the English sense, and where it is the custom for people to wait on themselves, and for the women of a family to do the menial work. The contrast between the population to whom advanced civilisation has given new wants, increasing habits of luxury, and a minute division of labour, and a people with whom civilisation, as understood in the west, has filtered down but a little way, whose wants are much what their grandfathers' wants were, and who have not yet, except in a limited degree, found the necessity for hired menials.

Contrast as to numbers employed.

There are many factors which go to make up the causes of the difference indicated by the above figures. The distribution of wealth, climate, domestic habits, social customs, and so forth, are among these. It is obviously true of all countries that the distribution of wealth greatly affects the matter. An accumulation of wealth in the hands of one class gives its members at once the power and the inclination to employ the labour of others in their personal service. Offices which the poor in every country perform for themselves the rich in every country have performed for them. The poor man walks and cleans his own boots; the rich man rides and has his boots cleaned for him. But this is very far from being the sole influence which bears upon this question. In different countries different climates create different demands for services—demands varying both in degree and in kind. The open-sided unstoried house of this country, with its bare cool floors, needs no window cleaning, no carpet beating, no dusting of thick curtains, no running up and down stairs. The lightly furnished home of a well-to-do Brahmin calls for little work on chairs and tables and for no bed-making. There are no grates to clean and fill, no fires to light and tend, no coals to carry. The work of the housemaid, of the charwoman, of the general house servant is absent; and so, the housemaids, charwomen, and female general servants, who number close on one million in England and Wales, are wholly wanting in Madras—a not uninteresting fact, which may perhaps be seriously accepted among the mitigations of Indian life. The *cuisine* of a vegetarian people is of the simplest, and does not require the continuous attention of a professional. A native of almost any rank could, if he were called on, prepare a satisfactory meal for himself. Thus the universal necessity for a paid cook, which exists among all but the poorest classes in England, is also absent; while every Indian lady, who has been released from the rule of her mother-in-law, is her own housekeeper. No housekeepers and few cooks dispose of a quarter of a million more female servants who find place in the English return. Again, the people of Southern India do not ride. Till recently they did not drive, and even now only a small fraction of wealthy town residents keep carriages. Coachmen and grooms, as domestic servants (37,376 in England), are not yet a feature of Madras native life.

Explanation of disparity.

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Such work as has to be done is, in an Indian household, performed by the females of the family. Caste laws restrict the performance of most domestic duties to members of the caste. None but the caste may cook or ought even to touch the clothes or polish the *lota*. If there be a servant in the house, he or she must be of the caste, or can only perform a very limited share of the necessary work, and that of the meanest description.

Influence of caste prejudice.

Above all these explanations is the strongest of all—the traditional customs of the country. It is not the custom to keep servants for domestic purposes. It is the custom among the landed gentry to have numerous retainers; but these are generally tenants. They perform many offices, and often receive consideration in grain or in marks of honour, but they are not domestic servants.

General custom.

In no country probably are people more tenacious, more conservative of their social customs, than in India; and yet although the change comes but slowly, there is evidence that some of these customs are yielding at points to the erosion of another set of customs. Changing times bring changing manners. Feudality yields to competition. The value of labour is becoming daily more definite and its price becomes more definite. The upper classes begin to find their own labour in one direction is so valuable that it is profitable to pay for household service they once performed for themselves. And so, for ordinary purposes, the city Brahmin wears dhobie-washed clothes. He will not, perhaps, go into the inner temple wearing them, and his mother disapproves of the innovation; but he adopts it because others do, and he must be as others are. He finds that for many purposes a Mussulman servant about his house is a handier man than any Brahmin he could get; and so, in a quicker living age than his father knew, he finds a handy man a necessity; he relaxes some of his rigidity; and his Mussulman servant hands him his white office coat, and so forth.

Modern changes in this respect.

With regard to the order of "entertainment," perhaps this change is more noticeable than in respect of strictly domestic arrangements. Partial as the inquiry under this head was in 1871, the figures show that, during the last 10 years, a change has begun to come over the face of native habits in more important respects than the details above hinted at would suggest. Increased contact with western ways, the incidents of railway communication, competition in business, have all led to the greater development of personal services as a group of industries. The words "hotel" and "club" have grown into the native language, and the things they mean have come into existence in the last few years. For the well-to-do traveller, the choultry of tradition has, with its gratuitous shelter (and sometimes gratuitous entertainment) given place in every southern town to the private hotel where the traveller is entertained for payment. While the Brahmin traveller, who formerly crept up the coast 10 miles a day and cooked his rice at the chattram, now readily embarks on a steamer and shares with his paid fellow clerk the services of a travelling cook of his own caste.

Sub-Order 1.—Entertainment service.

But although both in the occupation of "entertainment," and in that of "domestic service," the numbers are increasing the disparity between these and the numbers returned for England and Wales is very striking. The following figures illustrate in detail the above remarks:—

Comparison with numbers in Order V. in England and Wales.

Table comparing the Number in England (1871) and in Madras (1881) of Males and Females of each Group Head of Occupation in the two Sub-Orders of Order V.

Sub-Order 1.—*Entertainment.*

Group Heads.	England and Wales (1871).		Madras (1881.)	
	Males.	Females.	Males.	Females.
Innkeeper, hotel keeper, publican	61,158	15,891	283	145
Beer seller	13,209	3,152	97	4
Lodging-house, boarding-house keeper	3,840	22,092	1,277	682
Coffee house, eating-house keeper	3,305	2,147	1,930	3,016
Institution service	4,696	8,608	455	142
Others	643	362	57	—
Total	86,851	52,252	4,099	3,989

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Sub-Order 2.—Service.

Group Heads.	England (1871).		Madras (1881).	
	Males.	Females.	Males.	Females.
Domestic servant	68,369	780,040	84,239	77,358
Housekeeper	75	140,836	37	27
Cook	2,375	93,067	14,970	12,110
Housemaid	—	110,505	—	1
Nurse (not domestic servant)	—	28,417	—	1,255
Inn, hotel servant	28,538	20,537	—	—
Charwoman	—	77,650	—	—
Coachman	16,174	—	1,602	—
Groom	21,202	—	*7,114	—
Gardener	18,688	—	4,596	478
Others	2,456	85,482	7,345	4,993
Total	157,877	1,336,534	119,903	96,222

* The number under the head "Groom," grouped under Class IV., "Agricultural," have, for the purposes of this statement, been transferred to Class II. (Domestic), Order V., Sub-Order 2.

The total of the two sub-orders gives one person in every 139, engaged in personal service in Madras, compared with one person in every 14 in England.

Contrast as to proportion of sexes employed with England and Wales.

These figures also illustrate the characteristic feature that men are much more largely employed as domestic servants in India than in Europe. The anomalous treatment of women in the East is, no doubt, at the root of this. The Hindoo social system makes it impossible for any but the lowest caste women to take service in any but a relative's and caste-fellows house, and even there the practice is surrounded with difficulties. On the other hand, men servants in India are able and willing to perform duties which European men could not, or would not, perform.

Difference of sex proportion in the two sub-orders.

It will be observed from the following comparison that where, as in England, the proportion of males employed in "entertainment service" is much higher than in domestic service, so much higher, indeed, as to be nearly double the proportion of females, the contrary is the fact in Madras. In the latter country female domestic servants are very much fewer than male domestic servants, but the numbers of the two engaged in "entertainment service" are nearly equal.

	England and Wales (1871).			Madras (1881).		
	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
Entertainment	62·44	37·56	100	50·68	49·32	100
Service	10·56	89·44	100	55·48	44·52	100
Total	14·98	85·02	100	55·31	44·69	100

Class III.—Commercial.

The third or commercial class contains 350,743 males, or 2·27 per cent. of the total males, and 3·4 per cent. of the working male population. It contains two orders: the sixth, trade; the seventh, conveyance. The proportion these respectively fill in the class compared with the proportion in England and Wales is given on next page:—

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Table comparing for Madras, and England and Wales, the Number and Proportion of Persons engaged in Trade and Conveyance.

Item.	Number.		Per-centage on Class.		Per-centage on the Working Population.	
	Madras.	England and Wales.	Madras.	England and Wales.	Madras.	England and Wales.
Trade - -	186,170	242,338	53·08	31·96	1·8	3·31
Conveyance - -	164,573	515,849	46·92	68·04	1·6	7·04
Total -	350,743	758,187	100·00	100·00	3·4	10·35

Order VI.—Mercantile.

Order VI. is subdivided into two sub-orders :—

Sub-Order 1.—Mercantile men - - 78,268
Sub-Order 2.—Other general dealers - - 107,902

Sub-Order 1.—Mercantile.

The first of these sub-orders groups merchants (46,041), bankers, including money lenders and money changers (21,544), and brokers (3,707). It will be clear, from this distribution, that the names are interpretated very differently in Madras and in a European Census. The item "merchant" is absurdly overstated. In England, the most commercial country in the world, there are less than 16,000 "merchants" with 90,000 clerks. Madras claims to have 46,000 merchants, but only some 5,000 mercantile clerks. That is to say, in England a merchant has on an average nearly six clerks, while in Madras to every commercial clerk there are nine merchants! Of merchants in the English sense there are, in truth, not so many hundreds as the return shows thousands. The fact is that not only wholesale dealers, but petty shopkeepers and clerks in shops, have been returned as merchants. Tanjore, a populous agricultural district, whose trade is chiefly retail, claims to have nearly twice as many "merchants" as "shopkeepers."

Sub-Order 2.—Shopkeepers.

The second order, intended to deal with retail shopkeepers, open air dealers, and pawnbrokers, also fails to give a trustworthy picture of the groups it includes.

Difficulty of separating makers and sellers.

Shopkeepers are understated, not only for the reason given above, but because in this country the manufacturer of an article is more often than not the retail seller of his own manufacture, and herein lies one of the chief difficulties in applying to the industries of this country a classification designed for more civilised communities. The definition of this class is ". . . . . those who sell without making or "altering the material of their wares . . . . . ." And in all the petty trading of the country the proportion of dealers answering this description is small. Large factories are still to come. No doubt brokers go round and buy up oil, cloths, blankets, &c., and these are afterwards distributed, through merchants, to retail dealers. This happens in localities where there is an indigenous manufacture large enough to remunerate middlemen; and this feature is of recent growth and for the most dates from, and keeps pace with, the extension of railways and other facilities of communication. But, in the country generally, the village vanian (oil maker) makes and sells his oil in the village, and the weaver's customers buy from him direct. From some places, noted for their brass work, brass vessels are exported, but nearly every brass smith has a shop for the sale of his manufacture. The man who works up eatables sells them not wholesale but by retail, so that, probably, more than half of Order XII. should be added to the list of shopkeepers. Similarly many whole sub-orders in Class V. (as already suggested) properly belong to Order VI., Sub-Order 2, and should be transferred in order to give a fair collective view of the petty retail trade.

Pawnbrokers.

Nineteen pawnbrokers are returned for a country where every second man or woman who has 10 rupees idle is prepared to play pawnbroker.

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7,053 hucksters, pedlars, and costermongers probably understate the open air dealers.

Open air traders.

This group includes many familiar trades—the sellers of fruits and flowers, of *hoppers* (fresh rice cakes), parched grain—which corresponds with the baked potato and roast chestnut of the English street corner—down to the "Bombay" hawker and the pedlar of European goods.

Order VII.—Conveyance.

Order VII. includes persons engaged in the conveyance of men, animals, goods, and messages. There are six sub-orders :—

Sub-Order.	Number.	Proportion in the Order.
1. Railway carrier	11,787	7·16
2. Road "	67,982	41·31
3. Canal and river	12,096	7·35
4. Seas and rivers	14,584	8·86
5. Storage	6,066	3·69
6. Messengers	52,058	31·63
Total	164,573	100·00

Sub-Order 1.—Railways.

The railway return is probably correct, as the employés were counted by a departmental agency. In 1881 the total railway staff was 11,787. There were 747 engine drivers and stokers, and at that time there were 1,520 miles of line open. It is worthy of note how little difference there is in the total number of hands required for railway service in the two countries in proportion to the length of line open. In India any given piece of work generally requires considerably more men to do it than is the case in England. But this does not appear to be the case in respect of railways. The following table shows the numbers employed :—

—	Number of Servants per Mile.	Number of Engine-Drivers and Stokers per Mile.
England and Wales	6·67	1·07
Madras	7·75	0·49

The total number of servants per mile is about the same. In England there are rather more than double of locomotive men. It is to be remembered, however, that the Madras lines are nearly all single lines, and run only a fraction of the number of trains run on English railways.

Sub-Order 2.—Road carriages.

The road carrier agency is the most important in this order, and at 67,982 it is probably either overstated or understated. It is overstated if it had been intended to return only those who devote themselves exclusively, or almost exclusively, to such work. It is understated if it were intended to include all those with whom road carrying was a considerable business.

Carters.

The main part of this sub-order is under the occupations "carman, carrier, carter, drayman" (49,713), to whom might be added about half the cabmen, for this heading has been misrepresented for Malabar, which shows 2,743 cabmen to 1,602 cartmen. They ought both to appear under one head. Taking 52,500 as the number of carmen, carrier, carter, draymen, it is improbable that there are so many whose sole occupation is carriage. The practice is, in many districts, to use the farm bullocks for carting produce in the off seasons, and at such times there are probably far more persons occupied than these figures represent.

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Palanquin bearers.

A very large amount of the porterage in this country is still done by head and basket coolies, and probably three fourths of the so-called "messengers (not Government)," 51,875, in Sub-Order 6, ought to appear in this sub-order. Bearers amount only to 3,539, and appear in large numbers only in the three coast zemindari districts and in wealthy Tanjore. As a profession palanquin bearing has died out in most districts. The few returned are probably for the most part the retainers of landed gentry, and might have been fitly entered as domestics. But the number of persons who act as palanquin bearers on occasions does not appear. Along the north-east and part of the west coast the chance of a turn with a palanquin is welcome in many villages, and the hire is counted upon to add to the profits of fishing and agriculture. But with extending roads the days of the palanquin are numbered.

Sub-Order 3.—Inland water carriage.

The inland water-carriage service is represented by 12,096, one third of whom are on the back waters of the west coast and the remainder on the east coast canals, notably in Godávari; 545 returned for Ganjam, if not overstated, represent the salt traffic on the Chilka. The actual return of people afloat on inland waters on the night of the Census was 19,447.

Sub-Order 4.—Sea carriage.

Marine gives 14,584, of whom 11,337 were actual seafarers by profession, who were ashore or in harbour on the night of the Census. This, of course, omits all the lascars who were afloat; and thus, for instance, excludes about four fifths of the adult male population of the island Minikoi. Under this sub-order 2,948 are coast boatmen, of whom two thirds are *masula* and *catamaram* men of the Madras port, and 737 at the Tanjore ports of Negapatam and Nagore. The marine Census of persons in harbour on the Census night give a return of 6,478.

Sub-Order 6 and 7.—Storage and messengers.

The next two sub-orders are subsidiary to conveyance, (6) represents 6,066, storage, warehousemen, storekeepers, and weighmen, and (7) 51,875, messengers and porters, and 183 telegraph servants (not Government). Of the former, as remarked above, probably three fourths might have been more correctly included under conveyance, as they represent the coolie carriage, which forms almost the sole means of goods traffic in roadless tracts. Thus the 20,413 messengers and porters of Malabar, a country whose varied configuration presents special difficulty for road making, are the coolies who convey supplies over ghát into the Wynaad coffee country, who carry goods from beach to warehouse, and who carry light loads all through the district.

Telegraphs.

Telegraph service (not Government) means the railway telegraph staff, the rest of whom are classified under "Railway Service," Sub-Order 1.

Class IV.—Agricultural.

Total number.

The fourth or agricultural class is the most important of all the classes, and includes the largest proportion of female workers. It numbers 6,930,173 males and 4,104,330 females, a total of 11,034,503 or 35·4 per cent. of the total population of both sexes and all ages.

Proportion of males on male workers.

The number of males in this class is equal to 67·14 per cent. of the total male workers.

Comparison with other provinces and England and Wales.

The following is a comparison of the proportions engaged in agriculture to the total working population in Madras and in other parts of India.

Table showing the proportion of the agricultural population to the total working population in the several Indian Provinces and in England and Wales.

	Per-centage of Agricultural Population to the Total Working Population.
Assam	89·03
Berar	74·80
Central Provinces	68·66
North-West Provinces	66·88

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	Per-centage of Agricultural Population to the Total Working Population.
Bombay	66·65
Madras	65·21
British Burmah	63·02
Coorg	68·98
Bengal	56·24
Average	64·09
England and Wales (1871)	15·44

The proportion in Madras is slightly over the average for India. The contrast with the English proportion in this class marks one of the essential differences between the occupations of the English and the Indian population. About two thirds of the Madras workers are workers on the land, and are producing food for themselves, for the other third, and for the non-workers. In England about one sixth of the workers (excluding "wives") are agricultural.

Classification.

In the classification followed two orders are assigned to this class :—

	Males.
Order VIII.—Those engaged on the land	6,823,262
„ IX.—Those engaged about animals	106,9 1

Order VIII.—The Land.

The first (Order VIII.) is divided into three sub-orders :—

Sub-Order 1.—The agricultural	6,779,971
„ 2.—Aboricultural	7,973
„ 3.—Horticultural.	35,318

It will be seen that Sub-Order 1 practically contains the whole class. Sub-Order 2 is inappropriate, and the numbers given might, with a few exceptions, such as casuarina growers and forest watchers, have been included in Order XIV., Sub-Order 2, as wood cutters and sellers. Similarly Sub-Order 3, horticulture, is inapplicable to the country, as, with few exceptions, those engaged on the locally called "garden cultivation" are, according to European notions, agriculturists pure and simple. They are the growers of tobacco, betel, cocoa nut, and areca nut, and many of these are actually returned under the head of agriculturists. Garden land, in revenue parlance, is only a high class soil suitable for finer growths, and is generally highly assessed. Garden cultivation is the cultivation of valuable crops requiring more attention and returning higher profit than the ordinary cereals, pulses, and roots.

Sub-Order 1.—Agriculturists.

The real population living by the land may be grouped into (1) the proprietors (landholders) or persons with a saleable interest in the land, (2) the tenants, (3) the labourers. To make this grouping of real interest it will be necessary to include females as well as males.

Landlord, tenant, and labourers.

The following are the proportions occupied by these three classes according to the Census figures :—

—	Number.	Proportion on the Total of Sub-Order.
Landholders	2,726,442	25·23
Tenants	3,566,271	33·01
Labourers	4,511,290	41·76
Total	10,804,003	100·00

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The proprietary class is understated. We know from the revenue returns that the number of persons whose saleable interests in land were registered in 1880–81 was 4,217,829. This figure represents the number of persons registered as shareholders in 2,931,383 estates. Of ryotwari holdings alone there were 2,517,273 with 3,226,688 pattadars or proprietors. In the Census returns a large section of pattadars have been returned merely as agriculturists, whereas they are subject to the payment of Government dues, absolute owners of their holdings. Assisted by the revenue returns, we have the following distribution:—

Landowners - - - - -	4,217,829
Tenants - - - - -	2,074,884
Labourers - - - - -	4,511,290
	10,804,003

The balance of undefined agriculturists, who are not taken as proprietors, are taken as tenants. Whether this is quite justifiable is doubtful; but it is probably not far wrong. On ryotwari holdings there were 1,135,382 tenants. The difference between this figure and the Census return may, perhaps, be accepted as an approximate estimate of zemindari tenants.

Proprietary interests in the soil.

The table gives us the following facts:—Of the agricultural order 39 per cent. are proprietors, 19 per cent. tenants, and 42 per cent. labourers. Even these figures do not exhaust the real extent of proprietary interest. The proportion shown as proprietary includes only registered proprietors. Besides the latter there is a large section of the population with a legal vested interest on the soil. The head of a Hindoo family may be the sole registered pattadar, but he is not the sole proprietor, since all the members of his "undivided" family have a joint interest in the estate.

Tenant right.

Then, again, there is the large unsettled matter of tenant right, *i.e.*, the saleable interest which by long usage many tenants on proprietary estates have acquired. This last is a question still in solution; from time to time it occupies the law courts, and is, even now, a probable subject of legislation; but it is known that an extensive tenant right does exist in the country, how extensive is not yet capable of expression in figures. Omitting the consideration of tenant right, and of the proprietorship of any but registered holders, we have it that in Madras 4,217,829, or one out of every seven persons (of both sexes and all ages) has a proprietary right in some portion of the soil.

Comparison with England and Wales.

The return of landed proprietors in the English Census is not complete, for "many "owners, having returned themselves under professions of "occupations, are there classified." But this has, no doubt, happened in the Madras Census also. Accepting the figures as they stand, we have in England that only one in every 989 of the total population has a proprietary interest in the land. Of the population under Order VIII. the following are the proportions assigned to landlord, tenant, and labourer in Madras, and in England and Wales:—

—	Madras. Both Sexes.	England and Wales (1871). Both Sexes.
Landlord - - - - -	39·04	1·59
Tenant - - - - - -	19·20	28·98
Labourer - - - - -	41·76	69·43
Total - -	100·00	100·00

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Order IX.—Persons engaged about Animals.

Order IX. deals with persons engaged about animals. These number 106,911 males (including females a total of 174,070). This is a much smaller group in Madras than in England, and if the fishermen (61,465) were excluded, it would be yet smaller. The inclusion of fishermen here seems out of place. They cannot be called agricultural nor dependent on the land. They are, with very trifling exceptions, *sea* fishermen, river and tank fishing being the principal occupation of very few. Without the fishermen this order would contain only 45,446; of these, 16,725 are cattle and sheep dealers, and 12,653 grass cutters. Only 7,463 are returned as engaged in owning, breaking, or grooming horses. These might well have been omitted from this order, as horses are not used for agricultural purposes in India. The whole of the grooms, 7,114, might have been returned under Order V., Sub-order 2. On the other hand, the real tenders on animals, the herdsmen, nearly half a million in number (exclusive of 53,580 females), are returned under Order VIII.

Class V.—The Industrial.

This class includes all engaged in manufacture of any kind. It is divided into the six orders which are given below, with their number and proportions in the English Census, 1871.

Table comparing the Number and Proportion of each Order of Class V. in Madras with those in England and Wales.

Order.	Title.	Number of Males.		Per-centage and Number in Class.		Per-centage and Total Working Male Population.	
		Madras (1881).	England and Wales (1871).	Madras.	England and Wales.	Madras.	England and Wales.
10	Persons engaged in art and mechanic productions	152,216	1,086,723	7·85	30·06	1·47	14·83
11	„ working and dealing in the textile fabrics and in dress	742,737	852,268	38·32	23·57	7·19	11·63
12	„ working and dealing in food and drinks	397,079	398,167	20·49	11·01	3·85	5·43
13	„ working and dealing in animal substances	63,648	47,676	3·28	1·32	0·62	0·65
14	„ working and dealing in vegetable substances	154,722	137,816	7·98	3·81	1·50	1·88
15	„ working and dealing in minerals	427,968	1,093,077	22·08	30·23	4·15	14·91
	Total of Class V.	1,938,370	3,615,727	100·00	100·00	—	—
	Working males	10,322,396	7,329,123	—	—	18·78	49·33

Value of the classification.

This class, with its six orders and 47 sub-orders, is the most elaborate of all the classifications. It would be dangerous to assume that this first attempt to classify all the manufactures by the numbers employed on them has been very successful. The difficulty in adjusting Indian trades under English heads is greater here than elsewhere, and the suitability of the classification is somewhat severely tried in one or two places. Thus, under textile fabrics more than two thirds of the so-called "workers in dress" prove to be barbers and washermen, and three fourths of the remainder are shoemakers, so-called "workers in leather." Again, in the case of many of the trades, the maker of an article is more frequently the retail salesman of that article than is the case in Europe. This is especially the fact in the trades of Order 12.

Caste occupations.

But it is probable that the enumeration in respect of the more important trades was good, and the general result represents the trades very fairly. It is to be remembered that, in this class more than in any other, we encounter the special feature of Indian society—the association of caste and occupation. The older and the numerically more important trades are still, in a measure, caste callings. The weavers, the leather workers, the barbers and washermen, the metal workers, and the carpenters, *i.e.*, the majority of Orders 11, 13, and

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15, and many in Order 10, are, for the most part, following their hereditary occupations. No doubt the guilds are less exclusive than they were. There are Mahammedan weavers, Christian carpenters, and Pariah tanners; and, on the other hand, very many have deserted their caste occupations for more profitable employment. But the general fact remains, and where the caste is a fair guide to the occupation, and *vice versâ*, the return is likely to be good. This is not at first so obvious in the case of weavers as with some other castes. In weaving castes there are returned 487,464 males. Assuming that of these 55·68 per cent. are of the working age, *i.e.*, between 15 and 60, we have 271,420 male weavers (by caste) of the ordinary working age. There are returned as engaged in weaving, including all departments of cotton manufacture, 386,771. Of this number a section are Mahammedans and Hindoos of other than weaving caste, and a very large section are not weavers, but mill hands and coolies in cotton presses. If the number of these, and of boys under 15 who are engaged in weaving, were ascertained and deducted, it would probably be found that the number of adult *caste* weavers and that of weavers by trade very nearly tally. This inquiry gives more precise results for the castes and occupations referred to in the following table:—

Caste.	Occupation.	Number of Males of Working Age in the Caste.	Number of Males returned for the Occupation of the Caste.
Kammálars - - -	Smiths and carpenters - -	234,647	225,036
Vannár - - - -	Washermen - - -	146,222	137,800
Kushavan - - -	Potters - - - -	73,574	69,465
Ambattan (barbers) - -	Hair-dresser and tom-tomer -	96,443	76,779

Thus we have in three out of these four castes 95 per cent., and in the fourth nearly 80 per cent., of the working males engaged on hereditary occupations. The *Kammalars* are the metal and wood workers, the gold, silver, copper, brass smiths, blacksmiths, carpenters, and turners. These trades are still nearly as exclusive as ever they were.

High proportion of females in caste occupation.

In *caste occupations* whose nature permits this, the whole family take a share; and it will be noticed that in such occupations the proportion of female workers is very high. Women cannot ordinarily be barbers or smiths, but they can and do weave, make pitchers, and wash clothes; so that the relation which the numbers following a recognised caste bear to the numbers of a working age in the caste should most fairly be judged by dealing with both sexes.

Table showing the Proportion of each of the two Castes (mentioned in Column 1) following the Caste Occupation.

Caste.	Occupation.	Number of Working Age of both Sexes.	Number of both Sexes engaged in these Occupations.	Per-centage.
Vannar - - -	Washermen and women -	296,191	272,323	91·94
Kushavan - - -	Potters - - -	147,931	108,493	73·34

Gradual separation of caste and occupation.

On the other hand, it is known that with many castes their adherence to hereditary occupations is disappearing. A toddy-drawer by caste is often a cultivator, and so is not unfrequently a Brahmin; no one resents the former or scoffs at the latter. The toddy-drawer by caste is still the only man who draws toddy, but the caste has increased beyond the demand for this form of labour, so that the surplus have had to

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take to other work. They are in all 405,828 Shanars (toddy-drawers) of the working age, but there are only 125,822 returned as toddy-drawers by occupation, that is to say, one in three persons. But an examination of the geographical distribution shows that, leaving out the five districts where the Shanars are most numerous—Godávari, Malabar, South Canara, Madura, and Tinnevelly—49·03 per cent. of the Shanars of working age are engaged in their hereditary work. In the five districts named there are too many Shanars for the trade, and the Tiyers of Malabar and the Billawárs of South Canara, both toddy-drawers by caste, are a most important part of the cultivating community. The Idaiyars are oftener shepherds than not, but many of them have turned cultivators. The Kanakkan, if he is not a village Karnam, is probably a writer under Government, but he has no longer undisputed possession of either occupation. Komatis are not all traders now, nor are they the only traders.

Order X.—Workers in Art and Mechanic Productions.

The 152,216 males in this order are divided in 16 sub-orders as follows:—

Table showing the Proportion of each Sub-Order to the Total of the Order.

Number of Sub-Order.	Title.	Number of Males.	Per-centage.
1	Workers in books	2,935	1·93
2	„ in musical instruments	172	0·11
3	„ in prints and pictures	34	0·02
4	„ in carving and figures	325	0·21
5	„ in tackle for sports and games	222	0·15
6	„ in designs, medals, and dies	24	0·02
7	„ in watches and philosophical instruments	403	0·26
8	„ in surgical instruments	—	—
9	„ in arms	150	0·10
10	„ in machines and tools	1,675	1·10
11	„ in carriages	2,816	1·85
12	„ in harness	163	0·11
13	„ in ships	357	0·23
14	„ in houses and buildings	132,282	86·91
15	„ in furniture	448	0·29
16	Combined with Sub-Orders 10 and 11	—	—
17	Workers in Chemicals	10,210	6·71
	Total	152,216	100·00

Order X. relates to art and mechanics, and includes only 152,216 males, of whom 132,282 are workers in houses. Of the remaining 15 sub-orders none are of any real importance, except the manufacture of chemicals. Fourteen sub-orders are practically blank. The publishing and printing trade is small, and two thirds of it are in the Madras city. Tanjore has a few carvers of images, and a few musical instrument makers, and there are no doubt a few makers of wooden ploughs and hand looms, and some knife-grinders in each district. But this order relates to products which are reported cheaper than they can be made. Watches, steam engines, guns, types, and tools are brought over sea. Ships are not built nor pictures painted in Madras. And so art and mechanics are represented chiefly by 73,000 house carpenters and 55,000 bricklayers and masons.

Order XI.—Workers in Textile Fabrics.

Order XI. deals with textile fabrics and dress. Including, as it does, the remains of the old weaving industry, it is of great importance. It is numerically strong, and contains nearly as many females as males. Its total strength is 1,452,161, or 42½ per cent. of the total of this class. But it is probable that the numbers are lower now than they have been for many years, and that, unless factory labour increases greatly and gives life in a new form to the weaving industry, the numbers under this order will be yet fewer at the next Census. The hand-looms can no longer compete with imported

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machine-made cloths, and already the weaving industry has to struggle against odds. It is divided into the following six sub-orders :—

Number of Sub-Order.	Title.	Number of Males.	Per-centage.
1	Workers in wool and worsted	7,842	1·05
2	„ in silk	2,684	0·36
3	„ in cotton and flax	420,074	56·56
4	„ in mixed materials	1,173	0·16
5	„ in dress	292,726	39·41
6	„ in hemp and other fibrous materials	18,238	2·46
	Total	742,737	100·00

Sub-Order 1.—Wool weavers.

The first sub-order is small. There is little wool in the Southern Presidency, and little demand for warm wear. The only trade under this head, whose produce is in any demand, is the blanket making in half-a-dozen northern districts, notably in Bellary.

Sub-order 2.—Silk weavers.

The second sub-order represents a trade which is much larger and more important than the figures would show. According to the returns, there are only 2,004 male silk weavers in the Presidency. There must be more than this number in Madura town alone, or perhaps in Salem. For these two important centres of this industry only 50 and 95 silk weavers are returned respectively. Silk weaving is followed by Putnuls (who number about 40,000 males) and by other weaving castes. It is probable that most of the silk weavers were returned merely as "weavers," and are therefore to be found in the next sub-order under that head.

Sub-Order 3.—Cotton weavers.

The third sub-order is the really important one, cotton weaving (of flax weaving there is practically none) is returned as the occupation of nearly 400,000 males (and more females), and this industry is common to all districts, but is followed more largely in the north and east than in the south and west districts.

Sub-Order 4. — Workers in mixed materials.

Sub-Order 4 is confined to 1,173 webbing makers in the northern circars and ceded districts.

Sub-Order 5.—Workers in dress.

Sub-Order 5, "workers in dress," counts 292,726 males, but as only 19,288 are tailors and the rest all barbers, dhobies, and shoemakers, the group is not important. Most garments in this country are without seam. All a woman's wear—except the not universal small jacket—and all the Hindoo man's wear are seamless and need no tailor, so that dress-making is not an art in much demand.

Sub-Order 6.—Workers in hemp.

Sub-Order 6, "workers in hemp and other fibres" (18,238 males), does not include any large industry save mat-making (10,023 males), and these should have appeared under Order XIV., Sub-Order 4. Coir (or cocoanut fibre) manufacture in Malabar is a local industry, occupying 1,346 males (and many more females), mostly in the Maldive islands. The Government revenue from the islands is paid in coir. There is very little jute manufacture, but every district has its proportion of rope walks.

Order XII.—Workers in Food and Drinks.

Order XII.—"Persons working and dealing in food and drinks" number 397,079 males (and considerably more females). It is divided into three sub-orders, as follows :—

Table showing the Proportion of each Sub-Order to the Total of the Order.

Number of Sub-Order.	Title.	Number of Males.	Per-centage.
1	Workers in animal food	48,841	12·30
2	„ in vegetable food	138,166	34·80
3	„ in drinks and stimulants	210,072	52·90
	Total	397,079	100·00

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Sub-Order 1.—Animal food.

Sub-Order 1 (workers in animal food) is of course very small. It numbers 48,841 males, of whom 10,764 are dealers in milk and honey, and 32,567 are fish sellers.

Butchers.

Only 5,253 butchers or meat dealers are returned, and, perhaps, to those acquainted with the country, this number will appear suspiciously large. All Mussulmans and Christians, that is to say, more than 2½ millions of the population, eat meat when they can afford it, and a very large section of the Hindoos are allowed by their caste rules to eat any meat except beef. These flesh-eating castes number about 27 millions, which, with the 2½ millions of Mussulmans and Christians, give one butcher or dealer in meat to every 5,600 possible customers. In England there was one male butcher to 312 of the total population.

Fishmongers.

The return of the fishmonger is an important item in the population, and affords a marked illustration of the difficulty of applying the European method of classification to the primitive society of the Madras Mofussil. The fishermen and fisherwomen are also the fishmongers. An attempt is made to separate them in order to satisfy the classification, but it is meaningless. A man catches fish and his wife sells it; but it is all one trade, and sometimes the man sells and occasionally the woman fishes. Properly to examine the figures we must throw the two together. Also it must be recognised that this is a caste calling not so inclusively as one or two mentioned above. On the one hand, there are far more Shembadavans than the trade can employ, and on the other hand, fishing, especially tank and river fishing, is not confined to the caste. But in coast districts, where there are people of the fishing castes, these are the fishermen and the fishmongers, and, as is noted of all caste occupations, the women are largely engaged in the trade. The following are the real figures so far as the returns show them:—

	No.
Fishermen (Class IV., Order IX., Sub-Order 1)	61,465
Fisherwomen „ „ „	8,304
Fishmonger (Class V., Order XII., Sub-Order 1)	32,567
„ females „ „ „	49,480
Total	151,816

And of these, 143,521 are found in the coast districts. This is a flourishing occupation and one likely to increase. New facilities for the use of duty-free salt have been largely extended of late years, and a fish-curing trade of considerable importance is springing up. The demand for salt fish for inland inhabitants, who had hitherto been forced either to do without fish or to eat an unwholesome article, is growing, and this must necessarily give a fresh impetus to the fishing trade. There are many Labbai and Mappilla fishermen.

Sub-Order 2.—Vegetable food.

The next sub-order, "workers in vegetable food," comes more home to a Hindoo population. It includes 138,166 males: 63,544 fruit and vegetable sellers, 37,132 grain dealers, 16,174 millers and rice pounders, and 11,722 confectioners; but there are only 989 bakers. The most important of the trades are the first two. Most people grind their own rice as they want it, and leavened bread is eaten only by Christians and some Mahammedans. The confectioners are the sweetstuff makers, who are to be found in every decent bazaar. They are of all castes, very frequently Brahmins, whose sweetmeats anybody may eat, and not unfrequently Mahammedans, who find customers (in the northern districts) even among Brahmins.

