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CENSUS OF INDIA, 1891.

VOLUME XIII.

MADRAS.

THE REPORT ON THE CENSUS.

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August 3 1893

CENSUS OF INDIA, 1891.

VOLUME XIII.

MADRAS.

THE REPORT ON THE CENSUS.

BY

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PREFACE.

The completion of this report has been protracted to a date beyond my worst fears, and I can only plead that my predecessors found it impossible to bring the work to a close in a shorter period. I may, too, perhaps be permitted to urge that the statistics prepared and discussed on this occasion are more elaborate and detailed than those compiled in connection with either of the two previous enumerations.

In spite of the length of time which I have taken to finish the report, I am conscious that much has been left undone, that many matters have not been fully examined, while conclusions in some cases have not been tested so thoroughly as I could wish. An Indian census officer, however, is not a specialist, and a great deal of his time is necessarily taken up in making himself acquainted with the main features of the numerous subjects with which he has to deal, but of which he knows little or nothing when he enters upon his office. The perfect census report could be written only by that rare and fortunate individual who is at once a good mathematician, an authority on vital statistics, fully conversant with economic problems, well versed in oriental linguistic science, and thoroughly acquainted with the ancient history of his province, the religion, the superstitions and the customs of the people, and the intricacies of their caste and tribal divisions. I need hardly say that I make no claim to the possession of these qualifications, and I shall be well content if it is found that I have arranged the material collected at the census in such a manner that it can be readily utilised by experts in the various subjects I have mentioned.

The results of the census are contained in three volumes: the first consists of the report, the second of the greater part of the tables relating to British territory, and the third of the rest of the British tables, as well as of the tables for the five Feudatory States, and a caste index.

In the report I have as much as possible avoided repeating the figures given in the tables, but I have given many statements of relative numbers which allow of comparisons being drawn not only between the different districts but also between Madras and other provinces and countries. The last chapter contains an account of the manner in which the census was taken and the results abstracted and tabulated, and this, taken in conjunction with Mr. Gabriel Stokes' valuable memorandum on the census of 1881, will, I hope, prove useful to the officer who superintends the census operations of 1901.

I desire to take this opportunity of tendering my grateful acknowledgments to all those who have assisted me.

In making the preliminary arrangements Collectors and all administrative and executive officers concerned gave their cordial co-operation, and it is mainly due to their efforts that the enumeration was so successful.

In the work of abstraction and tabulation I was assisted by nine Deputy Superintendents:

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Rai Bahadur C. Kalyanasundaram Chettiar, Avergal, the *doyen* of Madras Census officials, for this was the third occasion on which he has been engaged in compiling the statistics;

M.R.Ry. C. Sivayya Gáru, an officer whose accuracy and trustworthiness are as great as his power of managing a large establishment;

M.R.Ry. K. Vijiarághava Chàriar, M.A., a willing young officer, who eventually had charge of the final stages of all the Telugu and Canarese work;

Mahomed Sufther Hussain Sahib, whose ability in dealing with figures and getting work done rapidly had long been known to me and was conspicuously displayed in the census office;

M.R.Ry. D. Rághava Chàriar, to whom I give high praise when I say that he fully justified the favorable opinion of him given to me by the Superintendent of the Madras Survey, the head of his department;

Mr. E. S. Hensman, B.A., a Native Christian official of the Financial Department, to whom I was much indebted for information about the community to which he belongs as well as for the manner in which he performed the duties of a Deputy Superintendent;

M.R.Ry. D. Venkata Sástri Gáru, who laboured under some disadvantages, as his clerks were of an inferior stamp, and his office (at Berhampore) was so remote from Madras that I was able to inspect it only once;

M.R.Ry. K. Ganapayya, who managed the Canarese office at Bangalore with tact and ability; and

M.R.Ry. P. Govinda Menon, B.A., who was first my Personal Assistant and subsequently had charge of the Malayalam office at Calicut. This promising young officer displayed great firmness of character, was thoroughly trustworthy and accurate, and took an intelligent interest in the work throughout. His abilities are much above the average.

I must also mention the head of my personal office establishment, S. Kristnamachàriar, B.A. He combines marvellous accuracy with an unusual capacity for work and was of the greatest possible assistance to me in the final stages of the compilation of the tables and in preparing the statistics for the report.

Many of the subordinates also worked well, and I would specially single out C. Tiruvenkata Chàri, the Record-keeper, and M. Srinivasa Aiyangar, the clerk who assisted me in preparing the caste notes. My thanks are also due to the many gentlemen, official and non-official, who furnished me with information about the various castes; and to Mr. J. H. Cook, Deputy Superintendent, Madras Survey, for his help in the matter of maps and diagrams. And lastly I desire to express my acknowledgments to Mr. R. Hill, Superintendent of the Government Press, for his unvarying and willing assistance in connection with the supply of the paper and the printing of the schedules and forms. In spite of most trying demands for schedules received from some Collectors at the last minute, all requirements were fully met, and there was not a hitch anywhere. This, I need hardly say, involved much additional work for both Mr. Hill and his establishment, but the extra labour was cheerfully undertaken and promptly performed, and I was thereby relieved of all anxiety in respect of this part of the arrangements.

H. A. STUART,
Superintendent of Census Operations.

OOTACAMUND,
8th March 1893.

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GENERAL DESCRIPTION, AREA AND POPULATION.

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Statistics of Area, Population, Houses, Density, Areality, &c.

District or State.	Area in square miles.	Number of divisions.	Average area of a division in square miles.	Population. Total.	Density per square mile.	Areality in acres.	Proximity in yards.	Average population of a Town.	Village.	Town and village.	Areality in square miles. Town.	Town and village.	Proximity in miles. Town.	Town and village.	Houses. Average population.	Areality in acres.	Proximity in yards.
Ganjam	4,887	* 6	* 1,395·00	1,589,477	325	1·97	104·9	11,977	360	379	698·14	1·17	28·39	1·16	5·06	9·95	235·80
Vizagapatam	4,619	* 5	* 3,448·40	1,943,211	421	1·52	92·2	16,192	676	728	513·22	1·73	24·34	1·41	4·70	7·15	199·86
Godávari	4,796	* 5	* 1,571·40	1,951,645	407	1·57	93·8	13,495	1,073	1,194	299·75	2·94	18·60	1·84	5·30	8·34	215·85
Kistna	8,397	4	2,099·25	1,855,582	221	2·90	127·2	13,431	936	1,004	839·70	4·54	31·14	2·29	5·46	15·81	297·23
Nellore	8,765	4	2,191·25	1,463,736	167	3·83	146·4	10,184	774	816	1095·63	4·89	35·57	2·38	5·35	20·49	338·37
Cuddapah	8,722	4	2,180·50	1,272,072	146	4·39	156·6	6,426	950	997	792·91	6·84	30·26	2·81	4·71	20·67	339·84
Kurnool	7,514	5	1,502·80	817,811	109	5·88	181·3	13,615	972	1,020	2504·67	9·37	53·78	3·29	4·75	27·93	395·10
Bellary	5,975	3	1,991·67	900,126	151	4·25	154·1	16,516	956	1,132	663·89	7·52	27·69	2·95	5·27	22·37	353·60
Anantapur	5,275	3	1,758·33	708,549	134	4·76	163·2	6,926	687	753	527·50	5·61	24·68	2·54	5·05	24·08	366·85
Madras	29	...	...	452,518	15,604	0·04	15·2	...	...	...	...	...	...	...	7·53	0·31	41·54
Chingleput	2,842	3	947·33	1,136,928	400	1·60	94·6	10,456	525	569	315·78	1·42	19·10	1·28	6·41	10·25	239·38
North Arcot	7,616	4	1,904·00	2,180,487	286	2·24	111·8	13,191	454	488	634·67	1·71	27·07	1·40	6·34	14·17	281·37
Salem	7,529	4	1,882·25	1,962,591	261	2·46	117·1	15,410	472	515	684·45	1·98	28·11	1·51	4·89	12·01	259·12
Coimbatore	7,860	4	1,965·00	2,004,839	255	2·51	118·4	13,775	1,289	1,356	982·50	5·32	33·68	2·48	4·72	11·85	257·33
Nilgiris	957	2	478·50	99,797	104	6·14	185·2	10,551	1,574	1,919	478·50	18·40	23·51	4·61	4·71	28·89	401·82
South Arcot	5,217	4	1,304·25	2,162,851	415	1·54	92·9	14,660	703	747	579·67	1·80	25·87	1·44	6·88	10·62	243·36
Tanjore	3,709	5	741·80	2,228,114	601	1·07	77·2	17,441	537	628	195·21	1·04	15·01	1·10	5·48	5·84	180·69
Trichinopoly	3,631	3	1,210·33	1,372,717	378	1·69	97·3	26,835	827	914	726·20	2·42	28·96	1·67	5·70	9·65	232·23
Madura	8,808	4	2,202·00	2,608,404	296	2·16	109·9	16,043	579	636	587·20	2·15	26·04	1·57	5·15	11·13	249·45
Tinnevelly	5,387	4	1,346·75	1,916,095	356	1·80	100·3	10,632	1,053	1,246	173·77	3·50	14·17	2·01	4·54	8·17	213·72
Malabar	5,585	5	1,117·00	2,652,565	475	1·35	86·8	27,681	1,096	1,179	797·86	2·48	30·35	1·69	5·87	7·91	210·21
South Canara	3,902	3	1,300·67	1,056,081	271	2·36	115·0	24,097	784	820	1951·00	3·03	47·46	1·87	5·57	13·17	271·33
Total ...	122,022	...	...	34,336,196	281	2·27	112·7	13,867	692	755	572·74	2·72	25·72	1·77	5·35	12·16	260·67
Agency... Ganjam ...	3,483	...	...	307,326	88	7·25	201·3	...	166	166	...	1·89	...	1·48	4·30	31·18	417·44
Agency... Vizagapatam ...	12,623	...	...	859,781	68	9·40	229·2	...	92	92	...	1·35	...	1·25	4·55	42·73	488·65
Agency... Godávari ...	3,061	...	...	127,137	42	15·41	293·5	...	131	131	...	3·16	...	1·91	4·83	74·38	644·72
Total, Agency Tracts ...	19,167	...	...	1,294,244	68	9·48	230·2	...	106	106	...	1·57	...	1·35	4·51	42·75	488·82
Total, British Territory ...	141,189	84	1680·48	35,630,440	252	2·54	119·1	13,867	567	616	662·72	2·47	27·66	1·69	5·31	13·47	274·34
Feudatories. Travancore ...	6,730	...	...	2,557,736	380	1·68	97·0	13,462	9,919	10,030	841·25	26·39	31·17	5·52	4·95	8·34	215·88
Feudatories. Cochin	1,362	...	...	722,996	531	1·21	82·1	10,109	1,030	1,099	272·40	2·07	17·74	1·55	5·52	6·66	192·91
Feudatories. Pudukóta ...	1,101	...	...	373,096	339	1·89	102·7	16,885	1,164	1,215	1101·00	3·59	35·66	2·03	5·35	10·11	237·71
Feudatories. Banganapalle ...	255	...	...	35,496	139	4·60	160·3	...	563	563	...	4·05	...	2·16	4·78	21·99	350·60
Feudatories. Sandúr	161	...	...	11,388	71	9·05	224·9	...	475	475	...	6·71	...	2·78	4·71	42·61	488·01
Total, Feudatories ...	9,609	...	...	3,700,622	385	1·66	96·4	12,509	2,737	2,831	686·36	7·35	28·15	2·91	5·09	8·46	217·43

* This includes the Agency Tracts also.

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REPORT

ON THE

CENSUS OF THE MADRAS PRESIDENCY, 1891.

CHAPTER I.

GENERAL DESCRIPTION OF THE PRESIDENCY AND STATISTICS OF AREA, POPULATION, TOWNS, VILLAGES AND HOUSES.

(TABLES I, III, IV AND V.)

Physical Description.

Chap. I. para. 1.

General description.

The Madras Presidency, or the Presidency of Fort St. George, occupies, if we include the state of Mysore and the little province of Coorg which geographically belong to it, practically the whole of the peninsula of India south of His Highness the Nizam's dominions, and also comprises a strip of littoral running from the Kistna river as far north as the Chilka lake, as well as a considerable area above the Eastern Ghâts which form the north-western boundary of this strip. The coast line from the Chilka lake to Cape Comorin and from that promontory northwards to a point situated in about 14° of latitude lies wholly within the presidency. Starting from the last mentioned point on the western coast, the land boundary runs in a north-easterly direction till it strikes the coast of the Bay of Bengal on the east at the Chilka lake. The territory to the north of this line consists at first of the North Canara and Dharwar districts of the Bombay Presidency and then of the Nizam's dominions, which are separated from Madras by the Tungabhadra river until it joins the Kistna, when the latter forms the boundary up to the eightieth degree of longitude. From this point to its mouth the Kistna lies wholly within the Madras territory, and the boundary runs north-east until it strikes the Godávari river, which forms the division between Madras and Hyderabad up to the tri-junction with the Central Provinces. From here the presidency is bordered by the Native states of the Central Provinces until the Bengal frontier is reached, when the boundary turns due east to the Chilka lake. The extreme linear length of the presidency is about 950 miles, and its extreme linear breadth is about 450 miles. The total length of coast line is about 1,700 miles, of which 1,250 miles are washed by the Bay of Bengal and 450 miles by the Indian Ocean.

Mountains.

2. Madras possesses two large mountain systems in the Eastern and Western Ghâts, which have been well described as giving the key to the physical configuration of South India. The former, starting from the Bengal frontier, run in a south-westerly direction until a little beyond the Kistna river, when they turn to the south, keeping parallel with the coast line to a point opposite the Pulicat lake. From here they turn south-west once more and stretch across the presidency till they become merged in the Nilgiri mountains, an outlying spur of the Western Ghâts. In the north their average height is about 3,000 feet, and there are peaks over 5,000 feet, but further south the elevation is somewhat less. This range of mountains does not form a complete water-shed, as it is pierced by the Godávari, Kistna and Cauvery rivers, all of which rise in the Western Ghâts. The latter range lies only partly in this presidency: it runs from the Bombay frontier to Cape Comorin at a distance from the coast line varying from 10 to 50 miles. This chain is much bolder than the

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range on the east coast, its average height is greater, and it is clothed with fine forests of bamboo and timber. On the west its sides are precipitous, but the slope on the east is more gradual. It forms a true water-shed, though there is a break in it, called the Pálghat gap, which is 25 miles wide. The Nílgiri mountains are a mass of hills at the junction of the Eastern and Western Ghâts: their loftiest peak (Doddabetta) is 8,642 feet high, and the plateau on which Ootacamund is situated is about 7,000 feet above sea level. The Anaimalai and Palni Hills are formed by the widening out of the Western Ghâts to the south of the Pálghat gap. The Anemudi peak (8,850 feet) in the Anaimalais is the highest mountain in Southern India. Kodaikánal, the sanatorium on the Palnis, is about 7,000 feet above sea level and enjoys a climate which, in some respects, is superior to that of Ootacamund. Among minor hill ranges, the Shevaroys in the Salem district are the most important; they are an outlying spur running southwards from the Eastern Ghâts and have an elevation varying from 4,000 and 5,000 feet.

Rivers.

3. The principal rivers of Madras are the Godávari, the Kistna, the Pennér, the Pálár, the Ponniár, the Cauvery and Vaigai. Masonry dams (anicuts) have been thrown across all these rivers to divert their waters into irrigation canals. There is practically no navigation on them except in that portion of the Godávari which is above the great dam, but the canals of the Godávari and Kistna irrigation systems, which are connected with each other, are extensively used by passenger and cargo boats. The Buckingham salt-water navigation canal connects this system with the port of Madras and also extends to Merkánam, a large salt factory, about 70 miles south of the capital. The Kurnool canal, which starts from the dam across the Tungabhadra river, the principal tributary of the Kistna, is also utilized for navigation to some extent. The canals of the other irrigation systems are not utilized for water traffic.

Lakes.

4. The only natural freshwater lakes in the Madras Presidency are the Komarvólu Áva and Kondakirla Áva in the Vizagapatam district and the Colair lake in the Kistna district. The latter is formed by a depression between the deltas of the Godávari and Kistna rivers and is connected with the sea by the Upputeru river. The Chilka and Pulicat lakes are backwaters rather than lakes. On the west coast there is an extensive system of lagoons, which is utilized for purposes of navigation.

Climate.

5. The climate of the presidency is largely affected by the two mountain ranges already described. The Western Ghâts intercept the greater portion of the rain clouds brought by the south-west monsoon, so that, while the rainfall in the strip of country between the mountains and the Indian Ocean is very heavy from June to September, the period during which the south-west monsoon blows, it is comparatively light in the districts to the east of the great mountain barrier. The clouds brought by the north-east monsoon are stopped in the same way on the eastern side of the range, and the greater part of the rainfall of the eastern districts is given by this monsoon. The Eastern Ghâts act in a similar way, but only on the north-east monsoon, and owing to their lower elevation their effect as a barrier is, of course, not so great as that of the other range. The result is that the districts on the west coast have the heaviest rainfall, the quantity registered varying from 100 to 150 inches in the year. The districts lying to the east of, and immediately below, the Western Ghâts get little rain from the summer monsoon, which, on the other hand, gives a considerable amount to districts more remote, especially to those north of the Kistna. The east coast districts benefit most by the north-east monsoon. The plateau between the two ranges is naturally the worst off in respect of rainfall, as the rain clouds brought by both monsoons are stopped by the mountains before they reach this tract.

Temperature.

6. The presidency generally has a high mean temperature, but the variation is not so great as in other parts of India, and if Madras never enjoys the exhilarating and bracing cold of the Punjab, it never suffers its great heat.

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Roads and Railways.

7. I have no information regarding the number of miles of road in the presidency, but Madras is very well provided in this respect, and there is an enormous cart-traffic along the main lines of communication. On the 31st March 1892, the number of miles of railway open to traffic was 2,307½ or one mile of line to every 61 square miles of territory. In addition to this there were 643 miles under construction which, when completed, will give one mile of railway to every 48 square miles of territory.

Civil Divisions.

Civil divisions.

8. The Madras Presidency is divided into 22 districts. For the purpose of the Census tables these districts have been arranged in the following eight groups :—

1. Northern ...	Ganjam. Vizagapatam. Godávari. Kistna. Nellore.	4. West Central ..	Salem. Coimbatore. Nílgiris.
2. North Central or Deccan	Cuddapah. Kurnool. Bellary. Anantapur.	5. South Central ..	South Arcot. Tanjore. Trichinopoly.
3. East Central ..	Madras. Chingleput. North Arcot.	6. Southern ..	Madura. Tinnevelly.
		7. West Coast ..	Malabar. South Canara.
		8. Agency Tracts of	Ganjam. Vizagapatam. Godávari.

The northern group consists of five districts lying between the Eastern Ghâts and the sea, which forms their eastern boundary. The first four districts receive most of their rain during the summer monsoon, but Nellore depends chiefly upon the north-east monsoon for its supply. In Ganjam and Vizagapatam the total annual fall is about 45 inches; Godávari and Kistna get only between 35 and 40 inches in a year, but the rivers from which these districts take their names render the lands which lie in their deltas more or less independent of local rain. In fact Kistna and Godávari are two of the most fertile districts in the presidency; Ganjam, on the other hand, has suffered considerably from bad seasons and famines. Vizagapatam occupies a more favourable position: much of the district is very fertile and the ryots are good farmers. There is a considerable export trade from its ports of Bimlipatam and Vizagapatam. Nellore suffers from periodical failure of the rains and, except in the delta of the Penner, is a poor district. The districts in the Deccan group lie between the two mountain ranges and have but a scanty rainfall. These districts are the poorest in the presidency: the rains, which are never abundant, often fail altogether and famine and scarcity are of frequent occurrence. The present districts of Bellary and Anantapur were formed in 1882 out of the old district of Bellary. The districts in the next group get their chief rainfall from the north-east monsoon, the yearly average being 50 inches, but a portion of North Arcot lies above the Eastern Ghâts, and this receives a much smaller quantity. The Madras district consists merely of the presidency town. The districts in the west central group have not many features in common. Part of the Nílgiris, indeed, belongs properly to the west coast group, and it is, owing to this, that the average rainfall for the district is so high as 73 inches per annum; on the plateau the fall does not much exceed 50 inches. Coimbatore, lying as it does at the foot of the Western Ghâts, gets only about 13 inches of rain from the summer monsoon and about the same amount in the autumn. Salem is better off with a total fall of over 35 inches, but, notwithstanding this, the agricultural position of Salem is the worst of the three. The rains frequently fail and the irrigation works are insufficient. Coimbatore is better off, but in both districts the famine of 1877 caused great loss and suffering. In the Nílgiris famine is unknown. The two coast districts of South Arcot and Tanjore receive good rains from the north-east monsoon, the yearly average being between 45 and 50 inches. Trichinopoly, which is more inland, receives only 34 inches. The never failing floods of the Cauvery river, which are diverted to the fields by an excellent system of

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irrigation works, place Trichinopoly and Tanjore in a most favourable agricultural position. Nearly the whole of the latter district lies in the Cauvery delta and is almost entirely devoted to the cultivation of rice. South Arcot comprises a comparatively high proportion of unirrigated lands, but it is a fairly prosperous district, its position having been greatly improved in recent years by the large extension of the cultivation of oil-seeds. Madura and Tinnevelly get a good fall of rain in the autumn, but, owing to their proximity to the Western Ghâts, they receive but little from the summer monsoon. Their total amount is 30 inches. Malabar and South Canara, situated on the western littoral, have the largest rainfall in the presideney, the average of the former being about 100 inches and that of the latter 150 inches. Nearly the whole of this is received during the time of the south-west monsoon. In these districts famine is unknown, for the rains never fail altogether and are, as a rule, abundant and seasonable. The Laccadive Islands, which are about 150 to 200 miles from the coast, are attached to these two districts, the northern group, called the Amindivis, belonging to Canara and the southern group to Malabar. The island of Minicoy, situated midway between the Laccadives and the Maldives, also forms part of the Malabar district. The so-called Agency Tracts of the three northern districts consist of the hill and forest country above the Eastern Ghâts and of the eastern slopes of those mountains. Climatically this territory is similar to the neighbouring Central Provinces, getting good rains during the summer, but comparatively little in the autumn. The bulk of the area is covered with forest, but there is some excellent cultivation in favoured localities and the rains seldom fail.

Feudatory States.

9. The following feudatory states are, in their political relations, subordinate to the Government of Madras :—

Travancore. Cochin. Pudukota. Banganapalle. Sandur.

Travancore and Cochin are on the west coast and are similar in most respects to the district of Malabar. Pudukóta is surrounded by the Tanjore and Trichinopoly districts, and resembles the latter in physical conditions. Banganapalle and Sandúr are small states situated within the limits of Kurnool and Bellary respectively.

The state of Mysore is not included in the Madras feudatory states, as its political relations are controlled by the Government of India without the intervention of the Government of Madras.

District Administration.

District Administration: The Revenue Staff.

10. The general administration of each district is controlled by a Collector, who is also the District Magistrate, except in the case of the Collector of Madras. The Madras district in fact consists simply of the presidency town, and the remarks that follow do not apply to it. Each district is sub-divided into divisions, and each division into taluks. The division is presided over by a Divisional officer with the title of Sub-Collector, Head Assistant Collector, Assistant Collector or Deputy Collector, as the case may be. The first four titles usually denote a member of the Covenanted Civil Service, but all Deputy Collectors are members of the so-called Uncovenanted or Provincial Civil Service, and in nearly all cases are natives of India. The head of the taluk is the Tahsildar, who is almost invariably a native official. In some cases the Tahsildar is assisted by a deputy, who has semi-independent charge of a portion of the taluk. The division immediately below the taluk is the Revenue Inspector's range, sometimes called a *firka*, and below this again comes the village. The chief duty of the administrative staff, which has been described above, is the collection of the land revenue. The following is a brief account of the systems of tenure and the mode of assessing the revenue. The bulk of the land is held on what is called the *raiyatvári* tenure, that is, the farmer (*raiyat* or *ryot*) pays rent for his land direct to the State without the intervention of any middleman. The ryot has an occupancy

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right in his land, from which he can be ousted only if he fails to pay his rent or land-tax. On the other hand, he can throw up his lands, or a portion of them, at any time, subject to a liability for the tax for the current year if his relinquishment is made too late in the season to allow of the land being cultivated by anybody else. The ryot also has full power to sub-let, or sell, or otherwise dispose of his holding, and he can grow whatever crops he chooses. All that the Government requires is, that if the land is occupied, the occupant must pay the tax or rent. This tax is in theory half the net produce of the land, but in practice it is not more than one-third, and is usually much less. The tax is first calculated in grain and then converted into money at a commutation rate based on the average price during a series of years. The amount of the tax remains fixed for a period of thirty years, at the end of which time the settlement is revised, but only as regards the commutation rate, which is now fixed with reference to the average price of the preceding twenty years. The new commutation rate is then applied to the grain value of the land and the amount of the tax for another period of thirty years is thus arrived at. As no change is made in the grain valuation of the land, it is obvious that the State does not appropriate any benefits arising from improvements, whether they are made by the ryots themselves, such as wells, drainage, &c., or at the public cost, such as roads and railways. The unoccupied land belongs to the State, but, if it is not required for any public purpose, it is granted to any person who applies for it and the grantee at once becomes possessed of all the rights over the land which have been mentioned above.

But although Madras is essentially a *raiyatvári* province, a considerable portion of the land is held on the *zemindári* tenure. The zemindár is a landlord who stands in the same position to his tenants as the Government does to its ryots, but he is required to pay a land-tax which was originally calculated on the amount of his rental. The proportion taken in this presidency was usually about two-thirds of the gross rental. This amount was fixed in perpetuity, and in this important respect it differs from the tax payable by the ryot which, as already stated, is subject to revision at the end of every thirty years. It is on this account that the *zemindári* system is commonly called the permanent settlement. The zemindárs have profited greatly under this settlement, as their money incomes are now much larger than when the tax was fixed, owing to the extension of cultivation and rise in prices.

In the case of *raiyatvári* lands the land revenue is usually paid in the first instance to the head of the village who is assisted by a karnam or accountant. It is the duty of the latter to keep an account of the amount due by every landholder (*pattádár*) in the village, and the village head is required to collect each instalment of revenue as it becomes due. The Revenue Inspector supervises the work of these village officers, while above him, in ascending scale, are the Tahsildar, the Divisional officer and the Collector. The whole of the revenue administration is supervised by the Board of Revenue, subject to the control of the Government.

The land revenue forms nearly one-half of the gross public income of the presidency.

The other main sources of revenue are—

a. Tax on salt.
b. Excise on intoxicating liquors and drugs.
c. Stamps.
d. Income tax.
e. Customs.
f. Government forests.
g. Provincial rates.

Except the first two, the whole of these are collected by, or under the orders of, the Collector and his subordinates. And although there is a special department for dealing with the taxation of salt, liquor and intoxicating drugs, yet, even in the case of these items of the revenue, the Collector exercises considerable powers of control, and is, in a general way, responsible for the interests of the State on the one hand and those of the inhabitants of his district on the other.

It must not be supposed that a Collector and his subordinates have only to collect the revenue. Their duties are manifold and varied, comprising almost every conceivable detail of administration, including things so wide apart as the

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superintendence of mule-breeding operations and the maintenance of Christian burial grounds. Their work as Magistrates will be noticed in the next paragraph.

The public receipts of the Presidency of Madras from all sources for the years 1889–90 and 1890–91 are given in the following statement :—

Imperial, Provincial and Local receipts.

No.	Principal heads of revenue.	1889-90.	1890-91.
		Rs.	Rs.
1	Land revenue	503,39,354	485,10,661
2	Salt	175,68,186	195,17,836
3	Stamps	65,01,678	64,57,268
4	Excise	114,02,053	119,97,376
5	Provincial rates	76,17,311	81,10,986
6	Customs	18,09,281	17,38,387
7	Assessed taxes	18,28,033	18,20,948
8	Forest	15,57,627	17,95,408
9	Registration	10,27,462	10,83,991
10	Tributes	34,52,431	34,49,431
11	Other sources	166,53,130	222,45,025
	Total	1,197,56,546	1,267,27,317

Criminal justice.

11. The criminal law of a district is administered by a staff of magistrates of different grades, having varying powers as regards punishment and the cognizance of offences. At the bottom of the scale is the village head, who can take cognizance of cases of assault and petty theft. His powers of punishment are limited to a sentence of imprisonment for 12 hours, or confinement in the stocks for 6 hours. Resort is seldom made to this primitive court. The lowest grade of regular magistrates is the Taluk Magistrate, an office held by the Tahsildar. The Tahsildars have, however, with a few exceptions, recently been relieved of all but occasional magisterial work by the appointment of special taluk magistrates, an arrangement which is at once more convenient to the people, who thus obtain a stationary court, and to the Tahsildar, who is more free to move about his charge. The work of taluk magistrates is supervised by the Divisional officer, who is a magistrate as well as a revenue official. Appeals from the decisions of the subordinate magistracy lie to him, and he examines all judgments and sentences passed by them, whether appealed against or not. Serious offences arising in any taluk under his control are tried in his court and not in that of the taluk magistrate. The office of District Magistrate is held by the Collector. He does little original work, and confines his action to the control of both taluk and divisional magistrates, copies of whose judgments are sent for his perusal. Above the magistracy is the Sessions Judge, who, besides holding a jail-delivery every month, exercises supervision over the work of the magistracy and hears appeals against convictions by divisional magistrates. Appeals from the decisions of sessions judges are heard by the High Court at Madras. For the districts of Bellary and Anantapur, there is only one sessions judge, and in the same way the Nilgiri district is included in the jurisdiction of the judge of Coimbatore. The Malabar district, on the other hand, is divided into two sessions divisions.

Civil justice.

12. Civil justice is administered by the sessions judge in his capacity of District Judge, and he is assisted by two classes of officers designated, respectively, Subordinate Judges and District Munsifs. Heads of villages (village munsifs) have also a limited jurisdiction in

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petty suits. The work of the district judge chiefly consists of supervision and the hearing of appeals, the bulk of the original work being done by the subordinate judges and district munsifs, nearly the whole of whom are natives of India.

Police.

13. Each district has a regular police force, and there is in every village a watchman, who is expected to assist the ordinary police. The latter body is presided over by a District Superintendent, who usually has one or more assistants. These officers are all Europeans or Eurasians. For each taluk there is an Inspector of Police, with jurisdiction over the various 'stations' into which the taluk is divided. The district magistrate exercises a certain amount of control over the police of his district, but the immediate superior officer of the district superintendent is the Deputy Inspector-General, of whom there are three for the presidency. The whole department is administered by an Inspector-General.

Jails.

14. A small jail is attached to the court of every taluk magistrate, and in this are confined prisoners whose sentences do not exceed one month. Until recently there was a district jail at the head-quarters of each district for the reception of prisoners whose sentence did not exceed one year, but some of these have been abolished and the prisoners formerly confined in them are now sent to the central jails, which correspond to the large prisons in England. There are eight of these, but two of them are of comparatively small size. The taluk magistrate has charge of the jail attached to his court, and the district medical officer is the superintendent of the district jail. The superintendents of the central jails are special officers who have no other duties to perform. The whole department is presided over by an Inspector-General. The sessions judge and the higher magistrates are *ex-officio* 'visitors' of the jails within their jurisdiction.

Medical Officer.

15. The chief duty of the District Medical and Sanitary officer, more familiarly known as the District Surgeon, is the control of the various hospitals and dispensaries in the district; but he is also superintendent of the district jail when there is one, and is required to attend all Government officials without fee. He has the direct management of the hospital at the head-quarter station and periodically visits the outlying hospitals and dispensaries which are under the charge of apothecaries or hospital assistants. He is also required to keep an eye on the general sanitation of the district; but, owing to want of adequate funds, there is little scope for any active measures in this direction. The district surgeon is usually a commissioned officer of the Indian medical service, but in some cases the post is held by an Assistant Surgeon holding only an Indian diploma. There are practically no private practitioners except the village *hakim*, or *vaidyan* as he is called in this presidency.

Registration.

16. For the registration of documents a special department exists, presided over by an Inspector-General. The actual work of registration is performed by sub-registrars, of whom there are a number in each district. These are controlled by the district registrar, who is immediately subordinate to the Inspector-General. The officers of this department are all natives of India. The registration of births and deaths is entrusted to the village accountant, or, in towns, to the municipal authorities, and forms no part of the duties of the staff of the Registration department.

Forests.

17. The management of the Government forests is in the hands of the Collector, who is assisted in this branch of his duties by a trained European assistant, called the district forest officer, under whom there is a special staff of rangers, foresters and forest guards. The strength of this branch of the administration varies very much in different districts, for in some there are practically no State forests.

Public Works.

18. The last member of the regular district staff is the executive engineer, who has charge of the irrigation works and the public buildings. Where these are numerous or important, the district is sub-divided into several divisions, each with an engineer at its head and one or more assistants. On the other hand some engineers have charge of two districts. These officers belong to what is known as the Public Works depart-

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ment, which is recruited in England. The immediate superior of the executive engineer is the superintending engineer, of whom there are six for the presidency. At the head of the department are two Chief Engineers—one for irrigation and the other for roads, buildings, &c. These two officers are also secretaries to the Government.

Local Government.

19. The Madras Presidency has a somewhat elaborate system of local government. In each district there is a district board, consisting of a president and not less than twenty-four members. Under the district board are taluk boards, each consisting of a president and not less than twelve members, while under the taluk board again are the unions or panchâyats, consisting of a chairman and not less than five members. Certain officials of the Revenue department are *ex-officio* members of these boards, and the non-official members are either nominated by the Government or elected. The income of the boards is chiefly derived from the land-cess, which is a small tax levied on all holders of land, and the main objects of expenditure are the maintenance of highways, education and sanitation, the latter including the upkeep of all hospitals and dispensaries.

The large towns are governed by municipal councils possessing much the same powers as the district boards. The chief sources of the municipal income are a profession-tax, levied on all persons exercising a trade or profession within the town, and a house-tax. The objects of expenditure are much the same as in the case of district boards. The Collector and his divisional officers are required to keep an eye on the proceedings of district boards and municipal councils, and they frequently take an active part in the business of these bodies. The Collector, indeed, is *ex-officio* president of the district board and a great deal of the executive work remains in his hands.

Education.

20. The schools of a district are usually on the results-grant system, that is, they are inspected annually by officers of the Educational department and receive a grant from the district board or municipal council according to the results as shown in the inspector's report. Some schools, however, are maintained entirely at the expense of the boards, but this system is only resorted to when special circumstances render the results-grant method unsuitable. There is very little free education, some fee, however small, being almost invariably charged. Higher education is given in colleges, which are either Government, municipal, or private institutions. The latter receive grants-in-aid, but these are paid from provincial and not from local revenues. The Educational department consists of an inspecting staff and a body of professors and lecturers. The head of it is the Director of Public Instruction, who exercises a general control over the education work of the district boards, and is the adviser of the Government on all matters relating to the instruction of the people. In addition to the semi-public institutions mentioned above there are many petty private schools which afford elementary instruction on native lines.

Hospitals.

21. When it is remembered that the only private practitioners are quack-doctors, ignorant of all modern principles of medicine, that the village barber is the usual surgeon and his spouse the midwife, the importance of hospitals and dispensaries becomes apparent. District boards and municipal bodies have already done much towards establishing such institutions, but much still remains to be done. The professional staff required for hospitals and dispensaries is provided by the Government, but the services of the apothecaries and hospital assistants so provided are paid for by the district board.

The Agency Tracts.

22. The foregoing account of the system of administration is not applicable to the agency tracts attached to the three northern districts. The inhabitants of these tracts are half-civilized tribes, suspicious of all interference and control, and quick to resist with arms any act which may seem to them to be a violation of their ancient rights and customs. For such a people the elaborate procedure of the ordinary courts and the intricacies of the ordinary laws are wholly unsuitable, and they are accordingly governed under a special Act which vests the administration in the hands of an

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officer called the Agent to the Governor, whence comes the name of the 'Agency Tracts.' The Agent is always the Collector of the district in which the special tracts are situated, and he combines in his own person the offices of Collector, District Magistrate, Sessions Judge and District Judge, and has, in addition, considerable powers of a *quasi*-political character.

The Feudatory States.

23. I do not propose to give a detailed description of the system of administration in the five feudatory states, but it may be stated in general terms that in all it is on much the same lines as in British territory, though in the small principalities of Banganapalle and Sandúr the machinery and methods are of a less elaborate character than in the other three. The highest administrative officer is the Dewán or minister, who is directly responsible to the ruling chief. A certain amount of control is exercised by the Madras Government—in the case of the two larger states through the Resident in Travancore and Cochin, and in Pudúkóta, Banganapalle and Sandúr through the Collectors of Trichinopoly, Kurnool and Bellary respectively.

Area.

24. The area of the Madras Presidency is 141,189 square miles, and the native states attached to it contain 9,609 square miles. Madras is the second largest of the older provinces of the Indian Empire, but, including Burma, it stands only third in the list. Again, if the area of feudatory states be also taken into account, Bombay has a greater extent and Madras drops to the fourth place. The figure given above does not include the area of the Laccadive Islands and Minicoy, as this has not been ascertained by the Survey department. Their extent probably does not exceed 15 square miles.

Area.

Province.	Area in square miles.		
	British territory.	Native states.	Total.
Burma	171,430	...	171,430
Bengal	151,543	35,834	187,377
Madras	141,189	9,609	150,798
Bombay and Sind..	125,064	69,045	194,109
Punjab	110,667	38,299	148,966
North-West Provinces and Oudh..	107,503	5,109	112,612
Central Provinces..	86,501	29,435	115,936

Country.	Area in square miles.
United Kingdom	121,481
Austria	115,903
Greece	25,041
Hungary	125,039
German Empire	211,168
France	204,092
Italy	114,410
Servia	19,050
Switzerland	15,892
Holland	12,648
Belgium	11,373

Compared with countries in Europe, Madras is about 20,000 square miles larger than the United Kingdom, and is rather greater in extent than Austria and Greece together. The Agency Tracts alone are equal in area to the kingdom of Servia and larger than either Switzerland, Holland or Belgium. The area of the Madras Presidency without the agency tracts exceeds that of the United Kingdom by 541 square miles.

The average area of a district, excluding Madras but including the agency tracts and taking them as part of the districts to which they are attached, is 6,722 square miles, which is about 300 square miles more than the area of Wales. If the agency tracts be excluded, the average area is 5,809 square miles, or about the size of the kingdom of Saxony. The largest district is Vizagapatam with 17,242 square miles, but nearly three-fourths of this vast extent lies within the agency tracts and is very sparsely populated. If the agency tracts be omitted from consideration, Madura (8,808 square miles) is the largest district; it is closely followed by Nellore (8,765), Cuddapah (8,722) and Kistna (8,397). The districts may be grouped thus with reference to area:—

(1) Over 8,000 square miles .. Kistna, Nellore, Cuddapah and Madura.
(2) Between 7,000 & 8,000 .. Kurnool, North Arcot, Salem and Coimbatore.
(3) Between 5,000 & 6,000 .. Bellary, Anantapur, South Arcot, Tinnevelly and Malabar.
(4) Between 4,000 & 5,000 .. Ganjam, Vizagapatam and Godávari.
(5) Between 3,000 & 4,000 .. Tanjore, Trichinopoly and South Canara.
(6) Between 2,000 & 3,000 .. Chingleput.
(7) Under 1,000 square miles .. Nílgiris.

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If the agency tracts were included, Vizagapatam and Ganjam would be in the first and Godávari in the second group.

25. In the marginal statement the areas given in Census Table I. are compared with the areas found in the corresponding table of the census of 1881. The figures agree in the case of only three districts—Chingleput, Nílgiris and South Canara. In the 1881 tables the native states of Banganapalle and Sandúr were treated as part of the Kurnool and Bellary districts respectively, while in the present tables they have been shown separately as feudatory states. The combined area of the two is 416 square miles, and if this be deducted from the 1881 figure, the total area is reduced to 139,484 square miles, or 1,705 square miles less than in 1891. This difference, however, is not due to any actual increase of territory, but to the greater accuracy of the figures now given, which have been furnished by the Survey department and embody the latest results of its operations. The only change in the limits of the presidency since the previous census consists of a loss of 24 acres caused by the transfer of four villages from Ganjam to the Pooree district of Bengal. As the area statistics adopted in the 1881 tables were obtained from the Survey office, it is remarkable that the total was so incorrect. The present figures may, I believe, be accepted as accurate, except perhaps in the case of Bellary, Anantapur, Malabar and South Canara, the survey of which districts is not yet complete. The greatest variations are found in the three northern districts, but these are largely due to transfers of areas from the agency tracts to the regulation part of each district and *vice versâ*. The apparent decrease in Kurnool is due to the exclusion of the area (255 square miles) of the Banganapalle state from the present figure. The inclusion of the Sandúr state in Bellary in 1881 only makes the real variation in the case of that district greater than appears in the above statement; the present excess is due to the inaccuracy of the former figures, and the same explanation applies to Madura and Malabar. A considerable extent was transferred from Salem to North and South Arcot in 1885, but the area of all of these districts was understated in 1881.

Changes in area since 1881.

District.		1891.	1881.	Difference.
		SQ. MILES.	SQ. MILES.	SQ. MILES.
Ganjam	...	4,887	3,106	+ 1,781
Vizagapatam	...	4,619	3,477	+ 1,142
Godávari	...	4,796	6,525	− 1,729
Kistna	...	8,397	8,471	− 74
Nellore	...	8,765	8,739	+ 26
Cuddapah	...	8,723	8,745	− 23
Kurnool	...	7,514	7,788	− 274
Bellary	...	5,975	11,007	+ 243
Anantapur	...	5,275	...	
Madras	...	29	27	+ 2
Chingleput	...	2,842	2,842	...
North Arcot	...	7,616	7,256	+ 360
Salem	...	7,529	7,653	− 124
Coimbatore	...	7,860	7,842	+ 18
Nílgiris	...	957	957	...
South Arcot	...	5,217	4,873	+ 344
Tanjore	...	3,709	3,654	+ 55
Trichinopoly	...	3,631	3,561	+ 70
Madura	...	8,808	8,401	+ 407
Tinnevelly	...	5,387	5,381	+ 6
Malabar	...	5,585	5,765	− 180
South Canara	...	3,902	3,902	...
Total	...	122,022	119,972	+ 2,050
Agency. Ganjam	...	3,483	5,205	− 1,722
Agency. Vizagapatam	...	12,623	13,903	− 1,280
Agency. Godávari	...	3,061	820	+ 2,241
Total	...	19,167	19,928	− 761
Grand Total	...	141,189	139,900	+ 1,289

Area of Feudatory States.

26. Travancore, the largest of the feudatory states, has an area of 6,730 square miles, which is about the same as the average size of a Madras district. Cochin, which comes next in order, contains only 1,362 square miles and Pudukóta 1,101 square miles. Banganapalle and Sandúr are much smaller, their extent being, respectively, 255 and 161 square miles.

Population.

Population.

27. The total population of the presidency is 35,630,440, or some two millions less than that of the United Kingdom. If the feudatory states be included, the population amounts to 39,331,062, which exceeds the population of France by more than a million. The population of the chief provinces of India and some of the countries of Europe is given below:—

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Indian Provinces.

Province.	Population.	Year of census.
Madras	35,630,440	1891.
Bombay	18,857,044	
Bengal	71,346,987	
North-West Provinces and Oudh ...	46,905,085	
Punjab	20,866,847	
Central Provinces	10,784,294	
Burma	7,722,053	

Other Countries.

Country.	Population.	Year of census.
England and Wales	29,001,018	1891
Scotland	4,025,647	
Ireland	4,706,162	
Islands	147,870	
United Kingdom	37,880,697	
France	38,095,156	
Germany	49,422,928	1890
Italy	28,459,628	1880
Austria	23,835,261	1890
Hungary	17,335,929	1890
Spain	17,550,246	1887
Denmark	2,185,159	1890
Norway	1,999,176	1891
Belgium	6,093,798	1889
Holland	4,548,596	1889
Switzerland	2,933,334	1888

The population of each district is given in the table prefixed to this chapter. Taking the agency tracts as part of the districts to which they are attached, the district containing the greatest number of inhabitants is Vizagapatam. Its population is 2,802,992, which is larger than that of many countries in Europe, and within 200,000 of that of the island of Ceylon. Malabar comes next in order, and both that district and Madura contain more than two and a half millions of people. Then follow Tanjore with rather less than two and a quarter millions, and North Arcot, South Arcot, Godávari and Coimbatore with populations ranging from 2,180,487 to 2,004,839. Salem, Tinnevelly, Ganjam and Kistna have each over a million and three-quarters. Next to these come Nellore with 1,463,736 and Trichinopoly, Cuddapah, Chingleput and South Canara each with over one million. Bellary, Kurnool and Anantápur contain less than a million inhabitants each. Excluding Madras and the Nílgiris, the district with the smallest population is Anantapur, which contains only 708,549 inhabitants, but this is larger than the combined populations of South Australia, West Australia and Queensland, larger also than the populations of New Zealand and Tasmania taken together.

Average population of a district.

28. Still excluding Madras and the Nílgiris, the average population of a Madras district is 1,753,906. The mean population of a district in other provinces is given below. In calculating these averages I have omitted Calcutta, Howrah, Darjeeling and the Chittagong Hill Tracts from the Bengal figures, and Bombay, Simla and Rangoon from those of Bombay, the Punjab and Burma respectively, for these districts are similar in their special circumstances to Madras and the Nílgiris in this presidency :—

Province.	Average population of a district.	Province.	Average population of a district.
Madras	1,753,906	Punjab	671,684
Bengal	1,582,128	Central Provinces	599,127
North-West Provinces and Oudh ...	957,247	Assam	391,202
Bombay	784,143	Burma	188,543

Bombay and Madras are the only provinces in which the detailed system of *raiyatvári* land tenure prevails, and the difference in the size of the revenue districts in the two presidencies is very remarkable. The Madras district is in fact, as has been observed by a recent writer, more like the Commissioner's division of other provinces.

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Floating population.

29. The floating population, that is those people who did not sleep in any house on the census night, amounts to 498,927. These were enumerated as travellers by road, rail, canal and sea, and the numbers of each class are given in the marginal table. The houseless poor are unavoidably included in the travellers by road. In 1881 the floating population numbered 618,728 persons. The great decrease is remarkable, but it is found in nearly every district, and I do not think that there is the slightest ground for supposing that the enumeration of this section of the population was defective in 1891, as elaborate and timely arrangements were made for dealing with it. The decrease is confined to the travellers by road and canal. The former fell from 590,152 to 473,815 and the latter from 19,447 to 7,479. The canal population of 1881 included the people found on the Malabar rivers and backwaters: in 1891 these were not distinguished from the travellers by road. The sea-going population was 6,478 in 1881 and 10,890 in 1891. The travellers by rail have increased from 549 to 6,743. The 1881 figure was no doubt much too low, but there can be as little doubt that that for 1891 is too high, owing, I believe, to gangs of labourers and the like having been enumerated on the schedules provided for railway passengers. The abstraction has been carefully tested, and there is no question as to its accuracy.

Floating Population.

Floating Population.	Total.	Males.	Females.
Travellers by road and houseless poor ...	473,815	321,773	152,042
Travellers by rail ...	6,743	5,350	1,393
Travellers by canal ...	7,479	5,789	1,690
Sea-going population ...	10,890	10,667	223
Total ...	**498,927**	**343,579**	**155,348**

The following statement shows the floating population enumerated in the several districts:—

Floating population.

District.	Total Floating Population.			Railway.		Sea-going.		Canal.		Travellers by Road and Houseless Poor.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Ganjam	29,785	22,000	7,785	...	...	402	41	188	4	21,410	7,740
Vizagapatam	23,206	18,016	5,190	...	...	820	24	...	...	17,196	5,166
Godávari	47,747	33,244	14,503	...	...	1,038	29	4,081	1,257	28,125	13,217
Kistna	49,709	33,643	16,066	7	2	449	...	347	170	32,840	15,894
Nellore	30,308	19,246	11,062	...	...	...	...	520	47	18,726	11,015
Cuddapah	33,833	22,469	11,364	361	74	...	...	125	27	21,983	11,263
Kurnool	19,752	12,450	7,302	11	7	...	...	217	136	12,222	7,159
Bellary	49,508	32,018	17,490	361	109	...	...	...	...	31,657	17,381
Anantapur	17,966	12,464	5,502	497	204	...	...	...	...	11,967	5,298
Madras	6,062	4,819	1,243	57	8	248	3	...	...	4,514	1,232
Chingleput	11,334	7,626	3,708	296	73	...	...	244	42	7,086	3,593
North Arcot	28,862	17,970	10,892	407	134	...	...	...	...	17,563	10,758
Salem	10,248	6,907	3,341	395	96	...	...	...	...	6,512	3,245
Coimbatore	14,319	10,275	4,044	831	215	...	...	...	...	9,444	3,829
Nilgiris	1,569	1,336	233	...	...	...	...	...	...	1,336	233
South Arcot	21,001	13,247	7,754	149	60	452	16	...	...	12,646	7,678
Tanjore	14,565	10,365	4,200	630	123	439	...	67	7	9,229	4,070
Trichinopoly	11,481	7,213	4,268	247	57	...	...	...	...	6,966	4,211
Madura	22,534	16,251	6,283	895	198	800	46	...	...	14,556	6,039
Tinnevelly	22,058	14,184	7,874	44	8	352	30	...	...	13,788	7,836
Malabar	15,081	13,439	1,642	162	25	3,584	7	...	...	9,693	1,610
South Canara	12,660	10,313	2,347	...	...	2,083	27	...	...	8,230	2,320
TOTAL ...	493,588	339,495	154,093	5,350	1,393	10,667	223	5,789	1,690	317,689	150,787
Agency. Ganjam	192	161	31	...	...	...	...	...	...	161	31
Agency. Vizagapatam ...	2,346	2,043	303	...	...	...	...	...	...	2,043	303
Agency. Godávari	2,801	1,880	921	...	...	...	...	...	...	1,880	921
TOTAL, AGENCY TRACTS ...	5,339	4,084	1,255	...	...	...	...	...	...	4,084	1,255
Total, British Territory ...	**498,927**	**343,579**	**155,348**	**5,350**	**1,393**	**10,667**	**223**	**5,789**	**1,690**	**321,773**	**152,042**

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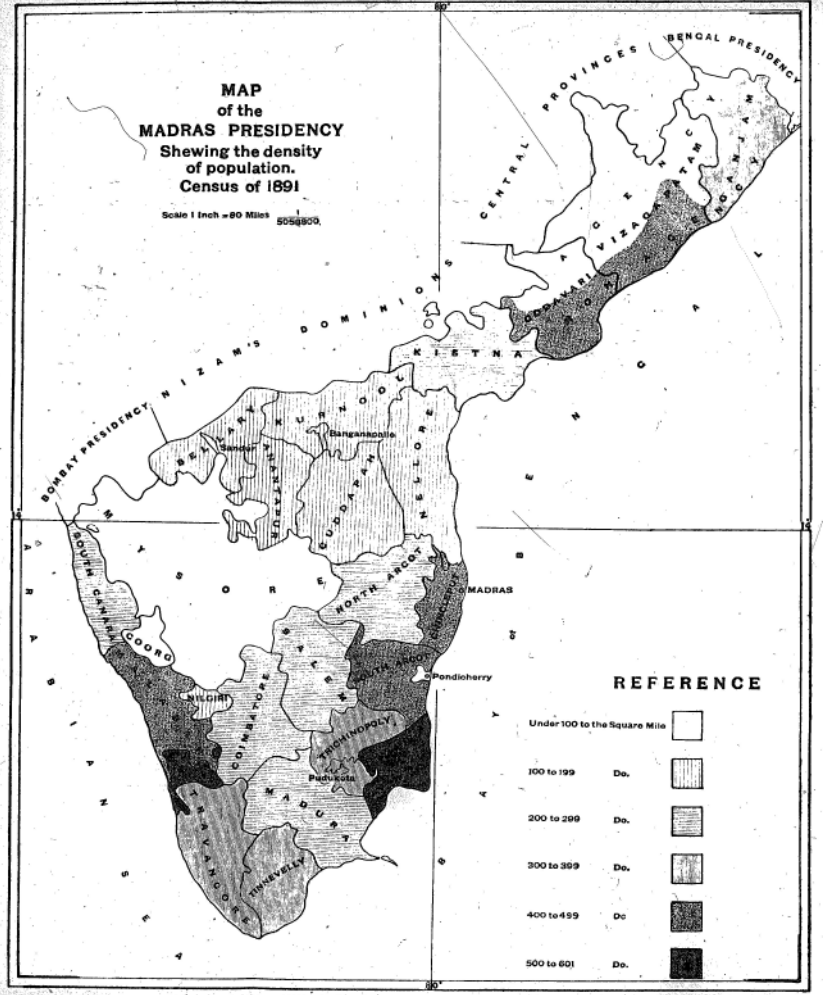

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Population of Feudatory States.

30. In population as in area Travancore comes first of the feudatory states with rather more than two and a half million inhabitants, Only three Madras districts have a greater population than this state. Cochin, with 722,906 inhabitants, has a population which is larger than that of only one Madras district. Pudukóta has rather more than half this number of inhabitants. The little states of Banganapalle and Sandúr have populations of 35,000 and 11,000 respectively.

Density, Areality and Proximity.

Density.

31. The population of the presidency being 35,630,440, the number of persons to the square mile is 252 as against 218 in 1881. The accompanying map shows how the density varies from district to district. Excluding the Madras City, the extreme limits are 601 persons to the square mile in the fertile district of Tanjore and 42 to the square mile in the wild hill and forest tracts of the Godávari agency. The area of each of the six density groups into which the presidency is divided in the map, the ratio of the area of each to the total area, and the average density of each group are given below. The Madras City is not included :—

Group.	Area.	Percentage of total area.	Population.	Average density.
	sq. m.			
I. Under 100 persons to the square mile	19,167	13·58	1,294,244	68
II. Between 100 & 200	37,208	26·36	5,262,091	141
III. Between 200 & 300	44,112	31·25	11,667,984	265
IV. Between 300 & 400	13,905	9·85	4,878,289	351
V. Between 400 & 500	23,059	16·33	9,847,200	427
VI. Over 500	3,709	2·63	2,228,114	601
Total ...	141,160	100·00	35,177,922	249

The first group consists entirely of the Agency Tracts, in which there are only 68 persons to the square mile.

The second group comprises the districts of Nellore, Cuddapah, Kurnool, Bellary, Anantapur and Nílgiris. With the exception of the last named, these districts are contiguous. The density is greatest in Nellore, where there are 167 persons to the square mile; in Nílgiris the number of individuals to this area is only 104, in Kurnool it is 109, in Anantapur 134, in Cuddapah 146 and in Bellary 151.

The third group contains six districts—Kistna, North Arcot, Salem, Coimbatore, Madura and South Canara. The first and last are isolated, but the other four form a continuous tract of country. The number of persons to the square mile varies from 221 in Kistna to 296 in Madura.

In the next group are Ganjam, Trichinopoly and Tinnevelly, the densities being, respectively, 325, 378 and 356 persons to the square mile.

In the fifth group are Vizagapatam and Godávari on the east coast, Chingleput and South Arcot further down on the same coast, and Malabar on the west coast.

In the last group there is only one district, Tanjore, and this has 601 individuals to the square mile.

The Ponáni taluk of Malabar, with an area of 390 square miles, has 1,152 persons to the square mile; this is the most densely populated tract of any considerable size in the presidency, but the Kumbakónam taluk of Tanjore is close behind it, with 1,104 persons to the square mile. The taluks of Kumbakónam, Negapatam, Nannilam, Máyavaram and Shiyáli, which form the bulk of the area irrigated by the Cauvery system, have together a density of 887 persons to the square mile. The density of the four taluks * of the Godávari delta is 556, while in the two chief delta taluks † of the Kistna there are only 305 persons to the square mile.

* Amalápuram.
Rámachandrapuram.
Narsápuram.
Tanuku.

† Répalle.
Bandar.

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32. The density statistics for each of the principal provinces of India and for some of the chief countries in Europe and elsewhere are here given for purposes of comparison :—

Density in other provinces and countries.

	Persons to the square mile.		Persons to the square mile.
Madras	252	Bombay	151
Bengal	471	Central Provinces	125
North-West Provinces and Oudh ...	436	Burma	45
Punjab	189		
England and Wales	498	United States of America	21
Scotland	132	Mexico	13
Ireland	144	Jamaica	132
United Kingdom	312	Brazil	3
Belgium	536	Peru	5·8
Holland	360	Chilé	8·6
Italy	249	Victoria	9·8
German Empire	234	New South Wales	3·6
France	187	South Australia	0·3
Spain	89	Queensland	0·5
Java	449	West Australia	0·03
Japan	268	Tasmania	4·4
Canada	5	New Zealand	5·5

Only two provinces in India and only three countries in Europe have a greater density than the Madras Presidency. Of the Asiatic countries given only Java and Japan are more populous. But in spite of the high position which Madras occupies, there is no reason to fear that the population has yet made any near approach to the limit which the land will support. Complete statistics of the culturable area, which is still unoccupied, are not available, as no reliable returns are obtained from permanently settled zemindáris, but detailed figures are given by the Board of Revenue for 94,140 square miles; of this area 57,418 square miles are culturable, and of this latter extent, again 12,296 square miles or 21·41 per cent. are still unoccupied. These figures refer chiefly to settled *raiyatvári* lands, and they possibly afford a fair index of the proportions of occupied and unoccupied culturable land in ordinary zemindári areas. In the Agency Tracts, however, which are not included in the Board's returns, the proportion of unoccupied land is much higher, and there is there a large field for the extension of cultivation by immigrants from more congested districts.

33. In the report on the census of 1881 the taluks of Pálkonda, Párvatipur, Sálúr and Srungavarapukóta in the Vizagapatam district were said to be the most populous in the presidency. The areas of these taluks, as given in the 1881 returns, were, however, seriously wrong and in consequence the density was very much overstated in each case. As the matter is of some importance in connection with railway projects, I give the figures below :—

Density of Vizagapatam.

Taluk.	Number of persons per square mile.		
	Census Report of 1881.	Corrected figures for 1881.	Census of 1891.
Pálkonda	1,214	599	625
Párvatipur	1,224	278	272
Sálúr	1,257	447	465
Srungavarapukóta	1,241	462	472

34. The average density of the five feudatory states is 385 persons to the square mile, but here also there is considerable divergence, the little state of Sandúr having only 71 inhabitants to the square mile, while Cochin has 531. The latter has thus a greater density than any of the Indian provinces, and is nearly as populous as Belgium. Travancore is much lower down in the scale, having only 380 persons to the square mile.

Density in Feudatory States.

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35. The term areality is used to denote the average area for each unit of population. The areality of the Madras Presidency is 2·54 acres, or 12,275 square yards to each person. This is compared with the areality for other Indian provinces in the marginal statement.

Areality.

Province.	Acres.
Madras	2·54
Bengal	1·36
North-West Provinces and Oudh	1·47
Punjab	3·39
Bombay	4·24
Central Provinces	5·13
Burma	14·21

In England and Wales there are 1·28 acres to each individual, in Belgium 1·19 acres, and in Holland 1·78 acres. In the densely populated Ponáni and Kumbakónam taluks, the area for each inhabitant is only 0·56 and 0·58 of an acre respectively.

In the feudatory states, as a whole, there was a space of 1·66 acres to every individual. In Cochin the average area was 1·21 acres, in Travancore 1·68 acres, in Pudukóta 1·89 acres, in Banganapalle 4·60 acres, and in Sandúr 9·05 acres.

36. Another way of expressing the relation between area and population is to state the average distance between each person, supposing the inhabitants were equally distributed over the face of the country. In the Madras Presidency this distance is 119 yards. In Bengal it is 87 yards, in the North-West Provinces and Oudh 91 yards, and in Bombay 154 yards. The proximity for each district and feudatory state is given in the table prefixed to this chapter. In the Madras town the people are only 15 yards apart. In the most populous rural tract, the Ponáni taluk of Malabar, the distance between each inhabitant is 56 yards. In the Agency Tracts the people are 230 yards asunder.

Proximity.

Towns and Villages.

37. The total number of towns and villages, excluding uninhabited villages, is 57,079; the number in 1881 was 51,964. The details for each district are given in the marginal statement. It must be explained that in Madras a 'village' is not a single collection of houses, but a revenue term denoting a certain area of agricultural land. Within this area there is nearly always one group of houses, and frequently there are two or three such groups, while occasionally there is no habitation at all. The extent of the area depends partly upon custom, partly on administrative convenience. At the time of the survey and settlement of a district, it is usual to amalgamate contiguous villages which are too small to warrant a headman being provided for each, and to sub-divide those which are too large for a single headman to manage efficiently. In zemindári tracts, where the village establishments are not under the control of the Government, this process goes on to a much less extent, and it is there more common for a village to consist of only one group of habitations. In the agency tracts again, especially in the great Jeypore zemindári in Vizagapatam, every little cluster of huts is treated as a village, and the returns show that in a number of cases a village name has been given to a single house. The result is that the average population of a village in the agency tracts is 106, while in the rest of the presidency it is 755. In Malabar, there are practically no villages except in

Towns and Villages.

Number of Towns and Villages, excluding uninhabited villages.

District.	1891.	1881.	Difference.
Ganjam	4,191	4,189	+ 2
Vizagapatam	2,668	2,667	+ 1
Godávari	1,634	2,031	− 397
Kistna	1,848	1,823	+ 25
Nellore	1,793	1,688	+ 105
Cuddapah	1,276	1,241	+ 35
Kurnool	802	772	+ 30
Bellary	795	1,161	− 366
Anantapur	941	900	+ 41
Madras	1	1	
Chingleput	1,997	2,003	− 6
North Arcot	4,465	3,967	+ 498
Salem	3,811	3,972	− 161
Coimbatore	1,478	1,447	+ 31
Nilgiris	52	10	+ 42
South Arcot	2,897	2,850	+ 47
Tanjore	3,550	3,551	− 1
Trichinopoly	1,502	1,485	+ 17
Madura	4,103	3,971	+ 132
Tinnevelly	1,538	1,497	+ 41
Malabar	2,250	437	+ 1,813
South Canara	1,288	1,282	+ 6
Total	44,680	42,945	+ 1,935
Agency: Ganjam	1,846	2,706	− 860
Agency: Vizagapatam	9,384	6,095	+ 3,289
Agency: Godávari	969	218	+ 751
Total	12,199	9,019	+ 3,180
Grand Total	57,079	51,964	+ 5,115

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the Pálghat taluk; elsewhere the people live in detached homesteads and the lowest unit of area for administrative purposes is the *désam*. Above this is the *amsam* consisting of a varying number of *désams*. For the purpose of village officials the *amsam* corresponds to the village elsewhere, and in the census returns of 1881 the village in Malabar means an *amsam*. But on the occasion of the present census it was decided to treat the *désam* as the unit, and the number of villages now shown against Malabar means the number of *désams*. In respect of area and population the *désam* approaches much more nearly to an ordinary village than the *amsam* does. A consideration of the foregoing remarks will make it clear that the increase of 5,117 in the number of towns and villages by no means necessarily indicates an addition since the last census of that number of separate groups of habitations.

Turning now to individual districts, the decrease in the Godávari is mainly due to transfers made to the agency tracts; in Bellary the decrease is caused by the amalgamation of small villages at the recent survey; in Nellore and North Arcot the changes are chiefly found in zemindári lands, where the village is less stable than in raiyatvári taluks; Salem has lost some villages, which have been transferred to North and South Arcot. In the Nílgiri district in 1881, the *náds*, which are large areas containing many groups of habitations, were treated as villages, but on the present occasion a smaller unit has been adopted with the result that the ten villages of 1881 are now increased to 52; in Madura the increase is partly the net result of the linking up and sub-division of raiyatvári villages and partly an unexplained addition in the zemindári tracts; the increase in Malabar is due to the change in the unit adopted, which has been mentioned above. The figures for the agency tracts show great variations and no complete explanation is forthcoming. The practice of 'shifting cultivation' which obtains in part of the agency leads to frequent changes in the location of dwellings and the multiplication of village names, and as the bulk of the area is held on zemindári tenure, the lists of villages are imperfect and liable to arbitrary alteration from time to time. I think it will be found that the large increase in the Vizagapatam agency is due to the inclusion, in 1891, of a great number of outlying houses, which in 1881 were either omitted altogether or were incorporated in some neighbouring village. In the Godávari agency there has been a real increase by transfers from the non-agency portion of the district and from Vizagapatam.

Discrepancy between Revenue and Census returns.

38. The total number of towns and villages will not necessarily equal the number of villages given in the revenue returns, for a town may consist of the sites of several revenue villages, which will, therefore, appear in the tables as one town instead of two, three or more villages. Sometimes again the hamlets of the village which gives its name to the town are not included in the latter, as they are situated at a distance from the main site. A notable instance of this is Rámesvaram, the famous place of pilgrimage; the revenue village of this name extends over an enormous area and includes a number of hamlets which lie at a considerable distance from the actual town itself. These hamlets were, therefore, treated as a distinct village, so that we have in the returns a town of Rámesvaram and a village of that name also. The adoption of this plan causes an increase in the number of towns and villages over the number of revenue villages, but this increase is probably more than counterbalanced by the loss from the causes referred to above. Lastly, a town may be formed of one village and one or more hamlets of another, the main site of which is not included. This will neither increase nor diminish the number of villages, but the population of the village which is shorn of its hamlet will appear in the census statements as less than the real population by the number of persons enumerated in the hamlet.

Average population of a village and town.

39. Excluding Madras and the agency tracts, the average population of a village, including towns also in that expression, is 755, and the average district divergence from this is 282 or 37·35 per cent. For villages alone the average is 692, and the mean district deviation is 249 or 35·98 per cent. The average number of inhabitants in a town is 13,867, the mean district divergence being 3,896 or 28·10 per cent. The degree of dispersion about the mean in the case of these averages is, however, so great—the mean error being between 500 and 600 per

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cent. in the case of towns and villages together—that the arithmetical mean affords but little information as to the actual state of things. A much better idea of this is given by the following statement, which shows the distribution of 1,000 towns and villages by population groups in each district:—

Number of towns and villages in each group out of 1,000.

District.	1-199.	200-499.	500-999.	1,000-1,999.	2,000-2,999.	3,000-4,999.	5,000 and over.	Total.
Ganjam	471	315	144	54	9	5	2	1,000
Vizagapatam	242	290	259	151	38	12	8	1,000
Godávari	130	192	286	233	94	46	19	1,000
Kistna	133	252	257	247	78	25	8	1,000
Nellore	196	291	249	183	50	23	8	1,000
Cuddapah	151	226	244	259	77	34	9	1,000
Kurnool	94	160	365	302	57	15	7	1,000
Bellary	67	200	400	254	42	21	16	1,000
Anantapur	209	293	266	173	31	19	9	1,000
Chingleput	265	387	240	75	17	9	7	1,000
North Arcot	428	263	190	90	17	8	4	1,000
Salem	411	312	153	83	25	13	3	1,000
Coimbatore	118	189	250	236	100	77	30	1,000
Nilgiris	...	154	115	461	154	58	58	1,000
South Arcot	161	319	305	167	33	9	6	1,000
Tanjore	273	365	226	98	23	9	6	1,000
Trichinopoly	145	284	286	207	50	23	5	1,000
Madura	475	227	138	89	35	24	12	1,000
Tinnevelly	162	215	256	202	80	55	30	1,000
Malabar	76	244	308	233	77	44	18	1,000
South Canara	167	309	272	181	44	19	8	1,000
Total ...	275	279	229	146	41	21	9	1,000
Agency. Ganjam ...	738	205	48	8	1	...	...	1,000
Agency. Vizagapatam ...	897	92	10	1	...	...	...	1,000
Agency. Godávari ...	845	118	25	8	2	2	...	1,000
Total, Agency Tracts ...	869	111	17	2	1	...	...	1,000
Total, British Territory.	402	243	184	115	33	16	7	1,000

Another way of considering the relation between the people and the size of the groups in which they congregate is to observe the numbers, out of a given total, living in each kind of town or village. In the following table the distribution in this way of every 1,000 of the population is shown:—

Number of persons in 1,000 *living in each class of village or town.*

District.	1-199.	200-499.	500-999.	1,000-1,999.	2,000-2,999.	3,000-4,999.	5,000 and over.	Total.
Ganjam	112	267	262	196	60	47	56	1,000
Vizagapatam	34	134	252	283	124	63	110	1,000
Godávari	11	57	175	271	193	139	154	1,000
Kistna	14	87	185	348	187	93	86	1,000
Nellore	25	119	222	304	145	100	85	1,000
Cuddapah	17	78	176	362	184	123	60	1,000
Kurnool	7	57	264	409	138	53	72	1,000
Bellary	7	66	259	300	88	69	211	1,000
Anantapur	31	129	248	314	98	96	84	1,000
Chingleput	52	229	293	177	69	63	117	1,000
North Arcot	74	178	278	249	80	56	85	1,000
Salem	79	194	205	221	114	95	92	1,000
Coimbatore	8	49	135	246	177	215	170	1,000
Nilgiris	...	28	44	327	197	125	279	1,000
South Arcot	23	149	291	304	105	46	82	1,000
Tanjore	44	195	252	212	88	52	157	1,000
Trichinopoly	16	107	223	316	134	93	111	1,000
Madura	64	115	155	195	136	144	191	1,000
Tinnevelly	15	60	148	230	159	165	223	1,000
Malabar	8	73	187	278	158	136	160	1,000
South Canara	24	128	236	301	128	86	97	1,000
Total ...	35	124	216	267	131	101	126	1,000
Agency. Ganjam	375	370	185	63	7	...	...	1,000
Agency. Vizagapatam ...	603	285	71	12	12	9	8	1,000
Agency. Godávari ...	447	263	120	83	36	51	...	1,000
Total, Agency Tracts ...	533	303	103	31	13	11	6	1,000
Total, British Territory.	53	131	211	258	127	98	122	1,000

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In 64·55 per cent. of the towns and villages of the whole presidency the number of inhabitants is less than 500, in 82·89 per cent. it is less than 1,000, and in 94·41 per cent. it is below 2,000. Places with a population between 2,000 and 5,000 inhabitants form 4·87 per cent. of the total, and in only 0·72 per cent. does the population exceed 5,000. These figures, however, must be considered in conjunction with those given in the second of the tables. From this we see that 12·2 per cent. of the people reside in places containing not less than 5,000 inhabitants and 22·5 per cent. in the small towns having a population between 2,000 and 5,000. The large villages with under 2,000, but not less than 1,000, inhabitants contain 25·8 per cent. of the people, while the remaining 39·5 per cent. are found in small villages with a population below 1,000.

The figures for the different districts vary considerably. In the agency tracts, Ganjam, North Arcot, Salem and Madura, the proportion of villages with less than 200 inhabitants is very high, while in Bellary, Kurnool and Malabar it is much below the average. In the Nílgiris there are no villages in this group. Taking villages with populations between 1 and 499, we find that in the Vizagapatam agency tracts, 99 per cent. of the village come under this category, in the Godávari agency 96 per cent., and in the Ganjam agency 94 per cent. In the ordinary regulation districts the variations are from 79 per cent. in Ganjam, 72 per cent. in Salem, and 70 per cent. in Madura to 27 per cent. in Bellary, 25 per cent. in Kurnool, and 15 per cent. in Nílgiris. In the next cumulative group, viz., that of villages with a population under 1,000, Ganjam is still the highest with 93 per cent., but Chingleput comes next with 89 per cent., and then North Arcot, Salem, Tanjore and Madura, in all of which districts the percentage is over 80. The Nílgiri district still has the lowest proportion, but the positions of other districts are considerably altered. The statement showing the number per mille of population living in each size of town or village presents similar variations. In the agency tracts and in Ganjam, Chingleput and North Arcot more than half the population live in villages with less than 1,000 inhabitants. In Tanjore, Salem, South Arcot, Vizagapatam and Anantapur between 40 and 50 per cent. live in such villages; in South Canara, Nellore, Trichinopoly, Madura, Bellary and Kurnool the percentage is between 30 and 40; in Kistna, Cuddapah, Malabar and Tinnevelly it is between 20 and 30; in Coimbatore it is 192, and in Nílgiris only 72.

Qualification of the term village.

40. It must be remembered that the above figures afford only an approximate index of the size of a single group of dwellings such as would be called a village in England, for, as has already been explained, the Madras village may, and frequently does, consist of several detached hamlets, the most important of which gives its name to the whole revenue village. The number of hamlets attached to each village has not been ascertained, but some indication of the degree in which hamlets are found in the different districts is given by the figures showing the average area of villages. Thus in Ganjam the average area of a village is only 1·17 square miles, and we may feel pretty confident that there the revenue village and what may be called the population village are usually identical. In Tanjore, the average area is only 1·04 square miles and the same conclusion follows. In the north central districts the average area of a village is very high, but in the case of Cuddapah and Kurnool the average is raised somewhat by the inclusion in the total area on which the calculation is made of a large extent of forest land. Yet, even when allowance is made for this, the size of a village is large, and if all the ryots of such a village lived in the same place, it is obvious that some of them would be put to considerable inconvenience in going backwards and forwards to their lands. We may fairly conclude, therefore, that in these districts hamlets are common. In the Nílgiris the average village contains 18·40 square miles, but there is so little cultivation in this district that it does not

District.	Average population.	Average area in Sq. M.
Cuddapah	950	6·84
Kurnool	972	9·37
Bellary	956	7·52
Anantapur	687	5·61

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follow that the number of 'population' villages greatly exceeds the number of revenue villages. In the agency tracts, hamlets are of rare occurrence, and we find there a low average area; in the Vizagapatam agency, it amounts to only 1·35 square miles, and the so-called villages are not more than a mile and a quarter apart. For the whole presidency the area of towns and villages is 2·47 square miles, and the proximity or mean distance between each is 1·69 miles.

Explanation of district variations.

41. It is not easy to say why the revenue villages differ so much in size. There is, of course, a limit both to area and population; but this does not completely explain the divergences. Why, for example, should the Godávari village be just about double that of Chingleput both in extent and number of inhabitants? If one village headman is sufficient for nearly 1,300 persons in Coimbatore, why should one be required for every 537 in Tanjore, where the population is less scattered? To answer these questions fully, it would be necessary to examine in detail the circumstances of each district. Speaking generally, however, it is probably correct to say that in the case of *raiyatvári* tracts the tendency is towards villages of a large size, but this is modified by the existence in some districts, notably Chingleput and Tanjore, of *mirási* or joint villages, the amalgamation of which would cause inconvenience. In poor districts again, the villages would necessarily be larger than in rich districts, as the amount of the fund for the payment of village servants is too small in the former to support a large staff of headmen, accountants, &c. Lastly, in *zemindári* tracts, which form a considerable proportion of the area of the presidency, the size of the village depends upon long-standing custom, unaffected by rules for the revision of village establishments. The tendency in such tracts is towards small villages, and this, of course, reduces the district average.

Towns and villages in Feudatory states.

42. Turning now to the feudatory states we find the Travancore town or village has no less than 10,030 inhabitants and an area of 26·39 square miles. For villages alone the average population is 9,919. The smallest village has a population of 716, and no less than 98 per cent. of the total towns and villages have over 2,000 inhabitants. In this state, as in the British district of Malabar, there are no regular villages, and the above high averages are due to the fact that the *Proverty*, which is a comparatively large revenue division, has been taken as the equivalent of the ordinary village. In 1881 the *Kara*, the average area of which was in that year only 2 square miles, was adopted as the lowest unit, and it is to be regretted that the same principle was not adhered to on this occasion. The writer of the report on the census of 1881 says, "the *Kara* is our village or social unit and corresponds to the English parish;" and it is not clear why the *Kara* was abandoned and the *Proverty* substituted for it.

In Cochin, the *désam* has been taken as the equivalent of a village, and the average population of each is 1,030, while the average area is 2·07 square miles. The total number of désams is 653, which is one less than in 1881.

In the other feudatory states the village is of the ordinary type. In Pudukóta the number of villages has fallen from 596 to 306. I have no information as to the cause of this reduction, but it is probably due to the same process of amalgamation which has taken place in British districts. The average population is 1,164, which is higher than the average in the neighbouring districts of Trichinopoly and Tanjore. The mean area is 3·59 square miles.

Banganapalle has 63 and Sandúr 24 villages. These numbers each differ by one from the corresponding figures for 1881. The average population is 563 in Banganapalle and 475 in Sandúr; the average area is 4·05 square miles in the former and 6·71 in the latter state. The villages are both smaller and less populous than those of the British districts of Kurnool and Bellary, in which these two states are situated.

I give below statements showing (1) the proportion of towns and villages in each group and (2) the percentage of the population living in towns and villages of each size:—

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Chap. I. para. 43.

Distribution of 1,000 *towns and villages according to number of inhabitants.*

State.	1—199.	200—499.	500—999.	1,000—1,999.	2,000—2,999.	3,000—4,999.	5,000 & over.	Total.
Travancore ...	...	...	3·9	15·7	27·5	109·8	843·1	1,000·0
Cochin	91·2	291·8	270·5	220·4	60·8	42·5	22·8	1,000·0
Pudukóta ...	58·6	175·9	338·8	273·6	101·0	39·1	13·0	1,000·0
Banganapalle ..	349·2	317·5	174·6	127·0	...	31·7	...	1,000·0
Sandúr	625·0	125·0	125·0	83·3	...	41·7	...	1,000·0
Total ...	88·0	205·8	227·2	185·9	59·7	54·3	179·1	1,000·0

Number of people in each group out of 1,000 *of the population.*

State.	1—199.	200—499.	500—999.	1,000—1,999.	2,000—2,999.	3,000—4,999.	5,000 & over.	Total.
Travancore ...	...	...	0·3	2·2	7·2	47·4	942·9	1,000·0
Cochin	10·4	90·5	177·6	281·4	131·6	151·8	156·7	1,000·0
Pudukóta ...	5·6	51·8	206·3	306·2	199·7	128·9	...	1,000·0
Banganapalle	86·4	200·8	205·0	319·3	...	188·5	101·5	1,000·0
Sandúr	89·2	84·8	205·9	238·4	....	381·7	...	1,000·0
Total ...	3·7	25·1	58·3	91·2	50·8	78·4	692·5	1,000·0

Towns.

Towns.

43. The number of towns in the presidency is 214; the number in 1881 was 226.

Definition of Town.

44. It is difficult to find any good definition of a town. Writing on this subject in the report on the census of 1881, Mr. McIver said: "Town is ordinarily a word of some-"what vague application, and there was some difference of opinion as to its "appropriate definition. At the former enumeration any village over 5,000 inha-"bitants was returned as a town. This line, if further limited by other condi-"tions, might have afforded a fairly good definition, although it would have "excluded some places that are clearly towns. By itself the 5,000 inhabitants "standard was a poor one. It included, for instance, 186 amsams or townships "in Malabar, each on an average occupying 15 square miles, and many of them "not containing a single street. Size, compactness and certain architectural, "commercial, or industrial features are all considerations which would go to make "up the definition of a town for census purposes. In the present census the fol-"lowing definition was adopted:—'A town is a collection of numerous dwellings "near each other within a limited area, having shops which provide a continual "open market for the supply of goods, especially of manufactured goods.' This "was fairly elastic, and for the rest the selection was left very much to the Dis-"trict officers. The result is probably about the best attainable. The definition "has, perhaps, been interpreted a little too liberally in Tinnevelly and a little too "rigidly in Malabar. But it is known that in the former the people do congregate "in closely-built villages much more than in any other district, and that the "reverse is the case in Malabar and Canara."

In 1891 a somewhat more precise test was attempted. I quote from my circular on the subject:—

"The Census Commissioner has laid down the following general principles to "aid District officers in determining what is a town in the census acceptation of "the term:—

"(*a*) The population should not be less than 5,000, residing in houses more or less contiguous, not in scattered collections, as hamlets, &c.

"(*b*) The place, if not containing the above population, should be under the operation of some Municipal Act.

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"(*c*) Though containing the above population, it should not be merely a large village, but should have some distinctly urban character, as that of a market town. Chap. I. para. 45.

"(*d*) Where a town is made up of several distinct portions, each should be shown separately as municipal limits, suburbs, and cantonment, respectively.

"The notes on each district, which are appended to volume I of the report on "the census of 1881, show what places were treated as towns on the last occasion. "I also beg to invite your attention to para. 720 of that volume."

It will be seen that no place with a population of less than 5,000 was to be regarded as a town unless it possessed a municipal constitution. As a consequence of this, the number of towns with less than 5,000 inhabitants fell from 43 in 1881 to 14 in 1891. None even of these fourteen towns fulfilled the strict letter of the conditions laid down, but, on various grounds, they were considered to have an urban character.

Difference between a Town and a Village.

45. One of the most marked characteristics of the village is the close bond which unites all the inhabitants. The relations which exist between them existed between their fathers, their grandfathers and their ancestors many generations back; the farmer holds the land his fathers held, and his ploughmen are the descendants of theirs. The simple wants of the villagers are supplied by the village artizans; their implements of husbandry by the blacksmith and carpenter, their cooking utensils by the potter and coppersmith, their few clothes by the weaver. They are shaved by the village barber, whose wife acts as midwife, and washed for by the village *dhóbi*, who also is bound to supply torches for processions. All these persons are paid fixed annual fees of grain and money, or else they are remunerated by special grants of land, or more frequently the two methods are combined. The payment of these fees is compulsory, and in return each artizan does all the work of his trade that is required of him. In such a community there is no possibility of the intrusion of outsiders, for there is no room for them. If a ryot has to pay the potter, whether he takes his pots or not, he will not be likely to transfer his custom to a stranger who demands payment for each article, even though the latter's wares are superior. Nor in such a village is there any place for shops. The weaver, it is true, has to some extent been supplemented by the dealer in Manchester cloths, but these are purchased at the nearest market, which also supplies the few articles that make up the needs of the typical villager. Now as a village increases in size, the hereditary artizans are no longer capable of supplying all the requirements of their crafts and strangers are necessarily introduced. These come, as a rule, from large towns and bring with them the town custom of trade as opposed to the village custom of service. It does not take long for the former to oust the latter, and the social constitution of the community is radically changed. New influences and new powers arise: the village headman is overshadowed by the comparatively wealthy shopkeeper; the accountant finds himself matched against a sharp vakil; the old schoolmaster's ancient methods are replaced by those inspired by an Education department; perhaps a dispensary is started with a hospital assistant, who pronounces contemptuously on the practices of the *Vaidyan* and *Hakim*. The effect of the introduction of these revolutionary elements is soon evident. The authority of the old heads of the community is weakened, the depressed classes begin to assert a freedom and independence hitherto undreamt of, and their masters in their turn cease to take the same paternal interest in them. Here also service gives way to trade. The bonds weaken, and we have a body of people whose relations to each other are very different from those found in the old village community. The transition from one stage to the other is sometimes slow, sometimes rapid. The construction of a large public work or the opening of a railway station will frequently bring about the change in a year or two. On the other hand, a village may increase by ordinary natural growth up to a comparatively large population without any interference with the manner of life of its inhabitants. Speaking generally, it is probably safe to take a group of 2,000 inhabitants as the utmost

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limit, which the old type of village can reach without any change in its character. But even when this change has taken place more or less completely, it is doubtful whether the village has a sufficient claim to be regarded as a town, for the population remains largely agricultural. The distinction between urban and rural population is, in Great Britain, chiefly of value from the point of view of sanitation and vital statistics. In India, however, the conditions of town life are very different from what they are in England. We have here no factory chimneys vitiating the atmosphere with their smoke, no close work-rooms, and few, if any, unhealthy trades. The weavers put up their looms in the street, the coppersmith works in an open shed, and it is the same with all other artizans. Of large manufactures there are practically none; here and there a spinning or weaving mill may be met with, and there are one or two sugar refineries, but the whole number of large works is so small that any one acquainted with the presidency could mention them all without difficulty. Nor do the houses, except in the large towns, differ much from those in villages. They are more numerous and somewhat more closely packed, but they are only one-storied buildings and almost as readily accessible to the purifying rays of the Indian sun and the cleansing breezes of the monsoons as the cottage of the villager. The more frequent presence of the cess-pool is compensated for by the rare occurrence of the manure heap. There is, perhaps, greater risk from epidemic diseases, but, taking all the circumstances into consideration, the sanitary position of the ordinary town in the Madras Presidency is but little inferior to that of the village. The inferiority, of course, becomes greater with the size of the town, and from the point of view that I am now considering, I should fix the lower population limit of towns at about 15,000 inhabitants. From the politico-social stand-point, however, a much lower limit is required, and I am inclined to think that a population of 2,000 would not be too low for this. It must be clearly understood that I refer in both cases to populations occupying a single site and not to an aggregate of a number of detached hamlets. A Madras village of 5,000 inhabitants may be made up of five separate hamlets, each with a population of about 1,000, and no conclusion as to the correct classification can, therefore, be drawn from the population figures given in the census returns. It may, on the occasion of the next enumeration, be desirable to compile the total population of each village-site, but this would add to the cost of the operations, and it would greatly increase the work of District officers, who alone would be able to decide whether a hamlet was to be regarded as detached or forming part of the parent village.

Population of towns.

46. In the following table the number of towns in each population group is compared with the number of 1881:—

Towns containing between	1891.	1881.
400,000 and 500,000 inhabitants	1	1
75,000 and 100,000 do.	2	1
50,000 and 75,000 do.	6	7
20,000 and 50,000 do.	27	21
15,000 and 20,000 do.	14	13
10,000 and 15,000 do.	42	30
5,000 and 10,000 do.	108	110
4,000 and 5,000 do.	7	21
3,000 and 4,000 do.	5	17
2,000 and 3,000 do.	2	3
1,000 and 2,000 do.	...	2
Total ...	214	226

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I give below for purposes of comparison the number of large towns, *i.e.*, those with a population of 50,000 and upwards, in each of the principal provinces of India. Chap. I. para. 47.

Provinces.	Number of large towns.	Population of large towns.	
		Total.	Average.
Madras	**9**	**991,728**	**110,192**
Bombay	8	1,518,552	189,819
Bengal	10	1,452,800	145,280
North-West Provinces and Oudh.	18	2,038,076	113,226
Punjab	10	989,767	98,977
Central Provinces	2	201,495	100,747
Burma	3	424,924	141,641

With the exception of the capital, the Madras Presidency does not contain a single town with a population over 100,000, and in this respect presents a marked contrast to the North-West Provinces, Bombay and Burma.

47. The nine towns, with a population of over 50,000, were the same in both years. Their populations in 1891 and 1881 and the increase between the two enumerations are given below :—

Towns with a population over 50,000.

Name of Town.	1891.	1881.	Variation.	
			Population.	Per cent.
Madras	**452,518**	405,848	+ 46,670	+ 11·50
Trichinopoly	**90,609**	84,449	+ 6,160	+ 7·29
Madura	**87,428**	76,847	+ 10,581	+ 13·77
Salem	**67,710**	59,631	+ 8,079	+ 13·55
Calicut	**66,078**	57,085	+ 8,993	+ 15·75
Bellary	**59,467**	53,460	+ 6,007	+ 11·24
Negapatam	**59,221**	53,776	+ 5,445	+ 10·13
Tanjore	**54,390**	54,745	− 355	− 0·65
Kumbakónam	**54,307**	50,098	+ 4,209	+ 8·40

In the case of Calicut, Negapatam and Kumbakónam the rate of increase is greater than that of the districts in which these towns are situated. In the case of Trichinopoly, Madura, Salem and Bellary it is less, but the abnormally high rate of increase in the three districts, of which the last three towns are the capitals, is due to causes which affect chiefly the rural population, and it does not follow, nor do I think it is the case, that the lower rate of advance in the towns is due to emigration from town to country. With the exception of Kumbakónam and Tanjore, the rate of increase is about what might be expected from the normal growth of population. The advance between 1871 and 1881 was in some cases greater, but these figures cannot be used with confidence, as it is doubtful whether the areas of the towns were the same at both enumerations.

Kumbakónam has increased by only 8·40 per cent.; the rate of increase however for the Tanjore district, in which it is situated, is only 4·56 per cent, so it has at least made more progress than the surrounding rural tracts. It is clear,

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therefore, that the town has not lost by migration to the country villages of the district, though there has probably been a not inconsiderable migration, especially among the educated classes, to other parts of the presidency.

Tanjore contains 355 fewer inhabitants than in 1881. In 1871 it was the third largest city in the province: in 1881 it stood fifth, and now it has dropped to eighth, and has even ceased to be the largest town in the district to which it gives its name. Between 1871 and 1881 the rate of increase was 4·9 per cent. What the population was in the days of its prime, I have not been able to ascertain even approximately, but there can be little doubt that it has declined since the death of the last Rajah in 1855. The existence of a court, even though a titular one, exerts a considerable influence upon the population of the town in which it is held, as it attracts numbers of all kinds of professions, and in India still larger numbers of Brahmans. The dispersion of this miscellaneous multitude must have commenced with the death of the Rajah, and it has evidently been more rapid since the demise of the princess, his successor. The line of the Tanjore family has now come to an end, and with it has gone a large crowd who depended on its patronage or its alms.

Towns with 20,000 and 50,000 inhabitants.

48. The following are the 27 towns with populations between 20,000 and 50,000 :—

Name of Town.	Population in 1891.	Population in 1881.	Increase.	
			Population.	Per cent.
Cuddalore	47,355	43,545	3,810	8·75
Coimbatore	46,383	38,967	7,416	19·03
Vellore	44,925	40,958	3,967	9·69
Conjeeveram	42,548	37,275	5,273	14·15
Mangalore	40,922	32,099	8,823	27·49
Cocanada	40,553	30,441	10,112	33·22
Pálghát	39,481	Not known.	...	...
Bandar or Masulipatam	38,809	36,415	2,394	6·57
Vizagapatam	34,487	30,291	4,196	13·85
Vizianagaram	30,881	Not known.	...	...
Ellore	29,382	25,092	4,290	17·10
Nellore	29,336	27,505	1,831	6·66
Rajahmundry	28,397	24,555	3,842	15·65
Cannanore	27,418	26,386	1,032	3·91
Tellicherry	27,196	24,581	2,615	10·64
Adóni	26,243	22,441	3,802	16·94
Berhampore	25,653	23,599	2,054	8·70
Tuticorin	25,107	16,281	8,826	54·21
Tinnevelly	24,768	23,221	1,547	6·66
Kurnool	24,376	20,329	4,047	19·91
Máyavaram	23,765	23,044	721	3·13
Guntúr	23,359	19,646	3,713	18·90
Srírangam	21,632	19,773	1,859	9·40
Srívilliputtúr	21,448	18,256	3,192	17·48
Bezváda	20,741	10,098	10,643	105·40
Mannárgudi	20,395	19,409	986	5·08
Dindigul	20,203	Not known.	...	...

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The growth of some of these towns in the decade between the two enumerations has been very rapid. The population of Bezváda has more than doubled itself. Tuticorin has increased by 54 per cent., Cocanada by 33 per cent., and Mangalore by 27 per cent. In the case of Bezváda, however, the actual increase in numbers is only 10,643, and this is easily accounted for by the growth of business and, therefore, of population produced by the Bellary-Kistna and Nizam's State Railways. Bezváda is the terminus of both these lines, and it is also at the head of the Kistna system of canals, which provide water communication not only with the Kistna delta but with that of Godávari too. The population of Bezváda has also no doubt been further increased by the commencement of the East Coast Railway, which starts from that place.

The population of Tuticorin increased by 54·10 per cent. between 1871 and 1881, and in the past ten years it has grown by 54·21 per cent. The town now contains two and a half times the population enumerated in 1871, but the absolute numbers are not very large, the addition during the last decade being only 8,826 people. Tuticorin is the southern terminus of the South Indian Railway, and its port has a growing trade.

The increase in the size of Cocanada is more important, because the population figures are somewhat greater. In 1871 its inhabitants numbered 17,839, and they had risen to 28,856 in 1881, but whether the limits of the town were the same in both cases is not known. Between 1881 and 1891 the municipal boundaries were slightly extended, and the population in the former year residing within the present limits of the town was 30,441. This has now advanced to 40,553. The rapid strides which this important seaport has made bid fair to be continued in the future, as it will soon have a railway. Hitherto its only communication with the interior has been by means of road and canal, and the latter is not open throughout the year.

Mangalore, the capital of South Canara, is the port not only of that district but also of a part of Mysore and Coorg, from which places it receives coffee for shipment to Europe. The Basel Lutheran Mission has established weaving factories and tile works, and, in the latter industry the missionaries have had local imitators. These works have no doubt attracted population from the rural districts, and the high rate of increase (27·49 per cent.) must be attributed at least in part to this cause. The increase between 1871 and 1881 was rather over 8 per cent. The town which has the next highest proportional increase is Kurnool, where the population has risen by 19·91 per cent. The increase for the district as a whole, however, is 20·52 per cent., and the town has merely shared in the general prosperity.

This explanation is applicable also to Guntúr, Ellore, Rajahmundry, Coimbatore and Conjeeveram.

In Vizagapatam the rate of increase (13·85 per cent.) is higher than that of the district in which it is situated, where the population has advanced by only 8·55 per cent.

In the following towns the rate of increase is comparatively low:—

Cannanore	3·91	Tinnevelly	6·66
Máyavaram	3·13	Nellore	6·66
Mannárgudi	5·08	Srírangam	9·40
Bandar or Masulipatam	6·57	Vellore	9·69

In the case of Cannanore the low rate is ascribed to the withdrawal of the European regiment which was formerly stationed there. Máyavaram and Mannárgudi are both in Tanjore, and have been affected by the same causes as have depressed the rate of increase throughout the whole of that district; these will be examined fully in the next chapter. Bandar, or as it is more generally called Masulipatam, is evidently a declining port, for between 1871 and 1881 its population decreased, and even now the increase is less than would be caused by the normal growth of the population, the increment in the district as a whole being at the rate of 19·83 per cent. The opening of the railways at Bezváda has possibly drawn off a considerable number of its people.

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Nellore is another town which decreased between 1871 and 1881, and its population is still lower than it was twenty years ago. The rate of increase for the Nellore district is 19·96 per cent., so it is clear that the town has been losing many of its inhabitants, notwithstanding the extension of a railway to it. I have not been able to ascertain any satisfactory reason for this.

The rate of increase in Tinnevelly is about half that of the district, and it now contains fewer inhabitants than Tuticorin. The large increase in the latter town is possibly due to migrations from Tinnevelly, which is less favourably situated for purposes of trade.

Srírangam suffers in the same way from the near neighbourhood of Trichinopoly, but the increase is not so low as to warrant the conclusion that there has been any considerable migration from the one to the other.

The case of Vellore only calls for remark because the increase in the North Arcot district, in which it is the largest town, was as high as 19·62 per cent., and it was therefore to be expected that the population of the town would have risen by more than 9·69 per cent., especially as it has always had a very large trade in grain which must have been developed since the famine of 1877. Vellore has hitherto laboured under the disadvantage of being four miles from its railway station. This want has now been supplied by the construction of a metre gauge railway, which connects it with the South Indian system on the one side and that of the Southern Mahratta Company on the other. This may, however, affect the prosperity of Vellore adversely, for Kátpádi, situated as it is at the junction of the new line with the broad gauge system of the Madras Railway Company, will no doubt, in time, prove a formidable rival as a centre of trade. At present Kátpádi is a mere village, but its site is capable of almost indefinite extension.

Towns with 15,000 to 20,000 inhabitants.

49. The fourteen towns in the next group, containing a population between 15,000 and 20,000, are given below:—

Towns.	1891.	1881.	Variation.	
			Population.	Per cent.
Chicacole	18,241	16,355	+ 1,886	+ 11·53
Parlákimedi	16,390	10,812	+ 5,578	+ 58·59
Anakápalle	17,010	Not known.	...	...
Cuddapah	17,379	18,982	− 1,603	− 8·44
Gudiyátam	18,747	Not known.	...	...
Tiruppattár	16,499	14,278	+ 2,221	+ 15·56
Vániyambádi	15,838	15,426	+ 412	+ 2·67
Ootacamund	15,053	12,335	+ 2,718	+ 22·03
Chidambaram	18,640	19,837	− 1,197	− 6·03
Palni	16,940	Not known.	...	...
Periyakulam	16,363	16,446	− 83	− 0·50
Palamcottah	18,686	17,964	+ 722	+ 4·02
Kulasékarapatnam	15,924	14,972	+ 952	+ 6·36
Cochin	17,601	15,698	+ 1,903	+ 12·12

The rate of increase in Parlákimedi is very high, but the population of this town, as given in the 1881 returns, is of doubtful accuracy. According to the census of 1871, Parlákimedi contained 15,958 inhabitants, in 1881 its population fell to 10,812—a decline of 32·25 per cent., and by 1891 it had risen to 16,390. These violent variations are very improbable and indicate some defect in the

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enumeration. Ootacamund is a steadily increasing town. Between 1871 and 1881 the population rose by 23·57 per cent., and in the last decade it has again increased by 22·03 per cent. With the opening of the Nílgiri railway there is every prospect that the growth of this popular hill station will be maintained. The decrease of 8·44 per cent. in the population of Cuddapah is ascribed to the unhealthiness of the town in 1889 and 1890, but this explanation cannot be accepted as adequate. Regarding Chidambaram the Collector writes as follows :—

"I have noticed in the town a curiously low birth-rate and a high death-rate, "which I cannot explain. The town has already used up all available space, and "there is little room for expansion. It is also subject to visitations of cholera."

Towns with 10,000 to 15,000 inhabitants.

50. The following are the 42 towns with a population between 10,000 and 15,000 :—

Towns.	1891.	1881.	Variation.	
			Population.	Per cent.
Bobbili	14,468	14,943	− 475	− 3·18
Sálúr	12,917	11,856	+ 1,061	+ 8·95
Pálkonda	10,367	9,531	+ 836	+ 8·77
Párvatipur	10,053	9,933	+ 120	+ 1·21
Pittápuram	13,731	11,593	+ 2,138	+ 18·44
Peddápuram	13,658	11,278	+ 2,380	+ 21·10
Sámarlakóta	13,409	10,204	+ 3,205	+ 31·41
Dowlaishweram	10,492	8,002	+ 2,490	+ 31·12
Chirala	10,581	9,061	+ 1,520	+ 16·78
Ongole	10,860	9,200	+ 1,660	+ 18·04
Nandyál	10,737	8,907	+ 1,830	+ 20·55
Hospet	12,878	10,219	+ 2,659	+ 26·02
Kampti	10,529	9,828	+ 701	+ 7·13
Rayadrug	10,382	8,766	+ 1,616	+ 18·43
Tádpatri	10,283	8,585	+ 1,698	+ 19·78
St. Thomas' Mount	13,137	15,013	− 1,876	− 12·50
Tirupati	14,242	13,232	+ 1,010	+ 7·63
Kálahasti	11,754	9,935	+ 1,819	+ 18·31
Arcot	10,928	10,718	+ 210	+ 1·96
Ambúr	10,586	10,390	+ 196	+ 1·89
Wallájah	10,485	10,387	+ 98	+ 0·94
Séndamangalam	13,354	12,575	+ 779	+ 6·19
Rásipur	10,539	7,969	+ 2,570	+ 32·25
Erode	12,330	9,864	+ 2,466	+ 25·00
Karúr	10,750	9,205	+ 1,545	+ 16·78
Porto Novo	14,061	12,688	+ 1,373	+ 10·82
Tiruvannámalai	12,155	9,592	+ 2,563	+ 26·72
Poraiyár	14,468	13,333	+ 1,135	+ 8·51
Védáraniyam	13,438	11,990	+ 1,448	+ 12·08
Tiruválúr	12,934	12,379	+ 555	+ 4·48
Adirámpatnam	10,748	9,755	+ 993	+ 10·18
Ramnad	13,619	10,519	+ 3,100	+ 29·47
Arruppukkóttai	12,673	10,831	+ 1,842	+ 17·01
Kílakkarai	12,396	11,887	+ 509	+ 4·28
Paramakudi	10,001	9,287	+ 714	+ 7·69
Virudupatti	14,075	10,732	+ 3,343	+ 31·15
Víravanallúr	13,951	12,318	+ 1,633	+ 13·26
Rájapálaiyam	13,301	12,021	+ 1,280	+ 10·65
Tenkási	12,861	11,987	+ 874	+ 7·29
Sivakási	12,184	10,833	+ 1,351	+ 12·47
Káyalpatnam	11,465	11,806	− 341	− 2·89
Kalladakkurichi	11,096	10,936	+ 160	+ 1·46

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The proportional increase is in many cases large, but the actual numbers are small, and it is not proposed to notice the figures in detail. It should, however, be explained that the decrease in the population of St. Thomas' Mount is due to a reduction in the military force stationed there, and to the removal of a large survey office which had its head-quarters in this town in 1881.

Towns with less than 10,000 inhabitants.

51. The towns with a population below 10,000 are given in Tables IV and V, and it is not necessary to reproduce them here. There are, however, two cases which require mention. In 1881 the town of Panruti in the district of South Arcot was shown as having a population of 20,172, whereas its population is now given as 8,956. This great difference is due to the fact that the town in 1881 consisted of Panruti and five other revenue villages, whereas, at the recent census, Panruti village alone was taken as the town by the district authorities. It was assumed that the change had been made after due consideration of the principles laid down by the Census Commissioner, but, when it was too late to make any correction in the tables, the officiating Collector informed me that, in his opinion, the villages included in the town in 1881 should have been included in 1891 also. It was further discovered that a similar mistake had been made with regard to three other towns in the same district—Viluppuram, Tirukkóilúr and Tiruvannámalai. I give in the margin the population of each of these towns as they are actually shown in the tables and as they would have been if the inhabitants of the omitted villages and hamlets had been included, so far as this can be ascertained.

Towns.	Population given in census tables.	Population including omitted villages.
Panruti	8,956	22,363
Tiruvannámalai ...	12,155	12,456
Viluppuram	7,950	10,394
Tirukkóilúr	5,732	7,809

The other instance to which I referred above is Saidápet in the Chingleput district. In 1881 the population of this town was 10,290; in 1891 it was only 5,702; but while the latter represents the population of Saidápet village alone, the former includes that of a neighbouring village also. This village, however, did not really form part of the town of Saidápet, and it was, therefore, properly excluded. There are many other cases in which similar changes have been made, but they are not, as a rule, of such magnitude as this.

Municipal Towns and Cantonments.

52. Of the 214 towns, 56 are municipal towns, the local administration of which is vested in a Municipal Council. Of the 50 towns with a population of 15,000 and upwards, all, except Srívilliputtúr and Kulasékarapatnam, both in the Tinnevelly district, are under the Municipal Act. The remaining eight municipalities are given in the margin. There are nine military cantonments in the presidency, six of which are also municipal towns. These are Berhampore, Vizianagaram, Bellary, Trichinopoly, Cannanore and Mangalore; the other three are Sámarlakóta, St. Thomas' Mount, and Wellington near Coonoor.

Name of Town.	Population.
Tirupati	14,242
Erode	12,330
Ongole	10,860
Karúr	10,750
Wallájah	10,485
Bimlipatam	9,827
Anantapur	6,994
Coonoor	6,049

Growth of urban population.

53. The total urban population of the presidency is 3,406,105 or 9·56 per cent. of the whole population. In 1881 it was 3,011,674, or 9·67 per cent. of the total. The increase is thus 13·10 per cent., while the increase of the rural population is 15·85. I do not, however, consider that these figures indicate the existence of a tendency to migration from town to country, for the great increase in the rural population in some districts is due to special causes connected with the famine of 1877, which affected that class of the people much more than the dwellers in towns. Moreover, the comparison is affected to some slight extent by the difference in the definitions of a town in 1881 and 1891, which has resulted in the rejection on the present

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occasion of a number of places which would have been treated as towns ten years ago. But, although there has not, in my opinion, been any migration from town to country, it is clear that there has been but little movement in the contrary direction, taking the presidency as a whole.

Ratio between urban and rural population.

54. The following table gives the ratio between urban and rural population for each district:—

District.	Percentage on total population.	
	Urban.	Rural.
Ganjam	5·27	94·73
Vizagapatam	7·50	92·50
Godávari	11·06	88·94
Kistna	7·24	92·76
Nellore	5·57	94·43
Cuddapah	5·56	94·44
Kurnool	4·99	95·01
Bellary	16·51	83·49
Anantapur	9·77	90·23
Madras	100·00	...
Chingleput	8·28	91·72
North Arcot	7·26	92·74
Salem	8·64	91·36
Coimbatore	5·50	94·50
Nílgiris	21·14	78·86
South Arcot	6·10	93·90
Tanjore	14·87	85·13
Trichinopoly	9·77	90·23
Madura	9·23	90·77
Tinnevelly	17·20	82·80
Malabar	7·30	92·70
South Canara	4·56	95·44
TOTAL ...	9·92	90·08
Agency... Ganjam	...	100·00
Agency... Vizagapatam	...	100·00
Agency... Godávari	...	100·00
TOTAL, AGENCY TRACTS ...	...	100·00
Total, British Territory ...	**9·56**	**90·44**

The district in which the proportion of urban population is highest is Nílgiris, where 21·14 per cent. of the inhabitants live in towns. This district differs so widely from others, both in the smallness of its area and population and in its situation that its figures are of little use for comparative purposes. The district with the next highest ratio of town-folk is Tinnevelly, with 17·20 per cent. of this class, and it is followed by Bellary with 16·51 per cent. Tanjore and the Godávari are the only other districts in which the percentage exceeds 10. In the former district with its dense population we should naturally expect to find the people congregating in towns to a greater extent than elsewhere, but, as a matter of fact, Tinnevelly, where the specific population is only 356 to the square mile, has a greater number of towns as well as a higher proportion of urban population, and in Bellary, with only 151 persons to the square mile, the population is more urban than in Tanjore. The differences between the various districts in this respect are indeed very puzzling, and to fully account for them, it would be necessary to enter upon a detailed analysis of the circumstances of each which would be out of place in a report of this nature.

Occupations of urban population.

55. In the occupation table the population following each calling in towns and rural tracts is shown separately, and in Chapter XI the different means of subsistence of the two classes will be discussed, but it may be mentioned here that, while 65·84 per cent. of the country population depend upon agriculture for a livelihood, the proportion of townspeople who follow this calling is only 19·67 per cent. From this it follows that a relatively high urban population indicates a relatively large number of persons who earn their living by occupations other than agriculture.

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Religion of urban population.

56. Table V gives particulars of the religions of the town population, and from it and Table VI the following percentages are obtained :—

Religion.	Percentage of persons of each main religion.		Percentage of urban and rural population following each main religion.	
	In towns.	In villages.	Urban.	Rural.
Hindus	8·59	91·41	80·73	90·81
Musalmans	21·55	78·45	14·24	5·48
Christians	19·48	80·52	4·95	2·16
Others	0·51	99·49	0·08	1·55

From this we see that Musalmans are most partial to town life, and Christians come next, but notwithstanding the fact that a relatively low proportion of Hindus live in towns, yet no less than four-fifths of the urban population are followers of this religion. The proportions differ very much in different towns. In Kurnool and Cannanore, as well as in some smaller towns, the Musalmans outnumber the Hindus. In the Kurnool district 46 per cent. of the urban population are Musalmans, in Malabar 37 per cent. are of that religion, and in Cuddapah 29 per cent.

Proportion of sexes in towns.

57. Another point in respect to which there is a distinction between town and country people is the proportion of the sexes. In towns there are 1,047 females to 1,000 males, while in villages there are only 1,020. It is worthy of note that in several of the districts in which, taking the population as a whole, the males are in excess of females, the relations are reversed in towns, but on the other hand in Malabar and Canara, although, on the total population, the females outnumber the males, yet in towns the former sex is in a minority. In Mangalore the number of females to 1,000 males is 916 and in Calicut 915.

Number of persons per house.

58. There were 5·60 persons to each occupied house in towns as against 5·28 persons in villages. It is not possible to give the density of the population in towns, as trustworthy statistics of the urban area are not obtainable.

Towns in feudatory states.

59. There were 14 towns in the feudatory states, viz., 8 in Travancore, 5 in Cochin and 1 in Pudukóta. Banganapalle and Sandúr contain no towns. The largest of the eight towns in Travancore is Trevandrum, which has a population of 27,887, Alleppey coming next with 22,768 inhabitants, and then Quilon with 15,375. In Cochin the town of largest size is Mattanchéri, which contains 17,254 people. Trichúr stands second with a population of 12,945. Pudukóta is the only town in the state of that name; it contains 16,885 inhabitants, or 9·76 per cent. more than in 1881. In the case of the Travancore and Cochin towns no comparison with the 1881 figures is possible, as no record has been preserved of the limits assigned to the various towns at the time of that enumeration. The following table gives statistics regarding the urban population of each state :—

State.	Average population of a town.	Percentage of urban on total population.	Number of persons per occupied house.		Percentage of town population following each main religion.			
			In towns.	In villages.	Hindus.	Musalmans.	Christians.	Others.
Travancore	13,462	4·21	5·12	4·94	72·77	12·44	14·79	...
Cochin	10,109	6·99	5·94	5·49	58·92	10·40	28·91	1·77
Pudukóta	16,885	4·53	5·14	5·36	90·92	6·69	2·39	...

It will be observed that in Pudukóta the number of persons to an occupied house is greater in villages than in the town. The other figures do not call for any remark.

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60. Before leaving the subject of towns and villages, a few words are necessary regarding the villages with large populations. There are 208 villages with between 5,000 and 10,000 inhabitants, and these are distributed as shown in the following table. The 1881 figures are added for the purpose of comparison :—

Large villages.

Villages with from 5,000 *to* 10,000 *inhabitants.*

District.	1891.	1881.
Ganjam	2	...
Vizagapatam	11	6
Godávari	15	13
Kistna	5	2
Nellore	8	3
Cuddapah	3	6
Kurnool	3	1
Bellary	3	1
Anantapur	...	
Chingleput	7	2
North Arcot	5	3
Salem	2	1
Coimbatore	36	15
Nílgiris	1	1
South Arcot	8	1
Tanjore	4	3
Trichinopoly	3	2
Madura	32	24
Tinnevelly	18	6
Malabar	33	195
South Canara	8	5
Agency — Ganjam	...	...
Agency — Vizagapatam	1	...
Agency — Godávari	...	...
Total	208	290

I have not asked for any information regarding the circumstances of these villages, for, as the term village is merely a unit of area and not of population groups, it follows that there may be many villages of this size which have no title to the name of town. There are, however, four villages with a population between 10,000 and 15,000, two with a population between 15,000 and 20,000, and one with a population over 20,000, and regarding these some explanation is necessary. The last mentioned is the village of Mylar in the Bellary district, which is the scene of an annual festival attended by upwards of 50,000 persons. In 1891 the festival fell on the 25th February, the day preceding the census, and about 20,000 of the pilgrims were still in the village on the evening of the 26th. This large temporary addition to its population gives the village of Mylar the appearance of a large town.

Of the two villages with a population between 15,000 and 20,000, one, Kotuváyúr, is in Malabar, and the Collector reports that its inhabitants live in scattered homesteads and not in a single collection of houses. The other one, together with the four villages containing between 10,000 and 15,000 inhabitants are situated in the Madura district, and as they consist of a number of detached hamlets, they

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Chap. I. para. 61. have properly been treated as villages, notwithstanding their large population. The explanation of the existence of so many large villages in Travancore has been given above. The figures for the other feudatory states call for no remark.

Houses.

Houses.

61. The definition of a house is almost as difficult as that of a town. In 1881 the following was the definition: "House is the dwelling place of one or more families with their servants, having a separate principal entrance from the public way."

Definition of a house.

For the census of 1891 this was slightly modified and the definition then ran as follows: "A house is the dwelling place of one or more families with their resident servants, having a separate principal entrance from the common way." The object of substituting 'common way' for 'public way' was to provide for houses, found in parts of Northern India, which are situated in a sort of courtyard to which the public is not allowed access. Under the old definition such buildings would form only one house, as they had not a separate entrance from the *public* way. Houses of this kind are of rare occurrence in Madras, and the change in the definition affected the classification of buildings very slightly in this presidency. We may, therefore, compare the statistics of houses for 1881 and 1891 with the certainty that practically the same thing was meant by a house on both occasions.

Number of persons to a house.

62. The total number of occupied houses is 6,709,990. The absolute increase is 1,065,657 and the relative increase 18·88 per cent. The rate of increase in the case of houses is greater than that of population, and there are now, on an average, 5·31 persons to a house as compared with 5·46 in 1881. The average district divergence from the presidency average is 0·60 or 11·30 per cent. The district average varies from 7·53 in Madras to 4·30 in the Ganjam agency. The circumstances of both Madras City and the agency tracts are, however, of a special nature, and, if these be left out of account, the maximum and minimum are, respectively, 6·88 in South Arcot and 4·54 in Tinnevelly. South Arcot had the highest house-density in 1881 also, but in that year the lowest average was found in Cuddapah, where there were 4·5 persons to a house. Comparing the figures with those of 1881, it is found that the average has risen in Nellore, Cuddapah, Bellary, Coimbatore, Malabar and the agency tracts of Ganjam and Godávari, and fallen in all other districts except South Canara and the Vizagapatam agency tracts, where it remains the same. In Madras the fall is from 8·4 to 7·53, but this is the one district in which the change in the definition may have led to an appreciable increase in the number of houses, so that the real difference is probably somewhat less than this. In the case of South Arcot the average has fallen from 7·4 to 6·88, and this satisfactory decline requires no correction for change in the definition.

The average number of occupants of each inhabited house in other provinces of India is given in the marginal table; the omission of Bengal is due to the fact that complete figures for that province have not been received. It has already been stated in the section on towns that in the Madras Presidency the number of persons per house is greater in urban than in rural areas. This is what would be expected, but except in Bombay, the reverse is the case in the provinces given above.

Province.	Average number of persons per house.
Madras	5·31
Punjab	6·67
North-West Provinces and Oudh ..	5·70
Bombay	5·59
Burma	5·40
Central Provinces	5·00
Assam	4·89

Areality and Proximity of Houses.

63. The average area to a house or the areality is 13·47 acres. The proximity, or the distance from house to house on the assumption of uniform distribution, is 274 yards. There is great divergence in the statistics for the various districts, the extremes, if we exclude Madras, being found in Tanjore and the Agency Tracts. In the former there are only 5·84 acres per house and the distance between each dwelling is 181 yards.

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Description of Madras houses.

64. The bulk of the houses of the Madras Presidency may be broadly divided into two classes—the house of the labourer and that of the ryot. The former is built of mud and has a roof of palmyra thatch; in front there is a verandah or *pyal*, also of mud, and the interior of the house consists of a single room. The ryot's house is also usually of mud, but the roof is thatched with bamboo and grass, or sometimes it is tiled. In the Ceded Districts the terraced roof is more common than either thatch or tiles. The *pyal* is raised higher above the ground, and the interior of the house consists of four or five rooms opening on to a verandah, which surrounds a small courtyard. One of these rooms is used as a kitchen, one for storing grain and other property, and the others as sleeping apartments. The cattle are not unfrequently tethered in the courtyard at night. The houses of the artizans, small traders, and men of moderate means generally, are of this class, and even those of the richer folk are much the same in form, though the rooms may be somewhat larger and more numerous and provided, perhaps, with carved doors and lintels, while the courtyard may contain a well and only too frequently a cess-pool in close proximity. On the other hand the dwellings of the poorer members of the middle class approach more nearly to the type of the labourer's hut. Houses of more than one storey are seldom found in villages and are rare even in towns.

Classification of houses as thatched, terraced and tiled.

65. In 1871 the nature of the roof of every building in the presidency was recorded, and these statistics were tabulated so as to show the number of tiled, terraced and thatched houses respectively. This information was not obtained in 1881, but since it is of some value as an indication of the prosperity of the people, it was decided on the present occasion to note the character of the roof in the building lists that were prepared as a preliminary to the house-numbering. As this particular was not entered in the enumeration books, it was not possible, without considerable difficulty, to compile separate statistics for occupied and unoccupied houses. In the building lists, however, dwelling houses were distinguished from other buildings, and the annexed statement gives particulars for each of these two classes. In 1871 statistics were prepared for all occupied and unoccupied buildings separately, and the dwelling houses of the present returns have been compared with the occupied buildings of 1871. The number of dwelling houses will, of course, always exceed the number of occupied houses, but the proportions with each class of roof will differ but little. Such difference as exists will be against the figures of 1891, for the proportion of good houses left unoccupied will be much lower than in the case of inferior buildings. I should add that these returns were compiled by the revenue establishments except in Salem, where the ordinary staff was said to be unable to do the work. The returns for the agency tracts were defective, but not more so than in 1871.

To appreciate correctly the value of these statistics, it must be remembered that a tiled house nearly always denotes prosperity, but, on the other hand, affluence is frequently found under a thatched or terraced roof. On the west coast, indeed, tiles were reserved until quite lately for temples and the houses of Bráhmans. No Náyar, however wealthy, dared to violate this custom, and we therefore find the highest percentage of thatched houses in Malabar and South Canara. Again in the Deccan districts we have the lowest percentage of thatched houses, for there the flat mud-roof is customary, and it is found over the houses of poor and rich alike. Turning now to the statistics we find that the percentage of thatched houses has fallen from 84·98 to 81·72 since 1871. For all buildings, occupied and unoccupied, dwelling houses and others, the proportion of thatched roofs was 84·65 per cent. in 1871 and 79·93 per cent. in 1891. The improvement shown by these figures is perhaps not very great, but it is satisfactory to find it in all districts except Madras and Chingleput. The increase of tiled buildings in the Nílgiris is particularly noticeable, but it will not be surprising to those acquainted with the district. There is now hardly a single Badaga village in which at least half the houses are not tiled.

Percentage of each kind of house.	1891.	1871.
Tiled	9·39	7·18
Terraced	8·89	7·84
Thatched	81·72	84·98

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Chap. I. para. 65.

Statement of houses classified by the roof.

District.	Tiled.			Terraced.			Thatched.			Total.			Percentage of Thatched Houses to Total Houses.	
	Houses.	Other Buildings.	Total.	Houses.	Other Buildings.	Total.	Houses.	Other Buildings.	Total.	Houses.	Other Buildings.	Total.	1891.	1871.
Agency and Non-agency. Ganjam	8,819	1,826	10,645	10,885	1,233	12,118	379,905	10,105	390,010	399,609	13,164	412,773	95·07	97·0
Vizagapatam	15,289	2,282	17,571	59,168	1,239	60,407	386,431	2,628	389,059	460,888	6,149	467,037	83·84	90·6
Godávari	40,291	3,730	44,021	510	1,760	2,270	385,142	9,412	394,554	425,943	14,902	440,845	90·42	94·7
Kistna	44,702	5,353	50,055	38,972	4,926	43,898	277,718	6,322	284,040	361,392	16,601	377,993	76·85	83·8
Nellore	19,961	2,160	22,121	5,769	3,530	9,299	262,910	7,528	270,438	288,640	13,218	301,858	91·09	94·3
Cuddapah	2,698	312	3,010	56,264	7,560	63,824	234,639	5,963	240,602	293,601	13,835	307,436	79·22	85·6
Kurnool	20	16	36	101,773	10,684	112,457	89,449	1,662	91,111	191,242	12,362	203,604	46·77	53·4
Bellary	543	108	651	154,764	13,403	168,167	37,977	618	37,995	192,684	14,129	206,813	27·69	30·2
Anantapur	18	23	41	98,518	8,122	106,640	59,823	825	60,648	158,359	8,970	167,329		
Madras	37,038	16,551	53,589	6,709	5,287	11,996	14,007	3,264	17,271	57,754	25,102	82,856	24·25	20·8
Chingleput	43,467	4,190	47,657	1,833	5,308	7,141	140,934	9,566	150,490	186,234	19,054	205,288	75·68	73·0
North Arcot	57,236	5,746	62,982	10,230	7,830	18,060	294,959	6,815	301,774	362,425	20,391	382,816	81·39	86·7
Salem	57,037	6,671	63,708	2,853	5,445	8,298	379,919	13,797	393,716	439,809	25,913	465,722	86·38	89·8
Coimbatore	101,223	5,441	106,664	3,617	4,870	8,487	339,332	7,719	347,051	444,172	18,030	462,202	76·40	86·7
Nilgiris	13,521	705	14,226	267	71	338	14,406	261	14,667	28,194	1,037	29,231	51·10	86·1
South Arcot	30,982	5,437	36,419	2,382	5,529	7,911	286,109	11,089	297,198	319,473	22,055	341,528	89·66	90·6
Tanjore	102,051	14,862	117,813	5,632	8,939	14,561	324,795	12,651	337,446	433,368	36,452	469,820	74·85	75·8
Trichinopoly	10,870	1,846	12,716	12,546	6,543	19,089	239,665	15,139	254,804	263,081	23,528	286,609	91·10	92·8
Madura	29,765	3,110	32,875	25,845	10,480	36,325	489,165	26,473	515,638	544,775	40,063	584,838	89·79	93·9
Tinnevelly	24,241	3,113	27,354	25,958	10,433	35,791	428,091	22,157	450,248	477,690	35,703	513,393	89·62	94·0
Malabar	12,953	9,896	22,849	1	87	88	480,475	48,371	528,846	493,429	58,354	551,783	97·37	98·0
South Canara	5,438	3,114	8,552	2	12	14	190,814	28,122	218,936	196,254	31,248	226,902	97·28	98·8
Total ...	659,063	96,492	755,555	633,688	123,291	747,179	5,736,466	250,477	5,986,943	7,018,416	470,260	7,488,676	81·72	85·0
Pudukóta ...	3,864	615	4,479	429	1,186	1,615	77,717	2,022	79,739	82,010	3,823	85,833	94·77	96·6
Banganapalle ...	...	1	1	6,644	902	7,546	2,289	14	2,303	8,933	917	9,850	25·62	Not known.
Sandúr ...	103	27	130	1,623	285	1,858	994	196	1,190	2,720	458	3,178	36·64	Do.

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The City of Madras.

Madras City.

66. The population of the City of Madras is 452,518. It is the third largest town in India, Calcutta and Bombay alone having a greater number of inhabitants, while in the United Kingdom there are only four larger cities, viz., London, Liverpool, Glasgow and Manchester.

In the following statement are given statistics of area, population and houses for each division of the city :—

Madras City.

Division.	Area in acres.	Population, 1891.	Number of occupied houses.	Population.			Houses.				Increase in Population.	
				Density per square mile.	Areality in acres.	Proximity in yards.	Number of persons per occupied house.	Density per square mile.	Areality in acres.	Proximity in yards.	Absolute.	Per cent.
I	3,491	71,509	13,310	13,110	0·049	16·52	5·37	2,440·10	0·262	38·29	7,087	11·19
II	599	84,385	7,621	90,161	0·007	6·30	11·07	8,142·64	0·079	20·96	5,123	6·61
III	773	59,457	6,144	49,227	0·013	8·52	9·68	5,086·88	0·126	26·52	6,365	12·14
IV	2,524	15,250	2,647	3,867	0·166	30·41	5·76	671·19	0·954	73·00	4,021	37·26
V	1,848	76,052	9,911	26,338	0·024	11·65	7·67	3,432·38	0·186	32·28	8,903	13·36
VI	2,711	21,590	3,457	5,097	0·126	26·49	6·25	816·11	0·784	66·20	2,369	12·46
VII	1,347	81,288	10,283	38,622	0·017	9·62	7·91	4,885·76	0·131	27·06	9,555	13·44
VIII ...	4,174	41,109	6,345	6,303	0·102	23·82	6·48	972·88	0·658	60·63	2,629	6·93
Miscellaneous.	...	1,878	385	...	...	...	...	...	...	...	618	8·74

At the time of the census of 1891 the area of the city was 29 square miles, but subsequently certain lands, measuring 1·71 square miles, which had been transferred from the Chingleput district in 1877, were retransferred, and in the statistics given in the above table, the area is taken as 27·29 square miles. The number of people to the square mile is 16,580, the number to the acre 25·91. The density varies greatly in different divisions. The second and third are much the most populous. The density of the former is 141 persons to the acre, that of the latter 77, but in reality the third division is nearly as crowded as the second, and the appearance of greater room is due to the inclusion in the former of the area of Fort Saint George and its glacis. The least dense quarter is the fourth division; and the sixth division, in which the majority of the European residents are found, comes next. It is indeed only in Black Town, which coincides more or less with the second and third divisions, that we find any signs of the great density which is characteristic of large cities, and even there the specific population is decidedly less than in European towns with their houses of many storeys. The other quarters of Madras are not so densely populated as many towns in the interior of the presidency, and have a suburban rather than an urban character.

The healthiness of the different divisions has no relation to the density. Thus the first and fourth divisions have the highest rates of mortality, though the latter stands last and the former fifth in the density table. The explanation is to be sought in the different classes of people and the different kinds of houses found in each division, and this is the reason why the death-rate is lower in the sixth division than elsewhere, for, as already stated, this is the quarter in which the large European houses are most numerous. The subjoined marginal table gives the number of deaths per mille in 1890 for each division, the ratios being calculated on the population given by the census; a detailed examination of the mortality rates of the city will be found in the second section of Chapter IV.

Mortality per mille in 1890 (*calculated on the population of* 1891).

Division.	Deaths per mille per annum.
I	44·2
II	37·8
III	37·9
IV	42·9
V	37·7
VI	31·3
VII	36·1
VIII	35·4

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Chap. I. para. 66. There are 7·53 persons per occupied house, and in this particular again we find great divergences. In the second division the average number of occupants is 11·07; in the third it is 9·68, while in the first it is only 5·37 and in the fourth only 5·76, yet, as we have already seen, it is in these two divisions in which the mortality is highest. The fact is that the term 'house' covers a wide range as regards the class of buildings, and these averages, taken alone, are not of much value for a place like Madras.

In respect both of density of population and house-room, Madras is in a better position than either Bombay or Calcutta. The specific population in those two cities is more than double that of Madras, and the average number of occupants to a house for the whole of Bombay is much greater than the *maximum* divisional average in the southern capital. Yet notwithstanding this advantage in sanitary conditions, the death-rate is apparently much higher in Madras than in either of the sister presidency towns. I say 'apparently,' because the death-rate depends upon the degree of success attained in registering deaths, and the rate of mortality in Bombay and Calcutta is much lower than Mr. Hardy's life tables would lead us to expect. It has, however, been shown above that much reliance should not be placed on averages of this kind for the purpose of comparing different localities, and it may be that both Calcutta and Bombay are in reality in a better sanitary position than Madras, though the difference is certainly not so great as the rates of mortality imply.

Number of persons.

Cities.	Per acre.	Per house.
Madras	25·91	7·53
Calcutta	53·25	10·09
Bombay	58·36	14·43

The population of Madras has increased by 11·50 per cent. since the census of 1881. The rate of growth is highest in the fourth division, where the population is least crowded, and lowest in the second division, where the density is greatest. The absolute increase is highest in the seventh division and lowest in the sixth.

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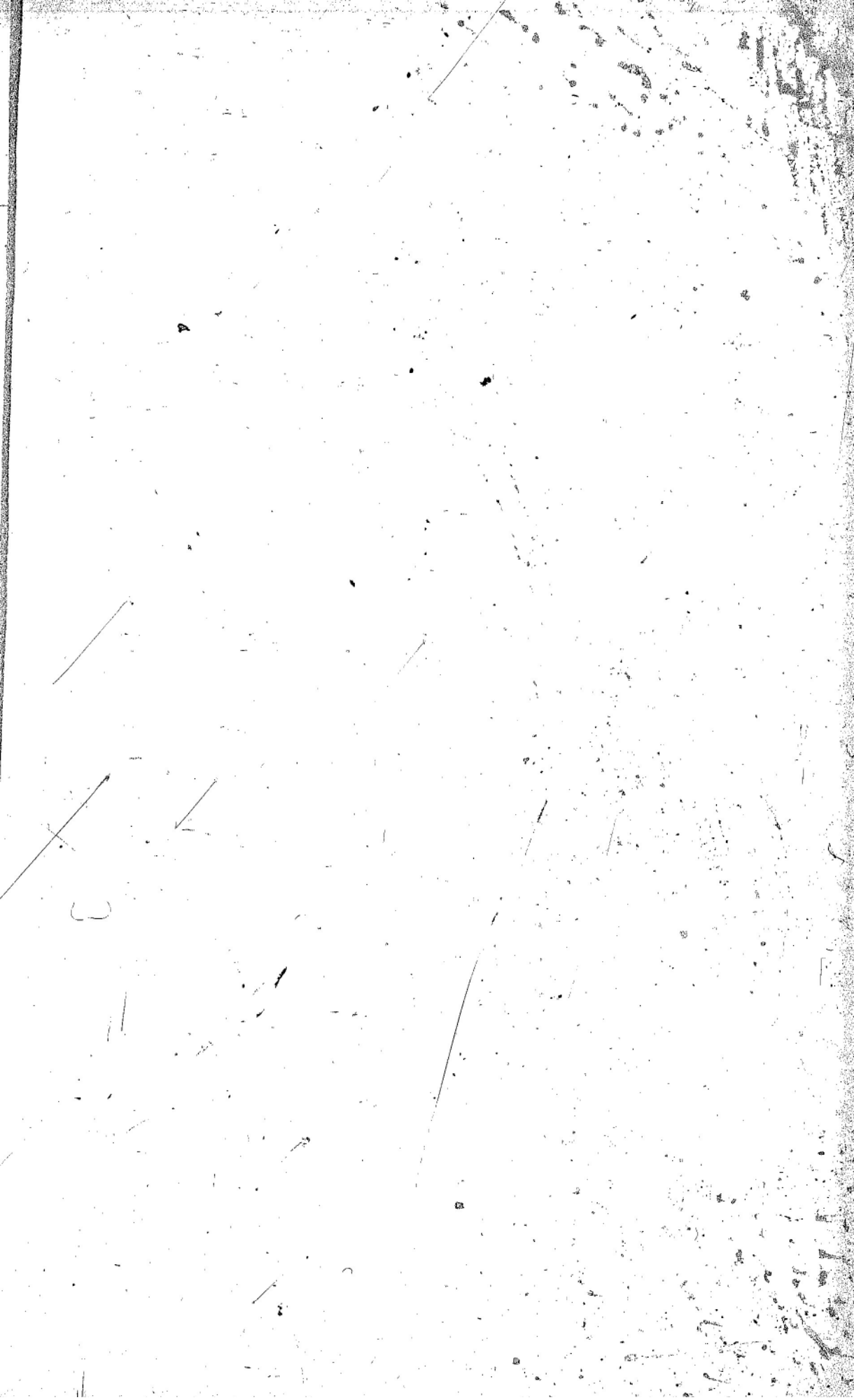

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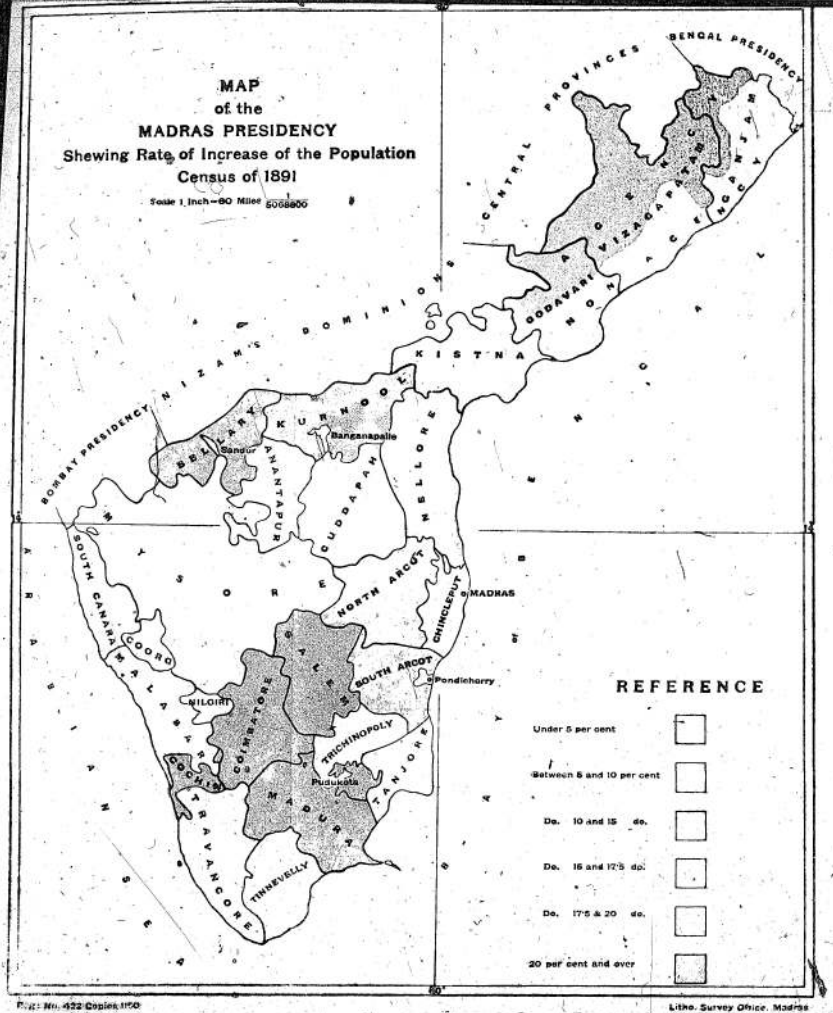

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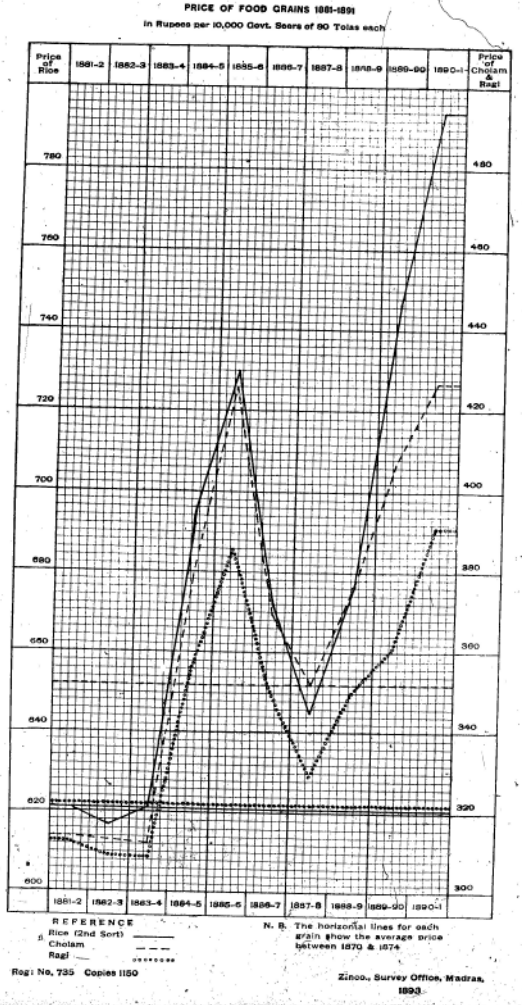

CHAPTER II.

THE MOVEMENT OF THE POPULATION.

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Statement showing the variation per cent. in Population and Inhabited Houses.

District or State.	Percentage Variation of the Population						Emigration and Immigration by Sea			Percentage variation in population, including net loss or gain by Emigration and Immigration.	Percentage variation in inhabited houses, 1881–91.
	Between 1871 and 1881.			Between 1881 and 1891.			Between 18th February 1881 and 26th February 1891.				
	Total.	Males.	Females.	Total.	Males.	Females.	Emigrants.	Immigrants.	Net loss or gain.		
Ganjam *	...	...	...	5·98	3·64	8·24	110,982	40,896	– 70,086	10·65	13·32
Vizagapatam *	...	...	...	8·55	7·07	10·03	69,546	71,896	+ 2,350	8·42	11·57
Godávari *	...	...	...	15·22	14·68	15·75	...	...	...	15·22	22·52
Kistna	6·62	5·84	7·42	19·83	20·21	19·45	...	...	...	19·83	26·45
Nellore	– 11·37	– 13·01	– 9·64	19·98	19·71	20·21	262	...	– 262	19·98	17·49
Cuddapah	– 17·03	– 17·80	– 16·22	13·47	13·40	13·55	...	...	...	13·47	9·28
Kurnool	– 25·80	– 26·47	– 25·09	20·52	20·43	20·62	...	...	...	20·52	20·70
Bellary	– 20·34	– 21·33	– 19·30	24·74	25·33	24·14	...	...	...	24·74	21·04
Anantapur	– 19·07	– 20·46	– 17·58	17·20	17·68	16·70	...	...	...	17·20	16·80
Madras	2·09	2·82	1·38	11·50	12·81	10·22	26,720	9,419	– 17,301	15·76	24·47
Chingleput	4·60	3·50	5·74	15·85	16·27	15·43	...	...	...	15·85	24·77
North Arcot	– 9·80	– 11·10	– 8·46	19·62	20·29	18·95	...	...	...	19·62	22·75
Salem	– 18·68	– 20·20	– 17·18	23·21	24·07	22·39	...	...	...	23·21	29·35
Coimbatore	– 5·99	– 7·78	– 4·22	20·94	21·67	20·25	...	...	...	20·94	19·62
Nilgiris	32·51	30·73	34·69	9·63	10·16	8·95	...	...	...	9·63	18·81
South Arcot	3·66	2·24	4·49	19·12	19·07	19·16	1,037	...	– 1,037	19·18	28·83
Tanjore	7·94	7·61	8·25	4·56	3·82	5·24	296,049	198,812	– 97,237	9·12	8·46
Trichinopoly	1·22	– 0·29	2·67	12·98	13·15	12·81	...	...	...	12·98	19·70
Madura	– 4·32	– 7·14	– 1·61	20·28	21·19	19·44	303,978	227,988	– 75,990	23·78	28·15
Tinnevelly	0·34	– 1·27	1·91	12·73	13·03	12·45	171,540	203,477	+ 31,937	10·85	15·07
Malabar	5·71	4·83	6·61	12·16	11·93	12·38	...	...	...	12·16	11·63
South Canara	4·48	2·72	6·25	10·06	8·20	11·88	...	...	...	10·06	10·59
Total	...	...	...	15·28	15·20	15·36	980,114	752,488	– 227,626	16·05	18·66
Agency — Ganjam *	...	...	...	23·09	20·51	25·98	...	...	...	23·09	20·79
Agency — Vizagapatam *	...	...	...	24·41	23·67	25·19	...	...	...	24·41	24·46
Agency — Godávari *	...	...	...	25·22	25·16	25·27	...	...	...	25·22	31·40
Total, Agency Tracts	...	...	...	24·17	23·04	25·38	...	...	...	24·17	24·12
Total, British Territory	...	...	...	15·58	15·48	15·68	980,114	752,488	– 227,626	16·32	18·68
Feudatories — Travancore	3·88	4·11	3·67	6·52	7·79	5·26	...	...	...	...	4·78
Feudatories — Cochin	– 0·14	– 0·18	– 0·09	20·43	19·91	20·95	...	...	...	...	4·47
Feudatories — Pudukóta	– 4·60	– 6·00	– 3·31	23·49	24·58	22·51	...	...	...	...	19·23
Feudatories — Banganapalle	– 31·97	– 33·39	– 30·48	15·42	16·42	14·40	...	...	...	...	13·25
Feudatories — Sandúr	– 29·77	– 29·68	– 29·86	8·13	7·95	8·31	...	...	...	...	11·27
Total, Feudatories	1·69	1·68	1·69	10·64	11·51	9·77	...	...	...	...	6·08

* In the case of these districts, the exact 1871 population of the 1881 limits is not known.

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CHAPTER II.

THE MOVEMENT OF THE POPULATION.

(TABLE II.)

Causes of increase or decrease of a population.

67. Before proceeding to discuss the statistics relating to the movement of the population, that is, its increase or decrease, it is desirable to examine briefly the causes which affect the movement and to ascertain the extent to which these causes have been present during the interval between the last two enumerations.

The population at the end of any period is equal to the population at the beginning of the period, *plus* the gain by births and immigration, *minus* the loss by deaths and emigration. The number of births in any given population is affected in a varying degree by the facility with which the means of subsistence can be obtained. If the conditions of life are favourable, marriages and births are numerous; if, on the other hand, there is difficulty in obtaining those articles which are required to maintain the standard of comfort, the marriage and birth-rates both decline. Even in a country like India where marriage is a religious duty among the higher classes and a not unprofitable investment among the lower, the marriage-rate is considerably affected by variations in the prosperity of the seasons, for every marriage involves a comparatively large initial expenditure, which is not easily met in periods of agricultural depression. Among certain castes, it is true, every girl must be married, in the European sense of the word, as soon as she reaches the age of puberty, but these classes constitute only a small minority of the people, and they are not so quickly affected by a bad harvest, as the bulk of the population among whom no such rule obtains.

The number of deaths is increased by the outbreak of epidemics of disease, such as cholera and small-pox, and also by scarcity of food. When the scarcity amounts to a famine, the death-rate goes up enormously: its rise is not due so much to deaths from actual starvation as to the higher mortality from ordinary diseases resulting from the debilitated state of the people.

Nature of the seasons between 1881 and 1891.

68. Now in the period 1881–1891, we have had in the Madras Presidency a number of good agricultural seasons, with a rainfall generally above the average and a fair immunity from widespread epidemics. There have been local scarcities, one of which, in the Ganjam district, was serious enough to be called a famine; and there have been local outbreaks of cholera, but taking the presidency as a whole, the conditions have been fairly representative of ordinary Indian existence. Prices of food grains have, it is true, risen steadily since the official year 1883–84, but this is not so disadvantageous to the growth of population as at first sight appears. To the ryots it is a distinct gain, for they hold at a money rent fixed for thirty years, and any rise in the money value of their surplus produce is, therefore, so much clear profit. The agricultural labourer and the village artizans are, as a rule, paid in grain, so that a rise in price is of advantage to them also, as they can obtain for the surplus a larger sum of money. Of course if the rise in price is due to a reduction in supplies, these advantages diminish and may disappear altogether, as there is less surplus to sell; but harvests have on the whole been favourable during the decade we are now discussing and the advance in prices must be ascribed to other causes than reduced supply. This is not the place to discuss the nature of these causes, but one of the most important is the opening up of means of communication which, by equalising prices, has brought advantage to farmer and consumer alike.

Age character of the population.

69. Another factor in the rate of growth of a population is the age of the people. If a community consists entirely of men and women at the reproductive ages, it is obvious that the

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growth from new births will be relatively greater than in a community made up of people of all ages; and the paucity of old people in such a community produces a corresponding reduction in the number of deaths, as there are not so many old people to die. In the Madras population of 1881 there were relatively few children and old people, and this fact is of importance in considering the rate of increase since the census of that year.

Emigration and immigration.

70. Turning now to emigration, I have obtained from Collectors of maritime districts statistics of the emigration and immigration by sea between the 18th February 1881 and the 26th February 1891:—

Number of emigrants by sea between the census of 1881 and that of 1891 ..	980,114
Number of immigrants by sea in the same period	752,488
Net loss of population	227,626

The statistics are not complete, but the omissions are not large, and the total may be accepted as sufficiently accurate. There is a certain amount of migration by land, but this is chiefly confined to movements of the people living in border districts, and though the birth-place statistics show an appreciable net loss, I think it is safer to leave it out of account.

Explanation of Table II.

71. The increase in the population of each district of the presidency since 1881 is shown in Table II. The limits of several districts have been changed since the census of 1881, and the old Bellary district has been divided into two—Bellary and Anantapur. The 1881 population given in Table II is in every case the population enumerated in 1881 within the present limits. The annexed statement shows the transfers of population from district to district since 1881. The district of Anantapur was constituted before the preparation of the report on the census of 1881, and its population was there shown separately, although in the tables it was included in that of Bellary. This district is, therefore, shown in the statement, as its present limits differ from those to which the population given in the report refers.

Table showing the loss and gain of Population by transfer since the census of 1881.

District.	Population given in the Census Report of 1881.			Subsequent additions.			Subsequent deductions.			Population in 1881 of present limits.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Ganjam ...	1,503,301	739,423	763,878	...	...	...	*3,473	1,816	1,657	1,499,828	737,607	762,221
Vizagapatam ...	1,790,468	897,116	893,352	...	...	...	† 293	161	132	1,790,175	896,955	893,220
Godávari ...	1,780,613	883,526	897,087	...	...	...	‡ 86,777	44,329	42,448	1,693,836	839,197	854,639
Bellary ...	726,275	368,650	357,625	...	...	...	§ 4,691	2,423	2,268	721,584	366,227	355,357
Anantapur ...	599,889	305,452	294,437	‖ 4,691	2,423	2,268	...	...	...	604,580	307,875	296,705
North Arcot ...	1,817,814	907,354	910,460	¶ 5,059	2,591	2,468	...	...	...	1,822,873	909,945	912,928
Salem	1,599,595	778,483	821,112	...	...	...	** 6,680	3,414	3,266	1,592,915	775,069	817,846
South Arcot ...	1,814,738	905,771	908,967	†† 1,621	823	798	636	325	311	1,815,723	906,269	909,454
Tanjore ...	2,130,383	1,026,528	1,103,855	‡‡ 636	325	311	...	...	...	2,131,019	1,026,853	1,104,166
Agency. Ganjam ...	246,303	130,042	116,261	§§ 3,368	1,765	1,603	...	...	...	249,671	131,807	117,864
Agency. Vizagapatam ...	694,673	357,734	336,939	‖‖ 293	161	132	3,857	1,981	1,876	691,109	355,914	335,195
Agency. Godávari...	10,899	5,443	5,456	¶¶ 90,634	46,310	44,324	...	...	...	101,533	51,753	49,780

* 3,368 transferred to Ganjam agency and 105 to Bengal.
‡ Transferred to Godávari agency.
‖ Additions from Bellary.
** Transferred to North and South Arcot.
‡‡ Additions from South Arcot.
‖‖ Additions from Vizagapatam non-agency.
† Transferred to Vizagapatam agency.
§ Transferred to Anantapur.
¶ Additions from Salem.
†† Additions from Salem.
§§ Additions from Ganjam non-agency.
¶¶ Additions from Godávari non-agency and Vizagapatam agency.

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The only transfer beyond the presidency was from Ganjam to the Púri district of Bengal; the population involved was 51 males and 54 females. In 1881 the feudatory states of Banganapalle and Sandúr were treated as parts of the British districts of Kurnool and Bellary respectively, and the figures for these states erroneously appear in the tables and report among the population of the British portion of the Madras Presidency. This error has been rectified in the present tables. The total population of British territory in 1881 as given in Table II is, therefore, less than the figure given in the 1881 report and tables by the populations of these two states and the 105 persons transferred to Bengal.

72. The interval between the census of 1881 and that of 1891 was 10·024 years, and the returns show that the population of the Madras Presidency has increased in that period by 4,803,327 persons, or 15·58 per cent. The males have increased by 2,361,994 or 15·48 per cent., and the females by 2,441,333 or 15·68 per cent. The annual rate of increase is 1·455 per cent., and, if this rate were maintained, the population would double itself in slightly under 48 years. The rate of increase is high in comparison with that of other provinces and states in India, except Burma, Bombay and the Mysore state. There is no doubt, too, that it is above the normal rate of increase for the Madras Presidency, for an examination of the details shows that the rate has been largely affected by the famine of 1877–78. I give below statistics of the movement of the population in the districts which were classed as famine districts by Mr. McIver in the report on the census of 1881 :—

Increase of the population since 1881.

Rate of increase in other provinces.	Per cent.
Madras	15·58
Bombay	14·49
Bengal	6·89
North-West Provinces and Oudh	6·34
Punjab	10·74
Central Provinces	9·61
Burma (Lower)	24·67
Mysore	18·09
England and Wales	11·65

Famine Districts.	Variation per cent. between 1871 and 1881.	Variation per cent. between 1881 and 1891.	Number of persons per square mile in 1881.
Nellore	− 11·37	+ 19·96	139
Cuddapah	− 17·3	+ 13·47	129
Kurnool	− 25·80	+ 20·52	90
Bellary	− 20·34	+ 24·74	122
Anantapur	− 19·07	+ 17·20	114
North Arcot	− 9·80	+ 19·62	239
Salem	− 18·68	+ 23·21	212
Coimbatore	− 5·99	+ 20·94	211
Madura	− 4·32	+ 20·28	246
Total	− 12·91	+ 20·11	170
Total of non-famine districts	+ 7·19	+ 12·85	263

Effect of famine of 1877–78 on rate of increase.

73. The effect of the famine was to kill off the young and the old more than the rest of the population and to further depress the proportion of children by the check which was given to births. Thus in the famine districts a high proportion of the population was at the reproductive ages during the ten years 1881–91, while the proportion of old people was comparatively low, and as already explained, this would lead to a large addition by new births, or rather the survivors of new births; and the loss by death at the higher ages would be relatively small. The following statement shows the number at each age-period in every 10,000 of the

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Chap. II. para. 74. population of famine and non-famine districts, excluding the agency tracts, according to the census of 1881 :—

Statement showing age distribution in 1881 *of* 10,000 *persons of each sex in famine and non-famine districts.*

Age.	Males.		Females.	
	Famine.	Non-famine.	Famine.	Non-famine.
0—4	1,062	1,363	1,100	1,404
5—9	1,356	1,396	1,363	1,348
10—14	1,395	1,270	1,228	1,071
15—19	872	876	752	828
20—24	877	782	1,036	935
25—29	845	815	888	863
30—34	867	845	996	885
35—39	624	569	597	475
40—44	675	634	685	644
45—49	327	330	291	289
50—54	407	422	473	475
55—59	156	177	144	157
60 & over	437	521	537	626
Total ...	10,000	10,000	10,000	10,000

In the famine districts, out of every 10,000 males, 3,313 were between the ages of 20 and 40 in 1881, while in the non-famine districts the number was only 3,011 ; and out of every 10,000 females there were 3,672 between the ages of 15 and 35 as against 3,511 in the non-famine districts. If we take the period 10—30 for females, which is perhaps a better one for the present purpose than 15—35, the disparity is even greater, the numbers being for famine districts 3,904 and for non-famine 3,697. Again in the case of the old people we find that there were in every 10,000 males of the population of famine tracts only 1,000 of 50 years of age and upwards in 1881, while in non-famine areas there were 1,120. The disparity is almost equally great in the case of females, the numbers being 1,154 in the famine and 1,258 in the non-famine areas. It is, I think, clear from these figures that the great relative growth of the population of the famine districts is largely due to the age-character of that population ; but the variations in the district figures point to the existence of other causes as well, and it is not difficult to show that the comparatively low specific population of these districts has been favourable to expansion under the stimulus of a series of fairly good seasons. The greatest density in the famine area was found in Madura, where there were 246 persons to the square mile in 1881. The only non-famine districts which had less than 300 persons to the square mile in 1881 are Kistna, Nílgiris and South Canara, but in Kistna the rate of increase has been very high, while Nílgiris and South Canara contain such a large proportion of mountain and forest that the density is made to appear considerably lower than it really is.

High rate of increase in some non-famine districts.

74. Among the non-famine districts, Kistna and South Arcot show high rates of increase, the population of the former having advanced by 19·83 per cent. and that of the latter by 19·12 per cent. It is significant that Kistna is the only non-famine district, except the Nílgiris, in which there were less than 200 persons to the square mile in 1881. There was, therefore, plenty of room for expansion, and the growth of the population has probably been stimulated, to

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some extent, by the opening of the Bellary-Kistna State Railway and the extension of the Nizam's line to Bezvada. It is noteworthy that in this district the proportion of people at the reproductive ages was considerably below, and the proportion at the higher ages considerably above, the average for the presidency, and the high rate of increase must therefore be due in part to immigration. This conclusion is supported by the birth-place statistics.

In South Arcot there were 348 persons to the square mile in 1881, but the extent of occupied land has increased by 17·42 per cent. in the last decade, so there was evidently plenty of room. This district has reaped great benefits, of late years by the growth of the trade in ground-nuts, which paying product is now largely cultivated. There is no evidence of any migration from other districts to South Arcot.

Increase in the Agency tracts.

75. The Agency Tracts show a very high rate of increase (24·17 per cent.), but this may confidently be ascribed to better enumeration, as the arrangements for the census were more elaborate and detailed on the present than on previous occasions. This area is, however, very sparsely populated, and the real rate of increase is probably a high one.

Apparent low rate of increase in Tanjore.

76. The district which shows the lowest rate of increase is Tanjore, where the population has advanced by only 4·56 per cent. This district has, however, lost 97,237 persons by emigration by sea in the ten years, and if these be added to the increase shown by the census, the actual rate of growth is found to be 9·12 per cent. The density of Tanjore in 1881 was 575 persons to the square mile, and by 1891 it had risen to 601 persons to that area. It is natural, therefore, that the people should be forced to emigrate, and an examination of the figures for each taluk shows that the increase is highest in those three taluks in which the density is lowest. Thus Pattukkóttai taluk has only 300 persons to the square mile, and the population has increased by 15·68 per cent.; in Tirutturaipúndi taluk the density is 372 and the rate of increase 8·01 per cent.; in the Tanjore taluk the figures are, respectively, 595 per square mile and 6·55 per cent.

Low rate of increase in Ganjam.

77. Ganjam is the only other district in which the rate of increase was very low, viz., 5·98 per cent. But if the net loss by emigration (70,086) be taken into account, the rate of growth becomes 10·65 per cent. The famine which was severely felt in parts of this district in 1888–89, produced a great rise in the death-rate, the increased mortality from cholera being especially high. The following table is taken from statements specially prepared in connection with the Ganjam famine, the year adopted being from 1st October to 30th September :—

Year.	Total deaths.	Deaths from cholera.
1883–84	16,827	85
1884–85	19,917	4,231
1885–86	16,223	427
1886–87	19,464	178
1887–88	19,478	562
Average 1883–88	18,382	1,097
1888–89	38,826	14,041

It is not pretended that the figures entered in the death registers represent the absolute number of deaths, and in the Ganjam district, with its many zemindári estates (where registration is said to be practically *nil*), the statistics are especially defective. On the other hand "more attention is paid to registration in famine seasons than in ordinary ones, and the effect of this must be to increase the apparent death-rates in years of distress so as to render any comparison of these rates with those of other years wholly misleading." If the census statistics of 1881 and 1891 were accurate, and if the rate of increase from 1881 to the time of the famine were known, it would be possible to state precisely the loss by death and

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diminished births caused by the famine; but unfortunately we have not this necessary information, grave doubts having been thrown on the accuracy of the census of 1881. Mr. Leman, who was Collector of the district at the time, reported that the general accuracy of the census was more than doubtful. Mr. G. Stokes, the Superintendent of Census Operations, stated that the census of Ganjam had been 'the worst done in the presidency.' Mr. Horsfall, the Collector at the time of the famine, also noted the same fact in his report on the famine. "The census of 1881," he wrote, "was very imperfectly carried out in outlying portions of the district and the population much understated. The fact was repeatedly noticed by divisional officers and the truth of it verified by my personally taking the census of several villages." Taking the figures, however, as they stand, and assuming that the Ganjam population would have grown at the same rate as the average of Vizagapatam, Godávari, Malabar and South Canara, which, with Ganjam, make the five districts taken by Mr. Hardy in 1881 for the purpose of calculating the normal growth of the population of the presidency, the Ganjam population in 1891 should have been 1,674,942. The actual population, including the net loss by emigration, was 1,659,563, so, according to this calculation, the total loss due to the famine was 15,379 persons, a number which is obviously too low. If we take the rate of growth of all the non-famine districts except Ganjam and the agency tracts, we find that the population of Ganjam on the 26th February 1891 should have been 1,698,576. This gives the deficiency as 39,013, which may, I think, be accepted as the minimum loss attributable to the famine and the accompanying cholera epidemic. This loss consists partly of an excess of deaths and partly of a falling off in the number of births, but how much of it should be ascribed to each cause it is impossible to say. That the birth-rate did decline is proved unmistakeably by the age returns, which will be discussed in Chapter IV.

Population of certain famine districts still below population of 1871.

78. The population of Cuddapah, Kurnool, Bellary and Anantapur is still below what it was in 1871. The population of Salem in 1871 was 1,966,995, and in 1891 it appears as 1,962,591, but between 1881 and 1891 certain tracts were transferred to North and South Arcot. The population of this area in 1881 was 6,680, and in 1891 it must have been something more than this. If, therefore, we take the population in 1891 of the Salem district as it was constituted in 1871, there has been a slight increase.

Normal rate of increase.

79. In Volume III of the Report on the Census of 1881 Mr. Gabriel Stokes gives a calculation of the normal rate of growth of the Madras population. His work is based upon the quinquennial censuses between the years 1851 and 1867. From these he finds, by interpolation, the population on the 1st May 1859, the central date of the period, and by comparing this with the population on the 1st May 1851, he finds the rate of increase to be 0·783 per cent. per annum. If, however, the populations of 1851 and 1867 be taken as the basis of the calculation, the annual rate of increase becomes 1·186 per cent. Mr. Hardy took the populations of five districts, viz., Ganjam, Vizagapatam, Godávari, Malabar and South Canara, which had suffered least from the famine, and making adjustments to meet the diminished birth-rate due to the famine, he obtained 1·18 per cent. as the normal annual rate of increase for males—a result, it will be seen, practically identical with that deduced from a comparison of the populations of 1851 and 1867. For the period between 1871 and 1881 these five districts showed an annual increase of only 0·096 per cent., and combining this with the rate for a non-famine period, Mr. Hardy gets a rate of 0·795 per cent. per annum for famine and non-famine times together. Lastly, taking the population of the whole presidency, famine as well as non-famine districts, Mr. Hardy calculated the rate of increase to be about 5¼ per mille. The numbers which this gentleman finally gives are as follow:—

	Annual increase per mille.
For the whole province over a long period	6
Five non-famine districts	8
Five non-famine periods	12

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So much of the calculation as is based on the population of the five districts requires to be corrected for an error in the comparison of the figures for 1881 with those for 1871 which appears to have been overlooked by Mr. Hardy. I refer to the fact that the limits of the districts of Ganjam, Vizagapatam and Malabar were larger in 1871 than in 1881, while the Godávari district was larger in 1881 than in 1871. The 1871 population of Ganjam should on this account have been reduced by 22,073. Precise figures for Vizagapatam are not obtainable, but the population of the area included in 1871 but excluded in 1881 cannot have been less than 200,000. The population in 1881 of that part of Malabar which had been transferred to the Nílgiris since 1871 was 25,440, and the population of the tracts newly added to the Godávari district was 35,656. Nor was any account taken of the loss by emigration, though, judging by the figures for the past ten years, this must have been considerable. The net result of these errors must have been to reduce the difference between the 1881 male population and that of 1871 by some 100,000. The total difference between the populations (males) adopted by Mr. Hardy is only 36,550, so that the omission to make the corrections here referred to seriously affects his results. It is, therefore, somewhat remarkable that in the calculations given below, based on a comparison of the populations of 1871, 1881 and 1891, I obtain rates of increase which differ but little from his.

Rate of increase in a non-famine period.

80. The population of the non-famine districts (excluding Ganjam, which has suffered from famine, and the agency tracts, in which the enumeration in 1881 was probably defective) was 16,696,825 in 1881 and 18,828,104 in 1891. The net loss of these districts by emigration during the ten years amounts to 81,288, and if this be taken into account, the 1891 population becomes 18,909,392. The interval between the two enumerations was 10·024 years, so we get

$$10{\cdot}024 \times \log (1 + r) = \log 18{,}909{,}392 - \log 16{,}696{,}825$$
$$r = {\cdot}01249$$

Thus for a non-famine period the normal rate of growth will be 12·49 per mille per annum. The relative increase of the population since 1881 has no doubt been raised even in non-famine districts by the effect of the famine, but, on the other hand, these non-famine districts are much more densely populated than the famine tracts, and I do not think that 12 per mille per annum is at all too high a figure to take for the increase of the population of the whole presidency in normal times. As already stated the quinquennial censuses, according to my calculation, give a rate of increase of 11·86 per mille per annum for a period which was by no means entirely favourable to agricultural operations.

Rate of increase in non-famine districts over a long period.

81. I will now compare the populations of non-famine districts as enumerated in 1871 and 1891. Owing to the impossibility of ascertaining the actual limits of the Ganjam and Vizagapatam districts in 1871, I reject the populations of those districts and of the agency tracts attached to them. The taluks of Bhadráchalam and Rékapalle in the Godávari agency tracts did not form part of the Madras Presidency in 1871, so their population must be deducted. As the bulk of the remainder of the present agency area of this district was formed out of the ordinary or regulation district since 1871, I include it in the non-famine tracts. There have been minor transfers of territory from famine to non-famine districts and *vice versâ*, but these are insignificant in their net result. The census of 1871 was defective as regards the enumeration of the floating population, the total omission being estimated by Mr. McIver at 501,329, and on the assumption that the omissions were equally distributed over all districts, the number omitted in the districts taken for comparison would be 225,837. The net loss owing to emigration by sea from these districts between the 18th February 1881 and the 26th February 1891 was 83,638. I have no statistics of the emigration from and immigration into these districts between the 15th November 1871 and the 17th February 1881, but assuming that it was at about the same rate as in the next ten years, the total net loss by emigration between the census of 1871 and that of 1891 may be safely put at 160,000. This number must be added to the population of 1891. I do not

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Chap. II. para. 82. make any correction for females omitted, as in the selected districts the deficiency of females is not great. We thus get the following results :—

Districts.	Population by census of 1871.	Population by census of 1891.
Godávari *	1,592,939	2,036,446
Kistna	1,452,374	1,655,562
Madras	397,552	452,518
Chingleput	938,184	1,136,928
Nílgiris	49,501	99,797
South Arcot	1,755,817	2,162,851
Tanjore	1,973,731	2,228,114
Trichinopoly	1,200,408	1,372,717
Tinnevelly	1,693,959	1,916,095
Malabar	2,261,250	2,652,585
South Canara	918,362	1,056,081
Total ...	14,234,077	16,969,694
Add floating population omitted in 1871 ...	225,837	...
Add net loss by sea emigration between 1871 and 1891	...	160,000
Total ...	14,459,914	17,129,694

* Includes population of agency tracts, except Bhadráchalam and Rékapalle.

The interval between the two enumerations was 19·285 years. Thus

$$14{,}459{,}914 \times (1+r)^{19\cdot285} = 17{,}129{,}694$$

$$19\cdot285 \times \log(1+r) = \log 17{,}129{,}694 - \log 14{,}459{,}914$$

$$r = \cdot00882$$

In other words the rate of increase in these districts during a period of 19¼ years, in which occurred one of the most disastrous famines ever known, but which was otherwise fairly typical, was 8·82 per mille per annum. This is nearly 1 per mille above Mr. Hardy's rate for the five districts during an extended period, including the famine years 1877 and 1878.

Normal rate of increase for whole presidency over a long period.

82. Finally we may compare the population of the whole presidency as enumerated in 1871 and 1891. For 1871 I adopt Mr. McIver's corrected population given on page 24 of the Census Report for 1881. The corrections made by him are for females and floating population, the enumeration of which classes he estimates to have been defective to the extent of 848,579 individuals. The population of 1871 thus becomes 32,446,451. From the 1891 population, the number of people enumerated in the Bhadráchalam and Rékapalle taluks must be deducted, while the net loss from emigration by sea must be added to it. Mr. Stokes calculated this loss to be 226,243 between the 1st November 1870 and the 1st November 1880, but he was not able to obtain statistics for emigration to, and immigration from, Burma, which, during the past decade, has been considerable. Between the 18th February 1881 and the 26th February 1891, the net loss from emigration by sea was, as already stated, 227,626, and seeing that the great famine must have largely stimulated emigration, it is, I think, reasonable to take the whole loss by emigration between 1871 and 1891 to be 500,000 persons. For purposes of comparison, therefore, the population of 1891 is 36,088,104. The increase in the 19¼ years is accordingly 4,018,552 or 12·53 per cent., and the annual rate of growth is 6·14 per mille. This result is higher than that arrived at by Mr. Hardy on other and less complete data; he calculated the average rate of increase (for males only) during a period of about 25 years ending with February 1881 to be 5¼ per mille per annum.

Summary.

83. The results arrived at may now be summed up. In normal times, unaffected either by famine or the rebound from the effects of famine, the population of the Madras Presidency will increase by about 12½ per mille per annum. The occurrence of a severe

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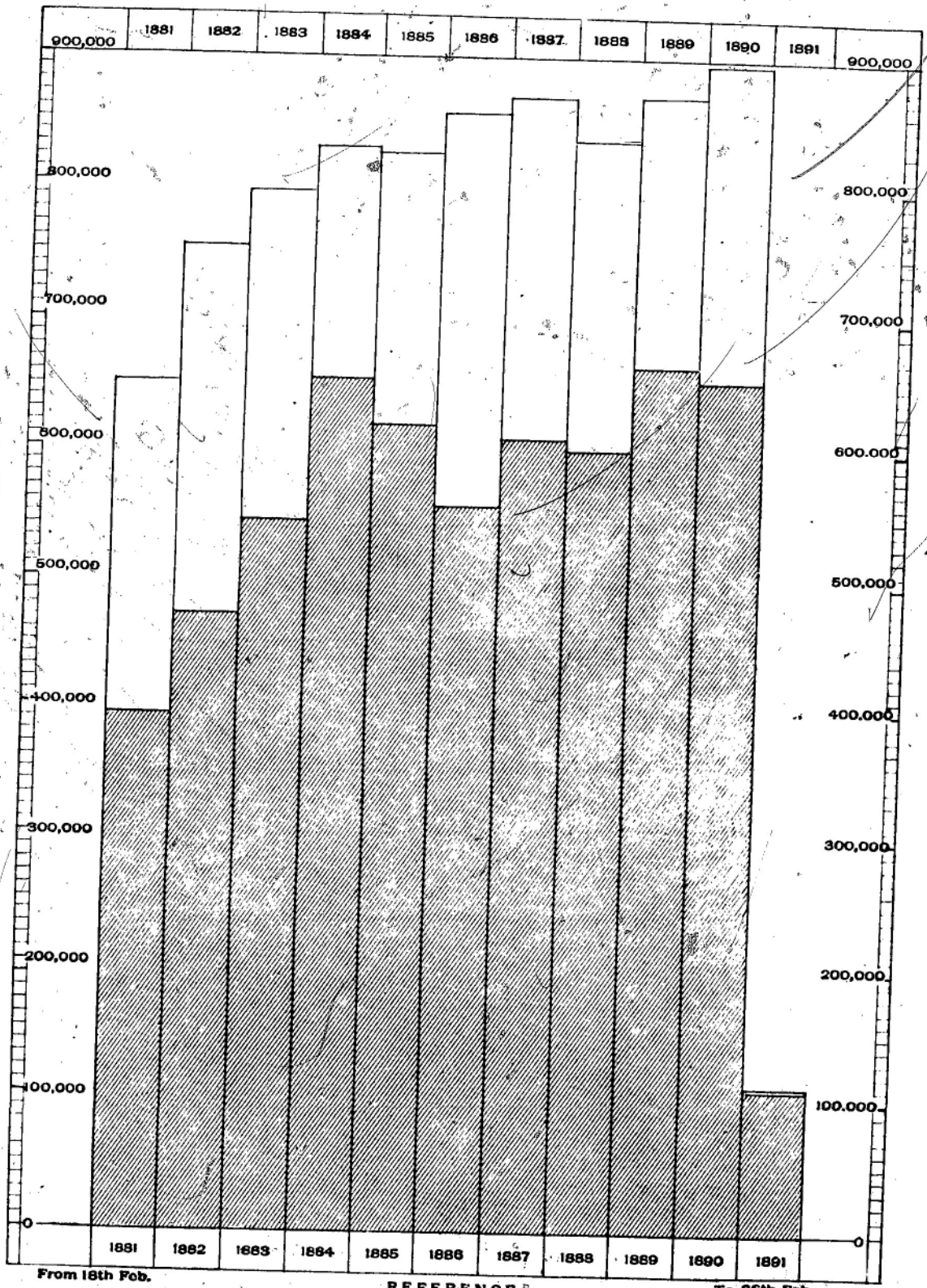
BIRTHS AND DEATHS IN THE MADRAS PRESIDENCY

Between 18th February 1881 and 26th February 1891



From 18th Feb. To 26th Feb.

REFERENCE

The column for each year represents the number of births registered in that year, and the shaded portion of each column represents the number of deaths registered in the year. The unshaded portion of the column, therefore represents the excess of births over deaths or the net gain of population in the year from new births

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famine would depress the rate of increase in tracts not directly affected to about 9 per mille per annum, while its effect in the area directly implicated would be to convert the increase into a decrease. But the recuperative power of the people is very great, and taking long periods, with recurring famines of more or less severity, the population is found to be a progressive one with a rate of growth of not less than 6 per mille per annum. This last, it may be observed, is the rate adopted by Mr. Hardy.

Probable rate of increase during 1891–1901.

84. In estimating the rate of increase during the decade 1891–1901 account must be taken of the fact that a considerable proportion of the fathers and mothers of that period are the survivors of the children under ten years of age in 1881, and that their numbers are below the average for their age-period owing to the especially severe effects of the famine on young children and to the check given to the birth-rate. On the other hand the proportion of wives at the child-bearing ages is rather higher now than in 1881, so the deficiency at the ages mentioned above may not be felt until late in the present decade. But the loss from deaths at the higher ages will be greater, and taking all the circumstances into consideration, it seems to me probable that the rate of increase will not exceed 10 per mille per annum.

Birth and death statistics.

85. In concluding this section of the report, it will be of interest to compare the census results with those supplied by the statistics obtained from the registers of births and deaths. The registration of births and deaths in municipal towns is made by the municipal authorities, and elsewhere the duty is entrusted to the village accountant. In municipal areas householders are bound by law to report births and deaths occurring in their houses, but no such obligation is imposed on the villager, and the accountant is required to obtain the information as best he can. In small villages this is not difficult, but, in those containing more than 1,000 inhabitants, there must be a number of deaths and births which never come to the notice of the registering officer, however energetic he may be in endeavouring to make his register complete and accurate; and as in a large number of cases the village accountant is actuated by no such desire, it follows that the number of omissions is large. The record is most incomplete in zemindári areas where the village accountants are under little control, but the inaccuracy is great everywhere as will appear from the following figures. The statistics for Anantapur and Bellary cannot be separated, as until the middle of 1882 these two districts formed the old district of Bellary.

Births and Deaths.

Districts.	Births.	Deaths.	Excess of births over deaths.	Increase of population by census.
Ganjam	233,152	202,255	31,197	147,304
Vizagapatam	313,229	237,860	75,369	321,708
Godávari	382,240	356,830	25,410	283,413
Kistna	506,596	330,387	176,209	307,102
Nellore	303,248	176,428	126,820	243,500
Cuddapah	337,726	227,159	110,567	151,034
Kurnool	269,519	173,773	95,746	139,260
Bellary and Anantapur	505,951	298,097	207,854	282,511
Madras	164,498	158,257	6,241	46,670
Chingleput	393,053	239,903	153,150	155,547
North Arcot	556,354	352,906	203,448	357,614
Salem	553,076	311,667	241,409	369,676
Coimbatore	480,268	293,631	186,637	347,149
Nilgiris	16,005	14,992	1,013	8,763
South Arcot	512,756	381,415	131,341	347,128
Tanjore	614,746	519,205	95,541	97,095
Trichinopoly	375,185	275,100	100,085	157,684
Madura	409,304	260,138	149,166	439,724
Tinnevelly	493,054	389,720	103,334	216,348
Malabar	569,329	443,011	126,318	287,530
South Canara	290,921	214,643	76,278	96,567
Total, Madras Presidency ...	8,280,510	5,857,377	2,423,133	4,803,327

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Chap. II. para. 86.

In the case of Ganjam, Vizagapatam and Madura returns are not received from the whole district and the figures in those cases do not, therefore, admit of comparison with the increase shown by the census. Omitting these districts, the net excess of births over deaths is 2,167,401 and the increase according to the census is 3,894,591. The difference between these two figures is 1,727,190, which is 44·35 per cent. of the census increase. Both births and deaths have been largely under-stated, but the omission is greater in the case of births. The co-efficient of error differs in different districts, and it would be a vain task to endeavour to calculate it. The relative discrepancies are least in Chingleput, Tanjore, South Canara and Cuddapah, but it must be remembered that in this statement no account is taken of the net loss by emigration, and in Tanjore this has been considerable. According to these vital statistics the mean annual birth-rate in the Madras Presidency, excluding the agency tracts and the districts of Ganjam, Vizagapatam and Madura, has been about 28 per mille and the annual death-rate about 20 per mille. Judging by the mortality returns for the Madras City and making a liberal allowance for the slightly more healthy conditions found in rural tracts, the annual death-rate cannot have been less than 35 per mille, and the birth-rate must, therefore, have been about 50 per mille. From these figures some idea can be gathered of the minimum rate of omission in the birth and death registers.*

86. The most noticeable fact in the figures for the feudatory states is the low rate of increase in Travancore when compared with those of the adjoining state of Cochin and the British district of Malabar. The annual rate of increase of the Travancore population between 1875 and 1881 was 0·66 per cent., while the population of Cochin decreased at the rate of about 0·02 per cent. per annum during the same period, and that of Malabar increased at the rate of 0·60 per cent. per annum in the 9¼ years between the census of 1871 and that of 1881. The large increase in Cochin, which the present census discloses, may possibly be due to short counting in 1881, but the census of Malabar is believed to have been equally trustworthy on both occasions, and it is certainly remarkable to find so low a rate of increase in Travancore between 1881 and 1891. In connection with this I may notice here the great change which has taken place in the proportion of the sexes in Travancore according to the census of 1891. In 1881 there were in this state 1,006 females to every 1,000 males, but the enumeration of 1891 gives only 982 females to 1,000 of the opposite sex. The local Census officer suggests that this may have been caused by a severe cholera epidemic in South Travancore but he admits that there is no evidence that this produced a greater mortality among females than among males, and I fear we must attribute the great variation in the proportion to the omission of females in 1891. In the section on the proportion of the sexes I shall give other reasons for the conclusion that females have been largely omitted. If the relation found to exist in 1881 had been maintained, there would have been 30,836 more females than the number actually enumerated at the recent census, and the increase of the population would have been 7·80 per cent. Even this rate of growth is comparatively low.

Feudatory States.

States.	Increase per cent.	Annual rate of increase per cent.
Travancore	6·52	0·632
Cochin	20·43	1·872
Malabar	12·16	1·151

The state of Pudukóta suffered severely from the famine of 1877–78, and the high rate of increase in that state (23·49 per cent.) is due to the same circumstances as those already mentioned in connection with the Madras famine districts.

The little states of Banganapalle and Sandúr show lower rates of growth than the British districts which surround them, but the areas and populations of these states are so small that very slight changes in the absolute numbers would largely affect the relative results.

* The subject of birth and death rates is discussed in greater detail in Chapter IV.

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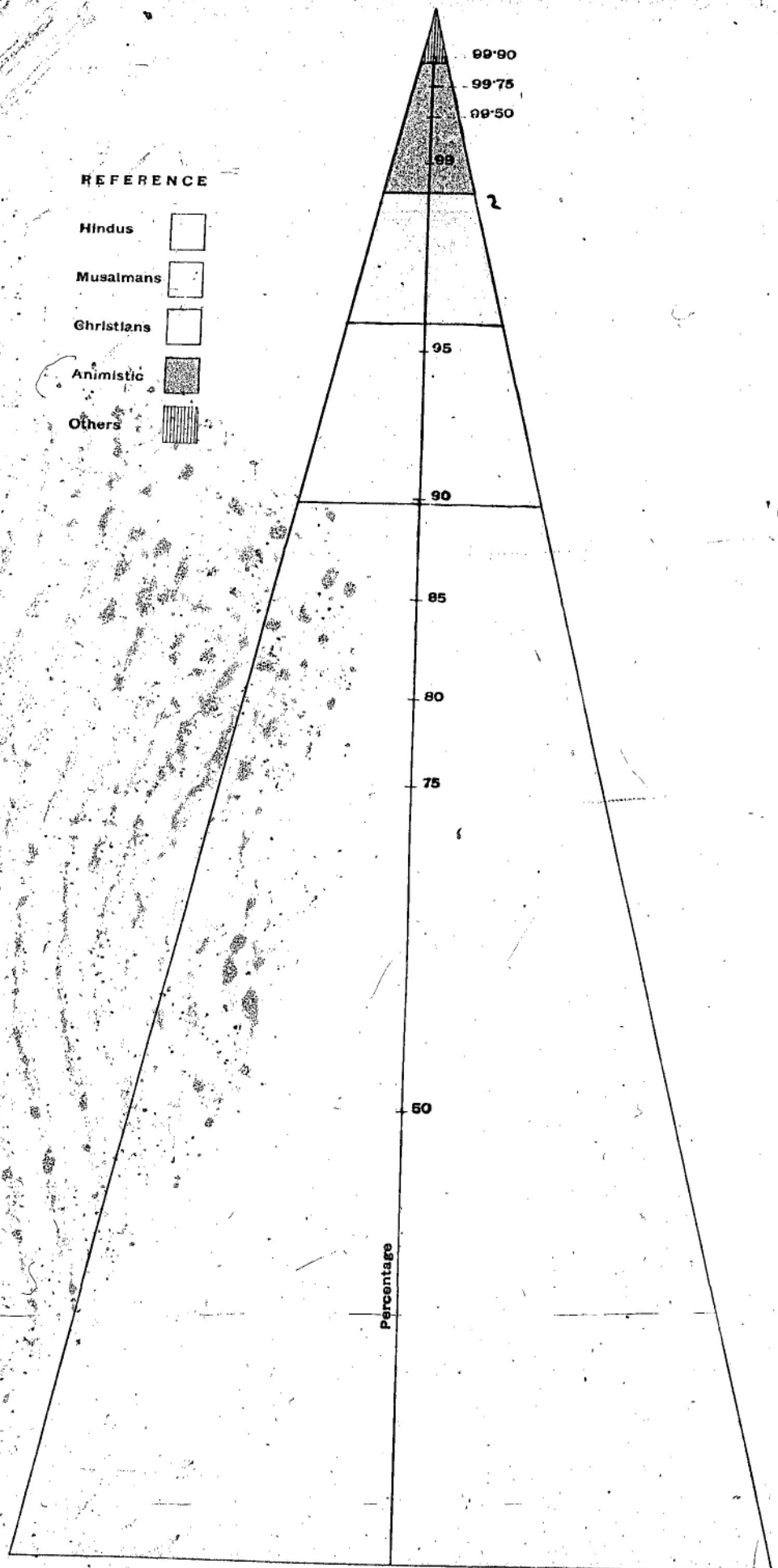
PROPORTION OF THE POPULATION RETURNING EACH RELIGION



N. B. The triangle represents the whole population of the Madras Presidency (British Territory) and the several divisions show the proportions returning each Religion. The figures on the perpendicular line show the percentages.

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CHAPTER III.

RELIGION.

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District or State.	Distribution by Religion of 100,000 of the Population of each District or State.							District distribution of 10,000 of each Main Religion for British Territory only.				Variation in Population returning each Main Religion.*		
	Hindus.	Musalmans.	Christians.	Jains.†	Animists.	Others.	Total.	Hindus.	Musalmans.	Christians.	All Religions.	Hindus.		
												1891.	1881.	Variation.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Ganjam	96,517	343	144	...	2,995	1	100,000	487	24	26	446	1,581,690	1,491,774	+ 89,916
Vizagapatam	98,760	1,084	155	...	...	1	100,000	591	94	35	545	1,919,070	1,766,840	+ 152,230
Godávari	97,537	2,018	442	...	...	3	100,000	586	175	100	548	1,903,562	1,653,250	+ 250,312
Kistna	90,448	5,851	3,693	...	...	8	100,000	517	482	792	521	1,678,333	1,425,013	+ 253,320
Nellore	91,432	5,343	3,224	...	...	1	100,000	412	347	545	411	1,337,979	1,138,031	+ 199,948
Cuddapah	89,833	9,399	765	...	...	3	100,000	352	531	112	357	1,142,727	1,017,211	+ 125,516
Kurnool	85,303	11,912	2,780	...	...	5	100,000	215	433	263	230	697,616	591,199	+ 106,417
Bellary	89,720	9,529	587	162	...	2	100,000	249	381	61	253	807,597	648,484	+ 159,113
Anantapur	92,458	7,245	252	...	...	45	100,000	202	228	21	199	655,105	563,173	+ 91,932
Madras	79,355	11,756	8,785	...	...	104	100,000	110	236	459	127	358,997	315,527	+ 43,470
Chingleput	95,994	2,308	1,668	...	...	30	100,000	336	117	219	319	1,091,376	939,314	+ 152,062
North Arcot	94,525	4,414	688	363	...	10	100,000	635	428	173	612	2,061,105	1,722,644	+ 338,461
Salem	95,914	3,134	941	...	...	11	100,000	580	273	213	551	1,882,409	1,525,185	+ 357,224
Coimbatore	97,016	2,192	776	...	...	16	100,000	599	195	180	563	1,945,010	1,606,343	+ 338,667
Nílgiris	83,705	4,610	11,650	...	...	35	100,000	26	20	134	28	83,531	78,970	+ 4,561
South Arcot	94,491	2,712	2,535	261	...	1	100,000	629	261	634	607	2,043,679	1,723,235	+ 320,444
Tanjore	90,763	5,380	3,831	...	...	26	100,000	623	533	986	625	2,022,300	1,939,421	+ 82,879
Trichinopoly	92,083	2,788	5,129	...	...	...	100,000	389	170	814	385	1,264,037	1,119,434	+ 144,603
Madura	90,007	6,140	3,850	...	...	3	100,000	723	712	1,160	732	2,347,697	1,942,820	+ 404,877
Tinnevelly	87,373	5,007	7,618	...	...	2	100,000	516	426	1,687	538	1,674,150	1,468,977	+ 205,173
Malabar	69,153	29,023	1,796	...	...	28	100,000	565	3,421	550	744	1,834,298	1,669,271	+ 165,027
South Canara	81,677	10,604	6,747	966	...	6	100,000	266	498	823	296	862,573	797,430	+ 65,143
Total ...	90,715	6,545	2,517	73	139	11	100,000	9,608	2,985	9,987	9,637	31,194,841	27,143,546	+ 4,051,295
Agency ... Ganjam ...	28,235	23	170	...	71,572	...	100,000	94	1	6	86	306,734	249,295	+ 57,439
Agency ... Vizagapatam ...	75,548	177	16	...	24,259	...	100,000	260	7	2	241	844,435	689,781	+ 154,654
Agency ... Godávari ...	98,357	1,295	348	...	...	...	100,000	38	7	5	36	125,043	99,337	+ 25,706
Total, Agency Tracts ...	66,458	251	86	...	33,205	...	100,000	392	15	13	363	1,276,212	1,038,413	+ 237,799
Total, British Territory ...	89,842	6,318	2,430	71	1,328	11	100,000	10,000	10,000	10,000	10,000	32,471,053	28,181,959	+ 4,289,094
Travancore	73,184	6,210	20,601	...	...	5	100,000	...	...	...	...	1,871,864	1,755,610	+ 116,254
Cochin	69,379	6,417	24,046	...	...	158	100,000	...	...	...	...	501,544	429,324	+ 72,220
Pudukóta	93,268	3,030	3,702	...	...	...	100,000	...	...	...	...	347,978	281,809	+ 66,169
Banganapalle	79,853	19,986	161	...	...	...	100,000	...	...	...	...	28,344	24,793	+ 3,551
Sandúr	83,254	16,403	343	...	...	...	100,000	...	...	...	...	9,481	9,000	+ 481
Total, Feudatories ...	74,561	6,093	19,311	...	...	35	100,000	...	...	...	...	2,759,211	2,500,536	+ 258,675

* For the purpose of this statement Animists have been treated as Hindus.
† The Jains shown in Table VI in districts other than Bellary, North Arcot, South Arcot and South Canara are included under Others in this statement.

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Statistics of Religion—continued.

District or State.	Variation in Population returning each Main Religion—*cont.**						Percentage variation under each Main Religion.			
	Musalmans.			Christians.						
	1891.	1881.	Variation.	1891.	1881.	Variation.	All Religions.	Hindus.	Musalmans.	Christians.
	16	17	18	19	20	21	22	23	24	25
Ganjam ...	5,443	5,716	− 273	2,292	1,534	+ 758	5·98	6·03	− 4·78	49·41
Vizagapatam ...	21,058	19,372	+ 1,686	3,014	3,402	− 388	8·55	8·62	8·70	− 11·41
Godávari ...	39,395	36,816	+ 2,579	8,622	3,687	+ 4,935	15·22	15·14	7·01	133·85
Kistna ...	108,567	87,161	+ 21,406	68,524	36,194	+ 32,330	19·83	17·78	24·56	89·32
Nellore ...	78,185	61,344	+ 16,841	47,176	20,794	+ 26,382	19·96	17·57	27·45	126·87
Cuddapah ...	119,564	97,749	+ 21,815	9,725	6,067	+ 3,658	13·47	12·34	22·32	60·29
Kurnool ...	97,416	75,875	+ 21,541	22,735	11,455	+ 11,280	20·52	18·00	28·39	98·47
Bellary ...	85,770	68,143	+ 17,627	5,283	4,129	+ 1,154	24·74	24·54	25·87	27·95
Anantapur ...	51,333	40,342	+ 10,991	1,783	857	+ 926	17·20	16·32	27·24	108·05
Madras ...	53,184	50,298	+ 2,886	39,742	39,631	+ 111	11·50	13·78	5·74	0·28
Chingleput ...	26,236	25,034	+ 1,202	18,971	16,774	+ 2,197	15·85	16·19	4·80	13·10
North Arcot ...	96,238	82,448	+ 13,790	15,003	10,018	+ 4,985	19·82	19·65	16·73	49·76
Salem ...	61,505	51,082	+ 10,423	18,468	16,567	+ 1,901	23·21	23·42	20·40	11·47
Coimbatore ...	43,947	37,855	+ 6,092	15,566	13,326	+ 2,240	20·94	21·08	16·09	16·81
Nilgiris ...	4,600	3,531	+ 1,069	11,626	8,488	+ 3,138	9·63	5·78	30·27	36·97
South Arcot ...	58,661	48,289	+ 10,372	54,841	39,571	+ 15,270	19·12	18·60	21·48	38·59
Tanjore ...	119,864	112,058	+ 7,806	85,371	78,258	+ 7,113	4·56	4·27	6·97	9·09
Trichinopoly ...	38,271	34,104	+ 4,167	70,401	61,440	+ 8,961	12·98	12·92	12·22	14·58
Madura ...	160,144	140,948	+ 19,196	100,431	84,900	+ 15,531	20·28	20·84	13·62	18·29
Tinnevelly ...	95,951	89,767	+ 6,184	145,962	140,946	+ 5,016	12·73	13·97	6·89	3·56
Malabar ...	769,857	652,198	+ 117,659	47,631	43,196	+ 4,435	12·16	9·89	18·04	10·27
South Canara ...	111,983	93,652	+ 18,331	71,259	58,215	+ 13,044	10·06	8·17	19·57	22·41
Total ...	2,247,172	1,913,782	+ 333,390	864,426	699,449	+ 164,977	15·28	14·93	17·42	23·59
Agency ... Ganjam ...	71	357	− 286	521	17	+ 504	23·09	23·04	− 80·11	2,964·71
Agency ... Vizagapatam ...	1,496	1,027	+ 469	139	8	+ 131	24·41	22·42	45·67	1,637·50
Agency ... Godávari ...	1,647	1,986	− 339	442	206	+ 236	25·22	25·88	− 17·07	114·56
Total, Agency Tracts ...	3,214	3,370	− 156	1,102	231	+ 871	24·17	22·90	− 4·63	377·06
Total, British Territory ...	2,250,386	1,917,152	+ 333,234	865,528	699,680	+ 165,848	15·58	15·22	17·38	23·70
Travancore ...	158,823	146,909	+ 11,914	526,911	498,542	+ 28,369	6·52	6·62	8·11	5·69
Cochin ...	46,389	33,344	+ 13,045	173,831	136,361	+ 37,470	20·43	16·82	39·12	27·48
Pudukóta ...	11,304	8,946	+ 2,358	13,813	11,372	+ 2,441	23·49	23·48	26·36	21·47
Banganapalle ...	7,094	5,952	+ 1,142	57	9	+ 48	15·42	14·32	19·19	533·33
Sandúr ...	1,868	1,521	+ 347	39	11	+ 28	8·13	5·34	22·81	254·55
Total, Feudatories ...	225,476	196,672	+ 28,806	714,651	646,295	+ 68,356	10·64	10·34	14·65	10·58

* For the purpose of this statement Animists have been treated as Hindus.