Sub-Order 3.—Drinks.

Sub-Order 3, "workers in drinks," numbers 210,072; 125,822 are the toddy-drawers; 34,884 are other makers of, and dealers in, intoxicating drinks; the occupations of the sub-order might be classed thus:—

Intoxicating drinks	160,706
Noxious drugs	353
Tobacco	18,140
Betel	28,247
Perfumers	2,227
Others	399

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Toddy.

It is perhaps hardly fair to class toddy, much of which is drunk in harmless condition, as an intoxicating drink on a level with spirits. Toddy is the beer of the country, but it is so small a beer that, if drunk in good condition and in reasonable quantities, it is harmless.

Order XIII.—Workers in Animal Substances.

Order XIII.—"Persons working and dealing in animal substances" number 63,648 males, and is divided into three sub-orders, given below. But the whole order is of importance only in that it includes the Chucklers, that is, the tanners, curriers, and hide dealers, who number nineteen twentieths of the whole order. The recent development of the skin trade for import will probably cause this trade to be invaded by others than the Chuckler Caste.

Table showing the Per-centage of each Sub-Order on the Total of the Order.

Number of Sub-Order.	Title.	Number of Males.	Per-centage.
1	Workers in grease, gut, bones, horn, ivory, and whalebone	3,381	5·31
2	„ in skins, feathers, and quills - - -	60,240	94·63
3	„ in hair - - - - - -	27	0·04
	Total - - -	63,648	100·00

Sub-Order 1.—Manure workers.

The first sub-order consists of the coral dealers and bone comb makers, and the so-called manure manufacturers. These are the *bratty* makers. The *bratty* is a cake of dried cow-dung, and those engaged in making these are *not* manure manufacturers. They convert what *ought* to be used as manure into fuel. There are 1,106 males and 9,217 females, chiefly children, engaged in this work.

Sub-Order 2.—Leather workers.

Sub-Order 2 is a large one. The following are its principal trades:—

1. Currier - - - - - - - -	46,490
2. Tanner - - - - - - - -	366
3. Leather worker - - - - - - -	2,555
4. Fellmonger - - - - - - -	10,811

All except the last are probably the same trade, and their differentiation in the schedules is a matter of accident. The number of leather case makers (2,555) is probably an error in tabulation. They are claimed by three districts—Nellore, Cuddapah, and North Arcot—and may safely be added to the Chucklers or ordinary leather workers. In order to realise the whole trade we must add to the above figures the 67,879 male shoemakers of Order XI., Sub-Order 5. This gives us a total of 70,434 chucklers by trade, owing to the method adopted of throwing several of the low degraded castes under one head in the caste return, no comparison is here possible with the number of the chuckler caste.

Sub-Order 3.—Workers in hair.

There is practically no trade under Sub-Order 3.

Order XIV.—Workers in Vegetable Substances.

Order XIV.—"Persons working and dealing in vegetable substances" include 154,722. Its principal trades are oil making (a caste trade), timber dealing, and basket weaving. These are not only the largest but the best distributed among the districts. The order is divided into five sub-orders, as follows:—

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Table showing the Per-centage of each Sub-Order on the Total of the Order.

Number of Sub-Order.	Title.	Number of Males.	Per-centage.
1	Workers in gums and resins	43,010	27·80
2	„ in wood	62,189	40·19
3	„ in bark	1,952	1·26
4	„ in cane, rush, and straw	47,104	30·45
5	„ in paper	467	0·30
	Total	154,722	100·00

Sub-Order 1.—Oil makers.

Sub-Order 1 is headed "workers in gums and resins," but 99 per cent. of those classed under it do not work in either. The bulk of this sub-order are the oil makers and sellers. These are to be found everywhere, for the most part are oil makers by caste, and, as is usual in such cases, are largely assisted in their trade by their women. This trade is threatened on the one hand by the growing use of imported mineral oils, and on the other by the increased export of much of the raw material on which they work; the latter danger occurs in the seed oil manufacture. But there are signs in some coast districts of a growing manufacture of oil for export instead of an export of the material.

Sub-Order 2.—Timber dealers.

Sub-Order 2 includes—

Timber dealers	50,764
Sawyers	8,288
Charcoal burners	2,113
Case makers	703
Coopers	273
Turners	48

This is strictly according to the English classification, but a popular view would add the timber dealers to the commercial class, and would class carpenters, sawyers, cabinet makers, and coopers as cognate crafts. Omitting the sawyers, this arrangement would also fall in with the caste separation of handicrafts. The "timber merchants" include a very wide field, from the importer of Burman teak to the cutter and seller of a head-load of firewood. How far this is the case may be judged from the fact that there are more female than male timber dealers. The 51,855 females returned are firewood dealers, and might have been returned as such, or under shopkeepers.

Sub-Order 3.—Workers in bark.

Workers in bark apparently do not include the Cinchona workers of the Nilgiris and Wynád, an industry of the future, but groups the pith workers of Tanjore and elsewhere with the collectors of bark for tanning and dyeing purposes, especially the barks of the *Cassia auriculata* and *Mimosa Arabica*.

Sub-Order 4.—Basket makers.

Sub-Order 4 includes several useful trades for the manufacture of many articles indispensable in Indian households—baskets, mats, cane-work, tatties (screens), leaf umbrellas, stitched plantain, and other leaves used for plates in Hindoo houses, and plaited cocoanut palm leaves used for verandah awnings. With these trades are combined, in the classification, the hay and straw dealers, which includes a very heterogeneous lot—stray grass cutters, omitted from Order IX., straw wisp makers, pasture tax collectors, and so forth. In the legitimate trades of this sub-order females are engaged more than men, as the following numbers show:—

Basket Maker.	Males.	Females.
Basket maker	25,257	27,173
Cane worker	1,622	1,271
Leaf-umbrella maker	4,589	3,382
Leaf stitcher	5,172	7,541
Keeth maker	1,240	2,598
Rush-mat maker	1,623	1,872
Tatty maker	2,342	1,651
Hay and straw dealer	4,525	23,442
Total	46,370	68,930

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The first two of these include similar trades, chair making and wickerwork articles being common to both. These trades are common to all districts. The work on leaf umbrellas is followed only in the rainy districts of the west coast. The "tatty" or screen makers appear to be most numerous in the ceded districts.

Mat makers.

The return of mat makers is not complete, as a large number of these appear under Order XI., Sub-Order 6, "Workers in hemp and other fibrous materials." The separation of these from the "rush mat makers" is a mistake. The bamboo mat maker (Order XI.) certainly is more nearly related to the order which deals with wickerwork and rush mats than to the order which primarily deals with cotton weaving. But the bamboo mat makers are also made to include the *kora* mat makers, which is clearly a mistake. The *kora* is a rush grass, and therefore should in any case have been included in Order XIV., Sub-Order 4. To represent the mat makers correctly, by transferring bamboo workers, we have—

		Males.	Females.
Mat makers -	Order XI., Sub-Order 6 -	10,023	33,711
	Order XIV., Sub-Order 4 -	1,623	1,872
	Total - -	11,646	35,583

47,299 persons in all give a fair representation of this industry.

Order XV.—Workers in Minerals.

This last and most important order in Class V. includes (in 14 sub-orders) 427,968 workers in minerals. The following are the sub-orders:—

Table showing the Per-centage of each Sub-Order to the Total Population of the Order.

Number of Sub-Order.	Title.	Number of Males.	Proportion in the Order.
1	Miners - - - - - - - - -	101	0·02
2	Workers in coal - - - - - - -	18	—
3	„ in stone, clay - - - - - -	185,471	43·34
4	„ in earthenware - - - - - -	69,551	16·25
5	„ in glass - - - - - - -	1,835	0·43
6	„ in salt - - - - - - -	15,537	3·63
7	„ in water - - - - - - -	4,041	0·95
8	„ in gold, silver, and precious stones - -	80,175	18·73
9	„ in copper - - - - - -	1,148	0·27
10	„ in tin and quicksilver - - - -	567	0·13
11	„ in zinc - - - - - - -	—	—
12	„ in lead and antimony - - - -	639	0·15
13	„ in brass and other mixed metals - -	16,650	3·89
14	„ in iron and steel - - - - - -	52,235	12·21
	Total - - -	427,968	100·00

Sub-Orders 1 and 2.—Miners. There is practically no mining and no coal trade.

Sub-Order 3.—Earth diggers and stonemasons. Sub-Order 3, "Earth diggers and Stonemasons," includes a large group of trades, of which the most important are—

	No. of Males employed.
Earth diggers - - - - - - - -	147,659
Scavengers - - - - - - - -	11,841
Quarrymen - - - - - - - -	6,583
Lime and chunam workers - - - - - -	6,248
Road contractors - - - - - - -	5,793
Stone dressers - - - - - - - -	3,107

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The persons returned for the first of these probably differ but little, in their habitual occupation, from the large class of "indefinite labourers" (Class VI., Order XVI.). All Madras labourers are earth diggers on occasion, and are more often employed on this work than on any other. But earth digging and tank making are the special occupations of the Wodder caste. This caste numbers 183,093 males, and of the male earth diggers we have 147,659, and it is probable that most of these, as well as the pond makers (1,282 in Sub-Order 7), are Wodders. This may be taken as a caste occupation, and it has the characteristic feature that the proportion of females employed on it is unusually high.

Sub-Order 4.—Potters.

Sub-Order 4, "Workers in earthenware," represents the potters, 69,465 males, another caste occupation with the full quota of female workers.

Sub-Order 5.—Glass makers.

Sub-Order 5, "Workers in glass," is unimportant.

Sub-Order 6.—Salt makers.

Sub-Order 6, "Workers in salt," does not correctly represent this important industry; 3,056 are shown as engaged in salt manufacture, and 12,481 as salt merchants and dealers. The number of salt workers is much understated. This is due to the fact that in Madras salt manufacture is not a continuous employment, whereas salt distribution is everywhere continuous. There are over 7,000 salt-pan holders (manufacturers), many of whom work in the manufacture, and from a departmental return it appears that in 1881 there were about 29,000 labourers employed on the manufacture, in the short season during which manufacture is possible. But these are all either agriculturists or labourers, and have been returned under those heads. The salt trade, apart from the manufacture, includes the agents, brokers, dealers, and carriers inland, the distribution in fact of an article of universal use and of limited points of supply.

Sub-Order 7.—Well sinkers.

Sub-Order 7, "Workers in water" (4,041), is apparently misleading. The well sinkers and pond makers can hardly be separated from the earth diggers.

The smiths.

The next sub-orders include the real workers in metal, the smiths, and, as has been noticed above, these are true caste traders. The *Acharis*, as the Kammalárs are called, even now, to a certain extent, are divided into sub-castes according to the material upon which they work, and a goldsmith is generally one who was born a goldsmith. This possibly was an absolute rule once, but there are only occasional local traces of it to be found now, and it is possible that these are disappearing. The carpenters belong to this caste.

Sub-Order 8.—Goldsmiths.

Sub-Order 8, "Workers in gold, silver, and precious stones," numbers 80,175; of these, 76,469 are gold and silversmiths. This is a statistical illustration of a special feature in the habits of the people. In Madras, an exceedingly poor country, there is one male goldsmith to every 408 of the total population; in England, a very rich country, there is only one goldsmith to every 1,200 inhabitants. The custom still prevails of keeping accumulated capital in the form of gold jewellery. That it originated in a time of lawlessness and unsettled government, and was the natural consequence of these, are historical facts. Such property is easily concealed. The workmanship forms so small a part of its value that it is much the same as storing wealth in ingots. The survival of the custom is an instance of the conservative habits of the people. The growing extent to which natives invest in Government paper and Government saving banks will probably be the best measure of the degree in which increased security is removing the profitless custom alluded to. In Europe jewellery is primarily for ornament and is a luxury. In India jewellery is primarily an investment; its ornamental purpose is an incident.

Sub-Order 9.—Coppersmiths.

Copper working is probably a decaying industry. It numbers at present only 1,148 followers, chiefly on the west coast. Some districts give traces of copper veins; in others, copper ore has been found on the surface, and at one time European capital was invested in attempts to work it. For some reason this failed, and at present the copper industry is confined to the manufacture of the simple domestic utensils which native custom requires should be of this metal. More important manufactured copper goods are imported from Europe.

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Sub-Orders 10, 11, and 12, "Workers in tin, quicksilver, zinc, lead, and antimony."

Sub-Orders 10, 11, and 12.

These industries are practically nominal in Madras, as the metals are not found in the country, nor do they enter into the wants of the people at large. There are some tin workers in Madras city, but all these sub-orders only number 1,206 for the whole Presidency.

Sub-Order 13.—Brass-smiths.

The "brass workers" represent an important caste industry. It supplies most of the household utensils of all but the poorest inhabitants, and is therefore well distributed. Brass-smiths are to be found in every part of every district. There are 16,650 males in the trade, the largest being in Ganjam, Vizagapatam, Tanjore, and Malabar. These are the most prosperous districts with a large middle class.

Sub-Order 14.—Locksmiths.

Sub-Order 14, "Workers in iron and steel," numbers 52,235. These are the blacksmiths, and are as widely distributed and necessary in this as in all countries. In this sub-order is to be found a large part of what in England would be included under Order X., the whole of Sub-Orders 6 to 11 of that Order; so far as the trades in these sub-orders are represented at all in Madras, they are probably lost in the general head of "iron" and "steel workers."

Class VI.—Indefinite and Non-Productive.

This class numbers among males 5,673,751, or 36·79 per cent. of the total male population. It is divided into three orders.

Order XVI.—The "Indefinite."

The "indefinite" means workers and labourers hitherto unclassed. Of these there are 575,104 males, who are classed in the returns under two sub-orders as follows:—

1. General labourer	543,594
2. Indefinite occupations	31,510

Sub-Order 1.—Labourer.

The former needs no comment. They are more often than not identical with the agricultural labourers (Order VIII., Sub-Order 1), and both at times qualify for inclusion under Order XV., Sub-Order 3, as earth diggers.

Sub-Order 2.—Indefinite occupations.

In the second sub-order are gathered the artizans, contractors, and shop boys who have not already been classed.

Order XVII.—"Persons of Private Means."

Of the unproductive among males there are two orders; the first (XVII.) are the men of private means who have claimed no occupation, these number only 1,904.

Order XVIII.—"No Occupation."

In the second (XVIII.) are the persons of no specified occupation, which includes all the male children and old persons outside the working age. These number in all 5,096,743 males, and are grouped thus:—

Unproductive occupations:	
Vagrant, gipsy	89,781
Devotee	1,481
Tattooer	83
Garland maker	19
Dependent on Government:	
Prisoner	9,548
Pensioner	9,655

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No occupation :	
Returned as of no occupation - - -	4,758,894
Occupation not distinguished - - -	61,144
„ „ stated - - - -	118,641
Engaged in household duties - - -	26,961
Dependent on relatives - - -	20,536

Leaving out the first two of these groups, which speak for themselves, we have 4,986,176 males without occupation; above 60 and under 15 there are 6,615,466 males.

762. Bombay.

With the view of discriminating between the occupations in which children take a prominent part and those reserved for adults only, Mr. Baines, in Bombay, abstracted the figures in the occupation column of the enumerators' schedules so as to distinguish workers more than 15 years of age from workers below that age. This method was followed for the Gujarát Division and for the city of Bombay. Mr. Baines writes as follows:—

"It is with the results in the former, however, that we have now to deal, as those of "the capital will be treated of entirely apart from the rest at the end of the review "of the general statistics. It is unfortunate that the application to the rest of the "Presidency of the proportions between the two classes of workers now to be con- "sidered could not be safely undertaken, but on making the attempt in various ways, "I came to the conclusion that with the exception perhaps of the large but more or "less uniform class of the agriculturists, the differences in the conditions to be taken "into consideration were so manifold, that the result would not be trustworthy enough "to be accepted on the same footing as direct statistics. It is necessary in such a "case to base the proportion on a single constant, which may be either the ratio of "children engaged in work, or that of the children, as a body, to the population, or "again, a proportion compounded of both. As we have the exact number returned "of the children in each district it is out of the question to disregard such a basis, "since, if the Gujarát ratio of child workers to the total be applied to some parts of "the country, say to the workers in the south, and to each class of these separately, "it will probably result in a total considerably in excess of the entire number of "children. As, however, it is of great importance to procure even derivative informa- "tion regarding the agricultural population, and it is probable that in their case a "ratio which takes into consideration both the proportion of the children and the "proportion of agriculturists to the population of the district may be nearer the truth "than one which took into consideration only one of these two relations, I have "attempted to calculate in this manner the entire number of the agricultural popula- "tion of every district for a special section of this work that is excluded by this very "use of derivative statistics, if by nothing else, from the main body of the Census "returns and the deductions based on them.

"In Gujárat we have an averagely fertile, or, according to the standard of the "Presidency, a very fertile tract, with a population that fairly represents the well-to-do "element of an Indian community. From what has been said in previous parts of "this work, it may be inferred that this tract contains rather more than the average "proportion of artizans of certain classes, and of traders; otherwise the distribution "of occupation may be held to be normal. The only other country that I can compare "with it at present is Italy, the detailed statistics of which I happen to have ready for "other subjects. It is necessarily inconclusive, as a question of general or practical "statistics, to place in one table the ratios based on an area of 10,000 square miles and "less than three millions of people, and those for a country of 114,300 square miles and "twenty-six millions of people in another part of the world; but the comparative table I "gave a few pages back shows that there are a good many points of resemblance between "the two countries, and, assuming Gujarát to be fairly representative country of the "better class of Indian civilisation, we may admit the comparison at a certain, not

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" inconsiderable, value. The following table serves to introduce the details of the " present subject:—

Ratio.	Gujarát (1881).			Italy (1871).		
	Males.	Females.	Total.	Males.	Females.	Total.
A. Upon Total Workers—						
1. Of child workers	8·60	6·98	7·97	11·48	14·43	12·53
2. Of adult workers	91·40	93·02	92·03	88·52	85·57	87·47
B. Upon Total Children—						
1. Workers	14·02	8·15	11·24	25·10	18·07	21·64
2. Dependents	85·98	91·85	88·76	74·90	81·93	78·36
C. Upon Total Adults—						
1. Workers	96·59	65·43	81·26	94·58	50·67	72·63
2. Dependents	3·41	34·57	18·74	5·42	49·33	27·37
D. Upon Total Population—						
1. Workers	64·11	43·89	54·30	71·77	40·21	56·07
2. Dependents	35·89	56·11	45·70	28·23	59·79	43·93
E. Of each sex amongst child workers	65·66	34·34	100·00	58·94	41·06	100·00
F. „ „ adult workers	60·39	39·61	100·00	65·12	34·88	100·00
G. „ in total workers	60·81	30·19	100·00	64·34	35·66	100·00

From this we see that under 9 per cent. of the male workers and just under 7 per " cent. of the female workers are children, whilst the second set of ratios shows that of " the entire body of children of both sexes a little over 11 per cent. are engaged in work. " There is considerable difference between the boys and girls in this respect. The " latter show only 8 per cent. against the 14 of the others. Amongst the adults, on " the other hand, it appears that the ratio of workers is very high in the case of both " sexes, compared to the return for the European country selected to stand by its side. " But if we take the whole male population together, the greater extent to which the " young are employed in Italy raises the proportion of the productive inhabitants of " that country to considerably more than what prevails in this Presidency. Both " sexes taken together, it will be seen, make the balance between the two very true. " Lastly, we may look at the third way of expressing the conditions of industry pro- " portionately, from which it appears that the young girls are in Italy employed much " more and the women much less than in this country. The explanation of this fact " must be sought in the distribution of the total body of working women, which varies " very much in the two countries. But before I enter upon this subject it is necessary " to dispose of the question of the employment of the other sex, for after all the girls " employed bear a proportion to the boys of no more than 52 per cent., or, as expressed " in the table, in every hundred child workers, there are 34 girls to 66 boys.

" Out of the entire number of working boys in Gujarát 71 per cent. are engaged in " agriculture and cattle tending, and if the latter occupation be excluded, the average " ratio sinks to 64. In Italy it is 66, and here, too, it is probable that the cow and " sheep boys are included under the head of pasture rather than of cultivation. " Adding them to the latter, for the sake of comparison, the aggregate ratio rises to " 71 per cent., or very nearly equal to that prevailing in Gujarát. In both countries " the occupation bearing the next highest ratio is general labour, which in Italy " reaches 5 per cent., but in the Indian Province is returned under that special title at " 3·8 per cent. only. It may be assumed, however, that occupations such as forage " selling and firewood gathering, and one or two others of the like nature, are prac- " tically included in the Italian return with labour, though shown separately in " Gujarát under the different conditions of life that prevailed there, and if the " assumption be allowed, the ratio in the two countries will nearly coincide. Cotton " working, by which we may understand picking and cleaning chiefly, is much followed " by the boys in Gujarát, though in Italy the weavers and spinners of this sex and age " period are not so relatively numerous, and their place is taken by the workers in " dress, who are but thinly represented in the ranks of the eastern youth. Domestic " service bears about the same ratio in both countries. Without going into the " smaller proportions, which soon verge into fractions per cent., I will ask attention to

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" the following statement, in which the ratio of boys engaged to the entire body of " workers at each occupation selected is shown for the two countries :—

Occupation.	Males.				Occupation.	Males.			
	Gujárát.		Italy.			Gujárát.		Italy.	
	Serial Order.	Ratio of Boy Workers to Total.	Serial Order.	Ratio of Boy Workers to Total.		Serial Order.	Ratio of Boy Workers to Total.	Serial Order.	Ratio of Boy Workers to Total.
Forage sellers - -	1	13·63	—	—	Barbers - - -	15	7·50	13	8·88
Carpenters - - - -	2	12·64	11	9·41	Shoemakers - -	16	7·05	6	11·00
General labourers - -	3	10·58	2	14·74	Blacksmiths - -	17	6·87	5	11·26
Firewood sellers - -	4	10·57	18	6·73	Domestic servants - -	18	6·71	4	11·58
Silk workers - - -	5	10·07	1	17·05	Cart drivers - -	19	5·99	21	3·93
Cane, mat, and basket weavers - - -	6	9·98	17	6·86	Boatmen, &c. - -	20	5·93	8	10·39
Fishermen - - - -	7	9·82	7	10·56	Tanners - -	21	5·66	20	5·04
Tailors - - - -	8	9·39	10	9·65	Goldsmiths - -	22	4·51	12	9·02
Potters - - - - -	9	8·88	9	9·70	Agriculturists - -	—	9·07	—	13·75
Dyers - - - -	10	8·79	19	6·06	(*a*) Cultivating land holders	—	8·25	—	13·44
Cotton spinners, &c. - -	11	7·87	14	8·03	(*b*) Proprietors, not cultivators - -	—	7·13	—	10·51
Oil pressers - - -	12	7·56	16	7·55	(*c*) Tenants - -	—	7·88	—	13·58
Masons and builders -	13	7·54	15	7·87	(*d*) Labourers - -	—	12·09	—	14·67
Copper and brass workers -	14	7·50	3	11·81					

" In this it appears that in spite of the number of boys employed in agriculture, the " total number of the workers in that class bears such a high ratio to the entire com- " munity in both countries that the youthful element in it is almost effaced. The " traders are arranged in the serial order of the prevalence of body labour in Gujárat, " and the corresponding number in the other country is added in a separate column. " Thus, the sellers of grass and hay in the east are largely recruited from the young, " whilst in the west, where the foraging is managed on a different system, the profession " as one by itself is scarcely returned. The general labourers, however, are high in " both. The occupations in which the nearest correspondence in both countries is to " be found are those of fishing, pottery, tanning, hair cutting, cart driving and tailor- " ing. Of what in India may be termed the village occupations, the carpenter bears " the highest ratio of young workers, and next to it, but at a considerable distance, the " potter. Though the serial order they occupy in the list for their respective countries " is different, there is a curious similarity between the ratios of the young in the case " of the masons, oil pressers, and tailors. I have left till last the consideration of the " agricultural community in the detail of its branches. At the end of the above table " is the proportion of this class as a whole " and the ratios of the boy workers in the " sections of cultivation and land holding. " In both countries, it will be seen, the " ratio is highest amongst the labourers, " with whom are combined the permanent " or farm servants. In Italy the next " division in this respect is that of the " tenants, of whom the *Mezzainoli* or half- " shares, are the chief. In Gujárát, on " the other hand, though the tenant ele- " ment is strong in places like Kaira and parts of Ahmedabad, the peasant proprietor " or occupant, as he is termed, bears a higher ratio both to the total population and to " the boy workers. The distinction between the circumstances of the two countries " can best be appreciated by comparing the statistics in the margin with those for the " Presidency as a whole given in connexion with the general description of Class VIII.

Class.	Gujarát.			Italy.		
	Ratio on total Agriculturists.		Ratio of Females employed.	Ratio on total Agriculturists.		Ratio of Females employed.
	Males.	Females.		Males.	Females.	
1. Occupants, cultivators.	64·11	53·58	47·61	31·02	31·78	37·81
2. Occupants, not cultivators.	2·17	1·33	32·58	6·45	9·43	46·16
3. Tenants - -	10·58	8·46	38·68	24·77	22·21	34·46
4. Labourers -	23·14	36·63	55·54	37·76	36·58	36·21
Total - -	100·00	100·00	48·97	100·00	100·00	36·94

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" above, the omission of the large class of cattle tenders being borne in mind, and " duly allowed for.

" The last point that I will dwell upon in connexion with this subject is the dis- " tinction between town and country with regard to the employment of children. " Bearing on this matter are the few " statistics that I give in the margin for " the aggregate of towns in Gujarát and " the rural portion of that division, and " added to them are the corresponding " ratios for the largest towns only. The " return for the capital city is also entered " for comparison, though it need not be " discussed in detail at present. The " tendency, according to these figures, " seems to be for the ratio of child workers " to decrease in proportion as the com- " mercial element is more prominent. Perhaps it will be more correct if I say that " the ratio increases with the agricultural element, and though less marked amongst " the manufacturing population, is at its minimum amongst the commercial. There is " no doubt that Surat is one of the chief, if not the chief city in this division for its " commerce, whilst I am given to understand that it has less local manufacture than " its larger rival Ahmedabad. Broach is both smaller and more agricultural in the " composition of its population, and here the ratio of workers is highest in the case of " both sexes, and is accordingly less removed from the ratios found to prevail in the " small towns and the rural districts. The very peculiar conditions of the capital city " as to the distribution of its population by occupation are slightly indicated in the " few figures given in the margin. The excess of occupied adults, the deficiency of " female workers amongst those of the sex that have passed into womanhood, and the " large employment of male children are the features to be here noted.

Locality.	Ratio of Child-workers.			
	(a.) On total Workers.		(b.) On total Children.	
	Males.	Females.	Males.	Females.
Gujarát—				
I.—In aggregate of towns	5·72	5·29	10·30	4·58
(a.) Ahmedabad	5·33	4·38	10·66	3·54
(b.) Surat	4·67	4·59	7·81	3·65
(c.) Broach	6·37	6·93	12·59	5·31
II.—In aggregate of rural districts	9·29	7·23	14·81	8·91
III.—Bombay city	7·37	11·61	18·39	6·52

Territorial Distribution of Occupations.

" Before taking up the relative proportions of town and country industries to the " consideration of which the remarks at the end of the preceding paragraph have paved " the way, I wish to devote a short space to the discussion of the variations in the " distribution of the different classes of occupations.

" This subject appears to be treated more conveniently by taking the two sexes " apart from each other, at all events, in the first instance. I will begin, then, with the " males. Here, with the exception of Sind, the largest class is that of the agriculturists, " but in Sind the ratio of the unoccupied outbalances it. Of all the districts in the " Presidency Division, the cultivating order is most prominent in Kaládgi, where it " averages more than half the males in the district. The two adjacent districts of " Belgaum and Dhárwár, too, have more than the usual proportion of the same class, " and in spite of the comparatively widespread industries of the Karnátic table land, " the ratio of agriculturists is here 7 per cent. higher than in the Home Division, as a " whole, and about 4 per cent. above the average in the Konkan and North Deccan. " Towards the south of the last-mentioned tract the ratio begins to rise as ths Karnátic " is approached. Possibly the same cause is, or was at the time of Census, operative " in both. It is deceptive, however, to take the ratios as classified, owing to the great " variations which I showed in the beginning of the chapter existed in the different " districts as to the number of children, which tends to determine as suits the paying " the ratio of the unoccupied. If, for instance, we take some of the districts from " different divisions and calculate the ratio of agriculturists on the occupied population " alone, as is done in the accompanying table, we shall find a considerable variation in " the serial order or agricultural prevalence.

" Thus Surat, Thána, Poona, Karáchi, and Shikárpur maintain the same place in " each series, Ahmedabad and the Upper Sind frontier district vary only one place " reciprocally, and Kaládgi and the Panch Mahals change places. If we judge the " ratio of agriculture according to the working population only, the Panch Mahals, " Ratnágiri, and Sátára are the three most agricultural districts. In the first case, " this inference is no doubt correct, and taking the large proportion of children into

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District.	Males.								Females.							
	Ratio of each Class to working Population.						Serial Order.		Ratio of each Class to working Population.						Serial Order.	
	I. Professional.	II. Domestic.	III. Commercial.	IV. Agricultural.	V. Industrial.	VI. Indefinite.	IV. In Agriculture.	V. In Manufactures.	I. Professional.	II. Domestic.	III. Commercial.	IV. Agricultural.	V. Industrial.	VI. Indefinite.	IV. In Agriculture.	V. In Manufactures.
Ahmedabad	3·8	2·5	3·8	53·8	25·8	10·3	22	1	0·23	0·50	0·34	63·77	23·57	11·59	15	9
Kaira	3·1	1·0	2·8	71·1	16·1	6·6	5	11	0·27	0·28	0·16	77·68	13·73	7·88	4	12
Panch Mahals	4·1	1·8	1·8	76·1	12·0	4·2	1	20	0·15	0·29	0·12	88·52	7·36	3·56	1	21
Broach	7·3	2·3	3·4	61·7	15·8	9·5	17	13	0·23	0·44	0·21	77·08	12·29	9·75	7	14
Surat	6·5	2·9	5·0	59·4	21·1	5·1	19	2	0·26	0·66	0·32	77·00	16·69	5·07	8	11
Gujarát	4·6	2·1	3·3	62·7	19·7	7·6	IV.	I.	0·24	0·45	0·25	74·44	16·50	8·12	II.	III.
Thána	2·8	3·3	3·3	69·1	11·9	9·6	8	21	0·06	0·90	0·22	78·76	7·99	12·07	2	20
Kolába	2·7	3·4	2·5	70·8	11·2	9·4	6	23	0·16	0·50	0·31	77·53	7·30	14·20	5	22
Ratnágiri	3·2	1·4	3·3	72·9	11·6	7·7	2	22	0·27	0·48	0·17	78·47	6·30	14·31	3	23
Konkan	3·0	2·5	3·2	70·9	11·6	8·8	I.	V.	0·16	0·65	0·21	78·44	7·14	13·40	I.	V.
Khándesh	4·9	1·2	1·8	68·5	15·4	8·2	9	16	0·10	0·67	0·26	76·18	12·71	10·08	10	13
Násik	5·1	1·2	2·1	66·9	15·9	8·8	12	12	0·16	0·62	0·14	76·61	11·98	10·49	9	15
Ahmednagar	7·0	1·1	1·7	65·3	15·4	9·5	13	15	0·18	2·23	0·17	71·05	9·98	16·39	12	19
Poona	9·3	2·9	2·9	59·6	16·9	8·4	18	9	0·48	3·41	0·48	71·57	10·75	13·31	11	18
Sholápur	5·4	1·7	2·6	63·6	18·6	8·1	15	4	0·21	2·79	0·36	64·94	18·63	13·07	13	10
Sátára	5·4	1·5	1·2	71·9	13·8	6·2	3	19	0·20	0·91	0·15	77·37	10·87	10·50	6	17
Deccan	6·1	1·6	2·0	66·4	15·8	8·1	III.	IV.	0·21	1·61	0·26	73·70	12·24	11·98	III.	IV.
Belgaum	5·7	2·4	1·8	70·3	15·5	4·8	7	14	0·16	1·23	0·15	39·41	50·19	8·86	18	4
Dhárwár	4·6	1·5	1·2	68·4	17·7	6·6	10	6	0·21	1·45	0·10	32·64	52·72	12·86	19	2
Kaládgi	4·5	0·8	0·6	71·8	16·6	5·7	4	10	0·07	0·55	0·04	39·65	51·39	8·30	17	3
Kanára	4·1	2·6	2·6	64·1	14·1	12·2	14	18	0·42	2·36	0·11	64·05	11·49	21·57	14	16
Karnátic	4·8	1·8	1·3	69·2	16·2	6·7	II.	III.	0·18	1·25	0·10	40·92	46·02	11·63	IV.	I.
Karáchi	2·9	3·9	8·5	49·8	17·8	17·1	23	5	0·99	1·32	0·89	14·13	45·50	37·17	20	5
Hyderabad	1·7	2·1	2·0	62·5	17·5	14·2	16	7	0·91	1·80	0·43	8·23	36·99	51·64	23	7
Shikárpur	2·5	1·8	3·1	56·9	19·0	16·7	20	3	1·13	1·05	0·15	46·22	25·16	26·29	16	8
Thar and Parkár	1·4	1·0	1·3	67·6	17·3	11·4	11	8	0·05	0·15	0·55	13·96	53·57	31·72	22	1
Upper Sind Frontier	4·4	2·4	5·0	55·4	14·4	18·4	21	17	0·66	0·24	0·83	14·10	37·25	46·92	21	6
Sind	2·4	2·3	3·8	58·0	17·9	15·6	V.	II.	0·92	1·14	0·41	27·21	34·74	35·58	V.	II.
Presidency Division*	5·00	1·87	2·32	66·95	16·08	7·78	—	—	0·21	1·10	0·21	67·53	19·64	11·31	—	—
Presidency, Total	4·70	2·65	3·54	61·90	17·35	9·86	—	—	0·30	1·29	0·23	65·02	20·71	12·45	—	—

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"consideration, it may be so in the other two also. As regards the proportion of "agriculturists amongst the women, the table discloses great uniformity between the "two sexes, as far as the most rural districts are concerned; but in Sind and in some "of the parts of the country where there is more home manufacture carried on, as in "the Karnátic table land, the serial order is very different in the case of the females "from what we have seen to be the case with the other sex. In the Deccan, Poona, "as is to be expected from the number of domestic servants and unoccupied women, "the ratio of the two sexes are very far apart in the order they occupy in the general "list. It is the same though from different causes in Surat.

"Taking now the class that comes next to agriculture in numerical importance, it "appears that, as regards males, the two first districts in the proportion of their "industrial population are Ahmedabad and Surat, the capital being throughout this "part of the chapter omitted from consideration. Sholápur and Dhárwár, where "there is cotton manufacture, are the only other two that show much activity in this "respect, except in Sind, where the districts of Shikárpur, Karáchi, and Hyderabad "all have high ratios compared to the average of the whole country. Poona comes "after these, and the Konkan districts are at the bottom of the list. Immediately "above these last is the Panch Maháls, which in turn is slightly in arrears of Sátára "and Kánara. As regards females, the case is very different, because the home "industry of spinning which, as we have seen above, forms the strongest element of "this class, is to be sought for chiefly in those districts where the raw material is not "only indigenous, but not grown for export; that is to say, is kept in great measure "for consumption in the tract itself. We have, for example, the southern portion of "table land at the head of the list, since it is unnecessary to take into consideration "the proportion ruling in the outlying and thinly-populated district of the Sind desert. "In the Karnátic, then, where communication is at present, as I pointed out in the "opening chapter of this work, very slow and expensive, there is a large portion of "the women workers solely engaged in spinning, and a reference to the statement "shows that in the three table land collectorates of this division, comprising what is "known as the black plain, the artizans number more than one half the whole body "of women returned as exercising any occupation at all. The next ratios are to be "sought in Sind; but, as has been already stated, the gross number of workers of this "sex returned from that province at all is so small that they may be disregarded in "estimating the economic distribution of the working population. We then come to "Gujarát, where cotton is much cultivated, but for exportation. With this part of "the country, too, we may class in this respect the greater portion of Khándesh. The "ratio of artizan women is high in Ahmedabad and Surat, where there are factories "and low in the Panch Maháls, where there is little cotton and little demand for local "industry. In Sholápur, on the other hand, the cotton seems to be worked up locally "to a great extent, and there is also woollen weaving carried on, so that this district "stands next to Ahmedabad in the order of its women workers in this class of "industry. The case of Broach is curious, for there are a good number of factories "there; but it is perhaps owing to the fact of their being mostly for cleaning and "packing, not for spinning or weaving, and at the time of the Census were not in full "work, that so few, comparatively speaking, have returned themselves there under the "head of cotton manufacture. The ratio of labour of a general description is here "high, and this lends support to the notion that the people who work in the ginning "establishments during the export season were at the time of Census engaged as "labourers elsewhere. In the case of the females, as in that of the males, the Konkan "with the Panch Maháls are the districts in which there is least non-agricultural "industry.

"The rest of the classes need not take us long in consideration. The tendency "regarding the entry of the village hereditary office as the bread-giving occupation, "which I have already noticed above, has contributed, no doubt, to raise the proportion "of the professional class in the Deccan and Karnatic, as it has undoubtedly that of "the domestic in the case of the women. The garrisons in Poona, Ahmedabad, and "Belgaum, as in Karáchi and the Upper Sind frontier district, are strong enough to "make a perceptible difference in the ratio of this class. In the first-named place, too, "the number of lawyers, pensioners, and players, may be taken into consideration. "Amongst the women, the ratio is high in Gujarát, and still higher in Sind, but low "in the Konkan and Karnátic.

"The domestic class is a very indefinite one, and the numbers for the different "districts do not suggest anything beyond the most general characteristics. The

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" ratio is highest in the places containing large towns, as far as the males are con-
" cerned, but to this the Konkan seems an exception both in the Marátha portion and
" in Kanára. In the case of the other sex the ratio, as I observed just now, is affected
" by the proportion of the wives of hereditary officers of villages who are here included,
" so that that ratio in the Deccan and Karnátic, especially the central portion, are
" abnormally high. In the north and in Kanára other causes are probably at work.
" On the whole, Gujarát may be taken as representing the most general average of
" those actually engaged in domestic service. The commercial class comprises the two
" very different elements of trade and transport. It is not easy, therefore, to discri-
" minate in the district ratios between the two. In the Konkan and the sea coast
" districts generally, the boating traffic is considerable, whilst in the districts of the
" table-land lying off the railway the occupation of cart hiring and driving is unusually
" prevalent; next to Karáchi, the trading element is comparatively most numerous
" in Surat and Ahmedabad. It is also present in considerable strength in Poona and
" Sholápur, whilst the high ratios in the Konkan may be partly attributed to the
" prevalence of the boating classes. The indefinite class, as its denomination points
" out, is not susceptible of any general description. Assuming that the greater portion
" of it, at least in the Presidency Division, is engaged in unskilled labour, it may be
" taken as in some degree an indication of the condition of the people, though the line
" between it and field labour has not in many cases been finally drawn. It may, on
" the other hand, as it seems likely to be in Ahmedábád, result from a real demand
" for this class of occupation. Leaving Sind out of the question again, owing to the
" abnormal difference between it and the rest of the returns, pointing to local influences
" of which I am not aware, the highest ratio of this class will be found in the Konkan,
" both for men and women. The lowest for women is in the north of Gujarát and for
" men in the Karnátic. In the Panch Maháls it will be seen that field labour must
" have absorbed most of the unskilled workers of both sexes. In Sind the average
" proportion in the males is nearly double that of the rest of the Presidency, and in
" the case of the other sex almost thrice as high and in one district, Hyderabad, it
" amounts to more than half the working population. Apart from this case and that
" of the capital city, which are both exceptional, the proportion may be said to be
" about 7·8 amongst the men and 11·3 amongst the women.

" It would, no doubt, be profitable to still further analyse the returns and attempt to
" localise the different trades and classes of occupation in detail, but the space and
" time before me are quite inadequate for such an undertaking, and I will now proceed
" at once to the consideration of the more general topic of the distinction in an indus-
" trial sense between the rural and the urban parts of the country.

Town and Country Industry.

" Some few indications of the differences between the circumstances of the town
" and the country as regards the distribution of the working population have been
" casually given in connexion with those branches of the general subject that have
" already been treated of in this chapter, and as regards the employment of child
" labour, little more need be said.

" Taking the entire male population of the Presidency, including Sind, the urban
" portion will be seen to average 18·50 per cent., and if the capital be excluded, 13·78
" per cent. The ratio of the urban workers to the entire productive population of this
" sex is 18·61 in the one case, and 13·61 in the other. In the Presidency Division
" alone the towns contain with the capital city 19·85 of the population and 19·90 of
" the workers. As regards the other sex, for which details are available for this area,
" the proportion they bear in towns is 18·06, the difference between the sexes being, it
" is needless to say, to the large excess of males in Bombay. The ratio of town
" workers to the total is, however, very small, and reaches an average of no more than
" 12·25 per cent. The effect of the inclusion of the capital can be seen by the following
" calculation. In the four rural divisions the ratio of town male population in the
" aggregate is 14·30, and of town workers 14·05. For females the corresponding
" proportion is 14·20 and 10·32 per cent. respectively. Thus the want of female
" workers in Bombay tends to increase the difference between population and workers
" by nearly 2 per cent., but with the other sex the effect amounts to little over one
" tenth of that amount.

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The marginal table gives the ratios of the productive population in the aggregate of "the towns of Gujarát and the three "largest separately for the adults of the "community, just as the corresponding "ratios were given a few pages back for "the children. In the first series, that of "the ratio of the adult workers on the "entire productive population, the same "features are necessarily distinguishable "as were noticed when treating of the "children, namely, the decrease of the "latter in this class as the agricultural "element tended to diminish. In the "second series the effect of agriculture is "again apparent in the high ratio of the "workers in the country as compared with "that in the town. This feature is most "marked in the female portion of the "community. The result of the deficiency "of productive elements in this and the "child population of the towns tends to "make the whole body of workers appear "in a less ratio to the total population "than might be expected from the high "proportion of male adults engaged. On comparing the statistics of the Gujarát "towns with those of three towns in the table land of the Deccan and Karnátic, it "appears that in Poona, where there is a large community of the upper classes, "Bráhmans of position as well as mendicants and unemployed, the ratio of the females "is very low, whilst that of the males is but a trifle above that in the commercial city "of Surat, and considerably below that prevailing in the surrounding rural district. "In Sholápur, on the other hand, the population is not only a much busier one than in "the capital of the Deccan, but owing to the famine, an older one, and therefore more "liable to show a high ratio of workers. Besides, the agricultural element is more "pronounced in this town. There is far less difference accordingly between the ratio "of the women employed in the city and those of the surrounding country. The last "characteristic is also very marked in the smaller town of Hubli, the manufacturing "centre of the Karnátic. Here it seems probable that the commercial element, as "in Surat, tends to depress the proportion of boy workers, though there is not the "same evidence with respect to the artizans, who are equally represented in these "districts.

Locality and Population.	Ratio per cent.	
	Male.	Female.
A. Gujarát.		
I. On total workers.		
(a) Adult workers in *towns*	94·28	94·71
(b) " " Ahmedabad city	94·66	95·62
(c) " " Surat city	95·34	95·49
(d) " " Broach city	93·63	93·06
(e) " " *rural districts*	90·71	92·77
II. On total adults.		
(a) Workers in *towns*	92·96	39·09
(b) " Ahmedabad city	91·15	32·93
(c) " Surat city	90·10	38·43
(d) " Broach city	94·22	38·42
(e) " *rural districts*	97·55	72·54
III. On total Population.		
(a) Workers in *towns*	63·72	28·38
(b) " Ahmedabad city	64·99	24·16
(c) " Surat city	60·37	22·94
(d) " Broach city	66·99	27·18
(e) " *rural districts*	94·20	47·83
B. Other Divisions.		
On total Population.		
(f) Workers in Poona city	60·68	18·84
(g) " rural district	64·95	41·12
(h) " Sholápur city	66·90	38·02
(i) " " rural districts	72·61	41·65
(k) " Hubli city	63·58	37·84
(l) " Dhárwár rural districts	68·98	38·68

"I must now proceed to the consideration of the difference between the two com- "munities with respect to the classes of industry they follow, and on this point we "have not unfortunately on the present occasion the aid that might be given by the "age statistics, except for a few individual cases. The accompanying table gives for "the whole Presidency, including Sind, the proportional distribution of the different "classes and orders of occupations. Taking first the males according to the larger

Class and Order.	Distribution per 100·00 (including Sind).							
	Males.				Females.			
	Country.	Town.		Total.	Country.	Town.		Total.
		With Bombay.	Without Bombay.			With Bombay.	Without Bombay.	
I.—Professional	2·38	5·97	6·52	3·04	0·6	0·39	0·25	0·10
II.—Domestic	0·79	5·78	4·14	1·71	0·36	1·11	0·79	0·47
III.—Commercial	1·09	7·54	5·15	2·29	0·05	0·25	0·27	0·08
IV.—Agricultural	46·86	9·85	13·22	40·01	27·52	5·69	7·47	24·08
V.—Industrial	8·35	23·81	24·21	11·22	6·63	13·21	14·33	7·68
VI.—Indefinite	40·53	47·05	46·76	41·73	65·37	79·36	76·89	67·59

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Class and Order.	Distribution per 100·00 (including Sind).							
	Males.				Females.			
	Country.	Town.		Total.	Country.	Town.		Total.
		With Bombay.	Without Bombay.			With Bombay.	Without Bombay.	
I. 1. Government	1·94	3·72	4·20	2·27	0·00	0·15	0·8	0·02
I. 2. Defence	0·05	1·01	1·14	0·22	0·00	0·01	0·01	0·00
I. 3. Professions	0·39	1·24	1·18	0·55	0·06	0·23	0·16	0·08
II. 4. Wives	—	—	—	—	0·15	0·06	0·08	0·13
II. 5. Servants	0·79	5·78	4·14	1·71	0·21	1·05	0·71	0·34
III. 6. Commerce	0·46	3·31	2·47	0·99	0·03	0·17	0·18	0·05
III. 7. Transport	0·63	4·23	2·68	1·30	0·02	0·08	0·09	0·03
IV. 8. Agriculture	46·66	9·44	13·03	39·77	27·48	5·67	7·45	24·04
IV. 9. Pasture	0·20	0·41	0·19	0·24	0·04	0·02	0·02	0·04
V. 10. Mixed materials	0·84	2·75	2·14	1·19	0·06	0·17	0·23	0·08
V. 11. Textiles	2·89	10·33	9·87	4·27	4·38	7·96	8·47	4·95
V. 12. Food	2·25	5·46	6·14	2·85	0·98	3·05	3·12	1·31
V. 13. Animal substances	0·13	0·23	0·26	0·15	0·03	0·04	0·05	0·04
V. 14. Vegetable „	0·79	1·55	1·88	0·93	0·77	1·19	1·49	0·83
V. 15. Mineral „	1·45	3·49	3·92	1·83	0·41	0·80	0·97	0·47
VI. 16. Indefinite	2·87	8·35	6·17	3·88	3·02	5·46	5·70	3·41
VI. 17. Independent	—	0·06	—	0·01	—	0·04	—	—
VI. 18. Unclassed	37·66	38·64	40·59	37·84	62·35	73·86	71·19	64·18

" division, it appears that if the capital be admitted to consideration with the rest of " the towns, the greatest difference, next of course, to that of the agricultural, will be " found in the ratios of the industrial classes. The commercial comes after this, and, " owing to the inclusion of the village officers amongst the professionals that class " becomes the one in which the difference is least. The distribution of the orders " shows this more fully, as the gap between town and country in the case of the liberal " professions, even with the large contribution of village priests and musicians, is very " wide. As regards transport and commerce, the difference is more marked in the " former, since the railway and harbour centres are necessarily more urban in their " location than a wide and comprehensive occupation like trade. In the last class, that " of the indefinite workers, it is enough to select the order of which the principal com- " ponent part is general unskilled labour, and this is much more represented in the town " than the country, even if the capital be withdrawn from the category of the former. " With respect to service and entertainment the latter city has the greatest possible " influence in the increase of the proportion in their workers, but the more scattered " and less populous towns are still much above the country districts with regard to " the relative number of their workers of this class. Nothing need be said with regard " to agriculture, except that the higher ratio of those who deal with animals in towns, " as compared with the country may be noted. We have lastly, the large and varied " industrial class to consider. In all the six orders of this, the country ratio is below " that of the town, but especially with regard to textiles, food, and minerals. The " difference is less in the case of mixed materials, which it may be remembered, " includes, the large order of carpenters and masons, and in workers in vegetable " substances, of which firewood and oil, beside cane-work, form a large proportion. " Without entering into the whole of the details, it is enough for me to mention with " regard to this class, that the workers in wood, dress, wool, hemp, animal and vege- " table food, oil, matting, firewood, earthenware, glass, salt, stone and iron, are more " numerous in the villages than the towns, since most of them are either specially " concerned with country products, or adapted to supply the necessities and not the " luxuries of a rural population. On the other hand, most of the metal working, save

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" that of the blacksmith, and most of the organised textile industry, is carried on in " towns. The curious exception is the goldsmith, who seems to be employed in the " ratio of 110 to every 100 inhabited villages throughout the Presidency, and though " in the towns the rate is more than 121 per town, the gross number is more in the " villages. The distribution of village industry, however, is an interesting and " important subject that cannot be reached by general statistics such as these, so I " have deferred consideration of it till the latter have been completely brought under " review, and will take up the more detailed subject at a later opportunity. The " general proportion of town industries to the total population engaged in the different " occupations is shown in the table of sub-orders already given. As compared to, not " the total, but the country workers alone, it will be seen that only in the case of the " army and navy, commerce, and to a less extent transport, service, weaving, and the " supply of food, that the town approaches in gross numbers the aggregate of the " country in the home division, whilst it exceeds that aggregate in the first two " instances only. Amongst the women workers only municipal service shows an " excess in the town, and scarcely any of the rest of the orders come within one half " the number returned from the country. Taking the larger divisions only, the dis- " tribution of this sex differs from that of the males in the gap between town and " country in the last class (which here includes the unoccupied) as the widest separation " is in this order and not in that of the artizans. It is superfluous for me to go further " into the details of what is apparently plain enough in the table to need no more " explanation in order to render its bearings quite clear.

" Comparison with the Return for 1872.

" The variations in the growth and distribution of industry from decade to decade " would be one of the most useful and interesting facts on which the Census could " supply information, but on the present occasion it is not likely to the forthcoming, " at least to any practical purpose, owing to the difference in the way of compilation " and abstraction as well as in the system of classification. As far as I am able, I " have had the return for 1872 re-arranged in accordance with the classified list of " occupations prescribed for the last Census, but the results are anything but satis- " factory, and can only be accepted within very wide limits. The following table, " therefore, gives the distribution of the two years and the differences between the " respective classes on the two occasions :—

Class.	Males.			Females.		
	Distribution by Classes.		In 1881 more or less per cent.	Distribution by Classes.		In 1881 more or less per cent.*
	1872.	1881.		1872.	1881.	
Class I.—Professional - -	3·68	3·04	−17·64	0·08	0·10	+ 38·56
Class II.—Domestic - - -	1·74	1·71	− 1·93	0·38	0·47	+ 26·72
Class III.—Commercial - -	4·24	2·29	−46·20	0·36	0·08	−315·27
Class IV.—Agricultural - -	38·32	40·01	+ 4·13	9·82	24·08	+147·71
Class V.—Industrial - -	10·92	11·22	+51·03	8·03	7·68	− 3·53
Class VI.—Indefinite - - -	41·10	41·73	− 1·56	81·33	67·59	− 16·06
(*a.*) Unoccupied - -	34·62	37·59	+ 0·84	77·10	62·98	− 19·85

* Allowance must be made for the omission in 1881 of the occupied females in towns in Sind, though the number of these, judging proportionately from that in the country districts, will not be enough to affect seriously any of the ratios of variation.

" It is not worth while, under the circumstances, to enter into the distribution by " smaller divisions than the above, though a few remarks are called for regarding some " of the more important groups of occupations. Taking the return as a whole, the " most striking differences are briefly these: first, the decrease amongst both men and

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" women workers in the commercial class, which I find is due to the entry under the " head of retail dealers many of those who are in the return of 1881 recorded, no " doubt, as sellers of or dealers in special wares, such as grain, cloth, and others. The " confusion is a necessary consequence of the determination of the class by regarding " the product only, and neglecting the use made of it. The next point I will mention " is the decrease in the professional class. This is most marked in the case of the " sub-order connected with religion, and is due to the amazing decrease in the recorded " number of temple servants, and persons officiating in religious buildings or services, " which amounts to more than 92 per cent. Under the head of transport, again, there " is a decrease in the number of porters and messengers of nearly the same proportion. " passing to the agricultural class, it will be seen that the increase, though apparent in " in both sexes, is far larger in the case of the women. Looking over the whole return, " I am inclined to attribute this partly to the entry of the wives in accordance with " the instructions I quoted in a former part of this chapter, which have taken this class " out of the unoccupied, and partly to the entry as agriculturists. Of the women who " both spin and cultivate, but take to the former only when disengaged from the latter. " This will also go far to account for the decrease in the number of the industrial class as " far as this sex is concerned. As for the increase of the women in the professional class, " I think a good deal is due to the entry of the municipal employés in that class when " they rightly belong to the industrials. The distribution of the two years irrespective " of each other seems not very dissimilar, except with regard to the classes I have " selected for mention above, and the difference is considerably less amongst the men " than in the other sex, where agriculture and commerce show very wide divergencies. " It is not to be supposed that the return of 1881 is by any means complete, and no " one can be so conscious of its defects as I am myself, having seen it compiled from " the original registers, and after testing the latter by reference over and over again to " the orginal schedules. Nevertheless, the fact that the whole work was done under " uniform instructions and under uniform supervision, instead of at the head-quarter " stations of the different collectorates, under the casual supervision of a native sub- " ordinate, raises a strong presumption in favour of its being a more correct return on " the whole than the former one; but I have little doubt that the next will as far " surpass the present one as I believe the latter is more trustworthy than that which " preceded it. The tabulation of occupations is a branch of the Census operations that " above all others requires experience, and the present attempt will go far towards " assisting the labour at the Census of 1891 and improving the results.

Bombay City.

" The conditions of industry in this city are so essentially different from those which " we have seen to prevail in the parts of the Presidency where the population is less " concentrated, that I should feel myself under an obligation to enter into this part of " my subject at considerable length, were it not that the analysis of the industrial " statistics of the capital will no doubt engage a great part of the attention of the " health officer who is in charge of the Census operations there, and who can add to " the interest of the figures by the introduction of his own practical knowledge of the " state of the factories and working places that come every day under his supervision. " From the information gathered at the enumeration we are enabled to localise any " special industry and to ascertain the classes of the population that are engaged in it, " an advantage that should be made of as much use as possible in the quarterly analysis " of the mortuary returns, but which it is out of the question for me to attempt to " combine with the general outlines of the industrial organisation of the city which " alone I am prepared to undertake in the present work.

" The proportional distribution of occupations in the city is given in the comparative " table at the beginning of the chapter, and a glance at it will serve to show the main " features in which the city is different from the rest of the Presidency. In the first " place, there is the high average of dependent females, with an accompanying high " ratio of working men and boys. The girls, too, are more engaged in some task " or other than they are elsewhere in the area that I have had to deal with in the " preceding portion of this subject. The ratios corresponding to those given for " the towns in Gujarát will for the capital be as follows:—In the case of male " workers, 7·37 per cent. are under 15, which is midway between the proportions of

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"town and country in the division before taken as an example. This gives a ratio to "the total boy population of the city of nearly 18·4 per cent., which is considerably "above the country ratio in Gujarát. As to the girl workers, we find that in Bombay "they average 11·6 per cent. on the entire body of workers of their sex, or a propor- "tion of 6·5 on the whole girl population. This is above the average for the smaller "towns, but below that in the agricultural districts. There is, however, a very large "difference between the capital and the rest in the ratio of women workers to the total "number of women in the population. It is, in fact, nearly 33 per cent. less than in "the towns of Gujarát, and little less than 66 per cent. below that prevailing in the "rural districts. Thus, considering the high proportion borne by the adults to the "total of each sex in this city, a point that was brought prominently to notice in "the fourth chapter, the productive agency amongst men is in a very high ratio if the "population be taken as a whole, whilst that amongst the other sex is far below what "it is in less industrial centres.

"I now pass on to the actual workers and their distribution. In the first place the "chief cause of the variation in the ratios of the males, as compared with those in "other parts of the Presidency, is the deficiency of agriculturists that form so promi- "nent a feature in the rest of the returns. It is here only 1·84 per cent. of the "population, against about 42 per cent. in the districts. The greatest differences in "the respective classes of occupations, omitting this of agriculture, are found, as is "to be expected, in the industrial and commercial classes, though both that which "includes general labour and the domestic servant order are in a relatively very "high ratio. The table in which are given the ratios first of the classes and orders to "the total body of workers, and secondly, that of each sub-order to the total of the "order in which it is included, will serve to place the facts clearer before the eye than "a distribution like that of the general comparative table, in which the large body of "the dependent classes is included. Using this basis, then, the industrial class is found "to comprise 33·4 per cent. of the male workers, and 49·89 of those of the other sex "who return their occupation. Next to this comes the indefinite class, consisting "mainly, as I have just observed, of the general body of labourers not addicted to any "special class of unskilled work. These average 23·6 in the male and 33·2 in the "female productive population. In the commercial class there is a wide difference "between the ratios of the two sexes; for whilst the males show a ratio of 19·4 the "proportion amongst the women is only 0·84. The ratios in the case of the domestic "and the professional classes are nearer to equality. As regards the orders and sub- "orders few remarks from me are necessary, and I can leave the reader to appreciate "the details from the return itself. I may remark, however, that under the head of "municipal service are apparently included many who are rightly classed as police "labourers or sweepers. The term merchant, too, is used in a wider sense than usual, "and includes, no doubt, a good many who should correctly be classed amongst other "general dealers, or if the classification adopted for the Imperial return be strictly "followed in the industrial class, it is above all things necessary that on the occasion "of the next enumeration of the city the occupations should be abstracted as they are "returned, without attempting, as on this occasion, to use any sort of preliminary "classification. The latter is one of the greatest impediments to a general scheme of "classification that is to be applied to more than one community, as without full "knowledge of every occupation that has to be classed the scope and arrangement of "the classes themselves cannot be determined. The error was not entirely avoided, as "can be seen in the detailed table at the end of the volume, in the case of the abstrac- "tion done under my immediate instructions, and the results have shown me the "inconvenience of the plan I at first followed. It is owing in great measure to the "system of abstraction adopted that the comparison of the results of the two enume- "rations that have been taken is rendered all but impossible with any practical or "satisfactory result. The distribution of occupations in a large town like that in "question is so wide that it is very difficult to select the main items that go the "furthest in forming the bulk of the working classes. In Appendix C. there is a "detailed table according to which whilst the selected occupations form over 98, and "sometimes over 99 per cent. of the productive orders of each district, but in Bombay "reach in the aggregate a much lower ratio. I have therefore selected for the present "purpose the occupations that show most fully the respective degrees in which adult "and child labour is employed and the manner in which they are engaged. It is need- "less to observe that the ratio of the total is smaller on the adult workers of both "sexes than upon that of the child workers, especially in the male series.

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General Distribution of Child and Adult labour in Bombay City.

Males.				Females.			
Occupation.	Ratio to Total Workers.		Ratio of Boys to Total engaged.	Occupation.	Ratio to Total Workers.		Ratio of Girls to Total engaged.
	Under 15.	Over 15.			Under 15.	Over 15.	
A. Average	—	—	7·37	A. Average	—	—	11·5
Cotton manufacture by steam	20·87	6·52	25·48	Cotton manufacture by steam	20·77	8·51	24·26
„ „ hand	1·75	1·36	9·31	„ „ hand	4·58	3·58	14·77
Weaving (unspecified)	3·21	1·21	17·42	Weaving (unspecified)	4·44	2·56	18·56
Domestic service	16·36	13·08	9·06	Domestic service	5·92	9·90	7·29
Tailors	2·39	2·03	8·55	Washing	2·34	2·73	10·13
Barbers	0·92	1·18	5·83	Blanket making	12·84	9·68	14·83
Shoemakers	1·04	0·97	7·88	Grain grinding	1·05	4·38	3·04
Goldsmiths	0·74	1·11	5·02	Fruit, &c., selling	1·35	2·92	5·71
Carpenters	1·64	2·64	4·73	Municipal service, &c.	1·74	2·27	10·08
Masons	0·16	0·76	1·62	Tobacco selling	1·52	1·82	9·86
Cart-drivers	0·35	1·58	1·75	Fish selling	2·96	3·51	9·97
Government service	0·09	1·65	0·43	General labour	23·56	23·95	11·44
Municipal service	0·54	2·56	1·79	Mendicants	5·36	4·82	12·74
Commercial clerks	0·29	2·77	0·85				
Merchant, and general dealers	1·18	2·51	3·61				
Brokers and agents	0·05	1·23	0·36				
Sailors	6·20	6·05	7·54				
Boatmen	2·20	1·02	14·71				
General labour	22·14	18·27	8·93				
Mendicants	2·72	0·03	9·64				
Total selected	84·84	70·53	—	Total selected	88·43	80·63	—

"This table shows us that amongst the young and full grown of both sexes more "persons are employed in general labour than in any other occupation. Next to it "comes cotton spinning in the mills, amongst the children, and domestic service in the "case of those of larger growth. The manufacture of blankets by hand and the like "stands high amongst the females, both young and adult, whilst maritime pursuits "and commerce take the corresponding place, though in a far lower ratio amongst the "men. The boys are still more subdivided, and return no other markedly high ratios "for any occupation. It will be noted that in no other occupation but that of cotton "manufacture in mills does the proportion of the young to the total approach one "quarter. This introduces the question of the child labour in the large establishments "like those now so plentiful in Bombay. As far as I can make out from the returns "there are 33,548 persons engaged in this class of work, of whom 19,794 are men, "6,186 women, 1,850 girls under 15, and 5,718 boys under the same age. But in "addition to these there is the large class of those who returned their occupation as "that of *labour* only, without qualification, and it is reasonable to assume that some "of these, too, are employed from time to time in the mills, so that the total number "of mill hands may be taken, according to the Census, to be nearly 36,000, or 9·5 per "cent. of the working community, and of these about 8,000 are probably under 15.

"In connexion with the general subject of occupations it may be interesting to note "the relative proportions of the sexes amongst different "sections of the community, though with a shifting popu- "lation like this we are now dealing with it is difficult to "draw any permanently valuable deductions from the "data. It appears, however, that amongst the Wánias "and other traders, except those from Gujarát, which is "within easy distance by rail, there is a tendency to settle "with their families, and as this class is one in which the "women take but a nominal, if any, share in the business, "and have no special occupation of their own, there is no "doubt that the influx of these families goes towards "swelling the large number of unoccupied women, which "is the leading feature in the city from an industrial "point of view. It will also be noted that the ratio of "females is far above the average in the case of the Parbhus, too, a caste indigenous "to the island and of a position to maintain their female relatives unoccupied. It is "the same with the brass and goldsmiths, whilst the Maráthás and Mahárs, who form "the bulk of the immigrant labouring classes, import a rather high average proportion

	Females per 1,000 males.
Bhátia	789
Lohána	700
Wanis, Gujaráti	554
„ Márwádi	601
Teli	810
Khatri	662
Gauli	695
Máli	808
Chámbhár	811
Sonár	733
Sutár	588
Lohár	504
Kásar	639
Hajam	521
Darji	608
Mahár	886
Maráthá	730
Kunbi	644
Bhandári	686
Parbhu K.	810
Parbhu P.	814
Average	676

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" of females with them, and it is from amongst these, I believe, that the factories " are mostly recruited. I have omitted mention of the Bráhmans, whose wives and " daughters also belong to the unoccupied class, but the proportion of such relatives is, " according to the table given in Chapter IV., very low. It is thus open to surmise " that the artizan class, not finding, as in the village, work for their women to perform " apart from the caste functions, and their own business being, it may be assumed, " much more lucrative in the capital city, keep the female portion of the community in " idleness, which fact, together with the large proportion of the women of the upper " classes, tend to reduce the ratio of women workers, which would otherwise be raised " by the immigration of the cultivating and depressed classes.

Companion with Calcutta.

" In conclusion, I will offer a few words regarding the difference between this city " and Calcutta from an economic point of view. The " marginal table shows that both are recruited mainly by " adults, and that the excess of males between the ages of 15 and 40 is nearly identical " in both. In the matter of women, how- " ever, the eastern city is less abnormal " than Bombay. It is further noticeable " that the ratio of the old is higher in " Calcutta. The latter feature may be " due to the higher ratio of the com- " mercial element in that city, as it may " be presumed that trade is more prone to " fix itself in one place than the manual " industry that forms the mainstay of the " Bombay immigrant, whose work in the " capital lasts only during the prime of " his life. Both cities are largely recruited from outside, but the position of Calcutta " renders it more accessible from the immediate neighbourhood than its insular " compeer, so that the cultivated and fertile land of the Hooghly valley supplies the " population that cannot reach Bombay from nearer than the coast or over salt " marshes and muddy swamps. Thus, though the ratio of those born in the city itself " is the same, or nearly so, in both cases, the ratio of those born within the immediate " or suburban neighbourhood is much higher in Calcutta.

Age period.	Males.		Females.		Proportion of Females to Males.	
	Bombay.	Calcutta.	Bombay.	Calcutta.	Bombay.	Calcutta.
Under 1 - -	2·4	1·3	3·7	2·1	1,033	928
1–9 - - -	15·5	10·1	21·7	16·5	925	934
10–14 - - -	9·5	6·4	9·7	7·1	676	641
15–39 - -	57·9	58·2	49·6	46·6	567	456
40 and over - -	14·7	24·0	15·3	27·7	692	656

" The real question is regarding the object for which the people immigrate. This " in Calcutta may be either education or " commerce, but in Bombay, though both " these are fully represented, the bulk of " the immigration is with a view of em- " ployment in the factories. Thus the " distribution of the industrial population " differs considerably from that in the " eastern city, as is shown in the marginal " table, from which it appears that the " difference in the ratios of the males in " the commercial and industrial classes are nearly in equilibrium in the two cities, " the excess of industry in Bombay being but a fraction below the excess of commerce " in Calcutta. The female workers show less uniformity, though Bombay has still a " larger proportion of industrials, to which class no doubt some of the last on the list " should be transferred. The greatest difference is found in the domestic class, com- " posed chiefly of servants, in which Bombay appears far behindhand, though the " males occupied in this capacity bear a higher ratio than they do in Calcutta. " Comparisons of this description are necessarily meagre, but the few words I have " said above will serve to denote the main distinction between the two chief cities " of India; namely, first, the superiority in commerce of the one, and industry of the " other, the latter necessitating a larger employment of immigrant labour of the " lower class, and thereby raising the ratio of the young and diminishing that of the " old amongst the community as a whole. The practice of bringing whole families of " the labouring class to Bombay, and of there finding employment for such of them " as are of an age to work is one which is growing with the expansion of the mill " industry, and has the effect of materially modifying the age statistics of the city, " with its effect upon the general health of the community, or of the special class " now being introduced to the labour market, I leave others of more experience to " deal."

Class of Occupation.	Males.		Females.	
	Bombay.	Calcutta.	Bombay.	Calcutta.*
Class I.—Professional -	4·63	3·50	0·80	0·27
„ II.—Domestic -	9·69	9·56	2·06	8·86
„ III.—Commercial -	13·24	16·08	0·17	1·12
„ IV.—Agricultural -	1·84	3·82	0·31	0·38
„ V.—Industrial - -	22·86	19·08	9·83	5·58
„ VI.—Indefinite -	47·74	47·90	86·83	83·79

* There is a slight error in this ratio owing to a misprint involving a few hundred women in Class VI. in the Calcutta table.

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763. Central Provinces.

Table XII. C. gives the cream of the information collected at the Census regarding occupations of the people.

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 below.

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.

No. of Group.	Occupations.	Total persons, Central Provinces.						
		Both Sexes.	Males.			Females.		
			No.	Per 10,000		No.	Per 10,000	
				Of Total Males.	Of Total Males, excluding None and Unspecified.		Of Total Females.	Of Total Females, excluding None and Unspecified.
1	Cultivator without permanent rights	1,469,591	1,032,196	1771·4	2750·4	437,395	764·5	1575·2
2	Day labourers	1,189,734	356,315	611·5	949·4	833,419	1456·7	3001·4
3	Assistants in home cultivation	865,845	270,842	464·8	721·7	595,003	1040·	2142·8
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)	211,687	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	66,083	52,000	89·2	138·6	14,083	24·6	50·7
12	Catching and selling fish	60,931	39,606	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	30·0	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	Ironsmiths	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	4·5
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	29,456	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	28,392	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	Sailors	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 ,,	15,293	12,126	20·8	32·3	3,167	5·5	11·4
39	Cloth ,,	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 maker	11,018	9,452	16·2	25·2	1,566	2·7	5·6
45	Carriers (cart)	10,979	10,657	18·3	28·4	322	·6	1·2
46	Musicians	10,944	10,637	18·3	28·3	307	·5	1·1
47	Kiráná 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 material	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	290,385	220,306	378·	587·	70,079	122·	252·

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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 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."

Of the total occupied 9·5 per cent. of the males and 20 per cent. of 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.

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.

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."

The occupation of the working males are more diversified than the females. The first three 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 female amounts to 67·7 per cent. as compared with 54·6 per cent. of males.

764. Berar.

Of the total population 60·41 per cent., 70·82 per cent. of the males and 49·30 per cent. of the females, are returned as following some specific occupation. The per-centage of each sex who follow no specified occupation is given in the Table below.