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CHAPTER III.

RELIGION.

(TABLES VI AND A.)

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Introductory.

87. Before proceeding to discuss the statistics relating to religion, I propose to give an account of the principal creeds that have been returned, and, in particular, to endeavour to indicate what is meant by the term 'Hindu.' I shall begin with an examination of the religious ideas of those people who have been shown in the census tables under the head of Animistic, and then pass on to a consideration of the various elements—of which the most important is closely allied to animism—of the religion which goes by the very wide name of Hindu. A short notice of the Musalmans, the chief Christian missions, including that remarkable outpost of Christianity, the so-called Syrian Church of Malabar, and of the Jews of Cochin will conclude the first section of the chapter. In the second section the statistics of each religion will be discussed in detail, and in the concluding section I shall deal with the figures relating to the sects of Hindus and Christians.

Section I.—Account of the Chief Religions.

Animistic Religion.

88. The term 'Animistic' was suggested by the Census Commissioner to denote the religion of those forest and hill tribes whose religious beliefs show no trace of orthodox Hinduism. In 1881 this religion was called 'aboriginal,' an expression to which objection has been taken on the ground that there are many aboriginal tribes who are recognized to be Hindus by religion.* But the term 'animistic' is equally open to the objection that there are many people, invariably regarded as Hindus whose real religion is almost pure animism. I take 'Animism' to mean a belief in the existence of souls, with the addition that after death the soul remains in the neighbourhood in which it dwelt when incarnate and is active for good and evil. The souls of dead ancestors must be worshipped and provided with sacrifices of animals and offerings of other kinds of food, or otherwise evil will befall the living members of the family to which the soul belonged. Put more concisely Animism may be said to be the belief which holds the souls of the dead to be the gods of the living. Another definition, quoted by Mr. H. H. Risley from Tiele's *Outlines of the History of Ancient Religions*, is as follows: "The belief in the existence of souls or spirits of which only the powerful—those on which man feels himself dependent, and before which he stands in awe—acquire the rank of divine beings and become objects of worship."† This hardly goes far enough, for the propitiation of all the spirits of the dead to prevent their doing evil, is clearly a feature of Animism. The propitiation may, and generally does, take the form of a single set of ceremonies shortly after death and not of continuous worship, but it is believed that if the propitiation were omitted the spirit would bring trouble and misfortunes on the living.

In the 1881 census tables for Madras no record is found of persons of aboriginal religion, and this fact was animadverted upon by the Census Commissioner, who wrote as follows:—

"Madras . . . does not show a single aboriginal in the religious classification, but it is unquestionable that in the Nílgiris there are races who, if they profess any religion at all, are n ature worshippers, and not Hindus, Muhammadans or any one of the religions sho wn in the Madras tables."‡

* *Bombay Census Report*, 1881, p. 46.
† *The Tribes and Castes of Bengal*, by H. H. Risley, vol. ii, p. 18.
‡ *Report on the Census of British India*, 1881, p. 18.

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The following direction was accordingly issued for the guidance of supervisors in instructing enumerators how to fill up the religion column of the schedule:

"In the case of forest or hill tribes who are not Hindus, Muhammadans, &c., the name of the tribe should be entered, as *Chentzu*, *Toda*, *Malayali*, *Khond*, *Savara*, *&c.*"

As a result of this instruction we have 472,808 persons whose tribal name was entered in the religion column and whose religion has, therefore, been shown in the tables as Animistic. In every case a considerable proportion of these tribes has returned Hindu as the religion and I, therefore, give in the marginal statement the numbers shown under Animistic and Hindu respectively. It will be seen that the bulk of the persons shown as Animistic are Khonds, Savaras and Játapus, and that a strong minority of each of these tribes, in the case of the last named amounting to nearly one-half, are returned as professing the Hindu religion. This is no doubt correct, as Hinduism is gradually attracting these wild races and will in time become the religion of all of them. This fact has been discussed at length in Sir Alfred Lyall's *Asiatic Studies* and in the Census Reports of 1881, and it is therefore sufficient to merely mention it here.

Name of Tribe.	Number returned as	
	Animistic.	Hindu.
Khond	286,100	32,820
Savara	146,314	35,946
Játapu	39,551	39,069
Others	843	4,854,179

It must not be supposed that the above figures really represent the number of persons who might properly be classed as Animistic, or as not belonging to any of the recognized religions of the Empire. The list does not include the Tódas, who were returned as Hindus, nor any of the wild races living in the forests of the Western Ghâts. The out-caste classes again—the Paraiyans, Pallans, Málas, Cherumans, Holeyas, &c.,—who are not allowed access to Hindu temples, have, notwithstanding, all returned themselves as Hindus. And even many whose claim to the title of Hindu would be universally admitted, hold beliefs which are much nearer Animism than Hinduism, as will be shown in the account of the latter religion. It is, in fact, almost impossible to draw the line between the two religions, and I doubt whether any useful purpose is served by the attempt to do so.

Religion of the Khonds.

89. A full account of the religion of the Khonds is given by Major Macpherson, who served among them in connection with the suppression of the custom of human sacrifices; but General Campbell, whose experience of these people was quite as extensive as Macpherson's, declares that the latter was deceived by his Hindu informants and that the religious system of the Khonds is by no means so elaborate as that described by him. This is the view taken by the writers of the Ganjam and Vizagapatam Manuals, and it is supported by the account of the Khond religion given by Mr. Stevenson, Commissioner of Gumsur in 1837.* The Khond deities, as enumerated by Mr. Stevenson, are (1) *Savuri-pennuga*, a forest goddess; (2) *Dacari-pennuga*, the village goddess; (3) *Jara-pennu*, their favourite god; (4) *Jurachi-pennuga*, the rain goddess; (5) *Tada-pennuga*, the earth goddess; and (6) *Dharma-devata*, whose particular position is not described.† These differ considerably from the deities mentioned by Macpherson, but distinct evidence of nature worship is furnished by both lists. *Jara-pennu* and *Tada-pennuga* appear to be the same as *Bura-pennu*, the sun god, and *Tári*, the earth goddess. It is to the latter that human sacrifices were made, and though the votaries of *Bura-pennu* professed abhorrence of this rite, they were but little more humane themselves, for the practice of female infanticide was common among them. To all observers of the Khond religion the barbarous rite of human sacrifice loomed so large that but little notice was taken of the lesser gods and their worship. I am not able, therefore, to give an account of the origin of these gods, or to say whether any of them are the deified spirits of departed Khonds. Colonel Dalton, following Macpherson, says these gods "are

* *Madras Journal of Literature and Science*, 1837, vol. iv, pp. 17-46. † *Ib.*, p. 41.

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the descendants of human beings who resisted evil," but this statement must be received with caution. "They are now," he goes on to say, "the presiding spirits over villages, hills, streams, tanks, fountains, houses, forests, ravines and orchards."* There is, however, a distinct trace of animism, in its wider sense, in the funeral ceremonies. The day after the body is burnt a little cooked rice is placed on the site of the pyre and an incantation is then pronounced requesting the spirit of the deceased to eat and enjoy itself, and not to change itself into a devil or a tiger and thus bring trouble to the survivors in the village.†

Religion of the Savaras.

90. An excellent account of the Savaras' religion, by Mr. Fred. Fawcett of the Madras police, was recently published in the *Journal of the Anthropological Society of Bombay*,‡ and in the opinion of that careful observer the Savara deities are of undoubted animistic origin.

"The Saora deities and ancestral spirits are considered to cause all ills, and though the Saoras will not admit that the deities and ancestral spirits are the same, there is little doubt that the deities are just further removed ancestral spirits. The deities are the more powerful of the two. The huts or temple erections for both are generally almost identical, and there is but one way to appease, by sacrifice.

"Of nature spirits the Saoras know nothing. They have no nature myths. The wind or the rain may be used by certain deities to hurt people, but there is no personality attached to them, and they have no power in themselves.

"Indeed there is nothing to be found among these people in favour of the hypothesis that through nature-worship religious ideas arose, but, on the other hand, there is much in favour of the hypothesis that awe for the dead, who though dead are still present, was what their religious ideas grew out of."§

The Savaras, it should be remembered are a Kolarian, not a Dravidian race.

Other Animistic tribes.

91. Of the religion of the Játapus, I have not succeeded in obtaining any account, nor is any information regarding this tribe to be found in the Manuals of Ganjam or Vizagapatam.

The remaining persons tabulated as Animistic number only 843, and it is obvious that they should properly have been classed as Hindus, with the vast majority of the castes to which they belong.

Hinduism.

92. The difficulty of obtaining a satisfactory definition of Hinduism was discussed at length in the reports on the census of 1881, but no satisfactory solution was arrived at. In the Punjab, "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 a Hindu;"‖ and a similar rule was adopted in the North-West Provinces. This, of course, would bring all the so-called Animistic hill tribes under the head of Hindus, and the only way to avoid their inclusion is to assert that a person is of the Hindu religion if he worships any of the recognized gods of the Hindu pantheon. This solution leaves much to be desired, but in practice there would be no difficulty, so far as this presidency is concerned, in deciding whether any particular deity was or was not a member of the Hindu pantheon. The Khonds, the Savaras, the Tódas do not worship these gods and they are, therefore, not Hindus. The Paraiyans and other similar castes, on the other hand, do worship them. We frequently find representations of the god Ganésha in Paraiya temples. In the town of Tirupati, which is situated at the foot of the sacred hill of that name, there is a temple to Perumálswámi which is frequented by Paraiyans, and the god is, therefore, called Para Perumál; and no doubt similar instances could be found elsewhere. Even the majority of the hill and forest races pay homage to some Hindu deity and call themselves Hindus, although their principal gods would not be recognized by an orthodox Bráhman.

* Dalton's *Descriptive Ethnology of Bengal*, p. 297.
† *Ganjam District Manual*, p. 71.
‡ *The Saoras of Madras*, by Fred. Fawcett, *Journal of the Anthropological Society of Bombay*, vol. i, pp. 206–272.
§ *Journal of Anthropological Society of Bombay*, p. 245.
‖ *Punjab Census Report*, 1881, p.

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This brings me to a discussion of the real religion of the vast majority of the people who call themselves Hindus. In the first place they give a nominal allegiance to some one or more of the orthodox gods, the incarnations of Vishnu or Siva or their spouses, Lakshmi and Párvati, or their offspring, Ganésha, Subramaniam, &c.; and they attend the temples of these gods at times of festival and present offerings. But the ordinary villager thinks that these august deities concern themselves but little with his affairs, and his real worship is paid to Máriamman, the dread goddess of small-pox and cholera, and to the special goddess of his village. Misfortunes are the work of evil spirits or devils, and his religious efforts are directed to their propitiation.

93. The beginnings of Dravidian religious ideas can be traced, with but little doubt, to a belief in spirits and the fear of the evils they inflict. As to their origin and nature I cannot do better than quote the following from an article on *Demonolatry in Southern India* by the late Bishop Caldwell:—

Devil-worship.

"The majority of the devils are supposed to have been originally human "beings, and the class of persons most frequently supposed to have been trans- "formed into devils are those who had met with a sudden or violent death, "especially if they had made themselves dreaded in their life time. Devils may, in "consequence, be either male or female, of low or high caste, of Hindu or foreign "lineage. Their character and mode of life seem to be little, if at all, modified by "difference of this nature. All are powerful, malicious and interfering, and "all are desirous of bloody sacrifices and frantic dances. The only differences "apparent are in the structure of the altar or image built to their honour, the "insignia worn by their priests, the minutiæ of the ceremonies observed in their "worship, the preference of the sacrifice of a goat by one, a hog by another, and a "cock by a third, or in the addition of libations of ardent spirits, for which some "low caste demons stipulate. As for their abode, the majority of the devils are "supposed to dwell in trees, some wander to and fro, and go up and down in "uninhabited wastes, some inhabit old wells, and some skulk in shady retreats. "Sometimes they take up their abode in the rude altars erected to their honour or "in houses. Some inhabit palmyra palms, the leaves of which have never been "cut."*

Many diseases, especially severe or obstinate maladies, are ascribed to 'possession' by devils; hysteria is always attributed to this source. These devils also cause cattle disease, failure of crops, accidents, and in fact misfortunes generally. They are believed to beat people, to throw stones on houses, to fire the thatch. Sometimes they content themselves with frightening the timid. "In short the "demons do much evil, but no good. They often cause terror, but never bestow "benefits, or evince any affection for their votaries. They must be placated by "sacrifice, because they are so mischievous; but there is no use in supplicating "their favour. If, in any case, the hope of obtaining a benefit seem to be their "votary's motive in worshipping them, further inquiry proves that it is under the "supposition that the demon's malignity stands in the way of what would other- "wise be obtained as a matter of course."†

When the 'doctor' attending a sick person finds that the malady is unknown to him or will not yield to his remedies, he certifies that it is a case of possession, and the exorciser is then called in to expel the demon by his charms and incantations. After expulsion a sacrifice of a fowl or a goat is frequently made to the devil to placate him, or as a species of compensation for disturbance. From time to time, too, sacrifices are made to the demons to induce them to abstain from inflicting calamities or to remove evils which they have already inflicted. The usual victim is a goat, which must be black. To ascertain whether it is acceptable, water is thrown on it, and if it shakes itself it is regarded as fit for sacrifice.‡ The object of the devil-dances, which are so common in parts of this presidency, is not to propitiate

* *On Demonolatry in South India*, by the Right Rev. R. Caldwell, DD., LL.D., Bishop of Tinnevelly, in the *Journal of the Anthropological Society of Bombay*, vol. i, p. 96. † Caldwell, *op. cit.*, p. 100.

‡ Caldwell, *op. cit.*, p. 103. The existence of a similar practice amongst the Thugs is mentioned in Lyall's *Asiatic Studies*, p. 14, and in a footnote he refers to the use of this test among the Greeks at the sacrifice of a goat which preceded the interrogation of an oracle.

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the devil, but to consult it. After the dancing and music have proceeded for some time the devil enters into the body of the dancer, and is interrogated by the persons attending the performance respecting their present ills or their desires for the future. I give below the names of a few of the principal devils :—

Káttéri.—A female devil, who sets fire to houses.

Munísvaran.—A male demon, said to be the husband of Káttéri.

Ratta Chámundi, i.e., Bloody Chámundi.—A female; frequents the burial ground of the low castes.

Shudalaimádan.—The devil of the burning-ground.

Shúlaimádan.—The 'furnace devil,' particularly dreaded by potters, as he breaks their pottery while it is being burnt in the kiln.

Mallan.—'The Giant.'

Muchandimúppan, 'the old man of the three roads,' said to lie in wait for people at places where three roads meet.

Maduraivíran, described to me as 'the Inspector of the devils.'

The roll of devils, however, is by no means closed, and the spirit of any person who died a violent or sudden death or was of a malevolent disposition is believed to haunt the place of his dissolution and to do as much injury as possible to living people.* As the memory of the death fades away, the ghost or devil is forgotten, and his place taken by the spirit of some one more recently deceased.

Tutelar deities.

94. The earliest form of the belief in the spirits of the dead was that they were all evil spirits, but it is easy to understand how the idea arose that some of the souls of the departed became good spirits, willing to ward off evil, provided they received due attention. Hence we get the tutelar deities, who seem to be merely deified mortals, and in some cases it is difficult to draw the line between these gods and the demons or devils.† The majority of these tutelar deities are females and are called 'Ammans' or mothers. The local deity of every village (the *Grámadévata*) is always one of these Ammans; it is to her that the villagers look for protection from the malevolence of the demons; those who are believed to be 'possessed' are sent to her temple; and it is usually her priest who exorcises the devil. These 'Mothers' have, however, even greater powers for evil than the demons, and plague, pestilence and famine are almost invariably ascribed to the anger of the village goddess produced by the neglect of her votaries. The temples of these deities are small, rude buildings and the goddess is usually represented by a black stone. The priest, called Pandáram or Púját, is a man of one of the lower castes, sometimes an artizan, sometimes a husbandman. He receives the offerings of the worshippers and daily anoints the symbol of the goddess. When a villager passes the temple in the morning on his way to his work, he usually pays some mark of respect to the idol and will perhaps offer a flower, a little camphor or some such slight tribute. Offerings of greater value are made in fulfilment of vows, and a festival on a large scale is held periodically, the expenses being defrayed by subscriptions. On these occasions many animals are sacrificed, and the ceremonies are frequently very costly. In the Telugu country the buffalo seems to be the favourite animal for a sacrifice, but in the southern districts the usual victim is a goat, though buffaloes are occasionally offered. In the case of both animals the head is placed before the goddess with the right fore-leg, severed from the body, inserted in the mouth. The margosa tree also plays an important part

* Man-eating tigers are always believed to be 'informed' by the souls of human beings, generally those who have died from violence. Shortly after the Rumpa disturbances of 1880, man-eating tigers caused many deaths in a part of the neighbouring district of Vizagapatam, to which the little rebellion had extended, and I was frequently informed that these dreaded brutes were the spirits of men who had been killed fighting or executed by the authorities, and who had taken this form in order to be revenged on the human race for their misery.

† The human origin of the gods of the Khonds and the Savaras has already been noticed. Among the Todas there are traces of the same evolution of divine beings in their gods En and his son and grandson, Dirkish and Bétakan: En is believed to have been the first Toda. The Pálál, the ascetic custodian of the sacred *mand*, is regarded as a god while living and none may touch his holy person. Several of the Badaga gods are admittedly only deceased members of the clan (*Nílgiri Manual*, p. 226). The human origin of many of the *Ammans* or village goddesses is also well known.—See *Kurnool Manual*, pp. 152, 153. *Madras Census Report*, 1871, p. 106.

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in these ceremonies, and people of both sexes who are under vows appear before the idol clothed in nothing but margosa leaves.*

Some of these village goddesses have much more than a local reputation. This is especially the case with Máriamman or Máriátha, the goddess of small-pox and cholera, who is always propitiated with sacrifices when these diseases are raging. Small-pox is indeed called 'the sport of the Amman' in Tamil and by somewhat similar names in the other Dravidian languages. Máriamman is also sometimes a village goddess, but where this is not the case a temple to her is usually found in addition to that of the purely local deity. *Pidáriamman* is another goddess who is not merely a village deity. Her temple will be found in many villages, and she is worshipped equally with Máriamma and the village goddess. She is sometimes called Yellai Pidári; the first word means 'boundary' and she was probably originally the goddess of boundaries. I have found this deity mentioned in an inscription dated A.D. 1033.† Some purely village goddesses again have won a repute which brings thousands to their annual festivals. Among these may be mentioned the goddess of Periapaliam in the Chingleput district. Her name is *Ponniamma* (golden mother), and her annual festival is very numerously attended.

The only male among the tutelar deities is Aiyanár, who is also called Sátta in the south. He is the guardian of boundaries and of agriculture and is supposed to ride about at night slaying the demons that molest mankind. For this reason the usual offerings to him consist of pottery horses, numbers of which will always be found in the court-yard of his temples. This deity seems to be of a more benevolent disposition than the *Ammans*, and he is the favourite object of the vows of women desirous of offspring.

Extent of belief in devils and tutelar deities.

95. The devils and tutelary deities that have been described above are believed in by all classes of Hindus, from the Bráhman downwards. A Bráhman, it is true, will not attend the festivals of the village goddess, but if misfortune befall him, he will send an offering of grain and fruit, though not of any animal for sacrifice. His belief in the Puranic gods is more real than that of the ordinary cultivator, but both alike ascribe misfortunes to devils and small-pox to Máriamma, and the difference in their religious ideas is one of degree only, and not of kind. The Hindu religion is, in fact, a mixture of Brahmanical and aboriginal beliefs, and the position which either holds in the religion of any particular caste varies with the position of the caste. Thus among the lowest classes the devils and village deities are almost everything, but even pariahs profess some allegiance to Brahmanism, and claim to belong to one of the two main orthodox sects—Saivism and Vaishnavism. As we rise in the scale, we find Brahmanic influences becoming more and more powerful; but the number of Hindus who are altogether free from demonolatry and put no trust in the village goddesses must be very small indeed.

Serpent worship.

96. Another element in the religion of the people which calls for brief notice is serpent worship. According to Fergusson ‡ serpent worship is foreign to the Dravidian races, but it is difficult, on this supposition, to account for its wide prevalence in Southern India at the present day. It is especially common in South Canara and Malabar, and in the latter district a 'poison shrine' or 'snake shrine,' as it is variously called, is to be seen in the garden of every respectable Hindu,§ while in the former is found one of the most famous serpent temples in India. A serpent shrine consists of one or more representations in stone of the cobra placed on a platform of earth surrounding a *pipal* tree, and it is a common sight to see women walking round and round the tree in fulfilment of a vow. The living serpent is also worshipped and offerings of milk, eggs, fruit, &c., are made to it. The usual object of serpent worship

* See *Kurnool Manual*, pp. 150–153; Article *On some Festivals to Village Goddesses*, by Mr. Fred. Fawcett, in the *Journal of the Anthropological Society of Bombay*, vol. ii, p. 271; *North Arcot Manual*, pp. 213–230. I have not come across any account of the custom of putting the right fore-leg in the mouth in the case of goats, but I am credibly informed that it is the practice.

† *South Indian Inscriptions*, vol. ii, part i, Inscription No. 5.

‡ *Tree and Serpent Worship*, p. 58. See also *Manual of the Administration of the Madras Presidency*, p. 82.

§ *Malabar District Manual*, p. 183.

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is to obtain children, but offerings are also made for relief from leprosy, skin diseases, &c.

Nature worship.

97. There is very little nature worship in the present religion of the Hindus of Madras, and it is the absence of this element that marks the distinction between the religion of the Dravidians and that of the primitive Indo-Europeans. In the case of the latter the origin of religious ideas can be traced to the worship of the powers of nature, and it was probably not until a period subsequent to the departure of some of the Aryan races from their primeval home that any clear ideas arose of an existence continued after death.* Among the Dravidians, on the other hand, religion seems to have commenced with a belief in ghosts, and all gods of undoubted Dravidian origin may be ascribed to the development of this idea.

Importance of Dravidian element in Madras Hinduism.

98. I have dwelt upon the Dravidian element in the religion of the Hindus of Madras, because its importance is generally overlooked in the accounts of the religious beliefs of the people contained in the District Manuals and other similar works.† It would indeed be gathered from these notices that the Hinduism of the presidency is the creed of the puránas, and that the gods of the people are all of Brahmanic origin. In my desire to bring out the prominent part played by much humbler deities in the religious life of the people I may have unduly minimized the position held by the greater gods. I do not, however, propose to further prolong this section by any detailed description of the Brahmanic divinities and their worship, and such an account is rendered the less necessary by the fact that the work has already been most ably done by Dr. Cornish in the *Madras Census Report* of 1871.

Religion and morality.

99. There is very little connection between the religion and the morality of the people of the Madras Presidency. The former concerns itself with the ways to avoid or remove evil, but the idea that wicked conduct will be punished or good conduct obtain its reward in a future state is hardly to be found at all in the purely Dravidian religion. The fear of hell and the hope of heaven appear in the puránic beliefs, but this doctrine has very little currency beyond the Bráhmans and a few of the higher castes, and even among these classes the moral code of their religion is but vaguely known and of no great influence. Nearly every Hindu pays allegiance to some *guru* or spiritual teacher, but the energies of these instructors are for the most part confined to teaching *mantras* that are unintelligible to the pupil and not always understood by the master, to performing ceremonial acts, such as the stamping of the sacred marks on the arms of Vaishnavites, and lastly to the collection of funds. The functions of the domestic priests are entirely ceremonial, and little, if any, religious instruction is ever given by parents. The morality of the Hindus, indeed, is an affair of caste and not of religion, and misconduct is punished by the caste council and not by the spiritual teacher.

Musalmans.

100. The Muhammadans of this presidency are mostly of Dravidian origin, but a few are descendants of Pathán and Moghal immigrants and present the unmistakeable type of features found in those races in Upper India. These and a small proportion of the indigenous Musalmans speak Hindustáni or Deccani, but the majority retain the vernacular of their ancestors, Tamil in the case of the Labbais, and Malayálam in the case of the Máppillas.

The religious practices of Musalmans in Madras do not differ materially from those of their co-religionists in other parts of India, and the influence of their Dravidian origin is not so great as might be expected. The adoration of saints and the veneration of relics are said to be more pronounced than among other Musalmans, but the Punjab Census Report of 1881 and Sir Alfred Lyall's writings show that these additions to orthodox Islam are prevalent to a great extent in the north

* *Pre-historic Antiquities of the Aryan Peoples*, by O. Schrader, translated by F. B. Jevons.

† I must except the *Manual of the Administration of the Madras Presidency*, which contains an excellent account of the real beliefs of the people.

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of India also. Many of the Máppillas retain the Hindu law of inheritance, but they are, notwithstanding, rigid observers of the ceremonial of their adopted religion.

Christians: Syrian Christians.

101. The oldest of the Christian churches, not only in Madras, but in the whole of India, is the Syrian church of Malabar. It is claimed for this church that it was founded by St. Thomas the apostle, but such evidence as is adduced in support of the statement has been controverted by scholars like the late Dr. Burnell, and the whole question has recently been examined at length by the Rev. G. Milne Rae.*

The first definite mention of the church of Malabar occurs in the writings of Cosmas, surnamed Indicopleustes, an Alexandrian merchant who visited India in A.D. 522. He states that he found a church of Christians in Ceylon, and also in Malabar, "and in the town of Calliena," he adds, "there is also a bishop consecrated in Persia." Calliena is either Quilon or a place near Udipi in South Canara, and the conclusion Mr. Milne Rae comes to is that the church was of Nestorian origin and that it was founded some time about the beginning of the sixth century. The Nestorian heresy was condemned by the Council of Ephesus in A.D. 431, but it was not until 498 that the Nestorians finally broke with the Western Church. Their head assumed the title of Patriarch of Babylon, and the fact that he was in direct apostolic succession from St. Thomas would account for the members of the Malabar church being known as Christians of St. Thomas. Another Nestorian church existed at Mylapore, now a suburb of Madras, and a Persian cross was discovered at St. Thomas' Mount, near Mylapore, in 1547. This cross bears the same inscription as a similar cross in a church at Kóttayam in Travancore, where there is also another Persian cross of a later date. Further proof of the fact that this Syrian congregation was an outpost of the Nestorian church is afforded by the arrival of two bodies of immigrants of that sect, one under a merchant called Thomas of Cana in the eighth century, and another in 822 under two Nestorian Persians named Mar Sapor and Mar Peroz. In a bull of Pope John XXII, dated 1330, the Malabar Christians are described as Nascarini,† and in the sixteenth century the Roman Catholics discovered many evidences of Nestorian doctrine and ritual. It is to their use of the Syrian rite that their name of Syrian Christians owes its origin, and not to any descent from a band of Syrian colonists. There may be some faint trace of Syrian blood in a few families, but the vast majority of Syrian Christians are of pure Dravidian race, and in language, dress and other customs they do not differ from their Hindu neighbours.

Dr. Burnell suggested that the early Christians of Malabar were Manichæans, basing his argument upon the name of their chief settlement, Manigramam, and there is a tradition among themselves regarding the arrival in their midst "of a Persian heretic of the School of Manes."‡ But, however, this may have been, there can be no doubt that from the sixth to the sixteenth century the Malabar church was a Nestorian church. As regards the existence of any earlier Christian body, all that I feel competent to assert is that no satisfactory evidence has been adduced in support of it.

The Syrian church continued to grow in numbers and importance, obtaining high favours from the rulers of the land, until the fourteenth century. On the arrival of the Portuguese in the fifteenth century, the Syrians made advances to them for support and protection against the Zamorin of Calicut and his Muhammadan allies. This was readily given, but the alliance eventually proved fatal for a time to the independence of the Syrian church. The Portuguese soon discovered that the ritual and dogmas of the Syrians differed in many respects from those of Rome, and the existence of many abuses and heathenish practices was brought to light. Endeavours were, therefore, made to bring the churches under the rule of the Pope and to substitute the Latin rite and dogmas for the Syrian. At first

* *The Syrian Church in India*, by G. Milne Rae, M.A.; see also the *Manual of the Malabar District*, by W. Logan, M.C.S., which gives an excellent summary of the arguments. Dr. Burnell's views will be found in the *Indian Antiquary*, vols. iii and iv. Much interesting information is contained in a judgment by Mr. W. E. Ormsby, Barrister-at-Law, Judge of the High Court of Travancore, in appeal case No. 3 of 1061 M.E.

† *The Syrian Church in India*, p. 194.

‡ *Malabar Manual*, p. 204.

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Chap. III. para. 101.

colleges were started for the training of orthodox priests, but the Syrian congregations refused to receive them, and, after half a century's experience had resulted in the failure of this plan of operations, it was abandoned in favour of a method of direct attack. An able leader was found in Aleixo de Menezes, Archbishop of Goa and Primate of the Indies, a man of great force of character and indomitable will. The Syrian Bishop, Mar Abraham, having died in 1597, the opportunity was seized by Menezes to assert the authority of Rome. After a careful tour through the country, he summoned a synod of priests and laymen at Diamper (Udayampérúr) in 1599 and succeeded in passing decrees that had the effect of completely handing over the Syrian church to the domination of Rome, a domination which lasted for over sixty years.

It is not clear whether any bishop was sent from Babylon to succeed Mar Abraham; but in 1653 Ahatalla, a Nestorian bishop, arrived in Madras and at once opened communications with the Malabar Syrians. He was, however, seized by the Portuguese, and, according to Paoli, burnt by the Inquisition at Goa. This roused the Syrians to a high pitch of excitement, though nothing was done by them immediately beyond swearing a solemn oath to pay no allegiance to Rome. The expulsion of the Portuguese by the Dutch soon gave the opportunity to carry this vow into practical effect, and the dominion of the Pope over the Malabar church ceased in 1663. A strong minority, however, was content to remain under the Roman jurisdiction, and these were and are still called Romo-Syrians. In the tabulation of Christian sects they have been treated as Roman Catholics.

Upon the expulsion of the Roman clergy the administration of church affairs fell on Archdeacon Thomas, whom the Syrians had elected to be their metran or bishop in 1653, but it was not until twelve years later that he succeeded in obtaining the rite of consecration. He appears to have been anxious to procure consecration from any Eastern church, and the first opportunity that presented itself happened to be in the arrival of Mar Gregorious, patriarch of Jerusalem and subordinate to the Jacobite patriarch of Antioch. This was the origin of the connection with Antioch, a connection which has produced in recent years a serious split in the Malabar church. From the time of Mar Thomas I to the beginning of the present century we find a succession of native metrans of the family of Palokalamattam, with occasional foreign bishops who endeavoured to exercise joint authority and succeeded in stirring up faction and dissensions. One of these foreign bishops was a Nestorian, but he met with a cold reception, and the connection with the patriarch of Babylon, which was destroyed by Menezes in 1599, has never been resumed. Mar Thomas VI, the last metran of the family of Palokalamattam, died in 1808, and shortly after this the custom of appointing the bishop by election or lot appears to have arisen. This opened a door for discontent, and we find the disappointed candidates making frequent appeals to the patriarch of Antioch. The claims of this ecclesiastic were, however, successfully resisted until 1852, when Mar Athanasius Mathew, a native of Travancore, who, after being educated in the Syrian college at Kóttayam and in the Church Missionary Society's institution at Madras, proceeded to Mardin in Armenia and was there consecrated by the patriarch. He returned to Malabar in 1843, but it was not until nine years later that he succeeded in obtaining recognition from the Travancore Government. Meanwhile the patriarch had sent another bishop, Mar Stephanos, to supersede Mar Athanasius, but the latter found no difficulty in retaining his office. In 1865 the patriarch again attempted to interfere and consecrated Mar Dionysius Joseph, also a native of Travancore, as metran of the Syrian church. He met with no more success than Stephanos, and in 1875, after a visit to London to enlist the sympathy of the authorities there, in which he failed, the patriarch of Antioch himself arrived in Travancore. He divided the church into seven dioceses and appointed six metrans as colleagues of Mar Dionysius, but he was unable to dispossess Mar Athanasius, and the latter remained in office until his death in 1877, having previously consecrated his cousin Thomas and appointed him his successor. A long bitter struggle now commenced between this Mar Thomas and Mar Dionysius Mathew. It was terminated only in 1889 by a judgment of the highest court of appeal in Travancore, Mr. Justice Ormsby dissenting, in favour of Mar Dionysius, on the ground that consecration by the patriarch of Antioch was a necessary

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condition to the succession to the metranship. "A case of disputed succession," says Mr. Milne Rae, "in the bishopric of a Christian church running the gauntlet of a series of law courts in which most of the Judges are non-Christians is a phenomenon of considerable historical as well as legal interest." * Chap. III. para. 103.

Although Mar Dionysius has succeeded in the courts, there are still many Syrians who refuse to acknowledge him, but persist in their allegiance to Mar Thomas, or as he is more generally called, Mar Athanasius. These constitute the party of reform and favour the innovations which, emanating from the suggestions of Christian missionaries in the first quarter of the century, were vigourously carried out by Mar Athanasius Mathew. They may also be said to represent the idea of a national as distinguished from a foreign church. It is not possible to gather from the census returns the exact numbers of each division, but such figures as have been obtained will be discussed in the third section of this chapter.

Roman Catholics.

102. Although we find traces of the visit of missionaries of the Church of Rome to India as early as the fourteenth century, it was not until the beginning of the sixteenth that any real progress was made in the Madras Presidency. Work on a large scale first commenced on the West Coast with the advent of the Portuguese. In 1532 a deputation of the Paravas or fishing caste of the south-east coast went to Cochin to solicit the aid of the Portuguese against the Muhammadans and were there baptized by Michael Vaz, the Vicar-General. He and other priests accompanied the fleet that was sent against the Musalmans and at once set about baptizing the Paravas all along the coast, from Cape Comorin to Ramésvaram. This work was carried on by Francis Xavier, the greatest of Roman Catholic missionaries, who came to Tinnevelly in 1542. He belonged to the Society of Jesus and that active body gradually extended its operations over the whole of the south of the peninsula. In 1606 the Madura mission was established by Robert de Nobili, and from Goa and Cochin in the west, St. Thomé in the east, and Tuticorin and Madura in the south, the Roman Catholics continued their efforts for the propagation of Christianity. Beschi, who was born in Italy in 1680, arrived in Tinnevelly about 1708, and, after working there for seven years, went to Trichinopoly, where he remained for upwards of 20 years. This remarkable man acquired a mastery of the Tamil language such as was found among few natives, and composed a religious epic in classical Tamil, setting forth the history of the Christian religion in an Indian garb. This work, which he called the Tembávani, is admittedly one of the finest poems in the language. Beschi, who is also the author of other Tamil works, both in poetry and prose, died in Tinnevelly in 1746. During the remainder of the eighteenth century the Jesuit missions encountered many troubles. In 1773 the Society of Jesus was suppressed, but on its revival in 1814 fresh contingents of missionaries began to arrive from Europe and its operations are now extensive throughout the south. As regards the Telugu country, we find the Jesuits in North Arcot, Bellary and Anantapur early in the eighteenth century, and in 1733 there were 16 stations of which the most remote was at Bukkapuram in Nellore.† When the French obtained possession of Guntúr in 1752, a number of Christian converts from Nellore, Bellary and Kurnool placed themselves under their protection. The Jesuits of these districts seem to have suffered even more severely than those of the south from the troubles that befell their order, but they are now in a fairly flourishing condition, especially in North Arcot and Kistna.

The missionaries under the Archbishop of Goa have not been so successful as the Jesuits in this presidency, and I have no space for an account of their operations.

Protestant Missions: The Lutherans.

103. The earliest Protestant mission was that of the Lutherans, with headquarters at Tranquebar. It was started in 1706 by Frederick IV of Denmark, who sent out two ministers named Plütschau and Ziegenbalg, of whom the latter laboured indefatigably till his death in 1719. Schultze became head of the mission in 1720, and by him the work was extended to Madras and the city of Tanjore. Schwartz, the most illustrious

* *The Syrian Church in India*, p. 827.

† *Kistna District Manual*, p. 276.

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member of this mission, landed in India in 1750, being then 24 years old. He worked for eleven years at Tranquebar, started the mission at Trichinopoly in 1762, settled at Tanjore in 1778, and died there in 1798. Schwartz was on excellent terms with Tulsaji, the Raja of Tanjore, who, on his death-bed, entrusted the care of his son to him. This son erected a noble monument to Schwartz's memory in the shape of a statue by Flaxman, which is in the little Fort Church at Tanjore. The Tranquebar mission languished on the death of Schwartz, and its work and churches were taken over by the Society for the Promotion of Christian Knowledge, the precursor of the Society for the Propagation of the Gospel. The Tanjore mission was continued by Gericke and others, and the Lutheran Church is still fairly strong in that district.

The Church of England.

104. The mission work of the Church of England was first vigourously undertaken by the Society for the Promotion of Christian Knowledge, and in the district in which it has been most successful (Tinnevelly) it was commenced by Jænicke, who was sent by Schwartz from Tanjore in 1791. He was driven away by fever in the following year, and resided for the most part at Ramnad until his death in 1800; but he continued to exercise supervision over the Native pastors left in charge of the Christians of Tinnevelly. It was not until 1820 that we find another European missionary in that district. Rhenius was then sent by the Church Missionary Society, and from that time forward both that society and the Society for the Propagation of the Gospel have continued the work with great success, the latter body having had the good fortune to number among its missionaries the late Bishop Caldwell, whose memory will long be revered by the people among whom he laboured for over fifty years. The missionary work of the Church of England has not been confined to Tinnevelly, for though it is there that its first great effort was made, we now find its missionaries in almost every part of the presidency from the fever laden tracts of the Upper Godávari to the shores of Travancore.

American Baptists.

105. Another important missionary body is that of the American Baptists. Commencing their work in Nellore in 1840, they have met with great success both in that district and in Kistna, and have also established themselves in Kurnool. The number of conversions made during the great famine was enormous, and although these converts were, for the most part, uninstructed in the doctrines of Christianity at the time of their baptism, and, therefore, without much in the way of spiritual conviction, the statistics of the present census show that they have remained faithful to their new religion.

Other Missionary Societies.

106. Among other missionary societies may be mentioned the London Mission, which works chiefly in Cuddapah and Kurnool, the Basel Mission on the West Coast, the American Mission in Madura, the American Lutheran Mission in Kistna, the American Reformed Church Mission in Arcot, and the Missions of the Church of Scotland, the Free Church of Scotland and the Wesleyans. The returns also show the presence of 105 members of the 'Salvation Army,' a body whose mode of operations bears a close resemblance to that of the Jesuits as described in the following extract from a letter written in 1700 by Father Martin of the Madura Mission:—

"C'est donc en menant parmi eux une vie austere et penitente, parlant leur "langues, prenant leurs usages, tout bizarres quil's sont, et s'y naturalisant, enfin ne "leur laissant aucune soupçon qu'on soit de la race des Franquis, qu'on peut espèrer "d'introduire solidement et avec succés la religion chrétienne dans ce vaste empire "des Indes."

Jews.

107. There are two bodies of Jewish settlers in India—one the Beni-Israels of Kolaba and Poona, the other the Jews of Cochin. Nothing definite as to their origin is known. The south of India was visited by the fleets of Solomon, and there are traditions among the Cochin Jews which put the time of their arrival on the coast in the sixth century B.C. They possess a deed, engraved on copper, by which they were granted considerable privileges by the ruler of Malabar, but the earliest date that can be assigned to this deed is A.D. 700, though the Jews themselves declare it to have

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been drawn in the year 490.* The community must have been settled in Malabar for some time before they succeeded in obtaining from the sovereign the lands and rights recited in the deed, but it is impossible to say how long a time had elapsed since their arrival.†

The Jews are divided into two bodies, the white and the black. The latter are said to be the descendants of 500 slaves assigned to the Jewish settlers. Another theory is that they are the descendants of an earlier body of colonists.‡ The white Jews have maintained the purity of their race by obtaining husbands for their daughters from Europe and Asia. They will neither intermarry nor eat with the black Jews, who are also confined to their own synagogues. The language of all is Malayálam, but the religious services are conducted in Hebrew, and both sections have Hebrew copies of the Jewish Scriptures. The Beni-Israels of Bombay are also divided into white and black divisions, and in many respects resemble the Jews of Cochin. The census tables do not distinguish between white Jews and black Jews.

Section II.—Statistics of Religion.

Numbers returning each religion.

108. The following statement shows the number of persons returning each religion in 1881 and 1891 :—

Statement showing number of persons returning each Religion.

Religion.	Number of persons returning it.	
	1891.	1881.
Hindu	31,998,245	28,181,959
Musalman	2,250,386	1,917,152
Christian	865,528	699,680
Animistic	472,808	...
Jain	27,425	24,962
Buddhist	1,036	1,546
Parsi	246	143
Brahmo	64	132
Jew	42	30
Sikh	‖ 128	...
Agnostic	‖ 12	1
Atheist	‖ 5	...
Theist	‖ 4	13
Deist	‖ 4	...
None	‖ 4	5
Kodagu	...	2
Others §	...	69
Not stated	14,503	1,419
Total ...	35,630,440	30,827,113

§ Details not given.

‖ Shown under 'Others' in Table VI.

The people now shown as Animistic are hill tribes of Ganjam and Vizagapatam, who, in 1881, were treated as Hindus. In that year again, all the inhabitants of the Agency tracts were taken to be Hindus whether religion was returned

* The earlier date is accepted in the *Manual of the Administration of the Madras Presidency*, p. 17, but no reasons are assigned. The later date is that arrived at by Dr. Burnell and Dr. Gundert. There is a curious error in the *Manual of Administration* on the page quoted, where it is stated that the Jews of Malabar 'amount to about 30,000.' Their numbers do not in reality amount to 2,000.

† The Rev. G. Milne Rae fixes the sixth century A.D. as the probable date of their arrival (*The Syrian Church in India*, p. 142), but this is little more than conjecture.

‡ *Manual of Administration*, p. 17.

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or not, and the number under 'Not stated' was, therefore, much less than in 1891. If the Agency tracts be excluded, the number of people who did not return their religion in 1891 was 787 only.

109. Practically it is only the followers of the first five of the above religions who are natives of Madras, and the numbers of the adherents of the other creeds are relatively insignificant. This appears very clearly in the marginal table. It will be seen that the Hindus greatly predominate in the Madras Presidency. There are 14 Hindus to every Musalman, 37 to every Christian, and 68 to every person shown as holding animistic beliefs. The Hindus out-number the adherents of all other religions together in the proportion of nearly 9 to 1. The Musalmans and Christians are to one another in the ratio of 26 to 10. To every square mile of the presidency there are 252 persons: if the followers of each creed were uniformly distributed we should have in each square mile 227 Hindus, 16 Musalmans, 6 Christians and 3 Animists.* I give below a statement showing the relative numbers of each religion in the chief provinces of India:—

Relative numbers.

Religion.	Number of followers of each religion in every 10,000 of the population.	
	1891.	1881.
Hindu	8,984	9,142
Musalman	632	622
Christian	243	227
Animistic	133	...
Jain	8	8
Others	...	1

Statement showing the distribution, by Religion, of 10,000 of the population in each Province.

Province.	Hindus.	Musalmans.	Christians.	Buddhists.	Jains.	Sikhs.	Animists.	Parsis.	Others.
Madras	**8,984·25**	**631·85**	**243·02**	**0·29**	**7·70**	**0·03**	**132·75**	**0·07**	**0·04**
Assam	5,472·27	2,709·55	30·76	14·05	2·50	0·15	1,770·67	...	0·05
Bengal	6,338·21	3,285·28	26·75	26·51	0·99	0·06	321·62	0·02	0·56
Bombay	7,772·79	1,857·08	84·20	0·36	127·51	0·43	113·28	39·21	5·14
Burma	225·60	332·69	158·79	9,056·69	...	4·16	221·48	0·13	0·46
Central Provinces ...	8,188·94	275·96	12·03	0·30	45·11	0·16	1,476·36	0·72	0·42
Mysore	9,384·05	511·72	77·14	0·01	26·86	0·06	...	0·07	0·09
North-West Provinces.	8,608·91	1,353·08	12·46	0·30	18·04	2·42	...	0·07	4·72
Punjab	3,710·90	5,575·44	25·68	2·76	18·92	666·10	...	0·17	0·03

110. A statement showing the relative distribution by districts is prefixed to this chapter. From this it appears that Hindus form over 95 per cent. of the population in Ganjam, Vizagapatam, Godávari, Chingleput, Salem, Coimbatore and the Godávari Agency, and that the proportion is over 80 per cent. in every district, except Madras, Malabar, and the Agencies of Ganjam and Vizagapatam. The Musalmans are relatively most numerous on the West Coast, and in Madras and the central districts. In Ganjam the proportion is only 0·34 per cent., and in Vizagapatam just over 1 per cent. The Christians are relatively most numerous in Nílgiris, Madras, Tinnevelly, South Canara and Trichinopoly, but their absolute numbers are highest in Tinnevelly and Madura, the number being in the former 145,962 and in the latter 100,431. In the

Distribution by districts.

Percentage of Musalmans.

District.	Per cent.
Malabar	29·02
South Canara	10·60
Madras	11·76
Cuddapah	9·40
Kurnool	11·91
Bellary	9·53
Anantapur	7·25

Percentage of Christians.

District.	Per cent.
Nílgiris	11·65
Madras	8·79
Tinnevelly	7·62
South Canara	6·75
Trichinopoly	5·13

* The exact proportion of Hindus is 226·6, and that of the followers of religions other than the four specified is 0·2 per square mile.

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Nílgiris, although the proportion is so high, there are only 11,626 Christians. In the three northern districts and in Cuddapah, Bellary and Anantapur, there are comparatively few Christians, nor are they numerous in North Arcot, Salem and Coimbatore.

The people shown as holding Animistic beliefs are found only in Ganjam and in the Agency tracts of that district and Vizagapatam. The Jains are found in every district, except Nílgiris and Tinnevelly, but their numbers are so small that in the distribution statement it is not possible to show them in any districts, except Bellary, North and South Arcot and South Canara. They are most numerous in the last-mentioned district.

Variation in the numbers under each religion since 1881.

111. The following statement shows the variation in the numbers returning each of the chief religions since 1881. For the purpose of this comparison those now shown as Animistic have been added to the number of Hindus, as they appeared under that religion in the 1881 tables :—

Increase per cent. since 1881.

Religion.	Inclusive of Agency tracts.	Exclusive of Agency tracts.
Hindu	15·22	14·93
Musalman	17·38	17·42
Christian	23·70	23·59
Jain	9·87	9·87
Total population ...	15·58	15·28

The Musalmans and Christians have increased at a greater rate than the population taken as a whole, while the rates for Hindus and Jains are below the average. The interesting question arises whether the higher rates of growth in the case of Christians and Musalmans are due to conversion or to the fact that a high proportion of the people of these religions is found in the districts which show the greatest relative increase of the total population, or to immigration, or to higher natural growth. The district particulars which are given in the statement at the beginning of this chapter throw much light on the subject.

Conversions to Muhammadanism in Malabar and Canara.

112. In the case of Musalmans the rate of increase is not much greater than that of Hindus, but it seems probable that a good deal of the difference is due to conversions from Hinduism to Islam. No less than 34·21 per cent. of the Musalmans of the presidency are found in Malabar, and they have increased in that district by 18·04 per cent., while the increase of the Hindus is only 9·89 per cent., of Christians 10·27 per cent. and that of the whole population of the district is but 12·16 per cent. It is well known that large numbers of converts to Islam are made from the lower classes of Hindus on the west coast, but as it is not safe to assume that the people of each religion have the same rate of natural growth, it cannot be stated how much of the increase in Musalmans is due to conversion. The circumstances of the Máppillas of Malabar are not, however, of such a special character as to render it probable that they multiply much faster than their neighbours. If, therefore, we take their rate of increase in Malabar for the ten years as 15 per cent., it is probably an outside estimate of the natural growth.* This rate gives an addition of 97,830, which is 19,829 less than the actual increase shown by the census. It may be asserted then, I think, with some confidence, that not less than 20,000 of the Musalmans of Malabar are people who were converted to Islam during the decade, or the children of such converts. If the Hindus and Musalmans continue to increase at the same rates as between 1881 and 1891, their numbers will be equal in 121·6 years from February 1891.

* Mr. Logan in the *Malabar Manual*, vol. i, p. 196, says the Máppillas "are apparently not so prolific as the Hindus." But see para. 113 on next page.

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In South Canara the Musalmans have increased by 19·57 per cent., the rate of increase for the whole population being only 10·06 per cent. Applying the same method of calculation as that used for Malabar we get 4,283 as the number of converts and their offspring. Thus, for the west coast, we have in round numbers an addition of 24,000 persons to the Musalman religion, which addition is due to conversion since 1881. The whole of these 24,000 people are not converts, for the number, of course, includes the children of converts born subsequent to the conversion of their parents. Those born prior to conversion and taken into the new faith with their parents would, I suppose, ordinarily be regarded as converts, however young they might be at the time.

In the report on the Census of 1881 Mr. McIver wrote as follows on this question:—

"Conspicuous for their degraded position and humiliating disabilities are the "Cherumans. This caste numbered 99,009 in Malabar at the Census of 1871, and in "1881 is returned at only 64,725. This is a loss of 34·63 per cent. instead of the "gain 5·71 per cent., observed generally in the district. There are, therefore, 40,000 "fewer Cherumans than there would have been but for some disturbing cause, and "the disturbing cause is very well known to the District Officer to be conversion to "Muhammadanism. 'The honour of Islam' once conferred on a Cheruman or one of "the other low castes, he moves, at one spring, several places higher socially than "that which he originally occupied, and the figures, corroborating what has been "actually observed in the district, show that nearly 50,000 Cherumans and other "Hindus have availed themselves of the opening. This very intelligible tendency "among lower caste Hindus to embrace the more liberal Muhammadanism is no new "thing in Madras. It was referred to in the Census Report of 1871, page 109, "Vol. I, and it is observed in other parts of India."

With reference to the decrease in the number of Cherumans, however, Mr. McIver is not correct. The 99,009 Cherumans given in the 1871 report represent the whole body of Cherumans, whether returned under that name alone or as Kannakan, Erálan, Kalládi, Rolan, &c., all of which are synonymous with Cheruman. On the other hand, the 64,725 Cherumans of 1881 are those who returned their caste simply as Cheruman. The correct number of the whole Cheruman caste in 1881 is not less than 162,018 as shown in the marginal statement. I have not included in this a number of subdivisions returned by only a few persons. The Cherumans, therefore, so far from having decreased by 34·63 per cent., had increased by 63,009 or 63·64 per cent. This increase, it is needless to say, cannot be all real, but must be largely due to the better enumeration in 1881. It is remarkable, however, that the present returns show a further very high rate of increase.

Correct Strength of the Cheruman Caste in 1881.

Caste.	Number.
Cheruman	64,746
Kanakka Cheruman	45,474
Kanakkan	10,851
Kalládi Cheruman	2,508
Kalládi	12,619
Erála Cheruman	13,976
Erálan	5,294
Era Cheruman	2,426
Rola Cheruman	3,047
Rolan	1,077
Total Cheruman caste ...	162,018

113. The Muhammadans have increased at a faster rate than the general population in twelve districts. The rate of increase is highest in the Nílgiris, but the number of Musalmans in that district is small and a slight immigration would fully account for the high relative growth. This is not the case in Kistna, Nellore and the Ceded Districts, where the rate of increase is also very high; 24·03 per cent. of the Musalmans of the presidency live in these districts. In Madura, on the other hand, which contains 7·12 per cent. of the Musalman population, the rate of increase is only 13·62 per cent., whereas the Hindus have advanced at the rate of 20·84 per cent.

Increase of Musalmans.

District.	Percentage of increase.	
	Musalmans.	Total population.
Nílgiris	30·27	9·63
Kistna	24·56	19·83
Nellore	27·45	19·96
Cuddapah	22·32	13·47
Kurnool	28·39	20·52
Bellary	25·87	24·74
Anantapur	27·24	17·20

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Chap. III. para. 114.

From the fact that the Musalmans have increased at a faster rate than the Hindus in most of the famine districts, where there is no conversion, I incline to the opinion that, under favourable circumstances, they are the more prolific class of the two, and this opinion is supported by the age statistics. In each of the districts noted on the margin the proportion of the children under 5 is higher among Musalmans than among Hindus. The same feature is also found in Malabar and South Canara and for the presidency as a whole. As most of the Musalmans of this presidency are of the same race as the Hindus, this greater natural fertility, if it is a fact, must be due to differences in the conditions of life. The most important of these is the greater seclusion of women among Musalmans and the consequent exemption from much rough work. It may be too that children are better cared for with the result that the mortality is lower.

District.	Number under 5 years old in a population of 10,000.	
	Hindus.	Musalmans.
Kistna	1,448	1,492
Nellore	1,426	1,532
Cuddapah	1,322	1,523
Kurnool	1,431	1,509
Bellary	1,574	1,593
Anantapur	1,445	1,558

Increase among Christians.

114. The Christians have increased more rapidly than either Hindus or Musalmans. The rate of growth is 23·70 per cent., and the actual addition to the population of this faith is 165,848. If the rate of increase had been the same as that for the total population, the absolute increase would have been only 109,010. The difference is 56,838, and a great part of this is due to conversions, or rather it represents the net result of gain by conversions and loss by lapses, for it is clear that there have been lapses in Tinnevelly. That district contains a greater number of Christians than any other, 145,962 followers of that creed, or 16·87 per cent. of the total, having been enumerated there. The whole population of Tinnevelly has increased by 12·73 per cent., and if the Christians had advanced at a like rate, the addition to their numbers would have been 17,942 instead of only 5,016. The deficiency of 12,926 affords some idea of the number of persons who have returned to their former religion. The cause of this defection is possibly to be found in the fact that many of those converted during the famine gave only such allegiance to their new faith as would secure them the material advantages which the missionaries were able and willing to offer, and as the stress of famine prices disappeared, these gradually reverted. It is a significant fact that the Roman Catholics have increased by 22 per cent., while among Protestant sects there has been a decrease of over 8 per cent.*

Perhaps the most striking fact in connection with the growth of the Christian population is the success which the missionaries have met with in Nellore, Kistna and Kurnool. Up to 1871 Christianity had made but little progress in the Telugu country. The census of 1881 showed that it was spreading northward, and the figures of the present census prove that this was on temporary effect of the great famine, to be swept away by the returning wave of prosperity. In 1871 there were but 7,670 Christians in Kistna; in 1891 they numbered 68,524. For Nellore the numbers are 3,012 and 47,176, for Kurnool, 3,855 and 22,735. In Godávari and Cuddapah also the relative increase is high, but the actual additional numbers are under 5,000 in each case. In Vizagapatam the number of persons professing Christianity has decreased by 388, and in the Madras City the increment is only 0·28 per cent. In the latter case, however, the small rate of increase is chiefly due to a decrease in the Eurasian population; the Native Christians have increased by over 8 per cent.

Christians.

District.	Increase.	
	Persons.	Per cent.
Kistna	32,330	89·32
Nellore	26,382	126·87
Kurnool	11,280	98·47

* This decrease among the Protestant Christians of Tinnevelly was so remarkable that I caused the abstraction work to be carefully re-examined by the Deputy Superintendent, himself a Native Christian of the Church of England. There can be no doubt as to the accuracy of the figures.

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Chap. III. para. 115.

115. Christians have been classified as Foreign, Eurasian and Native, and a summary of the figures is given in the margin. The corresponding statistics for 1881 are so defective that no useful comparison is possible, but the broad fact appears in both sets of figures that the high proportion of Christians in the Madras Presidency, as compared with other provinces, is not due to any excessive foreign or Eurasian population, but represents a greater diffusion of Christianity among the natives of the country.

Foreign, Eurasian and Native Christians.

Nationality.	Number.	Per cent.
Foreign	13,462	1·55
Eurasian	26,642	3·08
Native	825,424	95·37
Total ...	865,528	100·00

116. The Jains have increased by only 9·87 per cent., and in the district in which they are most numerous they have barely advanced at all. In Bellary, on the other hand, their numbers have nearly doubled, but this great variation must be largely the result of more successful enumeration. The figures for the other districts, and especially those for Canara, suggest the conclusion that the Jains are slowly forsaking their religion for either Hinduism or Christianity.

Rate of increase among Jains.

District.	Number of Jains.		Increase per cent.
	1891.	1881.	
Bellary	1,457	749	94·53
North Arcot	7,923	7,696	2·95
South Arcot	5,639	5,184	8·78
South Canara	10,199	10,044	1·54

117. The census tables give for each religion separately statistics relating to sex, urban population, age, civil condition, education and caste, and in the chapters relating to each of these subjects any special features found among the followers of the different creeds are discussed in detail.

Special statistics for each religion.

118. The most noticeable features in the statistics for feudatory states are the high proportions of Christians in Cochin and Travancore and of Musalmans in Banganapalle. The former is due to the presence of Syrian Christians (including Romo-Syrians) in large numbers, while the latter may be ascribed to the fact that the ruler of Banganapalle is of the faith of Islam. The Jews of Cochin number only 1,142, and there are 125 of this religion in Travancore. In all five states the Musalmans have increased at a faster rate than the total population, and the rate for Christians also exceeds the average in all cases except Travancore, where the addition is only 5·69 per cent. as compared with 6·62 per cent. for Hindus and 8·11 per cent. for Musalmans.

Religion in Feudatory states.

Percentage of Christians.

State.	Per cent.
Travancore	20·60
Cochin	24·05

Percentage of Musalmans.

State.	Per cent.
Banganapalle	19·99

Section III.—Sects of Hindus and Christians.

119. Information regarding the sects of Hindus has been specially compiled in this presidency, and in the annexed table the results are given under the five heads of Saiva, Vaishnava, Lingáyat, Mádhva and Others, those who returned no sect being also included in the last item. Before passing to an examination of these statistics it is advisable to point out that to a large majority of Hindus sect has very little meaning. Thus the Paraiyans call themselves Saivites, but they know next to nothing of the tenets of Saivism and of course are not admitted to Saivite temples. The sectarian feeling of the cultivating classes is almost equally vague, and it is only among the highest castes that the terms Vaishnava and Saiva have a real significance. Among others the difference does not usually go beyond a preference for the pictures of one or other class of divinities, and the wearing of the mark peculiar to the sect they affect. I ought, perhaps, to except the Lingáyats from this statement, for among them sect is considered of great importance.

Hindu sects.

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District.	Total, Hindus.			Saivites.			Vaishnavites.			Mádhvas.			Lingáyats.			Others including Not stated.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Ganjam	1,534,086	736,318	797,768	159,434	77,738	81,696	1,336,003	639,854	696,149	458	223	235	3,877	1,810	2,067	34,314	16,693	17,621
Vizagapatam	1,919,070	948,433	970,637	488,338	243,733	244,605	1,411,513	694,547	716,966	1,489	756	733	3,433	1,633	1,800	14,297	7,764	6,533
Godávari	1,903,562	938,704	964,858	376,511	187,723	190,788	1,498,574	738,041	760,533	1,953	906	1,047	20,989	10,262	10,727	3,535	1,772	1,763
Kistna	1,678,333	847,901	830,432	541,997	272,421	269,576	1,105,190	559,662	545,528	1,604	744	860	25,855	12,934	12,921	3,687	2,140	1,547
Nellore	1,337,979	672,454	665,525	637,713	320,507	317,206	692,630	348,293	344,337	1,108	522	586	5,040	2,379	2,661	1,488	753	735
Cuddapah	1,142,727	579,396	563,331	551,993	279,222	272,771	585,667	297,859	288,008	1,899	829	1,070	1,425	654	771	1,543	832	711
Kurnool	697,616	352,985	344,631	370,168	187,419	182,749	320,674	162,215	158,459	1,477	698	779	4,240	2,089	2,151	1,057	564	493
Bellary	807,597	410,594	397,003	367,486	186,983	180,503	270,525	137,905	132,620	9,223	4,552	4,671	155,855	78,771	77,084	4,508	2,383	2,125
Anantapur	655,105	334,755	320,350	302,620	155,585	147,035	336,260	171,059	165,201	3,796	1,812	1,984	10,856	5,432	5,424	1,573	867	706
Madrás	358,997	179,628	179,369	205,106	101,905	103,201	149,702	75,448	74,254	1,353	761	592	1,218	626	592	1,618	888	730
Chingleput	1,091,376	549,583	541,793	581,384	292,177	289,207	503,887	254,380	249,507	1,102	546	556	4,302	2,113	2,189	701	367	334
North Arcot	2,061,105	1,035,316	1,025,789	1,043,075	521,924	521,151	1,003,907	506,353	497,554	4,691	2,234	2,457	8,018	4,040	3,978	1,414	765	649
Salem	1,882,409	922,254	960,155	1,248,914	610,991	637,923	617,041	303,252	313,789	5,570	2,663	2,907	9,823	4,815	5,008	1,061	533	528
Coimbatore	1,945,010	953,039	991,971	1,461,982	715,697	746,285	452,764	222,484	230,280	8,556	4,210	4,346	20,620	10,095	10,525	1,088	553	535
Nílgiris	83,531	47,094	36,437	72,095	40,473	31,622	8,695	5,140	3,555	127	89	38	2,576	1,374	1,202	38	18	20
South Arcot	2,043,679	1,019,687	1,023,992	1,077,645	536,374	541,271	946,154	473,380	472,774	4,940	2,382	2,558	14,207	7,182	7,025	733	369	364
Tanjore	2,022,300	973,013	1,049,287	1,719,980	826,801	893,179	285,408	138,055	147,353	6,427	3,083	3,344	10,077	4,912	5,165	408	162	246
Trichinopoly	1,264,037	610,837	653,200	931,022	449,716	481,306	325,707	157,574	168,133	2,832	1,399	1,433	4,089	1,970	2,119	387	178	209
Madura	2,347,697	1,131,751	1,215,946	1,938,723	931,004	1,007,719	404,002	198,224	205,778	3,375	1,740	1,635	942	415	527	655	368	287
Tinnevelly	1,674,150	819,088	855,062	1,413,609	692,178	721,431	257,255	125,348	131,907	2,798	1,303	1,495	154	67	87	334	192	142
Malabar	1,834,298	902,491	931,807	1,796,712	882,495	914,217	17,982	9,518	8,464	781	459	322	268	152	116	18,555	9,867	8,688
South Canara	862,573	414,125	448,448	720,295	346,953	373,342	97,621	45,590	52,031	35,151	17,404	17,747	701	427	274	8,805	3,751	5,054
Total ...	31,147,237	15,379,446	15,767,791	18,008,802	8,860,019	9,148,783	12,827,381	6,264,181	6,363,180	100,710	49,315	51,395	308,565	154,152	154,413	101,799	51,779	50,020
Agency. Ganjam ...	86,774	44,274	42,500	1,417	770	647	58,509	29,767	28,742	...	...	...	...	...	...	26,848	13,737	13,111
Agency. Vizagapatam	639,191	325,765	313,426	59,848	30,255	29,593	295,928	150,346	145,582	94	27	67	958	472	486	282,363	144,665	137,698
Agency. Godávari ...	125,043	63,731	61,312	23,652	11,954	11,698	68,523	34,855	33,668	19	8	11	313	164	149	32,536	16,750	15,786
Total, Agency ...	851,008	433,770	417,238	84,917	42,979	41,938	422,960	214,968	207,992	113	35	78	1,271	636	635	341,747	175,152	166,595
Total, British Territory.	31,998,245	15,813,216	16,185,029	18,093,719	8,902,998	9,190,721	13,050,321	6,479,149	6,571,172	100,823	49,350	51,473	309,838	154,788	155,048	443,546	226,931	216,615
Travancore	1,871,864	941,995	929,869	414,673	206,080	208,593	131,284	65,904	65,380	1,504	786	718	...	...	...	1,324,403	669,225	655,178
Cochin	501,544	249,666	251,878	431,773	215,338	216,435	58,029	28,663	29,366	532	271	261	770	338	432	10,440	5,056	5,384
Pudukóta	347,978	166,002	181,976	308,147	145,561	160,586	41,071	20,049	21,022	425	216	209	288	151	137	47	25	22
Banganapalle	28,344	14,428	13,918	13,129	6,692	6,437	14,569	7,404	7,165	12	8	4	563	289	274	71	33	38
Sandúr	9,481	4,739	4,742	4,482	2,259	2,223	2,189	1,132	1,057	185	98	87	2,620	1,247	1,373	5	3	2
Total, Feudatories ...	2,759,211	1,376,828	1,382,383	1,170,204	575,930	594,274	247,142	123,152	123,990	2,658	1,379	1,279	42,41	2,025	2,216	1,334,968	674,342	660,624

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Chap. III. para. 120. The proportion of Hindus returning each of the main sects in 1871, 1881 and 1891 is shown in the following statement:—

Sect.	Percentage of Hindus returning each sect in		
	1871.	1881.	1891.
Saiva	56·31	54·04	56·54
Vaishnava }	40·10	36·83	41·10
Mádhva }			
Lingáyat	0·53	0·23	0·97
Others and Not stated	3·06	8·90	1·39
Total ...	100·00	100·00	100·00

In 1871 and 1881 Mádhvas were not shown separately, and it is to be presumed that they were included among Vaishnavas.

Saivites and Vaishnavites.

120. Of the 1881 figures Mr. McIver writes as follows:—

"It is clear that this return is of little value, and the high proportion of 'Others' and 'Not stated' shows that the enumeration in this respect was inferior to that of 1871."

This conclusion is supported by the results obtained from the present census, which approximate closely to those of 1871 so far as the two principal sects are concerned. The proportion of Saivites is practically the same, that of Vaishnavites (including Mádhvas) is just 1 per cent. higher, that of Lingáyats is nearly double, and that of Others and Not stated has fallen by more than one-half.

Vaishnavism is the prevailing sect in the Telugu and Saivism in the Tamil districts. In the three northern districts the Vaishnavites far outnumber the Saivites, and in Kistna there are slightly over two of the former to one of the latter. In the central area the proportions become more nearly equal, the Vaishnavites having the advantage in Nellore, Cuddapah and Anantapur, while the Saivites predominate in Kurnool, Bellary, North Arcot and Chingleput. As we go further south, the superiority in numbers of the Saivites begins to rapidly show itself. In South Arcot there are about $9\frac{1}{2}$ Vaishnavites to 11 adherents of Siva; in Salem the proportion is 2 to 1, in Coimbatore and Trichinopoly 3 to 1, in Tanjore and Tinnevelly 6 to 1 and in Madura 5 to 1. In South Canara there are 7 Saivites to 1 Vaishnavite, and in Malabar the proportion is no less than 100 to 1; in that district, however, there is in reality little sectarian feeling, and the people worship indifferently at the shrines of Siva or Vishnu, the latter being, if anything, the more popular, although the sectarian mark worn by the majority of the population is that of the Saiva sect. Vaishnavism has made a great advance in the Kistna district since 1871. In that year there were 7 Vaishnavites to 6 Saivites, but the proportion is now about 2 to 1. In Kurnool, the most northerly district in which Saivism predominates, Vaishnavism has made a slight advance since 1871. In North Arcot, on the other hand, which was the southern outpost of Vaishnavism in 1871, the rival cult has made considerable progress, and the Saivites now outnumber the Vaishnavites, the proportions being 104 to 100, although in 1871 there were 10 followers of Vishnu to 9 Saivites. Both sects, indeed, seem to be advancing from their bases, and it will be of interest to watch the struggle and see which will drive the other back. Saivism has its foundations in Dravidian beliefs, and it offers much that appeals to the religious instincts of the people. The village goddesses are, indeed, usually considered to be forms of Párvati, the wife of Siva, and even Siva himself is supposed to be of Dravidian origin. It seems not improbable, therefore, that Saivism will long retain its pre-eminence. On the other hand, Vaishnavism is in many respects the higher form of belief, and as education advances it may vanquish the more sombre cult of Siva.

Madhvas.

121. In writing on this subject in 1881 Mr. McIver observed that "a Hindu sect classification, which takes no account of Mádhvas, Smártas and Sátánis can hardly be of sufficient

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accuracy for scientific use." Having this in mind I tabulated Mádhvas separately on this occasion, but they number altogether only 100,823, so that their inclusion among Vaishnavas in 1871 and 1881 can have affected the results but little. The term 'Mádhva,' however, does denote a sect, but 'Smárta' and 'Sátáni' do not. Smárta literally means one who follows the Smritis, but it is used in this presidency to denote a Bráhman of the Saiva sect, a follower of Sankaráchári. As regards Sátáni, I doubt if the term ever denoted a sect and its alleged connection with Chaitanya * seems to me improbable. In any case, at the present time, Sátáni is merely a caste, the members of which are for the most part temple-servants; they are all of the Vaishnava sect. The Mádhva sect was founded by Mádhváchári, otherwise called Anantatírta, who is said to have been born in Malabar in the year A.D. 1199. Originally a Saivite, he became a convert to Vaishnavism, but of a type distinct from that of the generality of this sect. While Sankaráchári, the reformer of the Saiva sect, had taught that there was but one true substance, Mádhváchári maintained that the principle of life and the principle of the deity were distinct. His system is, therefore, known as Dvaitam (duality) as distinguished from that of Sankaráchári, which is called Advaitam. The chief seat of the Mádhvas is at Udipi in South Canara, and all Mádhvas are Bráhmans. Mádhváchári's original connection with Saivism led him and his followers to show much more tolerance towards the members of that sect than is met with among Vaishnavas generally.

Lingayats.

122. The enormous increase in the number of Lingáyats cannot be real, but must be ascribed to greater success in enumeration. Mr. McIver pointed out that it was unlikely that Lingáyats had lost 58½ per cent. of their members between 1871 and 1881, and it is still more unlikely that they should have increased nearly five-fold in the last ten years. The 1881 figures may be rejected as worthless, and we must go back to those of 1871 in order to ascertain the localities in which the increase has been greatest. In the marginal statement are given the districts in which the differences are large. The total difference is 154,178, and the increase in Bellary and Anantapur alone is 109,301. This great increase in numbers may, of course, be due to conversion, but C. P. Brown states † that the Lingáyats very rarely make proselytes and the sect must have been under-estimated in 1871. A common name for the sect is Vírasaiva, and it is possible that all who returned this were treated as Saivites. I can offer no satisfactory explanation of the large apparent decrease in Kistna. Rather more than one-half of the Lingáyats are found in Bellary, the district nearest to Belgaum, the home of the founder of the sect. They are also fairly numerous in Godávari, Kistna, Coimbatore, South Arcot and Anantapur, but outside Bellary they constitute only an insignificant proportion of the population. In none of the districts of Madura, Tinnevelly, Malabar or South Canara do they number 1,000 souls. A full account of the tenets and customs of the Lingáyats will be found in C. P. Brown's article already referred to and an excellent summary of this was given in the Madras Census Report of 1871. I shall, therefore, content myself with the statement that they are a sect of reformed Saivites who deny the authority of Bráhmans and maintain there is only one God; they also declare themselves free from the bonds of caste, but their liberation is in practice

Lingáyats.

Year.	Number.
1871	155,658
1881	64,580
1891	309,836

Number of Lingáyats.

District.	1891.	1871.
Godávari	20,989	10,210
Kistna	25,855	39,534
Bellary and Anantapur ..	166,711	57,410
Chingleput	4,302	542
North Arcot	8,018	2,778
Coimbatore	20,620	5,015
South Arcot	14,207	5,499
Tanjore	10,077	5,993
Trichinopoly	4,089	533

* See *Census Report* of 1871, p. 101, and *Manual of Administration*, p. (77).

† Paper on the *Creed, Customs and Literature of the Jangams*, by C. P. Brown, *Madras Journal of Literature and Science*, vol. xi, p. 174.

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Chap. III. para. 123.

only partial. They are distinguished from other sects by their custom of always wearing a small lingam, the symbol of Siva, on their persons. Basava, the founder of the sect, is believed to have borrowed some of his doctrines and ideas from the principles and practices of the Christians residing on the western coast.*

123. Excluding the Agency tracts, the number of Hindus who returned sects other than the four which are shown separately, or who did not return any sect, is only 101,799. The numbers are high only in Ganjam, Vizagapatam, Malabar and South Canara, and for these districts I have separated the 'Not stated' from persons who returned other sects. It is only in Ganjam and South Canara that the numbers returning other sects are large. Of the 7,168 who come under this category in Ganjam, no less than 3,452 have returned themselves as of the Sakti sect. Of the rest many have returned tribal or caste names, as Savara (621), Játapu (612), Gadaba (71), Odia (49), &c. Of the Savaras again 394 have returned their sect as Bhíma, one of the Pándava brothers.† It is also found that 211 Hindus have returned Bauddha (Buddhist) as their sect. In South Canara 7,813 persons are found under the head of 'Others,' and of this number 7,653 have returned their sect (or had it returned for them) as *Bhútárádhika* or Devil-worshippers. Of the remainder 41 are Sáktis and 81 have returned their caste name as their sect. This is a common practice, and the bulk of the entries which in other districts have not been classed under one of the four sects given in the table are of this nature. The number of persons for whom no entry at all is found in the sect column of the schedule is large only in Ganjam, Vizagapatam, Malabar and the Agency tracts. In these two northern districts and the Agencies the explanation is to be found in the fact that many of the so-called Hindus are hill people, who have only recently come within the fold of Hinduism and to whom the refinement of sect is as yet unknown. In Malabar, as already stated, the people are indifferent to sect and this perhaps accounts for the comparatively large number in that district who have made no return at all.

Other Hindu sects.

District.	Others.	Not stated.
Ganjam	7,168	27,146
Vizagapatam	578	13,719
Malabar	168	18,387
South Canara	7,813	992

124. There is one sect included among 'Others,' which deserves a brief notice. I refer to the Sáktis, the worshippers of *Sakti* or the female principle. This sect has been returned by 5,819 persons in British territory and by 9 inhabitants of the feudatory states. Their distribution is shown in the marginal statement. The total number of *Sakti*-worshippers must, however, greatly exceed this. The cult is common in Tinnevelly, Malabar and Travancore, yet not a single person has there been returned as a Sákti. The reason probably is that worshippers of *Sakti* usually belong to one of the well-known sects of Hindus and they return this as their sect, being more or less ashamed of their special and peculiar tenets. The principle of *Sakti* worship is that desire is conquered by indulgence, and its votaries are divided into two sections, one of which practises rites that are licentious to the last degree, consisting of the worship of a naked woman, followed by indulgence in animal food and spirituous liquors and the gratification of sensual passion.

Saktis.

Statement showing the number of Sákti-worshippers.

District.	Total.	Males.	Females.
Ganjam	3,452	1,793	1,659
Vizagapatam ...	521	270	251
Godávari	37	19	18
Kistna	53	35	18
Nellore	5	1	4
Cuddapah	1	1	...
Kurnool	45	22	23
Bellary	929	500	429
Anantapur	519	266	253
Salem	108	55	53
South Canara ...	41	14	27
Ganjam Agency ...	108	60	48
Total ...	5,819	3,036	2,783
Banganapalle ...	3	1	2
Cochin	6	3	3
Grand Total ...	5,828	3,040	2,788

* C. P. Brown, p. 145; A. C. Burnell, letter in *The Academy*, dated 12th May 1873.

† It is interesting to note in this connection that the Pándavas are held in great respect by the Kóyas or Kois, a section of Gonds found in the Godávari agency and the southern part of the Vizagapatam agency. See *Indian Antiquary*, vol. v, p. 359.

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Hindu sects in feudatory states.

125. In the matter of the proportions of the various sects, Pudukóta, Banganapalle and Sandúr occupy much the same position as the neighbouring British districts and the figures call for no special notice. In Travancore no less than 1,324,402 Hindus did not return any sect, and as statistics of sect were not tabulated in 1881, there is little to be said here on this subject. So far as the figures go they show that the Saivites are to the Vaishnavites in the ratio of about 3 to 1. In Cochin the Census officer was more successful in getting this column of the schedules filled up, and we find there nearly 8 Saivites to 1 Vaishnavite. In Malabar, as we have already seen, the ratio is 100 to 1.

Christian sects.

126. Particulars of Christian sects will be found in Table A, which gives the number and the distribution of each sect. In preparing this table I have grouped certain sects together, and as it may be of interest to missionaries and others to know exactly what has been done in this direction, a statement is appended to this chapter showing under what head those sects which do not appear separately in Table A are included. In some cases the mission to which the individual belonged was given instead of the real sect. The most frequent of such entries were 'London Mission' and 'American Mission:' the former has been taken as the equivalent of Congregationalist and latter as denoting American Presbyterian, which is shown in the table as Presbyterian. We have such entries as Heathen, Jew, Free-thinker, &c., as the sect of Christians. Every entry of this kind was verified by reference to the schedule, and if it was actually found there it was retained in the table, for, however erroneous it might be, it was not possible to correct it. The number of persons making such returns is, of course, relatively infinitesimal.

Comparison with figures of 1891.

127. The number of persons returning each of the principal sects is given in the annexed statement and the figures for 1881 are added for purposes of comparison. This statement shows some remarkable variations, but these are chiefly due to the entries in the schedules having been more definite in 1891 than in 1881. In the latter year, 140,298 persons returned their sect as 'Protestant,' a general term that was used by only 12,761 persons in 1891. This accounts in part for the great increase under Church of England, Baptist, Lutheran and Presbyterian. Again the number of persons who did not return any sect in 1881 was 25,389, but in 1891 only 10,751 persons failed to give this information, and the numbers under the various sects were thus raised proportionately. Of the numbers shown under *Others* in the above statement, 2,411 in 1881 and 445 in 1891 returned sects which would be classed as Protestant. Adding these to the other Protestant sects and distributing the Not stated between the Roman Catholic and Protestants rateably, we get the total numbers under each of these two main divisions of Christians :—

Statement showing strength of the principal Christian sects in 1881 and 1891.

Sect.	Strength in		Variation per cent.
	1891.	1881.	
Roman Catholic ...	565,159	462,642	+ 22·16
Church of England.	118,986	41,496	+ 186·69
Baptist	88,967	13,323	+ 567·77
Lutheran	38,813	4,624	+ 739·38
Presbyterian ...	17,590	1,637	+ 974·53
Protestant ...	12,761	140,298	− 90·90
Congregationalist.	5,564	3,041	+ 82·97
Wesleyan	2,376	1,230	+ 93·17
Syrian	2,106	2,890	− 27·13
Episcopalian ...	1,164	98	+ 1,087·76
Others	1,311	3,032	− 56·76
Not Stated ...	10,751	25,389	− 57·65
Total ...	865,528	699,700	+ 23·70

Sect.	1891.		1881.		Variation per cent.
	Number.	Percentage.	Number.	Percentage.	
Roman Catholics	572,292	66·12	480,152	68·62	+ 19·19
Protestants	290,264	33·54	216,037	30·88	+ 34·36

Roman Catholics.

128. The Protestants have increased at a greater rate than the Roman Catholics, but the latter still outnumber the former by 2 to 1. In the west and south, except in Tinnevelly,

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Chap. III. para. 129. the preponderance of the Catholics is very marked. In Tinnevelly the Christian population is about equally divided between the Church of England and the Church of Rome. In the Telugu country the Roman Catholics are not very numerous, except in Kistna, where there are over 10,000 of them. But there are comparatively few Christians of any sect in the majority of the northern districts.

The Church of England.

129. The number actually returning this sect is 118,966, and 71,703 of them are found in Tinnevelly. There are over 8,000 in Madras and about 7,000 in Kistna, but in no other district does the Church of England number 5,000 members. It is probable, however, that many of the 12,761 Protestants belong to this church.

Baptists.

130. The Baptists number 88,967 and are most numerous in Nellore, where 40,000 out of the 47,000 Christians are of this persuasion. In Kistna this mission numbers 31,000 out of a total of 68,000, and in Kurnool 13,000 out of 23,000.

Lutherans.

131. The Lutherans come next with a strength of 38,813, found chiefly in Kistna (18,000), Tanjore (6,000), South Canara (4,000), Malabar (2,000) and Godávari (2,000).

Presbyterians.

132. The number of Presbyterians according to Table A is 17,063, but if we include, as in the above statement, those who returned themselves as belonging to the Church of Scotland and the Free Church, the total amounts to 17,590. They are most numerous in Madura (8,500), where the majority belong to the American Presbyterian Church. There are about 2,000 in Nellore and nearly the same number in North Arcot.

Congregationalist.

133. This sect numbers only 5,564; about half of these are found in Cuddapah and over 1,000 of the remainder in Kurnool. The Congregationalist missionaries are, for the most part if not entirely, members of the London Mission.

Other sects.

134. The most numerous of the smaller sects are the Wesleyans with 2,376 persons. Then come the Syrians, represented by about 2,000 individuals in Malabar and Canara and a few others scattered over various districts. The Episcopalians number only 1,164 and include Methodist Episcopalians as well as members of the Churches of England and Ireland. The 1,311 'Others' are made up of 240 Methodists, 105 Salvationists, 101 Unitarians, 671 Unsectarian Christians, 83 Non-conformists, 55 Armenians, 11 of the Greek Church, 4 Quakers, 10 members of the Christian Advent Society, 3 members of the National Church of India, 1 Swedenborgian, 15 Jews, 11 Heathens and 1 Free-thinker.

Christian sects in feudatory states.

135. In Banganapalle and Sandúr there are only 96 Christians. Of these, 52 are Congregationalists, 16 Roman Catholics, 14 Lutherans, and 9 Episcopalians. In Pudukóta, out of 13,813 Christians, no less than 13,422 are Roman Catholics. The figures for Travancore are, until explained, of a very striking nature. I give the principal sects in the marginal table, and it will be seen that the Roman Catholics have increased by 81·51 per cent., while the Syrians have decreased by 38·56 per cent. On turning, however, to the report on the census of 1881,* it will be found that Syrians in that year included Romo-Syrians, who are, in reality, Roman Catholics and have been so treated in the tables of 1891. The strength of these Romo-Syrians in 1881 is not known, so no comparison can be instituted. The Roman Catholics now form 56·05 per cent. of the total Christian population that

Travancore Christians.

Sect.	1891.	1881.
Roman Catholic	279,197	153,815
Syrian	176,574	287,409
Church of England	16,468	...
Protestant	25,739	57,318
Not stated	28,796	...

* *Report on the Census of Travancore*, 1881, p. 157.

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have returned some sect, while the Syrians constitute 35·45 per cent. As many as 25,739 persons, however, are shown as Protestant, and it is probable that many of these are members of the Syrian Church, for the following instructions were issued for filling up the sect column: "In the case of Syrian Christians enter whether (1) Protestant, (2) Roman Catholic of the Latin rite, (3) Roman Catholic of the Syrian rite, or (4) Jacobite Syrian under the Patriarch of Antioch." The returns of Syrians, as reported by the Census officer of Travancore, are Roman Catholic Syrian 75, Jacobite Syrian 49,706, Jacobite 3,344, and Syrian Christian 123,524. I am unable to offer any opinion as to the probability of a large number of Jacobite Syrians being included under the general expression 'Syrian Christian.' As the figures stand the Jacobites form only 30·04 per cent. of the total non-Romanist Syrians, so that, if the statistics are complete, the nationalist party are in a majority of over 2 to 1. The Romo-Syrians, with 75 exceptions, appear to have returned themselves as Roman Catholics. In addition to the large number under such a general term as Protestant, the returns are further defective, in that over 28,000 persons have failed to return any sect.

For Cochin the returns are much more satisfactory, as only 698 individuals have failed to return their sect, and the general term 'Protestant' does not occur at all. The Roman Catholics have increased by 24·24 per cent. and constitute 86·77 per cent. of the total number of Christians. The Syrians have nominally increased by 55·23 per cent, and form 12·58 per cent. of the Christian population. The instructions did not provide for the distinction of Jacobites from other Syrians, but 12,436 persons returned themselves as Jacobite Syrians and only 9,348 as Syrians simply. The Romo-Syrians number 56,326, or nearly three times as many as the Syrians proper.

Cochin Christians.

Sect.	1891.	1881.
Roman Catholic	150,229	120,919
Syrian	21,784	14,033
Church of England	1,113	...
Presbyterian	7	...
Protestant	...	1,409
Not stated	698	...
TOTAL ...	173,831	136,361

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Chap. III.

APPENDIX TO CHAPTER III.

Statement showing the classification of Christian sects which do not appear separately in the tabulated returns.

Sect returned in the schedule.	Sect with which incorporated in Table A.
American Church	Presbyterian.
American Episcopalian	Episcopalian.
American Mission	Presbyterian.
American Presbyterian	Presbyterian.
Anglo-Syrian	Church of England.
Christian Advent Society	Others.
Church Mission	Church of England.
Church of Ireland	Episcopalian.
Dissenter	Non-conformist.
England Protestant	Church of England.
English Mission	Church of England.
Free Church Mission	Free Church of Scotland.
Free-thinker	Others.
Goanese	Roman Catholic.
Heathen	Others.
Independent	Non-conformist.
Jacobite Syrian	Syrian.
Jesuit	Roman Catholic.
Jew	Others.
London Mission	Congregationalist.
Lutheran Mission	Lutheran.
Methodist Episcopalian	Episcopalian.
National Church of India	Others.
Nazarene	Syrian.
Portuguese Church	Roman Catholic.
Puritan	Non-conformist.
Reformed American Church	Presbyterian.
Romo-Syrian	Roman Catholic.
Scotland Church Mission	Church of Scotland.
S.P.G. Mission	Church of England.
St. Thomas' Syrian	Syrian.
Swedenborgian	Others.
Swiss Reformed Church	Lutheran.
Zuvinglian	Lutheran.

NOTE.—American and American Mission have been taken to mean members of one of the Presbyterian Churches of America, but in the case of Nellore the term more probably means American Baptist. In that district 766 persons returned their sects as American and 1,073 as American Mission. In Kistna again there are at least two non-Presbyterian American Missions, viz., the Baptist and Lutheran; but in that district the number of persons who returned American or American Mission as their sect was insignificant.

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CHAPTER IV.

AGE AND SEX.

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STATEMENT A.—*Number of Persons of each Age in* 10,000 *of each Sex* (1891).

District or State.	Total population.		Age-period.															
			Under 1 year.		1 year.		2 years.		3 years.		4 years.		Total 0—4.		5—9.		10—14.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Ganjam	10,000	10,000	281	273	143	140	264	265	322	337	313	317	1,323	1,332	1,664	1,542	1,414	1,173
Vizagapatam	10,000	10,000	294	298	110	114	270	290	364	389	325	344	1,363	1,435	1,525	1,438	1,285	1,006
Godávari	10,000	10,000	320	326	115	123	319	332	387	398	323	326	1,464	1,505	1,456	1,354	1,338	1,075
Kistna	10,000	10,000	336	359	109	122	304	327	352	378	303	322	1,404	1,508	1,352	1,357	1,193	1,070
Nellore	10,000	10,000	318	341	116	134	290	311	361	389	300	320	1,385	1,495	1,304	1,284	970	836
Cuddapah	10,000	10,000	302	324	138	153	253	282	324	351	268	291	1,285	1,401	1,300	1,325	832	728
Kurnool	10,000	10,000	334	362	119	135	301	322	349	373	293	304	1,396	1,496	1,357	1,345	785	678
Bellary	10,000	10,000	347	375	148	169	336	370	357	391	319	336	1,507	1,641	1,403	1,428	838	734
Anantapur	10,000	10,000	319	361	114	129	282	327	361	400	302	316	1,378	1,533	1,334	1,385	853	742
Madras	10,000	10,000	300	304	131	135	241	253	281	292	233	247	1,186	1,231	1,159	1,166	1,023	914
Chingleput	10,000	10,000	325	354	207	225	339	379	343	377	330	350	1,544	1,685	1,343	1,390	1,110	970
North Arcot	10,000	10,000	350	379	175	190	340	371	350	382	323	337	1,538	1,659	1,343	1,347	959	815
Salem	10,000	10,000	359	364	200	207	366	379	389	398	343	333	1,657	1,681	1,448	1,393	890	763
Coimbatore	10,000	10,000	356	356	197	201	369	373	394	392	332	317	1,648	1,639	1,403	1,346	1,018	894
Nílgiris	10,000	10,000	323	423	150	200	261	329	270	364	217	286	1,221	1,602	1,053	1,313	907	955
South Arcot	10,000	10,000	409	424	176	190	322	345	329	357	338	350	1,574	1,666	1,285	1,306	1,034	888
Tanjore	10,000	10,000	325	309	185	181	285	278	345	334	303	287	1,443	1,389	1,331	1,267	1,157	943
Trichinopoly	10,000	10,000	352	338	185	182	308	307	348	343	310	297	1,503	1,467	1,331	1,285	1,043	882
Madura	10,000	10,000	309	294	214	213	341	339	387	374	337	312	1,588	1,532	1,433	1,338	960	766
Tinnevelly	10,000	10,000	307	303	241	239	334	327	343	336	308	289	1,533	1,494	1,370	1,297	1,030	904
Malabar	10,000	10,000	336	355	236	235	349	343	333	333	302	292	1,556	1,558	1,362	1,245	1,239	1,094
South Canara	10,000	10,000	330	322	210	200	312	301	336	326	304	284	1,492	1,433	1,431	1,324	1,237	1,100
TOTAL ...	10,000	10,000	331	339	172	179	317	328	354	366	315	315	1,489	1,527	1,386	1,341	1,078	918
Agency. Ganjam	10,000	10,000	254	293	108	122	239	268	307	353	319	362	1,227	1,398	1,788	1,800	1,298	1,170
Agency. Vizagapatam ...	10,000	10,000	310	326	142	158	231	267	278	330	272	309	1,233	1,390	1,437	1,417	1,226	1,055
Agency. Godávari	10,000	10,000	235	261	133	154	335	370	355	404	350	389	1,408	1,578	1,519	1,492	1,266	1,122
TOTAL, AGENCY TRACTS ...	10,000	10,000	285	309	132	148	245	280	295	345	294	333	1,251	1,415	1,545	1,532	1,251	1,095
Total, British Territory.	10,000	10,000	330	338	171	178	315	327	352	365	314	316	1,482	1,524	1,391	1,346	1,084	923
Travancore	10,000	10,000	151	185	229	264	264	292	303	333	242	258	1,189	1,332	1,231	1,246	1,162	1,088
Cochin	10,000	10,000	236	267	256	270	311	329	312	333	262	278	1,377	1,477	1,353	1,311	1,268	1,148
Pudukóta	10,000	10,000	339	322	155	147	287	286	383	367	320	306	1,484	1,428	1,374	1,292	1,034	831
Banganapalle	10,000	10,000	357	375	77	85	289	294	308	317	236	248	1,267	1,319	1,200	1,205	673	629
Sandúr	10,000	10,000	383	349	58	51	348	399	341	363	250	295	1,380	1,457	1,329	1,275	911	804
Total, Feudatories ...	10,000	10,000	188	218	225	251	276	299	313	336	253	267	1,255	1,371	1,269	1,264	1,165	1,067

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STATEMENT A.—*Number of Persons of each Age in 10,000 of each Sex* (1891)—continued.

DISTRICT OR STATE.	Age-period—continued.																			
	15—19.		20—24.		25—29.		30—34.		35—39.		40—44.		45—49.		50—54.		55—59.		60 & over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
Ganjam	864	801	746	888	764	812	800	923	481	422	663	713	271	210	421	475	121	100	468	609
Vizagapatam	816	737	754	939	785	821	875	995	481	410	763	752	289	229	479	535	111	99	474	604
Godávari	798	802	794	998	791	806	898	958	386	310	758	752	213	157	487	525	84	67	543	691
Kistna	857	832	822	966	841	810	853	881	416	331	722	703	269	181	474	476	110	84	687	801
Nellore	763	666	929	1,087	674	691	916	1,038	468	374	851	809	319	225	555	540	131	100	735	855
Cuddapah	741	657	1,103	1,294	762	741	1,028	1,068	562	418	844	803	325	238	549	544	138	114	531	669
Kurnool	675	600	1,062	1,288	837	811	1,041	1,088	567	431	828	779	318	223	497	505	125	104	512	652
Bellary	732	717	974	1,134	966	930	908	915	620	496	670	638	352	278	412	432	175	146	443	511
Anantapur	717	675	1,035	1,224	807	800	938	973	594	449	777	716	364	264	495	496	173	133	535	610
Madras	832	904	970	1,069	879	944	876	896	672	539	740	708	384	330	496	510	174	149	699	640
Chingleput	798	760	784	933	775	848	749	814	616	511	628	592	421	324	417	408	222	167	593	598
North Arcot	806	752	840	1,013	839	888	827	885	636	514	667	649	406	313	437	440	198	149	504	576
Salem	749	682	778	952	929	980	813	860	682	586	622	625	408	353	390	425	205	182	429	518
Coimbatore	815	721	769	919	882	953	799	845	654	582	611	608	383	346	363	416	195	191	460	540
Nilgiris	999	1,017	1,148	1,100	1,272	1,081	1,023	829	794	553	578	520	337	287	290	316	125	119	253	308
South Arcot	861	811	788	943	811	885	769	837	662	549	624	609	429	339	405	421	220	176	538	570
Tanjore	889	858	715	850	758	853	720	799	668	607	606	626	452	417	413	480	261	238	587	673
Trichinopoly	837	755	734	865	801	885	741	823	678	613	605	614	458	415	407	467	264	233	598	666
Madura	804	710	763	905	838	928	800	877	680	625	614	649	431	400	386	466	213	210	490	594
Tinnevelly	873	794	785	868	795	843	752	795	627	580	613	643	448	398	417	488	232	230	525	666
Malabar	962	990	854	987	858	909	764	769	637	546	525	530	356	320	327	367	173	168	387	517
South Canara	922	928	731	892	786	884	732	785	622	537	578	584	400	348	466	434	211	196	452	555
TOTAL ...	827	778	821	972	816	864	823	883	592	506	666	682	369	308	429	463	180	159	521	620
Agency. Ganjam	775	815	670	850	832	831	882	972	679	581	733	635	307	224	376	310	95	82	338	332
Agency. Vizagapatam ...	944	1,022	822	1,075	911	923	998	983	539	488	830	629	252	200	375	334	82	82	351	402
Agency. Godávari ...	724	797	811	1,075	873	863	1,019	950	426	303	787	651	205	149	472	454	67	60	423	506
TOTAL, AGENCY TRACTS ...	870	937	778	1,013	885	890	968	976	565	491	798	634	262	201	387	342	84	79	356	395
Total, British Territory.	828	783	820	973	821	865	828	885	592	505	670	661	365	305	427	460	177	157	515	613
Travancore	927	1,000	832	930	917	966	776	758	775	645	619	543	457	379	396	374	251	235	468	504
Cochin	944	946	824	938	875	944	781	776	688	581	584	541	381	330	349	364	186	174	390	470
Pudukóta	814	718	694	824	783	901	785	895	672	621	650	670	445	401	428	499	242	224	595	696
Banganapalle	725	637	1,236	1,375	831	822	1,137	1,102	481	375	927	856	323	255	542	622	136	122	522	681
Sandúr	918	737	941	1,115	981	990	886	878	680	565	659	614	362	333	399	436	159	187	395	609
Total, Feudatories ...	917	955	821	925	896	954	782	780	745	627	618	559	439	370	391	388	236	220	466	520

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STATEMENT B.—*Number of Persons of each Age in* 10,000 *of each Sex* (1881).

District or State.	Total Population.		Age-period.															
			Under 1 year.		1 year.		2 years.		3 years.		4 years.		Total 0—4.		5—9.		10—14.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Ganjam	10,000	10,000	304	295	234	237	232	257	343	375	328	340	1,441	1,504	1,557	1,474	1,292	1,044
Vizagapatam	10,000	10,000	265	262	185	193	175	201	302	342	313	339	1,240	1,337	1,491	1,444	1,404	1,089
Godávari	10,000	10,000	327	326	175	194	264	277	362	380	303	305	1,431	1,482	1,420	1,330	1,356	1,077
Kistna	10,000	10,000	327	334	140	159	213	225	288	311	292	306	1,260	1,335	1,389	1,385	1,324	1,191
Nellore	10,000	10,000	301	313	155	168	150	160	175	201	217	240	998	1,082	1,258	1,263	1,397	1,252
Cuddapah	10,000	10,000	250	265	105	117	96	101	132	154	165	183	748	820	1,288	1,347	1,504	1,366
Kurnool	10,000	10,000	219	227	75	82	88	92	113	129	151	169	646	699	1,254	1,286	1,593	1,488
Bellary	10,000	10,000	253	264	94	100	117	124	142	158	182	195	788	841	1,301	1,391	1,484	1,406
Anantapur	10,000	10,000	253	262	94	99	92	97	120	140	167	185	726	783	1,293	1,398	1,523	1,432
Madras	10,000	10,000	246	250	193	201	231	235	248	245	222	218	1,140	1,149	1,145	1,138	1,124	1,018
Chingleput	10,000	10,000	305	317	285	304	279	302	259	291	277	301	1,405	1,515	1,303	1,359	1,297	1,133
North Arcot	10,000	10,000	332	340	230	240	187	199	196	227	236	254	1,181	1,260	1,331	1,374	1,377	1,197
Salem	10,000	10,000	339	334	181	181	167	167	188	201	229	226	1,104	1,109	1,337	1,341	1,430	1,278
Combatore	10,000	10,000	319	314	233	233	218	218	261	277	274	271	1,305	1,313	1,401	1,372	1,342	1,174
Nilgiris	10,000	10,000	260	361	200	260	175	252	213	286	178	241	1,026	1,400	1,058	1,310	1,149	1,131
South Arcot	10,000	10,000	324	335	261	271	221	241	244	278	295	318	1,345	1,443	1,286	1,321	1,255	1,101
Tanjore	10,000	10,000	290	281	218	214	261	267	324	327	303	288	1,396	1,377	1,364	1,300	1,165	949
Trichinopoly	10,000	10,000	308	297	213	212	226	230	287	295	286	278	1,320	1,312	1,335	1,303	1,206	1,028
Madura	10,000	10,000	270	256	214	202	223	217	277	276	297	279	1,281	1,230	1,528	1,429	1,229	992
Tinnevelly	10,000	10,000	313	304	232	233	258	256	297	300	290	270	1,390	1,363	1,402	1,331	1,190	1,032
Malabar	10,000	10,000	311	318	248	251	277	285	314	318	303	296	1,453	1,468	1,415	1,303	1,283	1,119
South Canara	10,000	10,000	317	314	213	219	243	250	288	303	286	276	1,347	1,362	1,459	1,378	1,223	1,063
TOTAL ...	10,000	10,000	301	301	201	207	212	222	261	280	271	276	1,246	1,286	1,380	1,354	1,319	1,132
Agency. Ganjam	10,000	10,000	...	217	26	435	...	435	51	217	26	217	103	1,521	51	652	103	435
Agency. Vizagapatam ...	10,000	10,000	61	77	152	188	192	243	202	254	374	365	981	1,127	1,255	1,271	1,225	1,138
Agency. Godávari	10,000	10,000	86	313	...	...	...	...	172	312	86	....	344	625	431	1,875	345	937
TOTAL, AGENCY TRACTS ...	10,000	10,000	47	91	107	193	127	244	161	254	261	346	703	1,128	877	1,261	864	1,099
Total, British Territory.	10,000	10,000	301	301	201	207	212	222	262	280	271	276	1,247	1,286	1,380	1,354	1,318	1,132
Travancore	10,000	10,000	135	154	210	226	248	251	265	281	278	284	1,136	1,196	1,484	1,540	1,310	1,330
Cochin	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pudukóta	10,000	10,000	258	241	183	179	218	218	277	284	286	287	1,225	1,209	1,475	1,384	1,167	940
Banganapalle	10,000	10,000	168	178	64	73	62	66	79	111	126	105	499	533	1,125	1,134	1,683	1,587
Sandúr	10,000	10,000	227	267	64	54	93	105	111	141	179	172	674	739	1,531	1,441	1,540	1,456

NOTE.—Age details for Cochin are not available.

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STATEMENT B.—*Number of Persons of each Age in* 10,000 *of each Sex* (1881)—continued.

DISTRICT OR STATE.	Age-period—*cont.*																			
	15—19.		20—24.		25—29.		30—34.		35—39.		40—44.		45—49.		50—54.		55—59.		60 & over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
Ganjam	862	814	812	968	829	823	845	910	447	360	641	699	246	194	417	487	116	95	465	628
Vizagapatam	857	778	786	993	804	800	933	1,004	435	365	771	771	260	211	478	547	105	92	436	569
Godávari	798	803	804	1,029	796	794	942	961	367	278	726	717	182	141	497	566	88	73	593	740
Kistna	832	783	783	955	786	796	935	949	406	293	668	641	180	133	479	520	122	90	836	929
Nellore	769	679	927	1,117	711	677	1,089	1,147	470	341	807	783	228	168	533	578	114	88	699	825
Cuddapah	765	669	1,111	1,289	789	738	1,203	1,190	546	382	813	796	239	189	471	545	102	91	421	578
Kurnool	873	736	1,097	1,299	856	842	1,168	1,152	563	387	751	724	241	207	421	520	111	106	426	554
Bellary	916	787	979	1,126	995	987	1,012	989	640	508	648	646	321	270	389	449	155	145	372	455
Anantapur	859	746	1,042	1,232	834	821	1,078	1,055	618	455	739	712	297	243	449	494	142	120	400	509
Madras	876	881	908	1,028	865	945	894	928	651	534	742	713	379	321	475	516	181	153	620	676
Chingleput	851	814	777	937	813	878	808	829	642	503	596	566	387	319	383	409	203	170	535	568
North Arcot	898	824	853	1,029	858	893	901	932	643	496	640	633	340	277	374	429	161	135	443	521
Salem	979	825	796	945	886	993	883	928	708	594	641	632	364	325	350	411	167	160	355	459
Coimbatore	912	768	758	913	869	959	863	894	649	558	600	640	357	340	376	437	181	169	387	463
Nilgiris	1,088	1,083	1,158	1,261	1,295	1,147	1,118	877	737	482	553	489	257	214	245	261	97	87	219	258
South Arcot	923	836	787	950	822	878	839	893	650	518	628	625	378	313	390	436	199	157	498	529
Tanjore	861	788	691	835	769	874	786	851	672	601	602	649	442	413	429	497	253	228	570	688
Trichinopoly	886	772	729	840	782	881	784	885	682	620	617	661	447	409	415	472	251	220	546	597
Madura	847	705	737	876	836	942	852	936	678	615	603	686	407	402	384	478	196	192	422	517
Tinnevelly	872	786	751	828	799	875	809	848	656	579	598	631	403	382	406	491	236	233	488	621
Malabar	960	971	842	974	873	929	763	766	653	554	516	520	354	328	324	363	194	185	370	520
South Canara	891	895	749	925	846	946	811	836	657	528	598	591	390	322	404	428	194	176	431	550
TOTAL ...	875	798	819	974	827	873	892	927	591	488	650	660	329	290	416	474	168	152	488	592
Agency. Ganjam	591	1,304	3,265	2,391	1,594	217	1,517	435	1,105	570	797	435	488	...	309	435	51	435	26	870
Agency. Vizagapatam ..	709	729	962	1,403	850	1,437	1,700	1,326	415	254	1,144	707	81	11	324	332	20	44	334	221
Agency. Godávari	86	313	2,586	1,562	3,017	2,188	1,466	1,562	604	...	776	313	259	...	86	312	...	313	...	...
TOTAL, AGENCY TRACTS ...	630	743	1,688	1,455	1,212	1,404	1,634	1,292	619	275	1,025	682	201	10	301	336	27	71	228	244
Total, British Territory.	875	798	819	974	827	873	892	927	591	488	650	660	329	290	416	474	168	152	488	592
Travancore	1,031	1,065	791	818	798	803	733	697	659	613	546	498	457	423	355	328	275	256	425	433
Cochin	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pudukóta	801	669	659	779	785	906	851	970	693	616	650	729	431	420	436	530	245	209	582	639
Banganapalle	932	809	1,157	1,338	842	826	1,227	1,195	478	351	844	814	256	213	466	599	129	111	362	490
Sandúr	883	713	933	1,089	1,068	1,095	997	949	653	516	649	688	264	250	376	451	115	126	317	487

NOTE.—Age details for Cochin are not available.

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Chap. IV.

STATEMENT C.—*Showing the number of persons living at each age in* 100,000 *of the total population.*

Age.	Total.	Males.	Females.	Age.	Total.	Males.	Females.
Infant	3,267	1,636	1,631	53	89	60	29
1	1,679	777	902	54	137	84	53
2	3,183	1,548	1,635	55	1,119	581	538
3	3,470	1,616	1,854	56	203	105	98
4	3,106	1,492	1,614	57	59	32	27
5	3,182	1,590	1,592	58	195	110	85
6	3,020	1,519	1,501	59	79	37	42
7	2,512	1,215	1,297	60	2,600	1,129	1,471
8	3,204	1,661	1,543	61	44	23	21
9	1,551	799	752	62	134	73	61
10	3,955	2,076	1,879	63	62	43	19
11	766	374	392	64	69	27	42
12	3,077	1,738	1,339	65	456	227	229
13	896	472	424	66	80	49	31
14	1,494	824	670	67	39	20	19
15	2,068	1,121	947	68	82	35	47
16	2,090	1,093	997	69	29	15	14
17	643	312	331	70	952	406	546
18	2,769	1,379	1,390	71	17	10	7
19	551	271	280	72	43	26	17
20	5,488	2,338	3,150	73	16	12	4
21	370	181	189	74	25	16	9
22	1,763	869	894	75	186	79	107
23	640	331	309	76	28	12	16
24	1,049	540	509	77	8	5	3
25	5,282	2,508	2,774	78	20	11	9
26	974	512	462	79	14	2	12
27	616	336	280	80	339	143	196
28	1,419	711	708	81	4	3	1
29	341	184	157	82	10	6	4
30	6,819	3,210	3,609	83	4	2	2
31	178	111	67	84	7	6	1
32	901	460	441	85	36	20	16
33	273	160	113	86	4	3	1
34	376	220	156	87	2	1	1
35	3,581	1,953	1,628	88	6	4	2
36	707	397	310	89	3	1	2
37	286	160	126	90	62	26	36
38	788	449	339	91	...	....	....
39	211	113	98	92	...	...	...
40	5,577	2,765	2,812	93	...	...	...
41	108	65	43	94	2	1	1
42	504	296	208	95	10	7	3
43	199	114	85	96	...	...	...
44	203	123	80	97	1	...	1
45	2,307	1,248	1,059	98	2	....	2
46	302	185	117	99	1	1	...
47	148	91	57	100	1	...	1
48	454	257	197	112	1	1	...
49	109	59	50	Not stated	19	12	7
50	3,943	1,846	2,097				
51	73	37	36	Total ...	100,000	49,941	50,059
52	229	133	96				

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STATEMENT D.—*Showing the number of persons returned as living at each age in* 10,000 *of the population of the Madras City.* Chap. IV.

Age.	Total.	Males.	Females.	Age.	Total.	Males.	Females.
Infant	337	176	161	53	14	7	7
1	137	73	64	54	16	13	3
2	258	119	139	55	118	66	52
3	282	137	145	56	21	8	13
4	260	119	141	57	4	2	2
5	330	158	172	58	18	11	7
6	226	124	102	59	7	2	5
7	249	128	121	60	304	137	167
8	250	122	128	61	9	2	7
9	159	84	75	62	12	9	3
10	365	174	191	63	4	2	2
11	81	34	47	64	6	4	2
12	278	168	110	65	37	23	14
13	108	49	59	66	13	10	3
14	160	74	86	67	8	6	2
15	189	101	88	68	7	6	1
16	166	76	90	69	4	2	2
17	105	53	52	70	110	56	54
18	258	119	139	71	3	...	3
19	107	58	49	72	3	3	...
20	498	224	274	73	1	...	1
21	54	29	25	74	1	1	...
22	223	107	116	75	16	8	8
23	82	51	31	76	2	2	...
24	84	56	28	77	...	...	...
25	553	243	310	78	...	...	...
26	82	49	33	79	3	2	1
27	83	42	41	80	52	24	28
28	155	74	81	81	...	...	...
29	51	26	25	82	3	1	2
30	693	358	335	83	3	3	...
31	21	11	10	84	1	1	...
32	95	51	44	85	3	1	2
33	33	22	11	86	1	...	1
34	31	15	16	87	1	1	...
35	404	226	178	88	2	2	...
36	44	31	13	89	2	2	...
37	31	17	14	90	12	2	10
38	58	26	32	91	...	...	...
39	33	16	17	92	...	...	...
40	622	304	318	93	...	...	...
41	16	12	4	94	...	...	...
42	55	28	27	95	1	...	1
43	18	7	11	96	...	...	...
44	15	7	8	97	...	...	...
45	255	136	119	98	...	...	...
46	23	16	7	99	1	...	1
47	28	14	14	100	...	...	...
48	38	21	17	Not stated	1	1	...
49	34	16	18				
50	418	194	224				
51	9	6	3	Total ...	10,000	5,024	4,976
52	32	23	9				

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CHAPTER IV.

AGE AND SEX.

(TABLE VII.)

Chap. IV. para. 136.

Introductory.

136. This chapter is divided into three sections. The first relates to the ages of the people; the second, for which I am indebted to my brother, Mr. G. H. Stuart, contains a life-table together with an account of the manner in which it was compiled; in the third the proportion of the sexes is discussed.

Section I.—Age.

Causes of mis-statement of age.

137. In connection with the subject of returns of age at a census, the following extract from the report on the census of 1881 in England and Wales will be read with interest:—

"As regards ages, there can be no doubt that the returns made by indi-
"viduals are in a very considerable proportion of cases more or less inaccurate.
"In the first place, very many persons, especially among the illiterate classes, do
"not know what their precise age may be. They keep their date of birth in mind
"for the earlier part of their life up to 20 years or so, but after this they lose
"reckoning, and can only make an approximative statement. Such persons have a
"strong tendency to return their age as some multiple of 10—30, 40, 50, 60, &c.,
"as the case may be, though in reality they may be a year or two on one or the
"other side of that precise age. There is also a similar tendency, though in a far
"less degree, to return the unknown age as 35, 45, 55, or other uneven multiple
"of five. In consequence of this, when the ages of a considerable number of
"persons, as returned by themselves or their friends, are abstracted by single years,
"there is always found to be a marked excess for the years that terminate the
"decades, and a less marked, but distinctly recognisable, excess for the years that
"terminate the intervening quinquennia."

The errors in the returns that are found in England exist to a much greater extent in the Madras schedules. A birth-day is more or less an important occasion in England, but in India, or at least in this part of it, the anniversary of a person's birth is not marked in any way. Again, the people of Madras are much more ignorant than those of England and Wales, and have but the vaguest ideas of time. They divide life into childhood, youth, manhood or womanhood and old age. Every old person is 60, an adult is 25, 30 or 40; a youth is 18, while for children a somewhat more particular approximation is attempted. The current year of life is always given as the age,* but the error due to this cause is trifling, when it is remembered that fully nine-tenths of the population are ignorant of their exact ages. Moreover, the instructions to the enumerators were to enter in the age column the number of years completed, so that when an individual did know his exact age it was probably entered correctly.

Description of age tables and statements.

138. The number of persons at each of the first five years of life, and after that at each quinquennium up to 60, is given in Table VII, while statements A and B prefixed to this chapter give a similar distribution of 10,000 males and 10,000 females of the population of each district in 1891 and 1881; statement C gives the numbers at every year of life out of a total of 100,000 of both sexes, and statement D contains the same information for 10,000 of the inhabitants of the City of Madras.

* Mr. G. Stokes denies this (*Census Report*, 1881, vol. iii, p. 10), but I made careful inquiries in every district in the presidency and found the custom to be universal. He instanced South Canara as the district in which he was confident that the practice did not exist, but my inquiries there did not show the custom to be different from that followed in the rest of the presidency.

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Inaccuracy of the returns.

139. The numbers as they stand are obviously inaccurate. In a population that is either increasing or stationary, the numbers living at each age steadily diminish as the age advances. But in the age returns of this census we find in the case of males a violent drop at age 1, then an almost equally sudden rise at age 2, continued to age 3, and then a fall at age 4. Moreover, the number of children of 3 years of age is greater than the number of infants below one year. Again, taking the numbers in each quinquennial period, we find in the case of males a steady decrease up to the 20—24 period, then a slight rise at 25—29, with a further rise at 30—34. From this period onward the partiality for multiples of ten is very marked, the numbers in the periods containing those multiples being considerably greater than those in the preceding periods. In the case of females there is a very sudden rise at the age-period 20—24, and the preference for multiples of ten is even more marked than among males.

Inaccuracies common to all provinces.

140. These inaccuracies in the returns of age are not confined to Madras or to this census, as will appear from the following statement:—

Age.	Number at each age in a total of 10,000.											
	Madras.				Bombay.		Bengal.		N.W. P. and Oudh.		Punjab.	
	1891.		1881.		1891.		1881.		1891.		1891.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
0	330	338	301	301	348	374	234	235	342	359	409	465
1	171	178	201	207	159	181	234	248	148	165	292	319
2	315	327	212	222	300	345	292	321	247	281	301	335
3	352	365	262	280	313	358	350	381	294	335	302	320
4	314	316	271	276	320	340	320	320	277	296	328	332
TOTAL 0—4 ...	1,482	1,524	1,247	1,286	1,440	1,598	1,430	1,505	1,308	1,436	1,632	1,771
5—9 ...	1,391	1,346	1,380	1,354	1,396	1,378	1,549	1,498	1,327	1,220	1,406	1,391
10—14 ...	1,084	923	1,318	1,132	1,056	877	1,139	902	1,168	941	1,040	898
15—19 ...	828	783	875	798	794	765	797	763	838	732	1,041	1,081
20—24 ...	820	973	819	974	835	929	711	840	858	899	923	940
25—29 ...	821	865	827	873	948	931	882	935	867	897	941	999
30—34 ...	828	885	892	927	879	867	859	856	892	909	846	598
35—39 ...	592	505	591	488	628	556	631	554	565	544	648	699
40—44 ...	670	661	650	660	627	628	631	634	703	722	349	322
45—49 ...	365	305	329	290	371	333	356	319	341	321	489	490
50—54 ...	427	460	416	474	420	437	409	442	483	517	196	162
55—59 ...	177	157	168	152	172	157	165	168	152	150	364	354
60 and over ...	515	613	488	592	434	544	481	644	500	642	325	295
TOTAL ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

Statistics for quinquennial periods.

141. For the first three quinquennial totals the numbers diminish as the age advances, but the degree of diminution is probably inaccurate, the difference between the periods 0—4 and 5—9 being insufficient, while that between 5—9 and 10—14 is too large. In the case of children who are about 5 there is a tendency to state the age as 5 exactly, and thus a number is lost to the 0—4 period and added to the 5—9 period. The latter period again loses a considerable number of children of 8 or 9, whose ages are

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returned as 10, but the numbers being greater at the lower ages, it gains more than it loses. In the same way the 10—14 period gains and loses, but the gains do not exceed the losses in this case. The numbers in this period are relatively small, but it must be remembered that those now aged 10—14 are the survivors of those aged 0—4 in 1881, and their numbers were much below the normal owing to the famine of 1877-78. A reference to statement A, prefixed to this chapter, will show that it is in the famine districts that this falling off in the numbers at 10—14 is most marked.

142. For the ages above 14, decennial periods with the multiple of ten in the centre give results which approximate more closely to accuracy than those furnished by the quinquennial periods of the tables. The numbers out of a total of 10,000 living in each decennial period are shown in the marginal statement. The first point that calls for notice is the relatively large number in the 25—34 period, for in the case of males it exceeds the number in the previous period by 1, while among females there is a decrease of 6 only. In 1881 the figures were even more remarkable, for, the numbers at the later period, were, in the case of both sexes, appreciably greater than at the earlier age. The numbers now living at these two periods are the survivors of those who in 1881 were at the ages 5—14 and 15—24. I give below the numbers at the two enumerations:—

Decennial periods.

Age.	1891.	
	Males.	Females.
15—24	1,648	1,756
25—34	1,649	1,750
35—44	1,262	1,166
45—54	792	765
55 and over	692	770

Age.	1881.	
	Males.	Females.
15—24	1,694	1,772
25—34	1,719	1,800

Age.	Census of 1891.		Census of 1881.	
	Males.	Females.	Males.	Females.
5—14 ...	...	...	3,984,325	3,755,522
15—24 ...	2,903,676	3,162,740	2,500,387	2,678,328
25—34 ...	2,905,438	3,151,933	2,537,938	2,720,504

The numbers at the 25—34 period in 1891 actually exceed those at the 15—24 period in 1881, the difference being 405,051 in the case of males and 473,605 in the case of females. The under-statement in the one case and the over-statement in the other are presumably due to the preference for the ages 25 and 30 by young men and women, a preference which is shown by statement C prefixed to this chapter. The addition to this period must have been made chiefly from the 15—24 period, and there can be no doubt that the numbers in the latter decennium are greatly understated.

143. An attempt has been made to correct the inaccuracy in the returns by means of what is known as the graphic method. In the accompanying diagrams rectangles are drawn to represent the numbers returned in each quinquennial period from 0 to 34 and in each decennial period from 35 to 54, while the numbers returning ages of 55 and upwards are represented by a rectangle, which has, as its base, the line denoting the age-period 55—99. A curve is then drawn freely so as to descend in a fairly regular manner and to include an area equal to the sum of the areas of the rectangles. In the following statement the numbers at each age-period in 10,000 of each sex as given by these diagrams and as actually returned are compared. I have also added Mr. Hardy's adjusted numbers based on the census returns of 1871 and 1881, and the proportions obtained from the life-table given in the second section of this chapter. It must be remembered that the life-table figures

Adjustment of the figures.

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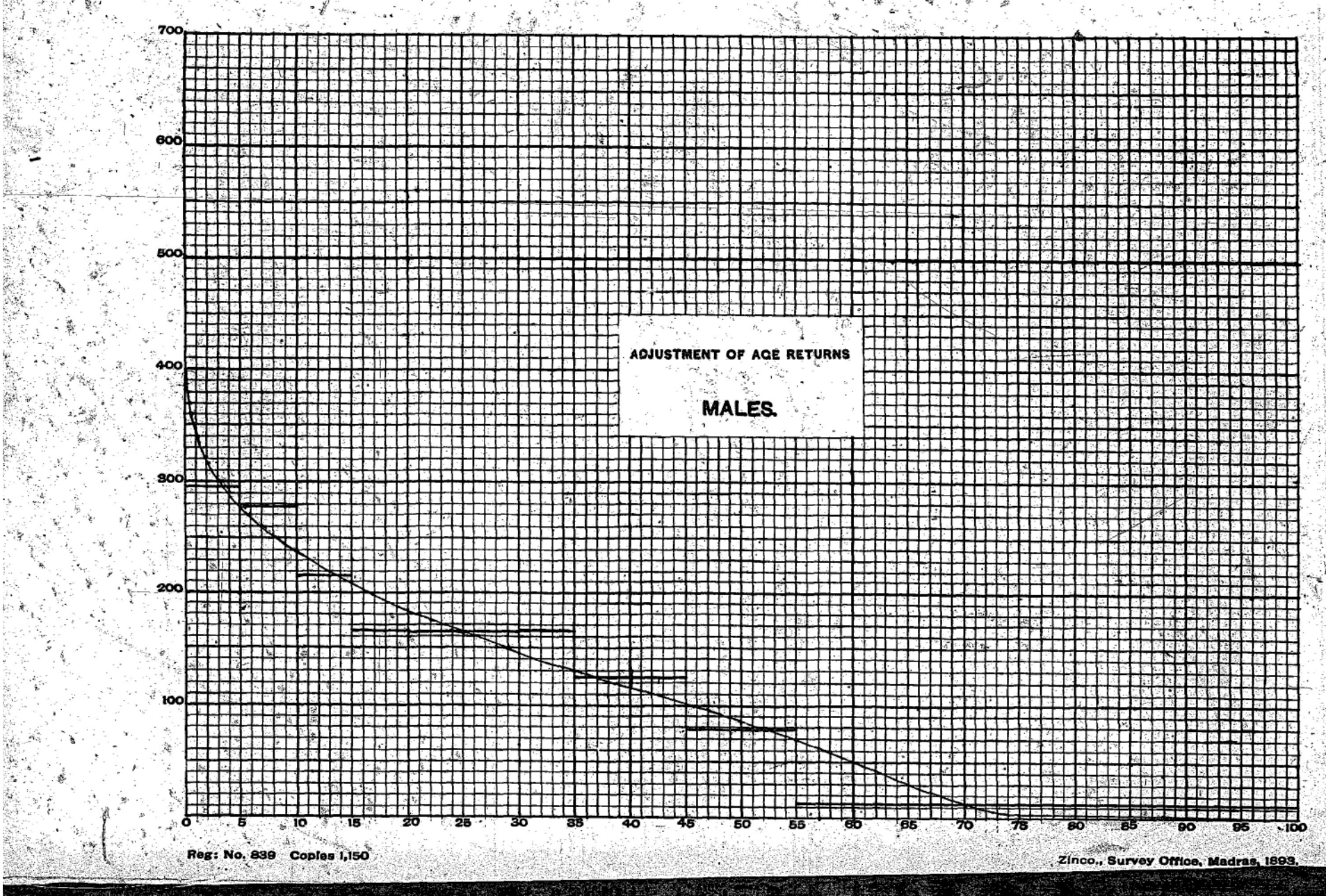

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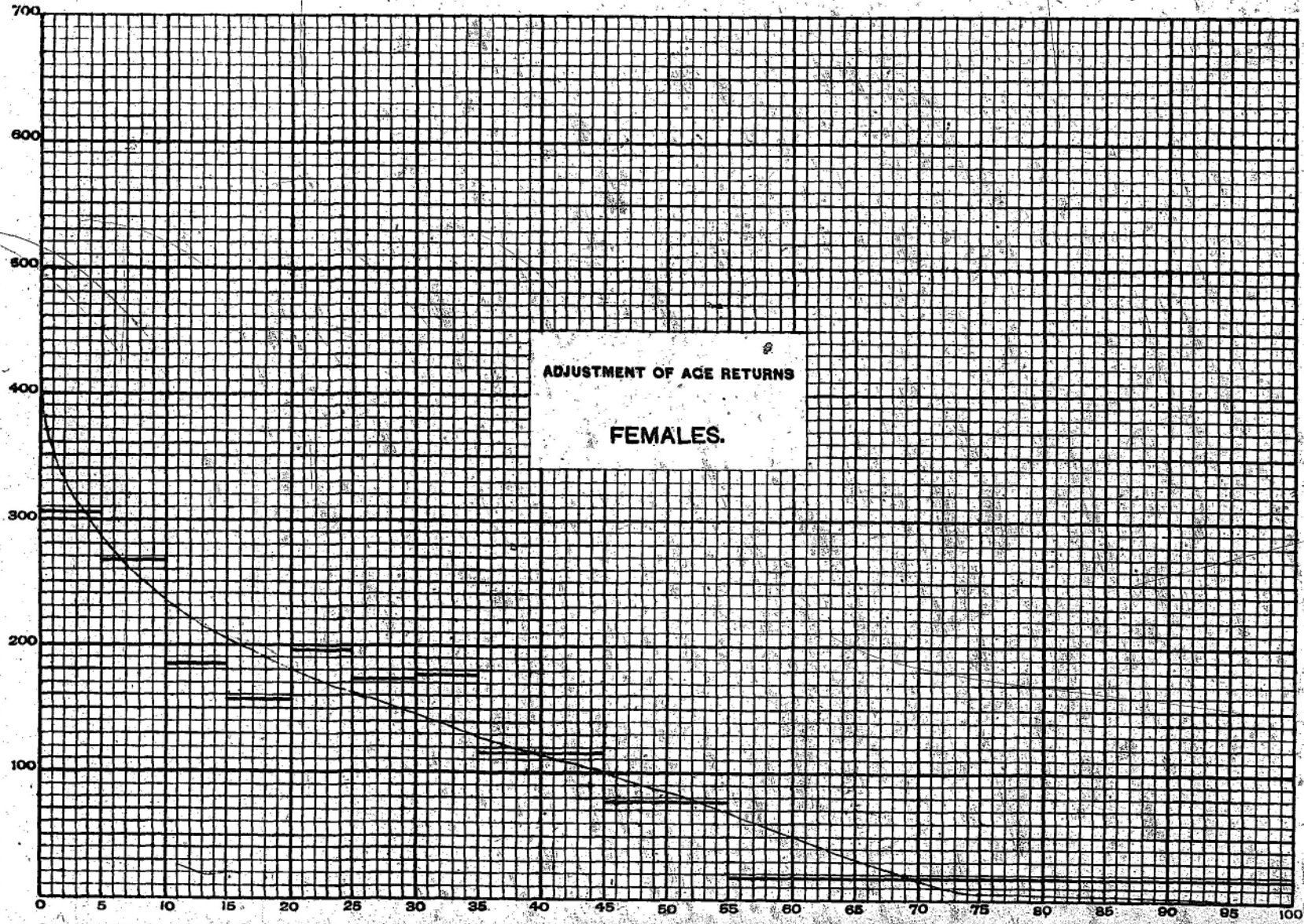

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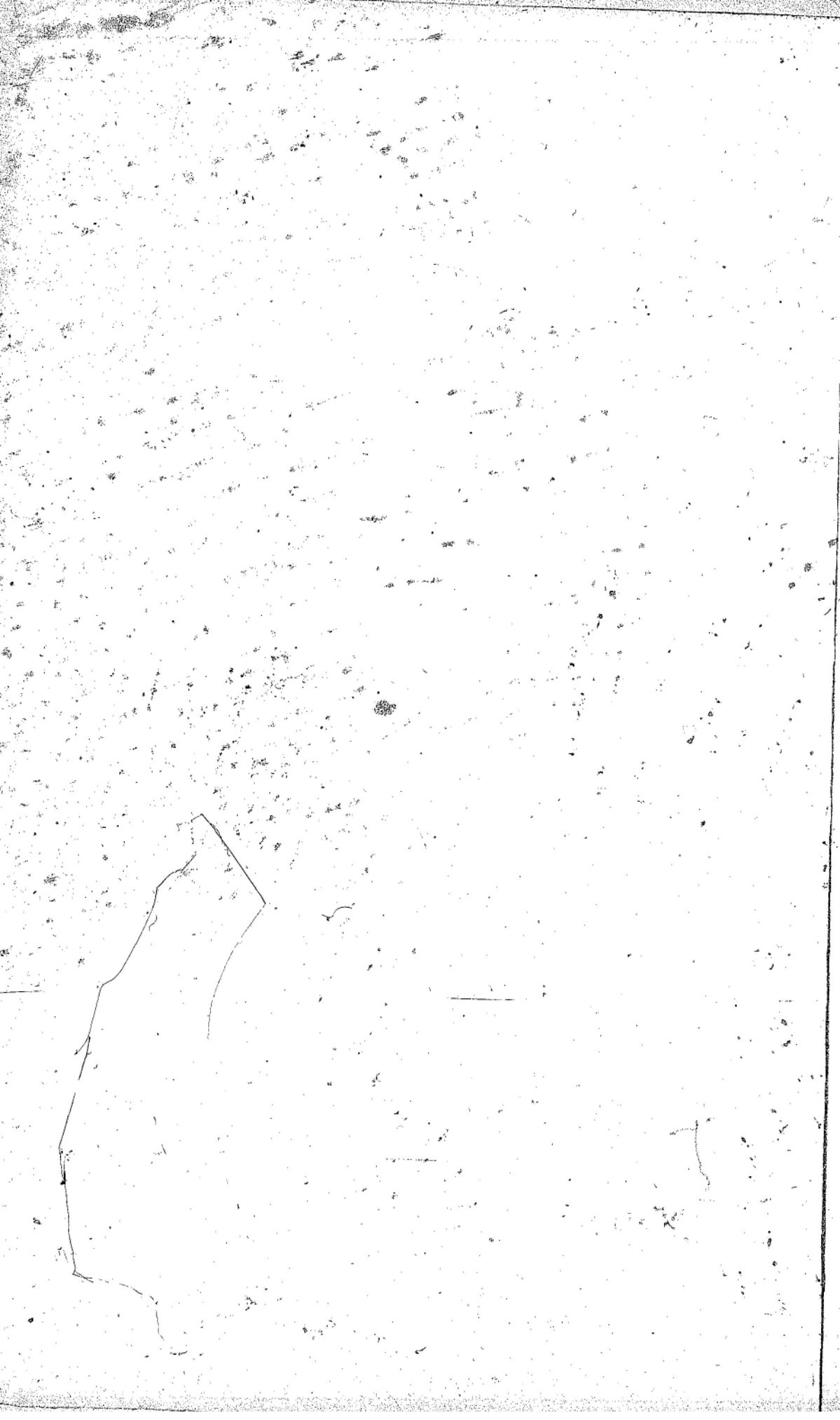

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relate to a stationary population, and that the proportions at the early ages are lower and those at the late ages higher than they will be in an increasing population :— Chap. IV. para. 144.

Age-period.	Males.				Females.			
	Census of 1891.		Mr. Hardy's adjusted numbers.	Life-table.	Census of 1891.		Mr. Hardy's adjusted numbers.	Life-table.
	Actual.	Adjusted.			Actual.	Adjusted.		
0	330	370	...	318	338	380	...	327
1	171	339	...	269	178	340	...	282
2	315	307	...	246	327	320	...	259
3	352	295	...	232	365	305	...	246
4	314	283	...	223	316	290	...	237
TOTAL 0—4 ...	1,482	1,585	1,634	1,288	1,524	1,635	1,621	1,351
5—9	1,391	1,275	1,293	1,045	1,346	1,285	1,313	1,108
10—14	1,084	1,110	1,166	983	923	1,085	1,184	1,024
15—19	828	975	1,042	930	783	960	1,048	954
20—24	820	870	913	872	973	860	906	875
25—29	821	770	793	813	865	770	777	793
30—34	828	690	683	750	885	700	662	716
35—39	592	615	583	686	505	620	562	644
40—44	670	545	492	619	661	545	475	579
45—49	365	465	408	546	305	455	399	514
50—54	427	385	330	465	460	375	331	444
55—59	177	300	257	372	157	290	266	367
60 and over ...	515	415	406	631	613	420	456	631
TOTAL ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

The results obtained from the diagrams are nothing more than rough approximations, but it may at least be claimed for them that they are much nearer the truth than the census figures. The numbers of both males and females at the 0—4 period are considerably larger than the actual numbers returned, and they are possibly too high, as the life-table requires a steeper curve at this part of the diagram, but this would involve a still further reduction in the numbers at 5 to 9 and a wide departure from the census statistics. Again, the numbers at 60 and over are possibly too low, but elderly people in this country are very prone to over-state their ages, and I have no hesitation in saying that the census figures for this period are too high. The proportion at this age for males is higher than that given by Mr. Hardy, but in the case of females Mr. Hardy has 456 against my 420.

Useful and dependent ages.

144. In dividing the population into the useful and dependent, the supporters and supported, it is first necessary to determine at what age youths and girls cease to be dependent, and at what period men and women cease to be 'workers.' The ages suggested by the Census Commissioner are 18 or 19 and 59 for males, and 15 and 44 for females. The period of 'useful' life-time varies a good deal in different classes, and among the agricultural and labouring population, which forms over 60 per cent. of the people of this presidency, boys and girls begin to contribute to the family income, either directly or indirectly, at a very early age; but taking the population as a whole a boy or girl may be assumed to be self-supporting at 15. For the upper limit 59 for men and 44 for women is near enough. On this assumption, the proportion of workers is 55·28 per cent. of the males and 46·72 per cent. of the females. The proportions in other provinces are given in the marginal statement. If we take the adjusted age figures the proportions of the useful are 56·15 per cent. for males and 44·55 per cent. for females. In England and Wales the proportions are 55·66 per cent. and 44·92 per

Percentage of Supporters.

Province.	Males.	Females.
Madras	55·28	46·72
Bombay	56·74	46·76
Bengal (1881)	54·01	45·82
N.W.P. and Oudh	56·99	47·03
Punjab	55·97	46·39
Assam	53·94	46·05
Mysore	58·78	46·79

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cent., but in that country 20 must be taken as the beginning of the period of useful life, while the end of it may be raised to 64 for males and 49 for females. This will reduce the proportions of workers, so that as regards the percentage of supporters to total population, Madras is in a better position than England and Wales.

Mean age.

145. The mean age of the living is 24·78 years, being 24·56 years for males and 24·98 for females. This calculation is based on the figures as returned. If we take the adjusted figures the mean age is 24·12 years for males and 23·99 years for females. In England and Wales the mean age is 26·4 years for both sexes, 26·0 years for males and 26·8 years for females. The lower mean age of the Madras population is the result of the high birth and death-rates, which give relatively more children and fewer old people. The mean age of the living, however, is not of much value in life statistics as the same average may be the result of several very different sets of circumstances.

Expectation of life.

146. To obtain statistics regarding the duration of life we must turn to the life-table given in the second section of this chapter. That table is based on the mortality statistics of the City of Madras, but the conditions of life there do not differ greatly from those found in ordinary towns and villages, and it is improbable that the death-rate is much, if at all, higher than that for the presidency as a whole. According to this table the expectation of life, or mean after life-time, at birth is 24·40 years for males and 24·66 years for females. In the life-table which was prepared by Mr. G. Stokes after the census of 1881, the corresponding figures are 28·72 and 29·52 years, but in Mr. G. F. Hardy's table for Madras the expectation of life is only 22·35 years for males and 24·18 for females. Now in England the mean after life-time at birth is as high as 41·92 years for males and 45·25 years for females.* These figures bring out very clearly the marked difference in respect of the duration of life between the population of England and Madras. Every child born in the former country will, on an average, live nineteen years longer than one born in Madras, and this is chiefly due to the very high mortality in childhood, though at every age the death-rate is higher than in England. In Madras about 28 per cent. of the children born die before the completion of the first year of life, and one-half of them are dead before they reach the age of nine in the case of males, and before they are fourteen in the case of females. In England the population is not reduced to one-half until the forty-fifth year for males and the forty-seventh year for females. In Madras up to age 5 the death-rate is higher for males than for females. From the age of 6 to that of 40 the positions are reversed, from 41 to 66 the females have again better lives, at 67 the rates are the same and from 68 to the end of life the male death-rate is the lower. For these higher ages, however, the figures are of doubtful accuracy, and it is probable that from the age when child-bearing ceases female life is better than male.

Expectation of life in England and Madras.

Age.	Males.		Females.	
	Madras.	England.	Madras.	England.
0 ...	24·40	41·92	24·66	45·25
5 ...	39·68	51·47	37·06	53·65
10 ...	38·02	48·16	35·55	50·32
15 ...	34·88	43·94	32·95	46·15
20 ...	31·90	39·86	30·40	42·10
25 ...	28·96	36·05	28·13	38·36
35 ...	23·10	28·88	23·41	31·12
45 ...	17·25	22·34	17·89	24·21
55 ...	11·93	16·09	12·25	17·37
65 ...	7·95	10·79	7·30	11·55
75 ...	4·92	6·52	3·84	7·04

Birth and death-rates.

147. The death-rate for all ages given by the life-table is 40·99 per mille per annum for males and 40·54 per mille for females. For persons of both sexes, the proportion being 1,022 females to 1,000 males, the death-rate is 40·76 per mille per annum. If this is applicable to the whole presidency then, since the population increased by 14½ per mille per annum, the birth-rate must have been about 55 per mille between 1881

* These figures are taken from Mr. Noel Humphreys' modification of Farr's 3rd English Life-table. See *Journal of the Statistical Society* for June 1883.

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and 1891, and even, if the average death-rate were only 37 per mille, the birth-rate must have been nearly 52 per mille. Mr. Hardy gives 40·9 as the death-rate and 53·0 as the birth-rate in a non-famine period. Mr. G. Stokes adopts much lower rates, viz., 33·70 for deaths and 42·45 for births, but I think there can be no doubt that these are too low. In every 1,000 of the population there are 164 wives of child-bearing ages, and Mr. Stokes' birth-rate gives only 259 births annually to a thousand wives of reproductive ages, which is considerably lower than the fertility in England where the proportion is about 290 per thousand. Considering the much greater infant mortality which prevails in India and the stronger desire for offspring the ratio of births to wives must be greater in Madras than in England. Mr. Hardy's birth-rate of 53 per mille gives 323 births to 1,000 wives of reproductive ages, while a birth-rate of 52 per mille represents 317 annual births per 1,000 wives. I think these figures afford valuable evidence in support of the conclusion that the birth-rate is a very high one and certainly not less than 50 per mille.*

Registered births and deaths.

148. The defects in the registration of births and deaths have been referred to in Chapter II, but it will be of interest to compare here the rates given by the registers with those stated in the preceding paragraph. I accordingly append a statement showing the birth and death-rates of the last five years. I also give the district extremes and the rate as corrected for the difference between the population of 1881, upon which the Sanitary Commissioner's calculations are based, and that of the middle of each year as it would be on the assumption of a uniform rate of increase of 1·45 per cent. per annum :—

Year.	Number of births per mille per annum.				Number of deaths per mille per annum.			
	Mean ratio.	District extremes.		Corrected mean.	Mean ratio.	District extremes.		Corrected mean.
		Maximum.	Minimum.			Maximum.	Minimum.	
1886 ...	30·4	42·0	17·8	28·14	19·7	36·1	15·4	18·24
1887 ...	31·0	42·5	18·4	28·29	21·6	39·4	15·8	19·71
1888 ...	29·9	40·3	19·1	26·89	21·4	37·8	12·5	19·25
1889 ...	30·9	42·2	18·1	27·39	23·5	42·6	15·6	20·83
1890 ...	31·3	43·6	18·2	27·35	22·8	42·7	13·4	19·92

It will be seen that both the birth and death-rates are very much under-stated, and that this under-statement is considerably greater if the estimated population of the year instead of that of 1881 be adopted as the basis of the calculation. The district divergences from the mean are very large, much larger than they would be if the returns were even approximately correct. On the other hand the ratios remain fairly constant from year to year and probably afford a fair index of the relative number of births and deaths.

Mean age at death.

149. The mean age at death deduced from these imperfect vital statistics is 25·52 years for persons, 25·23 years for males and 25·84 years for females. That these figures are too high is obvious from the fact that they are higher than those given by the life-table for a stationary population. On *a priori* grounds too we may confidently conclude that the rate of omission by the registering officers would be much greater for infants and young children than for adults, and this view is confirmed by the statistics for the five years 1886–90, upon which the averages have been calculated. The result of this omission is that the mean age at death as given by the registration statistics is unduly raised. It is unnecessary, however, to pursue this subject

* The proportion of wives of reproductive ages to the total population is calculated on the uncorrected age returns, but for this period (15—39) the figures are approximately correct. Moreover such error as exists is more than counterbalanced by the whole of the births being assumed to be legitimate and by the further assumption that the mothers are in no case below 15 or over 39.

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further, for the mean age at death is a very fallacious index of the conditions of life and is only useful in comparing two populations, of which the age constitution is practically the same.

150. In the marginal statement the age statistics of 1891 are compared with those of the previous census. The differences are considerable in the first and third periods. In 1881 12·47 per cent. of the males were under 5 years of age: in 1891 the proportion was 14·82 per cent. For females the percentages were 12·86 and 15·24 respectively. At the 5 to 9 period the proportion in 1891 was for males slightly higher and for females slightly lower than in 1881. At the next quinquennium (10 to 14) the divergence is very great. The males of these ages formed 13·18 per cent. of the total male population in 1881 and only 10·84 per cent. in 1891. The females constituted 11·32 per cent. of the female population in 1881 and 9·23 per cent. in 1891. The above proportions are based on the uncorrected figures, but this does not greatly affect the comparison, as the causes and the results of the errors in the returns must have been much the same on both occasions. An examination of the district figures shows that while the direction of the variation in the two sets of figures is the same in every district except Ganjam, the divergence is much greater in the famine than in the non-famine districts. The following figures for two famine and two non-famine districts, one pair being taken from the Telugu and the other from the Tamil country, afford a striking illustration of this feature:—

Comparison with 1881.

Age.	Madras.			
	Males.		Females.	
	1891.	1881.	1891.	1881.
0	330	301	338	301
1	171	201	178	207
2	315	212	327	222
3	352	262	365	280
4	314	271	316	276
TOTAL 0—4.	1,482	1,247	1,524	1,286
5— 9 ...	1,391	1,380	1,346	1,354
10—14 ...	1,084	1,318	923	1,132
15—19 ...	828	875	783	798
20—24 ...	820	819	973	974
25—29 ...	821	827	865	873
30—34 ...	828	892	885	927
35—39 ...	592	591	505	488
40—44 ...	670	650	661	660
45—49 ...	365	329	305	290
50—54 ...	427	416	460	474
55—59 ...	177	168	157	152
60 and over.	515	488	613	592
TOTAL ...	10,000	10,000	10,000	10,000

Statement of number in a total population of 10,000 *at each of the first three Age-periods in two Famine and two Non-famine Districts in* 1881 *and* 1891.

District.	Year.	0—4.		5—9.		10—14.	
		Males.	Females.	Males.	Females.	Males.	Females.
Godávari (non-famine) ...	1881	1,431	1,482	1,420	1,330	1,356	1,077
	1891	1,464	1,505	1,456	1,354	1,338	1,075
Cuddapah (famine) ...	1881	748	820	1,288	1,347	1,504	1,366
	1891	1,285	1,401	1,300	1,325	832	726
Tanjore (non-famine) ...	1881	1,396	1,377	1,364	1,300	1,165	949
	1891	1,443	1,389	1,331	1,267	1,157	943
Salem (famine)	1881	1,104	1,109	1,337	1,341	1,430	1,278
	1891	1,657	1,681	1,448	1,393	890	763

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The low proportion of children under five which was found in all famine districts in 1881 was due to the effect of the famine which not only killed off young children but also exercised a powerful check on births. The children of the 10—14 period of 1891 are the survivors of those who were under 5 in 1881, and we, therefore, find at the recent census a low proportion in the 10—14 quinquennium.

151. The figures for the Ganjam district show the mark of the famine of 1888, for the proportion of children under five is much lower than in 1881, and this is due partly to the famine mortality and partly to the check on births, which is one of the most noticeable effects of severe scarcity. The increase in the proportions at the other age-periods indicates that the population was increasing at a fairly rapid rate prior to the famine, but of course all these proportions are raised somewhat by the decline in the numbers under five.

Ganjam : Proportion in 10,000 of each sex.

Age.	Males.		Females.	
	1891.	1881.	1891.	1881.
0—4	1,323	1,441	1,332	1,504
5—9	1,664	1,557	1,542	1,474
10—14	1,414	1,292	1,173	1,044

Proportion of old people higher than in 1881.

152. Another important difference between the age constitution of the people in 1881 and 1891 is the greater proportion of persons of 60 years old and upwards which is found in the latter year. The percentage has increased from 4·88 to 5·15 in the case of males and from 5·92 to 6·13 in the case of females. The increase in the proportions is most marked in the famine area, but it is found in all districts except Godávari, Kistna and Madras, though in the case of females the proportion has decreased in Ganjam and Malabar also.

Percentage at useful ages.

Year.	Males.	Females.
1891	5,528	4,672
1881	5,567	4,720

The proportions at the useful ages, viz., 15 to 59 for males and 15 to 44 for females, were much the same in 1881 as in 1891, such difference as existed being in favour of the former year. The district variations in the proportion will be noticed below.

Examination of district figures.

153. The proportions at each age-period vary very widely from district to district, and it is not always easy to account for the divergences. In the famine districts, as we have already seen, the proportion of children is generally higher and that of old people lower than in non-famine areas, but the variations in each of the two groups are of considerable magnitude and the extremes over-lap one another; thus the proportion of males under five is highest in Salem, Coimbatore and Madura, three famine districts, but it is also very high in South Arcot and Malabar, which were not appreciably affected by the famine; and, excluding the Nílgiris and Madras, it is lowest in Cuddapah—a famine district. It is, however, of little use to study, in this connection, the proportions of 1891 alone: to appreciate them at their proper value it is also necessary to take into account the proportions in 1881; for the majority of the people who were then alive were still living in 1891. We find for example that the relative *increase* in the proportion under five is in fact greater in Cuddapah than in Salem, though the one has the lowest and the other the highest proportion in the presidency. The proportion of children under ten is lowest in the Nílgiris and Madras. The proportion of old people is also lowest in the Nílgiris, and these two features are due to the population being largely composed of immigrant adults. In Madras, too, the low ratio of children is probably due to the immigration of adults, but the relatively high number of people over 60 indicates that these immigrants become permanent settlers. It will be observed that the number of old people is comparatively small in the two West Coast districts.

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154. The following statement shows the percentage of the population at the useful ages in each district. The cause of the high proportion in the Nilgiris and Madras has already been noticed. The low ratio in Ganjam may be ascribed in part to emigration, but this explanation is not applicable to Godávari, and I cannot account for the low percentage in that district:—

Percentage of persons at useful ages in each district.

Statement showing the Percentage of Males and Females at the useful Ages.

Districts.	Males (15—59).		Females (15—44).	
	1891.	1881.	1891.	1881.
	PER CENT.	PER CENT.	PER CENT.	PER CENT.
Ganjam	51·31	52·45	45·59	45·74
Vizagapatam	53·53	54·29	46·54	47·11
Godávari	51·99	52·00	46·26	45·82
Kistna	53·64	51·91	45·23	44·17
Nellore	56·06	56·48	46·65	47·44
Cuddapah	60·52	60·39	49·81	50·64
Kurnool	59·50	60·81	49·97	51·40
Bellary	58·09	60·55	48·30	50·43
Anantapur	59·00	60·58	48·37	50·21
Madras	60·23	59·71	50·60	50·29
Chingleput	54·10	54·60	44·58	45·27
North Arcot	56·56	56·68	47·01	48·07
Salem	55·76	57·24	46·85	49·17
Coimbatore	54·71	55·65	46·28	47·32
Nilgiris	65·66	65·48	51·00	53·39
South Arcot	55·69	56·16	46·34	47·00
Tanjore	54·82	55·05	45·93	45·98
Trichinopoly	55·25	55·93	45·85	46·59
Madura	55·29	55·40	46·94	47·60
Tinnevelly	55·42	55·30	45·23	45·47
Malabar	54·56	54·79	47·31	47·14
South Canara	53·88	55·40	46·10	47·21
TOTAL ...	55·26	55·67	46·64	47·20
Agency Tracts — Ganjam	53·49	97·17	46·84	56·52
Agency Tracts — Vizagapatam	57·53	62·05	51·20	58·56
Agency Tracts — Godávari	53·84	88·80	46·39	59·38
TOTAL, AGENCY TRACTS ...	55·97	73·28	49·41	58·51
Total, British Territory ...	55·26	55·67	46·72	47·20

155. I give below a statement showing the age distribution of the population returning each of the chief religions. As age has been imperfectly returned in the Agency tracts, I have excluded the population of that area in the case of Hindus, Musalmans and Christians.

Ages of people of the chief religions.

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It is, however, included in the statement for the Animistic religion, as the majority of this section of the people are found in the Agencies :— Chap. IV. para. 156.

1891.

Age-period.	Hindus.		Musalmans.		Christians.		Animistic.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
0	331	339	332	335	331	335	280	319
1	168	176	209	210	206	210	131	140
2	314	327	355	350	340	344	243	278
3	353	366	361	356	373	376	299	361
4	313	314	336	327	333	328	316	356
TOTAL 0—4 ...	1,479	1,522	1,593	1,578	1,583	1,593	1,369	1,454
5— 9	1,379	1,335	1,454	1,380	1,470	1,438	1,698	1,696
10—14	1,071	910	1,153	978	1,141	1,021	1,267	1,163
15—19	825	771	855	852	853	861	841	900
20—24	821	971	832	1,000	796	931	707	879
25—29	822	865	791	852	792	847	833	811
30—34	829	888	778	836	748	797	880	952
35—39	594	507	569	478	596	521	642	572
40—44	672	667	596	621	594	582	737	618
45—49	371	310	330	279	382	320	297	228
50—54	433	468	390	425	381	393	383	301
55—59	181	161	161	135	182	167	91	85
60 and over ...	523	625	493	586	493	529	365	341
TOTAL ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

The figures for the first four years of life present the same anomalies in the case of each religion as have been noticed already in the returns for the whole population, but for subsequent years the statistics for Musalmans and Christians are much less irregular than those for Hindus, which of course approximate closely to the proportions for the total population. The proportion of young children under five years of age is highest amongst Musalmans and lowest amongst the Animistic. In the case of the latter religion, however, it is obvious that the numbers at 5—9 have been largely overstated. Taking the period 0—9 we find the proportion of males is higher for Animistic than for Hindus, while for females the proportion is higher in the case of Animistic than any other religion. A curious feature in the Musalman figures is that the proportion of females under 5 is lower than that of males. The proportion of Musalman males continues higher than that of the Hindus up to the age-period 25—29, where the Hindu males, instead of continuing to decrease begin to rise. The Christian males decrease steadily throughout the whole series of age-periods, and the partiality for multiples of ten is less marked than in the case of other religions. In the statistics for females, however, the general superiority of the Musalman and Christian figures is less pronounced. The proportion of persons of 60 years and over is highest among Hindus and lowest among the Animistic. In the latter case the old people form only about $3\frac{1}{2}$ per cent. of the total, while among Hindus the percentage is $5\frac{1}{4}$ for males and $6\frac{1}{4}$ for

Numbers at Age 0—9.

Religion.	Males.	Females.
Hindus	2,858	2,857
Musalmans	3,047	2,958
Christians	3,053	3,031
Animistic	2,967	3,150

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females. Both percentages are almost certainly too high, but the relation between the two proportions is probably about right, as the comparative paucity of old men and women in the hill tracts is a fact well known to officers who have served there.

The proportions of the useful and dependent in the people returning each religion are shown below :—

Religion.	Percentage of Useful.		Percentage of Dependent.	
	Males.	Females.	Males.	Females.
Hindu	55·48	46·69	44·52	53·31
Musalmán	53·02	46·39	46·98	53·61
Christian	53·24	45·39	46·76	54·61
Animistic	54·11	47·32	45·89	52·68

The following statement shows the average age of the living for each of the four religions :—

	Average age of the living.			
	Hindus.	Musalmans.	Christians.	Animistic.
Males	24·69	23·59	23·71	23·29
Females	25·14	24·19	23·83	22·22

It will be observed that among the Animistic the mean age of the females is less than that of the males, and a reference to the table given at the beginning of this chapter will show that from the age 35 upwards the proportion at each age-period is lower for females than for males.

156. The annexed statement shows the age-constitution of the urban and rural population separately. The urban population comprises the people living in municipal towns containing 20,000 inhabitants and upwards; the rest of the population of the presidency is treated as rural. The total urban population according to this definition is 1,796,043, of which 885,839 are males and 910,204 are females. The townspeople show a lower proportion of children under ten and a slightly higher proportion at the period 10—14. This may be ascribed in part to the fact that the famine was much less severe in urban than in rural tracts, and consequently the high birth-rate which followed the famine was much more marked in the latter than in the former; and inasmuch as the low proportion of children under five in 1881 was due to the famine, this proportion would be lower in the country than in towns, with the result that the proportions of children between 10 and 14 in 1891 would show a similar relation. Another cause of the

Ages of Urban and Rural population.

Age.	Males.		Females.	
	Urban.	Rural.	Urban.	Rural.
0 ...	303	331	306	340
1 ...	153	172	154	179
2 ...	263	318	267	330
3 ...	288	355	297	369
4 ...	250	317	251	319
TOTAL 0—4	1,257	1,493	1,275	1,537
5—9 ...	1,226	1,400	1,190	1,355
10—14 ...	1,104	1,082	933	922
15—19 ...	916	824	917	776
20—24 ...	941	813	1,017	971
25—29 ...	860	819	882	864
30—34 ...	846	827	873	885
35—39 ...	604	591	504	505
40—44 ...	685	669	709	659
45—49 ...	360	366	322	304
50—54 ...	460	426	528	456
55—59 ...	176	177	162	157
60 & over ...	563	513	688	669
TOTAL ...	10,000	10,000	10,000	10,000

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lower proportion at the youthful ages among the urban population is the immigration into towns of adults seeking work. Of the urban male population 58·50 per cent. were between the ages of 15 and 59, while of the rural population the percentage at these ages was only 55·12.

Centenarians.

157. No less than 412 persons returned their age as 100 and upwards. Of these 170 were males and 242 were females. Detailed inquiries were instituted with the result that the claims of many of these centenarians were found to be untenable, while in some cases the entry was simply a mistake on the part of the enumerator, who had written 105 for 15, 110 for 11, &c. In a few instances the centenarians were dead or could not be found at the time of the inquiry, but of the remainder local officers reported that 162 persons, viz., 83 men and 79 women, were 100 years old or more. The only evidence possible in these cases is the recollection by the alleged centenarian of his age at the time of some remote event, such as the siege of Seringapatam, the Rohilla raid, the famine of the year Nandana, the Coorg war, &c., and this evidence was forthcoming in abundance. In the majority of the cases it was not possible to disprove these statements, but in a fair proportion of the instances it could be shown that they were erroneous or at least highly improbable. For example, a woman who claimed to be 100 years old had a son living who was between 40 and 50 at the time of the census. His mother must, therefore, have been between 50 and 60 at the time of his birth, but it may safely be asserted that this is impossible. The best supported case was that of an inhabitant of the City of Madras. He returned his age as 108 and assured me that he was present at the siege of Seringapatam in 1799 as a Commissariat agent to the Nizam's army. It certainly seems improbable that a youth of 15 or 16 would be holding such a position, but his story has been believed in Madras for many years, and it did not seem to me likely that he was unconsciously deceiving himself. He added that he had afterwards served under the British and that he had received letters from the Duke of Wellington, General Harris and other officers of that period, but unfortunately these were accidentally destroyed some time ago. He has a certificate, dated 1877, from the late Muhammad Hussain, Native Aid-de-Camp to His Excellency the Commander-in-Chief, who stated that he had known him since the Kittoor war of 1824, when he was about 34 or 35 years of age. In this case the statement of the centenarian receives some confirmation, but the evidence does not amount to satisfactory proof. The other claims rest solely upon the statements of the centenarians themselves. The only conclusion I can arrive at is that in no case is it satisfactorily established that any person has attained the age of 100 years; and in the absence of any record of births, I doubt if really satisfactory proof could be obtained.

158. The most noticeable feature in the age returns for the feudatories is that in all States, except Pudukóta, the proportion under 5 is lower than in the adjoining British districts. In Travancore the proportion of males under 5 is lower than that between 5 and 9, but this anomaly is not found in the figures for females. The proportion of infants under one year is also unduly small, being less than the number at any of the next four years of life. This relation is found in the Cochin returns also, but the discrepancy is not so large. The Travancore age tables of 1881 show an even greater under-statement of the children under 5, and in that year the deficiency was not confined to the male sex. On the whole, the age statistics of this State seem to be even less trustworthy than those for British territory. The Cochin figures are better, but the number of children under 5 is greatly under-stated.

Ages in Feudatory States.

Age.	Travancore.	
	Number in 10,000	
	Males.	Females.
0—4	1,189	1,332
5—9	1,231	1,246
10—14	1,162	1,088

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Section II.—A life-table for the City of Madras.

By G. H. Stuart, M.A.,

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159. The life-tables with which this note concludes are based upon the following statistics relating to the City of Madras; the census of 17th February 1881, the census of 26th February 1891, and the deaths registered as having occurred in the four years from 1st January 1888 to 31st December 1891, inclusive.

160. The census returns give the ages of the population for each of the first five years of age; after that the ages are given in groups of five years each, up to age 60; above that age no further distinction is made. These populations are given in Table I.

Table I.

Population of Madras City according to the censuses of 1881 *and* 1891.

Age.	Males.		Females.	
	1891.	1881.	1891.	1881.
1	2	3	4	5
0	6,768	4,932	6,899	5,148
1	2,967	3,857	3,059	4,129
2	5,440	4,623	5,740	4,833
3	6,337	4,968	6,610	5,035
4	5,256	4,444	5,607	4,486
Total 0—4 ...	26,768	22,824	27,915	23,631
5—9	26,174	22,910	26,437	23,396
10—14	23,101	22,489	20,703	20,927
15—19	18,791	17,529	20,497	18,115
20—24	21,893	18,179	24,231	21,134
25—29	19,839	17,308	21,403	19,425
30—34	19,775	17,885	20,297	19,082
35—39	15,179	13,033	12,211	10,977
40—44	16,704	14,842	16,056	14,654
45—49	8,672	7,591	7,472	6,599
50—54	11,200	9,506	11,554	10,611
55—59	3,920	3,624	3,365	3,156
60 and over	13,740	12,408	14,502	13,910
Not stated	61	42	58	61
Total ...	225,817	200,170	226,701	205,678

The registration of deaths in Madras may, I think, be considered as trustworthy, so far at least as regards the number of deaths. A few cases of deaths among the newly born may escape registration, but such cases cannot be very numerous. As a check on the registered deaths, returns are received from the various burial and burning grounds in the City: any discrepancy between these returns and the death-registers is investigated by the Registrar and corrected, so that there is practically a double system of registration. Registration, both of births and deaths, has been compulsory in Madras for many years: the people are accustomed to it, and there is no desire to conceal deaths. People may, in some cases, try to avoid the trouble of attending at the Registrar's office, but the check afforded by the returns from the burial and burning grounds enables such cases to be readily detected.

The period of four years, 1888–91, for which the deaths have been extracted from the registers, contained one year (1891) of exceptionally heavy mortality. There was an outbreak of cholera during the year, and the deaths from "fevers" were much more numerous than usual. The previous four years (1884–87) also

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contained an exceptional year, viz., 1884, during which there was a serious epidemic of small-pox as well as a largely increased mortality from other causes. Before this, 1876 and still more 1878 were years of high mortality, while in 1877 the mortality was largely increased by the famine. It thus appears that unhealthy years are to be expected about once in every four or five years, and I have, therefore, given the year 1891 its full weight in estimating the death-rates for Madras. Chap. IV. para. 160.

TABLE II.

Deaths from 1st January 1888 to 31st December 1891 in Madras City.

Age.	Deaths.		Age.	Deaths.	
	Males.	Females.		Males.	Females.
1	2	3	1	2	3
0	11,146	9,402	50	1,229	1,252
1	2,736	2,773	51	38	23
2	1,286	1,494	52	103	58
3	1,023	1,164	53	72	26
4	719	774	54	50	21
5	650	676	55	506	394
6	339	369	56	95	61
7	290	347	57	61	32
8	253	302	58	72	39
9	146	197	59	36	9
10	317	425	60	1,619	1,720
11	101	165	61	38	13
12	285	275	62	88	44
13	119	138	63	56	52
14	111	158	64	66	33
15	153	232	65	493	397
16	183	273	66	44	25
17	78	154	67	54	25
18	261	429	68	53	45
19	120	161	69	19	10
20	534	916	70	1,099	1,391
21	109	112	71	8	15
22	318	406	72	53	34
23	155	144	73	33	11
24	146	184	74	26	25
25	716	1,194	75	390	433
26	137	175	76	32	25
27	120	110	77	15	7
28	177	214	78	21	32
29	53	55	79	6	13
30	980	1,312	80	979	1,436
31	50	47	81	13	5
32	156	137	82	26	37
33	68	62	83	28	12
34	57	53	84	21	16
35	776	737	85	234	276
36	119	98	86	22	15
37	68	53	87	24	8
38	99	81	88	17	17
39	54	26	89	7	5
40	1,135	1,235	90	329	636
41	51	17	91	5	4
42	131	75	92	11	16
43	67	36	93	9	9
44	64	48	94	7	5
45	660	521	95	97	167
46	85	48	96	11	10
47	51	30	97	12	12
48	106	62	98	7	20
49	52	20	99	7	11
			100 and over ...	61	134
			Not stated	1	6
			TOTAL ...	36,013	37,238

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161. The registered deaths are given in Table II, arranged according to age. It will be seen that this table presents in a very exaggerated form all the usual characteristics of such returns, viz., a great excess of deaths at those ages which are exact multiples of 10; and an excess not quite so great, at the odd multiples of 5. There appears also to be a tendency to prefer the even to the odd numbers: the same preference is shown in statements C and D of para. 134 of this chapter. For these reasons no use can be made of the figures as given for each year, and the best method of proceeding is to arrange them in groups as in Table IV. The populations of Table I are similarly arranged in Table III. The numbers whose age is not stated in the census returns are small and are omitted. In Table IV the numbers whose age is not stated have been included among those aged 95 and over.

Table III.

Population of Madras City.

Age.	Males.		Females.	
	1891.	1881.	1891.	1881.
0—4	26,766	22,824	27,915	23,631
5—9	26,174	22,910	26,437	23,396
10—14	23,101	22,489	20,703	20,927
15—24	40,684	35,708	44,728	39,249
25—34	39,614	35,193	41,700	38,507
35—44	31,883	27,875	28,267	25,631
45—54	19,872	17,097	19,026	17,210
55 and over	17,660	16,032	17,867	17,066
TOTAL ...	225,756	200,128	226,643	205,617

Table IV.

Registered Deaths in Madras City, 1st January 1888 to 31st December 1891.

Age.	Males.	Females.
0	11,146	9,402
1	2,736	2,773
2	1,286	1,494
3	1,023	1,164
4	729	774
TOTAL 0—4 ...	16,910	15,607
5—9	1,678	1,891
10—14	933	1,161
15—24	2,057	3,011
25—34	2,514	3,359
35—44	2,564	2,406
45—54	2,446	2,061
55—64	2,637	2,397
65—74	1,882	1,978
75—84	1,531	2,016
85—94	665	991
95 and over	196	360
TOTAL ...	36,013	37,238

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162. To find the rates of mortality it is necessary to find the average population, or, what comes to the same thing, the number of years of life lived by the population of Madras for each group of ages during the four years 1888 to 1891. This has been done, for males, on the assumption that the population in each group has increased in geometrical progression between 1881 and 1891. That is, if P_o is the population in any group at the census of 1881, and P_t the population in the same group T years afterwards, it has been assumed that

$$P_t = P_o e^{\lambda t} \quad \ldots \quad \ldots \quad (1)$$

where λ is some constant depending on the rate of increase.

This being the case, if T be the interval between the census of 1881 and that of 1891, λ can be found from the equation

$$P_T = P_o e^{\lambda T} \quad \ldots \quad \ldots \quad (2)$$

P_o and P_T are given in the second and third columns of Table III, and $T = 10{\cdot}026$, being the interval from 17th February 1881 to 26th February 1891.

If t_1 be the time from the census of 1881 to the beginning of 1888, and t_2 the time to the end of 1891, then

$$t_1 = 6{\cdot}869$$
$$t_2 = 10{\cdot}869$$

and the number of years of life lived by the population in each group during the four years 1888 to 1891 is given by

$$L = \int_{t_1}^{t_2} P_t \, dt = P_o \int_{t_1}^{t_2} e^{\lambda t} \, dt = P_o \left(e^{\lambda t_2} - e^{\lambda t_1} \right) / \lambda$$

$$= (P_{t_2} - P_{t_1}) / \lambda \quad \ldots \quad \ldots \quad (3)$$

From equation (2), taking logarithms,

$$\lambda \, T \log e = \log P_T - \log P_o = \delta, \text{ say}; \quad \ldots \quad (4)$$

and $T \log e = 10{\cdot}026 \times {\cdot}4342945$

therefore $\log (T \log e) = {\cdot}6389120.$

Take the logarithm of equation (4)

$$\log \lambda = \log \delta - {\cdot}6389120 \quad \ldots \quad \ldots \quad (5)$$

The value of λ is, however, not needed. From $P_{t_1} = P_o e^{\lambda t_1}$

we find $\log (P_{t_1} / P_o) = \lambda t_1 \log e$

and from (4) $\delta = \lambda T \log e$

$$\therefore \log (P_{t_1} / P_o) = \delta t_1 / T$$

Similarly $\log (P_{t_2} / P_o) = \delta t_2 / T \quad \ldots \quad \ldots \quad (6)$

From (4) δ is found for each group: then from (6) P_{t_1} and P_{t_2} are found, and their difference $P_{t_2} - P_{t_1} = \Delta$, say: then from (3) and (5)

$$\log L = \log \Delta - \log \lambda.$$
$$= \log \Delta - \log \delta + {\cdot}6389120 \quad \ldots \quad \ldots \quad (7)$$

The resulting values of L, together with the deaths (D) and the average rate of mortality (m), for each age-group, are given in Table V.*

* The values of L for females have been found by the process described in para. 171.

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TABLE V.

Males.				Females.			
Age. (1)	L. (2)	D. (3)	$m = D/L$. (4)	Age. (1)	L. (2)	D. (3)	$m = D/L$. (4)
0—4	105,107	16,910	·16088	0—4	109,308	15,607	·14278
5—9	103,126	1,678	·01627	5—9	104,078	1,891	·01817
10—14	91,859	933	·01016	10—14	82,935	1,161	·01400
15—24	160,311	2,057	·01283	15—24	175,904	3,011	·01712
25—34	156,318	2,514	·01608	25—34	165,047	3,359	·02035
35—44	125,602	2,564	·02041	35—44	111,621	2,406	·02156
45—54	78,124	2,446	·03131	45—54	75,107	2,061	·02744
55 and over	69,870	6,911	·09891	55 and over	71,028	7,742	·10900
TOTAL ...	890,317	36,013	·04045	TOTAL ...	895,028	37,238	·04161

163. To find the death-rates for each year of age, it is necessary to distribute the figures in columns (2) and (3) of Table V so as to approximate to the years of life lived, and the deaths at each year of age. The method of distribution that has been adopted is the graphical process used by Milne in constructing the Carlisle life table. A base line is taken on which lengths are marked, representing the age intervals in column (1) of Table V; see figure 1. On each of these lengths is erected a rectangle whose area is equal to the corresponding number L in Table V, column (2). Thus, for males, the height of the first rectangle is one-fifth of 105,107, *i.e.*, 21,021; the height of the fourth rectangle is one-tenth of 160,311, *i.e.*, 16,031. The upper limit of age has been taken, for the present, to be 100, so that the height of the last rectangle is $\frac{1}{5}$th of 69,870, *i.e.*, 1,553. Through the tops of these rectangles a curve is then drawn freely in such a way as to touch the base line at age 100, and so that the area of the portion of the curve standing on the base of any of the rectangles is equal, as nearly as may be, to the area of the corresponding rectangle. The number of years of life lived in each year of age is then obtained by measuring the area of the vertical strip standing on the line that represents that year, and terminated by the curve; or, what comes to the same thing, it is taken to be the height of the ordinate of the curve standing at the middle point of that year. The years of life lived by the population in each year of age, during the four years 1888–91, as found from the curve in figure 1, are given in Table VI, column (2).

It will be noticed that the curve in figure 1, Males, descends very steeply from about age 8 to age 12 and then ascends for a time; and there is a similar characteristic in the curve in figure 1, Females, between ages 10 and 17. Such a deficiency appears to be indicated by the shape of the rectangles in these figures, the rectangles being merely a diagrammatic representation of the numbers given in Table V. The top of the rectangle for ages 15—24 in figure 1, Males, is only slightly below that for ages 10—14, while in figure 1, Females, the rectangle for ages 15—24 is actually higher than that for ages 10—14.* Moreover there exists an *a priori* reason for supposing the numbers in the neighbourhood of ages 10—14 to be smaller than they would be in a normal population increasing uniformly; for it is well known that the famine of 1877 carried off large numbers of children at the early ages and also had the effect of greatly diminishing the birth-rate for a time.

Exactly the same process is gone through in order to distribute the deaths of Table V, column (3), except that larger groups have been taken in two cases, viz., 25 to 45 in the case of males, and 45 to 65 for both males and females: this has been done because there is evidently an excess in the returns at ages 30 and 60, and this excess requires a wider distribution than could be made if the ten year groups were used. These deaths are mapped out into rectangles in figure 2; a curve is drawn just as described for figure 1, and the distributed deaths, as read off from this curve, are given in Table VI, column (3).

* On this point see the *Journal of the Institute of Actuaries*, vol. xxiv, p. 202, *On the method used by Milne in the construction of the Carlisle Table of Mortality*, by G. King.

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TABLE VI-M—MALES.

Age.	Years of life.	Deaths.	Average death-rate.	Corrected death-rate.	Probability of death.	Age.	Years of life.	Deaths.	Average death-rate.	Corrected death-rate.	Probability of death.
1	2	3	4	5.	6	1	2	3	4	5	6
0	26,100	11,146	·4271	...	·3519	50	7,540	248	·0329	...	·0324
1	21,350	2,736	·1282	...	·1204	51	7,160	249	·0348	...	·0342
2	20,830	1,336	·0641	...	·0621	52	6,790	251	·0370	...	·0363
3	20,550	973	·0473	...	·0463	53	6,420	254	·0396	...	·0388
4	20,320	719	·0354	...	·0348	54	6,060	257	·0424	...	·0415
5	20,120	500	·0249	...	·0245	55	5,710	261	·0457	...	·0447
6	19,950	390	·0195	...	·0194	56	5,360	264	·0493	...	·0481
7	19,800	309	·0156	·0157	·0155	57	5,010	265	·0529	·0527	·0513
8	19,680	257	·0131	...	·0130	58	4,670	266	·0570	·0561	·0546
9	19,530	222	·0114	...	·0113	59	4,330	265	·0612	·0600	·0583
10	19,330	198	·0102	·0103	·0102	60	4,000	263	·0658	·0640	·0620
11	19,000	186	·0098	...	·0097	61	3,690	259	·0702	·0682	·0660
12	18,580	182	·0098	...	·0097	62	3,410	254	·0745	·0724	·0699
13	17,950	183	·0102	...	·0101	63	3,160	248	·0785	·0767	·0739
14	17,000	184	·0108	...	·0108	64	2,940	242	·0823	·0813	·0781
15	16,220	186	·0115	·0114	·0113	65	2,720	236	·0868	·0860	·0825
16	15,950	188	·0118	...	·0118	66	2,510	229	·0912	...	·0873
17	15,800	193	·0122	...	·0121	67	2,310	222	·0961	...	·0917
18	15,830	198	·0125	...	·0124	68	2,110	215	·1019	·1010	·0961
19	15,870	203	·0128	...	·0127	69	1,910	208	·1089	·1060	·1007
20	15,980	208	·0130	...	·0129	70	1,740	201	·1155	·1120	·1061
21	16,100	213	·0132	...	·0131	71	1,600	195	·1219	·1190	·1123
22	16,180	218	·0135	...	·0134	72	1,460	188	·1288	·1260	·1185
23	16,200	223	·0138	·0137	·0137	73	1,330	181	·1361	·1340	·1256
24	16,180	227	·0140	...	·0139	74	1,210	174	·1438	·1420	·1326
25	16,120	232	·0144	...	·0143	75	1,100	167	·1518	·1510	·1404
26	16,060	237	·0148	·0147	·0146	76	990	160	·1616	·1610	·1490
27	15,980	241	·0151	...	·0150	77	890	153	·1719	...	·1583
28	15,860	245	·0154	...	·0153	78	790	147	·1861	...	·1702
29	15,740	249	·0158	...	·0157	79	700	140	·2000	...	·1818
30	15,610	253	·0162	...	·0161	80	620	134	·2161	...	·1951
31	15,480	256	·0165	...	·0164	81	540	128	·2370	...	·2119
32	15,330	258	·0168	...	·0167	82	470	121	·2574	...	·2281
33	15,170	260	·0171	...	·0170	83	410	115	·2805	...	·2460
34	14,970	262	·0175	...	·0173	84	350	108	·3086	...	·2673
35	14,710	263	·0179	...	·0177	85	300	102	·3400	·3370	·2884
36	14,330	263	·0184	...	·0182	86	250	96	·3840	·3670	·3101
37	13,930	263	·0189	...	·0187	87	220	89	·4045	·3980	·3319
38	13,470	262	·0195	...	·0193	88	190	83	·4316	·4300	·3539
39	12,920	261	·0202	...	·0200	89	170	77	·4529	·4620	·3753
40	12,340	259	·0210	...	·0208	90	150	70	·4667	·5000	·4000
41	11,740	257	·0219	...	·0216	91	130	63	·4846	·5450	·4283
42	11,220	255	·0227	...	·0225	92	110	57	·5182	·5950	·4586
43	10,720	252	·0235	·0236	·0233	93	90	51	·5667	·6500	·4906
44	10,220	250	·0245	...	·0242	94	70	45	·6429	·7050	·5213
45	9,740	249	·0256	...	·0252	95	55	39	·7091	·7600	·5507
46	9,270	248	·0268	...	·0264	96	40	32	·8000	·8300	·5866
47	8,820	247	·0280	...	·0276	97	30	25	·8333	·9100	·6254
48	8,370	246	·0294	...	·0290	98	20	16	·8000	1·0100	·6711
49	7,950	247	·0311	...	·0306	99	10	7	·7000	...	...

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Chap. IV. para. 163.

TABLE VI-F.—FEMALES.

Age.	Years of life.	Deaths.	Average death-rate.	Corrected death-rate.	Probability of death.	Age.	Years of life.	Deaths.	Average death-rate.	Corrected death-rate.	Probability of death.
1	2	3	4	5	6	1	2	3	4	5	6
0	26,000	9,402	·3616	...	·3062	50	7,325	216	·0295	...	·0291
1	24,300	2,773	·1141	...	·1079	51	7,000	217	·0310	...	·0305
2	22,950	1,494	·0651	·0695	·0672	52	6,685	218	·0326	...	·0321
3	22,100	1,164	·0527	·0505	·0493	53	6,375	220	·0345	...	·0339
4	21,375	774	·0362	...	·0356	54	6,075	222	·0365	...	·0358
5	20,750	542	·0261	...	·0258	55	5,775	225	·0390	...	·0383
6	20,150	413	·0205	...	·0203	56	5,475	228	·0416	...	·0408
7	19,550	353	·0170	·0180	·0178	57	5,175	229	·0443	...	·0433
8	18,750	308	·0164	·0163	·0162	58	4,875	230	·0472	...	·0461
9	17,525	275	·0157	·0155	·0154	59	4,575	231	·0505	...	·0493
10	16,750	250	·0149	...	·0148	60	4,275	232	·0543	...	·0529
11	16,400	236	·0144	·0143	·0142	61	3,975	232	·0584	...	·0567
12	16,400	226	·0138	...	·0137	62	3,675	230	·0626	...	·0607
13	16,575	223	·0135	...	·0134	63	3,375	228	·0676	...	·0654
14	16,825	226	·0134	...	·0133	64	3,075	226	·0735	...	·0709
15	17,025	234	·0137	...	·0136	65	2,800	224	·0800	...	·0769
16	17,225	251	·0146	...	·0145	66	2,550	222	·0871	...	·0835
17	17,400	270	·0155	...	·0154	67	2,300	219	·0952	...	·0900
18	17,525	289	·0165	...	·0164	68	2,050	216	·1054	...	·1001
19	17,625	305	·0173	...	·0172	69	1,825	213	·1167	...	·1103
20	17,725	318	·0179	...	·0177	70	1,625	210	·1292	...	·1214
21	17,800	327	·0184	·0183	·0181	71	1,425	207	·1453	·1420	·1326
22	17,850	334	·0187	...	·0185	72	1,275	204	·1600	·1560	·1447
23	17,875	339	·0190	·0191	·0189	73	1,150	201	·1748	·1710	·1575
24	17,900	344	·0192	·0195	·0193	74	1,050	198	·1886	·1870	·1710
25	17,850	347	·0194	·0197	·0195	75	975	195	·2000	·2030	·1843
26	17,750	348	·0196	·0199	·0197	76	900	191	·2122	·2210	·1990
27	17,650	349	·0198	·0201	·0199	77	825	187	·2267	·2406	·2143
28	17,425	348	·0199	·0203	·0201	78	750	183	·2440	·2610	·2309
29	17,175	346	·0201	·0205	·0203	79	675	179	·2652	·2840	·2487
30	16,700	344	·0206	...	·0204	80	600	175	·2917	·3080	·2669
31	16,150	337	·0209	·0207	·0205	81	525	170	·3238	·3330	·2855
32	15,475	326	·0211	·0208	·0206	82	450	165	·3667	·3590	·3044
33	14,800	314	·0212	·0209	·0207	83	400	160	·4000	·3870	·3243
34	14,100	300	·0213	·0210	·0208	84	350	155	·4429	·4150	·3437
35	13,400	285	·0213	·0211	·0209	85	325	149	·4585	·4430	·3627
36	12,750	272	·0213	·0212	·0210	86	300	143	·4767	·4720	·3819
37	12,175	259	·0213	·0213	·0211	87	275	137	·4982	·5010	·4006
38	11,650	247	·0212	·0213	·0211	88	250	131	·5240	·5310	·4196
39	11,225	237	·0211	·0214	·0212	89	225	125	·5556	·5620	·4387
40	10,825	229	·0212	·0215	·0213	90	200	118	·5900	·5950	·4586
41	10,450	223	·0213	·0217	·0215	91	175	111	·6343	...	·4816
42	10,075	219	·0217	·0220	·0218	92	150	104	·6933	...	·5148
43	9,725	218	·0224	...	·0221	93	125	96	·7680	...	·5549
44	9,375	217	·0231	...	·0228	94	100	88	·8800	...	·6111
45	9,025	216	·0239	...	·0236	95	75	79	1·0533	...	·6899
46	8,675	215	·0248	...	·0245	96	50	69	1·3800	...	·8166
47	8,325	214	·0257	...	·0254	97	30	58	1·9333	...	·9831
48	7,985	214	·0268	...	·0264	98	15	43	2·8667	...	...
49	7,655	215	·0281	...	·0277	99	5	20	4·0000	...	...

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The average death-rates for each year are then found by dividing the figures in column (3) by those in column (2), and are given in column (4) of the same table. Chap. IV. para. 163.

164. Upon mapping these death-rates in a diagram (figure 3), it is seen that they run fairly regularly, and that but slight adjustment is required in order to make them progress with the uniformity that such rates are found in other cases to possess. But the death-rate in the first year is improbably great: this feature will be considered later.

The small adjustment required has been made graphically by drawing a curve as shown in figure 3, so as to remove the irregularities, and at the same time to give as nearly as possible the same total number of deaths as that given in Table II.

It is to be noticed that the vertical scale in the second part of figure 3 is one-tenth the scale of the first part.

The death-rate at each age is now taken to be the ordinate of the adjusted curve at that age, and these death-rates are given in Table VI, column (5).

165. The probability p_x that a person alive at age x will live to the age $x+1$ has been calculated from the equation $p_x = \frac{2-m_x}{2+m_x}$ where m_x is the death-rate for the year x to $x+1$. This is not quite correct, as it assumes that the deaths in any year are equally distributed throughout the year, and it becomes more incorrect the larger m_x is, *i.e.*, as the end of the life is approached. In view of the uncertainty of all the statistics on which the table is based, the result thus obtained is, however, quite near enough. The probability of death, $q_x = 1 - p_x$, thus obtained, is shown in Table VI, column (6). There is reason to believe that the value of q_0 here given is too high, and in fact, for the earlier ages, the "years of life" curve in figure 1, is too doubtful for much dependence to be placed upon it, and better results will probably be obtained from the birth registers.

166. The registered births of males in Madras from the middle of the year 1887 to the middle of 1891 were 34,445.* If the deaths under one year of age, 11,146 in the years 1888–91 inclusive, be regarded as taking place out of these births, we get a probability of death for the first year of 11,146 ÷ 34,445 or ·3236. This is improbably high, and as a matter of fact the registered deaths do not correspond to the registered births. Many women ordinarily resident in Madras go away to the mofussil in order that their first and second confinements may take place in the houses of their parents.† There is a similar movement in the other direction from the country to Madras, but not on so large a scale. Consequently there is a large number of children born in the mofussil brought back to Madras a month or two after birth. The deaths out of these children help to swell the death registers, while their births do not appear in the birth registers, so that there is apparently an excessive death-rate.

An approximation to the addition that ought to be made to the registered births may be obtained from the statistics of vaccination, which is compulsory in Madras. Since 1885 a record has been kept of the birth-places of infants vaccinated in Madras. Out of 105,658 infants vaccinated, 80,960 were born in Madras, and 24,698 born elsewhere;* *i.e.*, for every 100 born in Madras 30·5 were born elsewhere. On the other hand some infants born in Madras are taken away before the age of compulsory vaccination (six months). It may be assumed, with some probability, that the number of infants born of Madras parents outside Madras is 25 per cent. of the number of births registered in Madras, and we shall assume that these infants return to the town at the average age of one month. [If they returned at once, before any of them died, then the proper probability of death for age 0 would be $\frac{1}{4} \times 3236 = 2589$.]

* These figures are taken from the Municipal Reports.
† See the *Administration Report of the Madras Municipality for* 1884–85, p. 145.

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Chap. IV. para. 167.

167. According to the death registers, of the 11,146 deaths of males under age 1 in the four years 1888–91, 6,237 are recorded as having occurred in the first month, leaving 4,909 for the remainder of the year. But these 4,909 deaths, on our supposition, belong to an infant population 25 per cent. greater than that to which the 6,237 deaths in the first month relate. Reducing them to the same population we have ⅘ of 4,909, or 3,927 as the number of deaths occurring in the last 11 months of the first year of age, making, with the 6,237 deaths in the first month, a total of 10,164 deaths in the first year out of 34,445 births. This gives a probability of death during the first year of ·295079; and this has accordingly been assumed to be the correct probability.

168. The addition of 25 per cent. here made to the birth-rate of Madras is confirmed by a comparison of the populations recorded in the two censuses of 1881 and 1891. These give for the population of Madras, in 1881, 405,848; in 1891, 452,518, showing an increase of 46,670. The births registered in the period between the two censuses are 161,841, and the deaths 158,474 showing an increase of 3,370 only. Twenty-five per cent. of the registered births is 40,460, and deducting 18 per cent. for deaths in the first month we have 33,178 as the number of infant immigrants into Madras, making a total increase of 36,548, leaving only 10,122 to be accounted for by adult immigration. This agrees with what is otherwise known about the adult immigration into Madras.

169. The only other statistics bearing on the infant death-rate in Madras that I am aware of, consist of a record kept, unfortunately for only one complete year, of the vaccinations and deaths out of a given number of children born. The vaccinators are supplied with lists of births registered, and record in these lists the vaccinations performed by them. If a child whose birth is registered is not brought to be vaccinated within six months after its birth, the vaccinators proceed to inquire the reason, and on the result of these inquiries enter in their list that the child is dead, or removed, or cannot be found, or is unprotected, &c. During the calendar year 1884 the vaccinators appear to have had 13,787 registered entries of births to examine. Of these they appear to have investigated 13,662 with the following result:—

Vaccinated	4,605
Died	3,848
Removed	685
Not found	2,488
Unprotected	1,943
Had small-pox	93
Total	13,662

Assuming that the 685 "removed" are known to be alive at the time of the inquiry, we have, after deducting the "not found" from the total, 3,848 deaths out of 11,174 born, giving a probability of death of ·3444. The vaccinators begin their investigations as soon as the legal term of six months after birth has elapsed, so that, even allowing three months on the average for the inquiry, this number would represent the probability of death in the first nine months after birth. These statistics are not worth very much, but, taken in conjunction with the others, they seem to show that our assumed death-probability of ·295 is at all events not too high.

170. Starting now with a death-probability of ·295079 at age 0, giving $p_0 = ·704921$ and adopting for the other ages the values of q_x given in Table VI, the life-table is calculated from a radix $l_0 = 1{,}000{,}000$ and the result given in Table VII.

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171. The female life-table was formed in precisely the same way as the table for males, except that, in view of the subsequent adjustment, it has been considered enough to suppose that the population has increased in *arithmetical* progression, so that the L of Table V for females is given by

$$L = 4\frac{\frac{1}{2}(t_1 + t_2)P_T + \{T - \frac{1}{2}(t_1 + t_2)\}P_0}{T}$$

where t_1, t_2, T, have the same values as before; so that

$$L = 3{\cdot}451\ P_x + {\cdot}509\ P_0$$
$$= 4P_x - {\cdot}509\ (P_x - P_0).$$

Column (5) of Table VII, giving the average numbers living during each year, has been calculated in the usual way from the central difference equation

$$P_x = \tfrac{1}{2}(l_{x+1} + l_x) - \tfrac{1}{24}(\Delta^2 l_x + \Delta^2 l_{x-1}) + \tfrac{11}{1440}(\Delta^4 l_{x-1} + \Delta^4 l_{x-2}) - \ldots$$

except for age 0, where P_0 has been formed as in Farr's English Table No. 3; *i.e.*, a subsidiary monthly life-table has been constructed from the death registers for the first year, and then P_0 has been taken to be

$$= \tfrac{1}{13}(l_0 + l_{\frac{1}{12}} + l_{\frac{2}{12}} + \ldots + l_{\frac{11}{12}} + l_1).*$$

* The deaths under one year of age in the four years 1888–91 are given, with the age at death in months, in column (2) of the following table:—

Registered deaths in the first year of age during the years 1888–91.

Age in months.	Registered deaths.	Registered deaths corrected by deducting $\frac{1}{5}$ after 1st month.	Graduated deaths.	Born and surviving each month.	Surviving each month out of 1,000,000 births.
		MALES.			
1	2	3	4	5	6
0	6,237	6,237	6,237	34,445	1,000,000
1	540	432	502	28,208	818,929
2	330	264	420	27,706	804,355
3	642	514	390	27,286	792,161
4	407	325	370	26,896	780,839
5	388	310	355	26,526	770,097
6	536	429	340	26,171	759,791
7	393	314	330	25,831	749,920
8	480	384	320	25,501	740,340
9	371	297	310	25,181	731,050
10	561	449	300	24,871	722,050
11	261	209	290	24,571	713,340
.....	.....	.....	.....	24,281	704,921
.....	11,146	10,164	10,164	.....	13)10,087,793
					775,984
		FEMALES.			
0	4,828	4,828	4,828	32,473	1,000,000
1	450	360	459	27,645	851,323
2	324	259	400	27,186	837,188
3	578	463	360	26,786	824,870
4	354	283	340	26,426	813,784
5	388	310	330	26,086	803,314
6	536	429	320	25,756	793,151
7	339	271	310	25,436	783,297
8	448	359	300	25,126	773,751
9	378	302	290	24,826	764,512
10	514	411	280	24,536	755,582
11	265	212	270	24,256	746,959
.....	.....	.....	.....	23,986	738,644
.....	9,402	8,487	8,487	.....	13)10,486,375
					806,644

These registered deaths are corrected by the process described in para. 167 and the results given in column (3). These numbers are graduated graphically as in column (4). The deaths, thus graduated, are assumed to be the deaths out of a number of births equal to the number of births between the middle of 1887 and the middle of 1891, viz., 34,445 for males and 32,473 for females; the numbers surviving each month are given in column (5). The numbers surviving each month out of 1,000,000 births are proportional to these, and are given in column (6). The arithmetical mean of the first 13 of these is taken to be P_0.