Table showing for each taluk the per-centage of population having no specified occupation:—

Taluk.	Males.	Females.
Amraoti	25·67	53·03
Chandur	27·19	47·67
Morsi	25·97	45·78
Murtazapur	27·26	50·90
Akola	28·96	56·45
Akot	30·69	60·96
Balapue	30·09	53·97
Jalgaon	29·33	53·73
Khamgaon	30·60	64·33
Ellichpur	28·07	52·81
Daryapur	27·36	48·36
Melghat	31·20	43·04
Chikhli	27·99	42·54
Malkapur	30·25	54·84
Mekkar	28·63	43·39
Yeotmal	30·35	46·88
Darwha	30·05	48·39
Kelapur	39·44	50·02
Wun	31·97	41·59
Basim	28·85	48·65
Mangrul	30·21	55·67
Pusad	30·80	47·73
Province	29·18	50·70

In the upland taluks the per-centage of males unoccupied is higher than in the plains, the reason being probably that the cultivators being less wealthy have, on the

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one hand, less occupation for their boys in the way of cattle tending, crop watching, &c., while on the other hand these occupations when procurable are more arduous than in the plains. In the plain taluks the largest proportion of unoccupied males is found in Akot and Khamgaon, and the smallest proportion, in Morsi and Amraoti. Much depends upon the castes with which the taluk is peopled. It has already been pointed out that specially among those who lead a vagrant life, the proportion of unoccupied males is larger and the proportion of unoccupied females is smaller than among those castes who are in better circumstances. In less exceptional cases, however, there being but a very small portion of the male population who can afford to be idle, it follows that the unemployed are in the main those who from tender years, old age, or physical infirmity are unfit for work. Where 30 per cent. of the male population are unemployed, the Final Census Table warrants the supposition that the majority of these may be set down as boys under 15 and old men over 60 years of age. Of unemployed females the majority are engaged in household duties.

Occupations in which juveniles compete with adult labourers.

A second point for preliminary notice is the employment of juveniles in various occupations. Among children under 15 years of age, four fifths of the boys and seventeen twentieths of the girls are unemployed. Of the remainder more than four fifths are engaged in some form of agricultural pursuit. Every tenth boy and girl are field labourers; they are employed on weeding, watching, cotton picking and other light work. A considerable number work in fields belonging to the head of their house, a smaller proportion are returned as co-sharers, and a few others are returned as holding fields in their own names. One boy in every 30 is thus employed. After this there is a long gap in the list of occupations; the next in importance is begging, more than 60 boys in every 10,000 are beggars. In collecting and selling grass and firewood about 40 boys in 10,000 are employed. About one quarter of that number are barbers, potters, boot makers, and dhobies' boys, and a rather larger number are daily labourers. Village service, cart driving, mat making, road labour, and earth work, are less frequent pursuits, and more rare still are such occupations as those of patwari, domestic or private servant, sahukar, weaver, clothseller, tailor, butcher, blacksmith. The boys engaged in these pursuits resemble apprentices rather than journeymen or master-workers.

Among girls, employed otherwise than in the fields, cotton spinning and ginning, and grass and firewood gathering, are the chief pursuits; 85 girls in every 10,000 are thus engaged. About 24 in every 10,000 are beggars. After the occupations named, those most in vogue are road and daily labour, grain pounding and clothes washing. A small number of girls are occupied as weavers, tailors, sellers of vegetables and betel leaves, oilmongers, makers of mats, baskets, and leaf brushes, earth workers, and potters.

Cattle tending is the occupation which is confined more than any other to children. Nearly two thirds of the male cattle herdsmen are boys under 15 years of age, as are nearly one fifth of the goatherds. Of field employés (males) about one quarter are boys. Of those who sell firewood more than one fifth of the males, and more than one fourth of the females are under 15 years of age. Of the grass cutters nearly one seventh of the males and more than one tenth of the females are under this age. Of female road labourers about one fifth are girls; they carry baskets of earth along the lead. Of female beggars about one seventh are children, and of male beggars nearly one tenth. Of those who work in fields belonging to the head of their house, one sixth of the males are boys, and one eighth of the females are girls. Of males who are co-sharers in fields, one fourteenth are boys; and of those who are yearly employés, nearly one seventh. Of field labourers more than one sixth of the males are boys, and more than one seventh of the females are girls. In the washing of clothes one tenth of the washermen are boys, and nearly one eighth of the washerwomen are girls. About one tenth of the potters and daily labourers (males) are boys. In other pursuits the number of juveniles employed is less than one tenth of the whole number of labourers.

Composition of the labour market.

The competition for employment therefore, although shared by the great majority of men between the ages of 15 and 60, is not confined to them; boys also in certain cases enter the labour market. Of females, the majority among the wealthier classes, and a large minority among others are either unemployed or engaged exclusively in household duties; hence more than one half are entered as having no specified occupation.

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765. Baroda.

The number of persons following occupations is 1,006,567, and of persons following no occupation is 1,178,438, so that 46·05 per cent. follow some occupation and 52·95 follow no occupation.

Males. The total male population is 1,139,512. Of these 730,745 follow some occupation, and 408,767 follow no occupation. Thus 64·13 per cent. of males follow occupations, and 35·87 per cent. follow no occupation.

Females. The total female population is 1,045,493. Of these 275,822 were returned as engaged in some occupation, and 769,671 were returned as engaged in no occupation. Thus 26·38 per cent. of females follow occupation, and 73·62 follow no occupation.

Total occupied and unoccupied in 1872. In 1872, the total population was 2,000,225, of whom 808,209 persons, or 40·35 per cent. followed some occupation, and the rest were unoccupied.

Males. The total number of males was 1,057,640, of whom 688,688 were engaged in occupations, and the rest were unoccupied. In other words, 65·11 per cent. were occupied.

Females. The total females were 942,585, of whom 118,521 were occupied, and the rest were returned as unoccupied. Thus 12·57 per cent. of females were occupied.

Per-centage of females higher in 1881. The high per-centage of occupied females in 1881, as compared with that in 1872, is mainly owing to a greater scrutiny into the occupations of females in the arrangements of 1881.

Explanation of higher per-centage among females. It is a well-known fact in this part of the country the females of many of the artizan, cultivating, and labouring classes work with their husbands or relatives, and their labour brings in a tangible return. For instance, among the Darjis, the males and the females sit together and sew clothes, and receive wages or price for their labour. The females do nearly as much of the sewing work as the males do, and thus greatly contribute to the income of the family. In the same way the females of Mochis and Kumbhars do nearly as much work as their husbands or relatives do, and their work also brings a return in the shape of money. They may, therefore, be said to contribute directly to the family earnings. Similarly, the females of the cultivating classes either work in the fields for wages or work in their husband's or relative's fields. They assist in all the agricultural operations which the cultivators have to go through. They tend cattle, bring home fodder. In other words, all that part of the agricultural operations which does not require the exercise of great strength is done by the females. It is rather difficult to return all such females as unoccupied, and thus to class them with those females, who for their subsistence are entirely dependent upon their husbands or relatives. They actually do the work for which their husbands are returned as occupied, and it is difficult to regard them alone as unoccupied.

Divisional distribution of persons occupied. The following table shows how many persons, males and females, were in 1881 engaged in occupations in each division of this territory.

Division.	Population.			Occupied Population.			Per-centage of Occupied to Total Population.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Amreli Division	147,468	77,048	70,420	67,361	53,356	14,005	45·68	69·26	19·89
Kadi	988,487	509,954	478,533	427,765	312,989	114,776	43·27	61·38	23·98
Nowsari	287,547	146,477	141,072	153,511	92,736	60,775	53·38	63·31	43·09
Baroda	654,989	349,283	305,706	304,899	231,145	73,754	46·55	66·18	24·13
Baroda City	101,818	53,871	47,947	50,592	38,376	12,216	49·69	71·24	25·48
Baroda Cantonment	4,694	2,879	1,815	2,439	2,143	296	51·96	74·43	16·31
Total	2,185,005	1,139,512	1,045,493	1,006,567	730,745	275,822	46·05	64·13	26·38

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Relative strength of each class of occupation.

As mentioned above, the number of 1,006,567 persons returned as following occupations is distributed into six classes. The following table shows the figures under each class:—

No. of Class.	Designation of Class.	Persons.	Males.	Females.	Per-centage of		
					Persons.	Males.	Females.
I.	Professional - -	68,556	65,166	3,390	3·14	5·72	·32
II.	Domestic - - - -	14,863	8,418	6,445	·68	·74	·62
III.	Commercial - -	22,872	21,744	1,128	1·04	1·91	·11
IV.	Agricultural - - -	606,243	441,220	165,023	27·74	38·72	15·78
V.	Industrial - - -	173,865	126,934	46,931	7·95	11·14	4·49
VI.	Indefinite and non-productive - - -	120,168	67,263	52,905	5·50	5·90	5·06
	Total - - -	1,006,567	730,745	275,822	46·05	64·13	26·38

Agriculture most important.

Thus nearly 28 per cent. of the total population are engaged in agriculture, and the remaining 18 per cent. are engaged in other occupations. Among males, out of the 64 per cent. engaged in occupapations, nearly 39 per cent. follow agriculture, and the remaining 25 per cent. are engaged in other occupations. Among females, out of the 26 and odd per cent. who are occupied, nearly 16 per cent. are engaged in agricultural pursuits, and the rest are engaged in other occupations.

Occupations by age.

Occupations were tabulated by two age periods of under 15, and 15 and over; and also according as the occupied population was rural or urban. The following table shows the numbers and percentages in each class with reference to the above distinctions:—

Class.	Males.					Females.					Per-centage of Males.					Per-centage of Females.				
	Towns.		Villages.			Towns.		Villages.			Towns.		Villages.			Towns.		Villages.		
	Over 15.	Under 15.	Over 15.	Under 15.	Total.	Over 15.	Under 15.	Over 15.	Under 15.	Total.	Over 15.	Under 15.	Over 15.	Under 15.	Total.	Over 15.	Under 15.	Over 15.	Under 15.	Total.
I.	27,712	970	34,302	2,182	65,166	1,214	78	1,888	210	3,390	13·87	·45	3·71	·24	5·72	·59	·04	·22	·02	·32
II.	4,947	344	2,903	224	8,418	2,225	221	3,595	404	6,445	2·30	·17	·31	·02	·74	1·08	·11	·43	·04	·62
III.	11,192	416	9,402	734	21,744	256	20	812	40	1,128	5·19	·20	1·02	·04	1·91	·12	·01	·09	—	·11
IV.	33,842	3,690	354,148	49,540	441,220	10,588	1,025	136,453	16,957	165,023	15·72	1·71	38·32	5·37	38·72	5·14	·49	16·26	2·02	15·78
V.	40,785	3,579	75,145	7,425	126,934	20,364	1,715	22,798	2,054	46,931	18·94	1·65	8·13	·81	11·14	9·89	·83	2·72	·24	4·49
VI.	14,187	2,135	42,302	8,627	67,263	12,114	1,321	34,530	4,940	52,905	6·59	·99	4·55	·93	5·90	5·88	·64	4·11	·59	5·06
Total -	132,665	11,134	518,212	68,734	730,745	46,761	4,380	200,076	24,605	275,822	62·61	5·17	56·04	7·41	64·13	22·70	2·12	23·83	2·91	26·38

Thus out of the total number of males engaged in occupations, 650,877 are of the age of 15 and over, and 79,868 are below 15, which means that out of the total males engaged, 10·92, or nearly 11 per cent., are below 15, and 89·08, or 88 per cent., are aged 15 and over; or out of the 64·13 per cent. of the total male population, 7 per cent. are below 15 and 57·13 per cent. are aged 15 and over. Among the females, also, out of the total number returned as occupied, 28,985 are below 15, and 246,837 are aged 15 and over, or 10·50 per cent. of the occupied females are below 15, and 89·50 are aged

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15 and over, or out of the 26·38 per cent. of total females 2·77 per cent. are below 15 and 23·61 are 15 and over; and out of the total number of 1,006,567 persons returned as occupied, 108,853 are below 15, and 897,714 are aged 15 and over. Thus 10·81 per cent. of the occupied persons are below 15 and 89·19 per cent. are 15 and over, or out of the 46·05 per cent. of the total population, 4·97 are below 15 and 41·08 are 15 and over. To state the same results in another way, in every 10,000 of the total population 4,605 are occupied, of whom 497 are below 15, and 4,108 are aged 15 and over. In every ten thousand occupied persons 1,081 are below 15 and 8,919 are 15 and over.

Occupations among the urban and rural populations.

Similarly, out of the total of 1,006,567 returned as occupied, 194,940 are from towns and 811,627 are from villages, or 19·37 per cent. are from towns, and 80·63 per cent. are from villages; or out of the 46·05 per cent. returned as occupied, 8·91 per cent. are from towns and 37·14 are from villages. Again, out of the total occupied males, 143,799, or 19·68 per cent., are from towns, and 586,946, or 80·32 per cent., are from villages; or out of the 64·13 per cent. occupied males, 12·62 are from towns and 51·51 are from villages. As to females, out of the total number of 275,822 returned as occupied, 51,141, or 18·54 per cent., are from towns, and 224,681, or 81·46 per cent., are from villages, or out of the 26·38 per cent. returned as unoccupied, 4·89 per cent. are from towns, and 21·49 per cent. are from villages.

The number of juvenile persons returned as occupied is, as will be presently seen, largest in the agricultural class. The artizan and the indefinite classes also have occupied a pretty large number, and naturally enough the other classes of occupations do not afford a similar scope for them. The bulk of the population being rural, the number of occupied persons is naturally greater from villages than from towns. But the per-centage of occupied persons to the total population of towns is, in the case of persons and males, higher, and in the case of females, lower than in villages. For while out of the total population 46·05 are occupied, the per-centage of occupied persons in towns to the total town population is 46·28, and that of occupied persons in villages to the total rural population is 46·02; the per-centage of occupied males to total males is 64·13, but that of occupied males in towns to total urban males is 67·78, and of occupied males in villages to total males in villages is 63·45. In the case of females and juveniles, however, the per-centages of occupied are higher than in towns. For while the per-centage of occupied females to total females is 26·38, that of females in towns to total town female population is 24·82, and of females in villages to total rural female population is 26·74. Similarly, in the case of boys and girls, the per-centages of occupied boys and girls are higher in villages than in towns. Out of the 46 28 per cent. of occupied persons in towns, 3·68 are juveniles below 15, while in 46·02 occupied persons in villages, the per-centage of juveniles is 5·29. Similarly, out of 67·78 occupied males in towns, 5·17 are boys, while out of 63·45 occupied males in villages, 7·41 are boys. In the case of females, also, out of 24·72 per cent. occupied females in towns 2·12 are girls below 15, while in villages, out of 36·74 per cent. occupied females 2·91 are girls. And these results are quite consistent with experience. Boys in villages, at least those belonging to agricultural and pastoral, and labouring classes, are generally occupied in cattle grazing and labouring in the fields. The girls of those classes also are similarly employed; while in towns a part of the juvenile portion of the population being under apprenticeship or pupilage, or having less scope to begin life at an early age, is returned unoccupied.

The males in towns have greater varieties of occupation and greater chances of being engaged than their brethren in the districts; besides city or town life, where there is a greater bustle than in villages is more active than village life. Towns-people can ill afford to be idle unless they have funds or property to live upon. Persons living upon property, funds, annuities, or *nemnooks* are more to be found in towns than in villages, and since they go as occupied (Class VI., Order XVII.) they tend to increase the per-centage of occupied persons in the urban population. Beggars, moreover, find it more convenient to ply their trade in towns than in villages, and they also go as occupied (Class VI., Order XVIII.). Hence it is that the per-centage of occupied males is higher in towns than in villages. More females, however, are occupied in villages than in towns, the agricultural operations in all their subdivisions giving them scope for work; whereas in towns the females of a portion at least of the population, viz., the well-to-do portion, do nothing but household work, which, under our arrangements, is no occupation.

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766. *Burmah.*—The six classes, with the numbers of males following occupations belonging to each class in town and village, are shown below, with the per-centages which the totals of each class bear to the total male population:—

Class.	In Towns.	In Village.	Total.	Per-centage on Total Male Population.
I. The professional class - - -	19,217	31,614	50,831	2·6
II. The domestic class - - - -	12,311	7,892	20,203	1·0
III. The commercial class - - -	48,097	69,185	117,282	5·9
IV. The agricultural class - - -	11,734	672,012	683,746	34·3
V. The industrial class - - -	48,885	120,167	169,052	8·5
VI. The indefinite and non-productive class -	119,921	829,970	949,891	47·7

These classes will be sufficiently described by a mention of the orders and principal sub-orders.

Class I.—Professional.

The first order of Class I. includes all persons engaged in the government of the country or in Government employment. Entries in the schedules very frequently failed to specify the occupation with enough clearness to enable the compilers to decide whether a person was in Government employment or not. "Clerk" was a common description, "peon" was another, the latter sometimes meaning constable, and such terms are too vague. There appear, however, from the schedules to be 16,430 persons in Government employment. They have been arranged, so far as was possible, by departments, and subdivided into superior or gazetted officers, inferior officers, and menials, such as peons. Though the materials for such a classification were, as just explained, meagre, it seemed well to attempt to effect it. The figures, though they are not accurate, may be useful as some approximation to the truth. Kyaydangyees or village headmen are absurdly few in numbers; but these officers are generally cultivators, and almost always have occupations in respect of which they have been entered in their proper place in other classes.

Order II. comprises the persons engaged in the defence of the country—the army and the navy. The total number of the former branch of the service, including persons stated to be military peons and such like, is 6,320.

The third order includes persons engaged in the learned professions, or in literature, art, and science, with their immediate subordinates. The numbers are in towns, 7,851; in villages, 20,230; or, altogether, 28,081.

Sub-Order 1 consists of the ministers of different religions and of other persons engaged in religious pursuits. There are 6,498 Buddhist ponegyees, or monks, 626 probationers, and 1,386 novices, all wearing the yellow robe. The numbers of the probationers and novices are no doubt, as a rule, understated; the only clue or guide for the abstractors regarding these persons being their religious names. 845 of the ponegyees are found in the Hanthawaddy district. 235 persons are returned as preachers of the Buddhist law. The Census schedules often did not describe the Christian ministers with sufficient distinctness to make it easy to classify them accurately. The whole number of persons belonging to Sub-Order 1 is 10,173.

The lawyer class, Sub-Order 2, includes 900 persons, comprising barristers, pleaders, and petition-writers.

There are 8,246 persons engaged in occupations connected with medicine (Sub-Order 3), and of these, 7,220 are the medical men of the country.

There are only 298 authors and literary persons (Sub-Order 4), including one Burmese poet.

Sub-Order 6 contains 1,948 musicians. Of actors and dancers there are 2,507. 1,828 persons are returned as teachers (Sub-Order 8). Of course monks are not included in this total, which comprises those lay-teachers who are not described in the schedules as in Government employment.

Of scientific persons (Sub-Order 9), chiefly engineers, there are 372.

Class II.—Domestic.

The second class is domestic, with 20,203 persons.

In Sub-Order 2 there are 2,902 cooks, 8,084 other domestic servants, 1,740 washermen, 1,393 watermen. Grooms (576) are apparently understated, and were probably

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recorded as servants, or else their occupations was not specified at all in the schedules. The Burmese do not like to lose their independence in domestic service, and most of those shown under this head are natives of India. The persons described as house-keepers are, no doubt, almost all of them lodging-house keepers.

Next comes the commercial class, including 117,282 males, of whom, 48,097 are engaged in towns, and 69,185 in villages. The first order of this class contains all who buy or sell, keep or lend money, houses, or goods of various kinds. There are 13,517 and 32,142 persons in the towns and villages respectively, making a total of 45,659.

Sub-Order 1, mercantile men, includes 2,654 clerks and accountants, persons who described themselves as clerks being generally placed in this category. There are 9,586 undescribed merchants, 9,148 paddy merchants, and 2,006 rice merchants, but no doubt many of them are ordinary traders. There are 2,325 brokers of no specified class, 752 paddy brokers, and, altogether, 3,148 brokers of different kinds. There are, in all, 27,708 persons returned as mercantile men. In Sub-Order 2 other general traders are classified. There are 17,951 of them. Bazaar sellers are returned at 10,505 and miscellaneous goods sellers at 5,221 souls.

Order 7 includes all who are engaged in the conveyance of men and commodities. The figures for towns and villages are 34,580 and 37,043 respectively, or for both, 71,623. Persons employed on the railway have been included in Sub-Order 1 of this order in spite of their being Government servants, as this appeared, on the whole, a more fitting place to receive them than Order I. Apparently some persons, not really employed on the railway have, nevertheless, been so recorded. There is no railway at either Moulmein or Toungoo.

The carriers on roads (Sub-Order 2), number 10,029 men, of whom, 8,775 are cart drivers and cart coolies.

There are 42,283 persons who carry by river (Sub-Order 3). Of these, 34,659 are boatmen and 6,482 are entered as boat owners.

9,888 persons are engaged in the carriage of goods by sea. Most of them are found in the ports.

Out of 6,784 persons engaged in the storage of goods (Sub-Order 5), 5,436 are employed in connexion with paddy and rice.

Class IV.—Agricultural.

Class IV.—Agricultural, is the most important of all the classes in a country where rice is the staple commodity and manufactures are little advanced, and it includes 683,746 males, of whom only 11,743 live in the towns. There are two orders, VIII. and IX., in this class, the first claiming 651,153 persons employed in growing and collecting the products of the land. In the second order are placed those who gain their livelihood by working with animals, and of them there are 32,593.

Order I. is again subdivided. The following are the principal items in Sub-Order 1 (agriculturists): land proprietors, 12,886; rice cultivators who own the land, 363,126; rice cultivators who are tenants, 40,893; hired labourers, 54,837; rice planters, 12,364; reapers, 25,622; watchers, 47; making a total of 496,889 males, or one fourth of the total male population, engaged in cultivating rice in the plains. The facts recorded in the schedules regarding the nature of tenancies of land and the hire of labourers were so few as not to be worth compiling. The orders on this subject were not received until the enumerators had been instructed, and it was difficult to make them understand what was wanted, not to mention the narrowness of the space at their disposal in the occupation column. Land is generally rented by the year and payment made in kind, the amount of rent being determined in reference to the assistance given by the landlord in the shape of seed and ploughing cattle. One tenth of the produce where the landlord provides nothing is a common rent in rural parts, but near towns the rate is higher. Tenant cultivators are comparatively few in British Burmah; labourers are generally hired by the season; reapers, who are often natives of India, are taken on, for the reaping months only, if their employers require them only for reaping. There are 70,952 persons returned as toungya (jhoon) cultivators; 24,201 as cultivators of kineland or of miscellaneous vegetables; 5,923, [chiefly in Northern Arakan, as growers of tobacco; and there are 10,002 herdsmen and persons who graze cattle for the farmers. They are generally young men and lads. The total of this sub-order is 621,142.

The second sub-order contains the agriculturists, that is, the betel vine and sugar-cane cultivators, numbering altogether 7,838. There are also 22,173 gardeners in Sub-Order 3. In all 651,153, or nearly 33 per cent. of the total males, are occupied in connexion with the land.

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It should be mentioned that the information obtained regarding the secondary occupations of cultivators, like that respecting tenures of land, was worthless. The majority of paddy cultivators are contented with that occupation, but some of them turn their hands for a short time to such employment as bamboo cutting or trading. Not a few paddy cultivators also carry on miscellaneous cultivation during the dry season. The number shown under the latter head is therefore less than are really employed in raising vegetables for sale.

To Order IX. are referred 20,355 fishermen, 3,586 dealers in pigs, and 2,905 cattle dealers. Many persons who fish and deal in cattle have other occupations, perhaps as cultivators, and it cannot be said that these figures include all persons who are engaged in fishing or in buying and selling cattle.

Class V.—Industrial.

The industrial class, No. V., includes, as has been said, 169,052 or 8½ per cent. of the male population. Of this number, 24,423 are engaged in art and in mechanic productions, such as books, musical instruments, machines, carriages, houses, and furniture, in which matters of various kinds are employed in combination (Order X.). There are 11,502, persons returned as carpenters, 5,856 of them residing in towns.

Order XI. comprises 25,328 persons who work and deal in textile fabrics and in dress. Workers in dress amount to 8,896, in silk 2,972, in cotton to 859, and in mixed materials to 10,082 persons.

The people who deal in food and drinks (Order XII.) are an important section of the population. There are altogether 46,910 persons, including 12,475 who work in animal food, 18,832 who are employed about vegetable food, and 15,603 who deal in drinks and stimulants, such as tobacco, betel leaf, and toddy. It is difficult to separate many of the occupations of this order from each other; they are so frequently combined. For instance, a tobacco seller will often sell chillies and onions, and a betel-leaf seller will also deal in betel nuts.

There are only 206 men who are described in Order XIII. as dealing in animal substances, such as horns and hides.

Order XIV., comprising those who work in vegetable substances, is important, with 46,781 persons entered under it. Of these, 17,327 are workers in gums and resins (Sub-Order 1). There are 11,483 cutch boilers, employed chiefly in the Prome, Tharrawaddy, and Thayetmyo districts.

Of the workers in wood (Sub-Order 2) 6,543 are sawyers.

The fourth sub-order, with the workers in bamboo, cane, rush, and grass, numbers 16,673 followers, most of whom are engaged about bamboos and in the thatching business. Bamboos are, as is well known, exceedingly plentiful in the province, and considerable numbers derive the whole, and many more a part, of their livelihood from occupations such as bamboo cutting, mat weaving, hat making, or from bamboo wall and thatch manufacture. Many cultivators and others adopt employments of this kind as subsidiaires to their main occupations. The above figures therefore do not by any means include all workers in bamboos or grass, but only those whose chief means of subsistence is derived from such labour.

Order XV., workers in minerals, comprises 25,404 persons, of whom 6,011 are engaged about stone and clay, and 6,812 about the precious metals and stones. There are in the province 5,795 goldsmiths and silversmiths.

The sixth and last class, the indefinite and unproductive class, including as it does all children and other persons of no occupation, or of occupations which are indefinitely described, is of course the largest. It contains 949,891 persons, or 48 per cent. of all the males.

There are 195 brothel keepers, 614 beggars, 26 gamblers, swindlers, and cock-fighters, 4,446 prisoners, 10 alchemists, 24 tale tellers, 25 travellers, 39 possessors of *nats* or spirits, of whom the possessors inquire for a consideration concerning matters submitted to them by others, and 13 pagoda slaves. The latter are hereditary slaves or outcasts, and seem to be the descendants of persons presented by Burmese kings to the pagodas, where they still continue to perform menial offices, either because they were taken captive in war, or on account of crimes committed. They are despised and avoided by other members of society, and the stigma of being a pagoda slave is with great difficulty effaced. One of this class may go to a distant neighbourhood and establish himself as a respectable person, but if recognised, he is at once again regarded as an outcast. It is said that in Prome, and elsewhere, there are wealthy merchants who are by heritage pagoda slaves, and that occasionally officers come from Mandalay, where lists of slaves are kept, and exact considerable sums from these unfortunate people as the price of their silence regarding the dreadful secret. It is not an unheard

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of thing for the Burmese to petition for the removal of an Extra Assistant Commissioner on the ground that he is a pagoda slave.

Occupation of Males by Age.

The occupations of all males residing in towns of 5,000 inhabitants and upwards have been classified according to age. At present, in an agricultural country like Burma, where the manufacturing population is very small, a table which exhibits the results of this classification is of little value, but for future comparison it may not be without its use. The form has given much trouble during compilation, and most of the work has been done twice over. The following statement shows the ratio per cent. which the numbers of occupied persons under 20 years of age in the different classes bear to the total numbers entered in the different classes in towns:—

	Per-centage of occupied persons under 20 to total occupied persons.
Class I.—Professional	9·
,, II.—Domestic	15·3
,, III.—Commercial	10·5
,, IV.—Agricultural	11·7
,, V.—Industrial	10·8
,, VI.—Indefinite and non-productive	58·7

Occupation of Females.

At the previous Census the occupations of males over 15 years of age were intended to be shown in the schedules, but, as a matter of fact, the employments of a large number of women were also entered, and were not separated at the time of compilation from those of the men. At this Census all persons earning, or contributing by their labour to the earning of a livelihood, have been recorded in the schedules, and the results have been compiled for the males and females separately, but without distinction of age (except, as just mentioned in towns). In British Burma the women and girls from their youth up are accustomed to sit in bazaars or in their houses selling goods of various kinds. They also work in the fields and weave cloth at home; and, in fact, share in most of the occupations of men.

The subjoined statement shows the number of women employed in the different classes of occupations:—

	In Towns.	In Villages.	Total.	Per-centage on Total Females.
Class I.	910	1,836	2,746	·2
,, II.	1,947	3,727	5,674	·3
,, III.	8,902	30,193	39,095	2·2
,, IV.	4,319	498,086	502,405	28·8
,, V.	41,736	133,494	175,230	10·0
,, VI.	107,796	912,820	1,020,616	58·5

Class I.

A few of the principal occupations will be mentioned. Among religious persons (Order I., Sub-Order 3) are classed 385 Buddhist nuns. The term is not a happy one to describe the women by who assume the sacred robe, for them white and not yellow, and who live by begging their food after the fashion of the ponegyees. The meytheelayins, as they are called, are generally elderly women. Occasionally they are learned in the Buddhist law, but for most part they are utterly ignorant. In the medical line there are 530 women who practice as doctors and 425 who are shampooers. The latter are always well advanced in years. Altogether in the professional class there are only 2,746 females.

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Class II.

The domestic class includes 5,674 women, of whom 2,769 are cooks, generally persons who cook rice for sale, 726 are servants, 663 are washerwomen.

Class III.

Class III., the commercial class, is an important one and contains 39,095 persons. Merchants number 4,193, paddy merchants 2,099, rice merchants 3,939, and the sub-order of mercantile women has a total of 11,040. There are 14,457 bazaar sellers, 1,208 petty traders, 8,516 sellers of miscellaneous goods, or in all 24,424 general dealers, making a total of 35,464 women, who are buyers and sellers belonging to Class III.; 886 women are cart drivers; and the carriers on rivers amount to 2,059.

Class IV.

The fourth class, the agricultural women, as with the other sex, is the most largely represented in the province. Wives and daughters of cultivators, among the Burmese generally, assist their husbands and parents in the lighter labours of the field. Order VIII. (persons working with the land) includes 491,799 persons. Of these 13,623 are landowners, 203,331 cultivate rice on their own land, 13,151 are tenants, 41,953 are hired labourers, 109,470 are planters out of paddy, and 12,421 are reapers. All the above are engaged in connexion with rice cultivation in the plains. There are 53,402 toungya cutters, that is to say, women who assist their fathers and husbands in hill cultivation, clearing the jungle, and planting rice, sessamum, cotton, and many different kinds of vegetables; 18,075 women are kine cultivators or workers of miscellaneous gardens in the dry season on sandbanks (churs) or near streams. Tobacco is grown by 5,306 women, chiefly, as with the men, in Northern Arakan. The total of the sub-order of agriculturists, including all above-mentioned persons, is 472,871. Besides these, there are 4,927 aboriculturists (Sub-Order 2), and 14,001 horticulturists, most of them, 12,988, gardeners in the strict sense.

Order IX. comprises those engaged about animals, and of these there are 10,606, 7,333 being fisherwomen.

The total number of females engaged in agricultural or allied occupations is thus 502,405.

Class V.

The industrial class contains 175,230 persons. The following are the chief items:—Workers in silk, 3,470; in cotton, 5,687; in mixed materials, 42,216. Distributed over these three sub-orders are 40,797 weavers. Of the 6,933 workers in dress, 5,854 are tailors or jacket sewers and 24 live by selling face powder, the latter not being generally a distinct trade. The whole number of women working or dealing in the textile fabrics or in dress (Order XI.) is 59,362.

Order XII. (food and drinks) has a total of 79,255. Animal food is dealt in by 19,928 women, about four fifths of whom are sellers of fresh fish or ngapee (salted fish). There are 35,502 engaged in distributing vegetable food, and 23,825 sell drinks and stimulants. Of the last number, 12,496 deal in betel leaves and betel nuts, and 7,023 are cigar makers. Many of the females placed in the commercial class would probably as fitly find room here. In Order XIV., persons working in vegetable substances not for food, there are 25,384 females, 7,969 sell or manufacture sessamum oil (Sub-Order 1), and 16,281 are employed about bamboos and grass (Sub-Order 4). Mineral workers (Order XV.) are few, 9,022 persons only, 1,015 work in stone, and 5,724 only are recorded as occupied with earthenware (Sub-Order 4).

Class VI.

Class VI., the indefinite and unproductive class, is filled by 1,020,616 women and children. Of this total, 23,067 are described as coolies, and are productive though indefinite, and 997,347 belong to Order XVIII., and are persons who have no specified occupations, and are presumably unproductive.

Males and Females compared.

It may be interesting to observe the number of each sex employed in occupations of the different orders. The following table accordingly shows these figures and enables the reader to a certain extent to compare the returns of 1872 with those of the recent Census:—

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Class.	Order.	Orders.	Number of Males.	Number of Females.	Both Sexes.	Per-centage on total Population.	Figures for 1872.
I.	1	Persons engaged in the general or local government of the country or in Government employment	16,430	4	16,434	·44	12,933
	2	Persons engaged in the defence of the country	6,320	1	6,321	·17	5,262
	3	Persons engaged in the learned professions or in literature, art, and science (with their immediate subordinates)	28,081	2,741	30,822	·82	37,966
		Total Class I.	50,831	2,746	53,577	1·43	56,161
II.	5	Persons engaged in entertaining and performing personal offices for man	20,203	5,674	25,877	·69	133,657
		Total Class II.	20,203	5,674	25,877	·69	133,657
III.	6	Persons who buy or sell, keep or lend, money, houses, or goods of various kinds	45,659	35,464	81,123	2·17	77,119
	7	Persons engaged in the conveyance of men, animals, goods, and messages	71,623	3,631	75,254	2·01	35,493
		Total Class III.	117,282	39,095	56,377	4·18	112,612
IV.	8	Persons possessing or working the land, and engaged in growing grain, fruits, grasses, animals, and other products	651,153	491,799	1,142,952	30·59	610,794
	9	Persons engaged about animals	32,593	10,606	43,199	1·16	4,978
		Total Class IV.	683,746	502,405	1,186,151	31·75	615,772
V.	10	Persons engaged in art and mechanic productions, in which matters of various kinds are employed in combination	24,423	2,121	26,544	·71	—
	11	Persons working and dealing in the textile fabrics and in dress	25,328	59,362	84,690	2·27	—
	12	Persons working and dealing in food and drinks	46,910	79,255	126,165	3·38	—
	13	Persons working and dealing in animal substances	206	86	292	—	—
	14	Persons working and dealing in vegetable substances	46,781	25,384	72,165	1·93	—
	15	Persons working and dealing in minerals	25,404	9,022	34,426	·92	—
		Total Class V.	169,052	175,230	344,282	9·21	299,656
VI.	16	Labourers and others (branch of labour undefined)	92,765	23,269	116,034	3·10	—
	17	Persons of rank or property not returned under any office or occupation	1	—	1	—	—
	18	Persons of no specified occupation	857,125	997,347	1,854,472	49·63	—
		Total Class VI.	949,891	1,020,616	1,970,507	52·73	1,529,290
		Grand total for the province	1,294,005	1,745,766	3,736,771	100·00	2,747,148

The classification adopted in 1872 does not correspond entirely with the present arrangement, and the rules for entering occupations in the schedule were not the same at the two Censuses, consequently any accurate comparison is out of the question. As has been said, females were combined with the males in the previous Census, and a smaller proportion of the former were returned as occupied in 1872 than in 1881.

Comparing the number of males and females returned under the different heads, the following points strike the observer. The buyers and sellers (Order VI.) among the women are numerous. Again, while the women attending on animals are much fewer than the men, there is not such a large difference between the numbers returned as engaged in working the land (Order V.).

In Orders XI. and XII., among the workers in fabrics and food, the women far exceed the men in numbers. In fact, in the industrial class taken as a whole, there are more females than males.

The occupations seem to have been entered in the schedules with care, though the details as to tenure of land, the system of hiring labour, and regarding secondary occupations were not collected with any accuracy.

767. The figures for the occupations of women in Burmah are in all probability more accurate than those for provinces on the Indian continent, the position of the sex in Burmah being very different to that observable in Hindostan. I have therefore extracted the entire portion of Mr. Copleston's remarks relating to the occupation of women.