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Chap. IV. para. 172. Also, as the central difference equation cannot be applied to the earlier ages, P_1 and P_2 have been calculated from

$$P_x = \tfrac{1}{2}(l_x + l_{x+1}) - \tfrac{1}{12}\Delta^2 l_x + \tfrac{1}{24}\Delta^3 l_x - \tfrac{19}{720}\Delta^4 l_x + \ldots$$

The mean after life-time, or expectation of life, has been calculated from $e_x = (\Sigma P_x)/l_x$ * and tabulated in column (8) of Table VII; and is compared, by means of a diagram (figure 4), with the same function as given in Hardy's Madras Five-Districts table, 1881,† and the English Table No. 3.‡

It is right to add that the values of l_x in the life-tables have received a slight arbitrary adjustment so as to make their second differences run smoothly, and that the values of q_x and m_x have been re-calculated, except for the last few ages, from $q_x = d_x/l_x$, and $m_x = d_x/P_x$; but the values so calculated do not, to the number of decimal places here retained, differ to any important extent from those first obtained. The final values of the mean annual death-rate m_x are compared with those of the English Table No. 3, and with the corresponding rates as calculated from Hardy's *Five-Districts* Table, by means of a diagram (figure 5).

172. The resulting life-tables should represent very fairly the mortality for the Presidency of Madras, as the conditions of life in the City do not differ very materially from those in the country districts.

One very noticeable peculiarity is the large excess of female over male mortality between the ages 7 and 15, amounting at age 11 to 45 per cent. This peculiarity appears in the undistributed Table V as well as in the final table, and there seems no reason to doubt its real existence. The same thing is shown in Hardy's *Five-Districts* Table, but not till age 10, and to a much smaller extent. It cannot be altogether accounted for by early marriages, for, even in India, girls do not usually bear children until after the age of 12. It would seem rather to indicate the lower value attached to female life and an indifference to providing girls with healthy surroundings and occupation.

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* e_x is here the *complete* expectation of life, the function usually denoted by $\mathring{e}_x$.

† See the *Report of the Census of British India, taken on the 17th February* 1881, vol. i, pp. 180, 181. I have used this table for purposes of comparison, because I think it represents the average mortality of Madras better than the *Madras Presidency* table on pp. 178, 179 of the same report.

‡ I had no opportunity of examining Dr. Ogle's English Table No. 4, which may be regarded as the latest exposition of English mortality, until too late to make use of it in this connexion.

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TABLE VII-M.—MALES.

1	2	3	4	5	6	7	8	9
Age.	Living at age x.	Dying between ages x and $x+1$.	Probability at age x of dying before age $x+1$.	Average number living between age x and $x+1$.	Average death-rate between ages x and $x+1$.	Average number living at age x and upwards.	Mean after life-time at age x.	Age.
x	l_x	d_x	$q_x = \frac{d_x}{l_x}$	$P_x = \int_x^{x+1} l_t \, dt$	$m_x = \frac{d_x}{P_x}$	$Q_x = \Sigma P_x$	$e_x = \frac{Q_x}{l_x}$	x
0	1,000,000	295,079	·2951	775,984	·3803	24,397,339	24·40	0
1	704,921	84,196	·1194	655,140	·1285	23,621,355	33·51	1
2	620,725	39,231	·0632	599,910	·0654	22,966,215	37·00	2
3	581,494	27,081	·0466	567,116	·0478	22,366,305	38·46	3
4	554,413	18,798	·0339	544,460	·0345	21,799,189	39·32	4
5	535,615	13,440	·0251	528,545	·0254	21,254,729	39·68	5
6	522,175	10,109	·0194	516,902	·0196	20,726,184	39·69	6
7	512,066	7,954	·0155	507,945	·0157	20,209,282	39·47	7
8	504,112	6,540	·0130	500,748	·0131	19,701,337	39·08	8
9	497,572	5,624	·0113	494,699	·0114	19,200,589	38·59	9
10	491,948	5,038	·0102	488,393	·0103	18,705,890	38·02	10
11	486,910	4,743	·0097	484,526	·0098	18,217,497	37·41	11
12	482,167	4,700	·0097	479,823	·0098	17,732,971	36·78	12
13	477,467	4,843	·0101	475,059	·0102	17,253,148	36·13	13
14	472,624	5,088	·0108	470,095	·0108	16,778,089	35·50	14
15	467,536	5,286	·0113	464,908	·0114	16,307,994	34·88	15
16	462,250	5,434	·0118	459,543	·0118	15,843,086	34·27	16
17	456,816	5,532	·0121	454,057	·0122	15,383,543	33·68	17
18	451,284	5,607	·0124	448,486	·0125	14,929,486	33·08	18
19	445,677	5,659	·0127	442,852	·0128	14,481,000	32·49	19
20	440,018	5,692	·0129	437,174	·0130	14,038,148	31·90	20
21	434,326	5,717	·0132	431,470	·0133	13,600,974	31·32	21
22	428,609	5,739	·0134	425,742	·0135	13,169,504	30·73	22
23	422,870	5,769	·0136	419,989	·0137	12,743,762	30·14	23
24	417,101	5,811	·0139	414,200	·0140	12,323,773	29·55	24
25	411,290	5,866	·0143	408,362	·0144	11,909,573	28·96	25
26	405,424	5,925	·0146	402,467	·0147	11,501,211	28·37	26
27	399,499	5,983	·0150	396,513	·0151	11,098,744	27·78	27
28	393,516	6,038	·0153	390,501	·0155	10,702,231	27·20	28
29	387,478	6,087	·0157	384,439	·0158	10,311,730	26·61	29
30	381,391	6,125	·0161	378,332	·0162	9,927,291	26·03	30
31	375,266	6,148	·0164	372,194	·0165	9,548,959	25·45	31
32	369,118	6,164	·0167	366,037	·0168	9,176,765	24·86	32
33	362,954	6,178	·0170	359,866	·0172	8,810,728	24·28	33
34	356,776	6,193	·0174	353,682	·0175	8,450,862	23·69	34
35	350,583	6,220	·0177	347,474	·0179	8,097,180	23·10	35
36	344,363	6,260	·0182	341,237	·0183	7,749,706	22·50	36
37	338,103	6,316	·0187	334,950	·0189	7,408,469	21·91	37
38	331,787	6,390	·0193	328,599	·0194	7,073,519	21·32	38
39	325,397	6,485	·0199	322,163	·0201	6,744,920	20·73	39
40	318,912	6,590	·0207	315,626	·0209	6,422,757	20·14	40
41	312,322	6,704	·0215	308,980	·0217	6,107,131	19·55	41
42	305,618	6,824	·0223	302,216	·0226	5,798,151	18·97	42
43	298,794	6,948	·0233	295,330	·0235	5,495,935	18·39	43
44	291,846	7,075	·0242	288,320	·0245	5,200,605	17·82	44
45	284,771	7,207	·0253	281,179	·0256	4,912,285	17·25	45
46	277,564	7,346	·0265	273,903	·0268	4,631,106	16·68	46
47	270,218	7,493	·0277	266,485	·0281	4,357,203	16·12	47
48	262,725	7,649	·0291	258,914	·0294	4,090,718	15·57	48
49	255,076	7,816	·0306	251,183	·0311	3,831,804	15·02	49

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TABLE VII-M—MALES—*continued.*

1	2	3	4	5	6	7	8	9
Age.	Living at age x.	Dying between ages x and $x+1$.	Probability at age x of dying before age $x+1$.	Average number living between age x and $x+1$.	Average death-rate between ages x and $x+1$.	Average number living at age x and upwards.	Mean after life-time at age x.	Age.
x	l_x	d_x	$q_x = \frac{d_x}{l_x}$	$P_x = \int_x^{x+1} l_t\,dt$	$m_x = \frac{d_x}{P_x}$	$Q_x = \Sigma P_x$	$e_x = \frac{Q_x}{l_x}$	x
50	247,260	7,998	·0323	243,277	·0329	3,580,621	14·48	50
51	239,262	8,195	·0343	235,182	·0348	3,337,344	13·95	51
52	231,067	8,408	·0364	226,882	·0371	3,102,162	13·43	52
53	222,659	8,640	·0388	218,359	·0396	2,875,280	12·91	53
54	214,019	8,893	·0416	209,594	·0424	2,656,921	12·41	54
55	205,126	9,150	·0446	200,572	·0456	2,447,327	11·93	55
56	195,976	9,393	·0479	191,298	·0491	2,246,755	11·46	56
57	186,583	9,575	·0513	181,808	·0527	2,055,457	11·02	57
58	177,008	9,685	·0547	172,173	·0563	1,873,649	10·59	58
59	167,323	9,735	·0582	162,458	·0599	1,701,476	10·17	59
60	157,588	9,737	·0618	152,618	·0638	1,539,018	9·77	60
61	147,851	9,697	·0656	142,998	·0678	1,386,400	9·38	61
62	138,154	9,621	·0696	133,335	·0722	1,243,402	9·00	62
63	128,533	9,490	·0738	123,775	·0767	1,110,067	8·64	63
64	119,043	9,304	·0782	114,373	·0813	986,292	8·28	64
65	109,739	9,061	·0826	105,186	·0861	871,919	7·95	65
66	100,678	8,761	·0870	96,271	·0910	766,733	7·62	66
67	91,917	8,419	·0916	87,678	·0960	670,462	7·29	67
68	83,498	8,044	·0963	79,444	·1013	582,784	6·98	68
69	75,454	7,645	·1013	71,598	·1068	503,340	6·67	69
70	67,809	7,232	·1067	64,158	·1127	431,742	6·37	70
71	60,577	6,809	·1124	57,137	·1192	367,584	6·07	71
72	53,768	6,378	·1186	50,543	·1262	310,447	5·77	72
73	47,390	5,942	·1254	44,383	·1339	259,904	5·48	73
74	41,448	5,504	·1328	38,659	·1424	215,521	5·20	74
75	35,944	5,064	·1409	33,375	·1517	176,862	4·92	75
76	30,880	4,625	·1498	28,532	·1621	143,487	4·65	76
77	26,255	4,189	·1597	24,125	·1736	114,955	4·38	77
78	22,066	3,758	·1703	20,151	·1865	90,830	4·12	78
79	18,308	3,337	·1823	16,605	·2010	70,679	3·86	79
80	14,971	2,928	·1956	13,474	·2173	54,074	3·61	80
81	12,043	2,534	·2104	10,744	·2359	40,600	3·37	81
82	9,509	2,159	·2270	8,400	·2570	29,856	3·14	82
83	7,350	1,804	·2454	6,420	·2810	21,456	2·92	83
84	5,546	1,477	·2663	4,782	·3089	15,036	2·71	84
85	4,069	1,173	·2883	3,459	·3391	10,254	2·52	85
86	2,896	899	·3104	2,426	·3706	6,795	2·35	86
87	1,997	663	·3320	1,648	·4023	4,369	2·19	87
88	1,334	472	·3539 *	1,084	·4354	2,721	2·04	88
89	862	324	·3759	689	·4702	1,637	1·90	89
90	538	215	·4000	423	·5090 *	948	1·76	90
91	323	138	·4283	249	·5550	525	1·63	91
92	185	85	·4595	139	·6080	276	1·49	92
93	100	49	·4936	74	·6680	137	1·37	93
94	51	27	·5324	37	·7430	63	1·24	94
95	24	14	·5773	16	·8440	26	1·08	95
96	10	6	·6330	7	·9280	10	1·00	96
97	4	3	·7683	2·5	1·2000	3	·75	97
98	1	1	1·0000	0·5	2·0000	0·5	·50	98
99	0	...	...	...	...	...	...	99

* From age 88 onwards q_x is not quite equal to the d_x divided by the l_x of the table, as fractions are omitted in both d_x and l_x; but $d_x = q_x\ l_x$ to the nearest integer. The same remark applies to the values of m_x in col. 6, from age 90 onwards.

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TABLE VII-F.—FEMALES.

1	2	3	4	5	6	7	8	9
Age.	Living at age x.	Dying between ages x and $x+1$.	Probability at age x of dying before age $x+1$.	Average number living between ages x and $x+1$.	Average death-rate between ages x and $x+1$.	Average number living at age x and upwards.	Mean after life-time at age x.	Age.
x	l_x	d_x	$q_x = \frac{d_x}{l_x}$	$P_x = \int_x^{x+1} l_t\,dt$	$m_x = \frac{d_x}{P_x}$	$Q_x = \Sigma P_x$	$e_x = \frac{Q_x}{l_x}$	x
0	1,000,000	261,400	·2614	806,644	·3241	24,664,315	24·66	0
1	738,600	77,479	·1049	694,440	·1116	23,857,671	32·30	1
2	661,121	40,262	·0609	639,419	·0630	23,163,231	35·04	2
3	620,859	26,449	·0426	606,818	·0436	22,523,812	36·28	3
4	594,410	18,783	·0316	584,532	·0321	21,916,994	36·87	4
5	575,627	14,192	·0247	568,237	·0250	21,332,462	37·06	5
6	561,435	11,408	·0203	555,553	·0205	20,764,225	36·98	6
7	550,027	9,745	·0177	545,052	·0179	20,208,672	36·74	7
8	540,282	8,795	·0163	535,826	·0164	19,663,620	36·40	8
9	531,487	8,225	·0155	527,334	·0156	19,127,794	35·99	9
10	523,262	7,744	·0148	519,352	·0149	18,600,460	35·55	10
11	515,518	7,316	·0142	511,825	·0143	18,081,108	35·07	11
12	508,202	6,968	·0137	504,693	·0138	17,569,280	34·57	12
13	501,234	6,717	·0134	497,858	·0135	17,064,587	34·05	13
14	494,517	6,577	·0133	491,223	·0134	16,566,729	33·50	14
15	487,940	6,632	·0136	484,641	·0137	16,075,506	32·95	15
16	481,308	6,961	·0145	477,858	·0147	15,590,865	32·39	16
17	474,347	7,305	·0154	470,724	·0155	15,113,007	31·86	17
18	467,042	7,649	·0164	463,243	·0165	14,642,283	31·35	18
19	459,393	7,894	·0172	455,458	·0173	14,179,040	30·86	19
20	451,499	8,007	·0177	447,501	·0179	13,723,582	30·40	20
21	443,492	8,050	·0182	439,470	·0183	13,276,081	29·94	21
22	435,442	8,070	·0185	431,408	·0187	12,836,611	29·48	22
23	427,372	8,068	·0189	423,337	·0191	12,405,203	29·03	23
24	419,304	8,048	·0192	415,278	·0194	11,981,866	28·58	24
25	411,256	8,010	·0195	407,247	·0197	11,566,588	28·13	25
26	403,246	7,956	·0197	399,263	·0199	11,159,341	27·67	26
27	395,290	7,885	·0199	391,341	·0201	10,760,078	27·22	27
28	387,405	7,802	·0201	383,487	·0203	10,368,737	26·76	28
29	379,603	7,709	·0203	375,740	·0205	9,985,250	26·30	29
30	371,894	7,606	·0205	368,082	·0207	9,609,510	25·84	30
31	364,288	7,496	·0206	360,531	·0208	9,241,428	25·37	31
32	356,792	7,379	·0207	353,093	·0209	8,880,897	24·89	32
33	349,413	7,257	·0208	345,774	·0210	8,527,804	24·41	33
34	342,156	7,131	·0208	338,580	·0211	8,182,030	23·91	34
35	335,025	7,003	·0209	331,513	·0211	7,843,450	23·41	35
36	328,022	6,872	·0209	324,575	·0212	7,511,937	22·90	36
37	321,150	6,742	·0210	317,768	·0212	7,187,362	22·38	37
38	314,408	6,615	·0210	311,090	·0213	6,869,594	21·85	38
39	307,793	6,496	·0211	304,535	·0213	6,558,504	21·31	39
40	301,297	6,386	·0212	298,096	·0214	6,253,969	20·76	40
41	294,911	6,304	·0214	291,754	·0216	5,955,873	20·20	41
42	288,607	6,259	·0217	285,475	·0219	5,664,119	19·63	42
43	282,348	6,255	·0222	279,222	·0224	5,378,644	19·05	43
44	276,093	6,288	·0228	272,953	·0230	5,099,422	18·47	44
45	269,805	6,351	·0235	266,636	·0238	4,826,469	17·89	45
46	263,454	6,439	·0244	260,243	·0247	4,559,833	17·31	46
47	257,015	6,545	·0255	253,752	·0258	4,299,590	16·73	47
48	250,470	6,663	·0266	247,149	·0270	4,045,838	16·15	48
49	243,807	6,791	·0279	240,423	·0282	3,798,689	15·58	49

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TABLE VII-F—FEMALES—*continued.*

1	2	3	4	5	6	7	8	9
Age.	Living at age x.	Dying between ages x and $x+1$.	Probability at age x of dying before age $x+1$.	Average number living between ages x and $x+1$.	Average death-rate between ages x and $x+1$.	Average number living at age x and upwards.	Mean after life-time at age x.	Age.
x	l_x	d_x	$q_x=\frac{d_x}{l_x}$	$P_x=\int_x^{x+1} l_t\,dt$	$m_x=\frac{d_x}{P_x}$	$Q_x=\Sigma P_x$	$e_x=\frac{Q_x}{l_x}$	x
50	237,016	6,929	·0292	233,563	·0297	3,558,266	15·01	50
51	230,087	7,073	·0307	226,563	·0312	3,324,703	14·45	51
52	223,014	7,221	·0324	219,416	·0329	3,098,140	13·89	52
53	215,793	7,372	·0342	212,120	·0348	2,878,724	13·34	53
54	208,421	7,524	·0361	204,672	·0368	2,666,604	12·79	54
55	200,897	7,678	·0382	197,071	·0390	2,461,932	12·25	55
56	193,219	7,832	·0405	189,316	·0414	2,264,861	11·72	56
57	185,387	7,984	·0431	181,408	·0440	2,075,545	11·20	57
58	177,403	8,135	·0459	173,348	·0469	1,894,137	10·68	58
59	169,268	8,281	·0489	165,140	·0501	1,720,789	10·17	59
60	160,987	8,423	·0523	156,787	·0537	1,555,649	9·66	60
61	152,564	8,560	·0561	148,295	·0577	1,398,862	9·17	61
62	144,004	8,690	·0603	139,669	·0622	1,250,567	8·68	62
63	135,314	8,811	·0651	130,918	·0673	1,110,898	8·21	63
64	126,503	8,919	·0705	122,052	·0731	979,980	7·75	64
65	117,584	9,011	·0766	113,086	·0797	857,928	7·30	65
66	108,573	9,079	·0836	104,038	·0873	744,842	6·86	66
67	99,494	9,115	·0916	94,938	·0960	640,804	6·44	67
68	90,379	9,109	·1008	85,822	·1061	545,866	6·04	68
69	81,270	9,031	·1111	76,744	·1177	460,044	5·66	69
70	72,239	8,831	·1222	67,800	·1303	383,300	5·31	70
71	63,408	8,476	·1337	59,135	·1433	315,500	4·98	71
72	54,932	7,979	·1453	50,896	·1568	256,365	4·67	72
73	46,953	7,384	·1573	43,209	·1709	205,469	4·38	73
74	39,569	6,721	·1698	36,152	·1859	162,260	4·10	74
75	32,848	6,025	·1834	29,777	·2023	126,108	3·84	75
76	26,823	5,316	·1982	24,106	·2205	96,331	3·59	76
77	21,507	4,610	·2143	19,143	·2408	72,225	3·36	77
78	16,897	3,912	·2315	14,883	·2629	53,082	3·14	78
79	12,985	3,229	·2487	11,316	·2853	38,199	2·94	79
80	9,756	2,604	·2669	8,405	·3098	26,883	2·76	80
81	7,152	2,043	·2857	6,087	·3356	18,478	2·58	81
82	5,109	1,558	·3049	4,293	·3629	12,391	2·43	82
83	3,551	1,152	·3243	2,944	·3913	8,098	2·28	83
84	2,399	824	·3436	1,963	·4198	5,154	2·15	84
85	1,575	571	·3627	1,271	·4490	3,191	2·03	85
86	1,004	383	·3817	799	·4793	1,920	1·91	86
87	621	249	·4006	487	·5112	1,121	1·81	87
88	372	156	·4196	288	·5434	634	1·70	88
89	216	95	·4387	164	·5762	346	1·60	89
90	121	55	·4586	91	·6099	182	1·50	90
91	66	32	·4836	48	·6562	91	1·38	91
92	34	18	·5148	24	·7292	43	1·26	92
93	16	9	·5549	11·5	·8100	19	1·19	93
94	7	4	·6111	5	·9000	7·5	1·07	94
95	3	2	·7199	2	1·2000	2·5	·87	95
96	1	1	1·0000	0·5	2·0000	0·5	·50	96
97	0	...	...	...	...	...	...	97

* See Note on p. 110.

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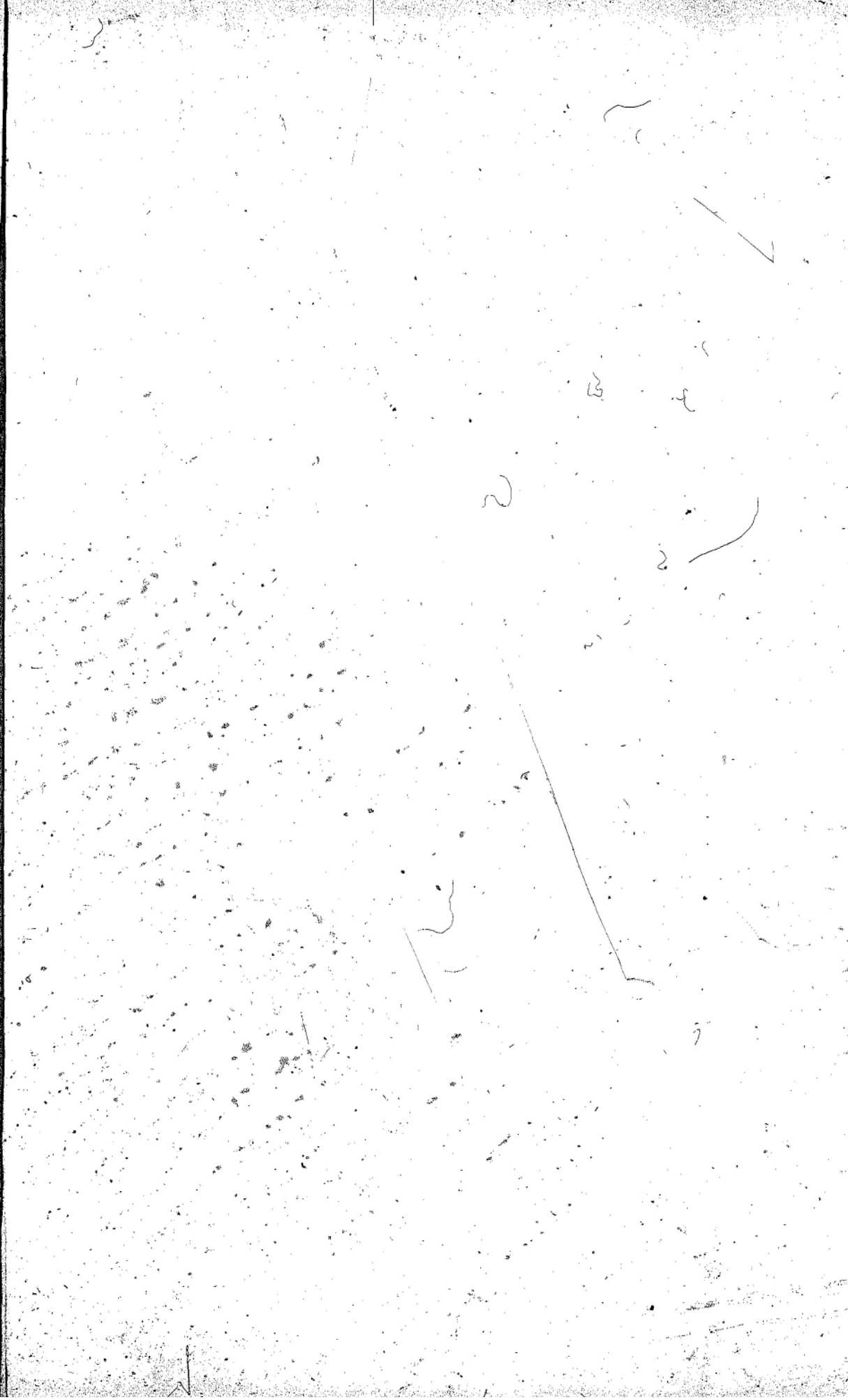

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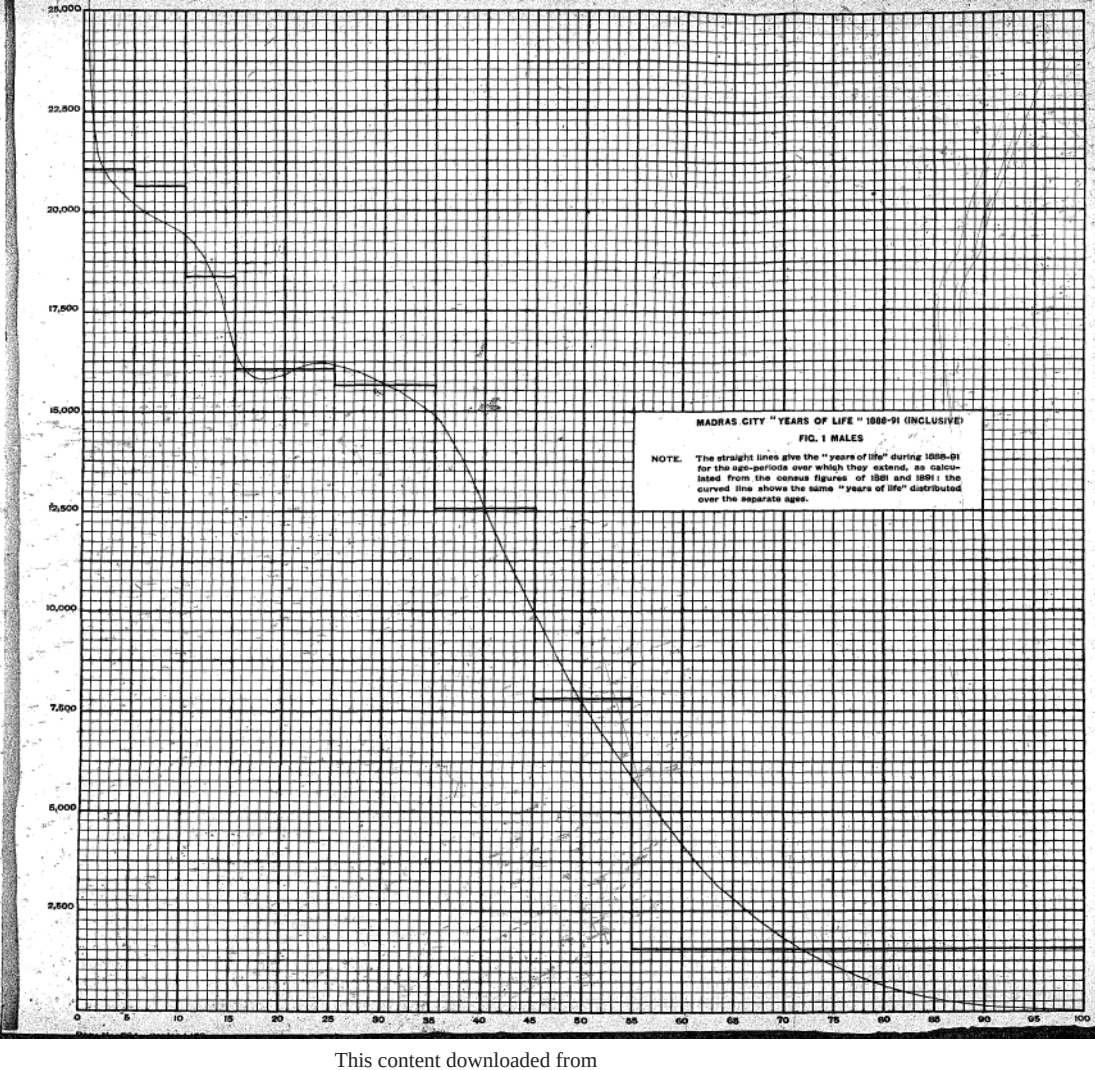

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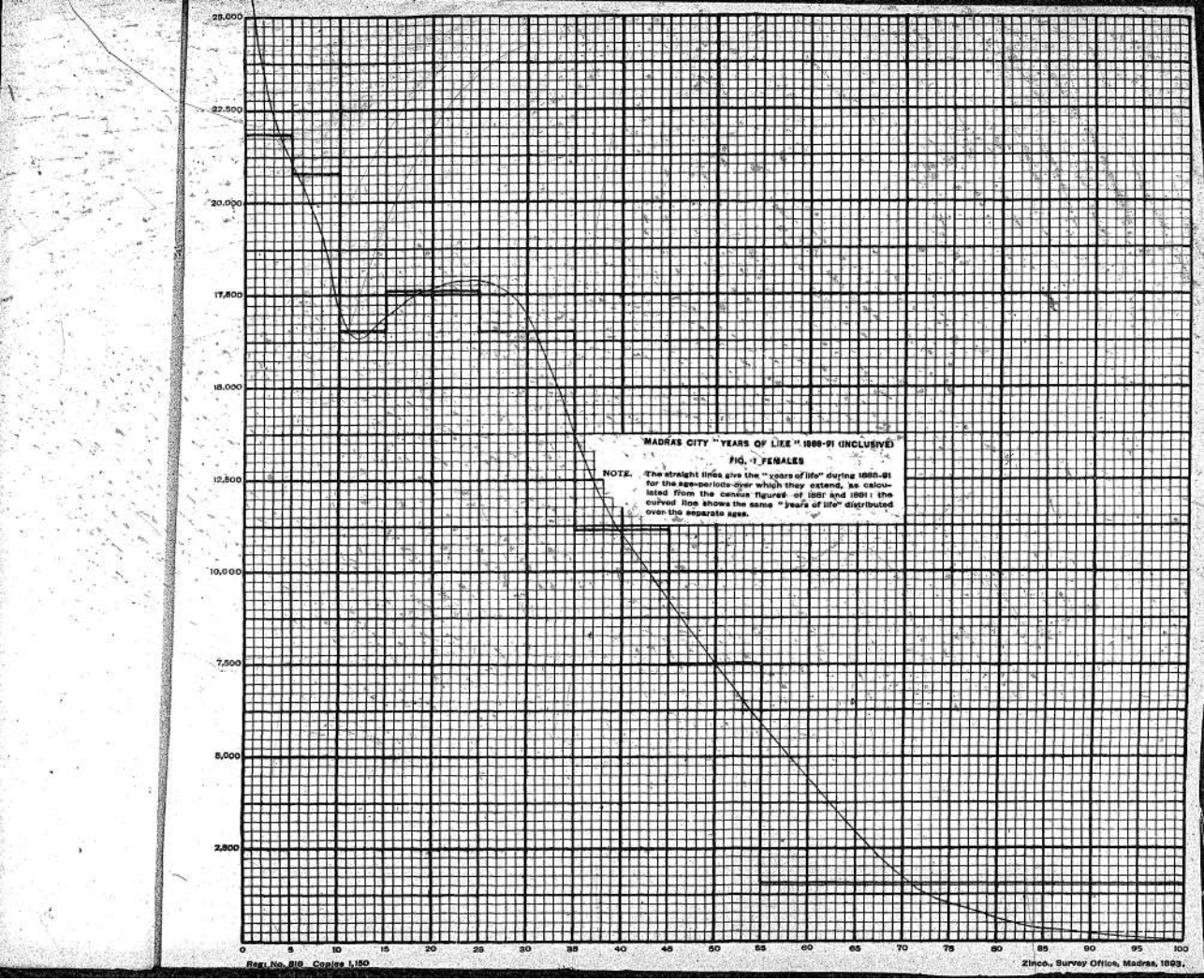

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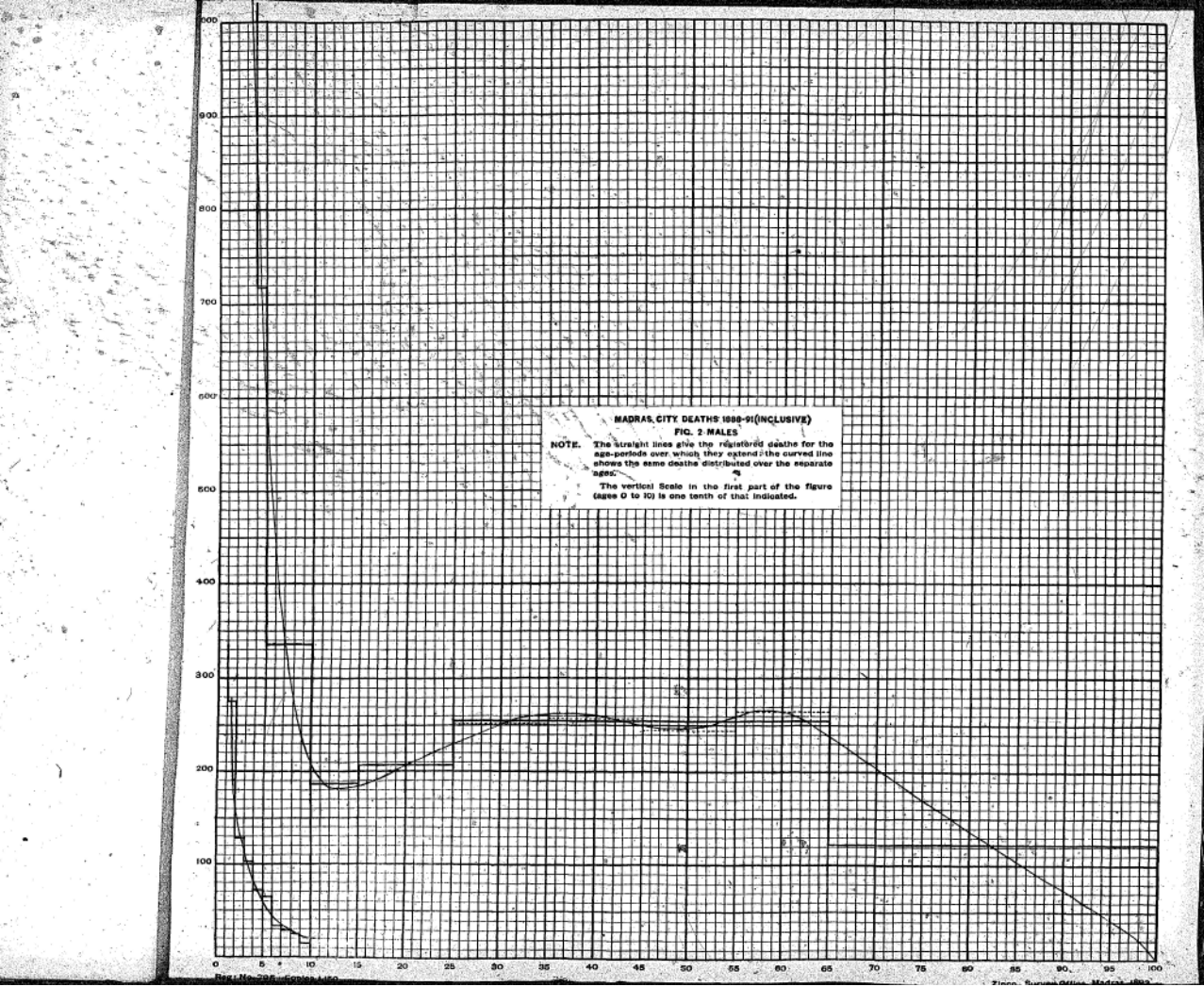

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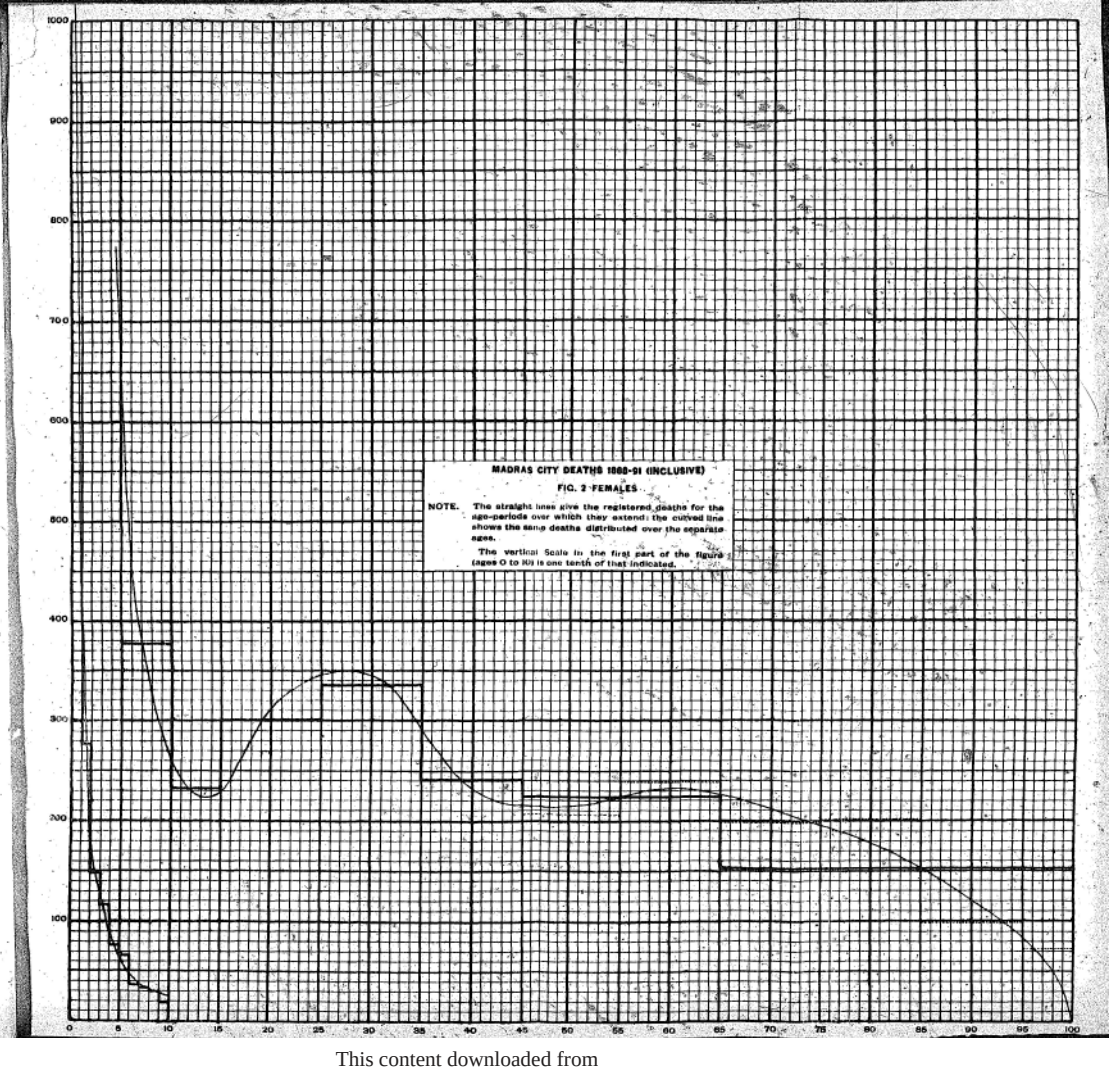

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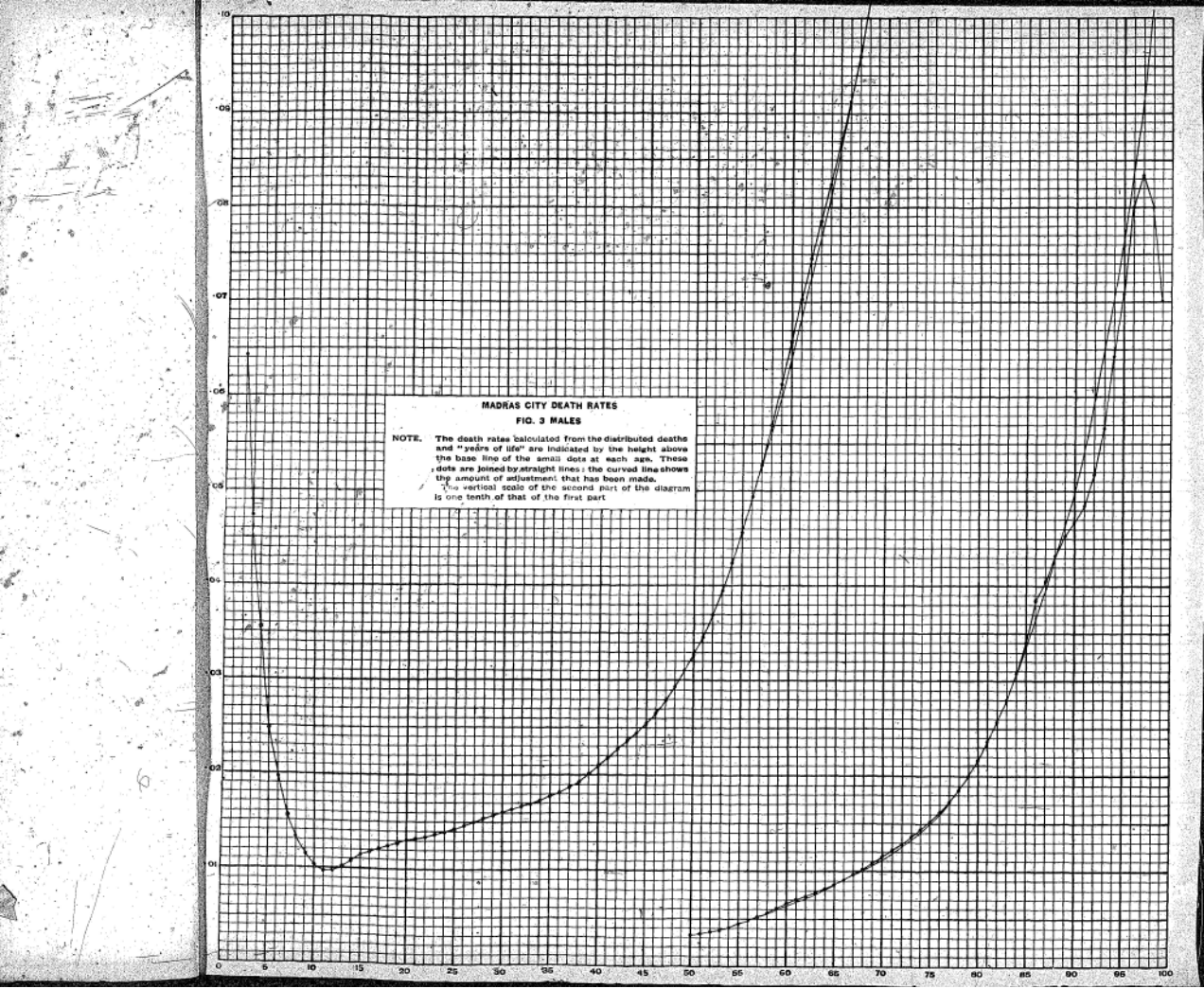

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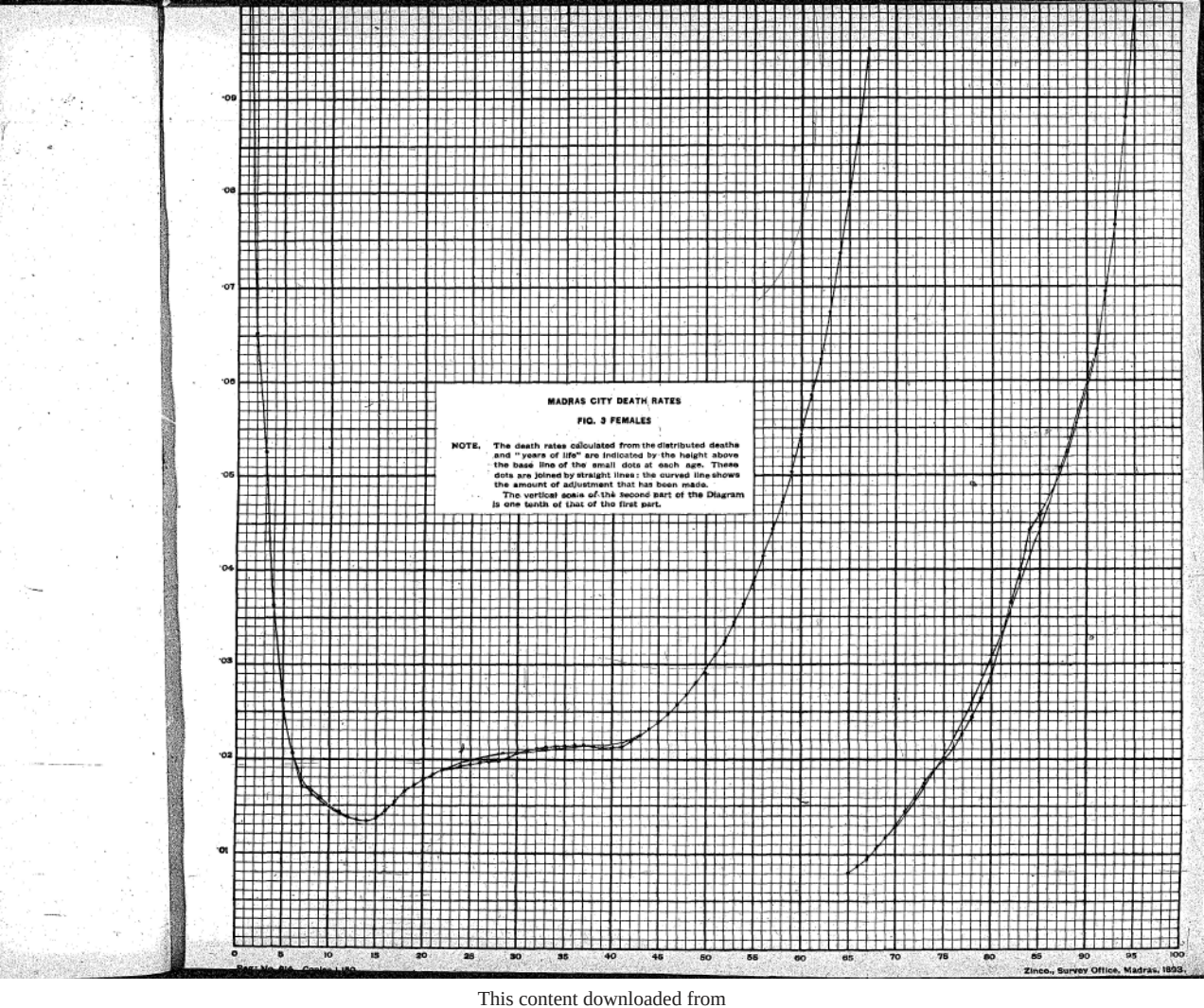

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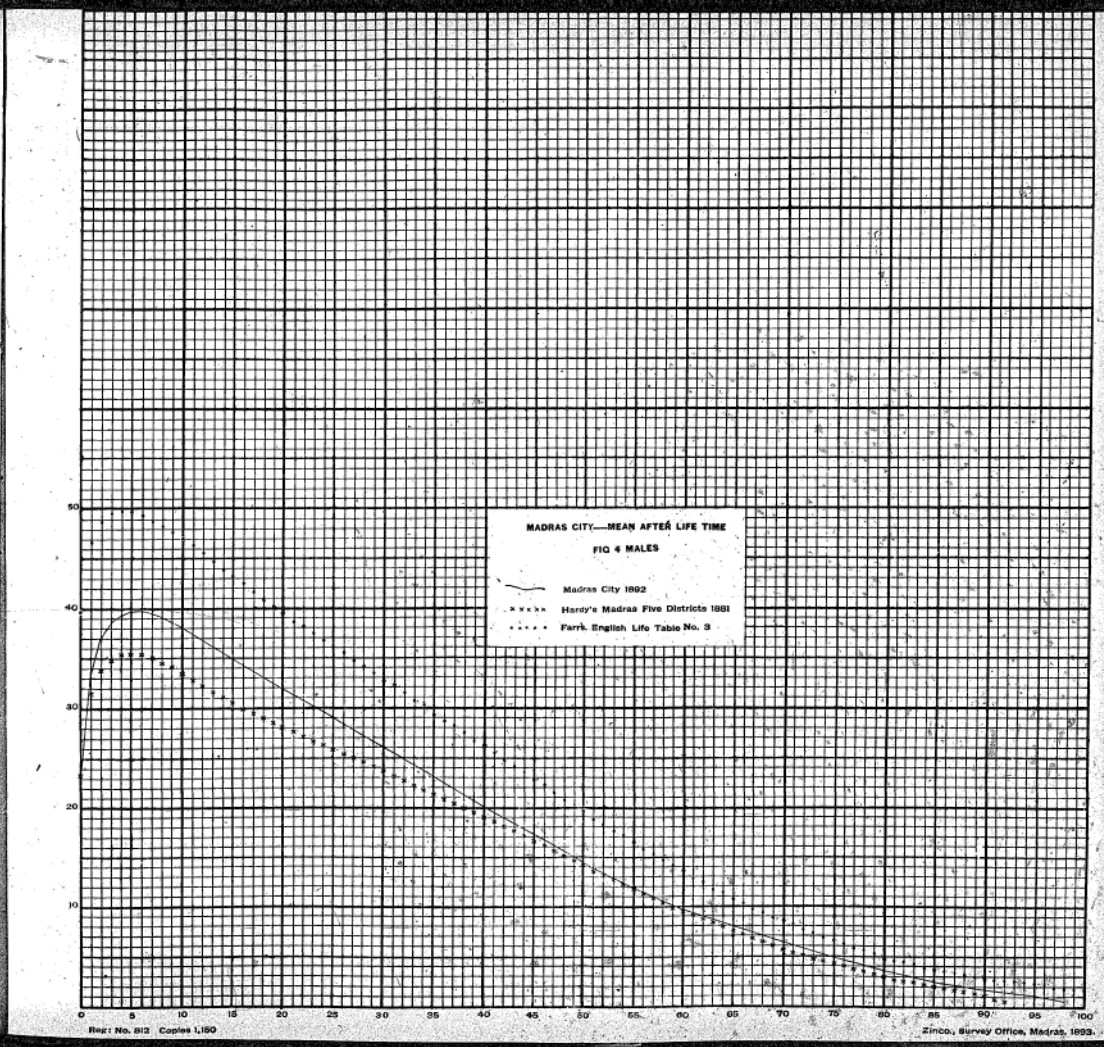

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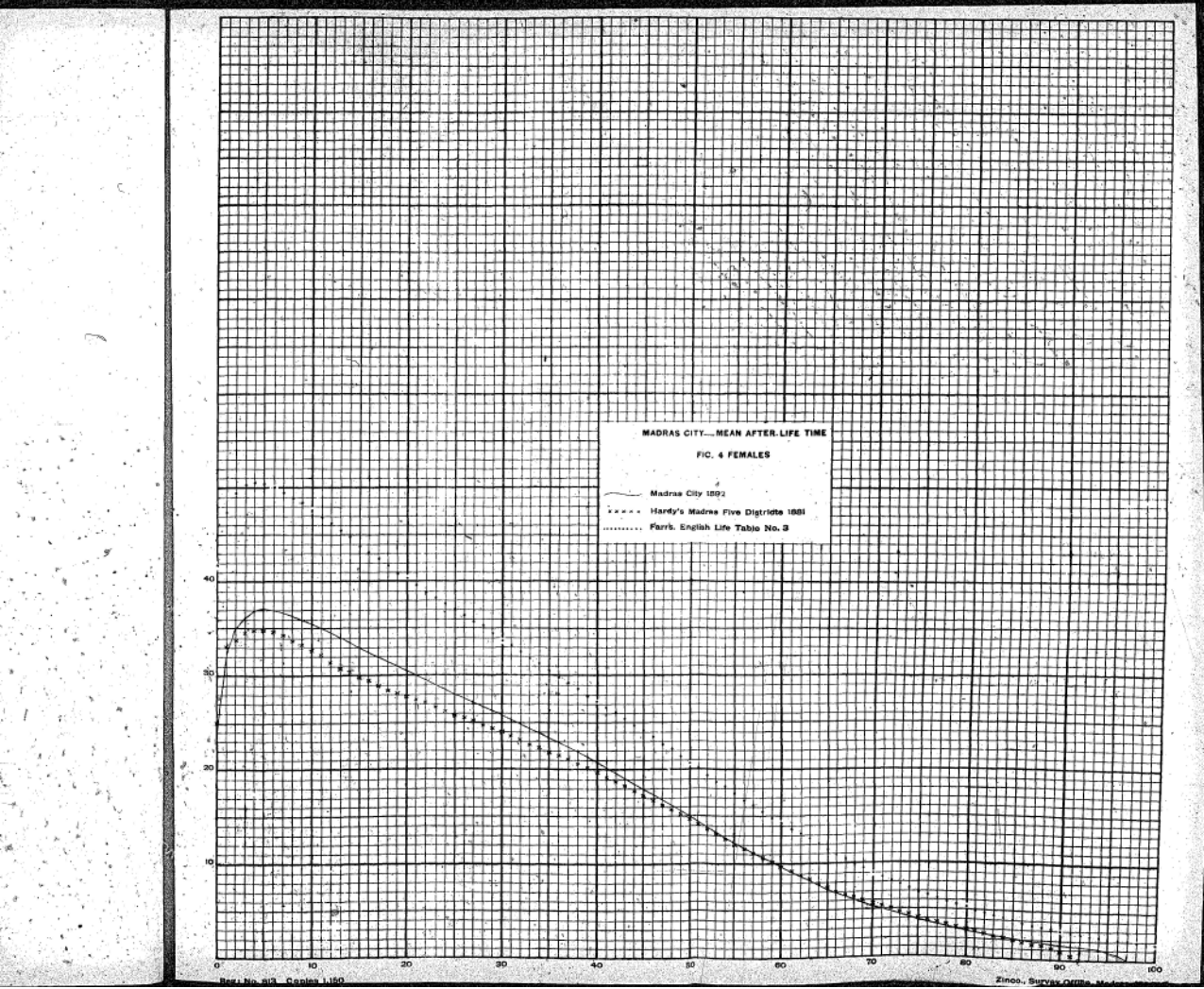

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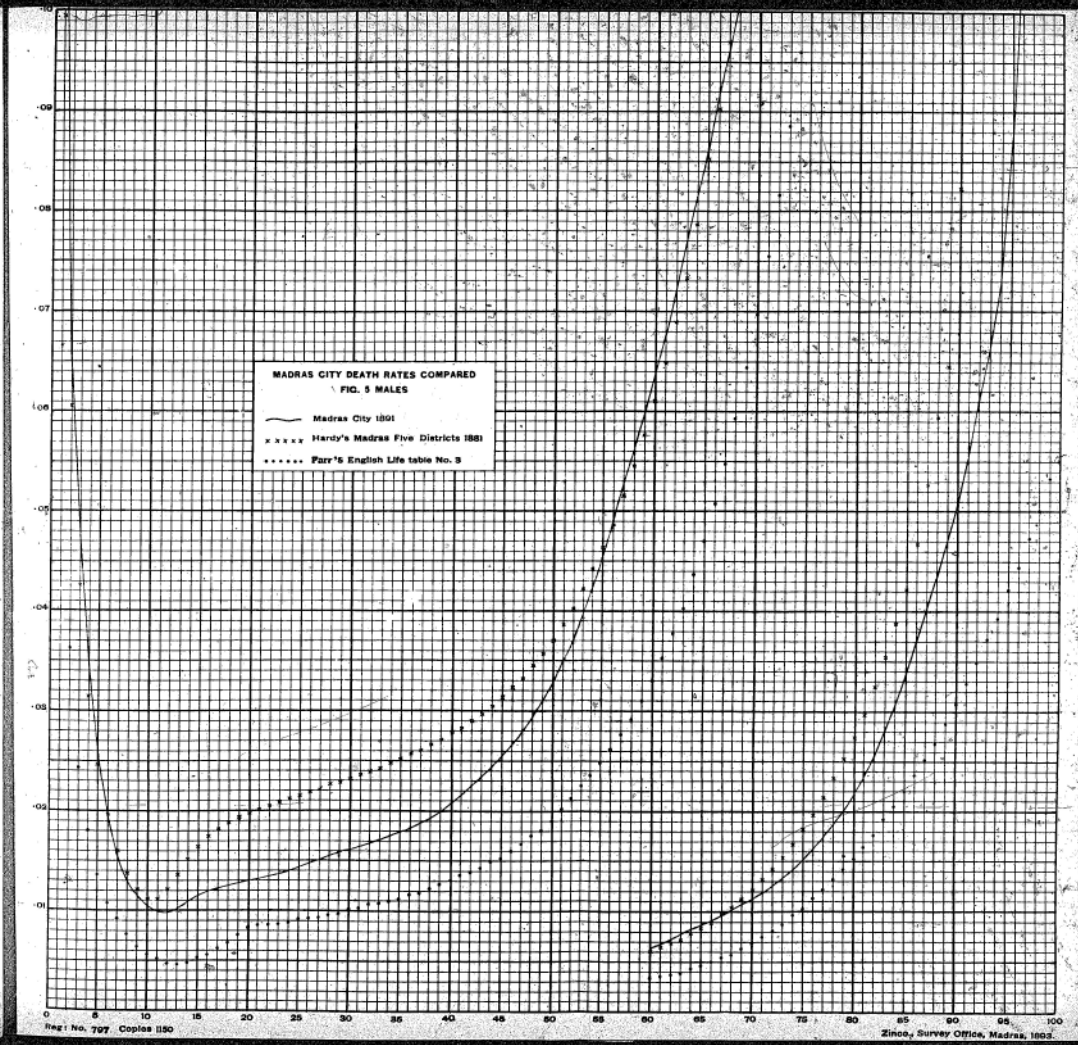

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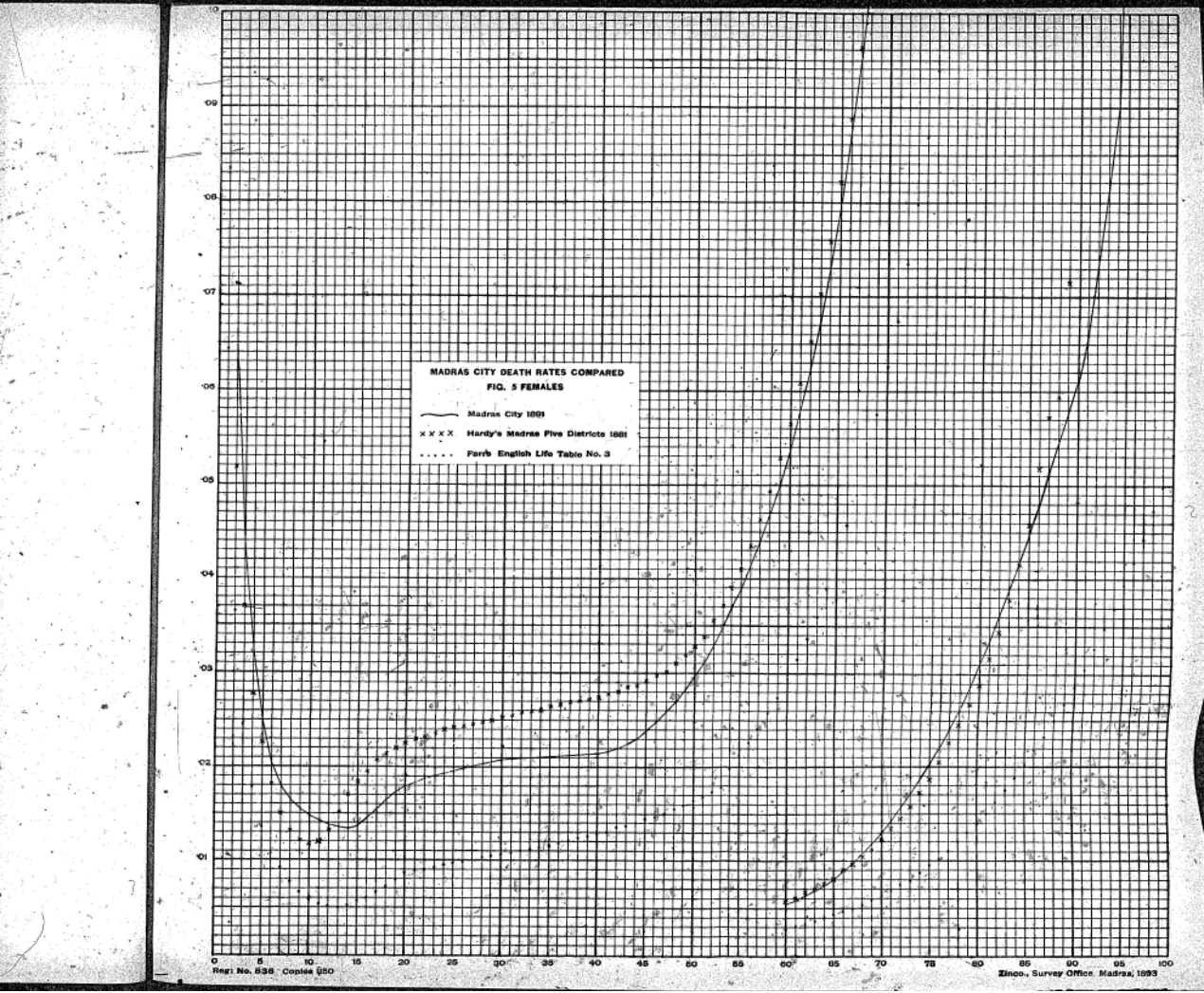

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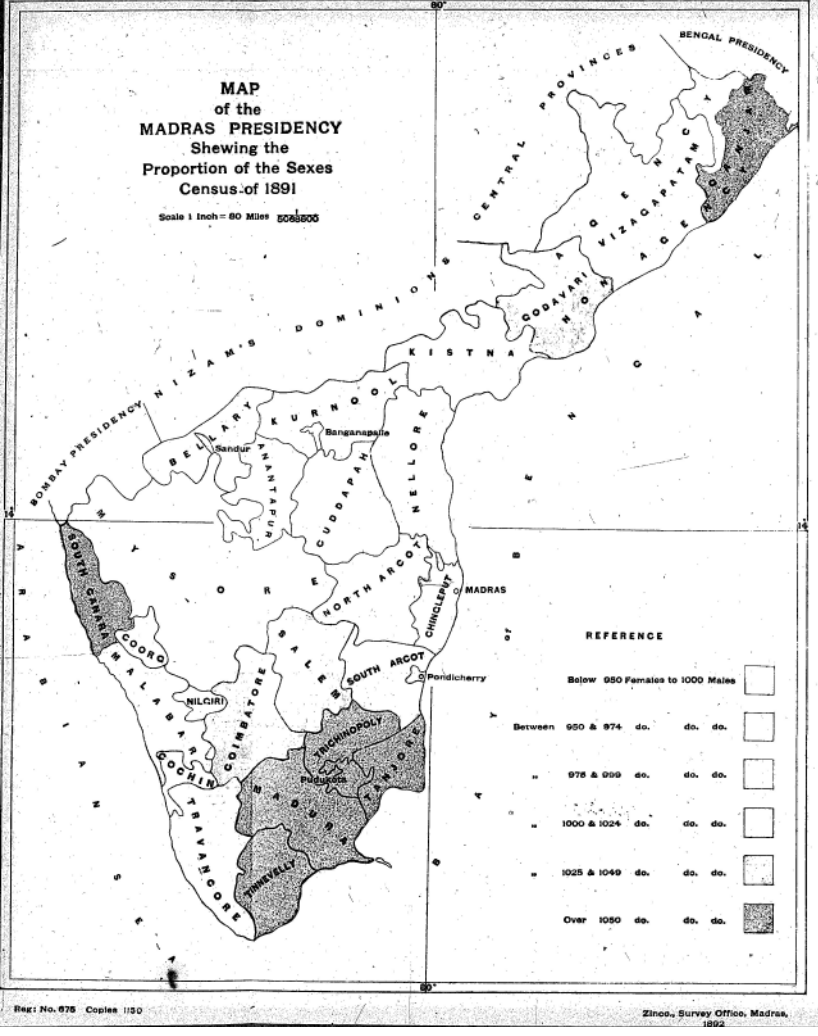

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Section III.—The proportion of the sexes.

Proportion of the sexes in 1891.

173. In the total population of 35,630,440, there were 17,619,395 males and 18,011,045 females. Thus there were 391,650 more females than males, or 1,022 females to every 1,000 males. In 1881 the proportion was 1,020 to 1,000.

Importance of the subject.

174. The proportion of the sexes is of great importance in connection with an Indian census, as it has been urged on very strong grounds that it affords a reliable measure of the accuracy of the enumeration. The matter is discussed at some length in the report on the census of India in 1881, but it is desirable to briefly recapitulate here the principal arguments advanced in support of the theory that the population of India does not differ from that of European countries with reference to the proportion of the sexes, and that the excess of males in many provinces and in India as a whole is due to the omission of females from the schedules.

Dr. Cornish's views.

175. The first prominent advocate of this proposition was Dr. Cornish, who wrote the report on the Madras Census of 1871. He found that at the first quinquennial census (that of 1851–52), the population of every district showed an excess of males, the proportion for the whole presidency being 953 females to 1,000 of the other sex. At the next census (1856–57) two districts, Tanjore and Tinnevelly, showed an excess of females; and in 1861–62 that sex preponderated in Madura as well as in these two districts. In the case of the total population the number of females per thousand males was 952 at each of these enumerations. In 1866–67 there was no further addition to the list of 'female' districts, but the average number of females per thousand males rose to 964. In 1871 the number again rose to 989, and females were in excess in Tanjore, Trichinopoly, Madura, Tinnevelly, Salem and Coimbatore. If to these be added the district of Madras, the population of which was only estimated prior to 1871, we have 7 out of 21 districts with an excess of females, while the ratio of the two sexes for the whole presidency was 990 to 1,000.

Statistics of 1881.

176. The census of 1881 afforded very strong evidence in favour of Dr. Cornish's theory. The returns showed for the first time an excess of females in the population as a whole, and this excess was considerable, the proportion being 1,020 females to 1,000 males. The preponderance of females was found in 13 districts, having a gross population of 21,117,991, or more than two-thirds of the population of the presidency.

Comparison of statistics for 1891 and 1881.

177. The figures of the recent census do not show a similar great advance. With the exception of Vizagapatam, all the districts which had a preponderance of males in 1881 show the same relation in 1891, and North Arcot must be added to the list. Thus, the number of districts in which each sex is in excess remains the same as in 1881. The accompanying table gives the figures for both years:—

Number of females per 1,000 *males.*

District.	1891.	1881.	District.	1891.	1881.
Ganjam	1,079	1,033	Tanjore	1,090	1,075
Vizagapatam	1,023	996	Trichinopoly	1,069	1,072
Godávari	1,028	1,018	Madura	1,084	1,100
Kistna	977	984	Tinnevelly	1,053	1,058
Nellore	987	983	Malabar	1,018	1,014
Cuddapah	968	967	South Canara	1,067	1,082
Kurnool	975	973			
Bellary	961	970	TOTAL ...	1,025	1,024
Anantapur	956	964			
Madras	1,004	1,028	Agency Tracts. Ganjam ...	936	894
Chingleput	985	992	Agency Tracts. Vizagapatam ...	953	942
North Arcot	992	1,003	Agency Tracts. Godáyari ...	963	962
Salem	1,041	1,055			
Coimbatore	1,042	1,054	TOTAL, AGENCY TRACTS ...	950	932
Nílgiris	777	786			
South Arcot	1,004	1,004	**Total, British Territory ...**	1,022	1,020

NOTE.—The figures are based on the 1881 population given in Table II.

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Statement showing the number of females per 1,000 males at each age.

District or State.	All ages.	Under 1 year.	1 year.	2 years.	3 years.	4 years.	Total. 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.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Ganjam	1,079	1,047	1,060	1,081	1,130	1,094	1,087	1,000	895	1,001	1,285	1,146	1,244	947	1,162	840	1,219	890	1,403
Vizagapatam	1,023	1,036	1,061	1,100	1,094	1,081	1,077	965	801	924	1,275	1,069	1,163	872	1,010	813	1,142	916	1,304
Godávari	1,028	1,047	1,101	1,069	1,058	1,036	1,057	956	826	1,034	1,293	1,048	1,109	827	1,019	758	1,108	815	1,308
Kistna	977	1,044	1,095	1,052	1,051	1,039	1,050	982	876	949	1,148	941	1,010	777	952	656	982	746	1,141
Nellore	987	1,059	1,133	1,058	1,064	1,054	1,065	973	851	863	1,154	1,011	1,119	788	938	698	960	754	1,149
Cuddapah	968	1,039	1,069	1,078	1,048	1,051	1,055	987	846	859	1,136	942	1,006	719	921	709	959	799	1,220
Kurnool	975	1,057	1,105	1,044	1,039	1,012	1,044	966	843	866	1,183	945	1,018	742	917	682	990	810	1,241
Bellary	961	1,037	1,096	1,058	1,052	1,011	1,046	978	842	941	1,119	925	968	768	916	758	1,009	806	1,110
Anantapur	956	1,082	1,081	1,108	1,060	999	1,063	992	831	899	1,131	948	992	723	881	692	958	734	1,091
Madras	1,004	1,019	1,031	1,055	1,043	1,067	1,043	1,010	896	1,091	1,107	1,079	1,026	804	961	862	1,032	858	1,055
Chingleput	985	1,073	1,070	1,099	1,083	1,044	1,074	1,019	861	938	1,172	1,079	1,070	818	928	759	964	742	992
North Arcot	992	1,075	1,078	1,083	1,084	1,036	1,071	996	843	925	1,197	1,050	1,061	802	964	765	999	746	1,134
Salem	1,041	1,054	1,077	1,078	1,064	1,012	1,056	1,001	892	948	1,274	1,098	1,101	895	1,045	899	1,136	927	1,257
Coimbatore	1,042	1,044	1,061	1,055	1,035	997	1,037	999	916	922	1,244	1,126	1,103	928	1,037	941	1,194	1,018	1,222
Nilgiris	777	1,017	1,037	980	1,046	1,026	1,020	969	819	791	744	660	630	541	699	661	849	743	947
South Arcot	1,004	1,040	1,081	1,076	1,091	1,042	1,063	1,020	862	946	1,201	1,096	1,093	833	980	794	1,045	800	1,066
Tanjore	1,090	1,036	1,066	1,064	1,056	1,033	1,050	1,038	888	1,052	1,295	1,227	1,211	991	1,125	1,005	1,267	994	1,250
Trichinopoly	1,069	1,028	1,054	1,063	1,051	1,023	1,043	1,032	903	965	1,259	1,180	1,188	965	1,138	968	1,228	944	1,189
Madura	1,084	1,030	1,079	1,079	1,048	1,005	1,046	1,013	865	958	1,286	1,200	1,188	997	1,146	1,007	1,307	1,068	1,314
Tinnevelly	1,053	1,041	1,044	1,029	1,034	990	1,027	996	924	957	1,164	1,117	1,113	973	1,104	936	1,232	1,044	1,335
Malabar	1,018	1,074	1,013	1,002	1,019	985	1,020	931	899	1,048	1,177	1,079	1,024	874	1,027	915	1,144	988	1,359
South Canara	1,067	1,040	1,019	1,032	1,035	997	1,026	987	949	1,073	1,303	1,199	1,144	921	1,079	928	1,143	991	1,309
Total ...	1,025	1,048	1,065	1,063	1,059	1,027	1,051	991	873	965	1,213	1,082	1,098	876	1,019	856	1,107	907	1,220
Agency { Ganjam ...	935	1,080	1,054	1,047	1,076	1,059	1,065	940	842	983	1,186	933	1,028	799	809	683	769	811	918
Agency { Vizagapatam ...	953	1,007	1,066	1,108	1,134	1,087	1,079	943	823	1,036	1,250	969	941	867	725	759	853	959	1,094
Agency { Godávari ...	963	1,067	1,112	1,064	1,097	1,071	1,079	946	853	1,060	1,276	952	897	685	797	701	926	854	1,152
Total, Agency Tracts ...	950	1,031	1,069	1,084	1,112	1,076	1,075	943	832	1,025	1,238	957	958	828	755	729	841	902	1,055
Total, British Territory ...	**1,022**	**1,048**	**1,065**	**1,063**	**1,061**	**1,029**	**1,052**	**990**	**871**	**967**	**1,214**	**1,077**	**1,093**	**874**	**1,010**	**853**	**1,100**	**907**	**1,217**
Feudatories. { Travancore ...	982	1,201	1,136	1,088	1,078	1,046	1,101	994	920	1,060	1,098	1,035	960	818	860	813	928	918	1,057
Feudatories. { Cochin ...	998	1,129	1,052	1,056	1,065	1,058	1,070	967	902	1,300	1,135	1,076	990	842	924	864	1,041	933	1,202
Feudatories. { Pudukóta ...	1,097	1,043	1,044	1,091	1,052	1,048	1,056	1,032	882	968	1,302	1,262	1,252	1,015	1,131	987	1,279	1,012	1,283
Feudatories. { Banganapalle ...	969	1,019	1,072	987	995	1,016	1,008	973	905	851	1,078	958	939	757	895	768	1,113	873	1,264
Feudatories. { Sandúr ...	991	904	879	1,136	1,056	1,168	1,047	951	875	796	1,175	1,000	982	823	923	913	1,083	1,165	1,527
Total, Feudatories ...	**996**	**1,151**	**1,111**	**1,080**	**1,071**	**1,049**	**1,088**	**992**	**913**	**1,038**	**1,122**	**1,061**	**994**	**839**	**900**	**839**	**987**	**930**	**1,112**

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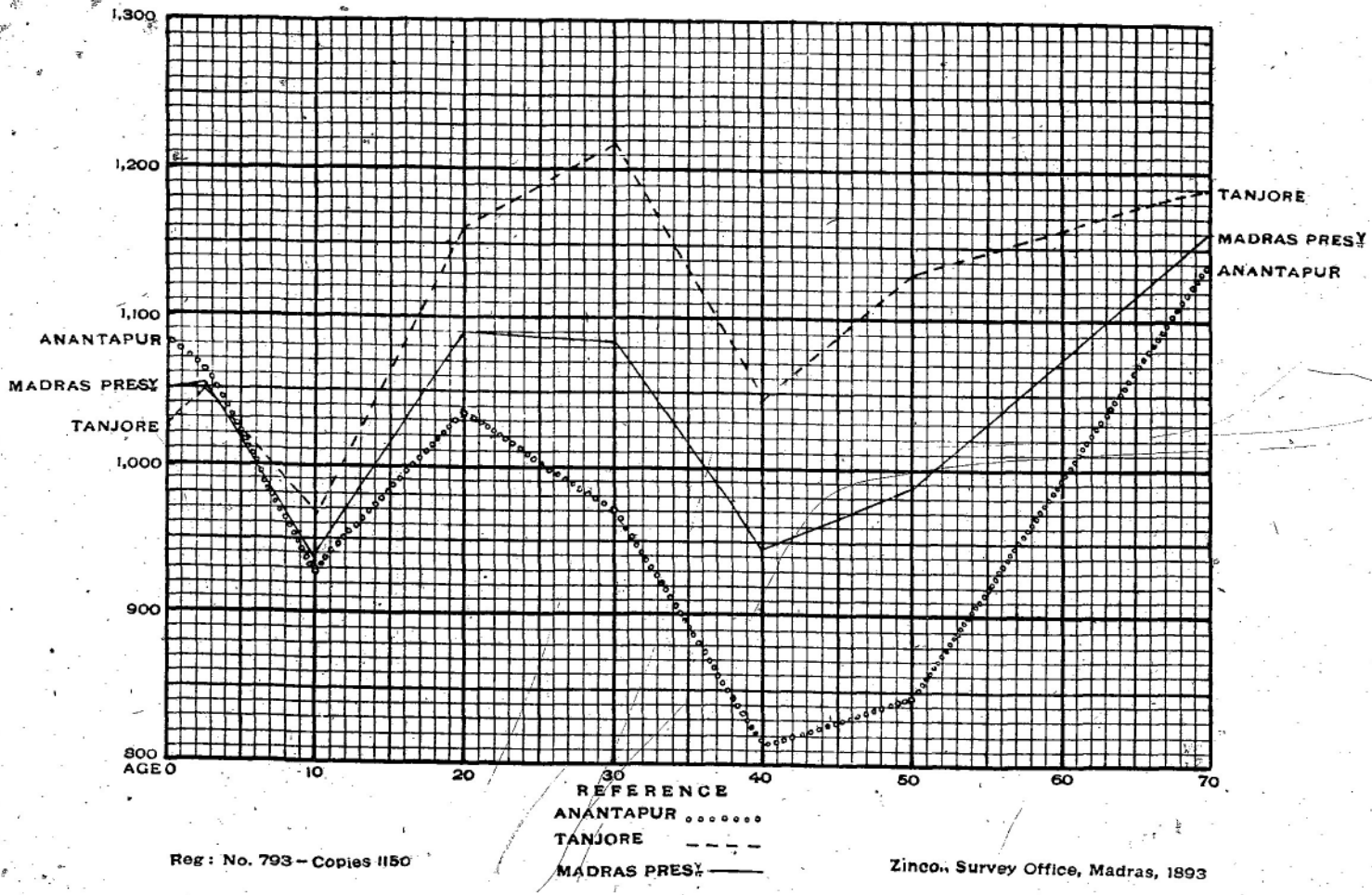
NUMBER OF FEMALES PER 1,000 MALES AT EACH AGE-PERIOD



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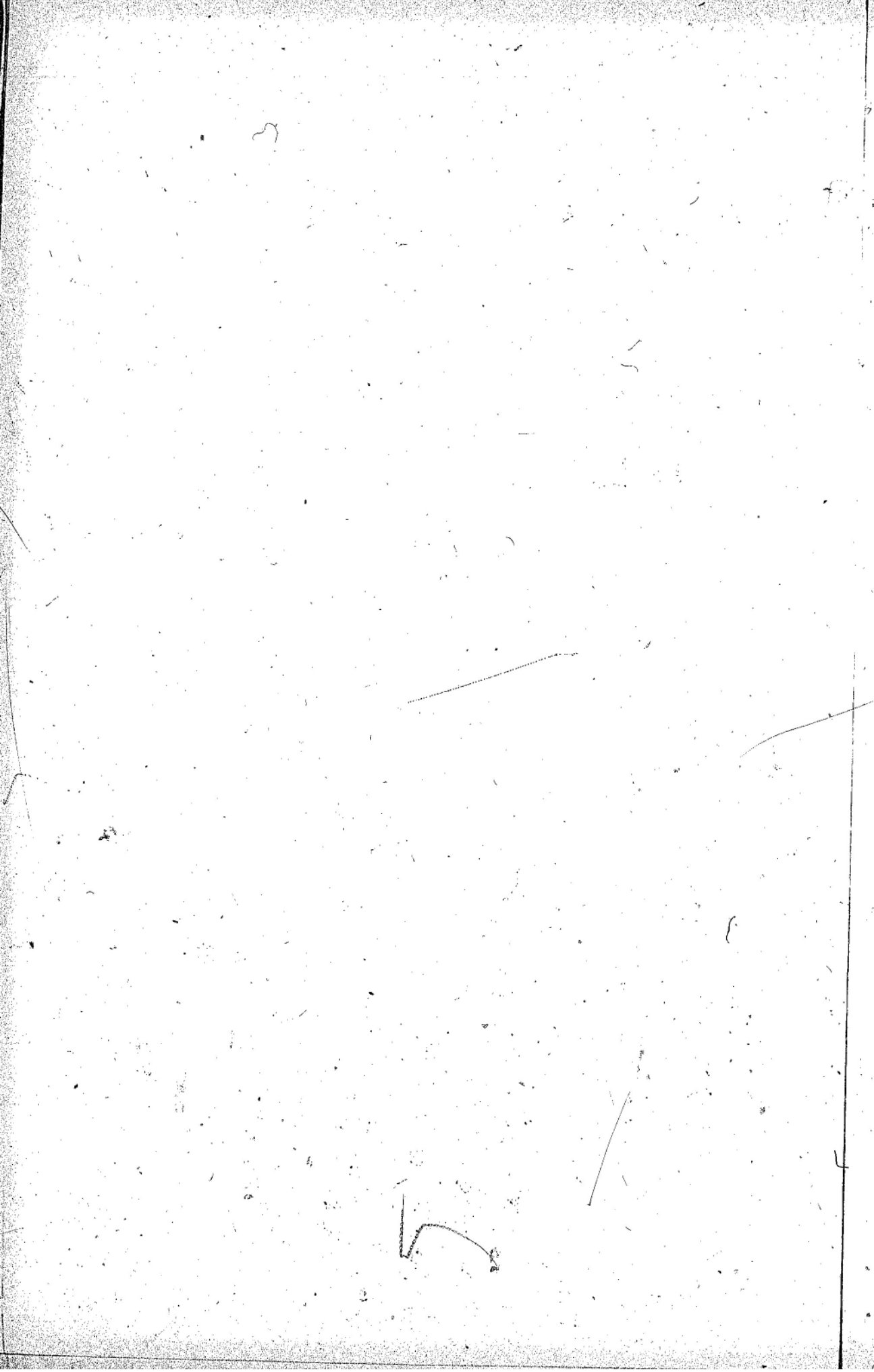

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It will be seen that the proportion of females has risen in 9 and fallen in 12 districts, while in one (South Arcot) it is the same as in 1881. The proportion has also risen in the three Agencies.

Detailed examination of the statistics for 1891.

178. It is important to notice that, excluding the Nílgiris, the circumstances of which are special, and the Agency Tracts, the districts in which the male sex preponderates form a solid connected block of country, more or less in the centre of the presidency (see map). In this central area the females are to the males as 978 to 1,000. In 1881 the proportion was higher, viz., 983 to 1,000, for the females have increased by only 18·53 per cent., while the male increase is 19·10 per cent. It is extremely difficult to determine how far this deficiency in the females is real and how far it is merely due to inaccurate enumeration. When I first examined the figures, I was much struck by the fact that the districts in which the male sex preponderated formed a connected block and it occurred to me that there might be something in the circumstances of the population of that area which caused a higher proportion of male births than elsewhere, more especially as it is in this part of the presidency that the conditions of life are hardest, and, therefore, according to the latest theory on sex, the least favourable to the production of females. The birth statistics, however, lend no support to this line of explanation.

The birth returns are far from accurate, but it is very improbable that female births are recorded more correctly or completely than those of the other sex: indeed, it may be confidently assumed that the reverse is the case and the true ratio of female to male births is probably higher than that given by the registers.

Proportion of the sexes at birth.

179. The following table shows the average number of male to every 1,000 female births in each district of the presidency for the period 1882–89:—

Number of male births to a thousand female births.

District.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	Mean.
Ganjam	1,085	1,097	1,090	1,104	1,090	1,095	1,102	1,079	1,093
Vizagapatam	1,076	1,030	1,050	1,050	1,043	1,037	1,033	1,069	1,048
Godávari	1,040	1,033	1,045	1,033	1,037	1,023	1,081	1,033	1,041
Kistna	1,041	1,038	1,022	1,024	1,024	1,042	1,051	1,040	1,036
Nellore	1,022	1,035	1,054	1,023	1,057	1,033	1,059	1,026	1,039
Cuddapah	1,006	1,026	1,025	991	1,034	1,030	1,036	1,007	1,020
Kurnool	1,029	1,038	1,058	1,021	1,015	1,035	1,016	1,052	1,033
Bellary	1,036	1,047	1,030	1,039	1,029	1,042	1,052	1,050	1,041
Anantapur	1,002	1,042	1,040	1,012	1,040	1,023	1,040	1,009	1,027
Madras	1,082	1,051	1,058	1,021	1,072	1,061	1,081	1,058	1,061
Chingleput	1,059	1,047	1,053	1,050	1,052	1,054	1,043	1,030	1,049
North Arcot	1,044	1,037	1,029	1,047	1,062	1,053	1,038	1,029	1,043
Salem	1,045	1,051	1,038	1,039	1,037	1,043	1,034	1,032	1,040
Coimbatore	1,041	1,047	1,047	1,060	1,042	1,039	1,070	1,042	1,049
Nílgiris	1,094	1,193	1,123	1,072	1,136	1,064	1,126	1,080	1,109
South Arcot	1,068	1,043	1,018	1,069	1,049	1,069	1,034	1,036	1,048
Tanjore	1,048	1,056	1,064	1,048	1,053	1,074	1,058	1,070	1,059
Trichinopoly	1,049	1,029	1,035	1,049	1,031	1,037	1,041	1,052	1,041
Madura	1,090	1,063	1,072	1,057	1,056	1,021	1,034	1,035	1,053
Tinnevelly	1,070	1,069	1,058	1,061	1,076	1,070	1,053	1,071	1,067
Malabar	1,072	1,040	1,066	1,076	1,056	1,046	1,054	1,039	1,057
South Canara	1,045	1,041	1,032	1,052	1,055	1,052	1,062	1,027	1,046
PRESIDENCY TOTAL ...	1,051	1,046	1,046	1,046	1,048	1,047	1,049	1,042	1,047

The five districts in which the excess of male over female births was least are all in the area for which the census gives an excess of males over females. The other three districts in that area are Bellary, North Arcot and Chingleput. In the first the number of boys born to every 1,000 girls is only 1,041, while in the second it is 1,043, and in the third 1,049. For this central tract, taken as a whole, the proportion is 1,037 male births to each thousand of the opposite sex, while for the districts which contain more females than males the ratio is 1,053 male births to 1,000 females. It is, I think, abundantly clear from this that the deficiency of females is not due to an exceptional deficiency of female births.

Proportion of the sexes at different ages.

180. The statement on the opposite page shows the proportion of the sexes at each age-period in each district and state of the presidency. It will be observed that the proportion of females always rises at the age-period containing

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Chap. IV. para. 181. the multiple of ten, owing no doubt to the ages of females being returned as multiples of ten more commonly than those of males. In order to minimize the error due to this cause I have worked out the proportions for decennial periods, commencing with each odd multiple of five and I give the results in the following table:—

Number of females per 1,000 *males at each age-period.*

District.	Age-period.							
	0—4.	5—14.	15—24.	25—34.	35—44.	45—54.	55 & over.	All ages.
Ganjam	1,087	952	1,133	1,197	1,072	1,071	1,298	1,079
Vizagapatam	1,077	890	1,092	1,119	956	1,018	1,230	1,023
Godávari	1,057	894	1,163	1,080	955	1,002	1,242	1,028
Kistna	1,050	932	1,047	976	888	864	1,086	977
Nellore	1,065	921	1,023	1,073	885	864	1,089	987
Cuddapah ...	1,055	932	1,025	979	840	866	1,133	968
Kurnool ...	1,044	921	1,059	986	846	870	1,157	975
Bellary ...	1,046	927	1,043	946	845	893	1,024	961
Anantapur	1,063	929	1,036	971	812	845	1,003	956
Madras	1,043	957	1,099	1,053	897	957	1,012	1,004
Chingleput	1,074	948	1,054	1,074	873	861	924	985
North Arcot	1,071	932	1,064	1,056	885	886	1,024	992
Salem	1,056	960	1,114	1,099	967	1,015	1,150	1,041
Coimbatore	1,037	965	1,079	1,115	981	1,064	1,161	1,042
Nilgiris	1,020	899	766	642	608	748	879	777
South Arcot	1,063	950	1,068	1,095	904	916	989	1,004
Tanjore	1,050	968	1,161	1,219	1,055	1,130	1,171	1,090
Trichinopoly ...	1,043	976	1,102	1,184	1,047	1,090	1,114	1,069
Madura	1,046	953	1,118	1,194	1,067	1,149	1,239	1,084
Tinnevelly ...	1,027	965	1,055	1,115	1,038	1,078	1,246	1,053
Malabar	1,020	916	1,109	1,053	943	1,024	1,244	1,018
South Canara ...	1,026	969	1,175	1,173	997	1,036	1,208	1,067
Agency (Ganjam ...	1,065	899	1,077	982	804	730	894	935
Agency (Vizagapatam.	1,079	888	1,136	954	781	815	1,069	953
Agency (Godávari ...	1,079	904	1,174	922	758	858	1,111	963
Total, British Territory.	1,052	938	1,090	1,085	946	986	1,138	1,022

Notwithstanding the predominance of the male sex at birth, we find that among children under five, the girls outnumber the boys in every district, the number of females to 1,000 males varying from 1,087 in Ganjam to 1,020 in Malabar and the Nilgiris, the mean ratio for the presidency being 1,052 to 1,000. This preponderance of female children is found in most Indian Provinces, both those which show a general excess of females and those in which the relation is reversed. It is also found in England and Wales, but in the majority of European countries there are more boys than girls under five years of age. At the 5—14 period males preponderate in every district, and with a few exceptions the excess is most marked in those districts in which the males are in excess for the total population. The life-table shows a very much greater death-rate among females than among males from 6 to 14 and this accounts in part, though not entirely for the deficiency of females at this period. At the next period (15—24) the females again preponderate in all districts. Going to the next age-period we find a decrease in the relative number of females in most of the 'male' districts, and an increase in the majority of the 'female' districts. The figures for the succeeding period (35—44) show a decline in every case, and in the 'male' districts the proportion of females reaches its lowest point either at this or the next period. In the female districts, on the other hand, with the exception of South Arcot, the proportion is lowest at 5—14. Except in Chingleput, Nilgiris, South Arcot, and the Ganjam Agency, the population aged 55 and over contains an excess of females.

Comparison of extremes.

181. Excluding the Nilgiris and the Agency Tracts the district with the highest proportion of females is Tanjore, while Anantapur is that in which the proportion is lowest. The annexed diagram shows the proportion at each age-period in these two districts and in the presidency as a whole. The diagram is imperfect as the curve is merely a line joining the *average* points for each decennium, but it is useful for purposes of comparison, and it brings out very clearly the general similarity of the direction of the ratio.

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Proportion in the different religions.

Number of females per 1,000 males.

Age-period.	Hindus.	Musalmans.	Christians.	Jains.	Animists.
0	1,049	1,036	1,038	947	1,059
1	1,069	1,030	1,050	1,096	988
2	1,068	1,012	1,039	965	1,060
3	1,064	1,011	1,034	1,148	1,121
4	1,032	995	1,009	1,014	1,042
TOTAL 0—4	1,055	1,016	1,033	1,021	1,062
5—14 ...	938	928	966	946	895
15—24 ...	1,087	1,125	1,114	908	1,065
25—34 ...	1,086	1,103	1,095	903	954
35—44 ...	946	967	951	871	801
45—54 ...	988	1,003	960	897	722
55 and over.	1,142	1,121	1,074	1,115	886
TOTAL ...	1,024	1,025	1,026	941	932

182. The marginal statement shows the proportions at each age-period among the followers of each main religion. There is a fair degree of uniformity in the figures for Hindus, Musalmans and Christians, but those for Animistic and Jains show a marked excess of males. It is important to note that the proportion of females is slightly higher among Musalmans than among Hindus, and all three religions show a preponderance of females. Among the Animistic the males are largely in excess, and an excess nearly as great is found among the Jains.

Proportion of the sexes in towns.

183. The proportion of the sexes among the urban population was noticed in paragraph 57, but I may here repeat that of the nine districts which show a total excess of males, in only three—Bellary, Anantapur and Nílgiris—do we find this excess among the urban population. On the other hand, in the urban population of Malabar and Canara, the males are in excess though in the total population the females predominate. In the urban population of the whole presidency there are 1,047 females to 1,000 males, while in the rural population the ratio is 1,020 to 1,000.

Proportion of the sexes in the principal castes.

184. The following statement shows the proportion of the sexes in each caste numbering not less than 20,000 members. The statement also gives the number of wives to 1,000 husbands :—

Statement showing the proportion of sexes in the principal castes.

Traditional occupation.	Caste.		Number of females to 1,000 males.	Number of wives to 1,000 husbands.
Agriculturists, formerly Military and dominant.	Agamudaiyan ...	Tamil	1,071	1,088
	Ambalakkáran ...	Do.	1,094	1,078
	Kallan	Do.	1,071	1,068
	Kshatriya	Foreign	976	976
	Maráthi	Do.	1,013	1,020
	Maravan	Tamil	1,036	1,077
	Náyar	Malayálam ...	1,074	1,111
	Rázu	Telugu	941	983
	Velama	Do.	1,003	974
Cultivators ...	Badaga	Canarese	989	1,037
	Banta	Do.	1,034	1,132
	Gauda	Do.	992	1,038
	Gavara	Uriya	994	1,037
	Jain	Canarese	956	982
	Kálingi	Uriya	1,040	1,032
	Kamma	Telugu	990	996
	Káppiliyan ...	Canarese	1,097	1,122
	Kápu or Reddi ...	Telugu	1,005	1,019
	Malaimán	Tamil	1,129	1,038
	Nádava	Canarese	1,106	1,218
	Nágavásula ...	Uriya	1,050	1,054
	Nattamán	Tamil	1,085	1,032
	Odia	Uriya	1,036	1,076
	Telaga	Telugu	1,024	999
	Tottiyan or Kambalattán.	Tamil	1,034	1,135
	Udaiyán	Do.	1,057	1,022
	Vakkaliga	Canarese ...	990	947
	Vellála	Tamil	1,048	1,031

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Statement showing the proportion of sexes in the principal castes—continued.

Traditional occupation.	Caste.		Number of females to 1,000 males.	Number of wives to 1,000 husbands.
Field labourers	Cheruman	Malayalam	1,064	1,033
	Holeya	Canarese	1,131	1,196
	Mála	Telugu	999	1,073
	Máppan	Tamil	1,043	1,021
	Paidi	Uriya	998	1,033
	Pallan	Tamil	1,090	1,089
	Palli	Do.	1,018	1,060
	Paniyan	Malayalam	914	982
	Paraiyan	Tamil	1,039	1,077
	Úráli	Do.	1,072	1,131
	Véttuvan	Do.	1,044	1,054
Forest and Hill Tribes.	Bakta	Uriya	985	1,056
	Botra	Do.	950	967
	Gadaba	Hill and Forest Tribe.	999	952
	Irula	Tamil	975	1,052
	Játapu	Hill and Forest Tribe.	965	965
	Khond	Do.	914	982
	Kondadora	Telugu	979	1,030
	Kóya	Do.	945	1,016
	Malaiyálan	Hill and Forest Tribe.	979	1,106
	Porojá	Do.	961	972
	Savara	Do.	963	972
	Yánádi	Telugu	979	1,056
Priests	Bráhmans—			
	Áruvólu	Telugu	1,012	1,005
	Brahacharanam	Tamil	1,053	1,047
	Dánua	Uriya	1,058	1,019
	Désasta	Foreign	1,075	995
	Holua	Uriya	1,026	1,019
	Murikinádu	Telugu	1,034	1,014
	Niyógi	Do.	1,040	1,000
	Sáraswata	Canarese	949	1,022
	Sivalli	Do.	1,065	1,107
	Tengalai	Tamil and Telugu.	1,039	1,006
	Vadagalai	Tamil	1,037	1,015
	Vadama	Do.	1,039	1,015
	Vaidíki	Telugu	1,046	996
	Vólanádu	Do.	1,044	986
	All Bráhmans	.....	1,031	1,003
	Jangam	Canarese	1,029	1,048
	Pandáram	Tamil	1,010	1,060
	Valluva	Do.	1,020	1,086
Temple servants	Sátáni	Telugu	1,033	1,036
Writers	Kanakkan	Tamil—	1,019	1,017
	Karnam	Telugu	1,021	1,006
Traders	Balija	Telugu	1,017	1,044
	Chetti	Tamil, Telugu and Canarese.	1,040	1,030
	Kavarai	Telugu	1,059	1,053
	Kómati	Do.	995	993
	Labbai	Tamil	1,233	1,297
	Máppilla	Malayalam	992	1,064
	Vadugan	Telugu	1,068	1,056
Carriers	Lambádi	Foreign	871	991
Goldsmiths	Tattán	Tamil	1,019	1,003
Artisans	Kammálan	Tamil	1,022	1,044
	Kamsala	Telugu	1,004	1,004
Barbers	Ambattan	Tamil	1,026	1,053
	Mangala	Telugu	987	1,019
Blacksmiths	Kollan	Tamil	997	961
Carpenters	Ásári	Tamil and Malayalam.	1,073	974
Weavers	Dévánga	Telugu and Canarese.	1,006	1,031
	Dombo	Uriya	974	1,017
	Kaikólan	Tamil	1,032	1,073
	Nése	Do.	947	962
	Páno	Uriya	989	1,003
	Patnúl	Foreign	1,000	993
	Sále	Telugu	991	1,026
	Sáliyan	Tamil	1,000	1,017
	Sédan	Canarese	1,052	1,077
	Togata	Do.	960	1,016

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Statement showing the proportion of sexes in the principal castes—continued.

Traditional occupation.	Caste.		Number of females to 1,000 males.	Number of wives to 1,000 husbands.
Washermen	Dhóbi	Canarese	1,056	1,093
	Taákala	Telugu	997	1,038
	Vannán	Tamil	1,035	1,045
Cotton-cleaners	Dúdékula or Pinjári	Muhammadan	970	1,045
Shepherds	Golla	Telugu	996	1,016
	Idaiyan	Tamil	1,034	1,042
	Kurumban	Canarese	996	1,020
Oil-pressers	Gándla	Telugu	986	976
	Téli	Telugu and Uriya.	1,039	1,053
	Vániyan	Tamil	1,023	1,020
Potters	Kummara or Kumbára.	Telugu and Canarese.	992	1,040
	Kusavan	Tamil	1,003	1,040
Earth-workers, formerly salt-workers.	Uppara	Telugu and Canarese.	971	1,020
	Uppiliyan	Tamil	1,043	1,058
Fishermen, boatmen, &c.	Bauri	Uriya	1,098	1,099
	Besta	Canarese	992	1,025
	Bóya	Telugu	980	1,075
	Kevuto	Uriya	1,068	1,108
	Mogér	Canarese	1,230	1,381
	Palle	Telugu	1,115	1,140
	Pattanavan	Tamil	1,024	1,033
	Sembadavan	Do.	1,031	1,041
	Váda	Telugu	1,256	1,404
Distillers and toddy-drawers.	Billava	Canarese	1,055	1,147
	Gamalla	Telugu	994	1,013
	Halepaik	Canarese	1,267	1,550
	Idiga	Telugu	1,067	1,121
	Indra	Do.	1,037	1,119
	Izhuvan	Tamil	1,057	1,021
	Segidi	Telugu	1,128	1,154
	Shánán	Tamil	1,025	1,092
	Sondi	Uriya	1,000	1,052
	Tiyyan	Malayálam	1,010	976
	Yáta	Telugu	1,102	1,207
Leather-workers	Chakkiliyan	Tamil and Telugu.	1,021	1,073
	Mádiga	Telugu and Canarese.	983	1,036
Village watchmen	Dandási	Uriya	1,073	1,095
	Ékari	Telugu	946	1,008
	Mutrácha	Do.	980	1,057
	Muttiriyan	Tamil	988	1,067
Earth-workers	Odde	Telugu and Uriya	987	1,027
Mat-makers, &c.	Korava or Yerukala	Tamil	988	1,064
Hunters	Bédar or Védan	Tamil and Canarese.	1,011	1,039
	Kárálan	Tamil	965	1,048
	Valaiyan	Do.	1,057	1,076
Beggars, &c.	Ándi	Tamil	1,079	1,105
	Dásari	Telugu	1,067	1,123
Non-Indian Asiatic Races.	Moghal	Muhammadan Tribe.	984	1,018
	Pathan	Do.	959	988
	Saiyad	Do.	975	1,027
	Sheik	Do.	1,002	1,050
Christian Converts	Native Christian		1,032	1,033
Territorial, Linguistic and Sectarian names.	Lingáyat		963	966

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In nearly every Tamil, Malayálam and Uriya caste (except hill people) the females are more numerous than the males. Among the Telugu people, on the other hand, we find an excess of males in a large number of castes, both high and low. This deficiency of females is still more prevalent among the hill and forest tribes and it also exists in a marked degree among the Canarese castes. Of Bráhmans, the Sárasvats alone of the larger sub-divisions have an excess of males. The local nature of the divergence in the proportion of the sexes is further brought out by a comparison of the ratios in the same group of castes. Thus among the Tamil Chettis, there are 1,040 females to 1,000 males, while among the Telugu Kómatis the ratio is 995 to 1,000. Tamil barbers show a considerable excess of females, Telugu barbers a considerable deficiency. It is the same with the weavers, the washermen, the potters, the leather-workers, &c., and though there are some exceptions, yet speaking generally Telugu and Canarese castes contain a lower proportion of females than the similar castes of the Tamil and Malayálam country.

Evidence of omission of females.

185. Now the omission to return the female members of a family might arise from the female sex being regarded as unimportant or from that desire to maintain the privacy and seclusion of women which is so common throughout the east. The female sex is undoubtedly treated as of less importance than the male, but I know of no grounds for the belief that this feeling is more common in the Telugu than in the Tamil country; indeed, the higher proportion of females in the birth statistics and at the earlier ages in the census returns indicates rather that the disregard of females is less prevalent in the north than the south. If then, there is any concealment of females, it must be ascribed to the second cause, and the fact that the divergence between the proportions in the two parts of the country is greatest at the adult ages lends support to this theory. On the other hand, we find the excess of males is common to all classes of the people—to the despised Mála and Mádiga as well as to the high caste Rázu, to the barber (Mangala) as well as to the wealthy Kómati merchant, while among the highest caste of all, the Bráhmans, the females preponderate. But this jealous respect for the privacy of their women would be felt most strongly by the upper classes, and we should not expect to find it at all among the lower classes, or at any rate only in a very minor degree, due to imitation of their superiors. The Pariah woman leads fully as free a life and contributes as much to the family income among the Telugu as among the Tamil people, and it would not be easy to conceal her existence even if there were a desire to do so. But, while the returns tend to show that among many castes the preponderance of males is due to natural causes and not to any failure to return women at the census, there can be little doubt that there has been some omission of married women. For there is no other satisfactory explanation of the excess of husbands, which we find among some two dozen castes. These castes, with the possible exception of the Kollan, Ásári and Tiyyan castes of Malabar, do not practise or permit polyandry, and it seems to me very improbable that unmarried men would be returned as married to any great extent, though it is likely that widowers may have been so described. As a set off to this, however, we have the certainty that a number of unmarried women and widows living in concubinage would return themselves as married, and I cannot but think that this excess of husbands is due to the omission of wives from the returns. But where the wives exceed the husbands in number I should hesitate to assert that there has been a deliberate omission of females on any large scale. The conclusion in fact at which I arrive is that there has been a great omission of females among the hill tribes of the Agency tracts and some omission in the central Telugu tracts (including the Canarese portion of Bellary and Anantapur); but it seems to me highly probable that in this part of the country there is naturally an excess of males.

Castes in which husbands outnumber wives.

Kshatriya.	Bráhman { Désasta. Vaidíki. Vélanádu.
Rázu.	
Velama.	
Jain.	Kómati.
Kamma.	Lambádi.
Telaga.	Kollan.
Vakkaliga.	Ásári.
Paniyan.	Nése.
Botra.	Patnúl.
Gadaba.	Gándla.
Játapu.	Tiyyan.
Khond.	Pathán.
Porojá.	Lingáyat.
Savara.	

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186. Such an excess of the male sex was noticed in the early years of the century by so competent an observer as Sir Thomas Munro. Writing of the census of the Ceded districts, of which he was at that time Collector, he says:—

Sir Thomas Munro on the excess of males.

"It is a general opinion among the inhabitants that the number of males is "actually one-tenth greater than that of females. I was at first inclined to believe "that the difference might have risen from the seclusion of females, but it is not "particularly great among those castes who follow this practice but extends to every "caste and every district. I examined the details of several villages in different "parts of the country and though in one village the females were more numerous "than the males and in a few others equal in number to them, yet the average result "was the same as in whole districts. The coincidence of so many unconnected "accounts is certainly a strong argument in favour of the popular notion of the "males being one-tenth more numerous than females." *

I learn too, that it is the general belief among the inhabitants of the southern districts, that 50 or 60 years ago the proportion of females was much smaller than it is now, and in support of the statement stress is laid upon the fact that it was then difficult to obtain wives, while now the converse is the case and a considerable dower has to be given with a girl in order to obtain a suitable husband for her. This idea is probably in great part an outcome of that fondness for 'the good old times' which is a universal weakness of the human mind, but I do, as a fact, find that the proportion of unmarried among females of 15 years of age and upwards is higher in the southern than in the northern districts, and this is possibly due to a greater proportion of females in the former than in the latter.

187. In the Nílgiri district there are only 777 females to every 1,000 males, and 764 wives to 1,000 husbands. This anomalous proportion of the sexes is chiefly due to the fact that the population largely consists of immigrant males who do not bring their wives and families with them. Among people born in the district the ratio of females to males is 965 to 1,000 and in the principal indigenous caste—the Badagas—we find that the wives exceed the husbands. It is true that the Tódas practise polyandry, but this caste numbers only 739 all told, so that its customs have practically no effect on the statistics for the whole population. I do not think there has been any great omission of females in this district.

Nílgiri district.

188. As stated above, there has undoubtedly been a large omission of females among the hill tribes of the Agency tracts, for we have there a great deficiency of wives. There are only 979 married women to 1,000 married men, and as polyandry does not prevail and there is no appreciable immigrant population, a considerable number of wives must have been omitted from the census schedules. On the assumption that there are in reality at least 1,020 wives to 1,000 husbands, the number of wives whom the enumerator failed to include in his returns is about 12,500, and if these omitted wives be added to the female population, the number of females to a thousand males becomes 969 instead of 950. The proportion of wives to husbands is, however, probably higher than 1,020 per mille and if wives have been so largely omitted from the returns, it is likely that there has been an omission of other females as well, especially widows.

The Agency Tracts.

Number of wives to 1,000 husbands.

Agency Tracts.		Number.
Agency.	Ganjam	972
	Vizagapatam	981
	Godávari	981
	TOTAL	979

189. The following statement gives the proportion of the sexes in the other provinces of India and in some of the countries of Europe:—

Comparison with other provinces and countries.

* *Selections from the Records of the Bellary District.*

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Number of females per 1,000 *males.*

Madras	1,022	England and Wales	1881	1,055
Bombay	931	France		1,005
Bengal	1,006	Belgium		1,001
North-West Provinces and Oudh	930	Germany		1,043
Punjab	854	Sweden		1,061
Central Provinces	998	Austria		1,047
Assam	968	Hungary		1,030
Burma	962	Italy		995
Mysore	991	Spain		1,045
		Portugal		1,091

In Madras and Bengal alone of the Indian provinces do the females exceed the males, while in every European country except Italy for which I have been able to obtain statistics the females preponderate. It does not lie within the scope of a report on the Madras Census to examine the figures for the other provinces, but it may be stated that the general excess of males in 1881 was ascribed by the Census Commissioner to the omission of females from the returns. If that view is correct it implies that the enumeration of the people was more complete in Madras than elsewhere.

Proportion of the sexes in Feudatory States.

190. In only one of the Feudatory States—Pudukóta—do the females exceed the males in number. Banganapalle and Sandúr lie in the 'male' area of the presidency, and it was therefore to be expected that the males would exceed the females. It is, however, surprising to find a preponderance of males in Travancore and Cochin—more especially in the former, where previous enumerations have shown an excess of females. I have already referred to this matter in Chapter II and I stated that the great change in the proportion since 1881 pointed to the omission of females at the recent census. Among children under four there are as many as 1,101 girls to 1,000 boys, a proportion which is considerably higher than that found in any British district or in any of the other Feudatory States, and we should, therefore, expect a higher rather than a lower proportion of females at the other ages. But the strongest evidence in support of the conclusion that there has been a great omission of females is furnished by the statistics of civil condition which show only 974 wives to 1,000 husbands. Now polyandry does not prevail to any great extent in Travancore and there is no extensive immigration of adult males, so that this excess of husbands can only be due to the omission of wives. In the neighbouring state of Cochin there are 1,044 wives to 1,000 husbands, while in the district of Malabar the ratio is 1,060 to 1,000.

Travancore.

Number of females to 1,000 *males.*

Year of Census.	Number.
1871	1,010
1881	1,006
1891	982

Cochin.

191. In Cochin there are 996 females to every 1,000 males, the ratio at the previous census being 989 to 1,000, and in 1875 it was 988. The returns of the latest census show therefore a greater relative increase for females than for the other sex, and this may with confidence be largely ascribed to more complete enumeration. Probably the number of females is still under-stated somewhat, but it has already been pointed out that the wives in this state exceed the husbands by nearly $4\frac{1}{2}$ per cent., so it is not likely that the omission of females is great.

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CHAPTER V.

CIVIL CONDITION.

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Chap. V.

Statement showing the distribution by Civil

District or State.	Sex.	All Ages:			0—14.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8
Ganjam	Males ...	4,976	4,698	326	9,410	569	21
	Females ...	3,315	4,755	1,930	7,750	2,145	105
Vizagapatam	Males ...	4,692	5,016	292	9,251	728	21
	Females ...	2,926	5,041	2,033	7,195	2,707	98
Godávari	Males ...	5,335	4,367	298	9,819	177	4
	Females ...	3,337	4,359	2,304	8,223	1,702	75
Kistna	Males ...	5,169	4,534	297	9,864	132	4
	Females ...	3,340	4,649	2,011	8,223	1,724	53
Nellore	Males ...	5,461	4,210	329	9,933	65	2
	Females ...	3,297	4,444	2,259	8,709	1,252	39
Cuddapah	Males ...	5,586	3,873	541	9,949	49	2
	Females ...	3,230	4,064	2,706	8,915	1,046	39
Kurnool	Males ...	5,192	4,257	551	9,861	135	4
	Females ...	3,167	4,381	2,452	8,551	1,406	43
Bellary	Males ...	5,169	4,308	523	9,760	230	10
	Females ...	3,556	4,486	1,958	8,500	1,461	39
Anantapur	Males ...	5,469	3,939	592	9,912	85	3
	Females ...	3,425	4,205	2,370	8,806	1,161	33
Madras	Males ...	5,085	4,545	370	9,914	81	5
	Females ...	3,573	4,489	1,938	9,350	631	19
Chingleput	Males ...	5,586	4,120	294	9,937	62	1
	Females ...	3,986	4,370	1,644	9,297	690	13
North Arcot	Males ...	5,535	4,119	346	9,943	55	2
	Females ...	3,675	4,318	2,007	9,146	835	19
Salem	Males ...	5,452	4,214	334	9,926	73	1
	Females ...	3,903	4,240	1,857	9,481	507	12
Coimbatore	Males ...	5,481	4,189	330	9,919	80	1
	Females ...	4,039	4,199	1,762	9,570	421	9
Nilgiris	Males ...	5,218	4,547	235	9,915	85	
	Females ...	4,211	4,472	1,317	9,641	352	7
South Arcot	Males ...	5,471	4,234	295	9,924	75	1
	Females ...	3,872	4,414	1,714	9,294	691	15
Tanjore	Males ...	5,377	4,216	407	9,939	60	1
	Females ...	3,670	4,231	2,099	9,497	580	13
Trichinopoly	Males ...	5,424	4,257	319	9,931	68	1
	Females ...	3,779	4,228	1,993	9,505	484	11
Madura	Males ...	5,403	4,253	344	9,912	86	2
	Females ...	3,903	4,278	1,819	9,633	357	10
Tinnevelly	Males ...	5,470	4,145	385	9,930	69	1
	Females ...	3,914	4,214	1,872	9,633	358	9
Malabar	Males ...	5,902	3,906	192	9,971	29	...
	Females ...	4,716	3,934	1,350	9,609	385	6
South Canara	Males ...	5,744	3,964	292	9,918	80	2
	Females ...	3,879	4,276	1,845	8,958	1,011	31
TOTAL ...	Males ...	5,399	4,258	343	9,849	147	4
	Females ...	3,706	4,348	1,946	8,984	984	32
Agency — Ganjam	Males ...	5,264	4,323	413	9,724	270	6
	Females ...	4,542	4,493	965	9,324	654	22
Agency — Vizagapatam ...	Males ...	4,964	4,697	339	9,726	266	8
	Females ...	4,124	4,835	1,041	9,375	597	28
Agency — Godávari	Males ...	5,378	4,266	356	9,850	146	4
	Females ...	4,008	4,349	1,643	8,937	1,023	40
TOTAL, AGENCY TRACTS ...	Males ...	5,076	4,566	358	9,740	253	7
	Females ...	4,211	4,707	1,082	9,305	667	28
Total, British Territory ...	Males ...	5,387	4,269	344	9,846	150	4
	Females ...	3,723	4,381	1,916	8,994	974	32
Feudatories — Travancore ...	Males ...	5,251	4,395	354	9,933	63	4
	Females ...	4,525	4,360	1,115	9,676	317	7
Feudatories — Cochin	Males ...	5,347	4,396	257	9,946	53	1
	Females ...	4,247	4,601	1,152	9,500	497	3
Feudatories — Pudukóta ...	Males ...	5,488	4,181	331	9,937	63	...
	Females ...	3,919	4,167	1,914	9,633	357	10
Feudatories — Banganapalle ...	Males ...	5,211	4,117	672	9,927	71	2
	Females ...	2,969	4,190	2,841	8,796	1,164	40
Feudatories — Sandúr	Males ...	5,475	3,831	694	9,816	179	5
	Females ...	3,570	3,999	2,431	8,888	1,047	65
Total, Feudatories ...	Males ...	5,293	4,370	337	9,936	61	3
	Females ...	4,389	4,384	1,227	9,626	367	7

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Condition of 10,000 *persons of each sex at each age-period.*

15—24.			25—39.			40—49.			50 and over.		
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
9	10	11	12	13	14	15	16	17.	18	19	20
4,392	5,472	136	525	9,150	325	129	9,247	624	85	8,238	1,677
766	8,565	669	153	7,915	1,932	97	5,213	4,690	64	2,125	7,811
4,350	5,554	96	590	9,182	228	136	9,357	507	81	8,366	1,553
549	8,735	716	134	7,885	1,981	77	5,212	4,711	50	2,103	7,847
5,818	4,114	68	927	8,840	233	222	9,255	523	132	8,193	1,675
360	8,672	968	113	7,266	2,621	74	4,530	5,396	48	1,641	8,311
6,196	3,753	51	940	8,861	199	187	9,370	443	124	8,291	1,585
362	8,915	723	104	7,887	2,009	86	5,434	4,480	71	2,155	7,774
7,746	2,221	33	2,159	7,659	182	380	9,176	444	188	8,167	1,645
637	8,669	694	101	7,817	2,082	75	5,238	4,687	53	1,919	8,028
7,940	2,003	57	2,483	7,115	402	741	8,192	1,067	422	7,034	2,544
526	8,506	968	135	6,691	3,174	98	3,773	6,129	60	1,207	8,733
6,805	3,107	88	1,761	7,803	436	506	8,386	1,108	279	7,068	2,653
491	8,675	834	176	7,125	2,699	130	4,072	5,798	87	1,432	8,481
6,150	3,748	102	1,541	8,023	436	467	8,414	1,119	280	7,014	2,706
793	8,706	501	470	7,402	2,128	391	4,391	5,218	283	1,692	8,025
7,344	2,588	68	2,173	7,373	454	752	8,052	1,196	465	6,739	2,796
571	8,636	793	261	6,965	2,774	206	4,169	5,625	142	1,472	8,386
7,293	2,662	45	1,470	8,245	285	359	8,995	646	264	8,031	1,705
1,665	7,969	366	413	8,010	1,577	242	5,204	4,554	200	2,017	7,783
7,877	2,093	30	1,514	8,283	203	245	9,283	472	149	8,264	1,587
1,005	8,634	361	177	8,378	1,445	105	5,821	4,074	62	2,344	7,594
7,730	2,234	36	1,688	8,047	265	341	8,996	663	176	8,004	1,820
723	8,749	528	156	7,782	2,062	101	4,832	5,067	62	1,808	8,130
7,222	2,721	57	1,400	8,327	273	282	9,030	688	150	8,013	1,837
1,315	8,326	359	153	8,083	1,764	76	5,055	4,869	50	2,045	7,905
6,945	3,005	50	1,300	8,449	251	263	9,058	679	151	7,933	1,916
1,784	7,884	332	97	8,194	1,709	56	5,355	4,589	41	2,464	7,495
7,071	2,881	48	1,643	8,082	275	323	9,116	561	136	8,543	1,321
1,717	7,959	324	372	8,129	1,499	185	5,574	4,241	148	2,672	7,180
7,540	2,423	37	1,429	8,351	220	262	9,221	517	142	8,275	1,583
1,285	8,373	342	188	8,305	1,507	102	5,620	4,278	54	2,232	7,714
7,268	2,688	44	1,192	8,496	312	251	9,022	727	168	7,803	2,029
1,390	8,189	421	135	8,026	1,839	87	5,197	4,716	48	1,928	8,024
7,657	2,306	37	1,470	8,303	227	251	9,204	545	141	8,250	1,609
1,676	7,960	364	151	8,144	1,705	96	5,361	4,543	56	2,232	7,712
7,157	2,778	65	1,280	8,439	281	234	9,115	651	136	8,035	1,829
2,115	7,603	282	166	8,393	1,441	96	5,573	4,331	62	2,334	7,604
7,486	2,459	55	1,296	8,404	300	243	9,051	706	134	7,863	2,003
1,906	7,765	329	108	8,351	1,541	67	5,784	4,149	46	2,442	7,512
7,490	2,482	28	1,409	8,420	171	438	9,149	413	452	8,290	1,258
2,580	7,214	206	1,132	7,743	1,125	1,172	5,143	3,685	1,043	1,889	7,068
7,491	2,470	39	1,444	8,320	236	391	8,998	611	314	8,058	1,628
1,412	8,138	450	431	7,827	1,742	406	5,047	4,547	287	1,763	7,950
6,943	**3,001**	**56**	**1,374**	**8,358**	**268**	**312**	**9,043**	**645**	**193**	**7,989**	**1,818**
1,235	**8,259**	**506**	**240**	**7,905**	**1,855**	**182**	**5,145**	**4,673**	**136**	**2,021**	**7,843**
5,497	4,245	258	1,087	8,406	507	249	8,770	981	129	7,831	2,040
2,400	7,322	278	236	8,882	882	116	6,542	3,342	126	3,674	6,200
5,053	4,778	169	856	8,779	365	245	9,091	664	172	8,151	1,677
1,829	7,837	334	267	8,864	869	153	6,922	2,925	141	3,615	6,244
6,077	3,844	79	1,130	8,492	378	353	8,869	778	205	7,954	1,841
992	8,478	530	264	8,005	1,731	148	5,232	4,620	93	2,160	7,747
5,277	**4,542**	**181**	**952**	**8,642**	**406**	**258**	**8,978**	**764**	**165**	**8,035**	**1,800**
1,867	**7,790**	**343**	**258**	**8,776**	**966**	**142**	**6,618**	**3,240**	**130**	**3,410**	**6,460**
6,891	**3,049**	**60**	**1,360**	**8,368**	**272**	**310**	**9,041**	**649**	**192**	**7,991**	**1,817**
1,255	**8,244**	**501**	**241**	**7,931**	**1,828**	**181**	**5,181**	**4,638**	**136**	**3,047**	**7,817**
6,817	3,153	30	1,510	8,324	166	575	8,782	643	537	7,334	2,129
3,112	6,781	107	930	8,379	691	805	6,457	2,738	743	3,188	6,069
6,395	3,583	22	805	9,000	195	275	9,215	510	259	8,037	1,704
1,978	7,880	142	299	8,820	881	312	6,575	3,113	377	3,165	6,458
7,822	2,148	30	1,768	7,993	239	245	9,196	559	144	8,187	1,669
2,689	7,049	262	238	8,406	1,356	144	5,656	4,200	70	2,225	7,705
7,267	2,639	94	2,217	7,260	523	661	7,980	1,359	347	6,693	2,960
620	8,446	934	169	6,627	3,204	144	3,844	6,012	108	1,225	8,667
7,253	2,653	94	1,860	7,488	652	616	7,603	1,781	385	6,184	3,431
1,057	8,124	819	566	6,911	2,523	559	3,296	6,145	330	1,060	8,610
6,823	**3,148**	**29**	**1,408**	**8,409**	**183**	**490**	**8,887**	**623**	**445**	**7,535**	**2,020**
2,822	**7,041**	**137**	**727**	**8,445**	**828**	**626**	**6,341**	**3,033**	**581**	**3,025**	**6,294**

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Statement showing the distribution, by age, of 10,000 *persons of each sex in each Civil Condition.*

District or State.	Sex.	All civil conditions.*					Unmarried.					Married.					Widowed.				
		0—14	15—24	25—39	40—49	50 and over.	0—14	15—24	25—39	40—49	50 and over.	0—14	15—24	25—39	40—49	50 and over.	0—14	15—24	25—39	40—49	50 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Ganjam	Males.	4,401	1,610	2,046	933	1,010	8,322	1,421	216	24	17	533	1,875	3,984	1,837	1,771	290	673	2,044	1,789	5,204
	Females.	4,045	1,690	2,157	924	1,184	9,460	390	100	27	23	1,825	3,043	3,590	1,013	529	219	586	2,158	2,245	4,792
Vizagapatam	Males.	4,172	1,570	2,142	1,052	1,064	8,226	1,456	269	31	18	605	1,739	3,920	1,961	1,775	299	520	1,678	1,830	5,673
	Females.	3,877	1,677	2,226	982	1,238	9,536	315	102	26	21	2,082	2,905	3,481	1,015	517	187	589	2,169	2,275	4,780
Godávari ...	Males.	4,258	1,591	2,064	972	1,115	7,837	1,736	359	40	28	173	1,499	4,178	2,059	2,091	56	361	1,615	1,706	6,262
	Females.	3,934	1,800	2,074	909	1,283	9,697	194	70	20	19	1,535	3,581	3,456	945	483	128	757	2,359	2,129	4,627
Kistna	Males.	3,949	1,679	2,110	992	1,270	7,537	2,012	384	36	31	115	1,389	4,124	2,049	2,323	50	288	1,410	1,477	6,775
	Females.	3,936	1,798	2,021	884	1,361	9,691	195	63	22	29	1,460	3,447	3,429	1,033	631	103	646	2,020	1,969	5,262
Nellore	Males.	3,659	1,692	2,059	1,170	1,420	6,655	2,400	814	82	49	57	892	3,746	2,550	2,755	21	169	1,136	1,577	7,097
	Females.	3,615	1,753	2,103	1,034	1,495	9,549	339	64	24	24	1,019	3,419	3,698	1,219	645	62	539	1,938	2,146	5,315
Cuddapah	Males.	3,417	1,843	2,352	1,169	1,219	6,087	2,620	1,046	155	92	43	953	4,319	2,472	2,213	11	195	1,748	2,309	5,737
	Females.	3,452	1,952	2,227	1,041	1,328	9,533	318	93	32	24	888	4,085	3,667	966	394	49	698	2,612	2,357	4,284
Kurnool	Males.	3,538	1,737	2,445	1,146	1,134	6,720	2,278	829	112	61	112	1,268	4,480	2,258	1,882	29	276	1,934	2,303	5,458
	Females.	3,519	1,888	2,330	1,002	1,261	9,501	293	130	41	35	1,129	3,739	3,789	931	412	61	642	2,565	2,370	4,362
Bellary	Males.	3,749	1,706	2,495	1,021	1,029	7,078	2,030	744	92	56	200	1,483	4,647	1,995	1,675	73	334	2,080	2,187	5,326
	Females.	3,802	1,851	2,341	916	1,090	9,090	413	309	101	87	1,238	3,593	3,862	896	411	76	473	2,543	2,441	4,467
Anantapur	Males.	3,562	1,753	2,340	1,142	1,203	6,457	2,354	930	157	102	77	1,151	4,380	2,334	2,058	17	201	1,793	2,308	5,681
	Females.	3,657	1,900	2,223	980	1,240	9,404	316	169	59	52	1,010	3,902	3,682	972	434	50	636	2,602	2,326	4,386
Madras	Males.	3,368	1,803	2,427	1,123	1,279	6,567	2,586	702	79	66	60	1,056	4,402	2,223	2,259	49	219	1,870	1,964	5,898
	Females	3,311	1,973	2,379	1,038	1,299	8,663	920	275	70	72	465	3,503	4,245	1,203	584	33	373	1,936	2,441	5,217
Chingleput	Males.	3,997	1,582	2,140	1,049	1,232	7,110	2,231	580	46	33	60	804	4,301	2,364	2,471	10	164	1,478	1,685	6,663
	Females	4,044	1,693	2,174	916	1,173	9,435	427	96	24	18	638	3,345	4,168	1,220	629	32	372	1,911	2,269	5,416
North Arcot	Males.	3,839	1,646	2,302	1,074	1,139	6,897	2,299	702	66	36	51	892	4,498	2,345	2,214	23	171	1,762	2,055	5,989
	Females.	3,821	1,765	2,287	962	1,165	9,510	347	97	26	20	739	3,575	4,122	1,076	488	37	465	2,350	2,428	4,720
Salem	Males.	3,996	1,526	2,424	1,030	1,024	7,275	2,022	622	53	28	69	986	4,790	2,209	1,946	14	259	1,979	2,121	5,627
	Females.	3,837	1,633	2,426	978	1,126	9,321	551	95	19	14	459	3,208	4,624	1,166	543	24	316	2,304	2,564	4,792
Coimbatore	Males.	4,069	1,584	2,334	994	1,019	7,362	2,008	554	48	28	78	1,137	4,708	2,149	1,928	14	241	1,775	2,048	5,922
	Females.	3,881	1,639	2,380	954	1,146	9,194	724	57	13	12	389	3,079	4,643	1,216	673	20	309	2,309	2,485	4,877
Nilgiris	Males.	3,180	2,147	3,090	916	667	6,044	2,909	973	57	17	59	1,360	5,492	1,835	1,254	8	440	3,616	2,183	3,753
	Females.	3,868	2,118	2,464	806	744	8,857	864	218	35	26	304	3,768	4,478	1,005	445	21	521	2,805	2,597	4,056
South Arcot	Males.	3,893	1,649	2,242	1,053	1,163	7,061	2,273	586	50	30	69	944	4,421	2,294	2,272	18	206	1,676	1,851	6,249
	Females.	3,860	1,754	2,271	948	1,167	9,267	582	110	25	16	604	3,327	4,272	1,207	590	35	350	1,996	2,367	5,252
Tanjore	Males.	3,931	1,604	2,145	1,059	1,261	7,267	2,169	476	49	39	56	1,023	4,323	2,265	2,333	15	174	1,641	1,888	6,282
	Females.	3,599	1,708	2,259	1,043	1,391	9,227	647	83	25	18	493	3,306	4,286	1,281	634	22	343	1,978	2,342	5,315
Trichinopoly	Males.	3,877	1,571	2,220	1,063	1,269	7,099	2,217	602	49	33	61	851	4,331	2,298	2,459	16	181	1,580	1,818	6,405
	Females.	3,634	1,620	2,321	1,059	1,366	9,141	719	93	27	20	416	3,050	4,470	1,343	721	20	296	1,984	2,414	5,286
Madura	Males.	3,980	1,567	2,318	1,045	1,090	7,303	2,075	549	45	28	80	1,023	4,600	2,239	2,058	28	296	1,897	1,981	5,798
	Females.	3,636	1,615	2,430	1,049	1,270	8,976	875	103	26	20	303	2,870	4,767	1,367	693	20	250	1,925	2,498	5,307
Tinnevelly	Males.	3,933	1,658	2,174	1,061	1,174	7,139	2,270	515	47	29	65	984	4,407	2,317	2,227	10	237	1,693	1,948	6,112
	Females.	3,695	1,661	2,218	1,042	1,384	9,095	809	61	18	17	314	3,061	4,394	1,429	802	17	293	1,826	2,309	5,555

* Includes only those persons who have returned their civil condition.

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Statement showing the distribution, by age, of 10,000 *persons of each sex in each Civil Condition*—continued.

District or State.	Sex.	All civil conditions.					Unmarried.					Married.					Widowed.				
		0—14	15—24	25—39	40—49	50 and over.	0—14	15—24	25—39	40—49	50 and over.	0—14	15—24	25—39	40—49	50 and over.	0—14	15—24	25—39	40—49	50 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Malabar	Males.	4,142	1,809	2,250	915	884	7,023	2,304	539	66	68	31	1,154	4,869	2,063	1,883	10	282	2,014	1,895	5,819
	Females.	3,897	1,977	2,224	850	1,052	7,941	1,081	534	211	233	381	3,626	4,377	1,111	505	18	302	1,853	2,319	5,508
South Canara	Males.	4,159	1,653	2,141	978	1,069	7,181	2,156	538	67	58	84	1,030	4,493	2,220	2,173	24	224	1,733	2,048	5,971
	Females.	3,857	1,820	2,205	932	1,186	8,907	663	245	97	88	912	3,463	4,036	1,100	489	65	444	2,083	2,298	5,110
TOTAL ...	Males.	3,953	1,649	2,235	1,034	1,129	7,211	2,120	569	60	40	136	1,162	4,386	2,197	2,119	49	268	1,746	1,948	5,989
	Females.	3,785	1,751	2,252	970	1,242	9,178	583	146	48	45	856	3,325	4,094	1,148	577	62	456	2,146	2,329	5,007
Agency. Ganjam ...	Males.	4,312	1,445	2,394	1,040	809	7,936	1,503	492	49	20	272	1,430	4,693	2,128	1,477	57	872	2,835	2,384	3,852
	Females.	4,368	1,666	2,383	859	724	8,955	879	124	22	20	641	2,741	4,756	1,264	598	96	462	2,098	2,865	4,479
Vizagapatam	Males.	3,892	1,766	2,450	1,084	808	7,682	1,810	426	54	28	219	1,779	4,535	2,077	1,390	95	907	2,710	2,179	4,109
	Females.	3,859	2,097	2,395	830	819	8,846	938	157	31	28	473	3,376	4,362	1,181	608	102	671	1,996	2,329	4,902
Godávari ...	Males.	4,190	1,535	2,319	993	963	7,675	1,735	488	65	37	143	1,383	4,616	2,063	1,795	52	339	2,461	2,170	4,978
	Females.	4,190	1,872	2,117	800	1,021	9,343	464	140	30	23	985	3,649	3,896	963	507	103	604	2,229	2,251	4,813
TOTAL, AGENCY TRACTS..	Males.	4,046	1,648	2,418	1,061	827	7,755	1,711	453	54	27	224	1,642	4,586	2,090	1,458	77	828	2,723	2,247	4,125
	Females.	4,040	1,950	2,358	835	817	8,936	866	145	28	25	575	3,240	4,413	1,178	594	100	607	2,064	2,450	4,779
Total, British Terry.	Males.	3,956	1,649	2,240	1,035	1,120	7,227	2,108	565	60	40	139	1,178	4,393	2,193	2,097	50	287	1,778	1,957	5,928
	Females.	3,793	1,756	2,255	966	1,230	9,170	592	146	47	45	848	3,322	4,104	1,148	578	63	458	2,145	2,331	5,003
Feudatories. Travancore...	Males.	3,582	1,758	2,468	1,076	1,116	6,776	2,283	709	118	114	51	1,262	4,674	2,151	1,862	36	147	1,156	1,955	6,706
	Females.	3,667	1,930	2,369	921	1,113	7,839	1,327	487	164	183	266	3,002	4,554	1,364	814	24	185	1,468	2,263	6,060
Cochin ...	Males.	3,998	1,769	2,344	964	925	7,437	2,115	353	50	45	49	1,441	4,799	2,021	1,690	7	155	1,784	1,914	6,140
	Females.	3,936	1,885	2,300	871	1,008	8,806	878	162	64	90	425	3,228	4,410	1,244	693	10	231	1,759	2,352	5,648
Pudukóta ...	Males.	3,892	1,508	2,239	1,096	1,265	7,047	2,150	721	49	33	59	775	4,280	2,409	2,477	7	138	1,619	1,851	6,385
	Females.	3,551	1,542	2,418	1,071	1,418	8,731	1,058	147	39	25	304	2,609	4,877	1,453	757	18	211	1,713	2,349	5,709
Banganapalle	Males.	3,141	1,961	2,448	1,250	1,200	5,984	2,736	1,041	159	80	54	1,257	4,317	2,422	1,950	8	272	1,908	2,527	5,285
	Females.	3,153	2,012	2,298	1,111	1,426	9,342	421	131	54	52	876	4,054	3,634	1,019	417	44	661	2,592	2,353	4,350
Sandúr ...	Males.	3,619	1,859	2,548	1,021	953	6,490	2,462	866	115	67	169	1,287	4,979	2,027	1,538	25	252	2,393	2,620	4,710
	Females.	3,537	1,852	2,433	947	1,231	8,804	549	385	148	114	926	3,763	4,204	781	326	94	624	2,526	2,395	4,361
Total, Feudatories.	Males.	3,689	1,738	2,422	1,058	1,093	6,925	2,241	644	98	92	52	1,252	4,680	2,151	1,885	28	150	1,316	1,955	6,551
	Females.	3,702	1,880	2,361	929	1,128	8,118	1,209	391	133	149	310	3,020	4,547	1,344	779	21	211	1,593	2,296	5,879

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CHAPTER V.

CIVIL OR CONJUGAL CONDITION.

(TABLE VIII.)

Chap. V. para. 192.

Introductory.

192. In dealing with the statistics relating to civil condition, it is necessary to remember that marriage in India does not connote conjugal life, for it frequently takes place before the bride has attained the age of puberty, and it is only when she reaches that age that real married life commences. Among Bráhmans and some of the higher castes a girl must be married before puberty, but among the majority of the population there is no such rule, though even among pariahs there is one sub-division which follows the Brahmanical custom. Again, it is part of the Brahmanical doctrine that a man must have a son to save him from hell, but this belief obtains little currency among the generality of the people, and the strong tendency to marriage has little, if any, connection with religious sentiments. This is a fact which it is well to remember, for some voluntary restriction on the present custom of almost universal marriage is becoming one of the great needs of the country. Nor is the remarriage of widows forbidden by either religion or caste custom to the majority of the population. The prohibition exists among the Brahmans and among castes desirous of attaining a high relative position by close observance of Brahmanical customs, but the restriction is entirely foreign to Dravidian ideas. It is true that remarriage is less frequent than in western countries, but this is due quite as much to the reluctance of men to marry widows as to any law or rule enforcing perpetual widowhood.

Tables relating to civil condition.

193. Table VIII contains statistics of the civil or conjugal condition of the people at each of the age-periods given in Table VII, and the statements prefixed to this chapter furnish information for every district and feudatory state, as to the numbers of unmarried, married and widowed out of 10,000 at each age, and of the numbers at each age out of 10,000 in each civil condition.

Examination of the statistics.

194. For convenience of reference, I give here the total numbers of unmarried, married and widowed, and the percentage on the total population, omitting those who have made no return of their conjugal state. These amount to only 14,757, which is a vast improvement on 1881, when there were 948,999 persons under the head of 'Not stated.'

Civil condition.	Total numbers.		Number in 10,000.			
			1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried	9,488,413	6,703,462	5,387	3,723	5,469	3,642
Married	7,519,174	7,850,992	4,269	4,361	4,147	4,233
Widowed	604,791	3,448,851	344	1,916	384	2,125
TOTAL ...	17,612,378	18,003,305	10,000	10,000	10,000	10,000

The unmarried males exceed the unmarried females by nearly three millions, but the widowers fall short of the widows by about the same number. There are about 330,000 more wives than husbands, owing partly to the absence of husbands, partly to the practice of polygamy. The relatively low proportion of unmarried females and the high proportion of widows is the result of the custom which enforces the early marriage of girls and discourages the remarriage of widows. This feature will be discussed in greater detail below.

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Comparison with 1881.

195. Compared with 1881, the returns show a slight decrease in the proportion of unmarried males, which corresponds with the change in the proportion of males below twenty. The proportion of unmarried females, on the other hand, has increased. The proportion of married of both sexes is higher than in 1881, and the proportion of widowed is lower. The differences are not great, but so far as they go they are satisfactory as affording evidence of the prosperity of the decennium. More males are married because seasons have been favourable. There are fewer widowed because the public health has been better.

	Per cent.	
	1891.	1881.
Males below 20 ...	47·85	46·20
Females below 15 ...	37·93	37·72

Comparison with other provinces and countries.

196. The following statement shows the proportions in each civil condition in other provinces of India and in some of the countries of Europe :—

Statement showing the Civil Condition in other Provinces and Countries.

Province or Country.		Number in a total of 10,000 of each sex.					
		Unmarried.		Married.		Widowed.	
		Males.	Females.	Males.	Females.	Males.	Females.
Madras		5,387	3,723	4,269	4,361	344	1,916
Bombay		4,727	3,193	4,801	5,151	472	1,656
Bengal (1881)		4,651	2,937	4,946	4,913	403	2,150
North-Western Provinces and Oudh		4,503	3,070	4,864	5,254	633	1,676
Punjab		5,264	3,750	4,107	4,877	629	1,373
Central Provinces		4,668	3,560	4,890	4,960	442	1,480
Burma		5,578	5,059	3,945	3,782	477	1,159
Assam		5,622	4,138	3,968	4,162	410	1,700
Mysore		5,390	3,636	4,137	4,249	473	2,115
England and Wales	1881	6,193	5,928	3,463	3,314	344	758
German Empire ...		6,213	5,809	3,449	3,321	338	870
France		5,513	5,041	3,954	3,934	533	1,025
Italy		5,989	5,397	3,610	3,672	401	931

Excluding Burma, where the religion and customs of the people differ from those found in India proper, the proportion of unmarried males in Madras is higher than in any Indian province except Assam, and it is slightly lower than that found in the Native State of Mysore. The proportion of unmarried females is exceeded only in the Punjab and Assam. The ratio of married among both males and females is comparatively low. The proportion of widowers is the lowest of all Indian provinces, but the relative number of widows is exceeded only in Bengal and Mysore. Comparing the Madras figures with those for England and Wales in 1881, we see that in that country there is a higher proportion of unmarried, a lower proportion of married, and a much lower relative number of widowed. The differences are greatest in the case of females. In England 59 per cent. of the females are unmarried; in Madras only 37 per cent., notwithstanding the relatively greater numbers at the young ages in this country. Again, in England, the married women constitute only 34·63 per cent. of the sex; in Madras the percentage is 43·61. Lastly, there are in England only 758 widows in 10,000 females; in Madras there are 1,916. In this presidency, out of 5 females of all ages, 1 is a widow; in England there is 1 widow in 13 females. In the case of males the unmarried are 8 per cent. higher in England than in Madras, while

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the married are 8 per cent. lower. The widowers constitute the same proportion (3·44 per cent.) in both countries.

Civil condition in different districts.

197. The following statement gives the proportions in each civil condition in the different districts :—

Distribution by Civil Condition of 10,000 *persons of each sex in each district.*

District	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
Ganjam	4,976	4,698	326	3,315	4,755	1,930
Vizagapatam	4,692	5,016	292	2,926	5,041	2,033
Godávari	5,335	4,367	298	3,337	4,359	2,304
Kistna	5,169	4,534	297	3,340	4,649	2,011
Nellore	5,461	4,210	329	3,297	4,444	2,259
Cuddapah	5,586	3,873	541	3,230	4,064	2,706
Kurnool	5,192	4,257	551	3,167	4,381	2,452
Bellary	5,169	4,308	523	3,556	4,486	1,958
Anantapur	5,469	3,939	592	3,425	4,205	2,370
Madras	5,085	4,545	370	3,573	4,489	1,938
Chingleput	5,586	4,120	294	3,986	4,370	1,644
North Arcot	5,535	4,119	346	3,675	4,318	2,007
Salem	5,452	4,214	334	3,903	4,240	1,857
Coimbatore	5,481	4,189	330	4,039	4,199	1,762
Nílgiris	5,218	4,547	235	4,211	4,472	1,317
South Arcot	5,471	4,234	295	3,872	4,414	1,714
Tanjore	5,377	4,216	407	3,670	4,231	2,099
Trichinopoly	5,424	4,257	319	3,779	4,228	1,993
Madura	5,403	4,253	344	3,903	4,278	1,819
Tinnevelly	5,470	4,145	385	3,914	4,214	1,872
Malabar	5,902	3,906	192	4,716	3,934	1,350
South Canara	5,744	3,964	292	3,879	4,276	1,845
TOTAL ...	**5,399**	**4,258**	**343**	**3,706**	**4,348**	**1,946**
Agency — Ganjam ...	5,264	4,323	413	4,542	4,493	965
Agency — Vizagapatam ...	4,964	4,697	339	4,124	4,835	1,041
Agency — Godávari ...	5,378	4,266	356	4,008	4,349	1,643
TOTAL, AGENCY TRACTS ...	**5,076**	**4,566**	**359**	**4,211**	**4,707**	**1,082**
Total, British Territory ...	**5,387**	**4,269**	**344**	**3,723**	**4,361**	**1,916**

The proportion of unmarried males varies from 59·02 per cent. in Malabar to 46·92 per cent. in Vizagapatam, and the maximum and minimum ratios of unmarried females are found in the same districts. The proportion of married males is highest in Vizagapatam (50·16 per cent.) and lowest in Cuddapah (38·73 per cent.); in Malabar it is 39·06 per cent. Among females the highest proportion of wives is found in Vizagapatam and the lowest in Malabar. Of widowers, the lowest proportion is 192 in 10,000 males, which is the ratio in Malabar. The highest proportion is 592 in 10,000, in Anantapur. The relative number of widows is highest in Cuddapah (27·06 per cent.) and lowest in the Ganjam Agency (9·65 per cent.). In Malabar it is 13½ per cent. and in the Nílgiris 13·17 per cent.

The locality of the extremes is practically the same as in 1881. The high proportion of married in Vizagapatam and Ganjam was then ascribed to the prosperity of the people of those districts, and to the greater prevalence there of the Bengal customs of early marriage. I think the latter is certainly much the more potent factor as there are several other districts in which the population lives under more favourable conditions.

In Malabar and in parts of South Canara the marriage relation differs from that found elsewhere, in that it can be dissolved with greater freedom, and in these districts we find that marriages take place later in life, and that the proportion of widowed is considerably below the average for the presidency.'

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If the same marriage customs prevailed throughout, the proportion of unmarried ought to be highest in those districts in which the proportion at the youthful ages is highest, and the fact that this is not the case shows very clearly the great divergence as regards the age at which marriage takes place. The proportion of girls under ten is highest in Chingleput and Salem, but there are several districts with a higher proportion of unmarried females. Excluding Madras, the district with the lowest proportion of girls under ten is Tanjore, but the proportion of the unmarried in that district is considerably above that of the whole Telugu country. Compare, for instance, Tanjore with Vizagapatam. In the former district the proportion of girls under ten is 26·56 per cent., and the proportion of unmarried females is 36·70 per cent., while in the latter, though the first proportion is 28·73 per cent., the proportion of unmarried girls is only 29·26 per cent.

Number under ten in a Total 10,000 of each Sex.

District.	Males.	Females.
Ganjam	2,987	2,874
Vizagapatam	2,888	2,873
Godávari	2,920	2,859
Kistna	2,756	2,865
Nellore	2,689	2,779
Cuddapah	2,585	2,726
Kurnool	2,753	2,841
Bellary	2,910	3,069
Anantapur	2,712	2,918
Madras	2,345	2,397
Chingleput	2,887	3,075
North Arcot	2,881	3,006
Salem	3,105	3,074
Coimbatore	3,051	2,985
Nilgiris	2,274	2,915
South Arcot	2,859	2,972
Tanjore	2,774	2,656
Trichinopoly	2,834	2,752
Madura	3,021	2,870
Tinnevelly	2,903	2,791
Malabar	2,918	2,803
South Canara	2,923	2,757
Agency Tracts { Ganjam ...	3,015	3,198
Agency Tracts { Vizagapatam ...	2,670	2,807
Agency Tracts { Godávari ...	2,927	3,070
TOTAL, BRITISH TERRITORY ...	2,873	2,870

Civil condition at different ages.

198. The following statement gives the civil condition of 10,000 persons at each age-period :—

Age-period.	Males.				Females.			
	Unmarried.	Married.	Widowed.	Total.	Unmarried.	Married	Widowed.	Total.
0— 4	9,962	37	1	10,000	9,903	93	4	10,000
5— 9	9,910	87	3	10,000	9,371	611	18	10,000
10—14	9,604	386	10	10,000	6,945	2,958	97	10,000
15—19	8,411	1,559	30	10,000	2,231	7,467	302	10,000
20—24	5,356	4,554	90	10,000	469	8,870	661	10,000
25—29	2,372	7,446	182	10,000	273	8,656	1,071	10,000
30—34	969	8,740	291	10,000	223	7,733	2,044	10,000
35—39	504	9,124	372	10,000	217	7,039	2,744	10,000
40—44	345	9,064	591	10,000	180	5,420	4,400	10,000
45—49	246	8,998	756	10,000	183	4,665	5,152	10,000
50—54	219	8,596	1,185	10,000	146	3,147	6,707	10,000
55—59	188	8,373	1,439	10,000	153	2,647	7,200	10,000
60 and over	171	7,358	2,471	10,000	124	1,070	8,806	10,000
TOTAL ...	5,387	4,269	344	10,000	3,723	4,361	1,916	10,000

It must be borne in mind that the ages are given here as entered in the schedules, and as has been shown in the previous chapter, these are far from accurate. Out of 10,000 males below five years of age, 37 are married and 1 is widowed. Out of the same number of females under five, 93 are married and 4 widowed. In the next age-period, 5—9, there are 87 males and 611 females among the married, while 3 males and 18 females are widowed. In the 10—14 period the proportion of married males is 386, but that of married females is no less than 2,958; there are 10 widowers and 97 widows. At the next period (15—19) we find a further rise in the proportion of married, the number of males in that conjugal condition being 1,559 in 10,000, while among females it is 7,467. Of women between 20—24 only 469 in 10,000 are single, and there are 661 widows and 8,870 wives. Of men at this age, 5,356, or rather more than half, are still unmarried, 4,554 are married and 90 are widowers. Even at the next age-period (25—39) there are 2,372 single men out of 10,000, but in the succeeding quinquennium the proportion of unmarried falls to 969, and of men between 35 and 39 only 504 in 10,000 are single, while the number of husbands is 9,124, which is the maximum rate for all age-periods. The proportion of married remains high among males throughout the remaining ages, and there are 7,358 husbands even among men who are sixty years of age and upwards. But among females it falls much more rapidly: at age 35—39 there are 7,039 married women,

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at 40—44 there are only 5,420, and the proportion of widows is as high as 4,400. These proportions continue, the one to fall and the other to rise, until we find that of 10,000 women who are sixty and over only 1,070 are wives, while as many as 8,806 are widows. The widowers at this age amount to only 2,471, and these figures bring out very clearly the sharp distinction between the sexes in respect of remarriage.

The ages of persons of each civil condition.

199. The relation between age and civil condition can be further elucidated by an examination of the relative ages of the people in each conjugal state, and the following statement shows the distribution by age of 10,000 in each civil condition :—

Statement showing the number of persons at each age out of 10,000 *of each sex and Civil Condition.*

	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
0— 4	2,737	13	5	4,055	33	3
5— 9	2,559	28	14	3,392	189	13
10—14	1,931	98	31	1,723	626	46
15—19	1,293	302	72	470	1,342	123
20—24	815	875	215	123	1,980	335
25—29	361	1,433	435	63	1,718	482
30—34	149	1,696	703	53	1,570	941
35—39	55	1,265	640	30	816	722
40—44	43	1,423	1,152	32	822	1,514
45—49	17	770	805	15	326	818
50—54	17	861	1,476	18	332	1,604
55—59	6	347	742	6	95	588
60 and over	17	889	3,710	20	151	2,811
TOTAL ...	10,000	10,000	10,000	10,000	10,000	10,000

Out of 10,000 unmarried males, 7,227 are below fifteen years of age, 8,520 are under twenty, 9,335 are under twenty-five and 9,696 are under thirty. Of the unmarried females, 9,170 are under 15 and 9,640 are under 20. In other words, the average age of unmarried females is considerably lower than that of unmarried males. It will also be seen that the mean age of husbands and widowers is higher than that of wives and widows. Two-thirds of the widowers and three-fifths of the widows are over forty-five years of age. The proportion of widows under twenty is only 1·85 per cent., but as many as 10 per cent. are under thirty years of age, and nearly 20 per cent. are under thirty-five. The mean age * of the unmarried is 11·30 years for males and 7·74 years for females; that of the married is 39·06 years for husbands and 28·97 years for wives; the mean age of widowers is 52·32 years, while that of widows is 49·22 years. The difference between the ages of the husband and wife is thus about 10 years. In England and Wales it was 2·4 years in 1881 according to the census returns, but the real difference was probably somewhat less.

Comparison of age statistics with those for other provinces.

200. In the annexed statement the civil condition of the Madras population at each of the age-periods adopted by the Census Commissioner is compared with that of the population of other provinces of India and certain countries of Europe.

* In calculating the mean age the arithmetical mean of each age-period was taken as the mean age of all persons included in the period. This, of course, is not correct, but where the returned ages are so inaccurate any more elaborate method would have been out of place and the results of doubtful value.

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Distribution by Civil Condition of 10,000 *persons of each sex at each age-period.*

Province.	Sex.	All ages.			0—14.			15—24.			25—39.			40—49.			50 and over.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Madras	**Males ...**	**5,387**	**4,269**	**344**	**9,846**	**150**	**4**	**6,891**	**3,049**	**60**	**1,360**	**8,368**	**272**	**310**	**9,041**	**649**	**192**	**7,991**	**1,817**
	Females ...	**3,723**	**4,361**	**1,916**	**8,994**	**974**	**32**	**1,255**	**8,244**	**501**	**241**	**7,931**	**1,828**	**181**	**5,181**	**4,638**	**136**	**2,047**	**7,817**
Bengal (1881) ...	Males ...	4,651	4,946	403	9,165	810	25	4,377	5,437	186	823	8,753	424	233	8,979	788	159	8,074	1,767
	Females ...	2,937	4,913	2,150	7,454	2,438	108	290	8,872	838	69	7,686	2,245	39	4,976	4,985	30	2,212	7,758
Bombay	Males ...	4,727	4,801	472	9,401	579	20	4,496	4,349	155	1,073	8,495	432	404	8,611	985	306	7,410	2,284
	Females ...	3,193	5,151	1,656	7,898	2,057	45	548	9,074	378	152	8,429	1,419	115	5,819	4,066	88	2,449	7,463
Punjab	Males ...	5,264	4,107	629	9,563	421	16	4,763	4,966	271	1,399	7,833	768	721	7,721	1,558	635	6,345	3,020
	Females ...	3,750	4,877	1,373	8,827	1,147	26	690	8,911	399	79	8,297	1,624	51	5,750	4,199	54	2,946	7,000
North-West Provinces.	Males ...	4,503	4,864	633	9,070	907	23	3,779	5,981	240	1,260	8,090	650	638	8,096	1,266	485	6,871	2,644
	Females ...	3,070	5,254	1,676	8,114	1,851	35	360	9,277	363	96	8,644	1,260	64	6,304	3,632	55	2,847	7,098
Assam	Males ...	5,622	3,968	410	9,915	77	8	6,973	2,895	132	1,611	7,888	501	367	8,682	951	225	7,959	1,816
	Females ...	4,138	4,162	1,700	9,113	853	34	1,305	8,071	624	212	7,789	1,999	102	4,979	4,919	71	2,155	7,774
Mysore	Males ...	5,390	4,140	470	9,930	70	..	7,150	2,800	50	1,800	7,810	390	450	8,510	1,040	270	7,390	2,340
	Females ...	3,640	4,250	2,110	9,050	930	20	970	8,500	530	280	7,470	2,250	200	4,510	5,290	130	1,920	7,950
England and Wales (1881).	Males ...	6,193	3,463	344	10,000														
	Females ...	5,928	3,314	758	10,000														
Scotland (1881) ...	Males ...	6,628	3,044	328	10,000	..	..	9,275	716	9	3,431	6,366	203	1,457	8,016	527	1,140	7,069	1,791
	Females ...	6,285	2,896	819	10,000	..	..	8,623	1,360	17	3,274	6,339	387	2,001	6,680	1,319	1,961	4,282	3,757
Ireland (1881) ...	Males ...	6,871	2,750	379	10,000	...	...	9,660	334	6	5,221	4,636	143	2,095	7,471	434	1,388	6,848	1,764
	Females ...	6,344	2,698	958	10,000	...	...	9,107	877	16	3,767	5,832	401	1,869	6,760	1,371	1,514	4,408	4,078
France (1881) ...	Males ...	5,513	3,954	533	10,000	...	...	9,298	680	22	3,402	6,373	225	1,578	7,855	567	1,094	7,020	1,886
	Females ...	5,041	3,934	1,025	10,000	...	...	7,654	2,265	79	2,484	7,025	491	1,524	7,291	1,185	1,275	5,345	3,380
German Empire (1881).	Males ...	6,213	3,449	338	10,000	...	...	9,649	348	3	3,148	6,735	117	944	8,712	344	765	7,400	1,835
	Females ...	5,809	3,321	870	10,000	...	...	8,754	1,231	15	2,411	7,241	348	1,134	7,632	1,234	1,092	4,896	4,012
Austria (1881) ...	Males ...	6,151	3,554	295	10,000	...	...	9,541	456	3	3,230	6,665	105	1,194	8,516	290	962	7,482	1,556
	Females ...	5,771	3,416	813	9,998	2	...	8,202	1,775	23	2,626	7,029	345	1,484	7,321	1,195	1,388	4,909	3,703
Italy (1881)	Males ...	5,989	3,610	401	10,000	...	...	9,462	532	6	3,399	6,441	160	1,366	8,169	465	1,096	7,144	1,760
	Females ...	5,397	3,672	931	9,999	1	...	7,870	2,100	30	2,152	7,457	391	1,279	7,398	1,323	1,165	4,938	3,897
Sweden (1881) ...	Males ...	6,233	3,411	356	10,000	...	...	9,645	352	3	3,861	6,017	122	1,256	8,383	361	784	7,536	1,680
	Females ...	5,958	3,233	809	10,000	...	...	9,109	884	7	3,661	6,121	218	1,816	7,308	876	1,311	5,344	3,345

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Under 15.

The proportion of the single among the population under 15 is higher in Madras than in any of the Indian provinces except Assam.

15—24.

At the next age-period (15—24), Madras occupies the same position with respect to other provinces. At this age there are fewer widowers in Madras than elsewhere, but the proportion of widows is exceeded only in Bengal and Assam.

25—39.

Of males between 25 and 39 the relative number of unmarried is higher in Madras than in Bengal, Bombay or the North-West Provinces, but lower than the proportion in the Punjab and Assam. Of females between these ages the ratio of unmarried is higher than in any of the other provinces. The relative number of husbands is higher than in the Punjab, North-West Provinces or Assam, and lower than in Bengal or Bombay. The wives, on the other hand, are relatively more numerous than in Bengal or Assam only. Every province has a larger proportion of widowers, but in Bengal and Assam alone is there a higher ratio of widows.

40—49.

Of males between 40 and 49 there are 310 in 10,000 still unmarried in Madras, and the only province which has a proportion lower than this is Bengal. The proportion of unmarried females at this age on the other hand is higher in Madras than elsewhere. There are also relatively more husbands in Madras than in the other provinces, and the proportion of widowers is lower. The number of wives among 10,000 women between 40 and 49 is 5,181 in Madras—a number which is exceeded in all provinces, except Bengal and Assam, and it is only in these two provinces that the proportion of widows exceeds the figure for Madras.

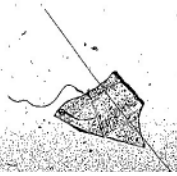
50 and over.

Of males who are not less than 50 years of age the proportion of unmarried is higher in Madras than in Bengal, but lower than in Assam, and much lower than in Bombay, the Punjab or the North-West Provinces. The proportion of unmarried females is higher in this than in any other province. Bengal alone has relatively more husbands, and only Bengal and Assam have fewer widowers than Madras among males of 50 years and upwards. Among females the proportion of wives is lower, and that of widows higher in Madras than in any of the other provinces.

The foregoing statistics show that both sexes marry later in Madras than elsewhere, *except Assam*; that up to 50 years of age widowers remarry to a somewhat greater extent than in other provinces; that the remarriage of widows below 50 is less common than in other provinces, with the exception of Bengal and Assam, and less frequent than in any other part of India in the case of women over 50; and that the relative number of females who remain unmarried throughout life is highest in Madras.

Comparison with European countries.

201. A comparison of the Madras statistics with those for European countries brings out three chief points of difference; first, the much later age at which marriage takes place in Europe; second, the smaller proportion of widows at all ages; third, the much larger proportion of the population who go through life unmarried. In Madras out of 10,000 of each sex below 15 years of age, 154 males and 1,006 females are either married or widowed; in Great Britain, Germany and France all the youths and maidens below fifteen are unmarried, and in Italy only one girl in 10,000 at this age is married. Of 10,000 young men and women between 15 and 24 years of age, 3,109 of the former and 8,745 of the latter have entered the state of matrimony, but in the European countries the proportion of husbands and widowers varies from a minimum of 340 in Ireland to a maximum of 725 in Scotland, while the proportion of wives ranges from 893 in Ireland to 2,344 in France. The proportion of widows in no case exceeds 79, but in Madras it is nearly seven times as great. Of men between 25 and 40 rather over one-third are unmarried in Europe; in this presidency the proportion is only 13·60 per cent. For females the proportion is in European countries much the same as that for males; in Madras



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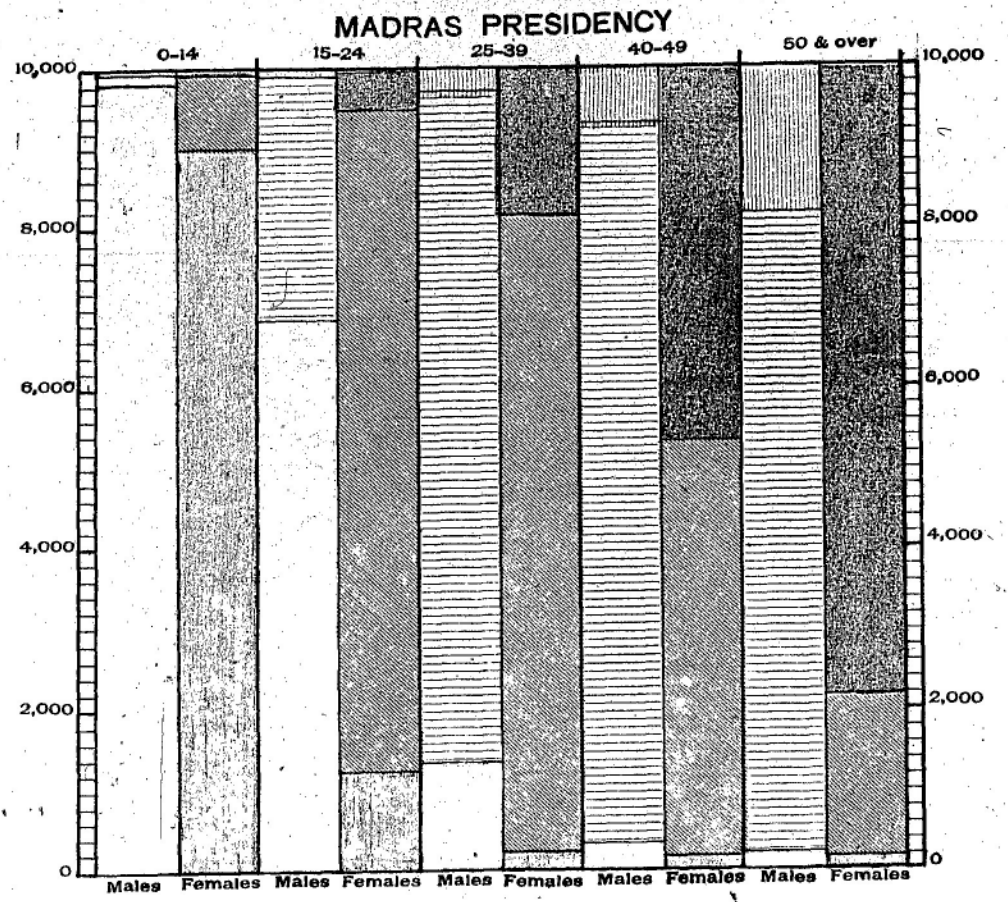
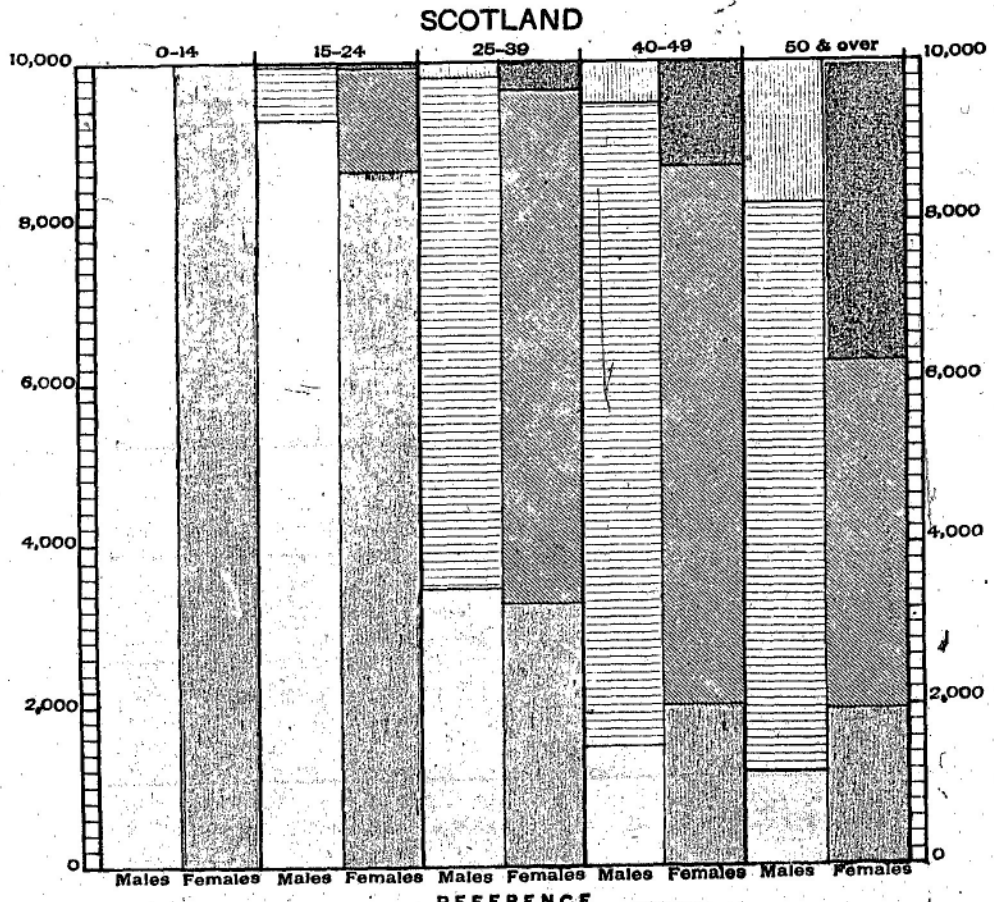
SHEWING CIVIL CONDITION AT DIFFERENT AGES

IN MADRAS AND SCOTLAND





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Single Males & Females

Married Males & Females

Widowed Males & Females

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less than 2½ per cent. of the women between 25 and 40 are still single. On the other hand, the proportion of women of these ages who are widows is over 18 per cent. in Madras and only about 4 per cent. in Europe. At the next age-period (40—49) we find the same differences, but more accentuated. The proportion of widows at these ages is 46·38 per cent. in Madras as compared with about 13 per cent. in the European countries. And this discrepancy is still greater in the case of women of 50 years of age and upwards, for we have for this period about 38 per cent. of widows in Europe, and no less than 78 per cent. in Madras. One cause of the greater extent of widowhood in Madras is that a higher proportion of the women are married, but if we eliminate the single altogether the difference is still considerable. Thus in England and Wales out of every 100 women who have been married 19 are widows, while the corresponding number for Madras is 31. The excess may be ascribed partly to the greater difference between the ages of husband and wife in Madras and partly to the restrictions on the marriage of widows.

The annexed diagram exhibits in a graphic manner the difference in the civil condition of Madras and Scotland. That country has been taken in preference to England and Wales as the age-periods given in the tables for the latter are not suitable.

Comparison with 1881.

202. In the subjoined statements the statistics of age and civil condition are compared with those of the census of 1881. These figures show that child-marriages were relatively less numerous in the period preceding 1891 than in that before 1881; that the married were relatively more numerous at all ages except the period under 15; that the widowed were less numerous at all ages; and that the average age of widowers and widows was appreciably higher at the last enumeration :—

Statement showing distribution by Civil Condition of 10,000 *persons of each sex at each age-period in* 1891 *and* 1881.

Age.	Civil condition.	1891.		1881.	
		Males.	Females.	Males.	Females.
0—14	Single	9,846	8,994	9,820	8,801
	Married	150	974	174	1,144
	Widowed	4	32	6	55
15—24	Single	6,891	1,255	7,112	1,376
	Married	3,049	8,244	2,810	7,885
	Widowed	60	501	78	739
25—39	Single	1,360	241	1,512	234
	Married	8,368	7,931	8,103	7,481
	Widowed	272	1,828	385	2,285
40—49	Single	310	181	292	169
	Married	9,041	5,181	8,910	4,783
	Widowed	649	4,638	798	5,048
		192			
50 and over.	Single		136	192	125
	Married	7,991	2,047	7,941	1,910
	Widowed	1,817	7,817	1,867	7,965

Statement showing the age distribution of 10,000 *persons of each sex and Civil Condition in* 1881 *and* 1891.

Civil condition.	Year.	0—14.		15—24.		25—39.		40—49.		50 and over.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried	1891	7,227	9,170	2,108	592	565	146	60	47	40	45
	1881	7,066	9,096	2,205	671	639	147	52	44	38	42
Married	1891	139	848	1,178	3,322	4,393	4,104	3,193	1,148	2,097	578
	1881	166	1,017	1,150	3,308	4,520	4,050	2,107	1,075	2,057	550
Widowed	1891	50	63	287	458	1,778	2,145	1,957	2,331	5,928	5,003
	1881	58	98	344	617	2,323	2,461	2,042	2,258	5,233	4,566

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Statistics for the chief religions.

203. In the next statement statistics of civil condition at each age-period are given separately for the four principal religions:—

Distribution by Civil Condition of 10,000 *persons of each sex at each age-period.*

Religions.	Sex.	All ages.			0—14.			15—24.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11
All Religions	Males	5,387	4,269	344	9,846	150	4	6,891	3,049	60
	Females	3,723	4,361	1,916	8,994	974	32	1,255	8,244	501
Hindus	Males	5,353	4,296	351	9,836	160	4	6,833	3,107	60
	Females	3,667	4,379	1,954	8,936	1,030	34	1,206	8,275	519
Musalmans	Males	5,819	3,944	237	9,949	49	2	7,662	2,299	39
	Females	4,123	4,166	1,711	9,462	524	14	1,385	8,239	376
Christians	Males	5,654	4,062	284	9,942	50	8	7,367	2,586	47
	Females	4,403	4,078	1,519	9,629	357	14	2,230	7,510	260
Animistic	Males	5,238	4,362	400	9,763	231	6	5,644	4,105	251
	Females	4,507	4,567	926	9,466	517	17	2,583	7,143	274

Religions.	Sex.	25—39.			40—49.			50 and over.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
		12	13	14	15	16	17	18	19	20
All Religions	Males	1,360	8,368	272	310	9,041	649	192	7,991	1,817
	Females	241	7,931	1,828	181	5,181	4,638	136	2,047	7,817
Hindus	Males	1,365	8,360	275	314	9,024	662	192	7,959	1,849
	Females	230	7,905	1,865	171	5,151	4,678	126	2,034	7,840
Musalmans	Males	1,405	8,387	208	287	9,271	442	204	8,429	1,367
	Females	366	8,037	1,597	335	5,194	4,471	287	1,967	7,746
Christians	Males	1,075	8,692	233	237	9,240	523	156	8,198	1,646
	Females	319	8,302	1,379	184	5,784	4,032	139	2,469	7,392
Animistic	Males	1,208	8,305	487	250	8,786	964	138	7,744	2,118
	Females	277	8,935	788	128	6,934	2,938	135	3,831	6,034

The chief differences are found in the age at which marriage takes place and the extent to which the widowhood of women prevails. Early marriage is, of course, most common among the Hindus; but even among Musalmans, Christians and the Animistic, it is far from being exceptional. In the case of males the Animistic marry on the whole at an earlier age even than the Hindus. Among persons of a marriageable age, *i.e.*, 15 and upwards, the tendency to matrimony is, for males, strongest among the Animistic; but for females the Hindus stand at the head of the list. The proportion of females who remain single throughout life is small in all cases. The smallest proportion of widowers is found amongst Musalmans, the Christians coming next, then the Hindus, while the proportion is highest among the Animistic. But as regards widows we find a wide divergence, the Animistic having only 926 widows in 10,000 females of all ages, while the Hindus have 1,954, the Musalmans 1,711 and the Christians 1,519.

Percentage of unmarried among persons of 15 *years of age and upwards.*

Religion.	Males.	Females.
Hindus	24·50	4·74
Musalmans	28·29	6·58
Christians	25·56	8·41
Animistic	20·73	9·58

The prevalence of widowhood.

204. The following statement shows for 10,000 of the married and widowed the proportion in each of those conjugal conditions:—

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Religion.	Married.		Widowed.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.
All Religions	9,256	6,948	744	3,052	10,000	10,000
Hindus	9,244	6,914	756	3,086	10,000	10,000
Musalmans	9,434	7,088	566	2,912	10,000	10,000
Christians	9,347	7,286	653	2,714	10,000	10,000
Animistic	9,159	8,374	841	1,626	10,000	10,000

This brings out somewhat more clearly than previous tables the extent to which the widowed state prevails. Of the women who have been married 30 per cent. are widows, and the proportion is nearly as high among Musalmans as among Hindus. For Christians it is 27 per cent., while for the Animistic it is as low as 16¼ per cent. In England and Wales in 1881 the percentage was 18·61.

205. The proportion of wives of child-bearing ages in the chief provinces of India and in England and Wales is shown in the marginal statement. The reproductive period is taken as 15—39 years of age for Indian women and as 15—44 for English women. The proportion of such wives is lower in Madras than in any Indian province except Bengal, but it is much higher than the proportion in England and Wales. Again in Madras of 10,000 women capable of child-bearing 8,068 are wives, as compared with 4,914 in England and Wales. In 1881 the wives of child-bearing age formed only 15·75 per cent. of the total population.

Percentage of wives at reproductive ages.

Number of wives of child-bearing age in (A) 10,000 of total population (both sexes) and (B) 10,000 women of child-bearing age.

Country.	Wives at child-bearing age.	
	A.	B.
Madras	1,637	8,068
Bombay	1,698	8,699
Bengal	1,617	8,168
N.W. Provinces and Oudh...	1,708	8,903
Punjab	1,707	8,585
England and Wales ...	1,133	4,914

206. In the next statement is shown the number of females to 1,000 males of the same age and civil condition, and the figures for some other provinces are appended for purposes of comparison :—

Proportion of the sexes in each civil condition.

Statement showing the average number of females per 1,000 males of the same age and Civil Condition.

Province.	All Ages.				0—14.				15—24.			
	Unmarried.	Married.	Widowed.	Total.	Unmarried.	Married.	Widowed.	Total.	Unmarried.	Married.	Widowed.	Total.
Madras	706	1,045	5,725	1,023	896	6,369	7,209	980	198	2,946	9,141	1,090
Bengal (1881) ...	638	1,004	5,399	1,011	768	2,842	4,068	944	73	1,802	4,990	1,104
Bombay	629	999	3,269	931	775	3,279	2,073	922	118	1,643	2,369	969
N.W. Provinces ...	634	1,005	2,462	930	802	1,831	1,324	897	85	1,387	1,351	894
Punjab	608	1,014	1,863	854	785	2,313	1,384	850	127	1,577	1,296	879
Mysore	668	1,017	4,263	991	915	13,866	16,640	1,005	135	3,046	9,811	1,001

Province.	25—39.				40—49.				50 and over.			
	Unmarried.	Married.	Widowed.	Total.	Unmarried.	Married.	Widowed.	Total.	Unmarried.	Married.	Widowed.	Total.
Madras	182	976	6,908	1,029	556	547	6,810	954	793	288	4,831	1,123
Bengal (1881) ...	84	877	5,286	999	162	541	6,172	976	226	329	5,270	1,200
Bombay	127	886	2,927	893	255	606	3,702	897	297	342	3,379	1,034
N.W. Provinces ...	71	1,005	1,823	940	93	723	2,665	929	122	444	2,879	1,073
Punjab	49	929	1,856	877	59	616	2,230	828	66	363	1,813	782
Mysore	149	914	5,467	955	388	469	4,528	885	544	290	3,787	1,113

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Chap. V. para. 207.

There are in Madras 1,045 wives to 1,000 husbands. This is a higher proportion than is found in any other province, but it is exactly the same as in 1881. Some portion of the excess of wives is due to the temporary emigration of husbands. Unfortunately in the statistics of emigration by sea the sexes are not in all cases distinguished, but if the numbers that are given may be taken as an index of the sex proportions of the whole, then the male absentees exceeded the females by about 125,000. For the emigrants by land it is not possible to make even an estimate of this kind; but it is, I think, well within the mark to put the total male excess at 140,000, of whom not less than 100,000 are husbands of women left behind. This reduces the excess of wives to 231,818, or 1,031 wives to 1,000 husbands, but it has already been shown in Chapter IV that there has been a considerable omission of wives from the schedules. Taking only those large castes which show an excess of husbands and assuming that the true proportion is 1,030 wives to 1,000 husbands, the omitted wives amount to 42,527. There are, however, omissions in other castes also, and it is certain that for the whole population the omission is higher than this number. On the other hand, there is a well-known tendency for widows and unmarried women living in concubinage to return themselves as married. Taking all these facts into consideration, I should put the true ratio at not less than 1,040 wives to 1,000 husbands. In other words, about 4 per cent. of the men have two wives, and this is the extent to which polygamy exists in Madras. The statistics point to the greater prevalence of polygamy in this than in other provinces; but it must be remembered that the enumeration of females is believed to have been more complete in Madras and this, of course, affects the comparison.

Proportions at different ages.

207. It has already been stated that the Madras wife is on an average 10 years younger than her husband, and this difference in age is marked by the high ratio of wives to husbands at the first age-period. As the ages of married couples approach equality, the ratio will, of course, approach unity and the variations at the different age-periods will be slight; but here to every 1,000 husbands the number of wives at 0—14 is 6,369, and at 15—24 it is 2,946. At 25—39 the ratio falls below unity, and the relative number of wives steadily decreases until at 50 and over, there are only 288 wives to 1,000 husbands. The ratio for the first age-period is much higher in Madras than in any other province, though it is only about half that of the State of Mysore: and at the last period it is lower in Madras than anywhere else. In other words, the mean difference of age of husband and wife is greater in Madras than in other Indian provinces, but less than in Mysore. This larger difference between the ages of husband and wife is one of the principal causes of the higher proportion of widows in Madras—a proportion exceeded only in Bengal and Mysore. In the latter the difference in age is even greater than in Madras. In Bengal the difference is considerably less and the higher proportion of widows there is, I presume, due to the prohibition of the remarriage of widows being far more generally recognised than in this presidency.

Civil condition by caste.

208. Table E contains information of the civil condition of the members of every caste, and the annexed statement gives an abstract of these particulars for all castes containing more than 20,000 persons, the figures having been reduced to a uniform scale of 10,000. For females age-details are given, but for males this seemed unnecessary, as the table does not show such wide divergences in their case. The total strength of the castes included in the statement is 33,535,647 persons or 94·12 per cent. of the whole population.

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Statement showing the distribution by Civil Condition of 10,000 persons of each of the principal castes.

Occupation.	Traditional occupation.	Name of Caste.	Linguistic Classification.	Males.			Females.												
				All ages.			All ages.		0—9.		10—14.		15—39.			40 and over.			
				Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
1	2	3	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Agriculturists, formerly military and dominant.	Agamudaiyan	Tamil		5,436	4,205	359	3,824	4,273	1,903	9,899	97	4	8,616	1,366	18	820	8,169	1,011	66	3,623	6,311
	Ambalakkáran	Do.		5,578	4,155	267	3,996	4,090	1,918	9,929	70	1	8,707	1,217	16	865	7,986	1,149	60	3,625	6,415
	Kallan	Do.		5,556	4,151	293	4,029	4,143	1,828	9,906	90	4	9,007	982	11	1,180	7,944	926	87	3,603	6,310
	Kshatriya	Foreign		5,544	4,090	366	3,639	4,089	2,272	9,760	232	8	7,195	2,711	94	744	7,631	1,625	123	3,161	6,716
	Maráthi	Do.		5,544	4,242	437	3,597	4,272	2,181	9,797	198	5	7,057	2,885	58	612	8,013	1,375	127	3,169	6,704
	Maravan	Tamil		5,487	4,134	379	4,006	4,298	1,636	9,912	85	3	9,179	808	13	960	8,279	761	87	4,082	5,831
	Náyar	Malayalam		6,368	3,430	202	4,751	3,549	1,700	9,978	20	2	8,669	1,321	10	2,491	6,784	725	1,673	2,495	5,832
	Rája or Rázu	Telugu		5,502	4,110	388	3,514	4,294	2,192	9,738	249	13	7,036	2,814	150	532	7,923	1,545	67	3,133	6,800
	Velama	Do.		4,321	5,423	256	2,807	5,265	1,928	8,039	1,906	55	3,007	6,802	191	313	8,362	1,325	28	3,470	6,502
Cultivators.	Badaga	Canarese		5,512	4,344	144	4,533	4,555	912	9,960	40		8,807	1,193		814	8,853	333	72	5,101	4,827
	Banta	Do.		5,829	3,918	253	3,894	4,290	1,816	9,565	427	8	7,404	2,522	74	968	8,053	979	152	3,293	6,555
	Gauda	Do.		4,902	4,638	370	3,565	4,852	1,583	9,575	406	19	5,352	4,450	198	475	8,590	935	113	3,794	6,093
	Gavara	Uriya		4,782	4,089	229	2,941	5,204	1,855	8,433	1,625	42	3,150	6,567	283	217	8,512	1,271	39	3,728	6,233
	Jain	Canarese		5,258	4,152	590	2,990	4,965	2,775	9,736	234	30	7,025	2,917	58	424	7,811	1,765	97	2,760	7,143
	Kálingi	Uriya		4,061	5,591	348	2,332	5,055	2,013	7,473	2,436	91	1,701	7,857	442	120	8,443	1,437	25	3,547	6,428
	Kamma	Telugu		5,405	4,272	323	3,274	4,299	2,427	9,680	310	10	6,278	3,603	119	348	8,011	1,646	29	2,918	7,053
	Káppiliyan	Canarese		5,425	4,249	326	3,984	4,347	1,669	9,823	170	7	8,594	1,363	43	1,078	8,087	835	69	3,926	6,005
	Káppu or Reddi	Telugu		5,262	4,379	359	3,033	4,438	2,529	9,198	780	22	5,419	4,396	185	289	7,872	1,839	40	2,690	7,270
	Malaimán	Tamil		5,133	4,496	371	3,180	4,134	2,736	9,880	115	5	8,134	1,853	33	612	7,753	1,635	40	3,008	6,952
	Nádava	Canarese		5,221	4,462	317	2,714	4,914	2,372	9,061	926	23	4,309	5,445	246	213	8,424	1,363	60	2,822	7,118
	Nágavásula	Uriya		5,050	4,605	345	3,675	4,626	1,699	8,780	1,200	20	4,150	5,714	136	728	8,105	1,167	326	3,510	6,164
	Nattamán	Tamil		5,193	4,469	338	3,453	4,256	2,291	9,901	93	6	8,732	1,245	23	730	7,904	1,366	50	3,461	6,489
	Odia	Uriya		5,124	4,571	305	3,580	4,747	1,673	9,444	542	14	5,202	4,635	163	490	8,423	1,087	161	3,543	6,306
	Telaga	Telugu		5,272	4,402	326	3,231	4,296	2,473	9,481	559	10	5,310	4,520	170	303	7,708	1,989	115	2,894	6,991
	Tottiyan or Kambalattán.	Tamil		5,586	4,013	401	3,454	4,402	2,144	9,671	320	9	7,875	2,076	49	838	7,968	1,204	66	3,421	6,513
	Udaiyán	Do.		5,135	4,543	322	3,379	4,894	2,227	9,892	105	3	8,461	1,514	25	638	8,094	1,208	52	3,737	6,211
	Vakkáliga	Canarese		5,180	4,479	341	3,502	4,389	2,109	9,833	163	4	7,473	2,480	47	622	8,075	1,303	54	3,057	6,889
	Vellála	Tamil		5,438	4,183	379	3,744	4,114	2,142	9,901	95	4	8,660	1,312	28	801	7,886	1,363	54	3,393	6,553
Field labourers.	Cheruman	Malayalam		5,534	4,286	180	4,652	4,168	1,180	9,974	21	5	8,844	1,152	4	1,779	7,694	527	3,146	3,728	5,076
	Holeya	Canarese		5,849	3,876	275	4,309	4,099	1,592	9,869	125	6	8,330	1,603	67	1,040	7,887	1,073	184	3,580	6,236
	Mála	Telugu		5,391	4,329	280	3,572	4,650	1,778	9,503	483	14	5,307	4,562	131	312	8,482	1,206	60	3,542	6,398
	Mávpan	Tamil		5,384	4,337	279	3,738	4,246	2,026	9,909	86	5	8,644	1,349	7	603	8,210	1,187	41	3,554	6,405
	Paidi	Uriya		5,590	4,154	256	4,486	4,297	1,207	9,594	384	22	7,629	2,259	112	1,066	8,021	913	160	5,007	4,833
	Pallan	Tamil		5,426	4,256	318	4,110	4,265	1,635	9,927	70	3	9,067	919	14	872	8,329	799	68	3,973	5,959
	Palli	Do.		5,586	4,123	291	4,007	4,295	1,698	9,867	129	4	8,178	1,799	23	658	8,396	946	63	3,524	6,413
	Paniyan	Malayalam		5,288	4,318	394	4,461	4,646	893	9,976	24	...	8,802	1,188	40	820	8,587	593	428	4,905	4,667

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Statement showing the distribution by Civil Condition of 10,000 *persons of each of the principal castes*—continued.

Traditional Occupation.	Name of Caste.	Linguistic Classification.	Males.			Females.														
			All ages.			All ages.			0—9.			10—14.			15—39.			40 and over.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Field labourers —*cont.*	Paraiyan	Tamil	5,598	4,185	217	4,262	4,336	1,402	9,892	106	2	8,326	1,654	20	763	8,427	810	77	4,213	5,710
	Úráli	Do.	5,913	3,840	247	4,112	4,050	1,838	9,893	102	5	8,842	1,146	12	1,451	7,647	902	92	3,597	6,311
	Véttuvan	Do.	5,815	3,888	297	4,285	3,928	1,787	9,935	56	9	9,167	822	11	1,217	7,566	1,217	177	3,495	6,328
Forests and Hill Tribes.	Bakta	.....	4,954	4,711	335	3,678	5,051	1,271	9,655	292	53	7,321	2,583	96	1,421	7,919	660	101	4,938	4,961
	Botra	.....	4,941	4,766	293	4,218	4,855	927	9,853	137	10	8,661	1,306	33	900	8,724	376	138	5,478	4,384
	Gadaba	.....	4,631	4,992	377	4,245	4,758	997	9,774	217	9	7,404	2,533	63	766	8,543	691	144	5,730	4,126
	Irula	.....	5,619	4,108	273	4,629	4,434	937	9,941	57	2	8,946	1,050	4	712	8,765	523	174	5,337	4,489
	Játapu	.....	5,031	4,565	404	4,225	4,565	1,210	9,693	287	20	7,966	1,924	110	1,011	8,134	855	157	4,947	4,896
	Khond	.....	5,196	4,401	403	4,389	4,729	882	9,811	179	10	8,627	1,318	55	1,292	8,178	530	92	5,611	4,297
	Kondadora	.....	5,050	4,607	343	3,897	4,844	1,259	9,538	426	36	7,637	2,288	75	772	8,514	714	114	4,795	5,091
	Kóya	.....	5,174	4,530	296	4,134	4,869	997	9,827	169	4	7,240	2,740	20	383	9,117	500	83	4,764	5,153
	Malaiyálan	.....	5,567	4,173	260	3,786	4,715	1,499	9,834	164	2	7,360	2,627	13	707	8,453	840	54	3,574	6,372
	Poroja	.....	4,851	4,823	326	4,369	4,874	757	9,826	157	17	8,652	1,319	29	999	8,577	424	127	6,042	3,831
	Savara	.....	5,200	4,410	390	4,528	4,454	1,018	9,845	152	3	8,132	1,825	43	1,064	8,316	620	157	5,019	4,824
	Yánádi	.....	5,509	4,349	142	4,574	4,691	735	9,919	80	1	8,638	1,334	28	556	9,116	328	116	5,960	3,924
Priests.	Bráhmans—																			
	Áruvélu	Telugu	4,633	4,580	787	2,148	4,545	3,307	8,929	1,036	35	1,848	7,863	289	45	7,435	2,520	17	2,510	7,473
	Brahacharanam ...	Tamil	4,396	5,022	582	2,562	4,992	2,446	9,256	740	4	2,151	7,675	174	42	8,222	1,736	32	3,259	6,709
	Idúnua	Uriya	5,089	4,521	390	2,863	4,354	2,783	9,742	242	16	2,476	7,093	431	67	7,544	2,389	7	2,525	7,468
	Désasta	Foreign ...	4,473	4,786	741	2,296	4,431	3,273	9,444	551	5	2,681	7,120	199	61	7,654	2,285	9	2,409	7,582
	Holua	Uriya ...	4,959	4,697	344	2,655	4,662	2,683	9,699	292	9	2,187	7,356	457	99	7,820	2,081	6	2,807	7,187
	Murikinádu ...	Telugu ...	4,565	4,510	925	2,155	4,422	3,423	9,151	831	18	2,740	6,972	288	82	7,419	2,499	11	2,392	7,597
	Niyógi	Do. ...	4,798	4,549	653	2,109	4,374	3,517	8,924	1,046	30	1,766	7,813	421	34	7,164	2,802	11	2,285	7,704
	Sárasvata	Canarese ...	5,283	4,285	432	3,132	4,616	2,252	9,921	72	7	3,679	6,217	104	184	8,171	1,645	95	3,315	6,590
	Sivalli	Do. ...	5,197	4,257	546	2,476	4,424	3,100	9,507	475	18	2,654	7,048	298	84	7,276	2,640	18	2,380	7,602
	Tengalai	Tamil and Telugu.	4,088	5,145	767	2,071	4,979	2,950	8,906	1,078	16	1,970	7,755	275	34	7,972	1,994	16	3,034	6,950
	Vadagalai	Tamil	4,206	5,102	692	2,254	4,991	2,755	9,183	802	15	2,360	7,430	210	50	8,123	1,827	27	3,080	6,893
	Vadama	Do.	4,361	5,052	587	2,535	4,937	2,528	9,477	513	10	2,873	6,967	160	83	8,242	1,675	28	3,262	6,710
	Vaidíki	Telugu ...	4,661	4,638	701	2,141	4,411	3,445	8,738	1,220	42	1,567	7,927	506	48	7,134	2,818	10	2,449	7,541
	Vélanádu	Do. ...	4,546	4,658	796	2,192	4,409	3,399	8,855	1,100	45	1,905	7,515	580	68	7,008	2,924	20	2,538	7,442
	All Bráhmans ...	.....	4,564	4,781	655	2,359	4,649	2,992	9,179	793	28	2,388	7,281	331	91	7,655	2,254	34	2,750	7,216
	Jangam	Canarese ...	5,010	4,426	564	2,952	4,508	2,540	9,321	653	26	5,018	4,769	213	269	7,428	2,303	85	3,165	6,750
	Pandáram	Tamil	5,243	4,355	402	3,538	4,570	1,892	9,770	220	10	7,489	2,427	84	535	8,414	1,051	69	3,872	6,059
	Valluva	Do.	5,559	4,134	307	4,046	4,404	1,550	9,846	154	...	8,218	1,755	27	897	8,166	937	34	4,271	5,695

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Statement showing the distribution by Civil Condition of 10,000 *persons of each of the principal castes*—continued.