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768. In connexion with the occupation tables hitherto under discussion, it is convenient to notice the statements which will be found in some of the provincial reports termed "Old Form IV." At previous enumerations in some of the Indian provinces it has been usual to frame a statement presenting to the eye, along with statistics of area and land revenue obtained from the administrative offices, figures collected at the Census showing the number of the agricultural population, the proportion they bear to the whole population, the number supported by the soil, the average acreage cultivated by each agricultural family, and other statistics throwing light on the position of the agricultural community. It is unfortunate that for the great province of Bengal we have not the information which would permit of this statement being drawn up, as Bengal is deficient in statistics relating to cultivation, rent, and other matters which find a place in these returns. For two other of the large provinces of India, Madras and the Punjáb, though the statement has been prepared in the provincial offices, I am unable to reproduce it here, as, up to date, the report for the latter province has not been completely rendered, and though advice of the compilation of the Madras return has been received the return itself has not yet reached my office. For Assam, too, no report has yet been received. The accompanying statement, Abstract LXXXIX., exhibits the information on these heads collected in those provinces from which both this statement and the report have been received. Different methods have been pursued in the several provinces in the preparation of these statements, and the meaning of the figures is thus somewhat difficult to apprehend. The Central Provinces and Ajmere display in the column headed "per-centage of agricultural on the total population" entries which show by the side of the details for other provinces that very different methods of working up the returns must have been followed in these cases. It is evident that the figures in both the cases I have mentioned do not fully represent the agricultural population either in the Central Provinces or in Ajmere. The per-centage of agriculturists on total population is given for the Central Provinces as 38·4, and in Ajmere as 33·8, while the per-centages in other cases are—

North-West Provinces and Oudh	68·8
Burmah	68·6
Berar	68·4
Bombay and Sindh	63·9

It may be accepted as the rule that in India the agricultural population is in no instance less than two thirds of the total. In most cases the proportion is higher, and I do not think I am incorrect in asserting that three out of every four of the Indian population are connected with the land. It will be observed, looking to the male population for all India in the statement at page 292, Vol. II., and deducting persons shown in Class XVIII. as "of no stated occupation" and "unspecified," there are 81,147,656 as the total male population remaining. It must be remembered that a very large portion of Class XVIII. is really agricultural. Of the nineteen and a half millions out of this class, shown at page 88 of the detailed occupation statement in Vol. III., more than half are certainly workers in or proprietors of the soil; but dealing only with the 81,000,000 in question, we have, as is evident from the occupation statements, 57,258,008 as agricultural, that is, seven out of every ten. The figures are thus composed—

51,089,021	VIII.	I.	Agriculturists.
19,210	—	II.	Arboriculturists.
166,355	—	III.	Horticulturists.
169,490	IX.	—	Cattle dealers.
5,813,932	XVI.	I.	General labourers.
57,258,008	total.		

In putting the agricultural proportion as 69 in 100, Mr. White says he may have somewhat overstated their numbers. My impression on the contrary is, that the proportion is slightly understated. Whether he is right or wrong there can be no question that both in Ajmere and the Central Provinces the figures are much too low. In fact, Mr. Drysdale notes regarding the Central Provinces percentage, that in calculating it he has omitted dependents and persons who merely supplement other principal occupations by agriculture. The first of these two omissions goes far to account for the great difference between the per-centage in the Central Provinces and that in the adjoining province of Berar, where the condition and circumstances of the people are much the same as in the Central Provinces.

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Abstract LXXXIX.

No. of Column in Provincial Statement.	—	North-West Provinces and Oudh.	Bombay and Sindh.	Central Provinces, British Territory.	Burmah.	Berar.	Ajmere.
(2.)	Total population	44,107,689	15,681,218	9,838,701	3,736,771	2,672,673	460,722
(3.)	Total agricultural population	30,362,434	10,015,477	5,778,040	2,562,070	1,829,379	155,500
	Area in square miles of land *paying* Government revenue, quit-rent, or Peshkash :—						
(4.)	Uncultivable	24,659·1	—	19,496	—	859·9	819·711
(5.)	Cultivable	19,266·0	12,677	26,163	43·36	1,773·2	35·627
(6.)	Cultivated	52,055·7	51,015	24,462	5,399·72	10,069·7	910·536
(7.)	Total	95,980·8	63,692	64,121	5,443·08	12,702·7	1,765·874
	Area in square miles of land *not paying* Government revenue, quit-rent, or Peshkash :—						
(8.)	Uncultivable	2,408·0	51,856	14,701	44,954·76	2,869·9	789·971
(9.)	Cultivable	5,736·4	2,209	4,870	36,675·99	1,780·1	57·471
(10.)	Cultivated	1,986·3		753	146·17	361·3	139·735
(11.)	Total	10,130·7	54,065	20,324	81,776·92	5,011·3	987·177
	Total area in square miles whether paying or not paying Government revenue, quit-rent, or Peshkash :—						
(12.)	Uncultivable	27,067·1	51,856	34,197	44,954·75	3,729·7	1,609·682
(13.)	Cultivable	25,002·4	12,677	25,033	36,719·35	3,553·3	93·098
(14.)	Cultivated	54,042·0	53,224	25,215	5,544·89	10,431·0	1,050·271
(15.)	Total	106,111·5	117,557	84,445	87,220·	17,114·0	2,710·080
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
16.)	Amount of *payment to Government* whether as land revenue, quit-rent, or Peshkash, including, where such exist, water advantages but not water rates	57,094,121	33,786,585	6,039,070	6,620,743	6,323,619	380,480
(17.)	Amount of local rates and cesses paid on land	8,641,241	2,234,331	433,773	402,601	449,540	19,859
(18.)	Total of last two Nos. (16) and (17)	65,735,362	36,020,076	6,473,452	7,032,374	6,773,168	409,339
(19.)	Amount of rent including local cesses paid by cultivators	116,477,669	—	13,200,247	—	—	Cannot be ascertained.
(20.)	Per-centage of agricultural on total population	68·84	63·87	58·40	68·56	68·447	33·75
(21.)	Average number of cultivable and cultivated acres per head of agricultural population	1·67	—	9·	1·38	4·392	4
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
(22.)	Average (*per acre* of revenue paying cultivated and *cultivable* land) of *payment to Government*, No. (16)	1 4 0	—	0 3 5	1 14 5	0 13 4	0 10 2
(23.)	Average (*per acre of cultivated* land paying revenue) of payments to Government, No. (16)	1 11 5	—	0 6 2	1 14 8	0 15 8	0 15 5
(24.)	Average incidence of *local rates* and cesses per cultivated acre	0 4 0	—	0 0 5	0 1 9	0 1 1	0 0 6½
(25.)	Average incidence of *rent* paid per cultivated acre	3 5 11	—	0 13 11	—	Information not available.	Cannot be ascertained.
	Agricultural population :—						
	Workers	—	5,259,736	—	—	—	—
	Dependents	—	4,755,741	—	—	—	—
	Per-centage of agricultural workers on total population	—	33·54	—	—	—	—
	Average number of cultivable and cultivated acres per agricultural worker	—	25·3	—	—	—	—
	Average incidence per acre—		Rs. A. P.				
	Of State charges—						
	On cultivable and cultivated lands	—	1 10 4	—	—	—	—
	On cultivable lands occupied	—	1 13 8	—	—	—	—
	Of local cess—						
	On cultivated lands occupied	—	0 2 1	—	—	—	—
(26.)	Area (cultivated or uncultivated) occupied by cultivators in square miles	—	—	—	—	11,345·8	—
(27.)	Incidence of Nos. (16) or (26)	—	—	—	—	Rs. A. P. 0 13 11	—
(28.)	Revenue from grazing dues	—	—	—	—	115,118	—
	Land cultivable but not available for cultivation (included in Nos. (5), (9), and (13)):—						
(29.)	Paying revenue, *e.g.*, grazing dues	—	—	—	—	218·5	—
(30.)	Not paying revenue	—	—	—	—	888·8	—
(31.)	Total	—	—	—	—	1,107·3	—
	Details of No. (31) :—						
	Assigned for—						
	Village purposes	—	—	—	—	73·9	—
	Free grazing	—	—	—	—	288·1	—
	Area included in—						
	Babul plantations	—	—	—	—	30·7	—
	District reserved forests	—	—	—	—	350·6	—
	State forests	—	—	—	—	336·3	—
	Ramna pasture lands	—	—	—	—	27·7	—

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769. The following extracts from the provincial reports will be useful in illustrating the provincial figures that have been abstracted above:—

§ 171.—The agricultural population by Form XXI.

The North-West Provinces.—Explanation is necessary regarding the *agricultural* population shown in column 3. The schedules showed the occupation only of persons who had independent means of livelihood, and gave no information regarding persons of *no* occupation to distinguish such of them as belonged to agricultural families from others. In order, therefore, to find the agricultural *population*, that is, the number of persons belonging to agricultural families, it was assumed that the ratio of the whole population to the agricultural population was the same as that known to exist between the number of *males* of all occupations and the number of males with agricultural occupations. The males with agricultural occupations are those included in Order VIII. The number of males of all occupations is found by deducting the number returned of *no* occupation from the male population. As, however, in Form XII. the number of males of no occupation are included in Order XVIII. with some others of indefinite and non-productive occupations, the data *printed* in that form do not suffice for the calculation of the agricultural occupation of each district.

The assumption involved in the above proportion is that the number of persons dependent on the agriculturists is the same as the number dependent on persons of other occupations. Had the record of occupations referred to male adults only, this assumption would have been more nearly correct: probably the average number dependent on an adult agriculturist is very nearly the same as the number dependent on an adult of a non-agriculturist. But in the general occupation tables boys who do work are included with adults without distinction, and the proportion of boys who work is greater among the agriculturists than among the rest of the community. Children, as soon as they can be trusted alone, are employed in cattle herding and field watching. The following abstract shows the difference between the two classes in this respect:—

—	Total.	Under 20 years.	Over 20 years.
Agriculturists	290,805	51,981	238,824
Non-agriculturists	1,185,925	186,793	999,132
Total	1,476,730	238,774	1,237,956

Of the working agriculturists dwelling in towns, 17·8 per cent. are under 20 years of age, but of the rest of the *employed* males only 15·7 per cent. are below the age of 20. Thus a larger proportion of the male agriculturists is among the workers than of the other classes, and consequently the number of persons dependent on each male employed agriculturist is less than the number dependent on each employed non-agriculturist. The assumption, therefore, on which the proportion is based is not strictly true. In the proportion "the males of all occupations are to the males of "agricultural occupations as the whole population to the agricultural population," we require to deduct from the first two terms a number equal to the fraction of excess of children returned as employed among the agriculturists. Since, therefore, the first two terms are in a ratio of greater inequality, the subtraction from both of the same quantity will increase the greater inequality of the ratio: the consequent becomes relatively to the antecedent less, and the last of the proportionals (the agricultural population) will be diminished in equal ratio. Hence the agricultural population given in column 3 of Form XXI. is rather in excess of the actual number.

But the figures I have quoted above indicate that the over-statement is so small as to be unimportant.

We may assume the proportions of the minors among the employed male population of the two great classes to be that which we found above to prevail among those of each class residing in the towns. Since in every 100 agriculturists there are 82·2 adults to 17·8 boys; therefore among the 10,506,868 males in Order VIII. there must

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be 8,636,645 adults and 1,870,223 minors. But among the other classes the males employed are in the proportion of 84·3 adults to 15·7 minors. In this proportion to the 8,636,645 adult agriculturists we should have only 1,608,485 minors, 261,738 less than the number returned. The number of employed agriculturists should therefore be 10,245,130, the number corresponding to the fraction of excess of the employed agricultural boys being deducted. The same number has to be deducted from the males of all occupations (15,352,204), leaving 15,090,466. Our proportion thus corrected will therefore be as follows:—

$$15{,}090{,}466 : 10{,}245{,}130 :: 44{,}107{,}869 : x = 29{,}945{,}453.$$

This gives the agricultural population as 67·89 per cent. of the whole population. In Form XXI. the agricultural population is shown as 68·84 per cent., less than 1 per cent. in excess of the present proportion.

It should be noted that the calculation of the agricultural population in Form XXI. was made for each district, and the divisional and provincial totals are the sums of the district totals, not the results of separate calculations.

The per-centage of the population living by agriculture may be taken as 68, which in the North-Western Provinces sinks to 67, and in Oudh rises to 72 per cent. The smallest proportion is found in the Meerut Division, viz., 52 per cent.; the highest is found in the Kumaon and Fyzabad Divisions, viz., 80 and 79 per cent. respectively.

§ 172.—Cultivated area of an agricultural holding.

In column 21 is shown the average number of *acres* to an agriculturist. The area upon which this is calculated is the sum of the cultivated and cultivable area given in columns 13 and 14 in square *miles*. In the North-Western Provinces the average is 1·71 acre per head, in Oudh 1·54, and in the United Province 1·67. It has been shown that the average number of persons to a family is 4·66. The average number of acres, therefore, to an agricultural family is 7·78. The smallest average is found in the Benares Division, where it falls to 5·26 acres. In the Azamgarh district the mean acreage is only 3·68.

At page 307 of M. de Laveleye's "Essai sur l'Economie Rurale de la Belgique" (2nd edition, 1863), statistics of the size of the agricultural holdings in Belgium are given, whence it appears that the mean culturable area of a holding is 7·73. The smallest size is found in East Flanders, viz., 6·12 acres. Thus the average size of an agricultural holding is almost the same in these provinces as in Belgium (7·78 and 7·73 acres), but in no part of Belgium does the mean area fall so low as in the Benares Division.

§ 173.—Number of agriculturists to the cultivated area.

The average number of cultivated acres to each male *working* agriculturist returned in Order VIII. of Table 1, Form XII., is for the provinces only 3·29 acres cultivated: one man earns his living more or less by agriculture to every 3·29 acres under cultivation. Thus, 30 men are employed in cultivation and rent-collecting to every 100 acres bearing crops. From M. de Laveleye's table above quoted I find that in Belgium generally there are 27 working agriculturists, male and female, to every 100 acres of cultivated land, and that in East Flanders the average rises to 42. If we added the women of these provinces returned as agricultural labourers the average per 100 acres would be higher than in Belgium, but among a large number of the agricultural families the assistance given by the women is not very great. Probably, therefore, the comparison will be fairer without taking them into consideration.

The above comparisons cannot be taken as accurate for obvious reasons, but they suffice to show a close resemblance between the agriculture of these provinces and that of Belgium in the size of the holdings and the number of persons employed in the cultivation of an acre of land.

770. The figures for Bombay will be found in the following statement:—

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BOMBAY.

STATISTICS OF AGRICULTURE.

Comparative Table.—Part A.

AREA AND REVENUE.

District.	Area.														Revenue Occupancies.		Revenue and Receipts.				
	Per-centage on Total Area.								Per-centage on cultivable Area (ordinary).		Distribution per 100 Acres of cultivable Land (ordinary).			Average Number of occupied Acres per Worker.			Incidence per Acre of occupied Land of State Charge.		Incidence per Acre of Assessment on unoccupied Land (ordinary).	Average State Charge per Revenue Occupancy.	Per-centage of Quit-rent on full Assessment on favoured Land.
	By Tenure.		By Revenue.		Cultivable.																
	Ordinary.	Favoured.	Revenue Yielding.*	Unproductive.	Uncultivable.	Occupied	Unoccupied.	Total cultivable.	Occupied.	Unoccupied.	Rice.	Garden.	Dry-crop.		Average Area.	Per-centage on Total of Holdings less than Five Acres.	Ordinary.	Favoured.			
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20.	21.	22.
														Acres.	Acres.		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	
GROUP A.																					
Northern Division.																					
Ahmedábad	81·89	18·11	74·73	25·27	23·08	72·73	4·19	76·92	94·39	5·61	4·96	0·79	94·25	6·7	14·9	37·5	1 10 10	0 8 8	(1 4 8)	22 4 5	23·32
Kaira	58·17	41·83	79·68	20·32	19·02	70·23	10·75	80·98	80·82	19·18	15·21	5·88	80·01	2·3	6·6	56·4	3 3 11	1 12 10	1 10 9	17 2 0	41·62
Panch Mahals	44·18	55·82	79·09	20·91	19·30	41·49	37·21	81·70	48·78	51·22	4·12	1·37	94·51	3·2	18·8	47·1	1 2 10	0 1 10	0 8 2	10 5 5	29·97
Broach	79·00	21·00	64·83	35·17	32·62	64·01	3·37	67·38	94·76	5·24	1·24	2·79	95·97	4·6	13·3	44·1	4 3 6	2 0 8	3 0 8	44 1 0	27·52
Surat	89·08	10·92	71·02	28·98	26·26	70·04	3·70	73·74	94·79	5·21	8·84	3·84	87·32	3·4	10·5	†	3 4 8	2 4 4	2 0 7	32 8 3	25·39
Thána	92·51	7·49	45·49	54·51	53·59	43·84	2·57	46·41	94·38	5·62	33·71	0·92	66·37	3·2	12·4	57·3	1 4 1	0 7 8	0 11 3	14 8 9	21·12
Kolába	94·05	5·95	53·74	46·26	46·26	52·94	0·80	53·74	98·54	1·46	20·36	0·68	68·96	3·4	8·8	58·9	1 7 6	0 13 6	0 9 5	13 13 11	33·89
Central Division.																					
Násik	84·65	15·35	67·74	32·26	29·24	60·15	10·61	70·76	84·34	15·66	1·19	2·20	96·61	7·6	32·0	15·5	0 9 6	0 3 4	0 5 10	18 8 5	19·30
Ahmednagar	82·15	17·85	71·68	28·32	28·02	64·81	7·17	71·98	89·99	10·01	0·16	2·04	97·80	10·2	38·4	6·0	0 8 9	0 3 1	0 5 4	20 14 8	25·69
Poona	77·41	22·59	66·57	33·43	24·33	70·08	5·59	75·67	91·59	8·41	1·44	2·31	96·25	8·2	29·0	17·7	0 9 3	0 3 10	0 6 4	17 5 6	40·68
Sholápur	85·11	14·89	84·05	15·95	11·79	75·49	12·72	88·21	84·86	15·14	0·14	2·91	96·95	10·4	49·8	3·4	0 7 7	0 2 10	0 6 5	22 6 10	23·24
Sátára	62·49	37·51	67·76	32·24	30·77	67·86	1·37	69·23	98·03	1·97	1·09	3·05	95·91	5·8	27·0	26·3	0 13 8	0 7 6	0 4 0	19 8 2	19·01
Southern Division.																					
Belgaum	58·56	41·44	63·99	36·91	30·17	64·12	5·71	69·83	90·95	9·05	4·77	0·67	94·56	6·9	25·4	14·0	0 13 3	0 8 1	0 5 2	19 9 7	39·45
Dhárwár	71·87	28·63	77·41	22·59	19·03	73·92	7·05	80·97	90·89	9·11	5·56	0·43	94·01	8·2	27·4	9·9	1 3 7	0 13 7	0 10 3	30 1 1	47·17
Kaládgi	68·40	31·60	81·71	18·29	13·22	70·80	15·98	86·78	80·44	19·56	0·16	0·45	99·39	11·3	35·7	4·5	0 8 6	0 4 5	0 4 10	18 1 0	29·41
GROUP B.																					
Khándesh	90·85	9·15	66·24	33·76	31·55	57·39	11·06	68·45	81·59	18·41	—	0·94	99·06	7·2	25·4	9·5	1 0 10	0 4 11	0 8 0	22 1 9	30·98
Ratnágiri	96·38	3·62	62·19	37·81	(37·81)	61·07	1·12	62·19	98·12	1·88	11·65	0·83	87·52	4·0	8·5	56·2	0 14 6	0 3 3	0 9 2	7 4 1	14·97
Kánara‡	99·09	§	16·05	83·95	83·95	14·22	1·83	16·05	88·61	11·39	—	—	—	2·2	8·8	53·2	—	—	—	28 14 0	—

NOTE.—Figures in brackets or italics are of doubtful accuracy. For instance, in Ahmedábad favoured and ordinary unoccupied land cannot be shown separately.

* Revenue-yielding comprises both actual or possible, including under the latter, unoccupied cultivable land. † Return incorrect (*Surat*). ‡ Surveyed portions only (*Kánara*).

§ Less than a square mile of favoured land surveyed (*Kánara*).

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BOMBAY.

STATISTICS OF AGRICULTURE.

Comparative Table.—Part B.

POPULATION.

District.	Production.																
	Per-centage of Workers amongst						Distribution by Sex and Age of 10·00 Workers.						Per-centage of Males amongst Child Workers.	Distribution by Class of 100·00 Male Workers.			
														Occupants:			
	Boys.	All Males.*	Girls.	Women.	Total Females.	Total Agricultural Population.	Boys.	Men.	Total Males.	Girls.	Women.	Total Females.		Cultivating.	Letting, &c.	Tenants.	Field Labourers and Farm Servants.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.
GROUP A.																	
Ahmedábad	20·85	69·75	11·29	78·62	53·98	62·07	6·59	51·07	57·66	3·24	39·10	42·34	67·02	62·37	2·43	9·37	25·93
Kaira	11·19	65·04	5·84	70·03	46·26	56·22	4·16	57·19	61·35	1·81	36·84	38·65	69·71	67·25	2·87	14·10	15·78
Panch Mahals	14·90	62·99	9·90	94·24	58·15	60·64	5·49	47·84	53·33	3·41	43·26	46·67	61·74	72·00	1·09	5·39	21·52
Broach	21·81	72·05	14·34	90·34	62·96	67·62	5·95	48·92	54·87	3·71	41·42	45·13	61·65	51·36	4·06	12·09	32·49
Surat	19·82	67·07	14·56	96·59	65·09	66·08	6·14	44·44	50·58	4·24	45·18	49·42	59·09	55·48	0·57	6·62	37·33
Thána	15·12	64·95	10·54	87·09	55·75	60·49	5·32	50·02	55·34	3·45	41·21	44·66	60·61	47·53	1·20	20·45	30·82
Kolába	14·70	63·76	9·49	76·64	50·23	57·04	5·51	50·71	56·22	3·26	40·52	43·78	62·86	49·94	1·46	25·31	23·29
Northern Division	16·18	66·31	10·37	82·93	54·88	60·76	5·51	50·64	56·16	3·20	40·64	43·84	63·23	57·71	1·84	14·10	26·35
Násik	14·96	63·55	10·20	85·76	53·98	58·90	5·52	49·45	54·97	3·59	41·44	45·03	60·67	66·03	0·75	5·17	28·05
Ahmednagar	16·02	66·74	8·13	65·79	43·01	55·07	5·85	55·71	61·56	2·88	35·56	38·44	67·09	55·46	0·72	5·63	38·19
Poona	17·03	66·88	8·87	70·59	46·91	57·00	6·03	53·26	59·29	2·95	37·76	40·71	67·13	65·56	0·93	6·48	27·03
Sholápur	16·39	68·21	7·43	57·45	39·31	54·03	5·81	58·26	64·07	2·46	33·47	35·93	70·21	39·43	2·40	6·51	51·66
Sátára	14·81	64·66	6·79	53·59	35·95	50·34	6·12	58·26	64·38	2·54	33·08	35·62	70·69	63·85	1·27	6·72	28·16
Central Division	15·70	65·83	8·24	65·56	43·33	58·70	5·88	54·95	60·83	2·89	36·28	39·17	67·05	59·28	1·18	6·14	33·40
Belgaum	15·41	66·72	4·31	33·75	22·79	44·88	6·79	67·96	74·75	1·78	23·47	25·25	79·28	45·90	1·11	13·55	39·44
Dhárwár	15·92	67·69	3·46	26·97	18·31	43·04	7·12	71·65	78·77	1·47	19·76	21·23	82·79	45·59	0·80	12·51	41·10
Kaládgi	15·63	68·53	5·49	41·82	29·06	48·69	5·96	64·05	70·01	1·99	28·00	29·99	74·94	42·47	0·59	9·49	47·45
Southern Division	15·65	67·58	4·33	33·33	22·98	45·31	6·65	68·01	74·66	1·75	23·59	25·34	79·24	44·80	0·85	12·02	42·33
GROUP B.																	
Khándesh	15·23	65·00	8·94	74·48	47·31	56·35	5·71	53·26	58·97	3·21	37·82	41·03	63·94	59·10	0·18	2·69	38·03
Ratnágiri	14·09	62·11	9·21	72·83	48·73	55·08	5·36	48·14	53·50	3·23	43·17	46·40	61·67	61·66	1·81	20·92	15·61
Kánara	17·75	70·61	8·09	63·21	42·83	57·53	5·83	59·07	64·90	2·46	32·64	35·10	70·37	29·43	2·56	47·87	20·14
Total Home Division†	15·72	66·11	8·27	65·38	43·44	54·91	5·82	55·09	60·91	2·86	36·23	39·09	67·08	55·08	1·31	11·81	31·80
Sind	15·40	64·82	0·68	5·63	3·64	37·02	9·43	86·09	95·52	0·34	4·14	4·48	96·57	19·86	2·87	61·08	16·19

* All adult males are assumed to be workers.

† Excluding Bombay City.

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What has been written about caste and occupation will have clearly indicated the important place taken by agriculture in the social and industrial economy of the community to the enumeration of which the present work relates. Roughly speaking, one third of the entire population are engaged in, and two thirds live by, the cultivation of the soil. If the unproductive classes be left out of the calculation, three fifths of the remainder, which represents the working element of the country, are employed on the land.

It will be noticed that in the general abstract which forms the beginning of the series of tables of this group of statistics, the entire number is subdivided into the two classes of workers and dependents. The former are those returned at the Census, the latter have been calculated from other data. It will thus be seen that whilst the actually working population amongst the agriculturists amounts to no more than 35·9 per cent. of the entire community, the total number supported by agriculture reaches a ratio of more than 65 per cent. The method of calculation employed was, without doubt, mathematically defective, but gives a fair approximation to the probable proportion. In the first place it is necessary to have the number of adult males as a base of computation. This was not a detail required for the Imperial Census Tables, and was directly obtained for the Gujarát Division only, of all outside the capital city. For the rest of the districts it was calculated according to the mean ratio between that of (1) the agriculturists, and (2) of the adults of all classes to the population, the average for Gujarát, a population over 2,800,000, being used for the other term. As far as the males are concerned this procedure seems to have divided the workers by age in very fair proportions, but the difference between one part of the Presidency and another as regards the employment of women in agriculture is so great that the relative strength of girl and women workers was calculated by comparing the ratio to the population of the district concerned of female cultivators together with that of adult women there, to the proportion of adult women engaged in cultivation in Gujarát. Thus to each factor was attributed respectively a due proportion of the influence in determining the quantity, whereas by taking alone either the age or the relative prevalence of agricultural work amongst the females, the result would have been either too high or too low, according to the mere weight of the single constant. More accurate methods of computing probabilities of this sort no doubt exist, but their application is a matter of time, and thus they were practically shut out from being of utility.

Calculation of area.

In the next place, the returns of area require explanation. As the population dealt with is that of the entire Presidency (deducting only the comparatively non-agricultural community dwelling in the city and on the island of Bombay), it is essential that the area with which the return of population is to be compared should be that with which this population is, in fact, concerned. Now, leaving Sind for the present out of the question, under the revenue system in force in the Presidency Division, full details of measurements and cultivation are available from the current administrative records only with respect to the portion of the land that is under the raiatwári tenure without the intervention, that is, of a third party between the State and the person with whom it makes the agreement about the land, but in every district there is a certain portion, varying from 4 to over 50 per cent. of the total area, the revenue from which, or the right to collect it, as the case may be, is made over to private persons. It has been already mentioned at page 6 of this volume, that the introduction of the survey in detail into whole villages of this sort, is left to the option of the grantee, and there is much of this class of land, therefore, which has not yet been measured. Again, even with regard to the smaller grants of this description which comprise less than a village, and which are interspersed amongst the raiatwári land, there is nothing on record about the detail of arability, occupancy or the like, of a nature to be of use in tables of the description now under consideration. The actual extent of the area under both these classes of land is in most cases ascertained by the measurement of their boundaries, though this is necessarily but a very rudimentary method. Accepting, however, the entire area of the district to be that recorded at the revenue survey, and having at hand the detail of raiatwári land, the only course let to determine the relative distribution of details in the unsurveyed area is the calculation of the missing areas proportionately from the more or less accurate return for the other classes of land. Anyone with revenue or survey experience will see that this is but a rough method, and that before it becomes accurate there are special circumstances to be taken into consideration which must

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necessarily escape the addition of their respective influence on the result when merged in a general formula of the kind just mentioned. For instance, whilst the unarable area of a whole unsurveyed village probably bears about the same ratio to the total that the corresponding class of soil does in a surveyed village, the ratio of the cultivable land in actual occupation may be far less than in the latter; and, to take a second instance, it is not improbable that in the case of what may be termed village alienations or the land held on special terms in raiatwári villages, the proportion of unarable soil is less than it is in the aggregate of lands in the whole subdivision. Whilst claiming, then, for the results of the method of calculation adopted no more than the title of a fair approximation, it must be pointed out that to have omitted this class of land altogether, or to have assumed it at all to have been included in the class of occupied land—because as far as the fiscal interests of the State are concerned, the sum paid as rentcharge is distributed over the whole area—would have been still further from the truth.

In grouping the districts for the tables connected with this subject the distinction drawn has been between those in which the survey has been completed, and those where operations are either still in progress or were never quite carried out. In the latter class have been included Ratnágiri and Kánara, whilst Khándesh, where there was only a partial survey of the area not actually under cultivation or at least occupied for tillage, has been joined to them, since the area differs considerably in the survey and the administrative return. The outlying province of Sind has been taken as an entirely separate item, not only because the tenures, system of cultivation and assessment, are different from those that prevail in the older divisions, but also on account of the likelihood of an administrative transfer before the next Census, which will render it useful to have an independent record of the statistics now available with regard to it. Lastly, it may be mentioned that as this series of statistics is independent of the returns that have hitherto occupied the attention in the foregoing pages, the arrangement of the districts has been made in accordance with the administrative divisions in preference to those suggested by other considerations for the collocation of more generally uniform deductions.

In the second and third columns (A) of the comparative tables that precede this note are shown the relative area of raiatwári and other land. It should be understood that the term *ordinary* there used is intended to refer to the land subjected to what is known as the survey tenure, and has the rentcharge on it both fixed and levied in the ordinary manner, and to the ordinary amount. In the succeeding column the term *favoured* implies that the land is held on some tenure other than that customary under the survey system. It may take the form of a less rentcharge or not; as a rule it does, though there are exceptions in nearly every district. There is other land under this title that is held on special terms as to the collection or distribution of the charge, and there is a third on which no rentcharge is levied at all. The distinction is here drawn simply for the purpose of showing the land that is completely registered in the village accounts in all its details apart from that regarding which comparatively little is known. From this distinction, therefore, the relative value of the approximations made in the general abstract may be appreciated.

Relative proportion of alienated land.

The highest proportion of favoured land will be found to be in the Panch Mahál, where there are a number of villages that possess the privilege of settling for the rentcharge of their area in the lump, and apparently at a rate considerably below the assessment under the survey classification. Next to this district comes two almost at the extremities of the Presidency (including Sind, be it understood), namely, Kaira and Belgaum. In Kaira, as in Panch Mahál, its neighbour, the distinction between the two classes is more fiscal than political, and is in great measure concerned with the assessment of the annual charge and the distribution of the village area. In the south, both Belgaum and Dhárwár contain the remnants of an old and bygone political system, under which land was granted under conditions of this description to court favourites, ecclesiastical or secular. It is the same in Sátára and Poona, where a great proportion of the grants are of comparatively recent creation, dating from the *regime* of the Peshwa. In Ahmedábád, and to a smaller extent in Broach, a considerable proportion of the land is vested in tálukdárs, or large estate holders, mostly Rajputs, or of Kshatria extraction. Many of these have been surveyed, though the current details regarding their cultivation and revenue are not available.

In the majority of the rest of the districts the land of the favoured class consists, as a rule, of a few isolated villages, the rentcharge on which is assigned to private individuals, and of a considerable quantity of village alienations, either personal or in

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return for the performance of village service, or on certain other special considerations. It will be noted that the proportion of alienations is generally lower in the Konkan than elsewhere, and in the surveyed portions of Kánara, and probably throughout that district there is little alienated land, beyond a comparatively small area assigned for the support or usufruct of a religious house. On the whole, about one fifth of the whole surveyed area may be taken to be held on other than the ordinary raiatwári terms.

Relative proportion of cultivable and barren soil.

The next point for consideration is the relative proportion of the arable and unarable soil. It is as well to preface this with the remark that in discussing matters which, like the soil and other physical features, present, and are capable of such numerous variations, it is fruitless to consider them except in large aggregates, such as the administrative divisions where there generally turns out to be some degree of uniformity prevailing throughout the whole area. This does not apply, however, to a division like the northern, which includes with Gujarát, the two most northerly collectorates of the Konkan. Nor, again, would it apply to the southern division, if Ratnágiri and Kánara, both of which belong to it, were included in these calculations.

The details now to be considered are given in columns six and nine of the first portion of the comparative table. From these it will be seen that the districts in which the proportion of unarable land is the highest are Thána, Kolába, and Broach, not to mention the surveyed portion of Kánara and the coast district of Ratnágiri. In Thána not only is there a considerable area of forest and hill, but the coast is fringed with a large expanse of salt marsh, or what is from time to time a salt marsh. To a lesser extent it is the same in Kolabá. In Broach there is not only a good deal of salt land, but in the rivers Narbada and Mahi there are respectively large islands used as grazing ground for cattle, and not, therefore, cultivable. Ahmedábád contains hilly country in the north-east, salt marsh along the western coast of the Gulf of Cambay and inland marshes as well. It also borders on the Rann of Cutch at its western extremity. In the class of unarable, it should be understood, is included all land not available for tillage, so that whether the area has been assessed or not under the survey it will come under this category if it is withdrawn from the market, as in the case of village common, forest land, and cultivable areas set apart for similar purposes. This provision materially raises in some districts the proportion the unarable area bears to the total, more on the table-land than in Gujarát or on the coast. In Khándesh and the west of Násik there is a considerable area covered with hill and forest, whilst in some other parts of the Deccan the unarable area is partly hill, quite bare of trees, partly arid and stony plain. In Ratnágiri the sheet rock lies very near the surface, and in most of the coast-touching districts there is a good deal of hilly country. It is curious to note that the districts in which the relative proportion of unarable land is least are not those in which the cultivation is highest and the demand for land presumably most keen, but Sholápur and Kaládgi, districts where there is perhaps the least variety of crop of any in the Presidency, and where, as it will appear hereafter, the soil is of the poorest quality of any recorded in the survey books. In these two districts it appears the average ratio of cultivable land to the total area is respectively no less than 88 and 87 per cent. In the highly cultivated and wealthy districts of Kaira and Dhárwár it is 80·9, the proportion being almost identical in each. In Thána alone does the proportion of such land sink below one half of the total, and here, as explained above, there are special features in the physical formation of the district that render such an abnormal proportion possible.

Classes of soil.

Having ascertained the proportion of land that is returned as cultivable, the next point is to see the distribution of this area amongst the different classes of soil by which means the productive power of the district may be in some degree appreciated.

The three main divisions of the soil for assessment and classification at the survey are those of (1) dry crop, (2) rice, and (3) garden land. The rice may be either dependent on the rainfall for the requisite supply of water, or receive a supplementary irrigation from artificial stores. The garden land may, amongst other varieties, be irrigated from wells, village tanks, or canals in connexion with rivers or reservoirs. Of dry-crop soil the varieties are very numerous, according to its colour, texture, depth, situation, and other circumstances. Into these details it is superfluous to enter, as the main classifi-

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cation is enough for the present purpose. From columns 12, 13, and 14 in the comparative table it will be seen that the degree of the natural predominance of dry-crop soil varies in the different districts, ranging between 66 per cent. in Thána to over 99 per cent. in Kaládgi and Khándesh. In Thána the large area of rice land is the characteristic feature, and this is perceptible, too, in the adjacent district of Kolába. In Ratnágiri, also, as in Kaira, Surat, and the two Karnátic districts of Belgaum and Dhárwár, there is a considerable area of land of this description. It is practically absent in Sholápur and Kaládgi, and is found to none but a very small extent in Ahmednagar. In Khándesh, where no land at all is classed under this title, there is a good deal of rice grown in the western portion of the district on land of a different description.

Of the third class of land, the garden, or irrigated, there is but a small area in each district, whilst in some it is almost entirely absent, as in the Konkan and the Karnátic table-land. In Kánara there is a good deal, but it is not yet shown on the survey returns. Of the districts in Group A., Kaira is that in which this sort of land bears the highest proportion to the entire cultivable area, and here it amounts to 5·88 per cent. In Surat there is 3·84, and in Sátára, 3·05 per cent. The absence of rice land in Sholápur tends to raise the rates of the garden and dry crop as in Broach. In Khándesh the original survey did not, in all probability, take cognisance of this class of land, or else the area has been very much increased during the currency of the guarantee, as very little appears on the record. Taking the different divisions separately, in Gujarát, Broach has relatively the largest area of dry crop, Kaira of garden and of rice. In the Konkan, where the dry crop is in many parts of a very rough and inferior quality, there is least of it in Thána, and most in Ratnágiri. Above the Ghát range the highest ratios of this sort of soil are to be found, and with the exception of Belgaund and Dhárwár, all contain a proportion of more than 95 per cent. of dry crop, and the same two districts are the only ones that show any considerable area under rice. The incompleteness of the measurements and returns for Sind prevent their incorporation with the calculations under consideration.

B.—The Agricultural Population.

Agricultural production.

The remaining columns of the first part of the comparative table refer to points which will be brought to notice hereafter, and attention is now directed to the second part of the table, concerning the population living by land. The total number of persons engaged in agriculture, and dependent on those so engaged, is 10,015,477, including those in Sind. Out of these 52·5 are at work, and the remainder unoccupied. If Sind be omitted, the agricultural population is 8,675,238, more than 64 per cent. of the population; of these, 4,753,602, or 54·9 per cent., are workers. The ratio varies in the different parts of the division. In the Karnátic, where the females take but a small part in cultivation, the ratio is comparatively low if only the productive element is considered, but is found to be the highest in the Presidency on taking the ratio of the dependents also into the calculation. Kaládgi, the Panch Maháls, and Belgaum are the three districts which show the highest proportion, and Sátára and Ratnágiri are not far behind in this respect. Omitting Sind, the lowest ratios are to be found in Ahmedábád and Surat, Poona coming next on the list. In Sind the low proportion is remarkable in some of the districts, as, for instance, in Karáchi and the Upper Sind Frontier, where less than one-half the population appears to be agricultural. The calculation of the number of dependents in this Province, however, are not so trustworthy as those made for the rest of the territory.

Proportion of productive agriculturists.

Leaving now the relation of the agricultural section of the community to the general population, it remains to examine the internal constitution of the former taken by itself. The relative strength of the adult and child element in it must necessarily, from the method of calculation employed, be in general correspondence with the same ratios in the population at large. It is the proportion and distribution of the workers, therefore, that have now to be considered. Regarding these, the first figures to be taken are those given in columns 8 to 13 of Part B. of the comparative table. These represent the distribution of 100 agricultural workers between the four classes of boys, men, girls, and women. The total return for the Home Division gives a proportion of 60·91 to the males, and 39·09 to the other sex. Taken by age, there are 5·82 boys, 2·86

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girls, or altogether 8·68 of less than 15 years old. The remainder consists of 55·09 men, and 36·23 women. The highest ratio borne by the female workers is in Surat, and the next in the Panch Mahâls and Ratnágiri. There is a remarkable paucity of workers of this sex in the Kanátic portion of the Deccan table-land, the tendency apparently being for the women to withdraw from this occupation as the south is approached. In Sind the proportion of workers of this sex is insignificant, and 95·5 per cent. of the total agricultural workers are males. The proportion of girls employed is highest in Surat, after which come Násik and Broach. The Karnátic shows generally the lowest ratio, though there is a remarkable absence of workers of this sex and age in the wealthy district of Kaira, where the boys, also, are not employed in a high ratio to the total workers. The district of Kaládgi differs in a peculiar way from its neighbours in the Karnátic, as the ratio of female workers, especially of adults, is much higher here than in either Belgaum or Dhárwár.

The relative strength of the two sexes in the productive section of the agricultural community below the age of 15 is to be gathered from the figures in column 14 of the table. They do little more than confirm what has been already said above, that the lowest proportion of child field labour is to be found in the Karnátic, and grows higher as the north of the Deccan is approached. In Gujarát the same tendency is not discernible, but in the districts of Ahmedábád and Kaira the ratio of females engaged before they are 15 years old is low. The class of cultivators, which, in most cases, is a well-to-do one, has, no doubt, something to do with this feature. Another way of looking at the distribution of agricultural labour is that given in the beginning of the table, where the proportion that each class of workers bears to the entire agricultural population of that age period is shown. Amongst males the smallest proportion of dependents is in Broach, where there is probably a lack of children of a now-working age to account for this pre-eminence. In Kánara, too, where the immigration of labourers for the harvest has been mentioned as a probable cause of the high proportion of adults in the population as a whole, the relatively large numbers of the employed can be similarly explained. In the case of women, allowing for difference of climate and the prevalence of other occupations, such as spinning, the proportion of workers seems to tend to vary inversely with the position of the cultivating class. For instance, in Kaira, a rich district, the ratio of workers amongst the females of both classes, old and young, is comparatively very low, whilst it is high in the neighbouring collectorate of the Panch Mahâls, as in Surat, in both of which the lower orders, such as the Dublas, Chhodras, and Dhodiás in the latter, and the Bhils and Náikadás in the former, are predominant. The like tendency, though in a less marked degree, is traceable, apparently, in Thána and parts of Násik. Taking the whole as a sex, more than half are workers in Gujarát and the Northern Division generally, but less than a quarter in the south. In the centre of the Presidency the average proportion is a little over 43 per cent., as the higher ratios of Khándesh and Násik in the North give way to a considerably lower range of proportion in the South Deccan. The average of boys, like that of the men, is more evenly distributed, owing to the uniformity prevailing with regard to their employment in cattle tending and subsidiary pursuits. As for Sind, there is little doubt that the ratio of children at work is too high in the case of males, but the means of correction are not readily available. Amongst females, especially girls, the dependent class is, numerically speaking, almost universal.

Distribution of land amongst workers.

The distribution of the land amongst the agricultural population is the next subject that engages attention. There are so many ways in which this important question can be treated that it is necessary here to select one or two only for comment. In the first place, there is the distribution over the total number of agricultural workers, given in column 21 of the general abstract in Appendix C. This deals with the total area of cultivable land, whether it be taken up for cultivation or still available for new comers. The general result shows an average of 7 acres per head. In the corresponding portion of the comparative table that precedes this note the area which is divided by the number of workers is only that which has been actually taken into occupancy. The average in this case is necessarily below that given in the general table, but varies greatly with the district, as the difference between it and the first calculation depends, of course, on the area of available arable land. Neither of these returns is of much practical value, owing to the extent to which the members of the family of the cultivator are mixed up with the actual occupants. Assuming, however, that all returned

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under this head are active assistants in the work of tillage, the first table shows approximately the area on which the energies of the existing staff of labour can expend itself, whilst the second set of figures gives the corresponding area actually worked. Thus it seems that the greatest dispersion of labour is found in the Kaládgi, Sholápur, and Ahmednagar fields, whilst the labour is most concentrated in Kaira, Thána, and the Panch Maháls. The last-named, however, may be said to owe its position to the number of women and children engaged in cultivation, and thus differs altogether from the high agriculture of its neighbour. In Thána, too, as well as in Kolába, the participation of the family in the work of the head of the house combines with the hill side and rice-patch system of cultivation to reduce the area of land on which the labour is concentrated. Considering all these variations, it is safe to accept the return as true within only very wide limitations.

Revenue occupancies.

More susceptible of scrutiny and comparison are the returns of the persons actually recorded in the administrative registers as occupants of land. These are entered year by year from the original village books into a general form for each sub-division, and from thence finally appear in the Commissioners' statement to Government. The proportional reduction of this information is given from the last-mentioned source in columns 16 and 17 of the comparative table. Even these, however, are to be accepted only under certain definitions, for in all the districts the raiatwári occupancy is shown in combination with that of favoured land, and the latter is in many instances a collective term, implying the responsibility or denoting the position with reference to the state of a single individual on behalf of a number of others holding in connexion with him, but not recognised in the registef. Wherever there are large estates of this description the average for the district is materially increased, whilst in others, as, for instance, in Broach, holdings of this sort are mostly smaller than the raiatwári ones, and thus keep down the average by being taken in combination with the latter. It has been thought advisable on this account to add in supplement to the above-mentioned figures of the comparative table others relating to the raiatwári holdings alone for all the districts from which this information was separately supplied in the returns connected with this series of statistics. This detail, which is entered in the marginal table, serves to give a fairly accurate idea of the average holding of the raiat in each of the selected districts, and in a later portion of this note there will be shown the average payment to the public treasury that he has to make on it. It embraces only cultivable assessed land in actual occupancy, not held on special or favoured terms, except in the Kaira district, where there is a large proportion of what is practically raiatwári land under collective usufruct.

District.	Average Area of Raiatwári Occupancy.	District.	Average Area of Raiatwári Occupancy.
	Acres.		Acres.
Ahmedábád	13·4	Násik	31·2
Kaira	7·1	Ahmednagar	38·0*
Panch Maháls	10·7	Poona	27·3
Broach	15·5	Sholápur	45·0*
Surat	11·3	Sátára	25·0
Thána	11·3	Belgaum	22·0
Kolába	8·8	Dhárwár	24·8
Ratnágiri	8·5*	Kaládgi	35·7*
Khándesh	23·6		

* Doubtful.

The main feature to be noted in this return is the comparative prevalence of large holdings in the Deccan and Karnátic. In Gujarát the fertility of the soil renders

* It would be valuable to ascertain the proportion of fallow to the entire occupied area of cultivable land, but though this information is annually recorded in the village registers it is generally considered that the duty is performed in a perfunctory manner, the headman and the accountant recording at the village office the proportions, in fractions of a rupee, in which the inferior village servants, such as Mháhrs, &c. (whom they have deputed for the inspection), inform them that each crop has been grown on every individual holding, so that little personal inspection by experienced or responsible officials is actually made. What information there is is given in the margin. The high ratios in Thána, perhaps in Kolába also, are found in the inland or hilly tálukas, where the dry-crop soil is probably the least remunerative, whilst at the same time the competition is keen enough to induce the occupant not to throw up any of his holding, even when he can make no immediate use of it. In Surat, the causes are by no means apparent, as, with one exception, the high ratios are inland where there are no reclamation estates. In Ahmedábád, too, the proportion in some divisions is remarkably high.

District.	Per-centage of Fallow on total occupied cultivable Land.	District.	Per-centage of Fallow on total occupied cultivable Land.
	Acres.		Acres.
Ahmedábád	19·94	Násik	14·52
Kaira	4·46	Ahmednagar	14·61
Panch Maháls	12·61	Poona	14·02
Broach	14·03	Sholápur	10·23
Surat	32·88	Sátára	25·39
Thána	46·58	Belgaum	18·88
Kolába	36·05	Dhárwár	12·37
Ratnágiri	31·12	Kaládgi	9·77
Khándesh	6·99		

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small holdings sufficiently productive. It is the same with the rice-growing tracts of the Konkan, as this crop is notoriously a very prolific one. Again, in Ratnágiri, the cultivable land, even dry crop, is in many of the sub-divisions only scattered about in small patches, as is the case in the inland portions of Thána, thus rendering small holdings physically necessary, as well as entailed by the multiplication of the population. On the table land, on the other hand, the predominance of dry-crop soil, its light and unremunerative quality in many parts, together with the capricious rain-fall in the eastern districts of the Deccan, render the occupancy of a large area almost a necessity, especially as the system of tillage seems to be largely founded upon an unfailing facility of following the land which the raiat seldom restores to fertility in any other manner.

Relative number of small holdings.

In connexion with this topic the last detail that may be interesting to add here is the ratio that small holdings of under five acres, both raiatwári and favoured, bear to the total number of occupancies in the district. This is shown in column 17 of the comparative table. These occupancies are relatively most numerous in the Konkan, in all three districts of which they bear a ratio of more than 56 per cent. on the entire aggregate. It is somewhat the same in Kaira, and in the Panch Maháls and Broach, too, it is not very different. Above the Ghâts it is only in Sátára that the ratio exceeds the quarter. Holdings of this size, lastly, are least numerous in comparison with larger ones in Sholápur, Kaládgi, and Ahmednagar.*

Relative area of unoccupied arable land.

There remains the question of the progress of cultivation towards the limit prescribed to its extension by the extent of the area of arable soil. The proportion borne by the latter to the total area of each district has been already mentioned in the course of this note, and what has now to engage the attention is the relative area that still remains unoccupied, or available for rotation tillage if distributed amongst the present staff of cultivators, or for fresh occupancy by additions to that staff. Inquiries in this direction must be limited to the consideration of the circumstances of ordinary or raiatwári land alone, since the return for favoured land is of necessity purely conjectural. The data that are available will be found reduced to a proportional form in columns 10 and 11 of the first part of the comparative table.

Absorption of remunerative land.

One of the points of primary interest in connexion with this part of the subject is the comparative quality of the land left out of cultivation. This can be judged of best by the comparison of the assessment on the two portions, that in occupation and that available for occupation. If there is a considerable difference between the two rates, the probability is that the pressure and the land has not yet become sufficiently severe to necessitate a resort to the lower description of soil. This, as will be seen by referring to columns 18 and 20 of the first part of the comparative table, is the case in the Panch Maháls, Belgaum, Kaira, and some other districts. If, on the other hand, the two rates are near identity, it may be that the normal expansion of cultivation has received an abnormal check of some kind. This is most apparent in the case of a more or less fully occupied area like the Broach and Sholápur Collectorates, in which the difference between the two rates amounts to comparatively little. The remarkable similarity of the relative differences in many of the districts is curious, as, for instance, those in Násik, Ahmednagar, and Surat, Thána and Kolába, Kaládgi and Dhárwár, and others. It would seem to be the case, judging from these figures, that a calamity like the famine only tends to reduce the difference between the assessment on the two sorts of land when the area affected is already worked nearly up to its productive capacity, but that in a district like Kaládgi, where the area of available land is ample, the effect is not visible in this particular way, though the tendency may, of course, be counteracted by an extraordinary equality throughout the district in the class of soil.

In the completely surveyed portion of the Home Division, which, it must be remembered, includes amongst others, the district of Khándesh, the unoccupied arable area

* In Ireland at the end of 1880 the holdings of this size bore a ratio to the entire number of 22·18 per cent., or a little below the average in Sátára. Over 9 per cent. were below one acre, a sub-division to which, except in a few favoured rice districts, this Presidency can show no parallel.

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amounts to 10·5 per cent. of the entire arable land. The average rentcharge on the former is 9 annas 1 pie, whilst on the occupied land it averages 14 annas 11 pies. On the whole, therefore, there remains out of private occupancy little but land of a quality somewhat, if not in most cases, greatly inferior to that already taken up.

771. The following remarks are taken from the report for Berar:—

Agricultural population.

The total agricultural population is calculated from the Census returns upon the supposition that a family is agricultural the head of which is entered as an agriculturist. The relationship of each member of the household to its head was, however, not shown in the Census schedules, so that it was impossible to distinguish between actual members of the family and those living with them. In this way a small excess population may have been added. Where, on the other hand, the head of the house was absent, the whole family would be omitted. In this way there would be a deficit, which the number of the floating population would in some instances render considerable. The employment of women in ginning or spinning cotton, or in pounding grain, would also, in the cases of those whose husbands were agriculturists, tend to reduce the number of the total agricultural population. The amount of unavoidable error thus introduced into columns 3 and 20 is, however, probably small. From the latter column it will be seen that 68·447 per cent. of the population are agriculturists. The per-centage is smallest in Ellichpur, a taluk in which working agriculturists are proportionately fewer and working industrialists are proportionately more numerous than in any other taluk. In this taluk, also, the Hindoo element is weaker than in any other, and the town population is very large. Any large increase in the agricultural population of this taluk was, indeed, not to be expected, as the margin of land available for cultivation was small. There are only four taluks in which the area under cultivation has since 1867 increased less than in Ellichpur. It is one of the most fertile taluks in the province, so that it was among the first to get its full quota of agriculturists. But although the causes named were sufficient to prevent any great increase in the agricultural population, no such checks existed to the increase of the non-agricultural element. The agricultural wealth of the taluk naturally attracts mercantile men, and its cotton crop provides an industry for workers in cotton and dress. At the same time, the non-agricultural element being everywhere weaker in numbers than the agricultural, the total increase of numbers in this taluk is comparatively small. The agricultural element is stronger in the Chandur, Jalgaon, Mangrul, and Darwha taluks than elsewhere. In Chandur the chief castes are the Kunbis, Mahars, Malis, Telis, and Gonds: all of these are largely engaged in agriculture. The area under cultivation has more than doubled since 1867, the rate of revenue per acre of occupied land is only Rs. 0 13a. 0p., and although the land is not equal in quality to the earlier occupied land in more fertile taluks, the number of "immigrants" from other districts enumerated in Chandur was higher than in any other taluk. With Darwha and Mangrul the case is similar: the increase of cultivation has been large, and the revenue assessment per acre occupied is low (Rs. 0 8a. 3p. and Rs. 0 7a. 8p. respectively. The bulk of the population are Kunbis, Mahars, Banjaras, Andhs, Malis, and Dhangars in the former taluk, and Kunbis, Mahars, Banjaras, and Malis in the latter. In each of these four taluks, Chandur, Jalgaon, Darwha, and Mangrul, the number of the male population belonging to the professional, the domestic, the commercial, and the industrial classes are lower than in the province generally. Jalgaon, like Ellichpur, is a very fertile taluk. The full extent of cultivation possible was long ago nearly reached, and there has consequently been a very small increase in the cultivated area since 1867. The agricultural element then was therefore probably even stronger than at present. In this taluk, as in Akot, the number of outsiders enumerated was comparatively small, and the character of the population would appear not to have undergone much change since the last Census. The chief castes are the Kunbis, Malis, Mahars, and Baris. The birth-rate is very high, so that much of the increment of numbers since 1861 must be due to the natural increase of the population. This increase being in the main agricultural would tend to maintain the relative proportion of agriculturists, notwithstanding a slight influx of the commercial or industrial class.

In the province generally the agricultural element will be strongest where agricultural castes are more numerous. Of castes numbering ten thousand and over, the most exclusively agricultural are the Malis, Kunbis, Wanjaras, Andhs, Kolis, and Dhangars. The total agricultural is 1,829,379: the total non-agricultural population is therefore 843,294. Class IV. contains the agricultural working population, numbering

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1,176,185. The rest of the population, with the exception of the 1,057,997 who have no occupation, may be set down as non-agricultural workers: their number is 438,491. Among agriculturists, therefore, 64·29 per cent. work for their living: in other words, about half the female sex and the whole of the adult males are actively engaged in field work. Among the non-agriculturists the per-centage of workers is only 52, the difference being due to the less frequent employment of women in non-agricultural pursuits.

Classification of land.

The total area of the province is classed as paying or not paying Government revenue, details being given for land which is, can be, or cannot be cultivated. The amount of the payments are shown in column 6. Land of which the grazing rights are sold annually is classed as paying Government revenue, and the amounts thus realised are separately shown in column 28. The total payment to Government for occupied land is Rs. 6,323,619.

Uncultivable land.

Of Uncultivable land, part pays revenue in the shape of grazing dues; the uncultivable parts of occupied fields, known as pot-kharab, also pay revenue. That which does not pay revenue includes areas such as village sites, tanks, rivers, &c., and uncultivable land the grazing on which is not sold.

Cultivable land.

Cultivable land is shown in columns 5, 9, and 13. Of this land, part is available for cultivation; and of the part so available some is actually occupied, but kept under grass by the landholder; 915 square miles are thus held, while other land is that which, although available for cultivation, has not yet been taken up. The area of this latter portion, commonly known as cultivable waste, generally grows yearly less: in 1880–81 it was 1257·1 square miles. But besides the cultivable land available for cultivation, these columns also include certain cultivable land which is not thus available. Details are given in columns 29–37. In every taluk except Melghát certain cultivable areas are returned as being set aside for village purposes, for free grazing, or as included in Vabul plantations. Uncultivable land assigned for the first two purposes is not separately shown. District reserved forests occur in the Wun district, and in five taluks of Akola and Amraoti; they are managed by the Deputy Commissioners in whose districts they are situate. The State forests are managed directly by the Forest Department. The largest is the Melghát State forest. The Ghatbori forest occupies portions of the Balapur, Basim, and Mehkar taluks, but its total area is less than that of the Kelapur forest. The ramnas are large downs or pasture lands reserved for grass.

Of the cultivated area, that shown in column 6 pays Government revenue if it is ordinary khalsa land, or pays a quitrent if it is inam or jagir. The land shown in column 10 (as also some of that shown in columns 8 and 9) is held by jagirdars or inamdars, who pay no rent. The total area shown in columns 6, 10, and 14 is 10,431 square miles, or nearly 59 per cent. of the whole province. Of the area cultivated, two thirds are sown with cotton and millet (jawari); of the former crop, covering 2,744 square miles, and the latter covering 4,063 square miles in 1880–81. They are cultivated in every taluk, although the area under jawari (greater millet) is greater in Chandur, Akola, and Darwha than elsewhere (being nearly 275 square miles in each taluk), and the area under cotton was greatest in Darwha, where during the past five years the cultivation of this crop has increased more than in any other taluk. The year 1880 was, however, owing to the lateness of the rains, very unfavourable for cotton. The crop third in importance is wheat, grown as a spring crop, especially in the Mekhar, Amraoti, and Daryapur taluks; in Akot also the area of this crop has increased greatly during the past five years. Of oils, gingelly is especially grown in Darwha, Kelapur, and Chandur, and castor seed in the Wun district as autumn crops; while linseed is largely sown in the Wun, Amraoti, Chandur, and Yeotmal taluks and kardi (safflower seed) in the Chikhli and Mehur taluks as spring crops. Gram was grown in every district, especially in Akola, Buldana, and Basim; bajri (lesser millet) was raised almost exclusively in Khamgaon, Chikhli, and Malkapur; of tur (pigeon pea) the bulk comes from Amraoti (especially the Chandur taluk) and from Wun; while of lac (common vechling) the bulk is grown in the Akola and Basim districts. Of crops covering 10 square miles and upwards of cultivated land, the list is given in the Table following.

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Table showing the Area under the chief Crops grown in 1880–81.

Rain Crops (Kharif).	Square Miles.	Spring Crops (Rabi).	Square Miles.
Millet (Jawari)	4062·5	Wheat	1163·9
Cotton	2743·7	Linseed	463·8
Pigeon pea (Tur)	330·5	Gram	405·6
Spiked millet (Bajri)	274·2	Lac	190·9
Sesamum (Til)	155·2	Safflower (Kardi)	95·2
Kutki	65·4	Lentils (Masur)	61·5
Kurhal	64·4	Pease (Watana)	47·3
Rice	51·3	Til	10·9
Chillies	45·4	Other crops	13·4
Tobacco	31·2	Total Rabi	2452·5
Black gram (Urad)	22·2		
Grun gram (Mung)	14·6		
Hemp	13·0	Miscellaneous crops:—	
Castor	12·9	Al	10·0
Other crops	14·6	Vegetables	14·6
		Other crops	25·5
		Total miscellaneous	50·2
Total Kharif	7928·3	Total area under crops	10431·0

The average produce per acre sown with cotton in 1880–81 was 83 lbs., valued at Rs. 17 5; the rate of revenue paid to Government varying from Rs. 0 9 3 per acre in Wun to Rs. 1 10 3 per acre in the Ellichpur district. The average produce per acre of land sown with wheat was 452 lbs., valued at Rs. 9 6 0; the average rate per acre of land suited for this crop varying from Rs. 0 11 11 in Wun to Rs. 1 10 10 per acre in the Ellichpur district. The average produce per acre of land sown with oil seed was 204 lbs., valued at Rs. 6 6 0; the average rate per acre varying from 7 annas in Wun to Rs. 1 8 2 in Akola district. The average produce per acre of land sown with jawari was 322 lbs., valued at Rs. 4 2 0; the average revenue per acre of land suited for this crop varied from Rs. 0 8 8 in Wun to Rs. 1 10 4 in the Ellichpur district. To the land revenue must be added the cost of cultivation, superintendence, &c., and from the value of the crop must be deducted the cost of carriage to market, or the loss incurred by selling it to a middle man on the spot. From para. 440 (of this extract) however, it will be seen that the land revenue is sufficiently low to admit of the land being sublet at a large profit.

Land revenue.

Column 16 shows the amount of land revenue paid to the Government. Columns 22 and 23 give the average incidence of revenue per acre. But the inclusion of certain land as cultivable which is not available for cultivation, and the exclusion from the cultivated area of land which, although occupied is not cultivated, are factors which to a certain extent detract from the value of the figures given in columns 22 and 23. Column 27 is calculated for that land only which is occupied by cultivators, whether cultivated or fallow. This, however, includes jagirs and inams. The average rate per acre which the Government takes from its tenants will be found by comparing the area of the land held from Government on the ordinary occupancy tenure with the fixed payment of land revenue made on account of such land. This statement will, therefore, exclude all jagir and inam lands together with the quitrents paid by them. It will be seen that land in the plain taluks of the Ellichpur district is rated higher than elsewhere.

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Table showing the Rate of the Land Revenue Demand in each District.

Districts.	Total occupied Area (Acres).	Area of Inams and Jagirs.	Occupied Area paying ordinary Land Revenue. Col. 2–3.	Land Revenue minus Quitrents of Inams, &c.	Average Rate per Occupied Acre of Revenue paying Land.
1	2	3	4	5	6
					Rs. a. p.
Amraoti	1,489,117	32,538	1,456,579	1,573,640	1 1 3
Akola	1,464,898	62,062	1,402,836	1,773,159	1 4 3
Ellichpur	561,926	20,679	541,229	883,948	1 10 2
Melghat	69,742	25,688	44,054	32,774	0 11 11
Buldana	1,386,192	84,310	1,301,882	945,082	0 11 7
Wun	1,139,343	128,129	1,011,214	500,970	0 7 11
Basim	1,150,091	105,500	1,044,591	587,068	0 9 0
Total	7,261,309	458,924	6,802,385	6,296,641	0 14 10

Local cesses to provincial rates.

Upon every full rupee of revenue paid by each field 1¼ annas are levied as cesses, upon fractional parts of rupee no cess is levied. One fifth of the amount thus levied forms the school cess, from which in 1880–81 Rs. 80,032 were contributed towards a total Government expenditure of Rs. 224,496 on educational establishments in Berar. The remaining four fifths form a cess for the pay of village watchmen, inamdars, whether paying quitrent or not, pay cess on the entire assessment of each field in the same manner as Khalsa tenants; but to jagirdars, isaradars, or other holders of estates or villages, the rules regarding cesses do not apply. In the Akola district, moreover, the rate at which the second (or jaglia) cess is collected varies from village to village, a uniform rate not having as yet been introduced.

440. Rent of land.

For rent as distinguished from revenue no returns are kept, the system of settlement being rayatwari. Each occupant of land registered on the Government returns stands to the Government in nearly the same relation as a zamindar in the North-West Provinces, the patel being the lumberdar. Each registered occupant is at liberty to sublet his land, but any such arrangement is private, and finds no place in the revenue records. Columns 19 and 25 of this statement are therefore blank. But the following extract from the Commissioner's Revenue Administration Report for 1880–81 gives some information on this point:—

Inquiries were instituted during the year with a view to obtain further information regarding the amount at which land is leased for money. The result is as under:—

District.	Taluk.	No. of Fields rented.	Area.	Assessment.	Rental.	Assessment Rate.	Rental per Acre.	Government Demand per cent. to Rack Rent.
						Rs. a. p.	Rs. a. p.	
Amraoti	Amraoti	255	3,892	5,884	25,315	1 8 2	6 8 1	23·2
	Morsi	213	2,883	3,817	7,966	1 5 2	2 12 2	48·1
	Chandur	244	3,816	3,932	8,559	1 0 5	2 3 10	45·8
Akola	Akola	353	5,622	8,949	20,743	1 9 5	3 11 0	43·14
	Akot	478	4,978	8,955	29,604	1 12 9	5 15 2	30·24
	Balapur	298	4,750	5,575	13,229	1 2 9	2 12 6	42·14
	Khamgaon	208	2,711	2,491	7,973	0 14 8	2 15 5	31·24
	Jalgaon	267	3,001	3,980	11,580	1 5 2	2 13 8	34·37
Ellichpur	Ellichpur	462	5,050	8,125	16,185	1 9 9	3 3 3	50·2
	Daryapur	485	6,860	11,350	62,148	1 10 5	9 0 11	18·2
	Melghat	223	2,382	1,146	1,671	0 6 4	0 11 2	68·5
Buldana	Chikhli	210	4,320	2,607	4,768	0 9 10	1 1 7	54·6
	Malkapur	452	5,481	6,809	15,400	1 3 10	2 12 11	44·2
	Mehkar	298	6,197	4,727	8,620	0 12 2	1 6 3	54·8
Wun	Yeotmal	226	4,509	2,209	3,899	0 7 9	0 13 10	56·6
	Wun	426	7,142	4,134	7,185	0 9 3	1 0 1	57·5
	Darwha	79	1,498	853	1,185	0 9 1	0 12 7	71·9
	Kelapur	211	4,568	1,709	3,591	0 5 11	0 12 6	47 5

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The results in Amraoti taluk are said by the Deputy Commissioner to be very curious. The rents run from Rs. 10 for 18 acres to Rs. 1,050 for 31 and 36 guntas. In the other two taluks the rent is under Rs. 3 per acre. The Deputy Commissioner has been able to obtain information from only three of his taluks. In the Akola district the differences are very considerable, and the Deputy Commissioner reports that equal differences may be found between villages in the same taluk, and adds that the assessment made by the survey must be very often wrong.

In the Ellichpur district the inquiry was made in 50 villages of taluks, Ellichpur and Daryapur, and in 28 villages of Melghat. The rent per acre paid in Daryapur taluk is highest in the province, being Rs. 9 0 11, and the Government demand only equals 18·2 per cent. of the rackrent. In the Buldana district the inquiry extended over 140 villages, and the result shows that fields sublet were let on an average for double the Government fixed rental.

In the Wun District the information was collected from 212 villages. The rate at which the land was privately leased was much the same as when alienated by the collector in execution of decrees of civil courts.

772. From the Burmah report I extract the following remarks :—

The agricultural population of the province has generally been understated. According to the Census schedules, the total number of persons, men, women, and children, dependent mainly on agriculture for their support is 2,562,070, or 68·56 of the whole population.

The area of the province, as has been already mentioned, is 87,220 square miles, and of this extensive area 36,719 square miles, or 23,500,160 acres, are cultivable, 5,546 square miles, or 3,549,440 acres, are already under cultivation, and the remainder, 44,955 square miles, are unculturable waste or forest land.

In 1872 the cultivated land comprised 3,401 square miles, or 2,176,640 acres. There has thus been an increase in the past 8½ years of 2,145 square miles, or 1,372,800 acres, or 63 per cent. on the area reclaimed at the time of the previous Census. At present only 13·1 per cent. of the land which can be used for agricultural purposes is so used, but annually the acreage is being greatly extended. By far the greater portion of the cultivated area, namely, 3,101,811 acres (87 per cent.) produces rice. Gardens occupy 182,938 acres, miscellaneous cultivation 94,362 acres, and toungya (jhoom), or erratic high land cultivation, accounts for 106,259 acres. The occupation tables show that there are altogether 1,142,952 males and females, or 30·6 per cent. of the total population, engaged in working on the land and gathering its produce in various ways. Many are children, no doubt, but the figures give us ·32 as the average number of persons employed on an acre of land, that is to say, one person is required for every 3·1 acres.

The average acreage of a holding is not given by the Census returns, but from other sources of information it appears to vary from about 5 acres in the Prome district to about 35 acres in Hanthawaddy.

Taking the whole agricultural population, 2,562,070 souls, we get 10 acres of cultivated land, supporting 7·2 persons.

The average incidence of land revenue per head of the agricultural population is Rs. 2 11a. 10p.

773. No observations, except such as have been extracted from the several provincial reports, have been made in the preceding pages in regard to the trades and occupations followed by females. In the case only of Burmah have the remarks in connexion with this part of the topic of occupations been taken out in full, and it has been explained briefly why Burmah has thus been exceptionally treated. Vol. II., however, contains statements giving the figures for the occupations of females as well as for those of males. These figures are so extremely incorrect that it has not been considered desirable to take any special notice of them. The statistics in regard to this part of the inquiries made at the Census have been tabulated in the shape in which the provincial reports and returns present them to view. There are, however, so many cases in which the women of the family have been entered in the enumerators' schedules as following the same trade as the male head of the family that these figures lose all claim to any value. Moreover, for two thirds of the entire female population no statistics of occupations have been given, 86,135,617 females having been returned as of no stated occupation. More than 24 millions of the remaining 38 millions are returned as agriculturists and labourers. No reliance whatever can be placed upon any of the figures relating to the occupations of the females, except, perhaps, in the case of Burmah.

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CHAPTER XIV.

MOVEMENT OF THE POPULATION.