Traditional Occupation.	Name of Caste.	Linguistic Classification.	Males. All ages.			Females. All ages.			0—9.			10—14.			15—39.			40 and over.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Temple servants.	Sátáni	Telugu ...	4,932	4,438	630	2,799	4,449	2,752	9,283	639	78	4,451	5,176	373	253	7,776	1,971	56	2,868	7,076
Writers.	Kanakkan	Tamil	5,218	4,288	494	3,193	4,280	2,527	9,769	229	2	7,253	2,691	56	459	7,943	1,598	43	3,106	6,851
	Karnam	Telugu ...	5,135	4,474	391	3,256	4,409	2,335	9,232	741	27	5,695	4,070	235	576	7,568	1,856	77	3,162	6,761
Traders.	Balija	Do. ...	5,445	4,080	475	3,309	4,188	2,503	9,669	322	9	6,531	3,377	92	493	7,673	1,834	158	2,767	7,075
	Chetti	Tamil, Telugu and Canarese.	5,153	4,372	475	3,333	4,331	2,336	9,779	213	8	6,894	3,017	89	520	7,965	1,515	82	3,222	6,696
	Kavarai	Telugu ...	5,378	4,218	404	3,563	4,192	2,245	9,823	171	6	7,607	2,324	69	600	7,947	1,453	94	3,217	6,689
	Kómati	Do. ...	4,845	4,622	533	2,502	4,614	2,884	9,033	941	26	2,022	7,617	361	74	7,543	2,383	19	2,795	7,186
	Labbai	Tamil ...	5,751	4,004	245	3,750	4,209	2,041	9,891	101	8	8,073	1,876	51	622	8,104	1,274	73	3,383	6,544
	Máppilla	Malayalam ...	6,164	3,693	143	4,787	3,963	1,250	9,961	35	4	8,774	1,209	17	1,419	7,866	715	860	3,494	5,646
	Vadugan	Telugu ...	5,377	4,217	406	3,675	4,169	2,156	9,915	81	4	8,907	1,065	28	962	7,849	1,189	70	3,511	6,419
Carriers	Lambádi	Foreign ...	5,786	3,857	357	4,466	4,387	1,147	9,831	167	2	7,992	1,936	72	539	8,851	610	91	4,731	5,178
Goldsmiths.	Tattán	Tamil	5,520	4,068	412	4,594	4,006	1,400	9,947	53	...	8,528	1,438	34	1,840	7,364	796	1,032	3,844	5,124
Artisans	Kammálan	Do.	5,457	4,134	409	3,667	4,222	2,111	9,864	131	5	7,990	1,964	46	566	8,022	1,412	47	3,343	6,610
	Kamsala	Telugu	4,878	4,606	516	2,566	4,606	2,828	8,839	1,123	38	2,658	6,921	421	131	7,465	2,404	56	2,846	7,098
Barbers.	Ambattan	Tamil	5,345	4,291	364	3,738	4,404	1,858	9,813	183	4	7,858	2,100	42	576	8,253	1,171	57	3,742	6,201
	Mangala	Telugu ...	5,157	4,404	439	3,149	4,547	2,304	9,214	762	24	4,644	5,144	212	241	7,977	1,782	68	3,043	6,889
Blacksmiths.	Kollan	Tamil	5,878	3,915	207	4,782	3,771	1,447	9,941	53	6	8,947	1,032	21	2,192	7,028	780	887	3,510	5,603
Carpenters.	Ásári	Tamil and Malayalam.	5,732	4,141	127	4,945	3,760	1,295	9,968	30	2	8,851	1,139	10	2,467	6,842	691	1,207	3,562	5,231
Weavers.	Dévánga	Telugu and Canarese.	4,714	4,818	468	2,854	4,936	2,210	9,088	892	20	3,423	6,372	205	187	8,367	1,446	61	3,287	6,652
	Dombo	Uriya	5,124	4,606	270	4,268	4,811	921	9,758	222	20	8,385	1,567	48	835	8,459	706	143	5,509	4,348
	Kaikólan	Tamil	5,218	4,365	417	3,666	4,540	1,794	9,776	220	4	6,912	2,963	125	549	8,352	1,099	269	3,865	5,866
	Nésé	Do.	4,553	4,758	689	2,790	4,834	2,376	8,844	1,140	16	3,278	6,508	214	144	8,122	1,734	56	2,687	7,257
	Páno	Uriya	5,594	4,102	304	4,831	4,157	1,012	9,867	132	1	8,633	1,339	28	955	8,327	718	97	4,839	5,064
	Patnúl	Foreign ...	5,026	4,661	313	3,369	4,632	1,999	9,764	231	5	5,383	4,553	64	166	8,573	1,261	32	3,695	6,273
	Sále	Telugu ...	4,884	4,676	440	2,900	4,845	2,255	8,838	1,136	26	3,450	6,341	209	224	8,077	1,699	73	3,175	6,752
	Sáliyan	Tamil	5,265	4,443	292	4,002	4,520	1,478	9,821	178	1	6,722	3,234	44	859	8,314	827	989	3,773	5,238
	Sédan	Canarese ...	5,040	4,582	378	3,586	4,691	1,723	9,771	227	2	7,254	2,717	29	566	8,622	812	43	3,910	6,047
	Togata	Do. ...	5,263	4,121	616	3,155	4,358	2,487	9,491	500	9	4,995	4,899	106	175	7,812	2,013	40	2,730	7,230

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Statement showing the distribution by Civil Condition of 10,000 *persons of each of the principal castes*—continued.

Traditional Occupation.	Name of Caste.	Linguistic Classification.	Males.			Females.														
			All ages.			All ages.			0—9.			10—14.			15—39.			40 and over.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Washermen.	Dhóbi	Canarese ...	5,044	4,677	279	3,670	4,839	1,491	9,421	564	15	4,806	4,989	205	340	8,653	1,007	151	4,111	5,738
	Tsákala	Telugu ...	5,067	4,519	414	3,292	4,706	2,002	9,193	793	14	4,877	4,967	156	333	8,202	1,465	90	3,347	6,563
	Vannán	Tamil	5,285	4,373	342	3,879	4,418	1,703	9,788	207	5	7,708	2,250	42	764	8,270	966	164	3,769	6,067
Cotton-cleaners.	Dúdékula or Pinjári	Muhammadan Tribe.	5,480	4,093	427	3,627	4,411	1,962	9,557	432	11	5,817	4,093	90	270	8,356	1,374	54	3,102	6,844
Shepherds.	Golla	Telugu ...	5,130	4,474	396	3,039	4,567	2,394	9,108	867	25	4,462	5,319	219	255	7,998	1,747	43	2,853	7,104
	Idaiyan	Tamil	5,394	4,221	385	3,651	4,252	2,097	9,860	133	7	8,268	1,699	33	728	8,032	1,240	55	3,488	6,457
	Kurumban	Canarese ...	5,192	4,372	436	3,530	4,476	1,994	9,469	517	14	5,887	4,015	98	364	8,280	1,356	56	3,062	6,882
Oil-pressers.	Gándla	Telugu ...	5,169	4,253	578	3,078	4,208	2,714	9,617	366	17	6,028	3,833	139	326	7,541	2,133	49	2,846	7,105
	Téli	Telugu and Uriya.	4,505	5,127	368	2,783	5,192	2,025	8,706	1,263	31	3,230	6,442	328	200	8,394	1,406	55	3,683	6,262
	Vániyan	Tamil	5,529	4,133	338	3,988	4,123	1,889	9,923	72	5	8,581	1,407	12	928	7,924	1,148	315	3,524	6,161
Potters.	Kummara or Kumbára.	Telugu and Canarese.	5,153	4,414	433	3,287	4,608	2,105	9,317	655	28	5,192	4,582	226	339	8,108	1,553	55	3,388	6,557
	Kusavan	Tamil	5,043	4,531	426	3,386	4,696	1,918	9,559	412	29	6,072	3,823	105	454	8,350	1,196	103	3,760	6,137
Earth-workers, formerly Salt-workers.	Uppara	Telugu and Canarese.	5,221	4,375	404	3,527	4,596	1,877	9,495	490	15	5,669	4,185	146	321	8,365	1,314	57	3,655	6,288
	Uppiliyan	Tamil	5,408	4,314	278	3,877	4,382	1,741	9,865	132	3	7,771	2,209	20	517	8,473	1,010	68	3,759	6,173
Fishermen, Boatmen, &c.	Bauri	Uriya	6,146	3,578	276	5,038	3,583	1,379	9,883	111	6	9,238	719	43	1,261	7,695	1,044	91	4,200	5,709
	Besta	Canarese ...	5,309	4,077	614	3,295	4,217	2,488	9,642	341	17	6,294	3,576	130	365	7,723	1,912	71	2,866	7,063
	Bóya	Telugu	5,524	3,998	478	3,362	4,384	2,254	9,454	535	11	4,940	4,962	98	443	8,035	1,522	229	2,216	7,555
	Kevuto	Uriya	5,288	4,330	382	3,940	4,495	1,565	9,571	412	17	5,460	4,416	124	570	8,373	1,057	72	3,921	6,007
	Mogér	Canarese ...	5,619	4,083	298	3,510	4,582	1,908	9,592	397	11	6,209	3,670	121	618	8,256	1,126	160	3,391	6,449
	Palle	Telugu	5,393	4,355	252	3,552	4,452	1,996	9,317	651	32	5,177	4,567	256	353	8,084	1,563	46	3,291	6,663
	Pattanavan	Tamil	5,545	4,198	257	4,343	4,233	1,424	9,866	123	11	8,253	1,726	21	958	8,166	876	162	4,116	5,722
	Sembadavan	Do.	5,234	4,372	394	3,874	4,398	1,728	9,806	188	6	7,637	2,314	49	606	8,389	1,005	61	3,698	6,241
	Váda	Telugu	5,663	4,126	211	3,630	4,613	1,757	9,219	766	15	5,058	4,766	176	386	8,429	1,185	60	3,548	6,372
	Billava	Canarese ...	5,695	4,075	230	3,878	4,428	1,694	9,612	379	9	7,067	2,855	78	717	8,393	890	231	3,028	6,741
Distillers and toddy-drawers.	Gamalla	Telugu	5,426	4,285	289	3,685	4,363	1,952	9,577	414	9	5,609	4,243	148	237	8,197	1,566	41	3,409	6,550
	Halepaik	Canarese ...	5,665	3,973	362	2,898	4,862	2,240	9,230	747	23	4,351	5,430	219	233	8,377	1,390	54	2,823	7,123
	I'diga	Telugu	5,498	4,202	300	3,658	4,415	1,927	9,623	366	11	5,897	3,944	159	283	8,182	1,535	60	3,346	6,594
	I'ndra	Do. ...	5,679	4,127	194	3,809	4,450	1,741	9,542	449	9	5,249	4,657	94	272	8,558	1,170	30	3,202	6,768
	I'zhuvan	Tamil	5,803	3,957	240	4,611	3,821	1,568	9,968	27	5	9,415	564	21	1,857	7,286	857	641	3,371	5,988
	Segidi	Telugu	4,989	4,694	317	3,325	4,805	1,870	8,974	988	38	4,380	5,250	370	474	8,181	1,345	66	3,761	6,173

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Statement showing the distribution by Civil Condition of 10,000 *persons of each of the principal castes*—continued.

Traditional Occupation.	Name of Caste.	Linguistic Classification.	Males. All ages.			Females. All ages.			0—9.			10—14.			15—39.			40 and over.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Distillers and toddy-drawers	Shánán	Tamil	5,705	3,973	322	4,234	3,996	1,770	9,928	69	3	9,185	801	14	948	7,926	1,126	49	3,791	6,160
	Sondi	Uriya	4,934	4,751	315	3,559	4,995	1,446	9,196	764	40	5,242	4,566	192	471	8,621	908	103	4,090	5,807
	Tiyyan	Malayalam ...	5,861	3,986	153	4,954	3,854	1,192	9,973	25	2	8,768	1,222	10	2,088	7,343	569	1,105	3,467	5,428
	Yáta	Telugu	5,246	4,498	256	3,488	4,930	1,582	9,168	804	28	4,641	5,192	167	332	8,605	1,063	80	4,257	5,663
Leather-workers.	Chakkiliyan	Tamil and Telugu.	5,526	4,257	217	4,446	4,474	1,080	9,897	100	3	8,459	1,522	19	615	8,829	556	65	5,021	4,914
	Mádiga	Telugu and Canarese.	5,435	4,228	337	3,872	4,458	1,670	9,498	492	10	5,220	4,644	136	558	8,184	1,258	278	3,480	6,242
Village Watchmen.	Dandási	Uriya	6,009	3,718	273	4,887	3,797	1,316	9,808	181	11	8,851	1,089	60	1,182	7,861	957	111	4,298	5,591
	Ékari	Telugu	5,839	3,555	606	3,510	3,790	2,700	9,787	194	19	7,896	2,028	76	639	6,898	2,463	161	2,420	7,419
	Mutrácha	Do.	5,556	4,057	387	3,510	4,377	2,113	9,656	337	7	6,307	3,550	143	370	8,117	1,513	86	3,296	6,618
	Muttiriyan	Tamil	5,596	4,078	326	3,733	4,404	1,863	9,772	222	6	7,176	2,739	85	499	8,311	1,190	51	3,872	6,077
Earth-workers.	Odde	Telugu and Uriya.	5,382	4,348	270	4,067	4,525	1,408	9,790	203	7	7,264	2,682	54	438	8,683	879	65	4,201	5,734
Mat-makers, &c.	Korava or Yerukula.	Tamil	5,248	4,395	357	3,991	4,684	1,325	9,728	265	7	6,996	2,945	59	488	8,808	704	111	4,667	5,222
Hunters.	Bédar or Védan ...	Tamil and Canarese.	5,679	3,893	428	4,262	4,003	1,735	9,656	337	7	7,104	2,817	79	1,221	7,454	1,325	747	3,070	6,183
	Kárálan	Tamil	5,443	4,259	298	4,260	4,625	1,115	9,897	96	7	8,156	1,838	6	880	8,612	558	58	4,281	5,661
	Valaiyan	Do.	5,656	4,032	312	4,338	4,104	1,558	9,937	61	2	9,221	764	15	1,230	8,005	765	89	4,021	5,890
Beggars, &c.	Ándi	Do.	5,416	4,218	366	3,700	4,318	1,982	9,826	172	2	7,826	2,131	43	575	8,144	1,281	71	3,608	6,321
	Dásari	Telugu	5,165	4,431	404	3,421	4,663	1,916	9,351	617	32	5,561	4,309	130	609	8,162	1,229	138	3,543	6,319
Non-Indian Asiatic Races.	Pathán	Muhammadan Tribe.	5,665	4,020	315	3,961	4,143	1,896	9,889	106	5	8,318	1,650	32	639	8,179	1,182	94	3,425	6,481
	Saiyad	Do. ...	5,574	4,077	349	3,807	4,294	1,899	9,862	131	7	7,842	2,122	36	500	8,281	1,219	78	3,468	6,454
	Sheik	Do. ...	5,597	4,106	297	3,720	4,306	1,974	9,824	167	9	7,510	2,433	57	382	8,397	1,221	60	3,236	6,704
Christian converts.	Native Christian ...	...	5,608	4,113	279	4,343	4,115	1,542	9,877	114	9	8,756	1,221	23	1,021	8,091	888	124	3,916	5,960
Linguistic, Territorial and Sectarian names.	Lingáyat	Canarese ...	5,022	4,412	566	3,184	4,432	2,384	9,378	587	35	5,788	4,067	145	303	7,848	1,849	106	2,500	7,394

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Chap. V. para. 209.

Statistics for males.

209. Of the total male population of the presidency 42·69 per cent. are married, and it will be seen that the proportion in most of the castes given in the preceding statement is about this. The percentage is as high as 55·91 for the Kálingi caste, and it is over 50 per cent. in the case of Velamas and Télis and some of the sub-divisions of Bráhmans, but for Bráhmans as a whole the percentage is only 47·81. Among the hill and forest tribes again, the proportion of married males is generally high, owing to the custom of comparatively early marriage. The proportion is lowest (34·30 per cent.) amongst Náyars. It is below 40 per cent. in the case of only seventeen castes, and the majority of these belong to the West Coast. Of widowers, the Bráhmans have the highest proportion, viz., 6·55 per cent. Among Murikinádu (Telugu) Bráhmans the percentage is 9·25, while for the Uriya sub-divisions, Dánua and Holua, it is only 3·90 and 3·44, respectively. The proportion is over 6 per cent. in the case of the Sátáni, Togata, Besta and Ékari castes, and between 5 and 6 per cent. among the Jangams, Kómatis, Kamsalas, Gándlas and Lingáyats. The Ásáris of Malabar show the lowest proportion—1·27 per cent.—and the Badagas of the Nílgiris come next with 1·44 per cent.

Statistics for females.

210. It is, however, the statistics for females that give the most interesting results and here the age-particulars are of considerable value. Turning first to the figures for the 0—9 period, it will no doubt cause some surprise to find that the proportion of the married among Bráhmans is lower than that among as many as fifteen other castes. The marginal extract from the statement shows what these castes are. With the exception of Téli, which is partly Uriya, they are all Telugu people, and even the Telugu washermen (Tsákalas) have as high a percentage of married as the Bráhmans. The sub-divisions of the latter, which have the highest proportion of married, are Vaidíki (1,220), Vélanádu (1,100), Tengalai (1,078), Niyógi (1,046) and Áruvélu (1,036) and all of these, except Tengalai, are Telugu sub-divisions. At the next age-period (10—14) the Kálingi caste again shows the highest proportion of married (78·57 per cent.); the Kómatis come next with 76·17 per cent., and then the Bráhmans, for whom the percentage is 72·81. The Vaidíki and Áruvélu sub-divisions of Bráhmans, however, have a higher percentage of married than the Kálingis, and, in addition to these two sub-divisions, the Niyógis and Tengalais show a greater tendency towards matrimony than the Kómatis. In the case of all the castes except Tsákala given in the above marginal statement, and in the case of Sátánis, Mangalas and Halepaiks also, the proportion of married at the 10—14 age-period is over 50 per cent. These castes number 3,693,834 persons, or rather more than 11 per cent. of the total population dealt with, but though all of them practise early marriage extensively, it is compulsory only in the case of a few.

Number of females who are married out of 10,000 *aged between* 0 *and* 9.

Caste.	Married.
Kálingi	2,436
Velama	1,906
Gavara	1,525
Téli	1,263
Nágavásula	1,200
Nésé	1,140
Sále	1,136
Kamsala	1,123
Segidi	988
Kómati	941
Nádava	926
Dévánga	892
Golla	867
Yáta	804
Tsákala	793
Bráhman	793

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211. In the following statement the castes are arranged in order according to the percentage of married girls at the age-period 10—14:—

Infant marriage in different castes.

Statement showing for each caste the percentage of married among girls aged 10—14.

Caste.	Percentage.	Caste.	Percentage.	Caste.	Percentage.
Íshuvan	5·64	Kammálan	19·64	Kevuto	44·16
Bauri	7·19	Ékari	20·28	Gauda	44·50
Válaiyan	7·64	Tottiyan	20·76	Telaga	45·20
Shánán	8·01	Ambattan	21·00	Pátnúl	45·53
Maravan	8·08	Saiyad	21·22	Mála	45·62
Véttuvan	8·22	Ándi	21·31	Sondi	45·66
Pallan	9·19	Uppiliyan	22·09	Palle	45·67
Kallan	9·82	Vannán	22·50	Kummara or Kumbára.	45·82
Kollan	10·32	Paidi	22·59	Odia	46·35
Irula	10·50	Kondadora	22·88	Mádiga	46·44
Vadugan	10·65	Sembadavan	23·14	Índra	46·57
Dandási	10·89	Kavarai	23·24	Váda	47·66
Ásári	11·39	Pandáram	24·27	Jangam	47·69
Úráli	11·46	Sheik	24·33	Togata	48·99
Cheruman	11·52	Vakkaliga	24·80	Bóya	49·62
Paniyan	11·58	Banta	25·22	Teákala	49·67
Badaga	11·93	Gadaba	25·33	Dhóbi	49·89
Máppilla	12·09	Bakta	25·83	Mangala	51·44
Ambalakkáran ...	12·17	Malaiyálan	26·27	Sátáni	51·76
Native Christian ...	12·21	Odde	26·82	Yáta	51·92
Tiyyan	12·22	Kanakkan	26·91	Segidi	52·50
Nattamán	12·45	Kshatriya	27·11	Golla	53·19
Botra	13·06	Sédan	27·17	Halepaik	54·30
Vellála	13·12	Muttiriyan	27·39	Nádava	54·45
Khond	13·18	Kóya	27·40	Nágavásula	57·14
Porojá	13·19	Rázu	28·14	Bráhman, Sárasvata ...	62·17
Náyar	13·21	Bédar	28·17	Sále	63·41
Yánádi	13·34	Billava	28·55	Dévánga	63·72
Páno	13·39	Maráthi	28·85	Téli	64·42
Múppan	13·49	Jain	29·17	Nésé	65·08
Káppiliyan	13·63	Korava	29·45	Gavara	65·67
Agamudaiyan	13·66	Kaikólan	29·63	Velama	68·02
Vániyan	14·07	Chetti	30·17	Kamsala	69·21
Tattán	14·38	Sáliyan	32·34	Bráhman Vadama ...	69·67
Udaiyán	15·14	Balija	33·77	„ Murikinádu...	69·72
Chakkiliyan ...	15·22	Mutrácha	35·50	„ Sivalli ...	70·48
Dombo	15·67	Besta	35·76	„ Dánua ...	70·93
Holeya	16·03	Kamma	36·03	„ Désasta ...	71·20
Pathán	16·50	Mogér	36·70	All Bráhmans	72·81
Paraiyan	16·54	Kusavan	38·23	Bráhman Holua ...	73·56
Idaiyan	16·99	Gándla	38·33	„ Vadagalai ...	74·30
Pattanavan	17·26	Ídiga	39·44	„ Vélanádu ...	75·15
Valluva	17·55	Kurumban	40·15	Kómati	76·17
Palli	17·99	Lingáyat	40·67	Bráhman Brahachara-nam.	76·75
Savara	18·25	Karnam	40·70	„ Tengalai ...	77·55
Malaimán	18·33	Dúdékula	40·93	„ Niyógi ...	78·13
Kárálan	18·38	Uppara	41·85	Kálingi	78·57
Labbai	18·76	Gamalla	42·43	Bráhman Áruvélu ...	78·63
Játapu	19·24	Dásari	43·09	„ Vaidíki ...	79·27
Lambádi	19·36	Kápu or Reddi ...	43·96		

Some idea may be obtained from this as to which castes adopt infant marriage and which postpone it until after puberty. There is considerable difference of opinion as to the age at which puberty takes place, and it seems to be the general view of natives themselves that it occurs later among the labouring classes than among others. But taking so large a number as 10,000 girls, it will probably not be far wrong to assume that the number under 13 years of age represents those in whom the monthly function has not yet commenced, while the number over thirteen corresponds to those who have attained puberty. There will, of course, be exceptions on both sides, but it is probable that these will be about equal in number. Now, in making a distribution between these two periods of 10,000 girls, whose ages have been returned as 10 to 14, it must be remembered that the census figures for this age-period include a large number of girls under 10, and that many of those who are 13 or 14 years old have been returned as 15. If the returns were accurate, about 62 per cent. of the total number would be under 13, but owing to these over-statements of age the proportion must be fully 70 per cent. I should say, therefore, that those castes in which less than 30 per cent. of the girls between 10 and 14 are married, either do not marry at all before puberty, or do so to only a

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very small extent, while those in which the proportion of the married is 30 per cent. and upwards have adopted early marriage, the degree of its prevalence varying with the percentage. This conclusion is supported by the returns, for we find signs of a marked difference in the number of castes about the 30 per cent. point. I do not, by any means, assert that infant marriage is unknown among the castes in which the proportion is below 30 per cent., for I doubt if there is a single caste in which it is not occasionally practised. On the other hand, it is not the universal rule among those castes in which the proportion is over 30 per cent. There are comparatively few castes in which the institution has obtained such a firm footing that its non-observance is followed by excommunication. Among Málas and Mádigas, for example, the proportion is over 45 per cent., but there is certainly no hard-and-fast rule that marriage must take place before puberty. Infant marriage is merely the custom, and the proportion of married indicates very fairly the extent to which this custom prevails. My proposition is simply this, that if we divide the population into those among whom the percentage of married between 10 and 14 is less than 30 per cent. and those among whom it is 30 per cent. and upwards, these two groups will give a rough approximation of the numbers who generally marry after and before puberty respectively. I give the figures below:—

Statement showing the strength of castes having various percentages of married females at age 10—14.

Percentage of married.	Strength of castes.	Percentage of total population dealt with.	Percentage up to and including this proportion.
Under 15 per cent. ...	9,330,852	27·82	27·82
15— ,, ...	6,907,831	20·60	48·42
20— ,, ...	1,861,077	5·55	53·97
25— ,, ...	1,777,336	5·30	59·27
30— ,, ...	1,400,765	4·18	63·45
35— ,, ...	1,341,365	4·00	67·45
40— ,, ...	3,427,312	10·22	77·67
45— ,, ...	3,795,775	11·32	88·99
50 per cent. and over	3,693,834	11·01	100·00
TOTAL ...	33,535,647	100·00	.....

From this statement we may conclude that among about 25 per cent. of the population the custom of infant marriage is the rule, that among another 15 per cent., it is fairly common, while among the remaining 60 per cent., it is rare for a girl to be married until she has attained puberty.

Widowhood in different castes.

212. I now pass to a discussion of the statistics relating to widows. At the 0—9 period, the Kálingis, Velamas and Gavaras have the highest proportion of widows, as they have also the highest percentage of married children under 10. Among the Kálingis nearly one per cent. of such children are widows, a proportion which, though it may appear small, is in reality enormous when the age is considered. For Bráhmans the percentage is 0·28 and for the whole population 0·11. I give in the margin the castes which have both a high marriage rate and a comparatively high proportion of widows for girls under 10, but there are a few other castes which, while having a relatively low marriage rate, show a proportion of widows much above the average. For example, of Sátáni girls between 0 and 9 years of age 6·39 per cent. are married, and as many as 0·78 per cent. are widows. The Baktas, a caste of hill cultivators, show

Number of widows out of 10,000 *girls aged* 0—9.

Caste.	Number.
Kálingi	91
Velama	55
Vélanádu Bráhman	45
Vaidíki do.	42
Gavara	42
Sondi	40
Segidi	38
Kamsala	38
Áruvélu Bráhman	35
Téli	31
Niyógi Bráhman	30
All Bráhmans	28
Yáta	28
Karnam	27
Kómati	26
Sále	26
Golla	25

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2·92 per cent. as married and no less than 0·53 per cent. widowed. The Kondadoras, another hill tribe, have 0·36 per cent. widowed, and the proportion is also unduly high in the case of Lingáyats, Palles (fishermen), Dásaris, Jains, Kusavans and Kummaras. These high proportions may be in part due to erroneous returns either of civil condition or of age, and with the numbers so small as they are in this case, comparatively few errors seriously affect the percentages. But the anomalies cannot be wholly explained away as the result of inaccuracy, and the true explanation must be found in the fact that there is an usual disparity in the ages of these girl-wives and their husbands. Three castes—Badaga, Valluva and Tattán—have no widows under 10, and a similar satisfactory state of things is found in many of the smaller castes also. A large number of castes show a proportion much below the average. Chap. V. para. 212.

At the next age-period (10—14) we find generally that the proportion of widows varies more or less directly as the proportion of married, though there is not perfect uniformity. In the whole female population at this age, the percentage of widows is 0·97. For Bráhmans it is 3·31, the extremes of the various sub-divisions being Vélanádu (5·80 per cent.) and Vaidíki (5·06 per cent.) on the one side, and Sárasvat (1·04 per cent.) and Vadama (1·60 per cent.) on the other. In the marginally-noted castes the percentage is higher than it is for Bráhmans. Among Badagas there are no widows at this age-period. Four castes have less than one per mille, which is the ratio for Náyars and Tiyyans and also for another Malabar caste—Asáris. The great Kallan tribe have 11 in 10,000, the Maravans 13, the Pallas 14, the Paraiyans 20, the Pallis 23, the Vellálas 28. In fact the majority of the Tamil and Malayálam castes have comparatively few widows under 15. The Telugu castes, on the other hand, are generally above the average. Thus among the Kápus, who number nearly two and-a-half millions, the percentage of widows to the total females at 10—14 is 1·85, among the Kammas it is 1·19, for the Velamas 1·91, for the Telagas 1·70, and even the Málas have as many as 1·31 per cent.

Age-period 10–14.

Caste.	Percentage of widows.
Kálingi	4·42
Kamsala	4·21
Sátáni	3·73
Segidi	3·70
Kómati	3·61

Coming now to the next and perhaps most important age-period (15—39), the average proportion of widows for the whole female population of all castes is 12·47 per cent. Anything over 15 per cent. may be considered a high proportion, indicating an extensive prevalence of the custom of perpetual widowhood. I give below the castes in which the ratio is not less than this figure :—

Castes in which the proportion of widows to total females between the ages 15—39 *is not less than* 15 *per cent.*

Caste.	Percentage of widows.	Caste.	Percentage of widows.	Caste.	Percentage of widows.
Ékari	24·63	Lingáyat	18·49	Kanakkan	15·98
Kamsala	24·04	Kápu	18·39	Gamalla	15·66
Kómati	23·83	Balija	18·34	Palle	15·63
Jangam	23·03	Mangala	17·82	Kummara or Kumbára.	15·53
Bráhman	22·54	Jain	17·65	Bádu	15·45
Gándla	21·33	Golla	17·47	Idiga	15·35
Togata	20·13	Nésé	17·34	Bóya	15·22
Telaga	19·89	Sále	16·99	Chetti	15·15
Sátáni	19·71	Kamma	16·46	Mutrácha	15·13
Besta	19·12	Malaimán	16·35		
Karnam	18·56	Kshatriya	16·25		

There are four castes which have a higher proportion of widows at the age-period 15—39 than is found among Bráhmans. That which shows the highest proportion of all is the Ékari caste, a class of village watchmen, found chiefly in Cuddapah. Early marriage is not very common among them, and it is difficult to account for this very large number of widows. The Kamsálas and the Kómatis are well known to be more Brahmanical than the Bráhmans and apparently this is the case with the Jangams also. The Gándlas and Togatas are the only other two castes in which the proportion of widows is over 20 per cent. It will be observed that nearly all the castes in which the proportion of widows is high are

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Telugu castes. Excluding the Bráhmans, the Chettis are the only large Tamil caste found in the above list, and a considerable proportion of these are in reality Telugu people living in the Tamil country. Neither of the other two Tamil castes —Malaimán and Kanakkan—numbers 50,000 members. The Lingáyats and Jains are the only representatives of the Canarese races. There is not a single Maláyalam or Uriya caste nor any hill or forest tribe.

The total strength of the above 31 castes is 9,565,902 persons (both sexes), or 28·52 per cent. of the whole population dealt with.

I now give those castes in which the proportion of widows is below 11 per cent. I have selected that proportion as it appears to mark a well-defined division.

Castes in which the proportion of widows to total females between the ages of 15 *and* 39 *is below* 11 *per cent.*

Caste.	Percentage of widows.	Caste.	Percentage of widows.	Caste.	Percentage of widows.
Yánádi	3·28	Máppilla	7·15	Sondi	9·08
Badaga	3·33	Páno	7·18	Paidi	9·13
Botra	3·76	Náyar	7·25	Kallan	9·26
Porojá	4·24	Maravan	7·61	Gauda	9·35
Kóya	5·00	Valaiyan	7·65	Valluva	9·37
Irula	5·23	Kollan	7·80	Palli	9·46
Cheruman	5·27	Tattán	7·96	Dandási	9·57
Khond	5·30	Pallan	7·99	Vannán	9·66
Chakkiliyan	5·56	Paraiyan	8·10	Banta	9·79
Kárálan	5·58	Sédan	8·12	Sembadavan	10·05
Tiyyan	5·69	Sáliyan	8·27	Dhóbi	10·07
Paniyan	5·93	Káppiliyan	8·35	Uppiliyan	10·10
Lambádi	6·10	Malaiyálan	8·40	Agamudaiyan	10·11
Savara	6·20	Játapu	8·55	Bauri	10·44
Bakta	6·60	Ízhuvan	8·57	Pandáram	10·51
Gadaba	6·91	Pattanavan	8·76	Kevuto	10·57
Ásári	6·91	Odde	8·79	Yáta	10·63
Korava	7·04	Native Christian	8·88	Holeya	10·73
Dombo	7·06	Billava	8·90	Odia	10·87
Kondadora	7·14	Úráli	9·02	Kaikólan	10·99

In none of these castes, so far as I have been able to ascertain, is the re-marriage of widows prohibited. But from this point upwards we find that the proportions for those castes which allow and for those which forbid re-marriage are intermixed, and it is impossible to draw from the figures any conclusion as to the existence or the reverse of the rule of perpetual widowhood. For example, the proportion of widows among the Sheik tribe of Músalmans, who, of course, allow their widows to contract a second marriage, is as high as 12·21 per cent., and among the Saiyads it is 12·19 per cent. The Dévángas again are said to allow widows to re-marry, but the proportion of women between 15 and 39 who are widows is no less than 14·46 per cent., and among Palles (Telugu fishermen) it is 15·63 per cent. On the other hand, there are castes such as the Ambattan, Vániyan, Kusavan, and I'ndra, among whom the proportion of widows is below 12 per cent. notwithstanding that no second marriage is permitted to them. Even among Bráhmans we find wide variations in the proportions, although all sub-

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divisions alike enforce early marriage and forbid the re-marriage of widows. I give below the percentages for the extremes :— Chap. V. para. 213.

Statement showing, for various sub-divisions of Bráhmans, the number of widows in 10,000 females between the ages of 15 and 39.

Sub-division.	Number of widows.	Sub-division.	Number of widows.
Vélanádu	2,924	Sárásvata	1,645
Vaidíki	2,818	Vadamá	1,675
Niyógi	2,802	Brahacharana	1,736
Sivalli	2,640	Vadagalai	1,827
Áruvélu	2,520	Tengalai	1,994

These divergences are, no doubt, partly due to the fact that marriage takes place generally at an earlier age among the first than among the second group, and there is thus a difference in the period of liability to widowhood. It also seems to me to be probable that the disparity between the ages of husband and wife is greater among the sub-divisions which show a high proportion of widows than among those which have a low proportion. And this again may be chiefly ascribed to the greater prevalence among the former of the custom of elderly widowers re-marrying. The statistics unfortunately are not in sufficient detail to allow of this supposition being verified. It will be observed that four out of the five sub-divisions which show a low proportion of widows are Tamil Bráhmans.

The total strength of the castes for whom the proportion of widows at 15—39 is under 11 per cent. is 13,377,747, and those among whom the proportion is not less than 15 per cent. number 9,565,902. Regarding the castes in these two groups there is very little doubt—those in the former generally allow widow re-marriage and those in the latter either forbid it or do not practise it. There remain a number of castes containing 10,591,998 persons, regarding whose attitude on this question it is not possible to make any definite statement with confidence. To sum up, among about 40 per cent. of the population, there is no restriction on the marriage of widows; among about 30 per cent. the practice is forbidden or rarely followed, while regarding the remaining 30 per cent. the statistics are not conclusive one way or the other. The strength of the first group is to that of the second as 58 is to 42, and we shall probably not be far wrong if we assume that the marriage of widows is permitted and practised by about 60 per cent. of the total population.

It is very rare, even among those castes which allow it, for a widow over 35 to re-marry, and in the statistics for women over 40, we find that the proportion of widows is high in all cases. The proportion is, of course, lower among those who allow widows to marry again, but the differences are not so marked as at the 15—39 period, and it is unnecessary to examine the figures in detail.

A somewhat curious and unexpected feature in the statistics relating to widowhood at the age 15—39 is the low percentage of widows in several castes which marry their girls at a very early age. It has already been shown that early marriage is most prevalent among the Kálingis; yet the proportion of widows at 15—39 in this caste is only 14·37 per cent. I am informed that one section of the caste allows widow re-marriage, but in the case of the Velámas it is said to be entirely forbidden, yet, notwithstanding that they marry their daughters before puberty, the proportion of widows between 15 and 39 is only 13·25 per cent. I have not succeeded in obtaining any account of the customs of the Gavara caste but the statistics show that marriage before puberty is the prevailing custom among them, and the fact that the percentage of widows between 15 and 39 is only 12·71 indicates the existence of the practice of widow re-marriage, though perhaps only to a limited extent.

Age-distribution in certain castes.

213. The following statement shows for a few typical castes the age-distribution of 10,000 married females and 10,000 widows :—

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Distribution by age of 10,000 *married women and* 10,000 *widows in typical castes.*

Caste.	10,000 married women.				10,000 widows.			
	0—9.	10—14.	15—39.	40 and over.	0—9.	10—14.	15—39.	40 and over.
Bráhmans	387	1,525	6,383	1,705	21	108	2,920	6,951
Telugu castes—								
Velama	1,055	1,444	6,101	1,400	83	111	2,641	7,165
Kálingi	1,197	1,667	5,792	1,344	125	263	2,770	6,842
Kápu	458	934	7,136	1,472	23	69	2,926	6,982
Mála	326	828	7,324	1,522	25	62	2,723	7,190
Kómati	514	1,550	6,315	1,621	23	118	3,192	6,667
Kamsala	621	1,409	6,373	1,597	34	140	3,342	6,484
Mangala	474	1,049	6,950	1,527	30	85	3,064	6,821
Tsákala	489	1,012	6,986	1,513	20	75	2,933	6,972
Mádiga	369	841	7,350	1,440	21	66	3,017	6,896
Tamil castes—								
Kallan	61	204	7,734	2,001	6	5	2,044	7,945
Maravan	57	164	7,607	2,172	5	7	1,837	8,151
Vellála	62	289	7,646	2,003	5	12	2,554	7,429
Pallan	50	175	7,709	2,066	6	7	1,923	8,064
Palli	93	359	7,868	1,680	7	12	2,244	7,737
Paraiyan	80	332	7,756	1,832	5	13	2,304	7,678
Shánár	52	186	7,715	2,047	5	7	2,475	7,513
Malayálam castes—								
Náyar	14	361	7,941	1,684	3	6	1,771	8,220
Cheruman	14	282	8,008	1,696	11	3	1,936	8,050
Tíyan	19	351	8,056	1,574	5	9	2,019	7,967
Máppilla	27	354	8,127	1,492	9	16	2,340	7,635
Canarese castes—								
Bant	269	711	7,355	1,665	12	50	2,112	7,826
Holeya	93	384	7,925	1,598	13	41	2,778	7,168
Billava	243	741	7,675	1,341	15	53	2,127	7,805
Lingáyat	356	810	7,641	1,193	39	54	3,346	6,561
Uriya castes—								
Odiya	320	1,289	6,883	1,508	22	125	2,451	7,402
Bauri	103	282	7,551	2,064	14	44	2,658	7,284
Hill Tribes—								
Khond	118	335	7,679	1,868	33	72	2,556	7,339
Savara	111	450	7,504	1,935	8	44	2,299	7,649
Population of Scotland.	...	...	5,301	4,699	...	...	992	9,008
France ...	...	...	4,661	5,319	...	...	1,115	8,885
Hungary.	...	18	6,696	3,291	...	2	1,051	8,047

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This statement again brings out very clearly that early marriage and enforced widowhood are most common among the Telugu people and least prevalent among the Malayálam and Tamil castes. Chap. V. para. 214.

214. There can be no doubt that marriage before maturity and perpetual widowhood are institutions foreign to the Dravidian races.* This is abundantly proved by the statistics for the hill tribes and such castes as the Kallan, Maravan, Shánán, Pallan, Paraiyan and Vellála, as well as the principal castes of Malabar. It seems to me probable that among the bulk of these races the marriage relation was originally a very loose one and that it developed into polyandry on the one side and into monandry with great freedom of divorce on the other. Polyandry still exists among the Todas of the Nílgiris and among some of the castes of South Malabar, Cochin and Travancore. It was certainly the custom in former days, among the western Kallans of Madura, and possibly has not even yet disappeared; and traces of it among the Káraikát Vellálas of that district are mentioned by Mr. Nelson in his excellent *Manual*. In the case of Malabar it is sometimes urged that it was introduced by the Bráhmans, but this theory will not bear examination. Still, though the Bráhman immigrants cannot have introduced it, they were not unwilling to take advantage of the custom and their approval of it has done much to preserve it from extinction in the Malayálam country. The only Telugu caste in which I have heard of the existence of polyandry is the Panta sub-division of the Kápus. I am not prepared to say that polyandry was universally or even very extensively practised, for it seems probable on *a priori* grounds that the unrestricted relation of the sexes would naturally develope into a connection which I have described above as monandry with great freedom of divorce. We find these free unions are common in the present day among such castes as the Badagas of the Nílgiris, the Náyars and Tiyyans of Malabar, the Bants and Billavas of Canara, the Maravans, Kallans, Pallans, Vannáns, Shánáns, Paraiyans, Chakkiliyans of the Tamil country, and the Khonds and Savaras of the northern hill tracts, besides many smaller castes and tribes throughout the presidency. Either party to such a marriage is free to terminate the contract at will or for the slightest of reasons. Generally the reimbursement of the marriage expenses, the return of the marriage gift or the payment of some small fixed fee is necessary, but in some cases even this restraint on divorce does not exist. The degree of formality varies from the mere return or taking away of the *táli*, which answers to our wedding ring, to a written decision by a *Panchâyat* or meeting of house-holders, while in the case of some of the west coast castes it is doubtful if any formality at all is required. In the Telugu country the dissolution of the marriage tie is generally much more difficult, but this shows the greater influence of Brahmanical customs there rather than any original divergence of practice.† The Bráhman marriage system requires that every girl should be married before puberty, prohibits the re-marriage of widows, and allows a dissolution of marriage only on the ground of the adultery of the wife. This system, though differing so essentially from that of the Dravidians, has been adopted in its entirety by many Telugu and a few other castes, and there is hardly a caste or tribe in which its influence has not been felt to some extent. The manner in which the innovation is introduced has often been described. Some member of an inferior caste becomes wealthy and he at once endeavours to obtain the services of Bráhman priests and to introduce their customs into his family. A sub-division of his caste then arises in which these customs are enforced, and the whole caste is in time affected to a greater or less extent. In nearly every considerable caste there are some sub-divisions which enforce the marriage of girls before puberty and prohibit the re-marriage of widows, and these sub-divisions invariably hold a somewhat better position in public estimation on this account. It is easy to see that this encouragement must produce a steady tendency towards

Original marriage customs of Dravidian races.

* In the *Manual of Administration*, p. 107, it is stated that "the habit of the Dravidians is to marry in infancy. The girl at least is an infant." I think the statistics show clearly that infant marriage is not even now so common as to warrant the statement that it is the 'habit of the Dravidians,' and it would be difficult to prove that it existed at all before the period of Bráhman influence.

† My information regarding Telugu castes is very far from complete, but of the large castes the Mádigas and Málas alone seem to allow free divorce.

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the adoption of practices which are in many respects injurious to the well-being of the people. And there is no movement in the contrary direction. Once a caste has embraced the marriage customs of the Bráhmans, it never reverts to its former position. There is, it is true, a party of reform which is struggling to obtain sanction for the re-marriage of virgin widows, but the prospects of any wide success attending its efforts in the near future are not bright, and even if it succeeds completely, as is to be hoped, it will have removed only one, and that not the greatest, of the evils of infant marriage. When a girl is married before puberty, consummation takes place directly that event occurs, or very soon afterwards and the commencement of conjugal life at such an early age produces a high mortality both of infants and of mothers, and must have a most injurious effect on the physical development of the race. This is the feature in the marriage customs of the country which most urgently requires reform.

Feudatory states.

215. The proportional statistics for the five feudatory states are given in the preliminary statements, and it will be seen that they do not differ appreciably from those for adjoining British districts. In Travancore and Cochin, however, the proportion of widows is even lower than it is in Malabar. Travancore, Banganapalle and Sandúr all show an excess of husbands over wives and thus furnish indisputable evidence that the enumeration of females was incomplete. The tables for feudatories contain information regarding the civil condition for each caste, but space and time do not permit of my discussing them here in detail. It may, however, be stated that it is not the Náyars of Travancore who have concealed the number of their wives, but the Bráhmans, Máppillas, Ízhuvans and Shánáns, besides a number of smaller castes.

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CHAPTER VI.

INFIRMITIES.

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Chap. VI. *Statement showing for each caste the number of persons in which one is afflicted with each infirmity.*

Caste.	Insane.	Deaf-mute.	Blind.	Leper.
Agamudaiyan ...	8,246	1,095	873	4,181
Ambalakkáran ...	6,982	1,022	783	3,643
Kallan	6,610	1,331	1,108	2,696
Kshatriya	6,969	1,087	1,549	4,646
Maravan	6,289	1,741	969	3,951
Náyar	3,309	5,394	685	2,416
Ráju or Rásu ...	4,557	814	1,590	1,647
Velama	5,024	925	1,193	4,339
Badaga	4,230	800	1,559	1,288
Banta	...	2,259	805	834
Gauda	7,241	1,358	1,135	1,584
Kálingi	4,783	1,276	990	1,551
Kamma	6,077	1,185	965	5,818
Kápu or Reddi ...	4,413	1,052	971	3,048
Odia	6,432	1,452	919	1,385
Telaga	4,108	1,064	993	2,641
Vellála	6,257	1,231	1,022	3,726
Cheruman or Pulayan.	6,984	7,383	544	1,148
Holeya	10,372	1,729	803	848
Mála	5,181	1,646	1,168	2,509
Pallan	7,295	1,409	1,068	4,023
Palli or Vanniyan.	7,574	1,267	1,194	2,393
Paraiyan	8,510	1,368	1,116	3,183
Khond	7,257	1,932	1,355	1,856
Kondadora ...	7,369	1,930	1,689	1,307
Malaiyálan ...	11,771	1,345	1,682	5,231
Savara	9,594	2,337	1,507	1,371
Yánádi	4,722	1,104	1,734	3,541
Bráhmans—				
Holua	9,494	1,899	1,151	1,899
Niyógi	2,348	1,298	772	5,518
Sárasvata ...	2,406	4,210	1,295	2,591
Srí Vaishnava (including Tengalai and Vadagalai):	5,342	963	560	2,305
Vadama ...	2,397	1,376	681	3,658
Vaidíki	2,421	985	546	4,007
All Bráhmans ...	2,607	1,156	663	2,904
Jangam	4,365	1,039	882	2,359
Sátáni	1,551	8,143	724	3,619
Kanakkan	2,871	788	788	1,489
Karnam	3,186	1,464	1,641	6,019
Balija	3,996	1,122	902	3,134
Chetti	3,710	1,057	739	3,256
Kavarai	7,680	1,857	1,420	4,970
Kómati	3,128	1,043	606	2,593
Labbai	3,026	1,048	872	3,079
Máppilla	2,248	4,354	855	2,646
Vadugan	6,460	1,222	1,040	9,044
Tattán	2,617	1,635	748	2,907
Kammála	4,055	1,059	958	2,704

Caste.	Insane.	Deaf-mute.	Blind.	Leper.
Kamsala	2,887	1,022	1,089	3,184
Ambattan	6,434	938	948	3,676
Mangala	4,023	894	1,006	2,184
Kollan	1,143	967	314	3,593
Ásári	2,031	8,123	650	1,681
Dévánga	2,902	1,435	954	2,519
Dombo	6,750	3,094	1,547	4,641
Kaikólan	5,787	1,179	980	2,461
Páno	6,580	687	980	2,094
Sále	3,262	969	1,039	3,510
Tsákala	4,135	1,115	1,034	2,253
Vannán	7,765	1,120	897	3,217
Dúdékula ór Pinjári.	5,710	1,142	1,285	7,342
Golla	4,395	911	909	4,347
Idaiyan	6,474	1,019	814	2,143
Kurumban	6,109	1,507	911	7,304
Téli	5,927	1,721	970	1,721
Vániyan	3,895	1,256	697	1,876
Kummára or Kumbára.	5,513	1,353	1,095	2,157
Kusavan	5,181	1,003	840	3,768
Uppara	3,453	1,164	972	5,891
Bauri	15,937	2,079	693	1,292
Bóya	7,642	1,535	1,059	3,225
Kevuto	5,928	988	823	1,976
Mogér	7,762	2,218	586	1,478
Pallo	4,338	1,264	943	3,828
Sembadavan ...	4,708	729	1,126	2,466
Billava	5,236	1,698	952	945
Gamalla	3,306	1,492	1,037	5,219
Ídiga	3,428	1,442	964	1,377
Ízhuvan	5,272	5,774	697	8,660
Shánán	5,745	1,718	1,116	6,981
Sondi	5,807	1,936	1,244	3,484
Tiyyan	2,366	4,973	923	2,463
Chakkiliyan ...	11,994	1,378	1,075	5,412
Mádiga	5,218	1,413	1,140	3,028
Dandási	12,536	1,635	964	1,393
Ékari	4,979	996	1,383	...
Mutrácha	3,683	1,376	913	2,239
Muttiriyan ...	6,880	1,042	1,042	1,720
Odde	6,113	1,385	1,321	7,054
Korava or Yerukala.	5,566	1,421	954	4,606
Bédar or Védan ...	5,574	2,430	1,788	2,561
Valaiyan	8,930	1,232	1,143	6,080
Ándi	7,469	1,120	684	6,895
Dásari	7,915	1,131	704	3,166
Pathán	1,304	1,804	1,061	3,280
Saiyad	2,982	1,283	1,092	3,245
Sheik	3,289	1,389	1,132	2,724
Eurasian	410	3,330	2,220	859
Native Christian ...	3,730	1,354	917	2,222
Lingáyat	3,431	1,334	624	7,390

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CHAPTER VI.

INFIRMITIES.

(TABLES XII TO XV AND XII-A TO XV-A.)

Introductory remarks.

216. The infirmities regarding which it was attempted to obtain information at the census are insanity including idiocy, congenital deaf-mutism, blindness and leprosy. Statistics for these infirmities were compiled in 1881 and 1871, but in the latter year the statistics were not only not confined to congenital deaf-mutism but also included those who were dumb only and those who were deaf only as well as those who were both deaf and dumb from birth. Chap. VI. para. 216.

Accuracy of the returns.

217. It is not, I believe, contended that the returns of these infirmities are complete in any country, and in an Indian province the omission is probably greater than in the case of a more educated population. The abstraction, too, of the entries in the infirmity column of the schedule was not subjected to a complete and independent check as in the case of most of the other particulars, for though infirmities were abstracted first in conjunction with age and secondly in combination with caste the two processes were performed by the same clerk. A considerable proportion of the entries were, it is true, abstracted a second time by a different man, but notwithstanding this check, I fear that there is a larger amount of error than in the case of the other particulars. The mistakes made, however, were chiefly those of misplacement and over a large area these would tend to balance one another, though the affliction of most frequent occurrence would gain somewhat on the whole.

Insanity.

Idiocy and madness.

218. In 1871 idiocy was distinguished from madness, but in 1881 and 1891 this separation of the two kinds of insanity was not attempted. I do not think that the returns would be appreciably affected by this change, for the words for an insane person in the vernaculars of Southern India are equally applicable to those suffering from idiocy and those afflicted with the more acute form of mental disease.

Number of insane persons.

219. The total number of insane persons is 7,687, or 1 in every 4,635 of the population. If the Feudatories be included, the total number of insane is 8,364, or 1 in every 4,702 persons. The extent to which insanity prevails in each district is shown in the following table:—

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Chap. VI. para. 220.

Statement showing the number of insane persons in each District and State.

District or State.	Number of persons of unsound mind.						Number in 10,000.	
	1891.			1881.				
	Total.	Males.	Females.	Total.	Males.	Females.	1891.	1881.
Ganjam	240	168	72	425	270	155	1·51	2·83
Vizagapatam	601	339	262	828	473	355	3·09	4·62
Godávari	485	263	222	875	465	410	2·49	4·91
Kistna	539	289	250	1,081	575	506	2·90	6·98
Nellore	357	204	153	629	372	257	2·44	5·15
Cuddapah	293	165	128	495	282	213	2·30	4·42
Kurnool	96	56	40	230	119	111	1·17	3·39
Bellary	203	127	76	234	148	86	2·26	3·22
Anantapur	142	85	57	179	101	78	2·00	2·98
Madras	508	368	140	496	353	143	11·23	12·22
Chingleput	200	112	88	218	121	97	1·76	2·22
North Arcot	386	211	175	489	277	212	1·77	2·69
Salem	260	156	104	305	199	106	1·32	2·28
Coimbatore	207	102	105	248	140	108	1·03	1·50
Nilgiris	19	11	8	20	10	10	1·90	2·20
South Arcot	332	176	156	423	225	198	1·54	2·33
Tanjore	357	208	149	495	292	203	1·60	2·32
Trichinopoly	223	105	118	265	150	115	1·63	2·18
Madura	441	255	186	473	271	202	1·69	2·18
Tinnevelly	321	205	116	548	300	248	1·68	3·22
Malabar	1,066	599	467	703	375	328	4·02	2·97
South Canara	229	144	85	309	185	124	2·17	3·22
TOTAL	7,505	4,348	3,157	10,028	5,703	4,325	2·19	3·36
Agency. Ganjam	61	41	20	28	16	12	1·98	1·14
Agency. Vizagapatam	89	57	32	...	...	...	1·04	...
Agency. Godávari	32	17	15	...	...	...	2·52	...
TOTAL, AGENCY TRACTS	182	115	67	28	16	12	1·41	0·29
Total, British Territory	7,687	4,463	3,224	10,056	5,719	4,337	2·16	3·26
Travancore	394	249	145	...	...	...	1·54	...
Cochin	213	117	96	103	....		2·95	1·72
Pudukóta	91	30	31	54	31	23	1·63	1·79
Banganapalle	6	5	1	12	9	3	1·69	3·90
Sandúr	3	1	2	4	2	2	2·63	3·80
Total, Feudatories	677	402	275	...	...	...	1·83	...

Insanity would appear to be most common in Madras, Malabar and Vizagapatam, but in each of these districts, and in them alone, there is a lunatic asylum, the inmates of which raise the proportions considerably. Taking the large divisions of the population, insanity is less prevalent among the Tamils and Uriyas than among the other sections of the people, and this was also the case in 1881. In both years Coimbatore had the smallest proportion of insanes, for the figures for the Agency tracts in 1881 cannot be accepted as trustworthy.

Decrease of insanity.

220. It is satisfactory to find that there has been a steady diminution of insanity during the last twenty years, and the number in 1891 was only 55 per cent. of that for 1871. In the latter year there were 455 persons of unsound mind in every million of the population; in 1881 the proportion had fallen to 326, and in the next ten years there was a further decline to 216 in a million. This decline is found in every district, except Malabar and the Agency tracts. The figures for the former are affected by the existence of the Lunatic Asylum at Calicut, while the apparent increase in insanity in the latter is most probably due to better enumeration. The decrease was great in Godávari, Kistna, Nellore, Cuddapah and Kurnool, as also in the Banganapalle State. In Cochin there has been an increase, while no comparison is possible for Travancore, as infirmities were not tabulated in 1881.

Year.	Number of insane persons.			Number in a million.
	Total.	Males.	Females.	
1871	14,017	7,579	6,438	455
1881	10,056	5,719	4,337	326
1891	7,687	4,463	3,224	216

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221. The marginal table shows the extent of insanity in other parts of India and in some countries of Europe. In Mysore and the Central Provinces the degree of insanity is about the same as in Madras; in the North-West Provinces it is much less, and in the other provinces it is much more. In every European country, and in the United States of America the proportion is considerably higher than in India, but how far this excess is due to more complete enumeration it is impossible to say. Owing to this uncertainty as to the varying degrees of inaccuracy in the returns, comparisons of this kind are not of much value, but the rate of error in the Indian statistics is probably much the same throughout, and the favourable position which Madras occupies may, I think, be accepted as correct, and I also think that it may be taken that insanity is in reality decidedly less common in Madras than in European countries.

Comparison with other countries.

Province or country.	Number of insanes in 10,000 of the population.		
	Total.	Males.	Females.
Madras	2·16	2·53	1·79
Assam	5·52	6·16	4·84
Bengal (1881)	4·44	5·31	3·57
Bombay (1881)	4·71	6·05	3·29
Burma	8·91	9·76	8·26
Central Provinces (1881) ...	2·19	2·84	1·53
North-West Provinces and Oudh	1·19	1·58	0·77
Punjab	3·02	3·76	2·16
Mysore	2·20	2·53	1·87
England and Wales ...	32·53	31·48	33·53
Scotland	...	38	39
Ireland	...	38	34
Italy	...	8	6
Austria	...	22	19
Hungary	...	22	18
United States of America.	...	35	32

222. The marginal statement shows the prevalence of insanity at each age as well as the age-distribution of the insane. Mental disease is apparently very much less common in the earlier than in the later years of life, but not a little of the difference must be ascribed to the reluctance of parents to acknowledge the painful fact that a child is an idiot so long as there is any ground, however slight, for hope to the contrary. Omissions of congenital idiots on this account are common in every country, and in England and Wales an interesting test of the census statistics of 1881 showed that the under-statement was fully 30 per cent. of the number returned. A similar test is not possible in this country, but an estimate of the minimum number of omissions at the first 5 years of life is feasible. It may be assumed that a great majority of the insane persons under 20 are idiots, as distinguished from lunatics, and the true proportion of idiots at the 0—4 period cannot be less than that of all the insane between the ages of 5 and 20. Applying this proportion to the first period the total number of idiots under 5 becomes 672 instead of 106, and the number of insane at all ages is thus raised to 8,253 or 1 in every 4,317 persons.

Distribution by age.

Age.	Number of insane males and females in 10,000 of each sex at each age-period.		Number at each age-period among 10,000 insane persons of each sex.	
	Males.	Females.	Males.	Females.
0— 4 ...	0·19	0·21	110	177
5— 9 ...	0·78	0·61	429	460
10—14 ...	1·42	1·30	604	669
15—19 ...	2·30	1·93	747	840
20—24 ...	3·37	1·80	1,087	974
25—29 ...	3·78	1·89	1,219	911
30—34 ...	4·67	2·74	1,520	1,350
35—39 ...	4·61	3·23	1,071	908
40—44 ...	4·29	3·34	1,129	1,229
45—49 ...	3·88	3·50	557	594
50— 54 ...	3·79	3·15	635	806
55— 59 ...	3·78	2·71	263	236
60 and over.	3·11	2·48	629	846
TOTAL ...	2·53	1·79	10,000	10,000

For idiots alone the proportions should decline as the age advances. Lunacy, on the other hand, is very uncommon before the period of adult age is reached, and this affects the proportions at adult ages for insanes as a whole. The age distribution differs from that of the insane in England and Wales, where the proportion at each age increases with the age. In Madras the maximum is reached at the 30—34 period. In 1881 decennial periods were adopted from age 20 upwards, but the distribution was of the same character as in 1891, the age-period with the maximum number being 30—39.

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Chap. VI. para. 223.

223. Of the total number of 7,687 persons returned as insane, 4,463 were males and 3,224 females. In other words, there were 722 females of unsound mind to every 1,000 males similarly afflicted, or out of every million males 253 were insane, while out of the same number of females only 179 were returned as suffering from this infirmity. In 1881 the ratio was 758 to 1,000. Every Indian province and the majority of other countries show a higher degree of insanity among males than among females, the only exceptions that I am aware of being England and Wales and Scotland. This preponderance of males among persons of unsound mind is found in every district, except Coimbatore and Trichinopoly.

Proportion of the sexes.

Number of Females to 1,000 Males among the Insane.

Province.	Number.
Madras	722
Assam	740
Bengal (1881)	679
Bombay (1881)	509
Burma	814
Central Provinces (1881)	528
Mysore	734
Punjab	490
North-West Provinces	451

224. The statement prefixed to this chapter shows the number of persons in which one is insane for every caste containing over 100,000 members, and for certain other typical castes. The absolute figures will be found in Table XII-A. It appears from these statistics that insanity is far more prevalent among Eurasians than among any other class. The proportion is 1 insane person in every 410. For England and Wales the proportion is 1 in every 307, and it is significant that the section of the population of Madras which shows the greatest liability to insanity is that which has an admixture of European blood. I have no information regarding the prevalence of insanity among Eurasians for any other province or State of India except Mysore, and there the proportion is 1 in 306.

Prevalence of insanity in different castes.

I give in the margin those castes for which the proportion is 1 insane person in less than 3,000. The total number of these castes is 13, and four of them—Kollan, Ásári, Máppilla and Tiyyan—are essentially West Coast castes. Three of these four are castes in which polyandry is believed to be practised to some extent. The list also includes three of the principal sub-divisions of Muhammadans, viz., the Máppillas, Patháns and Saiyads. For the other two principal Musalman tribes—the Sheiks and Labbais—the proportions are 1 in 3,289 and 1 in 3,026: among Musalmans, as a whole, the relative number of insane persons is considerably higher than it is for the whole population. The same feature was noticed in 1881, but to what peculiarities of Musalmans—whether race or habits of life—this must be ascribed, I leave medical experts to determine.

Number of Persons in which one is Insane.

Caste.	Number.
Eurasian	410
Kollan	1,143
Pathán	1,304
Sátáni	1,551
Ásári	2,031
Máppilla	2,248
Tiyyan	2,366
Bráhman	2,607
Tattán	2,617
Kanakkan	2,871
Kamsala	2,887
Dévánga	2,902
Saiyad	2,982

Turning now to an examination of the other extreme we find that the Bants have not returned any insane persons. The Bauris and Dandásis, two Uriya castes, show the next greatest freedom from insanity, and then the Chakkiliyans, Malaiyálans and Holeyas. It is also comparatively rare among other hill tribes and depressed classes, such as the Khonds, Savaras and Kondadoras and the Paraiyans, Pallans and Pallis.

Deaf-mutes.

225. The instructions to enumerators regarding deaf-mutism were to enter those only who were both deaf and dumb provided they were thus afflicted from birth. In the majority of cases the entry is either deaf and dumb or simply dumb, the latter being more

Deaf-mutes.

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general, but in a small proportion the word deaf alone is entered. All three expressions have, however, been treated as referring to the same thing, for a person who is deaf from birth is not likely to be capable of speech, while one who is dumb from birth is generally also deaf. The age statistics show that people who have become deaf only from old age have not been returned to any great extent as deaf-mutes. Chap. VI. para. 226.

The total number of deaf-mutes is 26,983 or 1 in every 1,320 of the population. Including the Feudatory States the number is 28,540 or 1 in every 1,378 persons. The distribution of deaf-mutism over the various districts of the presidency is shown by the following statement:—

Statement showing the number of deaf-mutes in each District and State.

District or State.	Number of deaf-mutes.						Number in 10,000.	
	1891.			1881.				
	Total.	Males.	Females.	Total.	Males.	Females.	1891.	1881.
Ganjam	1,479	859	620	1,012	583	429	9·30	6·73
Vizagapatam	1,982	1,060	922	1,605	872	733	10·20	8·96
Godávari	1,226	674	552	1,553	866	687	6·28	8·72
Kistna	1,485	829	656	918	511	407	8·00	5·93
Nellore	1,607	944	663	1,319	705	614	10·98	10·81
Cuddapah	1,302	776	526	1,040	581	459	10·24	9·28
Kurnool	344	208	136	491	278	213	4·21	7·24
Bellary	693	398	295	449	246	203	7·70	6·18
Anantapur	661	403	258	463	256	207	9·33	7·72
Madras	290	181	109	132	75	57	6·41	3·25
Chingleput	1,236	740	496	623	347	276	10·87	6·35
North Arcot	2,163	1,250	913	481	281	200	9·92	2·65
Salem	1,308	715	593	690	346	344	6·66	4·31
Coimbatore	1,210	683	527	625	349	276	6·04	3·77
Nilgiris	67	37	30	36	19	17	6·71	3·95
South Arcot	1,768	1,003	765	606	341	265	8·17	3·34
Tanjore	1,947	1,093	854	1,226	654	572	8·74	5·75
Trichinopoly	1,231	659	572	658	341	317	8·97	5·42
Madura	2,124	1,140	984	1,116	600	516	8·14	5·15
Tinnevelly	1,225	680	545	824	458	366	6·39	4·85
Malabar	491	278	213	324	179	145	1·85	1·37
South Canara	562	315	247	254	132	122	5·33	2·65
TOTAL	26,401	14,925	11,476	16,445	9,020	7,425	7·89	5·50
Agency: Ganjam	225	136	89	...	...	...	7·32	...
Agency: Vizagapatam	305	187	118	1	1	...	3·55	0·01
Agency: Godávari	52	26	26	...	...	...	4·09	...
TOTAL, AGENCY TRACTS	582	349	233	1	1	...	4·50	0·01
Total, British Territory	26,983	15,274	11,709	16,446	9,021	7,425	7·57	5·33
Feudatories: Travancore	745	435	310	...	...	...	2·91	...
Feudatories: Cochin	397	240	157	235	...	...	5·49	3·91
Feudatories: Pudukóta	381	187	194	221	113	108	10·21	7·31
Feudatories: Banganapalle	25	10	15	32	21	11	7·04	10·41
Feudatories: Sandúr	9	3	6	1	1	...	7·90	0·95
Total, Feudatories	1,557	875	682	...	...	...	4·21	...

The district which shows the greatest prevalence of deaf-mutism is Nellore and it held this position in 1881 also; Malabar too is again at the bottom of the list, and in the case of these two districts the change in the proportions is very slight. As regards the geographical distribution of the infirmity no general deduction can be made as to its greater prevalence in any particular kind of locality. In England and Wales it is found to be most common in mountainous tracts, but in Madras this certainly is not the case. Like insanity it is, on the whole, more common in the Telugu country than in the Tamil, and unlike insanity it is of least frequent occurrence on the West Coast.

Increase of deaf-mutism.

226. Deaf-mutism alone of the infirmities dealt with shows an increase since 1881, and the increase is very considerable. Mr. McIver, however, was of opinion that the statistics

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for 1881 were defective. In the marginal table the number at each of the three enumerations is given, but the figures for 1871 relate to persons who were merely deaf from old age or other cause as well as to congenital deaf-mutes. The increase is found in every district, except Godávari and Kurnool, and the Native State of Banganapalle. In Travancore statistics of infirmities were not prepared in 1881, and the low proportion of deaf-mutes in 1891 is in accordance with the fact that this infirmity is less common on the West Coast than elsewhere.

Year.	Number of deaf-mutes.			Number in a million.
	Total.	Males.	Females.	
1871	40,969	21,373	19,596	1,329
1881	16,446	9,021	7,425	533
1891	26,983	15,274	11,709	757

Comparison with other countries.

Province or Country.	Number of deaf-mutes in 10,000 of the population.		
	Total.	Males.	Females.
Madras	7·57	8·67	6·50
Assam	8·55	9·52	7·52
Bengal (1881)	12·47	15·47	9·50
Bombay (1881)	7·21	8·42	5·91
Burma	5·06	5·53	4·69
Central Provinces (1881).	5·81	6·61	5·00
North-West Provinces and Oudh	7·01	8·73	5·16
Punjab	9·70	11·49	7·61
Mysore	7·01	7·80	6·22
England and Wales (corrected).	5·73	6·36	5·12
Scotland	...	3	2
Ireland	...	8	7
Italy	...	6	5
Austria	...	15	11
Hungary	...	14	12
United States of America	...	7	6

227. The proportion of deaf-mutes is higher in Bengal, Assam and the Punjab than it is in Madras; in Bombay, the North-West Provinces and Mysore it is somewhat lower; while in Burma and the Central Provinces it is decidedly lower. It is also less prevalent in those European countries for which information is available, except Austria and Hungary. One of the causes commonly assigned for deaf-mutism is the consanguinity of the parents, and this is probably much more common in Madras than in European countries.

228. The age statistics show that as in the case of the insane the proportion of deaf-mutes is lowest at the first age-period, though, unless this infirmity is rapidly diminishing, it ought then to be the highest. The reason for this defect in the return at the early ages is the reluctance of parents to admit that a child is deaf and dumb—a natural feeling which has already been noticed in the case of idiocy. The uncertainty as regards the existence of deaf-mutism would, however, be dispelled sooner than that as regards idiocy, and we, therefore, find a great difference between the proportions at 0—4 and 5—9. The maximum percentage is reached at 20—24. In 1881 the maximum was at 10—14, so that the two sets of statistics correspond in this respect, and they indicate that deaf-mutism is in reality diminishing. The statement showing the distribution of 10,000 deaf-mutes according to age brings out even more clearly the defect in the returns for children under 5; otherwise the distribution is much as we should expect to find it. If we assume that the proportion at 0—4 is the same as that at 5—14, and it is probably higher, the number of deaf-mutes at 0—4 becomes 4,809 instead of 1,262, and the total number at all ages is thus raised to 30,530 or 1 in every 1,167 instead of 1 in every 1,320.

Distribution by age.

Age.	Number of deaf-mute males and females in 10,000 of each sex at each age-period.		Number at each age-period among 10,000 deaf-mute persons of each sex.	
	Males.	Females.	Males.	Females.
0— 4 ...	2·63	2·13	447	496
5— 9 ...	9·82	7·78	1,568	1,602
10—14 ...	10·73	8·16	1,333	1,152
15—19 ...	12·08	9·67	1,148	1,159
20—24 ...	12·59	8·55	1,184	1,272
25—29 ...	9·70	6·75	914	894
30—34 ...	9·35	6·47	888	876
35—39 ...	7·63	5·55	518	429
40—44 ...	8·22	5·84	632	592
45—49 ...	6·70	5·67	281	264
50—54 ...	7·50	6·34	368	446
55—59 ...	8·10	5·41	165	130
60 and over..	9·36	7·34	554	688
TOTAL ...	8·67	6·50	10,000	10,000

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229. Deaf-mutism is more common among males than among the other sex, the proportion being 867 in a million for males and 650 in a million for females, or for every 1,000 male deaf-mutes there are only 767 females so afflicted. This relation of the sexes is found in all provinces of India, and in all other countries, for which I have statistics, and it is "in accordance with the fact that congenital defects are, as a rule, much more common among males than among females." *

Proportion of the Sexes.

Number of Females to 1,000 Males among Deaf-mutes.

Province.	Number.
Madras	767
Assam	745
Bengal (1881)	620
Bombay (1881)	658
Burma	816
Central Provinces (1881)	742
Mysore	789
Punjab	566
North-West Provinces	550

230. Among the castes given in the margin, the proportion of deaf-mutes is 1 in less than 1,000. The first and fourth castes are dwellers in mountainous districts, but it would not be safe to assume that there is any relation between this fact and the great prevalence of the infirmity among them, for among the Savaras there is only 1 deaf-mute in 2,337 persons, and the proportion is also low among the Dombos, Khonds and Kondadoras, while for all the hill and forest tribes together (Group A—4) the proportion is 1 in every 2,006. Nor does the malady seem to be most common among the agricultural section of the population, for among the eleven castes which show the highest proportions two are barber castes, one blacksmith, one (or including Pános, two) weaver, and one is a caste of fishermen. Only three are pure agricultural castes, but Gollas and Ékaris are no doubt largely engaged in agriculture. It is not possible to estimate the different degrees of prevalence of consanguineous marriages, so no attempt can be made to gauge the effect of this alleged cause of deaf-mutism.

Prevalence of deaf-mutism among different castes.

Caste.	1 deaf-mute in
Páno	687
Sembadavan	729
Kanakkan	788
Badaga	800
Rázu	814
Mangala	894
Golla	911
Velama	925
Ambattan	938
Kollan	967
Sále	969
Kevuto	988
Ékari	996

The Blind.

231. The return of blind persons is almost certainly much more complete than those for the other infirmities, as there is little difficulty in determining whether an individual is blind or not, and there is not the same reluctance in admitting the existence of the infirmity. A few one-eyed persons may have been returned as blind, but the instructions on this point were very clear, and the over-statement owing to this cause must be infinitesimal.

The Blind.

The total number of blind persons is 36,424, or including the Feudatory States 38,733. For British territory there was 1 blind person in every 978 inhabitants and for the whole presidency, including Native States, 1 in every 1,015.

The annexed statement shows the geographical distribution of the blind. The highest proportion is found in Anantapur, a dry district with a large percentage of sunshine and glare. In Bellary and Cuddapah, with somewhat similar climatic conditions the percentage is also high, but the two West Coast districts, Malabar and South Canara, with an annual rainfall of over 100 inches, and a large percentage of cloudy sky, have proportions of blind which are lower only than those of Anantapur; and the Cochin State also holds a high position in the list. It is true that in Travancore the ratio of the blind to the total population is lower than anywhere else in the presidency, but the difference between this ratio and those for Malabar

* *Report on the Census of England and Wales*, 1881, p. 64.

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Chap. VI. para. 232. and Cochin is so great that I fear the enumeration must have been defective. Nor do we find that blindness is more common in flat districts than in hilly ones, for though the Nílgiri district has nearly the lowest proportion, Tanjore and Chingleput also show very low proportions, while in the hilly districts of Malabar and South Canara the infirmity is, as has already been stated, more prevalent than in any district except Anantapur:—

Statement showing the number of the blind in each District and State.

District or State.	Number of blind persons.						Number in 10,000.	
	1891.			1881.				
	Total.	Males.	Females.	Total.	Males.	Females.	1891.	1881.
Ganjam	1,804	876	928	1,890	910	980	11·35	12·57
Vizagapatam	1,818	799	1,019	2,063	882	1,181	9·36	11·52
Godávari	1,861	919	942	3,059	1,393	1,666	9·54	17·18
Kistna	1,847	983	864	3,165	1,563	1,602	9·95	20·44
Nellore	1,547	776	771	2,076	964	1,112	10·57	17·01
Cuddapah	1,533	773	760	1,720	852	868	12·05	15·34
Kurnool	703	350	353	1,135	576	559	8·60	16·73
Bellary	1,010	551	459	1,154	575	579	11·22	15·89
Anantapur	1,020	539	481	1,113	521	592	14·40	18·55
Madras	430	240	190	901	456	445	9·50	22·20
Chingleput	963	495	468	1,652	789	863	8·47	16·83
North Arcot	2,201	1,106	1,095	2,996	1,407	1,589	10·09	16·48
Salem	1,487	650	837	2,670	1,148	1,522	7·58	16·69
Coimbatore	1,852	769	1,083	2,963	1,196	1,767	9·24	17·87
Nílgiris	61	34	27	66	40	26	8·11	7·25
South Arcot	2,183	1,068	1,115	3,131	1,444	1,687	10·09	17·25
Tanjore	1,807	842	965	2,716	1,350	1,366	8·11	12·75
Trichinopoly	1,472	634	838	2,078	917	1,161	10·72	17·10
Madura	3,147	1,419	1,728	3,897	1,661	2,236	12·06	17·97
Tinnevelly	1,924	928	996	3,205	1,512	1,693	10·04	18·86
Malabar	3,524	1,892	1,632	3,995	2,188	1,807	13·29	16·89
South Canara	1,284	572	712	1,388	611	777	12·16	14·47
TOTAL ...	35,478	17,215	18,263	49,033	22,955	26,078	10·33	16·41
Agency. Ganjam ...	334	170	164	289	135	154	10·87	11·73
Agency. Vizagapatam.	536	292	244	1	1	...	6·23	0·01
Agency. Godávari ...	76	38	38	...	...	...	5·98	...
TOTAL, AGENCY TRACTS ...	946	500	446	290	136	154	7·31	3·05
Total, British Territory.	**36,424**	**17,715**	**18,709**	**49,323**	**23,091**	**26,232**	**10·22**	**16·00**
Travancore	1,017	598	419	...	...	...	3·98	...
Cochin	863	483	380	281	...	...	11·94	4·68
Pudukóta	386	167	219	412	210	202	10·35	13·64
Banganapalle	34	16	18	37	22	15	9·58	12·03
Sandúr	9	7	2	15	9	6	7·90	14·24
Total, Feudatories ...	**2,309**	**1,271**	**1,038**	...	...	...	**6·24**	...

232. The statistics for the last three enumerations show that blindness is steadily diminishing, a result which may perhaps be ascribed to the greater frequency with which persons suffering from affections of the eyes resort to skilled medical practitioners, and to a decrease in the number of cases of small-pox, which is one of the most powerful causes of blindness. The diminution in

Decrease of blindness.

Year.	Number of blind persons.			No. in a million.
	Total.	Males.	Females.	
1871	60,853	27,984	32,869	1,973
1881	49,323	23,091	26,232	1,600
1891	**36,424**	**17,715**	**18,709**	**1,022**

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Number of Deaths from Small-pox from 1870 *to* 1889.

Year.	Average number of annual deaths.
1870–74	34,255
1875–79*	30,611
1880–84	29,937
1885–89	24,865

the prevalence of blindness is common to all parts of the presidency except the Agency tracts of Vizagapatam and Godávari and the Native State of Cochin; but in the former certainly, and in the latter probably, the increase is due to more complete enumeration.

Comparison with other countries.

Number in 10,000 *of the Population.*

Province or Country.	Blind.		
	Total.	Males.	Females.
Madras	10·22	10·05	10·39
Assam	10·65	10·75	10·54
Bengal (1881)	14·13	13·74	14·52
Bombay (1881)	26·59	23·95	29·41
Burma	19·73	17·19	22·87
Central Provinces (1881) ...	21·87	18·58	25·23
North-West Provinces ...	23·43	22·82	24·09
Punjab	35·17	33·79	36·78
Mysore	10·62	10·76	10·47
England and Wales (1881)	8·79	9·53	8·09
Scotland	...	9	8
Ireland	...	11	12
Italy	...	8	7
Austria	...	10	8
Hungary	...	13	13
United States of America.	...	10	9
TOTAL ...	...	...	...

233. There is less blindness in the Madras Presidency than in any other of the large provinces of India, but the Mysore State and Assam have proportions which are only slightly higher. Of European countries, Ireland and Hungary show a higher proportion of blind persons, while in the others it is less common than in Madras.

Distribution by age.

Age.	Number of blind males and females in 10,000 of each sex at each age-period.		Number at each age-period among 10,000 blind persons of each sex.	
	Males.	Females.	Males.	Females.
0— 4	2·80	2·15	410	314
5— 9	4·69	3·57	646	461
10—14	5·44	4·45	584	394
15—19	6·85	6·00	562	451
20—24	8·23	5·75	668	537
25—29	6·96	5·60	565	465
30—34	8·24	7·52	675	638
35—39	8·69	9·02	508	437
40—44	11·41	11·54	756	731
45—49	13·05	14·96	472	437
50—54	17·30	19·93	731	878
55—59	24·06	30·70	421	461
60 and over ...	58·87	64·56	3,002	3,796
TOTAL ...	10·05	10·39	10,000	10,000

234. The age distribution of the persons returned as blind is shown in the marginal statement. The age character of the blind differs from that of the insane and deaf-mutes in that a much higher proportion of the former are old people. Of the blind males 30 per cent. and of the females 38 per cent. are not less than 60 years of age. The proportions, too, at the different ages rise, more or less steadily as the age increases. There is a very rapid rise at the last period, indicating the connection between this infirmity and extreme old age. The proportions are higher for males than for females up to, and inclusive of, the 30—34 period.

Proportion of the Sexes.

Number of Females to 1,000 *Males among the Blind.*

Province.	Number.	Province.	Number.
Madras ...	1,056	Central Provinces (1881) ...	1,334
Assam ...	924	Mysore	964
Bengal (1881) ...	1,068	Punjab	929
Bombay (1881) ...	1,150	N.W. Provinces.	982
Burma ...	1,280		

235. Unlike the other infirmities, blindness is more common among females than males. In every million males 1,005 are blind, but in a *million* females the blind number 1,039. To every 1,000 males who are blind 1,056 females are thus afflicted. This excess of females is found in Bengal, Bombay, Burma and the Central Provinces, but elsewhere the males predominate both absolutely and relatively. In Hungary, the proportion is the same for both sexes; in

* Excluding the famine year 1877.

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Ireland, as in Madras, the females show the greater liability, and this is the case also in the Scandinavian countries, but in Great Britain and the central and Southern countries of Europe the proportion is highest among males. The marginal table shows that the decrease of blindness has been at a greater rate among females than among males, and now the proportions are nearly equal.

Year.	Number of blind in a million of each sex.		Number of blind females to 1,000 blind males.
	Males.	Females.	
1871	1,821	2,139	1,175
1881	1,505	1,675	1,136
1891	1,005	1,039	1,066

236. The caste statistics for the blind show a smaller range than those for the other infirmities, the two extreme proportions being 1 in 314 and 1 in 2,220. I give in the margin the castes in which blindness is most common. They are twelve in number and six of them are essentially West Coast castes. The other chief castes of that side of the presidency are the Bants, Holeyas and Billavas of Canara and the Máppillas and Tiyyans of Malabar, and among all these the proportion is high. This diffusion of the infirmity over all classes of the people indicates that the cause of its prevalence is to be sought in such of the local conditions, whether climate, food, water or the like, as are common to all sections of the inhabitants. The high proportion of blind persons among Bráhmans, a class distributed over the whole presidency, points, however, to something in their mode of life which renders them peculiarly liable to this affliction, or it may be that Bráhmans are generally longer lived than the majority of castes, and, having more old people, they have also more blind. It will be observed that the Eurasians show the greatest freedom from blindness, a fact which may perhaps be ascribed to their being more ready than other classes to accept vaccination and to submit themselves to European medical treatment.

Blindness in different castes.

Caste.	Number in which one is blind.
Kollan	314
Cheruman	544
Mogér	586
Kómati	606
Lingáyat...	624
Ásári	650
Bráhmans	663
Ándi	684
Náyar	685
Bauri	693
Vániyan	697
Izhuvan	697

Leprosy.

Leprosy.

237. The return of lepers is undoubtedly incomplete, for since leprosy carries with it certain social disabilities there must be great reluctance to admit the existence of the horrible disease; and in addition to this the leper is frequently ignorant of the fact that he is a leper. A medical officer of the Madras General Hospital informs me that it is not uncommon to discover the presence of leprosy in a patient who had himself no idea of his unfortunate affliction. It is not possible to estimate the degree of omission but some rough idea of the wilful omissions might be obtained if a special leper census were taken in a few selected taluks. It should be added that though the census figures are considerably below the real numbers, yet they are of great value for comparative purposes, as the error of omission will not differ much from year to year or from province to province. The skin-disease, *leukoderma*, is sometimes confused with leprosy, but the instructions on this point were so explicit that it is improbable that any appreciable number of such cases were entered as leprosy.

The total number of lepers is 12,617, or 1 in every 2,824 of the population. If the Feudatory States be included, the total number is 14,056 or 1 in every 2,798.

District distribution.

238. The following statement shows the geographical distribution of leprosy:—

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Statement showing the number of lepers in each District and State.

District or State.	Number of Lepers.						Number in 10,000.	
	1891.			1881.				
	Total.	Males.	Females.	Total.	Males.	Females.	1891.	1881.
Ganjam	817	595	222	613	415	198	5·14	4·08
Vizagapatam	964	698	266	856	604	252	4·96	4·78
Godávari	906	706	200	1,037	798	239	4·64	5·82
Kistna	485	368	117	626	439	187	2·61	4·04
Nellore	420	329	91	396	295	101	2·87	3·25
Cuddapah	180	140	40	210	134	76	1·42	1·87
Kurnool	171	146	25	236	176	60	2·09	3·48
Bellary	259	195	64	229	153	76	2·98	3·15
Anantapur	88	54	34	118	58	60	1·24	1·97
Madras	347	270	77	435	336	99	7·67	10·72
Chingleput	689	531	158	984	733	251	6·06	10·03
North Arcot	1,136	888	248	1,161	858	303	5·21	6·39
Salem	236	167	69	363	251	112	1·20	2·27
Coimbatore	101	59	42	241	135	106	0·50	1·45
Nílgiris	40	27	13	58	33	25	4·01	6·37
South Arcot	1,033	829	204	1,208	946	262	4·78	6·66
Tanjore	710	515	195	1,072	800	272	3·19	5·03
Trichinopoly	322	240	82	495	372	123	2·35	4·07
Madura	564	404	160	812	578	234	2·16	3·74
Tinnevelly	411	297	114	802	575	227	2·14	4·72
Malabar	1,172	798	374	1,208	869	339	4·42	5·11
South Canara	916	715	201	909	693	216	8·67	9·47
TOTAL ...	11,967	8,971	2,996	14,069	10,251	3,818	3·49	4·71
Agency — Ganjam	279	209	70	350	255	95	9·08	14·21
Agency — Vizagapatam	285	204	81	...	...	...	3·31	...
Agency — Godávari	86	55	31	...	...	...	6·76	...
TOTAL, AGENCY TRACTS ...	650	468	182	350	255	95	5·02	3·68
Total, British Territory ...	12,617	9,439	3,178	14,419	10,506	3,913	3·54	4·68
Travancore	968	684	284	...	...	...	3·78	...
Cochin	350	239	111	148	...	...	4·84	2·47
Pudukóta	101	74	27	87	63	24	2·71	2·68
Banganapalle	18	16	2	10	9	1	5·07	3·25
Sandúr	2	...	2	9	6	3	1·76	8·55
Total, Feudatories ...	1,439	1,013	426	...	...	...	3·63	...

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The disease is found in every district and in every taluk of each district. As in 1881, the highest proportion of lepers is found in the Ganjam hill tracts, South Canara and Madras coming next. The disease is least common in Coimbatore, Salem, Anantapur and Cuddapah. In coast districts one person in every 2,438 is a leper, while in inland districts the proportion is one in every 3,970. The district, however, is a large unit of area, and I have, therefore, examined the statistics of coast districts more particularly with the result that in Ganjam, Vizagapatam, Nellore, Chingleput, South Arcot, Madura and South Canara the coast taluks show a higher proportion than those further inland, while in Godávari, Kistna, Tanjore, Tinnevelly and Malabar the reverse is the case. The disease is also on the whole more common in dry districts than in those with a high rainfall. I do not venture to make any deductions from these facts, but confine myself to the statement of them.

Number of Lepers in 10,000 of the Population of Coast and Inland Taluks.

District.	Inland taluks.	Coast taluks.	Whole district.
Ganjam	4·33	6·31	5·14
Vizagapatam ...	4·84	5·39	4·96
Godávari	4·82	4·33	4·64
Kistna	3·11	1·83	2·61
Nellore	2·60	3·10	2·87
Chingleput ...	5·80	6·20	6·06
South Arcot ...	4·48	5·16	4·78
Tanjore	3·96	2·30	3·19
Madura	1·86	3·08	2·16
Tinnevelly	2·37	1·84	2·14
Malabar	5·32	3·60	4·42
South Canara ...	6·28	8·99	8·67

Decrease of Leprosy.

Year.	Number of Lepers.			Number in a million.
	Total.	Males.	Females.	
1871 ...	13,847	9,240	4,607	449
1881 ...	14,419	10,506	3,913	468
1891 ...	12,617	9,439	3,178	354

239. Between 1871 and 1881 the proportion of lepers rose slightly, but the recent census gives a ratio not only below that of 1881 but also considerably less than that of 1871. The decrease is found in all districts except Ganjam, Vizagapatam, the Agency tracts of Vizagapatam and Godávari and the Native States of Cochin and Banganapalle.

Comparison with other provinces.

Number of Lepers in 10,000 of the Population.

Province.	Leper.		
	Total.	Males.	Females.
Madras	**3·54**	**5·36**	**1·76**
Assam	12·28	18·19	6·02
Bengal (1881)	8·09	12·20	4·02
Bombay (1881)	6·14	8·74	3·36
Burma	8·37	11·69	5·14
Central Provinces (1881) ...	5·58	7·60	3·52
North-West Provinces ...	3·60	5·74	1·30
Punjab	2·09	2·95	1·07
Mysore	1·65	2·19	1·10

240. Only Mysore and the Punjab show a smaller proportion of lepers than Madras. The disease is most prevalent in Assam, Burma and Bengal, three provinces with a high rainfall and damp climate. Mysore and the Punjab, on the other hand, have a very small annual rainfall, and this relation between dryness of climate and comparative exemption from leprosy is in accordance with the facts observed in this presidency.

Distribution by Age.

Age.	Number of leper males and females in 10,000 of each sex at each age-period.		Number at each age-period among 10,000 lepers of each sex.	
	Males.	Females.	Males.	Females.
0— 4 ...	0·18	0·11	49	98
5— 9 ...	0·35	0·20	90	152
10—14 ...	1·16	0·76	234	396
15—19 ...	2·75	1·28	424	566
20—24 ...	4·25	1·49	647	823
25—29 ...	5·83	1·82	890	889
30—34 ...	7·45	2·34	1,146	1,174
35—39 ...	9·81	2·96	1,078	848
40—44 ...	13·05	3·69	1,624	1,383
45—49 ...	14·80	4·11	1,005	709
50—54 ...	15·05	4·50	1,195	1,171
55—59 ...	15·14	5·66	498	503
60 and over ...	11·69	3·71	1,120	1,288
TOTAL ...	5·36	1·76	10,000	10,000

241. The age statistics for lepers show that the prevalence of the disease increases with advancing age up to the 55—59 period, and this is the same for both sexes. The fall in the proportion at the period 60 and over is, I presume, due to the fact that lepers do not live so long as other people. Leprosy is comparatively rare among persons under twenty, but this feature is less marked among females than among males.

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242. A very remarkable feature in the statistics for leprosy is that the disease is much more common among males than females. In a million males 536 are lepers, but in the same number of females there are only 176 lepers. This disproportion is found at all ages, but it begins to be most marked after twenty. It is also common to all provinces. To some extent it may be due to the greater ease with which females can conceal the existence of the malady, but this certainly is not sufficient to account for more than a small portion of the difference, and there can be no doubt that males are far more liable to the disease than the other sex.

Proportion of the Sexes.

Number of Female Lepers to 1,000 Male Lepers.

Province.	Number.
Madras	337
Bombay (1881)	360
Bengal (1881)	333
North-West Provinces and Oudh ...	211
Punjab	310
Burma	423
Central Provinces (1881)	454
Assam	312
Mysore	496

243. The castes in which leprosy appears to be most common are given in the margin. Four of these castes (Banta, Holeya, Billava and Mogér) are found chiefly in South Canara, one (Cheruman) in Malabar, five (Bauri, Kondadora, Savara, Odia and Dandási) in Ganjam and Vizagapatam, the Idigas in Godávari, the Badagas in the Nílgiris, the Eurasians in Madras, while the Kanakkans are found in several districts. The absence of all the large Tamil castes will be noticed. The occupations and habits of these castes differ as widely as their local distribution. There are farmers, field-labourers, toddy-drawers, fishermen, palanquin-bearers, accountants, village watchmen, hill-tribes and Eurasians. A further examination of the statement for all castes shows that every group presents wide divergences. Thus among Bráhmans the Niyógi sub-division has one leper in every 5,518, but the Holua section has one in every 1,899. For the Tamil writer caste, Kanakkan, the ratio is one in every 1,489, but for the corresponding Telugu caste, Karnam, it is one in 6,019. In the group of fisher castes the variation is from one in 1,478 to one in 3,828, and among toddy-drawers from one in 945 to one in 8,660. These facts indicate that the causes of leprosy are to be looked for rather in conditions peculiar to localities than in those special to particular classes.

Distribution by caste.

Number in which one is a Leper.

Caste.	Number.
Banta	834
Holeya	848
Eurasian	859
Billava	945
Cheruman	1,148
Badaga	1,288
Bauri	1,292
Kondadora	1,307
Savara	1,371
Idiga	1,377
Odia	1,385
Dandási	1,393
Mogér	1,478
Kanakkan	1,489

Distribution by religion.