774. The only statement with which I have not dealt in the preceding chapters is Table II. showing the movement of the population. A reference to that table (*see* page 6 of Vol. II.) shows that in a period not in any instance exceeding 14 years, and for the most part short of that and averaging nine years, a population of 206,499,611 has increased by 14,154,634 or at the rate of 6·85 per cent. This rate of increase in a period of 13 years indicates an annual addition to the population of ·53 per. cent., or ·76 per cent. if the term be taken as nine years. If, however, the figures for the various provinces can be relied upon, the movement of the population has not been in any way uniform. In three out of the 19 cases where the movement of the population has been traced the numbers have diminished instead of increased; and in the 16 cases where the population has increased the rate of increase varies from 1 to no less than 63 per cent. The provinces and states where the movement of the population can be traced, show the following results:—

Central Provinces, Feudatory States	62·88	per cent. in	9 years.
Burmah	36·02	„	9 „
Central Provinces, British Territory	20·37	„	9 „
Berar	19·98	„	14 „
Assam	18·34	„	9 „
Ajmere	16·24	„	14 „
North-West Provinces, Feudatory States	16·13	„	9 „
Bengal	10·89	„	9 „
Baroda	9·00	„	9 „
Punjáb, British Territory	7·05	„	13 „
North-West Provinces, British Territory	6·05	„	9 „
Coorg	5·94	„	10 „
Travancore	3·99	„	6 „
Bombay, Feudatory States	2·05	„	9 „
Oudh	1·48	„	12 „
Bombay, British Territory	1·03	„	9 „

So far the movement of the population has been on the side of increase. In the following three cases, however, the movement has been the other way:—

Mysore a decrease of	17·19	per cent. in	10 years.
Madras „	1·35	„	10 „
Cochin „	0·14	„	6 „

775. The annual increase has averaged for each province as follows:—

Central Provinces, Feudatory States	6·99 per cent.
Burmah	4·00 „
Central Provinces, British Territory	2·26 „
Assam	2·04 „
North-West Provinces, Feudatory States	1·79 „
Berar	1·43 „
Bengal	1·21 „
Ajmere	1·16 „
Baroda	1·00 „
North-West Provinces, British Territory	·67 „
Travancore	·66 „
Coorg	·59 „
Punjáb, British Territory	·54 „
Bombay, Feudatory States	·23 „
Oudh	·12 „
Bombay, British Territory	·11 „

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Subjoined I give the annual decrease in the three cases already quoted :—

Mysore	1·72 per cent.
Madras	·13 ,,
Cochin	·02 ,,

776. Thus we have the apparent extraordinary contrast of the Feudatory States of the Central Provinces increasing at the rate of 7 per cent. per annum, while in Mysore there has been a decrease of 1·72 per cent. per annum. This is the more remarkable as the population of the British territories of the Central Provinces, according to the Census returns, has during the same interval of time increased only 2·26 per cent. per annum. This contrast, however, is only apparent, existing in the figures and not in the facts. The defective nature of the enumeration of 1872 in the Feudatory States is the cause of this great apparent increase of the population; and the extent of the inaccuracy is illustrated by the following case, quoted from page 21 of Vol. II. of the Central Provinces Report :—

"The Zemindari of Chapa returned a population of 2,615 souls in 1872, though at "the settlement (*i.e.*, at a time shortly preceding the enumeration) 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 the population is 23,769."

The marked increase everywhere in the case of the Feudatory States renders it absolutely certain that the figures in 1872 were defective and that the population was not correctly enumerated. It will be found also that in other instances than the Feudatory States of the Central Provinces, the variations in the movement of the population which are so conspicuous when the annual increments are contrasted, as they are in the figures above, are due less to real increase of the population than to other circumstances. In some cases undoubtedly the increase is real; for instance, in Burmah, where there has been a large addition to the population produced by immigration to that province. So possibly in Assam, where the numbers of the people are continually being added to by emigration from the neighbouring countries. But in the Central Provinces, British Territory, there can be no doubt that there was a similar understatement of the population in 1872, though not so great as was apparent in the Feudatory States, under the same administration.

777. The same may be said of the great apparent increase in the population of the Feudatory States of the North-West Provinces; and in the British Territory, North-West Province, there was grave understatement of the population in 1872. Mr. White in his remarks on this subject at pages 21, *et seq.*, goes very thoroughly into this question, and gives very good reasons for the conclusion at which he arrives, that the population of the North-West Provinces has not increased and may have decreased. Amongst other proofs of the defective nature of the previous enumeration in the North-West Provinces to which he refers, is the very marked difference in the movement of the two sexes. The male population has increased 647,864 on 16,414,037, and the female population 1,239,317 on 15,659,227; that is, the male population has increased 3·95 per cent., while the female population has increased 8·99 per cent.

778. This proof of defect in preceding enumerations is almost universal, and is not confined to the North-West Provinces. In the accompanying abstract the increases and decreases in the various provinces are given on the population as returned by the Census of 1881 compared with the population as shown in the last preceding enumeration. These figures are shown in the form of per-centages for both sexes and for the two sexes separately. In the first three columns the actual increment or decrement, during the time that has elapsed between the two enumerations, is given; but as the enumerations in different provinces have occurred at varying dates, and the time intervening is not identical in every case, the three last columns have been added, which show the actual annual per-centage of increase or decrease for the entire population, and for either sex in every province.

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Abstract XC.

Per-centage of Increase or Decrease of the Population on a comparison of the present and the preceding Census in each Province.

Provinces.	Total Increase Per Cent.			Annual Increase Per Cent.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
Central Provinces, Feudatory States	62·88	61·79	64·00	6·99	6·87	7·11
Burmah	36·02	38·72	23·09	4·00	4·30	2·57
Central Provinces, British Territory	20·37	19·28	21·49	2·26	2·14	2·39
Berar	19·98	19·82	20·15	1·43	1·42	1·44
Assam	18·34	17·70	19·01	2·04	1·97	2·11
Ajmere	16·24	17·23	15·11	1·16	1·23	1·08
North-West Provinces, Feudatory States	16·13	13·77	18·79	1·79	1·53	2·09
Bengal	10·89	10·48	11·30	1·21	1·16	1·26
Baroda	9·00	7·48	10·7	1·00	·83	1·19
Punjáb, British Territory	7·05	6·42	7·79	·54	·39	·60
North-West Provinces, British Territory	6·05	3·95	8·99	·67	·44	1·00
Coorg	5·94	6·34	5·42	·59	·63	·54
Travancore	3·99	4·22	3·78	·66	·70	·63
Bombay, Feudatory States	2·05	·53	3·72	·23	·06	·41
Oudh	1·48	·49	2·55	·12	·04	·21
		Decrease.			Decrease.	
Bombay, British Territory	1·03	·29	2·49	·11	·03	·18
			Decrease per cent.			
Mysore	17·19	17·74	16·63	1·72	1·77	1·66
	Decrease.	Decrease.	Increase.	Decrease.	Decrease.	Increase.
Madras	1·35	2·85	0·16	·13	·28	·01
	Decrease.					
Cochin	0·14	·18	0·09	·02	·03	·001

779. In 15 out of the 19 cases shown, there has been a perceptible difference in the increase of females as compared with the increase of males, and the only cases where the increase in the number of the males has been greater than that amongst the females are—

Burmah	430	against	257
Ajmere	123	,,	108
Coorg	63	,,	54
Travancore	70	,,	63

Both in Burmah and in Coorg the course of immigration will probably account for the difference thus perceptible. In Burmah, 1,612,824 out of 1,991,005 males were home-born, but of the females (1,745,766) 1,582,204 were home-born. If we deduct the excess of male immigrants as compared with female immigrants from the increase in the male population of Burmah, we find the actual addition to the male population will be 23·75 instead of being 38·70, in the period of nine years that intervened between the last and the present Census. This is almost identical with the per-centage figure (23·09) denoting the increase of females in Burmah during that time.

In Coorg there are 53,235 males out of 100,439 who were home-born. Of the females (77,863) 50,202 were home-born. If we deduct the excess of male immigrants, 19,543, Coorg, instead of showing an increase of its male population, will show a decrease of 14·35 per cent.

In Ajmere the females in 1872 were evidently understated. In Travancore there may have been understatement, but not to the same extent.

780. The prolonged actuarial inquiry that has been made into the age figures has led Mr. Hardy to conclude that the normal rate of increase may be taken for—

Bengal as	·8	per cent. per annum.
Madras as	·8	,, ,,
Bombay as	·8	,, ,,
Punjáb as	·6	,, ,,
North-West Provinces as	·32	,, ,,

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781. If this is correct, and it is more likely to be accurate than the rates given by a mere comparison of figures, some of which are undoubtedly erroneous, it would seem, judging by the Census figures of the two periods, that Bengal in the preceding Census had shortcounted its population by 2,169,565; that the North-West Provinces had similarly undercounted its people by close on a million; that Madras, on the other hand, if its figures were correct in 1871, should have had, in 1881, 34,207,719 instead of 31,170,631; and Bombay, 17,390,010 instead of 16,454,414. Similarly, if the Madras rate of increase is applicable to the Mysore State, which adjoins the Madras district on three sides, the population of the latter country should have been 5,474,678 instead of 4,186,188. If the calculation is accurate, the differences observable in these last three cases would show the number which the population had lost either by extra deaths or by a defective birth-rate, or by both combined, that is, in so many words, by famine, or by disease prevailing beyond the ordinary limits, and represent a loss in Madras of 3,037,088, in Bombay of 935,596, and in Mysore of 1,288,490.

The calculations in Abstract XCI. for Madras, Bombay, and Mysore give the figures for the population in each case at each succeeding year, allowing for the additions occurring annually in the three populations. They are made on Mr. Hardy's rates of increase.

ABSTRACT XCI.

	Mysore.	Madras.	Bombay.
	Increasing annually at 8 per Mille between 1871 and 1881.	Increasing annually at 8 per Mille between 1871 and 1881.	Increasing annually at 8 per Mille between 1872 and 1881.
Population at preceding Census -	5,055,412	31,597,872	16,285,636
„ 1st year succeeding -	5,055,854	31,850,654	16,315,916
„ 2nd „ -	5,136,620	32,095,457	16,446,444
„ 3rd „ -	5,177,712	32,351,950	16,578,014
„ 4th „ -	5,219,134	32,610,762	16,710,638
„ 5th „ -	5,260,851	32,871,648	16,844,322
„ 6th „ -	5,302,938	33,134,621	16,979,276
„ 7th „ -	5,345,362	33,399,697	17,115,074
„ 8th „ -	5,388,124	33,666,895	17,251,994
„ 9th „ -	5,431,229	33,936,229	17,390,010
„ 10th „ -	5,474,678	34,207,719	—

782. There can be little doubt that the great decrease in the Mysore population—a decrease not only upon the estimated figures, but on the actual figures as recorded at the two enumerations—can be largely, if not entirely, traced to the effects of the famine of 1877–78.

783. Unfortunately, the local knowledge which would have illustrated the Census figures in connexion with this subject is wanting, as no Census report for the Mysore State has yet been published. The districts in Mysore which suffered most in the calamity of 1877 are described to me by Major Cunningham, who is employed in the Mysore administration, and who has been good enough to give me a brief note on the subject, as Tumkur, Kolar, Hassan, Chittaldroog, and Bangalore. In these districts the famine is said to have been most severe. In Mysore and Kadur it was more moderate, and in the remaining district of Shimoga slight. Major Cunningham writes: "It must be "remembered the whole province was acutely affected by famine. In the districts "of Shimoga, Kadur, Mysore, and Hassan there are tracts of what is locally called "'Malwád' country covered more or less with forest, well watered, and close to the "western Ghats, these being under the immediate influence of the south-western "monsoon. In these tracts the crops did not fail, or only partially failed; prices rose "enormously, and the well-to-do cultivator profited by the hardness of the times. "But still the influx of starving and diseased paupers, the high price of necessaries, "and the general unhealthiness of the time told greatly upon the population, especially "the poor of those Malwád tracts. Further, each of these districts has more or less "'plain' country, where the full effects of famine were as acutely felt as in any part

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"of the province. It is to be expected, then, that the vital statistics of these districts "will show the effects of famine, and that those effects will be more marked according "as the district has a greater proportion of plain country incorporated in it." Mr. Elliott placed the difference in order of the severity of the famine ranking them thus—

Tumkúr*	Tumkur.†
Chitaldroog	Chitaldroog.
Bangalore	Kolar.
Kolar	Hassan.
Hassan	Bangalore.
Kadur	Mysore.
Mysore	Kadur.
Shimoga	Shimoga.

Opposite this list I have written the districts in the order of per-centage of decrease in the population as shown by the Census of 1881. The order scarcely differs. Major Cunningham notes regarding the better position taken by Bangalore, according to the Census of 1881, in contrast with Mr. Elliott's estimate, that it is one which might be anticipated from the more favourable situation of Bangalore, with its large towns, its railways, and its public works, giving it, as they must, a quicker recuperative power than the other districts of the state possess.

784. In the following statement the figures are given for these eight districts, and the extent to which they have been affected by famine, so far as that can be judged by a comparison of the Census of 1871 with that of 1881 will be readily perceived.

ABSTRACT XCII.

	Province.	Number of the Population. 1881.	Number of the Population. 1871.	Actual Decrease.	Per-centage of Decrease.
Famine, intense	Bangalore	669,139	828,354	159,215	19·22
	Hassan	535,806	668,417	132,611	19·8
	Kolar	461,129	618,954	157,825	25·50
	Chitaldroog	376,310	531,360	155,050	29·18
	Tumkúr	413,183	632,239	219,056	34·65
		2,455,567	3,279,324	823,757	25·12
Famine, moderate	Mysore	902,566	943,187	40,621	4·31
	Kadur	328,327	333,925	5,598	1·67
		1,230,893	1,277,112	46,219	3·62
				Increase.	Per-centage of Increase.
Famine, slight	Shimoga	499,728	498,976	752	·15

785. The following figures are further proof, if proof was wanted, of the severity of the famine in the Mysore districts. They indicate the per-centage of children in the first five years of life on the total population.

Tumkúr	7·43	Kadur	9·68
Chitaldroog	7·99	Hassan	9·77
Kolar	8·41	Mysore	10·59
Bangalore	9·40	Shimoga	10·87

In the first four cases these figures entirely confirm the belief as to the intensity of the famine in the four districts named.

786. The effects of the famine in Madras are noticed at some length in the following remarks extracted from Mr. McIver's Report of the Madras Census of 1881:

* Mr. Elliot's Order. † Order according to Census comparison.

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"In February 1881 the total population (including that of the State of Pudukóta, "but excluding Bhadráchalam and Rékapalle in the Gódávari district) was 31,134,975;

Actual decrease.

" in November 1871 it was 31,597,872, showing a decrease
" in 9¼ years of 462,897 or 1·46 per cent.

"This fact is the most significant in this report, and is the key note of half the

Its significance and cause of decrease.

" inferences deducible from all these returns. It is the
" stamp of the famine, and it marks the record on every
" page. The result of the Census in this respect, although
" abnormal in a country which is not over-populated, and which possesses more than
" 22,000,000 acres of culturable but uncultivated land, was not unexpected. Making
" allowance for a Census fuller and more accurate than that which preceded it, the
" population is slightly above what was anticipated from the partial Census made in
" 1878 for the purpose of the famine report. The decrease is, beyond dispute, due to
" the famine of 1876–1878.

"Reference has been made to the points to be kept in view in comparing the results

Omissions in 1871 Census.

" of the present Census with those of 1871. There is good
" ground to believe that the return of females throughout
" the Presidency, and notably in the northern districts, has been much fuller on this
" occasion, and that nearly half a million females were left out of the last Census. In
" all the three northernmost districts there were more males than females returned in
" 1871, and in the hill tracts the former out-numbered the latter by 24 per cent.
" This time there are altogther more females in the three districts, and even in the
" hill tracts the males exceed the females by only 7 per cent. The total increase (on
" the same area, as in 1871) in these three districts, including the hill tracts, has been
" nearly 14 per cent. The present returns also suggest that in the hill tracts the men
" were understated in 1871. Mr. Stokes in one calculation makes the omission of
" females to be little more than 100,000; but as the figures for the three northern
" districts alone show an omission of more than this number, the figures arrived at
" roughly are adhered to.

"Assuming that 488,800 females and 359,779 males floating population were

Estimated decrease allowing for 1871 omission.

" omitted from the Census of 1871, and deducting from
" the figures for 1881 some 35,000 inhabitants of new
" territory annexed to Gódávari in 1874, we should have
" the whole falling off of the population at 1,310,000 or 1⅓ millions."

Dr. Cornish, in his report printed in Appendix B. to the "Review of the Madras Famine, 1876–1878," contends that the population of the Madras Presidency is ordinarily a progressive one. The following extract from his singularly able paper gives the grounds on which he bases this not unreasonable proposition:—

Reasons for believing the population is ordinarily a progressive one.

"It is quite clear (from the quinquennial Census) that in the space of 20 years our
" population grew from 23 to 31⅓ millions, or in the ratio of 35·8 per cent.
" Now the addition of 1½ per cent. annual increment for a period of 20 years would
" only give 30 per cent. increment from 1851 to 1871; but we see that, after allowing
" for uncounted population in 1851 to 1871, the actual increment in 20 years was in
" excess of 1⅓ per cent., being, in fact, 35·8 per cent. against 30 per cent.
" But besides the known growth of population in the 20 years from 1851 to 1871,
" there is the collateral testimony afforded by the public revenue of steady increase in
" prosperity during the same period.
" The following abstract shows the growth of revenue:—

	Rs.
1856–57	4,88,00,934
1861–62	6,13,72,399
1866–67	6,52,66,085
1871–72	7,12,55,819

" From 1856–57 to 1871–72 the land revenue of the country had increased from
" 375 lakhs of rupees to 443 lakhs, or in the proportion of 18 per cent. in 15 years.
" This great fact does not bear out the view entertained by the Honourable Sir
" Michael Kennedy that the limits of cultivation had been reached in 1871. The
" abkári revenue rose in the same period from 23 lakhs to 57 lakhs; the customs

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"revenue from 15 to 31 lakhs; salt from 54 lakhs to 130 lakhs; stamps from 7 lakhs "to 39 lakhs. The remarkable thing in regard to the revenue of the country during "this period was that it increased faster than population. We have already seen that "the population increased 35·8 per cent. in 20 years, but here we have an instance of "the gross revenue of the country increasing 58 per cent. in 15 years, a rate of "progress hardly surpassed by any country in the world.

"If this unexampled tide of prosperity reached its acme about the year 1871, and "from that time population and revenue, without obvious cause, has ceased to grow, "the fact would be unique in the history of nations. I have not by me the materials "for a review of the progress of the public revenue since 1871, but the facts are at "the disposal of Government in the annual reports of the Board of Revenue, and I "venture to affirm that they afford no support to the theory that the Madras Presi-"dency was stationary or retrogading in prosperity and population before the great "calamity of the famine fell on the people. In addition to the public revenue, it must "be noted that of recent years about 35 lakhs are raised annually for municipal and "local expenditure."

Normal rate of increase.

Dr. Cornish roughly estimates the normal annual rate of increase as 1·5 per cent., and, on the basis of this and the partial Census taken in 1878, takes the loss by famine to have been $3\frac{1}{4}$ millions. His figures do not profess to be more than a rough estimate. $1\frac{1}{2}$ per cent. would be a dangerously high figure to assume. It would, in the 20 years referred to, have given an increase of 34·69 per cent., instead of 30 per cent. as stated in the above quotation. Besides the increase at each succeeding Census was no doubt in part to improving enumeration. Dr. Cornish points this out in one particular at page 11 of his Report on the Census of 1871. Mr. Stokes, proceeding by a more exact method, also based upon the quinquennial Censuses carried out since 1851–52, finds the normal annual rate of increase at 7·95 per mille, or 0·795 per cent., *i.e.*, about half the rate assumed by Dr. Cornish. Mr. Stokes has been careful not to over-estimate, and it is probable that if he has erred at all it has been in the opposite direction. An examination of the age returns suggests that the rate of progress between 1856–1876 was a good deal higher than 0·795 per cent. But taking Mr. Stokes' figures as correct, we find that the population of 1871, as actually censused, would ordinarily increased in $9\frac{1}{4}$ years from 31,597,872 to 33,999,562, and instead of this figure it is returned 31,170,631, giving a loss of 2,828,931, or $8\frac{1}{3}$ per cent., due to famine.

Estimated loss allowing for normal increase.

To show the estimated decrease even more approximately, we should allow, on the one hand, for the estimated deficiency in the return of females and of floating population in 1871, and for the population of new territory, and, on the other hand, for the estimated loss by balance of emigration and immigration. The figures, as shown below, give an estimated loss in 1881 of 3,551,414, or 10·17 per cent. on the population of 1881, as it would have been but for the famine:—

Population censused in 1871	31,597,872	
Add females uncounted	488,800	
Floating population (males) uncounted	359,779	
Corrected population in 1871	32,446,451	
Estimated increment at 0·795 per cent. for $9\frac{1}{4}$ years	2,466,181	
Estimated population in 1881		34,912,632
Population censused in 1881	31,170,631	
Deduct population of new territory	35,656	
	31,134,975	
Add balance of emigration and immigration	226,243	
Corrected population for 1881		31,361,218
Difference		3,551,414

This, then, is probably the nearest we can get to the loss inflicted by the 1876–78 famine—$3\frac{1}{2}$ millions of people missing in 1881. The figures as they stand are terrible

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enough, but when it is remembered that the loss occurs almost wholly in a portion of the Presidency—in a group of districts whose people should now have numbered 14½ millions and actually number under 12 millions—the total deficit is even more significant. It means that famine, whether by deaths from sheer starvation or from starvation induced disease, by lost fertility or by enforced migration, has reduced the present population of the famine zone by nearly 18 per cent.

Estimated population in 1876.

From the age tables it seems clear that in 1871 there was an abnormally high birth-rate, and that this continued down to 1876. There is little doubt that at this period the population was increasing a good deal faster than at the normal rate. But assuming the normal rate—accepting the defective return of 1871 and deducting the estimated loss by emigration—the population in 1876 would have reached 32,761,093 or 1,626,118 more than it is found to be in 1881.

In 1881, therefore, there is a loss of 1·46 per cent. on the actuals of 1871, of 5 per cent. on the estimate of 1876, and of 10·17 per cent. on what there ought to have been in 1881 even if the population had not been increasing at an abnormal rate.

Check to progress not confined to famine zone.

In examining the age tables we find very distinctly that the scarcity affected the population, not only by a heavy mortality but by checking birth; and we find clear signs that in 1881 the enfeebled population was recovering itself and that the birth-rate was gradually rising towards its former figure. The abnormal loss of population on what it was—that is to say, the effects of famine mortality—may be taken to have been confined to the famine districts. The loss in population, on what it ought to have been, is not confined to the famine zone. Throughout the Presidency the famine told on supply and on prices. In some so-called non-famine districts the famine pressure was severe. In parts of these districts there were failure of monsoons and of crops, relief works, and famine camps; in others there was severe distress. In all there were high prices and scarcity. These conditions, therefore, would affect, and did affect, the population. They did not perhaps (except to a small degree) lead to an abnormal mortality in those districts, but they put an effective check on rapid reproduction. It may safely be accepted that when food is scarce there are fewer births; whether this is exclusively the result of prudence, and whether that prudence is deliberate or instinctive it is not here necessary to inquire. It remains stamped on the age tables that in 1876–78 very much fewer children were begotten throughout the Presidency than in previous or subsequent years, and that this is true of the so-called non-famine districts, although to an obviously slighter extent than of the famine districts. The result is that, although the non-famine districts show an increased population, they do not show such an increase as, allowing for improved enumeration, they would have shown had there been no famine in 1876–78.

In the non-famine districts the population has increased by 1,288,430, or 7·19 per cent., that is to say, within 29,907, or 0·16 per cent., of what might have been expected at the normal rate of increase. In the famine districts, including Pudukóta, the actual loss has been 1,751,327 on a population of 13,684,510, or nearly 13 per cent. on the previous Census, and the population is 2,608,437, or nearly 18 per cent. below what it ought to have reached in 1881.

787. The following remarks by Mr. White in regard to the movement of the population in the North-Western Provinces are of interest:—

"We find that the population of Oudh at the previous Census was over-estimated "relatively to that of the North-Western Provinces, but to what extent we cannot "ascertain. In the central tract, consisting of the Lucknow division and the two "districts, Rae Bareli and Sultanpur, the decrease of nearly 8 per cent. must be an "indication of a real loss. It cannot be ascribed to the over-estimate of the previous "Census, because that is a condition which would affect the province generally; but "we have here a well-defined tract showing a decrease, while another shows an "increase. There must consequently have been some condition especially affecting "the population of these districts. Such a condition we find in the drought of 1878 "and the fever of 1879, from which this central tract suffered especially. That the "population of these districts was thus especially affected we find from the smaller "proportion of children living of the years of birth, 1878 and 1879. There can "therefore be no doubt that the population of this tract actually has diminished by "somewhere about 8 per cent. owing to the effects of those two fatal years.

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"The terrible effect of these two years may be shown more clearly by the following "consideration. The rate of increase in the Fyzabad district is 3·8, that in Partab- "garh 5·5. If we assume that the central tract in question would have increased by "about 4 per cent. but for the mortality of 1878–79, then the male population of 1869 "should have increased from 2,488,156 to 2,587,682 at the present Census. The "number enumerated was only 2,292,084, which is 295,598 less. Thus these fatal "years would appear to have caused a loss to the population of these five districts of "nearly 300,000 males.

* * * * * *

"Omitting the Benares Division, the following shows the per-centages of increase "and decrease, calculated as usual on the male figures only for the population of the "remaining districts of the North-Western Provinces, as shown by a comparison of "the returns of the present and previous Census :—

Increase.	Per cent.	Decrease.	Per cent
Dehra	22·2	Muttra	14·6
Lalitpur	16·2	Sháhjahánpur	10·1
Almora	12·7	Pilibhít	9·4
Jaunpur	12·0	Agra	9·1
Tarai	10·4	Etah	8·4
Garhwál	9·6	Hamírpur	5·9
Saháranpur	9·4	Aligarh	4·5
Muzaffarnagar	9·0	Budaon	3·3
Etáwah	6·8	Bijnor	3·1
Mainpuri	3·5	Farukhabad	1·6
Allahabad	3·5	Bánda	1·5
Jhánsi	3·1	Bulandshahr	0·4
Meerut	3·7	Jalaun	0·2
Moradabad	2·2		
Cawnpore	1·5		
Bareilly	1·0		
Fatehpur	0·6		
Total	5·41	Total	5·71

"The male population of the 17 districts where the increase occurred amounted at "the Census of 1872 to 6,548,032. This has increased by 354,294, or 5·4 per cent. "The males of the 13 districts which have lost population numbered 5,553,026, and "have diminished by 317,064, or 5·7 per cent. The gross increase in these 30 districts "amounts to only 0·308 per cent. on 12,101,058 males at the last Census.

"The decrease has occurred in three tolerably well-defined areas :—

"(1.) North-western Rohilkhand and the southern tahsíls of the Meerut district.
"(2.) The central Doab and eastern Rohilkhand.
"(3.) A tract from Jalaun and Bánda stretching to the north-east across the Ganges to Bara Banki.

"The first tract includes the whole of the Bijnor district except tahsíl Nagina, the "adjacent tahsíls of Amroha, Thákurdwára, and Moradabad in the district of Morad- "abad. From the Básta tahsíl of the Bijnor district it crosses the Ganges and "includes the Gháziabad and Hápur tahsíls of the Meerut district. The second tract "includes the whole of Pilibhít district except tahsíl Puranpur, the whole of Sháhja- "hánpur, and all Budaon except the Bisauli tahsíl. It crosses the Ganges and includes "all Farukhabad except Tirwa, all Etah, Agra and Muttra, and the Khurja tahsíl of "Bulandshahr. The population of this central tract has decreased more than that "of either of the others. The last tract begins from Bara Banki on the north-east, "includes the five central districts of Oudh, crosses the Ganges, including the Jajmau, "Ghátampur, and Bhognipur tahsíls of Cawnpore, all Fatehpur except tahsíls Fateh- "pur and Hatgáon, all Hamírpur and Bánda except tahsíls Ráth, Kulpahar, Bánda, "and Badausa, the Jalaun and Atta tahsíls of Jalaun, and the Bara tahsíl of "Allahabad.

"If these three tracts be marked out on the map each will be found to spread out "in a continuous area. No single tahsíl in the provinces has lost in population which "is not connected with these tracts. Were this decrease due to irregularities in the

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"former Census, the tahsíls in which it occurs would be found scattered over the "province without this contiguity. We find, however, that the lines of connexion are "geographical, not checked by district or even provincial limits; thus any local care- "lessness in the previous enumeration will not suffice to explain this phenomenon. "There can, I think, be no doubt that the real explanation is to be found in the "drought of 1878 and the epidemic fever of 1879. All the district officers concur in "attributing the diminished population of their districts to this cause.

"As already pointed out, the death-rates of one district cannot safely be compared "with those of another, because the accuracy of the reports has hitherto depended "much on the idiosyncrasies of district officers. Taking, however, a group of dis- "tricts, we may compare the rates on the assumption that the rate of omission will "be equal. The mean death-rate given by the mortality returns for the two years "1878–79 in the 13 districts where the *decrease* occurs is 55·07; in the other 17 dis- "tricts in question it is only 38·9. Again, the scarcity of 1878 was caused by the "failure of the rains in the preceding year. In the tract where the population has "diminished, the mean rainfall of June—September was 6·9 inches; in the other dis- "tricts it was 9·9 inches. The latter tract has also a slight advantage in the number "of male children surviving from the births of 1878, viz., 1·91 per cent. on the total "males.

"We find, then, that in order to estimate the movement of the population in these "provinces, we must first set aside entirely the Benares Division, in which the pre- "vious Census was so extremely inaccurate. A comparison of the figures for the rest "of the province shows that both in the North-Western Provinces and Oudh there are "well-defined areas of increase and decrease. The previous Census of the 12 districts "of Oudh was taken on the 1st February 1869: that of the North-Western Provinces "on the 18th January 1872. In the one case, therefore, an interval of 12 years and "a fraction, and in the other of 9 years and a fraction has elapsed between the pre- "vious and present Census. Omitting the fractions as unimportant, we have the "following statement, the mean annual rates of variation of the males in the areas of "increase and decrease respectively:—

	Male Population in Area of Increase.			Male Population in Area of Decrease.		
	Previous Census.	Present Census.	Annual Rate of Increase per cent.	Previous Census.	Present Census.	Annual Rate of Decrease per cent.
North-West Provinces	6,548,032	6,902,326	0·572	5,553,026	5,235,962	0·655
Oudh - -	3,334,713	3,559,571	0·545	2,488,156	2,292,084	0·686

"The rate of increase and decrease has therefore been almost identical in each part of "the united province.

"Taking now the whole of Oudh and of the North-Western Provinces without the "Benares Division, we have the following:—

	Male Population by		
	Previous Census.	Present Census.	Annual Rate of Increase per cent.
North-West Provinces - -	12,101,058	12,138,288	0·034
Oudh - - -	5,822,869	5,851,655	0·041

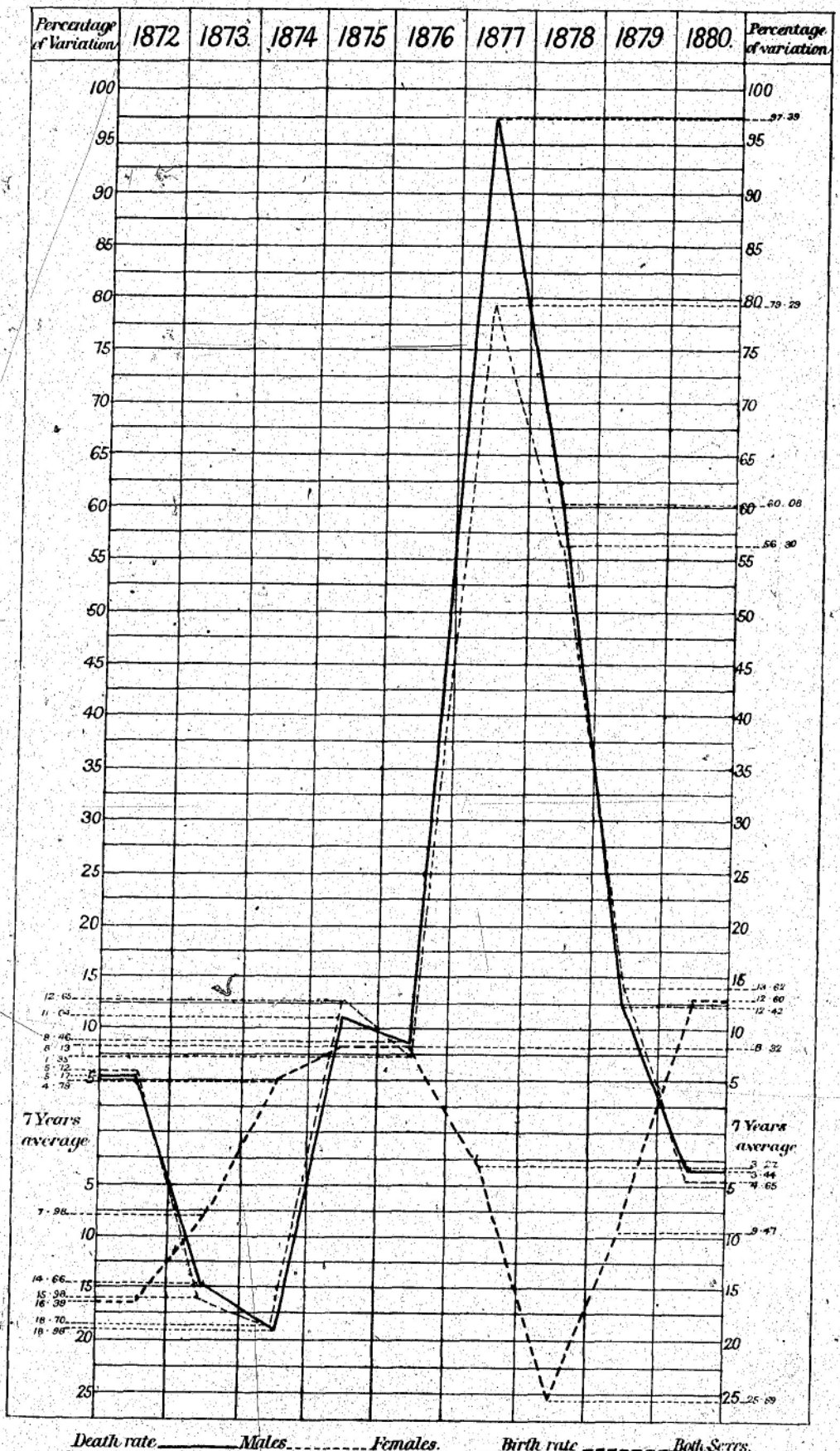
"The movement of the population in the North-Western Provinces and in Oudh, as "indicated by the differences between the present and previous Census, has been almost "precisely the same. The districts of Oudh so closely resemble those of the North- "Western Provinces in all points material to the progress of the population that such "a result as this was to be expected. The coincidence of the results in the areas of "increase and decrease and in the country generally suggests that, different as were the "methods of the two previous Censuses in the North-Western Provinces and Oudh, "their accuracy as measured by the present Census was almost the same. The rate

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BOMBAY.

Diagram showing the Annual Variations in DEATHS and BIRTHS recorded between 1872 and 1881.



Death rate ——— *Males* - - - - - *Females.* *Birth rate* – – – – *Both Sexes.*

DANGERFIELD. LITH 22. BEDFORD ST COVENT GARDEN

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" of omissions at the previous Census of Oudh was probably considerably greater than " in the North-Western Provinces without the Benares Division, but the omissions " were compensated by the double counting of absentees already alluded to.

" It is proved that there has been a decrease of the population throughout a large " area of the province. But are we justified in assuming that there has been any " actual increase in the province generally, or even in the portion we have called the " area of increase? In Oudh the increase in the 12 years has been five per thousand: " where, at the previous Census, 1,000 persons were counted, on the present occasion " we counted 1,005. In the North-Western Provinces (without the Benares Division) " the increase in nine years has been three in a thousand: where, at the previous Census, " we counted 1,000 persons, we have now counted 1,003. If, now, we consider the " careful preparation for the present enumeration and the laborious checking to which " the schedules were subjected, and compare this with the manner in which the opera- " tion was carried out the previous Censuses, we may, I think, fairly suspect that this " very small increase of from three to five in a thousand is due to the more accurate " counting. The facts of the relative proportions of the sexes at the present and pre- " vious Census, and the great negligence with which the previous enumeration was " effected in the Benares Division generally, afford strong confirmation of this view. I " think, therefore, the comparison tends to show that the population has not increased, " and may have decreased.

" Within the area of increase in Oudh and the North-Western Provinces the incre- " ment is equivalent to a rate of 67 and 54 per mille respectively. The coincidence of " the rates calculated on the two independent Consuses of Oudh and the North-Western " Provinces raises a presumption that some increase has actually taken place, though " probably less than the figures show: the annual rates of increase, 5·72 per mille for " North-Western Provinces, and 5·45 per mille for Oudh, are the limits of the possible " increase. This rate of increase corresponds very closely with that of the so-called " stationary population of France during the four years which intervened between the " Census of 1872 and 1876, viz., 5·5 per mille annually. Taking, therefore, the areas " of increase only, we find a rate of progress the same as that of the most slowly " moving population of Europe."

788. It will have been apparent from the preceding remarks that though not suffering to the same extent as Madras and Mysore, for the Bombay population finds no absolute decrease in the numbers of its population, the Bombay Presidency has by no means escaped the famine which so seriously affected the more southerly portions of India in 1877–78. If the rate of increase arrived at by Mr. Hardy as the normal rate of increase annually in Bombay had been maintained continually from 1872 to 1881 I have shown in a preceding paragraph that the population in the British territory of Bombay would have exceeded that now acounted there at the Census of 1881 by very nearly a million. Our figures, however, are not sufficiently accurate to permit of our saying that the deficiency of 935,596, the figure arrived at in a previous calculation, represents the loss of life occasioned by famine and consequent disease. There can, however, be no doubt that the effects of the famine have been felt severely in Bombay, and especially so in certain districts to which Mr. Baines refers in his report.

789. The following extracts exhibit Mr. Baines's views on the subject.

" The famine area may be said, in a general way, to have included the whole of " Kaládgi, nearly the whole of Sholápur and Ahmednagar, with the eastern districts of " Poona, Dhárwár, Belgaum, and Sátára. Some portions of Khandesh and the south " and east of Nasik were also affected to a less extent, scarcely amounting to famine, but " worthy of notice as throwing out of work certain classes peculiarly dependent on the " season for subsistence, and whom it was undesirable to see wandering about the " country in the nominal search for other than agricultural employment. Taken as a " whole, the famine was felt over an area of more than 50,000 square miles, by a popu- " lation of some 8,000,000, out of which it has been recorded that 34,200 miles and " 5,002,000 people were severely affected. Distress began in August 1876 amongst the " lower class of field labourers, and by October had spread, though to a far less extent, " to the rest of the agricultural population. It appears from the official returns of relief, " which are, of course, the best indication of the course of famine, that after rising till " January 1877 the intensity decreased during the hot season, but began to rise again " from April to June when it reached its highest point. Its influence is scarcely to be

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" traced in the vital statistics during the year 1876, but begins to appear early in the " following year.

" VITAL STATISTICS.

Year.	Births. Ratio of Variation.		Deaths. Ratio of Variation.	
	From 9 Years Average.	From 7 Years Average.	From 9 Years Average.	From 7 Years Average.
1872 - -	−13·61	−16·39	− 9·39	+ 5·42
1873 - -	− 4·94	− 7·98	−27·18	−15·28
1874 - -	+ 8·26	+ 4·79	−30·25	−18·85
1875 - -	+11·71	+ 8·13	− 3·92	+11·79
1876 - -	+11·91	+ 8·32	− 7·23	+ 7·94
1877 - -	− 0·07	− 3·27	+62·35	+88·91
1878 - -	−23·11	−25·59	+36·05	+58·31
1879 - -	− 6·47	− 9·47	− 2·90	+12·98
1880 - -	+16·33	+12·60	−17·50	− 4·01

" The accompanying diagram shows the general effect of the famine on the births " and deaths of the Presidency Division. The average taken is that of seven years, " excluding the two during which the results were abnormal. The reason for this " selection is that if the years 1877 and 1878 be included, the average becomes in- " applicable to the remaining years on account of the extent of the variations in those " two. This will be seen from the comparison made in the margin. The diagram shows " that in the worst period of famine males suffered more than females, and that in the " succeeding year the after effects of the scarcity of food and the insufficient nourish- " ment manifested themselves in a large diminution in the number of births. The " diagram includes the portion of the Presidency (apart from Sind) not affected by " famine, and the relative difference between the two areas can be estimated from the " following figures, calculated on the same principle as those given in the diagram :—

Year.	Proportional Variation per 100 from Average of 7 Years, excluding 1877 and 1878.									
	Deaths.								Births.	
	Sholápur.		Kaládgi.		Dhárwár.		Belgaum.		Sholápur.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
1875 -	+15·14	+13·08	+ 0·33	− 1·85	+20·04	+21·32	+23·49	+28·64	—	—
1876 -	+20·59	+25·07	+28·85	+24·69	+28·54	+21·95	+31·33	+28·87	+43·72	+40·36
1877 -	+149·16	+117·61	+451·01	+365·69	+267·84	+192·39	+217·76	+168·78	−21·07	−21·69
1878 -	+81·16	+74·89	+48·50	+49·27	+67·28	+67·51	+84·71	+86·41	−41·12	−42·66
1879 -	+53·45	+57·04	+14·06	+22·41	− 2·47	− 3·50	+11·63	+12·27	−42·43	−42·16
1880 -	−37·08	−27·64	−11·39	−14·18	−14·02	+18·08	− 0·32	− 2·60	−25·84	−37·33

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continued.

Year.	Proportional Variation per 100 from Average of 7 Years, excluding 1877 and 1878.						Average Number of Deaths of Females to 1,000 of Males.			
	Births—*continued.*									
	Kaládgi.		Dhárwár.		Belgaum.		Sholápur.	Kaládgi.	Dhárwar.	Belgaum.
	Males.	Females.	Males.	Females.	Males.	Females.				
1.	12.	13.	14.	15.	16.	17.	18.	19.	20.	21.
1875 -	—	—	—	—	—	—	864	875	947	923
1876 -	+31·4	+33·50	+ 9·13	+ 6·47	+17·58	+18·39	902	865	889	873
1877 -	−17·71	−18·91	−19·11	−20·77	− 4·28	− 3·74	759	756	745	752
1878 -	−79·78	−80·41	−61·49	−63·31	−49·61	−49·61	839	899	950	897
1879 -	−51·08	−52·07	−35·01	−37·25	−18·13	−17·76	890	960	927	894
1880 -	−23·42	−22·28	+ 9·11	+ 5·64	+ 3·82	+ 3·19	851	867	893	869
Average number of females per 1,000 males enumerated - -						in 1872	943	954	952	956
						in 1881	976	1,010	997	988

"The smaller mortality amongst females than amongst males appears to be a general "characteristic throughout the four districts most affected, and if the year of greatest "mortality be taken, it will be seen that though the number and proportion of the "deaths differ so widely in the four districts, the proportion of the females that died to "males is singularly uniform, more so than in any other year of the series. The action "of the famine in equalising the numbers of the two sexes, too, is seen in the com- "parison of the figures for the two enumerations. The range of variation is from 32 "per mille in Belgaum to 56 in Kaládgi, where the relative proportions of the sexes "have been most largely altered. In Sholápur, where the difference is only a little "above that in Belgaum, the mortality does not seem to have been so concentrated as "in the collectorates of the south, and in 1877 the ratio of female to male deaths was "higher than in the other three districts, whilst the rate of increase over the average "was considerably less. The table affords a slight indication of the relative recuperative "power of the districts, though not perhaps of much value. It appears, for instance, "that the number of deaths receded below the average a year sooner in Dhárwár than "in the rest of the four, but that it was in Kaládgi, even making all allowance for the "diminished population after the acute crisis of 1877, that the most sudden transition "took place. It apparently, too, took the female population longer to recover from the "disturbance than the male. With regard to the births recorded, there is little to be "said in explanation of the figures given, as it is notorious that the registration of this "class of domestic occurrences is more neglected than that of deaths, which are accom- "panied by more important ceremonial observances. The main fact to be gleaned is "that the year following the severest distress was distinguished by the abnormal falling "off in the births registered, to the extent of over one quarter in the Presidency as a "whole, with far greater variations in the famine area. In Kaládgi, for instance, the "decrease is between 79 and 80 per cent. for the two sexes together, and in Dhárwár "and Belgaum it is 61 and 49 respectively. In Sholápur, however, the change was not "so marked as in the following year. With respect to the cause of this decrease, there "are several facts to be considered. First, no doubt, a half starved population is likely "to be less prolific. Then, the population itself was much reduced in number. Lastly, "there is always the chance of non-registration. Even in ordinary years the accountant "of the village knows more of the deaths that take place than of the births, and in the "time of famine after stringent rules regarding the reporting of all deaths to the Circle "Relief Supervisor had been enforced by the Government, it is possible that a heavily "worked village official would confine his clerical labours to the branch on which the "stress laid by his superiors was more immediately before him. There are, however, "general features of some value. In 1876 the returns for all the four districts show the "births to have been above the average. Next year they fell below it with more or less

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" uniformity, and the decrease is more marked in Sholápur, where the distress began " earlier, than elsewhere. The year after, Kaládgi and Dhárwár show a far larger " decrease than either Belgaum or Sholápur. Up to the end of 1880 neither Sholápur " nor Kaládgi had made rapid progress towards recovering their former rate of increase. " It is worthy of notice, though the character of the registration does not admit of our " appreciating the fact very highly, that in the two worst years of famine, and in three " districts out of four, the falling off in female births is greater than that of males, and " in the two districts where the range of mortality was highest the same characteristic " is observable in 1879 also.

Epidemic.

" Cholera was more prevalent than usual during the two years of abnormally high " mortality. The true cause of death is very apt to be " misunderstood by the agency for registration in an Indian " village, so the record is anything but satisfactory. For the last nine years, for " example, over 62 per cent. of the deaths in the Presidency Division have on an average " been attributed to fever alone, and it is probable, I am informed, that a certain " proportion of the deaths set down as caused by cholera are really cases of other " diseases having some of the symptoms of that dreaded epidemic. Taking, however, " the record as it stands, the year of greatest mortality is distinguished by the highest " proportion of deaths from epidemics, though, as regards fever, it takes the second " place only. The marginal table gives a general idea of the distribution of the total " mortality of the nine years amongst the " several units of the period. In three of " the four districts selected as being the " most affected the proportion of deaths " from both the above-mentioned causes " was highest in 1877, but in Sholápur the " year following seems to have been quite " as bad, and with respect to epidemic a " good deal worse. It is impossible, from " the nomenclature and classification " adopted in the village registers, to ascer- " tain the extent of the mortality due to " famine as distinguished from ordinary or " epidemic disease, but it seems abundantly " proved that both of the latter are many times more fatal when they attack a " population weakened and dispirited by any sudden change for the worse in their " ordinary diet and mode of life. Judging by the age returns, the birth statistics just " quoted give a fairly approximate estimate of the decrease in the year 1877–78, and " that the greatest sufferers amongst the younger children were those of under a year " of both sexes, and girls at the critical period of 13 and 14. The decrease in the " number of men of 20 to 29, which is also marked in the four districts, is apparently " to be distributed between mortality and emigration as the returns indicate that the " latter movement took place to a considerable extent in certain parts of that tract."

Proportional Distribution of Total Number of Deaths.*				Relative Prevalence of Epidemic.			
Year.	All Causes.	Epidemic.	Fever.	Sholápur.	Kaládgi.	Dhárwár.	Belgaum.
1872 -	10·7	14·50	9·14	24·50	16·59	9·63	12·88
1873 -	8·09	3·50	8·23	1·47	1·99	4·56	1·08
1874 -	7·74	1·36	8·05	0·19	1·36	1·75	1·84
1875 -	10·68	17·56	9·79	22·89	7·64	9·09	11·78
1876 -	10·31	15·01	9·66	15·11	24·35	26·99	19·73
1877 -	18·03	29·02	15·21	15·67	37·40	41·11	32·52
1878 -	15·12	17·49	16·06	20·00	10·61	6·86	20·13
1879 -	10·79	1·22	12·87	0·15	0·04	—	0·02
1880 -	9·17	0·35	10·99	0·02	0·02	0·01	0·02
Total 9 years -	100·00	100·00	100·00	100·00	100·00	100·00	100·00

* In the whole Presidency excluding Sind.

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CHAPTER XV.

CONCLUDING REMARKS.

790. The whole of the tables contained in Vol. II., in which are embodied the statistics collected at the Census of 1881, have now been examined at greater or less length. The most imperfect of these returns are those giving the ages: that dealing with castes; and the statement of occupations. It is doubtful whether the age statements at the next succeeding Census will show any improvement upon the present. Unquestionably there will be a great advance in accuracy when the tables for caste and occupation are prepared at the next enumeration. The present provincial returns have laid the foundation for this advance. Instructions have also been issued to the local administrations, which, when carried out, will further greatly assist the classification and collection of the requisite materials. It has been pointed out that as yet we have only initiated an inquiry into these useful and instructive subjects, and that the inquiry so commenced may be conveniently pushed much farther than can be done in the Census reports. Up to the present we have gone this far: Every single separate occupation and every single caste recorded in the enumerators' schedules at the taking of the Census of 1881 has been ascertained. The provincial Census officers have been directed to record the number and name of every single caste; and the number and designation of every occupation followed by more than 10,000 persons in any one province. It has been left discretionary with them to give further information in regard to occupations when the number employed is less than 10,000. They have subsequently been directed to draw up for future use two lists—one for castes and one for occupations—entering in each the vernacular designations used in the enumerators' schedules. These lists are to be compiled for each of the districts of the province (the castes and occupations found in any particular district being shown separately, with their numbers, against that district) from the village tables which have been the basis of the tabulation in the Census offices; and an abstract is to be added, showing under what names those castes and occupations not shown under the name by which they are traceable in the enumerators' schedules have been classified. These lists will show the localities in which a particular caste or occupation predominates, and the local officers will then be in a position to consult the best authorities on the spot, and ascertain what are the peculiarities of the caste or occupation, and by what names, if any, in other parts of the country, it is known to those who belong to it. In regard to occupations, this inquiry will not be always necessary, but it is desirable to follow it up in those cases where any particular trade not familiar to us is found. In these instances, inquiry may well be made as to the nature of this special trade, and the peculiar processes employed in it. It has also been suggested that on the completion of these inquiries, in regard both to caste and occupation, a brief abstract embodying the results, and the lists of the names should be published. We shall thus secure a vast amount of information which it only requires a little system to get together, and of which we are now much in want.

791. In addition to the tables contained in Vol. II., the Census Office has compiled tables giving the population resident in the Andamans. These have been published separately. The Deputy Superintendents of Bombay and Assam have also compiled returns for the population of Aden and Munipore. These three tracts, being outside India proper, have not been included in the tables in Vol. II.

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792. The following is a statement of the population, by religion, in these localities :—

ABSTRACT XCIII.

	Aden.			Andamans.			Munipore.		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
Total population	34,860	22,735	12,125	14,628	12,640	1,988	147,687	72,890	74,797
Hindoos	2,666	1,917	749	9,668	8,430	1,238	129,336	63,787	65,549
Mahammedans	27,022	17,127	9,895	3,773	3,255	518	4,667	2,253	2,414
Christians	2,595	2,249	346	584	424	160	7	4	3
Buddhists	25	25	—	30	24	6	2	2	—
Brahmos	—	—	—	68	60	8	—	—	—
Kols	—	—	—	5	5	0	—	—	—
Chinese	—	—	—	31	29	2	—	—	—
Sonthals	—	—	—	15	15	0	—	—	—
Jains	157	134	23	—	—	—	—	—	—
Jews	2,121	1,087	1,034	—	—	—	—	—	—
Parsis	236	164	72	—	—	—	—	—	—
Sikhs	36	30	6	339	334	5	—	—	—
Unspecified	2*	2	—	115†	64	51	13,675‡	6,844	6,831

* Unitarians. † Jungle and hill tribes. ‡ Hill tribes.

793. Tables have also been separately published giving information required by the Registrar-General of England for the British-born subjects resident in India, and the ages and civil condition of 77,178 males and 12,610 females so designated have been classified on the plan adopted for the "all India" volume.

The birth-place statement, in this separate series, shows that a small number of these persons (732 males and 522 females) are not strictly British-born, their place of birth being outside the United Kingdom.

794. In the accompanying returns the civil condition and ages of this section of the population are given by provinces :—

ABSTRACT XCIV.

Civil Condition of the British-Born Population.

Provinces.	Total.		Single.		Married.		Widowers and Widows.		Unspecified Civil Condition.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Ajmere	786	86	682	19	97	62	7	5	—	—
Assam	687	98	540	8	133	86	14	4	—	—
Bengal	8,754	1,829	5,774	546	2,726	1,130	254	153	—	—
Berar	63	34	25	6	33	26	5	2	—	—
Bombay	10,727	1,871	8,172	525	2,372	1,235	174	111	9	—
Burmah	5,443	887	4,124	415	1,246	443	73	29	—	—
Central Provinces	2,441	333	2,001	77	411	245	29	11	—	—
Coorg	110	24	78	1	27	22	5	1	—	—
Madras	4,643	1,240	2,969	396	1,533	714	133	125	8	5
Madras, French Territory	6	3	4	2	2	—	—	1	—	—
North-West Provinces	17,509	2,675	15,071	821	2,262	1,737	176	117	—	—
Punjáb	16,510	2,257	14,606	718	1,761	1,455	140	79	3	5
Baroda	251	16	204	3	41	13	6	—	—	—
Central India	4,164	510	3,656	182	430	324	26	4	52	—
Cochin	10	11	5	7	4	4	—	—	—	—
Hyderabad	2,697	259	2,342	99	330	154	25	5	—	1
Mysore	2,254	432	1,742	138	471	261	41	33	—	—
Rajputana	123	45	44	9	69	32	4	2	6	2
Total	77,178	12,610	62,040	3,972	13,948	7,943	1,112	682	78	13

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Abstract XCV.

Ages of the British-Born Population.

	0—9.		10—14.		15—19.		20—24.		25—29.		30—39.		40—49.		50—59.		60 and upwards.		Unspecified.		Total all Ages.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Ajmere	17	12	3	—	23	6	268	14	266	20	173	24	31	6	5	3	—	1	—	—	786	86
Assam	8	6	—	—	14	—	158	5	222	36	209	38	65	11	10	1	1	1	—	—	687	98
Bengal	177	186	53	55	441	89	2,182	233	1,941	353	2,312	536	1,147	204	360	102	111	63	30	8	8,754	1,829
Berar	5	3	—	—	1	2	3	2	8	9	26	14	13	2	6	2	1	—	—	—	63	34
Bombay	279	260	89	92	392	109	3,223	222	2,870	348	2,592	549	943	196	249	65	88	30	2	—	10,727	1,871
Burmah	246	270	46	50	223	71	1,521	119	1,378	126	1,490	159	416	62	98	28	25	2	—	—	5,443	887
Central Provinces	38	37	8	12	29	12	804	54	665	81	675	93	175	28	35	11	8	5	4	—	2,441	333
Coorg	—	—	—	—	8	1	18	5	37	9	32	5	8	2	4	2	3	—	—	—	110	24
Madras	157	187	46	46	140	56	1,024	138	1,110	219	1,112	315	585	152	270	54	191	68	8	5	4,643	1,240
Madras, French Territory	—	—	—	—	—	—	—	—	2	2	2	—	2	1	—	—	—	—	—	—	6	3
North-West Provinces	483	431	168	126	450	136	6,557	460	5,480	518	3,276	668	805	223	187	72	103	41	—	—	17,509	2,675
Punjab	384	378	109	114	316	136	5,292	380	6,467	510	3,108	514	646	151	158	45	27	24	3	5	16,510	2,257
Baroda	1	2	—	1	2	2	107	2	69	7	52	1	13	1	7	—	—	—	—	—	251	16
Central India	113	137	19	26	74	20	1,561	59	1,392	123	850	125	132	17	15	2	3	—	5	1	4,164	510
Cochin	2	2	—	4	—	1	1	—	2	1	3	2	1	1	—	—	1	—	—	—	10	11
Hyderabad	86	57	23	7	17	32	777	35	1,220	56	397	55	118	11	41	3	18	2	—	1	2,697	259
Mysore	65	57	23	30	25	32	717	49	680	63	467	117	154	43	66	23	57	18	—	—	2,254	432
Rajputana	6	2	—	1	2	1	5	6	22	7	49	12	25	6	4	1	2	1	8	8	123	45
Total	2,067	2,027	587	564	2,157	706	24,218	1,783	23,831	2,488	16,825	3,227	5,279	1,117	1,515	414	639	256	60	28	77,178	12,610

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795. How largely the military element preponderates in this section of the population is evident from both these tables: that exhibiting civil condition showing 4 in every 5 of the males are single, while the age table shows that, in the population of 20 upwards, 2 in every 3 are between 20–29.

796. There is, moreover, a table, in the separate returns already referred to, which gives the occupations of these 77,178 males, and distributes the male population against 221 heads of occupation by the age periods given in the above abstract of ages. This table shows that 55,818 out of 77,178 were employed in the army, and that of the men so employed, 36,490 were between 20–29 years of age.

797. The following 33 heads embrace nearly the whole (75,806) of the numbers for whom statistics have been given:—

55,810. Army.
2,996. Civil service.
2,591. Merchant seamen and masters (158).
2,317. Railway service.
1,119. Planters or landholders.
894. Merchants, merchants' clerks (282).
806. Royal Navy.
544. Civil engineers and engineers (83).
399. Engine drivers and firemen.
381. Clergy.
321. Surgeons and medical men.
318. Pensioners (74 army).
299. Ships' servants and stewards.
221. Bankers and bank clerks, accountants.
199. Domestic service.
194. Teachers and college lecturers or professors (36).
190. Engine and boiler makers, riveters.
178. Carpenters.
171. Mechanics and blacksmiths (40).
163. Brokers and agents.
163. Police.
152. Advocates, barristers, solicitors.
143. Managers, superintendents; assistant do. (branch undefined).
116. Servants of municipalities.
110. Prisoners.
78. Labourers (5 agricultural).
71. Shopkeepers and shopmen (3).
64. Pilots.
57. Sailmakers.
54. Tailors.
51. Contractors.
40. Painters, artists.
4,596. Persons of no stated occupation.

798. The occupations of the British-born females have been so inaccurately returned that no attempt has been made to tabulate them from the provincial returns. The married women were frequently returned as following the occupations of their husbands, and in one province it was noted, amongst other curiosities of Census literature, that a lady was returned as "member of Council," and in another case as "Government advocate."

799. It will be observed that the occupation table with which I have dealt gives information for only a portion of the British community resident in India. The extent to which this information is short may be measured by a comparison of the total number of British-born and other Europeans shown in Table III. A. of Vol. II. with the number of British-born shown in the separate returns. The number of British-born and other European males, as shown in Table III. A., Vol. II., page 21, is 106,412; the number of British-born males in the separate table is 77,178, leaving 29,234 as the number of males for whom information has not been specially abstracted. Of these 29,234, a portion must be soldiers, as the number of military shown in the separate statement (55,810) is short of the total number of the European army in India. Putting the British army in India at 60,000, we have to deduct 4,190 from the 29,234 shown in excess of the British-born males, leaving, in round numbers, 25,000 European males for whose occupation statistics have not been specially abstracted. A small portion of this number will be children, and there may be said to be 20,000 adult English, Europeans, Americans, and Australians for whom separate occupation statistics have not been tabulated.

800. There remain but few other subjects to notice. The Census was taken on the 17th February 1881, and in August 1881 the rough results of the number of the population were made known. It was hoped that the various provincial tables would be completed for all India by the close of 1881,* and that the reports from the several

* The entire Provincial Tables were not in the Census Commissioner's Office till November 1882. The volume for "All India" containing the figured statements was completed that month, and published in February 1883. It is Vol. II. of this series.

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provinces would be in the hands of the Census Commissioner by the end of June 1882. But as the laborious work of tabulating progressed in the various provincial offices it was seen these anticipations were too sanguine. The Madras tables were conspicuously retarded. Of the two heaviest statements, castes and occupations, one (castes) was not received in the central Census Office till October 1882, and the other (occupations) not till several days later.* Of the larger provinces, the North-West Provinces and Bombay were the earliest in rendering their reports. These were both in my hands by the end of 1882. Two of the smaller provinces, Burmah and Berar, had outstripped both the North-West Provinces and Bombay. The Burmah report, indeed, was completed and published before the close of 1881, and is a marked instance of quick and good work, for which Mr. Coplestone is much to be applauded. The Berar report, an exceptionally good review of the tables for a population somewhat smaller than Burmah, was published and in my office by the 24th July 1882, and by September 6th I had received the reports from Ajmere, Coorg, Rajputana, and Cochin. In the meantime the provincial officers reported as follows regarding the probable dates by which their reports would be complete:—

Bengal - - -	by middle of October 1882.
North-West Provinces -	„ end of September 1882.
Punjab - - -	„ close of October 1882.
Bombay - - -	„ middle of October 1882.
Central Provinces - -	„ close of October 1882.
Assam - - -	„ September 1882.

The states of Hyderabad and Mysore anticipated the completion of their reports, in the latter case in September 1882, in the former by the end of December 1882. Madras could hold out no prospect, and Mr. Stokes' health breaking down under press of work, he was eventually relieved by Mr. Lewis McIver, who completed the work and the report for Madras. It would have been fortunate if the reports had been received by the dates mentioned above; but up to the 10th February 1883 I had received only one report in addition to those already noted. This exception was the memorandum from Central India. The Madras report, owing to Mr. McIver's exertions, was the first received of those left outstanding. This came in 24th April 1883. The Central Provinces report was received 15th May, and that for Bengal by the 25th June. The Baroda volume came in subsequently. The first 296 paragraphs of the Punjab report had been received in the Central Office by the 17th April, and each mail has brought in subsequent portions, but the full and entire report has not yet been received. A very small portion, however, is deficient. The Bengal report, as already noted, reached me on the 25th June. Its absence up to so late a date has much interfered with the progress of my own work. For Assam no report whatever has come in, but intimation of its despatch from Calcutta on the 1st of September reached me on the 25th.

801. The cost of the Census of 1881 and of tabulating the statistics then collected has been Rs. 2,479,730 15a. 5p. This is exclusive of the expenditure incurred in the Feudatory States of Bombay, in the Native States of Central India, and Rajputana, and in Baroda, Cochin, Hyderabad, Mysore, and Travancore. It does not also include the charge for printing the three volumes containing the report and the tables, which at present I am unable to give, nor the charges of my office in England, amounting to 482*l.* 3*s.* 9*d.* Taking this latter charge at the ordinary rate of exchange (20*d.* to the Rupee), there is a sum of Rs. 5786 4a. to be added, making the total cost for the enumeration of 208,202,050 persons for the whole of the preparation of the reports, and for the printing of all the reports (exclusive of that compiled in my office) Rs. 2,485,517 3a. 5p., or at the rate of Rs. 11 15a. per 1,000 persons. This is an imperceptible fraction below 1*l.* per 1,000. The extreme economy with which this great work has been effected will be evident, if we take this rate and apply it to the figures for the population of England and Wales, according to the Census of 1881. At this rate the cost for England and Wales would have been 26,000*l.*, and taking the value of money in India as against England to be as six to one the total cost for the Census of the population of England and Wales, and for compiling the report and returns, would be (excluding the cost of printing the report) 156,000*l.*, a sum very largely below what the real cost of the English Census has been.

802. The rates of expenditure, as will be seen from the accompanying abstract, vary very considerably in the different provinces.

* At the close of this chapter will be found a statement, showing the dates on which the several returns were received in the Central Office.

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Province.	Cost.	Population.	Cost per 1,000.
	Rs. A. P.		Rs. A. P.
Ajmere - - - - -	3,084 2 1	460,722	6 11 1
Assam - - - -	39,082 0 0	4,881,426	8 0 1
Bengal - - - - -	855,647 5 11	69,536,861	12 4 10
Berar - - - -	31,997 7 10	2,672,673	11 15 6
Bombay - - - - -	202,446 0 0	16,454,414	12 4 11
Burmah - - - -	79,469 6 0	3,736,771	21 4 3
Central Provinces - - -	167,983 0 0	11,548,511	14 8 9
Coorg - - - -	2,587 6 3	178,302	1 7 2
Madras - - - - -	500,000 0 0	31,170,631	16 0 8
North-West Provinces - -	307,482 4 8	44,849,619	6 13 8
Punjáb - - - - -	145,000 0 0	22,712,120	6 6 2
Total - -	2,334,779 0 9	—	—
Census Commissioner's Office, India	144,951 14 8	—	—
Do. do. England	5,786 4 0	—	—
Total - - -	2,485,517 3 5	208,202,050	11 15 0

Putting aside the small province of Coorg, where the cost is represented as Rs. 1 7a. 2p. per 1,000, the lowest rates are those in the Punjab, Rs. 6 6a. 2p., in Ajmere (a small province), Rs. 6 11a. 1p., and in the North-West Provinces, Rs. 6 13a. 8p. The highest rates are those for Burmah, Rs. 21 4a. 3p., and Madras, Rs. 16 0a. 8p. As the rate of wages in Burmah is quite twice as high as that prevalent on the Indian continent, the Burmah charges cannot be considered excessive.

803. The best of the reports which have been received is that for Berar by Mr. Kitts. It is approached very closely, if not equalled in excellence, by Mr. Baines' report for Bombay. And it must be remembered, in comparing the quality of the two reports, that the population of Berar is not a fifth that of Bombay. Mr. Coplestone's report for Burmah is a valuable work, and has the additional merit of having been produced and printed within less than a year of the date of the Census. The report for the Punjáb is a mine of useful information, and is written in most attractive style. Mr. McIver, who was entrusted in November 1882 with the completion of the Madras work, has been expeditious in producing a very good report for that province. But he has been unable, from the shortness of time allowed him, to go as fully into details as he would doubtless have done had he been in charge of the work from the first.

804. All the Provincial deputy superintendents have, with one exception, exerted themselves to discharge the irksome and laborious work entrusted to them. Mr. Driberg, who was in charge of the Assam Census, was the only officer of whom I had any reason to complain. I have specially to notice the good work done by Mr. Baines in Bombay, Mr. Ibbetson in the Punjáb, Mr. Kitts in Berar, Mr. McIver in Madras. Messrs. Bourdillon and White, in Bengal and the North-West Provinces, have also deserved praise for the manner in which they have discharged their onerous duties. Mr. Drysdale, the Deputy Superintendent of the Central Provinces, laboured untiringly at his work, and was, I regret to say, reduced to such a state of health that he was obliged to take short leave home. Mr. Stokes had charge of the Madras Census from its commencement till November 1882, and though his departure from the prescribed system of abstracting caused considerable delay in the compilation of the Madras figures, his work has otherwise been excellently done. He, too, devoted himself so entirely to his duties that his health suffered, and he was obliged to take leave to England.

I have to thank Mr. Baines and Mr. McIver for assistance given to me when they were on leave in England, as well as for the work they have done in India.

805. In my own report I feel there are many shortcomings and defects, which I hope will be judged leniently, as continued observation of heavy figured statements has so weakened my sight that I have been unable during the latter progress of the work to exercise as much personal supervision in respect of the actual tabulation of the figures as I should have wished.

W. C. PLOWDEN.

27 September 1883.

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Statement showing dates on which the Provincial Statements were received in the Census Commissioners Office.

Name of Province.	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.
Ajmere	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882
Assam	May „	May „	Apr. „	Apr. „	Apr. „	July „	July „	July „	May „	May „
Bengal	July „	May „	May „	June „	May „	June „	June „	Aug. „	July „	July „
Berar	Jan. „	Feb. „	Feb. „	Feb. „	Feb. „	Feb. „	Mar. „	Mar. „	Mar. „	May „
Bombay	Apr. „	Apr. „	Apr. „	Apr. „	Apr. „	Mar. „	Mar. „	May „	Dec. 1881	Jan. „
Bombay, Feudatory States.	July „	July „	July „	July „	July „	July „	July „	July „	July 1882	July „
Burmah	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881
Central Provinces	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	May 1882	Mar. 1882	Mar. 1882
Coorg	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881
Madras	July 1882	May 1882	May 1882	May 1882	May 1882	May 1882	May 1882	Oct. 1882*	June 1882	July 1882
North-West Provinces	July „	Apr. „	Feb. „	Mar. „	Feb. „	Feb. „	Feb. „	May „	Feb. „	Mar. „
Punjab, B. T.	Feb. „	Feb. „	Dec. 1881	Mar. „	Feb. „	Feb. „	Jan. „	May „	Feb. „	Feb. „
Punjab, N. T.	Mar. „	Mar. „	Jan. 1882	Mar. „	Apr. „	Mar. „	Jan. „	June „	July „	Apr. „
Baroda	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881
Central India	July 1882	Nil.	May 1882	May 1882	May 1882	May 1882	May 1882	June 1882	May 1882	May 1882
Cochin	May „	May 1882	May „	May „	May „	May „	Nil.	Nil.	July „	July „
Hyderabad	June „	June „	June „	June „	June „	June „	June 1882	June 1882	June „	June „
Mysore	Feb. „	Feb. „	Feb. „	Feb. „	Feb. „	Feb. „	Feb. „	Feb. „	Feb. „	Feb. „
Rajputana	Apr. „	Nil.	Apr. „	Apr. „	Nil.	Nil.	Apr. „	Apr. „	Nil.	Apr. „
Travancore	June „	June 1882	June „	June „	Nil.	Nil.	July „	July „	June 1882	Nil.

(*continued.*)

Name of Province.	XI.	XII.	XIII.	XIV.	XV.	XVI.	XVII.	XVIII.	XIX.	XX.
Ajmere	Jan. 1882	Apr. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882
Assam	May „	June „	May „	May „	May „	May „	June „	May „	May „	May „
Bengal	July „	Aug. „	July „	July „	July „	July „	July „	July „	July „	July „
Berar	May „	May „	May „	May „	May „	May „	May „	May „	May „	May „
Bombay	Jan. „	July „	July „	May „	May „	May „	Mar. „	Feb. „	Feb. „	Mar. „
Bombay, Feudatory States.	July „	July „	July „	July „	July „	July „	July „	July „	July „	July „
Burmah	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881
Central Provinces	Mar. 1882	June 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882
Coorg	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881
Madras	July 1882	Nov. 1882	May 1882	June 1882	June 1882	June 1882	June 1882	July 1882	July 1882	July 1882
North-West Provinces	Mar. „	Aug. „	Feb. „	Mar. „	Mar. „	Mar. „	Mar. „	May „	June „	May „
Punjab, B. T.	June „	Aug. „	Feb. „	Feb. „	Feb. „	Feb. „	Feb. „	Feb. „	May „	Mar. „
Punjab, N. T.	June „	Aug. „	May „	Mar. „	Apr. „	Apr. „	Apr. „	Mar. „	July „	Mar. „
Baroda	Dec. 1881	Feb. „	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Feb „
Central India	May 1882	May „	May 1882	May 1882	May 1882	May 1882	May 1882	June 1882	July 1882	July „
Cochin	Nil.	July „	Nil.	Nil.	Nil.	Nil.	Nil.	18/9/1882	Nil.	Nil.
Hyderabad	June 1882	Sept. „	June 1882	June 1882	June 1882	June 1882	June 1882	June „	June 1882	—
Mysore	Feb. „	July „	Feb. „	Feb. „	Feb. „	Feb. „	Feb. „	Feb. „	Feb. „	Feb. 1882
Rajputana	Nil.	June „	Nil.	Nil.	Nil.	Nil.	Nil.	Nil.	Apr. „	Apr. „
Travancore	Nil.	July „	Nil.	Nil.	Nil.	Nil.	Nil.	7/9/1882	Nil.	Nil.

* By telegram, 22nd October.

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