Number in which one is a Leper.

Religion.	Number.
Hindu	2,845
Musalman	2,934
Christian	2,254
Animistic	2,341
Jain	2,493

244. The distribution by religion shows that the disease is of most frequent occurrence among Christians, and least common among Musalmans. These relative positions were the same in 1881, but I doubt if any deduction of value can be drawn from these facts, for the different ratios appear to be due to the different distribution of the religions.

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Combined Infirmities.

Combined infirmities.

——	Total.	Males.	Females.
Insane and blind ...	2	1	1
Insane and deaf-mute ...	10	4	6
Deaf-mute and blind ...	30	16	14
Deaf-mute and leper ...	4	3	1
Blind and leper ...	8	5	3
TOTAL ...	54	29	25

245. The number of persons suffering from two infirmities is 54, of whom 29 are males and 25 females. Deaf-mutism and blindness is the combination of most frequent occurrence, the next being deaf-mutism and insanity, and then leprosy and blindness. There are 30 miserable beings who can neither see, hear nor speak.

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CHAPTER VII.

EDUCATION.

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Chap. VII.

Statement showing the number of pupils, literates and illiterates in 10,000 *of each sex in* 1881 *and* 1891.

District or State.	Males.						Females.					
	Learning.		Literate.		Illiterate.		Learning.		Literate.		Illiterate.	
	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.
Ganjam	239	200	807	573	8,954	9,227	11	10	23	46	9,966	9,944
Vizagapatam	207	154	541	452	9,252	9,394	13	10	25	35	9,962	9,955
Godávari	298	258	752	562	8,950	9,180	33	17	47	26	9,920	9,957
Kistna	307	246	903	748	8,790	9,006	35	16	42	31	9,923	9,953
Nellore	261	212	875	852	8,864	8,936	31	14	30	44	9,939	9,942
Cuddapah	210	186	800	688	8,990	9,126	15	7	23	27	9,962	9,966
Kurnool	213	184	822	714	8,965	9,102	16	12	29	40	9,953	9,948
Bellary	297	308	1,043	968	8,660	8,724	17	15	37	40	9,946	9,945
Anantapur	209	209	783	701	9,008	9,090	14	5	22	27	9,964	9,968
Madras	992	1,066	3,135	3,054	5,873	5,880	259	233	643	515	9,098	9,252
Chingleput	449	542	1,527	1,408	8,024	8,050	30	33	78	72	9,892	9,895
North Arcot	332	386	1,181	1,017	8,487	8,597	19	16	47	42	9,934	9,942
Salem	196	232	754	647	9,050	9,121	16	13	29	35	9,955	9,952
Coimbatore	233	272	922	773	8,845	8,955	18	20	34	60	9,948	9,920
Nilgiris	419	265	1,280	937	8,301	8,798	166	103	308	250	9,526	9,647
South Arcot	310	363	1,333	1,172	8,357	8,465	13	12	32	48	9,955	9,940
Tanjore	537	562	1,870	1,702	7,593	7,736	27	16	50	49	9,923	9,935
Trichinopoly	328	404	1,330	1,263	8,342	8,333	24	19	49	52	9,927	9,929
Madura	312	400	1,469	1,299	8,219	8,301	12	14	36	40	9,952	9,946
Tinnevelly	453	564	1,839	1,641	7,708	7,795	50	58	104	92	9,846	9,850
Malabar	563	505	1,645	1,254	7,792	8,241	119	80	273	168	9,608	9,752
South Canara	370	233	991	833	8,639	8,934	46	18	70	51	9,884	9,931
TOTAL ...	338	349	1,185	1,027	8,477	8,624	34	26	69	62	9,897	9,912
Agency. Ganjam ...	41	641	152	4,282	9,807	5,077	3	...	4	217	9,993	9,783
Agency. Vizagapatam.	23	...	314	61	9,663	9,939	1	...	8	...	9,991	10,000
Agency. Godávari ...	103	...	290	2,931	9,607	7,069	20	...	21	313	9,959	9,687
TOTAL, AGENCY ...	39	167	259	1,386	9,702	8,447	4	...	8	20	9,988	9,980
Total, British Terry.	330	349	1,158	1,027	8,512	8,624	33	26	67	62	9,900	9,912
Travancore *	402	...	1,911	...	7,687	...	77	...	269	...	9,654	...
Cochin *	664	...	2,383	...	6,953	...	172	...	376	...	9,452	...
Pudukóta	329	347	1,444	1,452	8,227	8,201	13	5	30	35	9,957	9,960
Banganapalle	180	242	818	994	8,902	8,764	7	12	23	44	9,970	9,944
Sandúr	259	374	987	904	8,754	8,722	5	4	38	40	9,957	9,956
Total, Feudatories.	444	...	1,946	...	7,610	...	88	...	262	...	9,650	...

* Statistics of education were not compiled for these two States in 1881.

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CHAPTER VII.

EDUCATION.

(TABLES IX AND C.)

Importance of the subject.

246. Of the many different subjects that are dealt with in this report, I doubt if one is of greater importance from the standpoint of the well-being of the people than that which is discussed in the present chapter. With the great changes in the conditions of life that are steadily taking place, the transition from the old order of frequent war, constant turbulence and unchecked famine to the new order of settled peace and rapid growth of population, it is obvious that education is essential to enable the people to adapt themselves to their altered circumstances. Improved systems of agriculture will soon become a necessity if the needs of increasing numbers are to be successfully met, but no appreciable improvement can be looked for until the ryots are better educated. There is, too, undoubtedly a great field for the expansion of the few existing industries and the creation of new ones, and there can be but little advance in this direction by a people steeped in ignorance and handicapped by the obstinate prejudices of the uninstructed. Yet the progress which education has made among the masses is of the slightest, while female education can hardly be said to exist at all.

Statistics of education.

247. Of the total population of 35,630,440 no less than 32,406,059 are unable to read and write. The number is indeed even greater than this, for the education column of the schedule was left blank in the case of 457,139 persons and it may be taken that practically the whole of these are illiterate. If we distribute them rateably we find that 92·13 per cent. of the population have not even an elementary education. The males are more instructed than the females, but even among them as many as 85·12 per cent. are illiterate. Education has hardly reached the females at all, for 99·00 per cent. of them are still uninstructed in the rudiments of learning.

—	Percentage.	
	Males.	Females.
Learning	3·30	0·33
Literate	11·58	0·67
Illiterate	85·12	99·00
TOTAL ...	100·00	100·00

State of education at different age-periods.

248. The following statement shows the state of instruction at the different age-periods which are important from an educational point of view :—

Statement showing the state of instruction at the different age-periods.

Instruction.		Males.	Females.	Instruction.		Males.	Females.
5—9 ...	Learning	1,060	151	15—24 ...	Learning	218	8
	Literate	55	15		Literate	1,737	136
	Illiterate	8,885	9,834		Illiterate	8,045	9,856
	TOTAL ...	10,000	10,000		TOTAL ...	10,000	10,000
10—14 ...	Learning	1,325	119	25 and over.	Learning	5	1
	Literate	489	100		Literate	1,841	72
	Illiterate	8,186	9,781		Illiterate	8,154	9,927
	TOTAL ...	10,000	10,000		TOTAL ...	10,000	10,000

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The first age-period given in Table IX is 0—9, and in preparing the above statement it has been assumed that all children under 5 are illiterate; the total numbers in the 0—4 period have, therefore, been subtracted from the number of illiterates between 0—9 and the difference represents the number of illiterates between 5 and 9. In other words, all between the ages 0 and 9 who are shown in Table IX as either learning or literate are assumed to be between 5 and 9. The 'not stated' have been distributed rateably, but the distribution was made separately for the Agency tracts and the ordinary districts, the results being subsequently combined. It will be observed that the proportion of illiterate is higher at the 5—9 period than at the next one, a result which, if education is progressing and the figures are accurate, must be due to a number of young children not having yet been sent to school, and my inquiries indeed tend to show that 6 is the average age at which children begin their education. It must, however, be borne in mind that the statistics given above are based on the ages as returned, and it has already been shown that the numbers at the 5—9 period are overstated, owing chiefly to a large addition of children under 5 who are, of course, illiterate. The effect of this is to increase the number of illiterates between 5 and 9, and to unduly raise the percentage of the uneducated. If the age statistics were correct, we should, I think, find that the percentage of illiterate was but little lower at 5—9 than at 10—14, while the percentage under instruction would probably be higher.

Another curious feature of the returns is that in the case of males the percentage of illiterate is lower at 15—24 than at any other period. Seeing that very few people learn to read and write after they are 15 and that the advance of education is more than keeping pace with the increase of population this result must be due to inaccuracy in the census returns. There has, no doubt, been a great understatement of the numbers at the 15—24 period, owing mainly to loss caused by men and women returning their ages as 25 and 30. It is fair to assume that this error would be more common among the illiterate than the literate, but the effect of this would be to raise the proportion of illiterate among those who are 25 and over, and the proportion, as it stands, is already lower than at any period, except that immediately preceding it. It seems to me probable, therefore, that the number of literate males of 25 years of age and upwards has been somewhat exaggerated, owing possibly to the inclusion of men who could only write their names. In 1881 the degree of literacy was higher at the advanced than at the earlier ages, and this fact confirms the above conclusion regarding the untrustworthiness of the statistics for the later periods of life. The figures for females do not present these anomalies and they may be accepted as fairly correct.

According to the returns, 55 in 10,000 boys between 5 and 9, and 15 in 10,000 girls are able to read and write but are not at school. These numbers may represent children, who were not attending any school at the time of the census, as well as the very few who had in reality finished their education, notwithstanding their youth; but to a great extent the entries must be erroneous. Taking the figures as they stand, we see that only 106 boys in 1,000 between 5 and 9 are being educated, and of those between 10 and 14 only 133 in a thousand. In other words, a very large proportion—between 80 and 85 per cent.—of the boys of school-going age never go to school, but grow up destitute of even the rudiments of education. Among the girls things are far worse, for only 2 per cent. of them at the outside ever receive even elementary instruction. The total number of male pupils of all ages is under 600,000, while there are only 58,867 female scholars. The number of male pupils over 15, viz., 66,557, is relatively large, but many of these are probably under 15, while others are not pupils in the ordinary sense of the term, their claim to the designation being based on the fact that they are receiving some special training.

Education Statistics for each religion.

249. The following statement gives the education statistics separately for the adherents of each of the chief religions:—

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Statement showing the percentage of pupils, literates and illiterates for each religion.

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Religion.	Pupils.		Literate.		Illiterate.	
	Males.	Females.	Males.	Females.	Males.	Females.
Hindu	3·15	0·22	11·32	0·48	85·53	99·30
Musalman	4·22	0·59	14·04	1·04	81·74	98·37
Christian	7·43	3·63	17·96	7·12	74·61	89·25
Animistic	0·04	...	0·21	0·02	99·75	99·98
Jain	8·78	0·64	35·08	0·97	56·14	98·39

In the case of males the Jains show far the highest degree of education, but the total number of the followers of this religion is only 27,425. The Christians come next, and then the Muhammadans. Among the Hindus, who form, of course, the bulk of the population, 85 out of every hundred males are unable to read and write. Among the Animistic tribes only 25 males in 10,000 are educated or being taught. As regards female education the Christians are far ahead of other creeds. The Musalman females show the next best results, though a long interval separates them from their Christian sisters. The figure for Jains is about the same as that for Musalmans; among Hindu females the proportion of educated is less than 1 in a 100, while the Animistic females are practically all uneducated. It is a common belief that Musalmans are not so well educated as Hindus but this is erroneous, as the above figures show. These statistics, however, refer only to elementary education.

Statistics by age and religion.

250. The next statement contains statistics of education by ages for Hindus, Musalmans and Christians. As education is practically non-existent among the Animistic tribes and as the Jains are but few in number it seems unnecessary to give the figures in this detail in their case :—

Age.	Instruction.	Hindus.		Musalmans.		Christians.	
		Males.	Females.	Males.	Females.	Males.	Females.
5—9...	Learning	1,023	110	1,263	254	2,227	1,339
	Literate	49	10	89	30	177	149
	Illiterate	8,928	9,880	8,648	9,716	7,596	8,512
	TOTAL ...	10,000	10,000	10,000	10,000	10,000	10,000
10—14...	Learning	1,282	77	1,613	206	2,542	1,337
	Literate	476	81	573	144	892	666
	Illiterate	8,242	9,842	7,814	9,650	6,566	7,997
	TOTAL ...	10,000	10,000	10,000	10,000	10,000	10,000
15—24...	Learning	202	3	285	15	703	175
	Literate	1,694	97	2,045	181	2,935	1,444
	Illiterate	8,104	9,900	7,670	9,804	6,362	8,381
	TOTAL ...	10,000	10,000	10,000	10,000	10,000	10,000
25 & over.	Learning	4	1	11	3	23	7
	Literate	1,794	49	2,380	124	2,848	874
	Illiterate	8,202	9,950	7,609	9,873	7,129	9,119
	TOTAL ...	10,000	10,000	10,000	10,000	10,000	10,000

We find the same anomalies in the Hindu and Musalman figures as in those for the whole population, the comparatively low proportion of the illiterate among adult males being especially marked in the case of Musalmans. Among Christians, on the other hand, the proportion of illiterates at 25 and upwards is higher than at any other age-period except the first. Taking males of 25 and over, 71 per cent. of the Christians, 76 per cent. of the Musalmans, and 82 per cent. of the Hindus are illiterate, and the real proportion of the uneducated is probably

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even higher than these figures indicate. Among women of 25 and over, 9 per cent. of the Christians, 1¼ per cent. of the Musalmans and only a half per cent. of the Hindus are educated.

Education in large towns.

251. The statement that follows shows the state of education in the nine large towns of the presidency, that is, those containing a population of over 50,000 souls:—

Towns.	Population.			Total adults (15 and upwards).		Illiterate adults.		Percentage of columns 7 and 8 on columns 5 and 6.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
1. Madras	452,518	225,817	226,701	149,087	150,822	76,516	138,092	51·32	91·56
2. Trichinopoly	90,609	44,080	46,529	27,327	30,320	11,949	28,819	43·73	95·05
3. Madura	87,428	43,880	43,548	28,483	28,445	14,473	27,562	50·81	96·90
4. Salem	67,710	32,860	34,850	19,476	21,775	12,997	21,376	66·73	98·17
5. Calicut	66,078	34,507	31,571	21,932	20,290	12,318	18,169	56·16	89·55
6. Bellary	59,467	30,244	29,223	19,832	18,938	11,584	18,056	58·41	95·34
7. Negapatam	59,221	27,041	32,180	17,402	22,256	7,723	21,640	44·38	97·23
8. Tanjore	54,390	25,945	28,445	16,534	19,068	6,251	18,430	37·81	96·65
9. Kumbakónam	54,307	26,471	27,836	17,689	19,135	7,677	18,714	43·40	97·80

Both male and female education is much more advanced in these towns than in the country generally. So far as males are concerned the highest degree of education is found in Tanjore, where only 37·81 per cent. of those of 15 years of age and upwards are illiterate. Kumbakónam, another town in the same district, comes next with 43·40 per cent. illiterate, and this is followed by Trichinopoly and Negapatam. Education is most backward in Salem, where the percentage of illiterate is 66·73. In respect of female education Calicut stands at the head of the list, Madras being next, while Bellary is fourth. It is remarkable to find the last-mentioned town holding such a high position. Salem is again at the bottom of the list, and the positions of Tanjore, Negapatam and Kumbakónam are much lower than would have been expected, having regard to the statistics for males.

The extent to which English is known.

252. Table C, which shows the state of education in each caste, also gives information as to the number of persons who can read and write English. Deducting the numbers for Europeans, Americans and other non-Asiatics and also those for Eurasians, we find that only 68,915 males and 2,550 females can read and write the English language. In other words, only one person in every 498 of the purely Asiatic inhabitants of the Madras Presidency has a literary acquaintance with the English language. For males alone the proportion is 1 in every 255. Putting it in another way, 99·80 per cent. of the total population, and 99·61 per cent. of the males alone are ignorant of English. The smallness of these numbers will cause some surprise, as a knowledge of English was thought to be fairly common in the Madras Presidency, but it must be remembered that a great many individuals, who understand and speak the language, have no literary acquaintance with it; and many boys who gain a smattering at school have forgotten the little they learnt by the time they are twenty. It must further be borne in mind that the figures I have given relate only to the literate and do not include pupils. It is possible that the numbers are somewhat under-stated in the case of males, but I do not believe the error is large as the tendency to claim a knowledge of English on the slenderest grounds would go far to counterbalance omissions.

Comparison with 1881.

253. Though the state of education of the people of the Madras Presidency is a low one when compared with that of European countries, yet the returns show that some slight advance has been made since 1881. The statistics for the two years are compared below:—

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Statement showing percentage of pupils, literate and illiterate in 1881 *and* 1891.

	Males.		Females.	
	1891.	1881.	1891.	1881.
Pupils	3·30	3·49	0·33	0·26
Literate	11·58	10·27	0·67	0·62
Illiterate	85·12	86·24	99·00	99·12
TOTAL ...	100·00	100·00	100·00	100·00

The improvement is not great, but when the very high rate of increase in the population is considered, it is perhaps a matter for congratulation to find that the proportion of illiterate has decreased at all. It is obvious, however, that the extension of education will have to be on a much greater scale than in the past decade before any appreciable impression can be made on the prevailing ignorance of the masses. It will be observed that the proportion of males under instruction is lower than in 1881. The difference is slight and is probably wholly due to the proportion of boys under 5 being so much higher in 1891 than in 1881, for assuming that every pupil under 15 was not less than 5 years old, we find that 11·71 per cent. of boys between 5 and 14 were at school in 1891 as against 11·15 per cent. in 1881.

The following statement shows the number of illiterates in 10,000 of each sex and each religion in 1881 and 1891 :—

Religion.	Males.		Females.	
	1891.	1881.	1891.	1881.
Hindu	8,553	8,670	9,930	9,937
Musalman	8,174	8,391	9,837	9,872
Christian	7,461	7,575	8,925	9,063
Animistic	9,975	...	9,998	...
Jain	5,614	6,455	9,839	9,895

All religions show an advance, but in the case of Jain males alone is the improvement considerable. The progress of female education is greatest among Christians, but it is trifling even in their case.

Comparison with 1871.

254. The following table shows the state of education in 1871, 1881 and 1891. In order to eliminate the error introduced by the different age-constitution of the people at the three periods the proportions are calculated on the population of 5 years of age and upwards. The statistics for Pudukóta, Banganapalle and Sandúr are unavoidably included in the figures for 1871, but not in those for subsequent years :—

Statement showing the percentage of illiterate among males and females of 5 *years of age and upwards at the last three enumerations.*

	Percentage of uninstructed.		
	1871.	1881.	1891.
Males	88·17	84·89	82·51
Females	99·71	99·02	98·81

Education in each district.

255. The statement prefixed to this chapter shows the state of education in each district both in 1881 and 1891. The following abstract from this statement gives the percentage of illiterate in each district :—

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Statement showing the percentage of illiterate in each District in 1881 *and* 1891.

District.	Males.		Females.		District.	Males.		Females.	
	1891.	1881.	1891.	1881.		1891.	1881.	1891.	1881.
Ganjam	89·54	92·27	99·66	99·44	Trichinopoly	83·42	83·33	99·27	99·29
Vizagapatam	92·52	93·94	99·62	99·55	Madura	82·19	83·01	99·52	99·46
Godávari	89·50	91·80	99·20	99·57	Tinnevelly	77·08	77·95	98·46	98·50
Kistna	87·90	90·06	99·23	99 53	Malabar	77·92	82·41	96·08	97·52
Nellore	88·64	89·36	99·39	99·42	South Canara	86·39	89·34	98·84	99·31
Cuddapah	89·90	91·26	99·62	99·66					
Kurnool	89·65	91·02	99·53	99·48	TOTAL ...	84·77	86·24	98·97	99·12
Bellary	86·60	87·24	99·46	99·45					
Anantapur	90·08	90·90	99·64	99·68	Agency. Ganjam ...	98·07	50·77	99·93	97·83
Madras	58·73	58·80	90·98	92·52	Agency. Vizagapatam.	96·63	99·39	99·91	100·00
Chingleput	80·24	80·50	98·92	98·95	Agency. Godávari ...	96·07	70·69	99·59	96·87
North Arcot	84·87	85·97	99·34	99·42					
Salem	90·50	91·21	99·55	99·52	TOTAL AGENCY ...	97·02	84·47	99·88	99·80
Coimbatore	88·45	89·55	99·48	99·20					
Nílgiris	83·01	87·98	95·26	96·47					
South Arcot	83·57	84·65	99·55	99·40	Total, British Territory.	85·12	86·24	99·00	99·12
Tanjore	75·93	77·36	99·23	99·35					

Excluding Madras the proportion of illiterate males is lowest in Tanjore, where about one-quarter of the total population can read and write or are being taught to do so. The percentage of illiterates in Tinnevelly and Malabar is only slightly higher than in Tanjore. The education of males is most backward in the Agency tracts, while of the ordinary districts, Vizagapatam holds the lowest place with Anantapur and Salem next. The people of the Telugu districts are noticeably less instructed than those of the south and west. In the case of females the proportion of illiterates is under 99 per cent. in only six districts—Madras, Nílgiris, Malabar, Tinnevelly, South Canara and Chingleput. In these six districts the percentage varies from 90·98 in the first-named to 98·92 in the last. The proportion of male pupils is highest in Madras (9·92 per cent.); Malabar and Tanjore come next in the order named. Excluding the Agency tracts the proportion is lowest in Salem, where only 1·96 per cent. of the male population is under instruction. The proportion of educated males is highest in Madras (31·35 per cent.), Tanjore coming second with 18·70 per cent., and Tinnevelly third with 18·39 per cent. Again excluding the Agency tracts, Vizagapatam has the lowest proportion of literates (5·41 per cent.), Godávari following with 7·52 per cent., and then Salem with 7·54 per cent. Salem is very backward when compared with other Tamil districts. The proportion of females under instruction is 2·59 per cent. in Madras, 1·66 per cent. in Nílgiris and 1·19 per cent. in Malabar. In no other district does the proportion exceed a half per cent. In Tanjore it is only 0·27 per cent. and Godávari, Kistna, Nellore, Chingleput and South Canara, all show better results than this. Madras also has the highest proportion of educated females, while of the ordinary districts—Nílgiris (3·08 per cent.) and Malabar (2·73 per cent.) are a long way first. Tinnevelly comes next with 1·04 per cent. and then Chingleput with 0·78 per cent. In Tanjore only 1 female in 200 can read and write. In fact although the males are better educated in Tanjore than in any other district, female education is decidedly backward.

Compared with 1881 every district except Trichinopoly shows improvement in the case of males. I exclude the Agency tracts, for in 1881 education was practically not returned there and a rateable distribution of the figures, based on the returns that were made, gives the remarkable results shown in the statement. The rate of improvement varies a good deal. It is highest in Malabar, Nílgiris and Canara, and it is also fairly high in Ganjam. It is lowest in Madras. The proportion of illiterates among females has actually risen in eight districts and in none is the advance of female education great. The rise in the relative number of illiterates, however, is slight in every case and is possibly fully explained by the increase in the relative number of children under five who swell the total population, but make no addition to the ranks of the educated or learning.

Comparison with statistics of the Educational Department.

256. The Director of Public Instruction publishes annually statistics of the number of pupils on the rolls of all schools and colleges at the beginning of

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the year, and in the following statement these statistics for 1891 are compared with the census returns:— Chap. VII. para. 256.

Statement comparing the number of Pupils in each district according to the Census returns and those of the Director of Public Instruction.

District.	Pupils according to the report on Public Instruction.		Pupils according to the census of 1891.		Excess or deficiency of Director's figures.	
	Males.	Females.	Males.	Females.	Males.	Females.
Ganjam *	36,217	1,567	18,846	908	+ 17,371	+ 659
Vizagapatam *	21,433	2,709	20,401	1,308	+ 1,032	+ 1,401
Godávari *	25,890	6,365	29,178	3,374	− 3,288	+ 2,991
Kistna	30,047	6,688	28,749	3,238	+ 1,298	+ 3,450
Nellore	18,540	3,296	19,119	2,284	− 579	+ 1,012
Cuddapah	13,087	1,242	13,488	929	− 401	+ 313
Kurnool	9,256	1,019	8,796	734	+ 460	+ 285
Bellary	17,757	1,154	13,581	737	+ 4,176	+ 417
Anantapur	7,242	782	7,548	469	− 306	+ 313
Madras	25,402	9,546	22,275	5,831	+ 3,127	+ 3,715
Chingleput	21,441	3,283	25,625	1,664	− 4,184	+ 1,619
North Arcot	33,909	3,997	36,278	2,103	− 2,369	+ 1,894
Salem	20,580	2,591	18,829	1,583	+ 1,751	+ 1,008
Coimbatore	24,018	2,928	22,841	1,818	+ 1,177	+ 1,110
Nilgiris	2,345	593	2,340	722	+ 5	− 129
South Arcot	29,644	2,545	33,334	1,439	− 3,690	+ 1,106
Tanjore	41,916	5,754	57,177	3,141	− 15,261	+ 2,613
Trichinopoly	21,825	2,903	21,734	1,653	+ 91	+ 1,250
Madura	39,782	2,724	38,914	1,659	+ 868	+ 1,065
Tinnevelly	44,069	9,061	42,174	4,874	+ 1,895	+ 4,187
Malabar	55,892	14,437	73,766	15,887	− 17,874	− 1,450
South Canara	16,157	2,531	18,820	2,512	− 2,663	+ 19
TOTAL ...	556,449	87,715	573,813	58,867	− 17,364	+ 28,848

The total number of male pupils agrees sufficiently well, the census showing an excess of 17,364 over the Director's figure, and this difference might fairly be ascribed to the Educational Department's returns from private schools being incomplete. But some of the district components of this comparatively small net difference are very large. In Ganjam the Director's male pupils exceed those given in the census tables by 17,371 or nearly 100 per cent.; in Malabar, on the other hand, the educational returns show a deficiency of 17,874, and in Tanjore a deficiency of 15,261. In Malabar there are many mosque schools, which are possibly not included in the Director's figures, and in Tanjore, with its large Brahman population, it is very probable that there are many petty '*pyal*' schools which escape the vigilance of the Educational Department. For the enormous discrepancy in the case of Ganjam, I can suggest no adequate explanation and either the census returns or those of the Director, or both, must be seriously inaccurate. If the number of pupils given by the department is correct, then the proportion of male pupils to the total male population is 4·75 per cent.,† a proportion which is exceeded only in Madras, Tanjore and Malabar, and if we accept the Director's figures for Tanjore and Malabar, the proportion of male pupils even in these districts is less than in Ganjam. The high educational position, which Ganjam is thus shown to occupy, will indeed come as a surprise to those who are acquainted with the district, and there will be little hesitation in preferring the census statistics.

The discrepancy between the educational and the census figures is much greater in the statistics for females than in those for males. According to the census tables the number of female pupils is 58,867; according to the Director's statement it is 87,715. The difference is 28,848 or nearly 50 per cent. of the census total. The excess is found in every district except Nilgiris and Malabar; in two districts it is over 100 per cent., and in 14 more it is over 50 per cent. The discrepancy is common to all

—	Hindus.	Musalmans.	Christians.
Director's Statements ...	56,356	11,999	19,215
Census Tables ...	36,187	6,697	15,868
DIFFERENCE ...	20,169	5,302	3,347

* Inclusive of the Agency portion of the district.

† It has been assumed that practically all the pupils shown in the Director's statement belong to the non-agency portion of the Ganjam district.

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Chap. VII. para. 257.

religions, though it is relatively less for Christians than for Hindus or Musalmans. It is possibly due in part to girls who are still on the register of schools having returned themselves as literate, for the number of female literates under fifteen is 20,052, which is undoubtedly a high figure when compared with the number under instruction. The attendance of girls is, I believe, somewhat irregular, and there would be some natural reluctance to apply the name of pupils to girls whose schooling was of a spasmodic nature.

Similar discrepancies in Bengal.

257. I learn from Mr. O'Donnell, the Superintendent of Census Operations in Bengal, that there are similar discrepancies in that province between the census figures and the departmental statistics. The differences are relatively greater than in Madras, especially in the case of males, the Educational Department's number of school-boys being more than 50 per cent. in excess of that given by the census tabulation.

Pupils in Bengal.

	Males.	Females.
Education Department ...	1,358,696	78,865
Census Tables	883,990	34,845
DIFFERENCE ...	474,706	44,020

Opinion of the Director of Public Instruction.

258. I consulted Dr. Duncan, the Director of Public Instruction, on the subject and I append his reply. The circumstance mentioned by him might explain some small excess in the departmental figures, but it is not sufficient to account for the great excess of school-boys in Ganjam and of school-girls in the presidency generally.

"Pupils have, in no instance, been included twice over in the educational "returns furnished to this office. Statistics are collected from each school and the "figures in the departmental returns must be taken as correct. Schools are closed "in December for the Christmas vacation, and are re-opened towards the close of "January; but old pupils do not all return till some time in February or March "and admissions are made in these months. Thus between the date on which the "census was taken and the 31st March 1891, there must have been a considerable "number of admissions and re-admissions. Full information might have been "withheld when the census statistics were collected. I am otherwise unable to "explain the large difference noticed by you."

I have only to add that I have confidence in the accuracy of the abstraction of the entries in the schedules, for 'Education' was subjected to the test of two independent workings; the results for each enumeration book were compared, and when discrepancies were discovered the error was carefully traced out and rectified.

Comparison with other provinces.

259. In the following statement the statistics, showing the education of the people of Madras, are compared with those of other Indian provinces and of the Mysore State:—

Province.	Number in 10,000.					
	Males.			Females.		
	Learning.	Literate.	Illiterate.	Learning.	Literate.	Illiterate.
Madras	330	1,158	8,512	33	67	9,900
Assam	175	581	9,244	13	22	9,965
Bengal (1881)	300	590	9,110	11	18	9,971
Bombay (1881)	319	792	8,889	23	41	9,936
Burma	587	3,908	5,505	49	240	9,711
North-West Provinces and Oudh	98	517	9,385	4	17	9,979
Punjab	141	601	9,258	8	19	9,973
Mysore	246	807	8,947	26	47	9,927

Burma is far ahead of India proper in the matter of the instruction of its male population, but Madras stands first among the other provinces, both as regards the proportion of those able to read and write and the proportion of those being taught. In female education also it holds the first place.

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Comparison with other countries.

Illiterate per 1,000.

Foreign countries.	Males.	Females.
Ireland	446	499
Italy	623	764
Austria	479	533
Hungary	592	717
Portugal	750	892
New South Wales ...	312	333
Victoria	245	245

260. But though Madras has this high relative position among Indian provinces, the degree of education possessed by its people is greatly below that of non-Asiatic countries. Statistics for England and Wales and Scotland are not available, but even in Ireland, the most backward country of the United Kingdom, the people are much better educated than in any province of India. Portugal, however, is not in a much better position than Madras.

Degree of diffusion of education.

261. The extent to which education is diffused or confined to particular classes of the population is shown by the following statement, which gives the percentage of illiteracy for all castes containing over 100,000 members and for certain smaller castes which are typical of people who would not otherwise be represented. The castes are arranged in the order of the percentages for males, the most educated coming first. The absolute figures for all castes, great and small, will be found in Table C.

Statement showing the percentage of Illiterates in the main castes.

Caste.	Males.	Females.	Caste.	Males.	Females.
Total population ...	85·12	99·00	Total population ...	85·12	99·00
Bráhman Vadama	18·99	95·75	Idaiyan	89·65	99·67
Bráhman Niyógi	19·12	96·00	Telaga	89·66	99·41
Bráhman Tengalai	19·65	96·32	Sále	90·17	99·79
Bráhman Vadagalai	19·98	95·41	Téli	90·29	99·75
Eurasian	21·36	28·02	Kápu or Reddi	90·55	99·78
Bráhman Vaidíki	24·69	97·05	Odia	90·55	99·77
All Bráhmans	27·79	96·27	Vannán	91·14	99·78
Kanakkan	34·19	97·86	Kevuto	91·80	99·96
Bráhman Sárasvata	37·32	93·09	Sembadavan	92·27	99·87
Kómati	39·54	99·12	Kálingi	92·93	99·87
Karnam	41·34	98·69	Badaga	93·08	99·87
Náyar	51·02	87·47	Ambalakkáran	93·10	99·90
Sátáni	53·18	98·06	Mangala	93·89	99·89
Chetti	55·24	99·13	Velama	94·03	99·39
Ásári	62·86	99·01	Ékari	95·11	99·67
Tattán	63·26	98·68	Dúdékula or Pinjári	95·64	99·88
Kshatriya	71·41	97·86	Gauda	96·27	99·86
Kamsala	71·47	99·44	Mutrácha	96·27	99·90
Kammála	71·67	99·54	Idiga	96·30	99·91
Labbai	71·70	99·29	Billava	96·58	99·82
Vellála	72·78	98·93	Kamma	96·59	99·76
Kavarai	72·85	98·79	Palle	96·60	99·93
Pathán	73·05	97·49	Valaiyan	96·60	99·08
Jangam	73·71	99·49	Gamalla	96·82	99·42
Vániyan	74·53	99·52	Bédar or Védan	96·97	99·93
Kaikólan	75·16	98·42	Kummara or Kumbára	97·05	99·90
Vadugan	75·55	99·39	Dombo	97·18	99·59
Bráhman Holua	76·87	99·75	Pallan	97·23	99·95
Lingáyat	77·71	99·63	Paraiyan	97·25	99·84
Native Christian	78·24	92·39	Golla	97·34	99·94
Saiyad	79·26	96·77	Bóya	97·39	99·94
Balija	79·88	98·56	Korava or Yerukala	97·66	99·88
Agamudaiyan	80·41	99·69	Malaiyálan	97·94	99·91
Rázu	80·66	99·25	Mogér	98·18	99·95
Shánán	81·85	99·08	Kurumban	98·31	99·93
Tiyyan	82·00	98·44	Uppara	98·45	99·96
Sheik	82·64	98·12	Dandási	98·54	99·98
Sondi	83·40	99·83	Odde	98·84	99·94
Ambattan	84·44	99·71	Páno	98·86	99·99
Dévánga	84·99	99·68	Mála	98·87	99·95
Izhuvan	85·18	99·73	Savara	99·01	99·99
Kallan	85·21	99·82	Banri	99·13	99·91
Banta	85·94	99·33	Kondadora	99·14	99·98
Dásari	86·29	99·61	Tsákala	99·16	99·95
Ándi	86·37	99·79	Chakkiliyan	99·32	99·98
Kollan	86·49	99·34	Khond	99·43	99·97
Maravan	86·56	99·74	Yánádi	99·48	99·97
Muttiriyan	87·36	99·60	Mádiga	99·54	99·89
Máppilla	87·75	98·85	Holeya	99·59	99·95
Kusavan	88·42	99·85	Cheruman	99·86	99·99
Palli or Vanniyan	89·63	99·82			

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Chap. VII. para. 262.

Statistics for males.

262. The Eurasians and Bráhmans show the highest degree of education. Eurasians are more educated than any people for whom I possess statistics, and the inhabitants of Victoria and New Zealand alone show a lower percentage of illiteracy than Bráhmans. The Holua sub-division, however, with 76·87 per cent. illiterate, is a marked exception to the generally high educational position of this caste. Next to the Bráhmans come the two principal writer castes and the most important of the trading castes, the Kómatis. There is then a sharp fall in the proportions from 41·34 to 51·02 per cent., the latter being the figure for Náyars, a caste which, though classed as 'Agricultural, formerly military and dominant,' is in reality a small community more or less complete in itself. The proportions continue to increase rapidly until we come to Kshatriyas, who have 71·41 per cent. illiterate. From this point the changes are more gradual. The purely agricultural castes show a generally low degree of education. The Vellálas, with 72·78 per cent. illiterate, are the most educated. Then come Agamudaiyan (80·41), Rázu (80·66), Kallan (85·21), Bant (85·94) and Telaga (89·66). None of the others have less than 90 per cent. illiterate. Of the castes whose traditional occupation is field-labour, the Pallis have most education, but of the rest the Pallans hold the highest position with no less than 97·23 per cent. illiterate. Among the Cherumans the percentage is 99·86, a proportion which is higher even than that of the chief hill and forest tribes. The trading castes show a generally high percentage of education, but the Máppillas are an exception; the Máppillas, however, are not entirely traders. Artizans, too, are comparatively well educated, but weavers are, on the whole, below the average.

The following abstract of the foregoing statement gives a fair idea of the degree of diffusion of education among males, for the above castes are fully representative of the total population :—

Percentage of illiterate.	Number of castes.	Strength of castes (males).	Percentage of total males.
Under 30 per cent.	2	565,092	3·61
30 and under 40	2	164,142	1·05
40 „ „ 50	1	26,800	0·17
50 „ „ 60	3	518,722	3·32
60 „ „ 70	2	36,478	0·23
70 „ „ 80	15	2,951,521	18·87
80 „ „ 90	21	3,726,971	23·82
90 and over	48	7,653,615	48·93
TOTAL ...	94	15,643,341	100·00

263. The statistics of female education do not present nearly the same variations. Among Eurasian females the proportion of illiterate is 28·02. The Náyars come next but for them the percentage is no less than 87·47. Then come the Native Christians with 92·39 per cent. illiterate. Among Bráhmans 96·27 per cent. of the females are illiterate. The Saiyad and Pathán sections of Musalmans follow immediately after the Bráhmans, and the Sheiks and Máppillas also occupy a fairly high position. In 76 of the 94 castes for which proportions are given over 99 per cent. of their females are illiterate. Among the Pános, Savaras and Cherumans only one female in 10,000 can read and write. It is not, however, surprising to find no female education among these tribes, but it is a matter alike for wonder and regret that such castes as the Bráhmans, the writers and

Statistics for females.

Caste.	Percentage illiterate.
Eurasian	28·02
Náyar	87·47
Native Christian	92·39
Bráhman	96·27
Saiyad	96·77
Pathán	97·49
Kshatriya	97·86
Kanakkan	97·86
Sátáni	98·06
Sheik	98·12
Kaikólan	98·42
Tiyyan	98·44
Balija	98·56
Tattán	98·68
Karnam	98·69
Kavarai	98·79
Máppilla	98·85
Vellála	98·93

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the traders should be content to leave their daughters in ignorance of even the elements of knowledge. Chap. VII. para. 266.

Knowledge of English in different castes.

264. The next statement shows for those castes in which there are a fair number of persons acquainted with English, the ratio of persons who can read and write English to those who can read and write at all :—

Number of Literate Males among whom one is an English Literate.

Caste.	No.	Caste.	No.	Caste.	No.
Agamudaiyan	108	Bráhman Holua	162	Labbai	304
Kallan	168	„ Niyógi	12	Máppilla	406
Kshatriya	23	„ Sárasvata ...	11	Vadugan	72
Maráthi	13	„ Tengalai ...	8	Kammála	154
Náyar	49	„ Vadagalai ...	8	Kamsala	159
Velama	28	„ Vadama ...	10	Kaikólan	117
Kamma	91	„ Vaidíki	19	Golla	28
Kápu or Reddi	67	All Bráhmans	12	Idaiyan	30
Telaga	16	Valluva	32	Shánán	160
Vellála	22	Sátáni	35	Tiyyan	47
Holeya	20	Kanakkan	53	Pathán	25
Mála	65	Karnam	59	Saiyad	19
Pallan	152	Balija	12	Sheik	28
Palli	110	Chetti	63	Native Christian	6
Paraiyan	23	Kavarai	20	Musalman	32
Bráhman Bribacharanam ...	8	Kómati	126		

Education is most English in character among Native Christians, Bráhmans and Balijas, and most purely vernacular among the Máppillas and Labbais, who present a marked contrast in this respect to their co-religionists, the Patháns, Saiyads and Sheiks.

Comparison of Brahmans with other castes.

265. It is often objected that the Bráhmans hold a number of appointments altogether in excess of their relative numerical strength. The answer is obvious but the detailed education statistics of the present census enable it to be put into figures :

(*Male Population only.*)

Religion.	Percentage of total population.	Literates.		English literates.	
		Total.	Per cent.	Total.	Per cent.
Hindu... Bráhmans	3·13	306,097	15·19	24,976	30·66
Hindu... Non-Bráhmans	86·62	1,470,679	73·00	30,531	37·47
TOTAL ...	89·75	1,776,776	88·19	55,507	68·13
Musalman	6·31	155,288	7·71	3,138	3·85
Christian	2·42	76,487	3·80	22,722	27·89
Jain	0·08	4,946	·24	32	·04
Others, including Not Stated	1·44	1,220	·06	73	·09
TOTAL ...	100·00	2,014,717	100·00	81,472	100·00

When it is remembered that a knowledge of English in public servants is daily becoming of greater importance, it is easy to understand the large proportion of posts held by Bráhmans, for of Hindus who can read and write English nearly one half are of this caste. The high percentage of English literates among Christians is due to the inclusion of 6,639 Eurasians and 5,918 Europeans.

Education in Feudatory States.

266. Both Cochin and Travancore have a larger degree of education than the Madras Presidency as a whole, larger too than that of the adjoining district of Malabar, though this is true only of male education so far as Travancore is concerned. The people of Cochin, both males and females, are more educated than the inhabitants of any district

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except Madras. Statistics of instruction have not been collected in these two States prior to 1891, so no estimate of the progress which is being made is possible.

The figures for the other three States differ but little from those of the neighbouring British districts and call for no remark, except that in all of them the percentage of illiterate males is higher than in 1881.

The total number of persons able to read and write English who were enumerated in the Feudatory States is 4,696, of whom 677 are Europeans or Eurasians. Excluding these there is one person with a knowledge of English in every 920 inhabitants, or taking males alone, 1 in every 482. English education is thus considerably less common than in British Territory.

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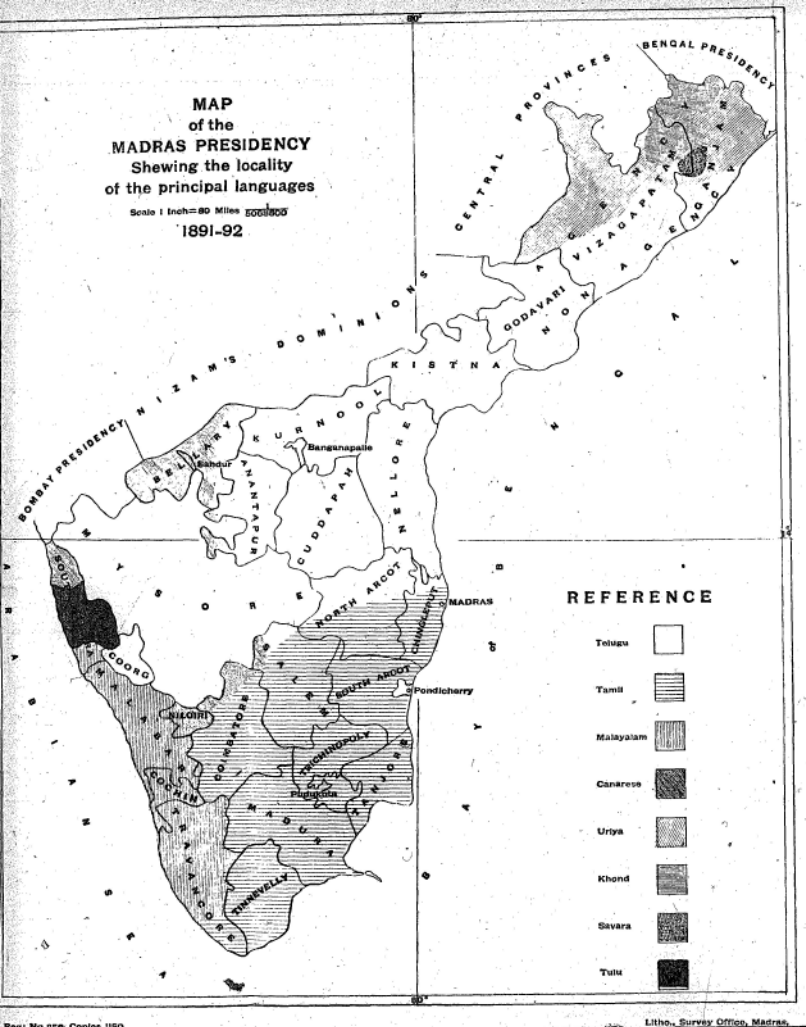

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CHAPTER VIII.

PARENT-TONGUE.

(TABLE X.)

267. In the parent-tongue table the languages have been distributed in territorial groups, the members of each group being arranged alphabetically, without any regard to linguistic classification. In attempting such a classification I should prefer to avoid the use of the term 'dialect' altogether, and to limit my efforts to assigning each language to its proper linguistic family; but as dialects are shown in the scheme which has been circulated for guidance in dealing with this part of the report, an endeavour will be made to distinguish in each case between dialects and languages. The difficulty of making this distinction was recognised by the Census Commissioner in his circular on the subject, and it is also noticed by Mr. Cust in his book on *The Modern Languages of the East Indies*, but in neither case is any solution suggested. Nor do the standard writers on comparative philology afford much assistance, for the two words 'language' and 'dialect' are generally used as though they were interchangeable terms. One eminent author, for example, writes with equal frequency of the Romance languages and of the Romance dialects, meaning the same thing by both expressions. Professor Whitney, however, states clearly that the words 'language' and 'dialect' are two names for the same thing looked at from different points of view.* "Any "body of expressions," he goes on to say, "used by a community, however limited "and humble, for the purposes of communication and as the instrument of thought, "is a language; no one would think of crediting its speakers with the gift of "dialect but not of language. On the other hand, there is no tongue in the world "to which we should not, with perfect freedom and perfect propriety, apply the "name of dialect, when considering it as one of a body of related forms of speech. "Even the most cultivated tongue that exists is only the dialect of a certain class "in a certain locality—both class and locality limited, though the limits may be "wide ones. Thus English has its own dialects, but English and Dutch and "German and Swedish, and so on are the dialects of Germanic speech. In "the looseness of popular parlance, an attempt is made at the distinction of degrees "of dignity and importance by means of the same words, as when the literary "language of a community is alone allowed the name of language and the rest are "styled dialects. For ordinary purposes the usage is convenient enough; but it "has no acceptance on other grounds; it forms no part of linguistic science."

Difference between a language and dialect.

We have here an attempt to indicate the difference which popular usage makes between language and dialect, the former term being applied to the most important member of a group of dialects. But, accepting this, we have still to discover how we are to determine whether a dialect should be included in any particular group. Thus of the English group of dialects, one (the East Midland) became the literary dialect and this developed into the English language. In the early days of the Saxons' settlement in Britain the dialects spoken by them were similar to those spoken by many of the peoples on the continent of Europe, but political separation and distinct literary standards soon developed differences so great that the dialects of the English and those of the Saxon peoples of the mainland could no longer be included in the same group. It is, however, exceedingly difficult to determine the degree of variation at which the line of demarcation is to be drawn. Political connection, no doubt, plays a large part in deciding the question, for there are English dialects which bear a closer resemblance to Dutch dialects than they do

* *The Life and Growth of Language*, by Professor Whitney, International Science Series.

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Ch. VIII. para. 268.

to standard English and which owe their classification mainly to the fact that the people who speak them belong to the English nation. In India this political element is wanting, and the only criterion I can suggest is that of mutual intelligibility; but this goes somewhat too far as a Tamil man can understand the substance of what is said by a man speaking Malayálam, and a Telugu man can similarly comprehend Canarese. Each of these four languages, however, has a distinct literature of its own and is undoubtedly a language, in the popular sense of that term.

Linguistic classification.

268. In the following table I have adhered, with a few exceptions, to the classification given in the list issued by the Census Commissioner in the case of languages foreign to Madras, while for the languages of the presidency I have followed Dr. Caldwell, with the addition of Máhl to his list of Dravidian languages:—

Family.	Group.	Language.	Dialect.	Population returning it. Total.	Males.	Females.
		I.—INDIAN LANGUAGES.				
Aryan	ERANIC	PASHTU	.....	67	47	20
		BALOCHI	.....	77	53	24
	INDIC	KASHMIRI	.....	1	1	...
		PUNJÁBI	.....	498	477	21
		SINDHI	.....	68	42	26
		HINDI	*Hindi*	339	268	71
			Hindustáni or Deccani.	817,146	416,644	400,502
			Marvádi	1,108	785	323
			Bondélí	110	68	42
		GYPSY DIALECTS	*Lambádi*	27,079	14,332	12,747
		GUJARÁTI	*Gujaráti*	6,863	4,895	1,968
			Patnúl or Saurashtram.	73,352	36,772	36,580
			Kach'hi	558	372	186
			Kathri	37	20	17
		MARÁTHI	*Maráthi*	120,607	60,729	59,878
			Aré	2,923	1,560	1,363
			Konkani	132,783	66,629	66,154
			Goanese or Gomantaki.	96	78	18
		BENGÁLI	*Bengáli*	1,142	1,039	103
			Chittagoni	31	31	...
		URIYA	*Uriya*	1,292,103	638,696	653,467
			Bastári	346	211	135
			Porojá	15,037	7,605	7,432
		SANSKRIT	.....	151	79	72
Dravidian	.....	TAMIL	*Tamil*	14,076,989	6,872,748	7,204,241
			Yerukala or Korava.	37,536	18,774	18,762
			Irula	1,614	822	792
			Kasuva	316	164	152
		TELUGU	.....	13,653,674	6,808,186	6,845,488
		MALAYÁLAM	.....	2,688,332	1,330,665	1,357,667
		MÁHL	.....	3,167	1,261	1,906
		CANARESE	*Canarese*	1,445,650	714,319	731,331
			Badaga	30,656	15,413	15,243
			Kurumba	3,742	1,961	1,781
		TULU	*Tulu*	461,176	223,117	238,059
			Koraga	1,868	841	1,027
			Bellara	668	246	422
		KHOND	.....	190,893	98,919	91,974
		GOND	*Gond*	6,694	3,304	3,390
			Gutte	353	182	171
			Kóya	36,503	18,702	17,801
		TÓDA	.....	736	424	312
		KÔTA	.....	1,201	556	645
		KODAGU	.....	947	433	514
Kolarian	.....	GADABA	.....	29,414	15,208	14,206
		SAVARA	.....	101,638	52,071	49,567
Tibeto-Burman.	.....	BURMESE	*Burmese*	872	859	13
			Arakanese	24	24	...
Tai or Shan	.....	SHÁN	.....	5	5	...
Sinitic	.....	KARÉN	.....	5	5	...

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Family.	Group.	Language.	Dialect.	Population returning it. Total.	Males.	Females.
		II.—LANGUAGES FOREIGN TO INDIA.				
Aryan	ERANIC	PERSIAN	*Persian*	213	133	80
			Armenian	14	4	10
	? INDIC	SINGHALESE	.....	68	55	13
	GREEK	GREEK	.....	6	5	1
	ITALIC	ITALIAN	.....	48	42	6
		FRENCH	.....	554	305	249
		MALTESE	.....	1	1	...
		SPANISH	.....	4	3	1
		PORTUGUESE	.....	2,896	1,408	1,488
		ROUMANIAN	.....	2	...	2
	TEUTONIC	GERMAN	.....	334	212	122
		ENGLISH	.....	36,951	19,803	17,148
		DUTCH	.....	40	27	13
		FLEMISH	.....	3	3	...
		DANISH	.....	27	12	15
		NORWEGIAN	.....	33	33	...
		SWEDISH	.....	8	6	2
	CELTIC	GAELIC	.....	2	2	...
		IRISH	.....	67	42	25
		WELSH	.....	14	11	3
		CELTIC	.....	1	...	1
	SLAVONIC	RUSSIAN	.....	3	2	1
		POLISH	.....	1	1	...
		LYRIC	.....	2	2	...
Turanian	? UGRIAN	BASQUE	.....	1	1	...
	TATAR	TURKISH	.....	1	1	...
Semitic	.....	ARABIC	.....	3,083	2,906	177
		HEBREW	.....	19	10	9
		SYRIAC	.....	2	2	...
		ABYSSINIAN	.....	8	8	...
Malayan	.....	MALAY	.....	9	9	...
		JAVANESE	.....	1	...	1
Sinitic	CHINESE	CHINESE	.....	77	73	4
Tai	.....	SIAMESE	.....	1	1	...

Percentage returning each family.

Family.	Percentage.
Aryan	7·18
Dravidian	92·44
Kolarian	0·37
Others	0·01

269. From the above table we get the marginal abstract, which shows the proportion of the total population returning languages of each family, omitting those who have made no return. A very high proportion of the people speak Dravidian languages and this is the feature which distinguishes Madras from the rest of India, so far as mother-tongue is concerned.

Aryan Languages of Madras.

270. The Aryan languages and dialects native to Madras are Uriya, Porojá, Hindustáni or Deccani, Patnúl, Kathri,* Konkani, Áré and Lambádi.

Uriya, 1,292,163.

271. Uriya is returned by 1,292,163 persons. It is the language of the people occupying the northern half of the Ganjam district and also of a large section of the inhabitants of the Vizagapatam Agency tracts. It has many varieties and has in some parts been greatly affected by the neighbouring Dravidian languages. Uriya is indeed

* In Table X *Kathri* is shown as a language foreign to Madras, but as I have not seen it mentioned elsewhere I have treated it here as a dialect peculiar to this presidency.

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Ch. VIII. para. 272. a curious connecting link between the Aryan and Dravidian families, for, while its vocabulary is Aryan, many of its grammatical forms and much of its structure are essentially Dravidian.

Uriya dialect, Poroja, 15,037.

272. I have classed Porojá as a dialect of Uriya, because two out of three vocabularies I received are evidently mere varieties of Uriya. The third, however, which represents the language of Pengu Porojás, is unmistakably Dravidian and bears a close resemblance to Khond. In the report of the Ethnological Committee of the Central Provinces, Porojá, or Purja as it is there called, is mentioned in one place as a synonym of Gudwa (Gadaba) and in another as identical with Bhuttra (Batra); the vocabularies given under these two heads are entirely different, the latter being Dravidian, while the former is Kolarian. The word Porojá is, however, sometimes used as equivalent to ryot, and in Vizagapatam, as in the Central Provinces, it is frequently applied to Gadabas. I have no doubt that it is this wide signification which has led to the confusion that gives us three Porojá dialects, belonging respectively to the Aryan, Dravidian and Kolarian families. The Dravidian Porojá of the Central Provinces seems allied to Gond, but the vocabulary is not sufficiently detailed to enable me to speak with any certainty on the point.

Hindustani, 817,146.

273. Hindustáni or Deccani is returned by 817,146 persons, of whom 416,644 are males while 400,502 females. The bulk of these are Musalmans. The considerable excess of males I attribute to the fact that a number of that sex have returned their parent-tongue as Hindustáni while the real house-language is Malayálam or Tamil. The women speak the latter only but the men have some knowledge of Hindustáni and claim it as their parent-tongue from a desire to assert a fictitious foreign origin. The total number of Musalmans is 2,250,386, so that at least 1,433,240 have returned some language other than Hindustáni as their vernacular and make no claim to a foreign origin. The number is, in fact, somewhat greater than this, as a few Hindu castes have Hindustáni for their mother-tongue. The figure given above includes a considerable number of persons who returned their vernacular as Hindi and Pharsi. It was clear from the names, birth-place and other entries that these people were not Persians or Hindi immigrants, and I, therefore, took them to mean that their language was Hindustáni.

Patnul, 73,362.

274. Patnúl or Sauráshtram is the language of a large caste of silk-weavers (*pattu*, silk and *núl*, thread). It is a dialect of Gujaráti, and the Census Commissioner, when visiting Madras, found no difficulty in understanding it by the help of his knowledge of the parent-language.

Kathri, 37.

275. Kathri is also the language of a weaver caste, which is, however, quite distinct from the Patnúl caste. It, too, is a dialect of Gujaráti, with a strong admixture of Hindustáni words. It has been returned by only 37 persons.

Konkani, 132,763.

276. In 1881 Konkani was incorporated with Maráthi, but it is a distinct dialect of that language. It has been returned as their parent-tongue by 130,191 inhabitants of South Canara and by between 2,000 and 3,000 elsewhere.

Are, 2,923.

277. Áré was entered as a separate dialect of Maráthi on the strength of information received from the Collector of South Canara, but vocabularies obtained from that district and from Bellary after the parent-tongue table was struck off show that it does not differ appreciably from ordinary colloquial Maráthi. It should, therefore, have been treated as identical with that language.

Lambadi, 27,079.

278. Lambádi or Lambáni is the language of the tribe which is known by those names or as Brinjáris, Banjáris or Sugális. They bring grain down to the coast on pack-bullocks and return

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with loads of salt. Some of them have now settled down as agriculturists. Mr. Cust describes their language as semi-Dravidian. The caste returns show their numbers to be 37,894, so over 10,000 of them must have returned Hindustáni or some other language as their parent-tongue, or made no return. Ch. VIII. para. 282.

The Dravidian Languages.

279. The group of languages known as Dravidian is placed by comparative philologists in the southern division of the Turanian family. The connection between the members of this great family is much less close than in the case of the Aryan and Semitic groups, the chief bond of union being the agglutinative character of the languages. Recent authorities, however, sub-divide the Turanian languages into a number of families, of which the Dravidian is one, and there can be no doubt that this classification is at once more accurate and more in accordance with the principles on which the Aryan and Semitic families were treated. The original name for the Dravidian family was Tamulic, but the term Dravidian was happily substituted by Dr. Caldwell in order that the designation Tamil (not *Tamul*) might be reserved for the language of that name. Drávida is the adjectival form of Dravida, the Sanskrit name for the people occupying the south of the Peninsula and 'Tamil' is merely another form of 'Dravida.' Dr. Caldwell was unable to determine the original meaning of *Dravida*, but suggested that the root might have belonged originally to "some old North Indian vernacular, some pre-Aryan—but not necessarily non-Aryan—speech, which had disappeared before the literary history of Sanskrit commenced."*

Tamil, 14,076,989.

280. The Tamil language is returned as the mother-tongue of 39·86 per cent. of the population who made any return at all. It is the prevailing tongue south of a line drawn in an easterly direction from a little to the north of Madras to the Eastern Ghats. The Western Ghats form its western boundary, while its eastern boundary is the sea. It also holds the north of the island of Ceylon. It is found in more or less strength beyond these limits but only as the language of foreign settlers. It is not met with in the Telugu country to the same extent as Telugu is found in Tamil districts. There is no indication that it is ousting either Telugu or any of the other chief Dravidian languages.

Tamil dialects.

281. Three dialects of Tamil are shown in Table X, viz., Yerukala or Korava, Irula and Kasuva, but Tamil has in addition several distinct provincial varieties. These are peculiar to localities and are not the languages of particular tribes or castes; and as they are all called Tamil they do not appear separately in the returns.

***Tamil dialects*, Yerukala or Korava, 37,536.**

282. The Yerukala dialect of Tamil is the language spoken by the Koravas or Yerukalas and has been returned by 37,536 persons. Yerukala is the Telugu name for the Koravas, but as the language was shown as Yerukala in the returns for 1881, I retained it although Korava would have been a better term as the Koravas do not themselves use the term Yerukala even in the Telugu country. They are a wandering tribe of basket and mat-makers, pig-breeders, &c., but they add largely to their legitimate sources of income by petty theft and burglary. In Mr. Cust's *Modern Languages of the East Indies*, Yerukala is shown as a separate Dravidian language,† but it bears such a close resemblance to Tamil that it may fairly be classed as a dialect only. A good account of the language is given in the *Nellore District Manual* and in the *Madras Journal of Literature and Science* for 1879.‡ I have obtained vocabularies from Kistna, Nellore and Cuddapah, and notice some slight variations in words, but not in grammatical forms. The total number of

* *Comparative Grammar*, p. 13, 2nd edition.

† *The Modern Languages of the East Indies*, p. 78. It is there spelt *Yerukála*, but this is incorrect. The Yerukalas are said to dwell "somewhere in the hilly country of Vijigapatam (*sic*) district." There are, however, very few Yerukalas in those tracts and they are by no means a hill or forest tribe. A description of them will be found in Chapter X.

‡ A list of Yerukala words is given in *Essays relating to Indian Subjects*, by B. H. Hodgson, vol. ii, p. 119. This vocabulary is reproduced in Hunter's *Comparative Dictionary of Non-Aryan Languages*.

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Ch. VIII. para. 283. Koravas or Yerukalas, according to the caste returns, is 133,577. The majority of them have returned Tamil as their mother-tongue.

Tamil dialects, Irula, 1,614.

283. The number of persons who returned Irula as their parent-tongue is 1,614, of whom 1,196 were enumerated in the Nílgiris and 377 in the adjoining district of Coimbatore. The remainder were found in Cuddapah (32), Salem (8) and North Arcot (1). The number of Irulas given in the Caste Table (57,339) is much greater than the number who have returned the dialect of that name as their parent-tongue, for Tamil has been returned as their home-speech by the majority. In 1881 Irula was returned by only 287 persons, of whom not more than 35 were found in the Nílgiris; but the record of parent-tongue in that district was defective in 1881. Buchanan says of the Irulas of the Nílgiri slopes, whom he calls Eriligáru, that they speak "a bad or old dialect of *Karnata* language," * and from this he concluded that they must be of a different race from the Irulas that he saw in Mysore, who spoke a dialect of Tamil. Dr. Caldwell, however, describes their language as a 'rude Tamil' and the vocabulary given by Hodgson † renders it clear that this dialect approaches more nearly to Tamil than to Canarese. I have not been able to obtain any vocabulary of the language spoken by the Irulas of districts other than Nílgiris, but it is probable that the corrupt Tamil dialect which they are said to use is identical with the language known as Irula.

Tamil dialects, Kasuva, 316.

284. Kasuva is a dialect returned by 316 persons of the Nílgiri district. It is not found in any previous returns. The following note on the tribe and dialect was kindly furnished to me by the Collector of the Nílgiris, Mr. C. F. MacCartie. "Kasuba or Kasuva is the language spoken by a jungle tribe of that name inhabiting the comparatively level strip of jungle intervening between the base of the Nílgiris and the Moyar river, Masinigudy being the extreme south and west limit. The tribe is probably known in the Mysore jungles across the Moyar, because the language is a curious mixture of Canarese and Tamil and is unintelligible to other tribes. I can find no account of this tribe or the dialect in any of the published works available, probably because the population is very small, but I should describe the language as a corrupt dialect of Canarese."

I subsequently obtained a vocabulary of the dialect. It bears a close resemblance to Irula, but there are differences both in words and in grammatical forms and further investigation is necessary before any final conclusion can be arrived at.

Telugu, 13,653,674.

285. Telugu is returned as the mother-tongue of 38·67 per cent. of the population. Its habitat, if I may use the expression, extends from the northern boundary of the tamil country to Ichápur in the Ganjam district. It is found above the Eastern Ghats, but it does not penetrate into Mysore or the western limits of Anantapur and Bellary. On the other hand, it is the home-speech of many of the inhabitants of the Nizam's dominions and the Central Provinces. In the Tamil districts it is returned by considerable numbers, the descendants of colonies of cultivators or the soldiers of invaders. In most of these southern districts the Telugu-speaking people have increased as fast as or faster than their Tamil neighbours, but in Tanjore there has been a decrease from 85,670 in 1881 to 80,630 in 1891. This may possibly be due to emigration and not to the supplanting of Telugu by Tamil in the homes of these people, a process which we certainly do not find going on in other Tamil districts. In Malabar also there has been a slight increase among the Telugu-speaking inhabitants.

The so-called Yanadi dialect of Telugu.

286. In 1881 Yánádi was shown as a dialect of Telugu, but on the present occasion it has not been given a separate existence as the language of this tribe is in reality Telugu. In 1881 only 148 out of some 64,000 Yánádis returned their

* Buchanan's *Mysore, Canara and Malabar*, vol. i, p. 462.
† *Essays relating to Indian Subjects*. vol. ii, p. 105.

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tribal name as the name of their language, so it is clear that they themselves do not consider that they have a distinct dialect of their own. Mr. (now Sir Henry) Stokes gives an account of these people in the *District Manual of Nellore*, and he states that "they speak Telugu only among themselves, with an 'elongated sound,' as it is described, probably a drawling pronunciation of the long vowels." This description of their method of articulation has been confirmed by the inquiries I have made, which also prove conclusively that the mother-tongue is Telugu.

Malayalam, 2,688,332.

287. Malayálam, the third most important language of the presidency, is returned by 7·61 per cent. of the population. Its home is the district of Malabar, the native States of Cochin and Travancore (for which the statistics will be given later), the Kásaragód taluk of South Canara and the Wynaad taluk of the Nílgiris. Very few Malayálam-speaking people are found outside these limits. There are no definite dialects of Malayálam, though local peculiarities are found, as is the case with all languages. I have not met with any evidence to support the statement in Mr. Cust's book that the Máppillas and the natives of the Laccadive Islands use a distinct dialect. My inquiries go to prove that their language is ordinary colloquial Malayálam, though in writing they use a modified form of the Arabic character. The other Malayálam dialect mentioned by Mr. Cust—Máhl—has been treated in this report as a separate language and not as a dialect. An account of it is given below.

Canarese, 1,445,650.

288. The Canarese language is returned as the parent-tongue of 4·09 per cent. of the population. It is found chiefly in Bellary, Anantapur, Salem, Coimbatore, Madura and South Canara. It is also the language of nearly four-fifths of the population of Mysore, of a considerable number of the inhabitants of Dharwar, Belgaum, Kaladgi and North Canara in the Bombay Presidency, and of over a million of the subjects of His Highness the Nizam. The Canarese people of Madura are immigrants, more or less isolated from the main body, and no part of Madura is, therefore, included in the Canarese region in the language map given in this report.

Canarese dialects, Badaga, 30,656.

289. Badaga was returned as their parent-tongue by 30,633 persons in the Nílgiris, 21 in Coimbatore and 2 in Malabar. In 1881 only 1,019 persons returned this language, but as this was obviously incorrect, the attention of the Collector of the Nílgiris was invited to the matter before the enumeration, and instructions were issued that Badaga and not Canarese was to be entered as the parent-tongue of persons who spoke the Badaga dialect. The Badaga language closely resembles old Canarese or Hala Kannada. A vocabulary is given in Hodgson's *Essays relating to Indian Subjects* (ii, 105), but from inquiries made personally of Badaga farmers and labourers I gather that some of the words given there are Canarese and not Badaga.

Canarese dialects, Kurumba, 3,742.

290. The Kurumba dialect referred to here is the language of a wild tribe occupying the slopes of the Nílgiri mountains. The Kurumbas or Kurubas of the plains use ordinary colloquial Canarese. Dr. Caldwell calls the dialect of this forest tribe a 'rude Tamil,' but Mr. Metz more correctly describes it as a corruption of Canarese with an admixture of Tamil. There can be no doubt that it is a Canarese and not a Tamil dialect. The vocabulary shows the change of *p* into *h* which is characteristic of the Canarese dialects, and the grammatical forms are closely allied to those of Canarese, being in many cases identical with Badaga. The number of persons returning Kurumba is 3,742.

Tulu, 461,176.

291. Tulu or Tuluva is the language of nearly one-half of the inhabitants of the South Canara district. Only 967 persons enumerated outside that district have returned it as their parent-tongue. Dr. Caldwell describes Tulu as "one of the most highly developed languages of the Dravidian family," but it has no literature or character of its own. It most nearly resembles the language of the Coorgs. It shows no decided signs of being driven out by other and more widely spoken languages, for the numbers claiming it as their mother-tongue have increased by 8·20 per cent. since 1881.

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Ch. VIII. para. 292.

292. The Koragas are an uncivilized tribe of South Canara, who live chiefly by basket-making. The caste returns show 4,355 of them, but only 1,868 have returned Koraga as their parent-tongue. The Acting Collector of South Canara, Mr. Vernor Brodie, writes of them as follows:—

Tulu dialects, Koraga, 1,868.

"Koragars are an aboriginal race. In their intercourse with other people "they speak Tulu, but it is believed they speak a separate language at home quite "unconnected with any other main language. No one, however, seems to have "been able to learn the language up to this as they will not impart any knowledge "of it to others or even talk it in their presence."

This unwillingness to give information regarding their language is also noticed in an account of the Koragas given in the *Madras Christian College Magazine* for May 1886. Subsequently, however, Mr. Brodie obtained for me some good vocabularies of the dialect, and in forwarding them he said:—

"Though the language appears to have affinity to the other Dravidian "languages, especially Tulu, yet it is not greater than what exists between Tulu "and Canarese or between Malayálam and Tamil. It would, therefore, seem to be "more correct to show the language as an independent Dravidian language than "as a dialect of Tulu or other language."

After Mr. Brodie left the district, I obtained another and larger vocabulary, and from the large number of Tulu words in it, I thought it best to show the language as a dialect of Tulu. I do this with great diffidence, as I have no knowledge of Tulu, but further investigation is necessary to justify the addition of another member to the Dravidian family. I hope to have an opportunity, at an early date, of publishing the vocabularies.

293. The Bellaras or Berleras are another Canara tribe, who make bamboo and grass mats. They are mentioned in the *North Canara Gazetteer*, where it is said that their home-speech is Canarese; but the accounts I have received state that they have a language of their own, and this is confirmed by a vocabulary kindly furnished by the Collector of South Canara. I have classed their speech as a dialect of Tulu, but it contains a greater admixture of Canarese words than does the Koraga dialect. The total number of Bellaras is 674, and 668 of these have returned Bellara as their parent-tongue.

Tulu dialects, Bellara, 668.

294. Khond is returned as the parent-tongue of 190,893 persons, but the total number of Khonds is 326,586 according to the caste tables. The difference is in part due to the non-return of parent-tongue by 306,241 of the inhabitants of Ganjam and Vizagapatam Agency tracts, and in part to incorrect returns. This language was returned by only 58,151 persons in 1881, but a distribution of the 'Not Stated' raised the total to 205,045. The standard dialect is said to be that of the Goomsur Hills, but "there are different patois in the Kotiahs, at Daringabádi, at Rumés and in other parts of the country, and a man from one part can hardly be understood in another."* These separate dialects find no place in the census returns as all go by the name of Khond. The probability of one of the dialects returned as Porojá being a Khond dialect has already been stated. There is also another language which bears a close resemblance to Khond. I refer to the speech of the caste called Konda, Kondadora or Kondakápu, which is found on the slopes and eastern summits of the Eastern Ghats in Vizagapatam. These people all speak Telugu and the majority of them have returned that as their parent-tongue, but a large number returned their caste name in the parent-tongue column. As no evidence of the existence of a separate language was forthcoming, I took the parent-tongue of these also to be Telugu, a decision in which I was confirmed by information received from the local officers. I have, however, since received a vocabulary which is said to be taken from the dialect of the Kondadoras, and if this is correct, then the real speech of these people is a dialect of Khond. This is a fact of con-

Khond, 190,893.

* *A Practical Hand-book of the Khond Language*, by Major J. McD. Smith, p. iv.

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siderable ethnological interest, and has, I think, an important bearing upon the vexed question of the etymology of the word Khond. Ch. VIII. para. 302.

Gond, 6,694.

295. Gond was returned by 6,694 persons, of whom 5,704 were enumerated in the Vizagapatam district. The country of the Gonds lies in the Central Provinces, but they extend across the frontier into the Agency tracts of Vizagapatam and Godávari.

Gond dialects, Koya, 36,503.

296. The Gonds found in those parts belong to the Kôya, Kôyi or Kôi tribe, a name which bears a striking resemblance to Kui, the title which the Khonds use for themselves.

Gond dialects, Gotte, 353.

297. The other Gond dialect returned is Gotte, the language of the Gattu or Hill Kóyas. Mr. Cust mentioned this dialect of Gond under the name of Gotta, but I now understand that the correct form of the word is neither Gotte nor Gotta but Gattu.

Toda and Kota, 736 and 1,201.

298. These two languages were classed by Mr. McIver as dialects of Canarese, but Dr. Caldwell treats them as distinct languages, and they are certainly very different from modern Canarese. Tódas and Kótas are said to understand each other's language.

Mahl, 3,167.

299. Máhl is the mother-tongue of the natives of the island of Minicoy. It does not appear in the returns of 1881, but Mr. McIver wrote of it as follows:—

"It is said to have no resemblance either in structure or vocabulary to the "neighbouring Malayálam; but this is doubtful. There are certainly many un- "mistakeable Dravidian words in the vocabulary. It has no written character. "The few people on the 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."

A vocabulary, compiled by Mr. W. Logan, is given in the second volume of his *Malabar District Manual*. Some few words are akin to Malayálam, but many more bear a resemblance to Singhalese. The natives of the Maldives are said to speak a dialect of Singhalese, and it will probably be found that that dialect and Máhl are closely allied. I have, however, shown it as a Dravidian language, for it is a moot point whether Singhalese itself does not grammatically belong to the Dravidian family, though its vocabulary is largely Aryan.

Kodagu, 947.

300. Kodagu is the parent-tongue of the natives of Kodagu or Coorg, and is not, strictly speaking, a language of the Madras Presidency.

The fictitious Chentzu language.

301. In the report on the Census of 1881, Chentzu is shown as a separate language, and is classed with Lambádi as semi-Dravidian, although in another passage it is described as a corruption of Telugu. It was returned by only 70 persons, all in the Godávari district. The Chentzus are found chiefly in the mountains of Kurnool, and they number 5,910 souls. They have in reality no separate language, but speak Telugu "in a harsh and peculiar tone." The error that they possessed a distinct dialect, of a semi-Dravidian type, originated with the publication by Mr. B. Hodgson of a vocabulary furnished by a Madras officer. The compiler of the *Kurnool Manual*, a native official of considerable experience of the district, emphatically denies that the Chentzus possess a dialect of their own, and says that Mr. Hodgson's vocabulary "seems to belong to the dialect spoken by the Lambádis who sometimes wander about the hills," and he mâkes the plausible suggestion that the list of words was obtained from these people under the impression that they were Chentzus. I have made inquiries of other officers acquainted with the Chentzus of Kurnool and they all agree that their speech is Telugu. One of them added the further information that there is a settlement of Lambádies in the Chentzu country, so it is easy to see how the two tribes were confused.

Kolarian languages: Savara and Gadaba.

302. There are two Kolarian languages native to Madras, the Savara and Gadaba, spoken by tribes of those names. The Savaras number 182,295, but the number returning the language is only 101,638. The explanation is the

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Ch. VIII. para. 303. same as that already given in the case of the Khonds. The Gadabas number 33,401, and 29,414 of these have returned Gadaba as their home-speech. There are various vocabularies of both languages, but these differ among themselves and very little is accurately known of the dialects. So far as I can ascertain from these vocabularies, the connection between Gadaba and Savara is not very close.

European languages.

303. The only European language returned by any considerable number of people is English, which was given as their parent-tongue by 36,951 persons: about two-thirds of these are Eurasians. The number of Eurasians in the Presidency is 26,643, but some of them have returned Portuguese, French and Tamil, as their parent-tongue. On the other hand some natives have given English as their vernacular. Portuguese is chiefly returned from Malabar where, in the form of a corrupt dialect, it is the language of Eurasian descendants of the Portuguese.

LYRIC was returned by two natives of Fuime. I made inquiries and found that Illyric, a Sclavonian dialect, was meant. Illyric or Illyrian was the language of the original inhabitants of Dacia. BASQUE was returned by a Spanish priest.

Discrepancies in the returns.

304. The total number of persons returning European languages is 40,999 and the total number of Europeans, Americans and Eurasians is 40,060, so at least 939 natives must have returned English as their parent-tongue. This is, however, a great improvement on the results of the census of 1881, when 40,126 individuals returned European mother-tongues, but there were only 32,734 Europeans and Eurasians. The comparatively slight discrepancy that still exists in the present tables is due to inaccurate returns, for whenever a discrepancy was discovered in the taluk totals it was carefully traced back to the schedules. The entries in the latter were accepted as final, however probable the error of the entry.

Compilation of the returns.

305. In compiling the returns of parent-tongue much difficulty was experienced owing to the multitude of names which were given in the schedules as languages. The caste or tribe name was frequently entered in the parent-tongue column and it was far from easy to determine whether the particular tribe or caste had a special dialect of its own or not. The synonyms, such as Bálobanthu (Maráthi), Andhra (Telugu), &c., presented but little difficulty. For guidance at a future census I give below a list of entries in the schedules which were treated as meaning or implying other languages. I have omitted common caste names, such as Vellála, Balija, Kápu, as the vernacular in such cases is well known. It should be added that the numbers returning each of the names in the list were very small, so the effect of an error in classification will be trifling.

Parent-tongue entered in the schedule.	Language in which it is included in Table X.	Remarks.
Absi	Abyssinian	The ordinary Indian name for Abyssinians is Habshi.
Aghání	Pashtu	
African	Abyssinian	
Alba	Uriya	Alba is a mistake for Halaba. It was returned as parent-tongue by a few individuals in the Vizagapatam Agency. Halaba is not an Uriya dialect, but the meaning of Alba was not discovered until after the table was finally struck off.
American	English	
Andhra	Telugu	Andhra is the Sanskrit name for Telugu.
Anuppar	Canarese	Anuppar is a Canarese caste.
Ara Tulu	Tulu	'Half-Tulu.' Said to be a mixture of Tulu and Maráthi. Returned by only seven persons.
Arava	Tamil	The Telugu name for Tamil.
Arukala	Canarese	A caste name.
Austrian	German	
Bahári	Bengáli	Returned by two men born in Patna and Dinapore, respectively.

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Parent-tongue entered in the schedule.	Language in which it is included in Table X.	Remarks.
Bálabandu .. .. / Bálobanthu	Maráthi	
Balanchar	Lambádi	A mistake for Baljar or Banjar, a Canarese name for Lambádi.
Bánovaddi	Uriya	Returned by people of Chachadi caste.
Baytakammara ..	Telugu	A caste of blacksmiths; literally 'Outside smith' (Telugu).
Bépári	Lambádi	Bépari is an Uriya synonym of Brinjári.
Beslay	Bellara	
Bhonda	Porojá	A sub-division of Porojás.
Bhumiya	Uriya	A caste name.
Biloz	Balochi	This is a Tamil form of Balochi.
Bondili	Hindustáni ..	The language of the Madras Bondili caste is Hindustáni, but a few real natives of Bandélkhand were found in Vizagapatam. Their language is retained as Bondéli.
Burgher	Dutch	
Butkul	Hindustáni ..	Returned by a few Muhammadans. Naváyats are called Bhatkallis, after the town in which they are chiefly found. If these Muhammadans are Navávyats, their language should have been taken as Konkani.
Brinjári	Lambádi	A common name for Lambádis.
Canton	Chinese	
Carnatic	Canarese	
Chachadi	Uriya	A sub-division of Páki caste; vide *infra*.
Chálaya	Malayálam ..	A caste name.
Chánar	Canarese	A weaving caste; the correct form is Jánar.
Chenchu	Telugu	See text of this chapter.
Chittapávana ..	Konkani	A sub-division of Bráhmans.
Christiáni	Konkani	Returned in South Canara.
Dakhani	Hindustáni ..	
Devanágari	Tamil, Telugu, Maráthi, &c., according to caste returned.	
Dévabásha	Patnúl	Returned by a man of Patnúl caste.
Didáyi	Porojá	A sub-division of Porojás.
Dombo	Uriya	Name of the Pariah caste in Vizagapatam hills.
Dommara	Telugu	The Dommaras speak Telugu in their homes though they also sometimes use a sort of thieves' slang.
Dora	Telugu	See Kondadora *infra*.
Drávida	Tamil	Sanskrit name for Tamil.
Eurasian	English	
Garlic	Gaelic	
Gírvánam	Patnúl	Returned by four persons of Patnúl caste; it is a synonym of Sanskrit.
Gomantaka	Goanese	
Goudia	Uriya	Possibly a dialect of Uriya.
Goudo	Uriya	Returned in Ganjam.
Goundan	Tamil	A caste name.
Grandha	Tamil	The name of a character.
Hari	Canarese	Name of a caste said to speak a corrupt form of Canarese.
Havika	Canarese	A sub-division of Bráhmans whose home-speech is a corrupt form of Canarese.
Holava	Uriya	A caste name.
Jádara	Canarese	A weaving caste.
Jhória	Porojá	A sub-division of Porojás.
Jógi	Telugu	Returned from South Arcot. The Jógis are a low caste of pig-breeders said to speak Telugu.

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Ch. VIII. para. 305.

Parent-tongue entered in the schedule.	Language in which it is included in Table X.	Remarks.
Jógira	Tulu	A Tulu caste.
Kalingi	Telugu	Kalinga is the old name for the coast tracts to the north of the Kistna.
Kandhir	Pashtu	Kandahári was evidently meant.
Kátakkan	Malayálam	Returned in Gúdalúr taluk of Nílgiris: name of a tribe speaking corrupt Malayálam.
Konda Kondadora	Telugu	See the remarks in text under Khond.
Konga	Tamil	A Canarese name for Tamil.
Kora, Korava, Koracha, Koreha	Yerukala	These are all names of the Korava or Yerukala caste.
Koradi	Maráthi	A Canarese name for Maráthi.
Kotiya	Uriya	A caste name.
Kótu	Telugu	Returned in Vizagapatam by Kótuvándlu, which here means Kondadoras and not Khonds.
Kshatri	Hindustáni	Most of the so-called Kshatriyas speak Hindustáni.
Kudubi	Konkani	A caste name.
Láda	Lambádi	
Laccadive	Malayálam	Returned by a sailor.
Lohána	Sindhi	A caste name.
Lobhánu	Lambádi	
Lubbai	Tamil	The language of the Labbais is Tamil.
Malabári	Malayálam	Returned by Malayálam people.
Máli	Uriya	A caste name.
Matiya	Uriya	A caste name.
Malekudi	Tulu	A caste name.
Malasar	Tamil	A forest tribe; their language is perhaps more correctly described as a dialect of Tamil.
Maldivian	Máhl	Returned by a native of Minicoy.
Maple Mappili	Malayálam	The Máppillas speak ordinary colloquial Malayálam and very few returned Maple or Mappili.
Modi	Maráthi	Returned by a Mádhva Bráhman. Modi is the name of a character.
Mullakuruman	Malayálam	Name of a tribe speaking corrupt Malayálam.
Multáni	Panjábi	Properly a dialect of Panjábi.
Murasan	Tamil	Name of a sub-division of the Chakkiliyan or Leather-working caste. Its members are said to speak a corrupt form of Tamil.
Mussalmáni	Hindustáni	
Nágaram	Patnúl	Returned by persons of the Patnúl caste and by one Márvádi. In the latter case it was taken to mean Márvádi.
Nágari	See Devanágari	
Nagpúri	Maráthi	
Nalkéri	Tulu	Possibly a dialect of Tulu. The Nalkéras are a low Tuluva caste.
Naváyat	Konkani	The language used by Naváyats is possibly a dialect of Konkani, but the difference is slight in this presidency.
Odda	Telugu	The parent-tongue of the Oddas or Voddas (Tank-diggers) of this presidency is Telugu.
Odiya Odram	Uriya	Odiya is the correct name of the language which Europeans call Uriya.
Paidi	Uriya	A caste of hill Pariahs.
Pâki	Uriya	A caste of scavengers and market gardeners. Their language is Uriya with a large admixture of Telugu.
Pania	Malayálam	A caste name. They speak a corrupt form of Malayálam.
Páno	Uriya	The name of the Pariah caste found in the hills of Ganjam.
Paravara	Tulu	A sub-division of Pariahs in South Canara.

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Parent-tongue entered in the schedule.	Language in which it is included in Table X.	Remarks.
Pariah	Tamil	
Pársi	Persian or Hindustáni.	See remarks on this entry in the notice of Hindustáni. Pársi was also returned by some Pársis, and it was then taken to mean Gujaráti.
Patáni	Hindustáni	
Péngo	Porojá	Péngo or Pengu is the name of a sub-division of Porojás, but their language is unlike that of other Porojás, and should have been shown separately. See text.
Pombada	Tulu	A sub-division of Pariahs in South Canara.
Pulaiyar	Tamil	Returned in Coimbatore. Name of a forest tribe there.
Rájapúri	Konkani	Returned in South Canara. Name of a caste.
Rájputáni	Hindustáni	
Rangári	Maráthi	Caste name.
Relli	Uriya	Caste name.
Sankara	Yerukala	Returned by (or for) Yerukalas. "Sankara" means hybrid.
Savarástakam Saurástra	Patnúl	The Patnúls say they came originally from Saurástra.
Scotch	English	
Sgau	Karén	Sgau is a dialect of Karén.
Sikhania	Singhalese	Returned by one person who seemed to be a Singhalese.
Solaga	Tamil	Solaga or Sholaga is the name of a forest tribe.
Tánda	Lambádi	A Hindustáni name for Lambádis.
Tigalu Tigleru	Tamil	A Canarese name for Tamil (see Caldwell's *Comparative Grammar of the Dravidian Languages*).
Tívu básha	Máhl	Literally 'island language.' Returned by a sailor born in the Maldives. It should have been shown as Maldive.
Totiga	Maráthi	A sub-division of Bráhmans in South Canara who speak Maráthi.
Tóduva	Tóda	A separate Tóduva vocabulary is given in Hunter's *Comparative Dictionary of Non-Aryan Languages*, but there is no such language, Tóduva being merely another form of Tóda as Tuluva is of Tulu.
Toungthoo	Karén	It is a dialect of Karén.
Tuluku Turaka	Hindustáni	The common Dravidian name for a Musalman.
Upparakári	Maráthi	Said to be a corrupt Maráthi spoken by a Canara fishing caste.
Úráli	Kurumba	Returned by Úráli Kurumbas in the Nílgiris.
Vaddi	Uriya	Returned by an Uriya caste. 'Vaddi' is probably the Telugu enumerator's attempt at Vódiya or Ódiya.
Vatuka Vadaga Vadugu	Telugu	A Tamil name for Telugu. See Caldwell's *Comparative Grammar of the Dravidian Languages*, p. 33.
Vattezhuttu	Malayálam	This is the name of the old Malayálam alphabet.
Yánádi	Telugu	See remarks under Telugu in the text.

306. There is nothing calling for special remark in the parent-tongue statistics for Feudatory States. In Travancore and Cochin the prevailing language is Malayálam, which is returned by 81·29 per cent. of the population in the former and 88·79 per cent. in the latter State. In Travancore, Tamil is returned by 448,322 persons, mostly inhabitants of the southern part of the State. There is also a considerable proportion (6·20 per cent.) of Tamil-speaking people in Cochin. Konkani is returned by 10,697 persons in Travancore and 7,330 in Cochin. Telugu is found to some extent in Cochin, where it is the parent-tongue of 12,087 individuals, but in Travancore it is only slightly represented, having been returned by not more than 5,426 persons.

Feudatory States.

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Ch. VIII. para. 306. Arabic appears as the vernacular of 1,029 inhabitants of Travancore. Hebrew is returned by 138 persons in Travancore and by 263 in Cochin. The number of Jews by religion in the former State is, however, only 125, so the accuracy of the return of Hebrew is doubtful. In Cochin, there are 1,142 persons of the Jewish faith, but Hebrew is presumably returned by only the white Jews. These are all taught Hebrew in the special school provided for them, and the Cochin Census Officer states that they speak Hebrew in their houses, though not invariably.

It will be noticed that in Cochin Kach'hi is returned by 3 males and 215 females. This apparent anomaly was actually found in the schedules, the parent-tongue of the males being entered as Gujaráti and that of the females as Kach'hi.

In Pudukóta the prevailing language is Tamil which is returned by 94·83 per cent. of the population. Telugu comes next in point of numbers, but it is returned by only 2·89 per cent. of the inhabitants. Kurumba appears as the parent-tongue of 1,546 persons; in 1881 it was returned by 3,601 people of this State. I have no information as to whether the language is identical with that spoken by the Kurumbas of the Nílgiris. The Kallans, the principal caste in Pudukóta, are thought by some to be a section of the Kurumba tribe.*

Telugu is the prevailing language in Banganapalle and Canarese in Sandúr, but in both states Hindustáni is fairly represented.

* Nelson's *Manual of the Madura District*, part ii, p. 50.

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CHAPTER IX.

BIRTH-PLACE.

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Statement showing the distribution of the population by Birth-place.

District or State.	Total.			Classification by Birth-place.											
				District or state of enumeration.			Contiguous Districts or States in the Province.			Contiguous Districts or States in other Provinces.			Remote Districts of the Province.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Ganjam	1,589,477	764,420	825,057	1,561,000	750,189	810,811	19,248	8,948	10,300	502	390	112	2,997	1,671	1,326
Vizagapatam	1,943,211	960,414	982,797	1,925,058	950,221	974,837	10,641	5,288	5,353	578	316	262	3,125	1,738	1,387
Godávari	1,951,645	962,361	989,284	1,803,198	886,899	916,299	136,104	68,518	67,586	2,115	1,107	1,008	7,752	4,281	3,471
Kistna	1,855,582	938,352	917,230	1,747,060	882,111	864,949	63,567	33,496	30,071	25,187	11,217	13,970	16,117	8,977	7,140
Nellore	1,463,736	736,608	727,128	1,430,125	720,918	709,207	26,528	11,831	14,697	...	...	...	5,140	2,789	2,351
Cuddapah	1,272,072	646,340	625,732	1,218,534	621,500	597,034	36,758	16,241	20,517	4,806	1,972	2,834	6,868	3,537	3,331
Kurnool	817,811	414,136	403,675	776,083	395,656	380,427	32,566	14,112	18,454	6,008	2,670	3,338	1,792	1,000	792
Bellary	900,126	459,002	441,124	822,712	418,566	404,146	18,428	8,482	9,946	39,068	20,232	18,836	11,088	6,336	4,752
Anantapur	708,549	362,300	346,249	655,920	338,798	317,122	25,172	11,214	13,958	20,025	7,863	12,162	4,601	2,590	2,011
Madras	452,518	225,817	226,701	325,346	159,372	165,974	53,046	25,890	27,156	...	...	...	58,212	31,370	26,842
Chingleput	1,136,928	572,776	564,152	1,057,207	538,602	518,605	68,506	27,756	40,750	...	...	...	6,322	3,632	2,690
North Arcot	2,160,487	1,094,539	1,085,948	2,076,530	1,049,430	1,027,100	73,680	30,215	43,465	7,864	3,333	4,531	17,795	8,814	8,981
Salem	1,962,591	961,621	1,000,970	1,895,969	934,557	961,412	46,227	17,748	28,479	10,522	4,274	6,248	7,999	3,981	4,018
Coimbatore	2,004,839	981,700	1,023,139	1,953,415	959,217	994,198	35,558	14,952	20,606	8,703	3,530	5,173	5,900	3,151	2,749
Nilgiris	99,797	56,155	43,642	59,161	30,102	29,059	15,376	10,341	5,035	13,954	9,344	4,610	9,568	5,329	4,239
South Arcot	2,162,851	1,079,134	1,083,717	2,080,786	1,045,045	1,035,741	61,293	24,463	36,830	...	...	...	7,701	4,213	3,488
Tanjore	2,228,114	1,066,045	1,162,069	2,143,687	1,029,484	1,114,203	61,725	25,036	36,689	...	...	...	13,013	7,039	5,974
Trichinopoly	1,372,717	663,568	709,149	1,271,357	623,482	647,875	89,631	34,068	55,563	...	...	...	7,163	3,676	3,487
Madura	2,608,404	1,251,568	1,356,836	2,534,750	1,217,445	1,317,305	63,453	27,792	35,661	...	...	...	5,610	3,180	2,430
Tinnevelly	1,916,095	933,467	982,628	1,895,294	923,564	971,730	14,907	6,040	8,867	...	...	...	3,960	2,182	1,778
Malabar	2,652,565	1,314,361	1,338,204	2,622,390	1,295,384	1,327,006	10,583	5,694	4,889	4,306	2,795	1,511	9,134	5,224	3,910
South Canara	1,056,081	510,937	545,144	1,044,514	502,777	541,737	2,092	1,360	732	4,566	3,228	1,338	2,337	1,474	863
Total ...	34,336,196	16,955,621	17,380,575	32,900,096	16,273,319	16,626,777	965,089	429,485	535,604	149,204	72,271	75,933	214,194	116,184	98,010
Agency ... Ganjam ...	307,326	158,836	148,490	292,567	152,230	140,337	485	207	278	2,835	533	2,302	7	4	3
Agency ... Vizagapatam ..	859,781	440,162	419,619	561,013	285,560	275,453	5,922	3,060	2,862	32	19	13	46	25	21
Agency ... Godávari ...	127,137	64,776	62,361	118,014	60,205	57,809	4,039	2,103	1,936	3,678	1,749	1,929	259	158	101
Total, Agency Tracts.	1,294,244	663,774	630,470	971,594	497,995	473,599	10,446	5,370	5,076	6,545	2,301	4,244	312	187	125
Total, British Territory.	35,630,440	17,619,395	18,011,045	33,871,690	16,771,314	17,100,376	975,535	434,855	540,680	154,749	74,572	80,177	214,506	116,371	98,135
Feudatories. Travancore ...	2,557,736	1,290,415	1,267,321	2,540,758	1,279,321	1,261,437	11,752	7,588	4,164	...	...	...	3,140	2,033	1,107
Feudatories. Cochin ...	722,906	361,904	361,002	699,500	350,899	348,601	19,960	8,845	11,115	...	...	...	2,103	1,326	777
Feudatories. Pudukóta ...	373,096	177,912	195,184	339,188	167,028	172,160	31,808	9,855	21,953	...	...	...	1,221	569	652
Feudatories. Banganapalle ...	35,496	18,026	17,470	33,922	17,230	16,692	1,329	664	665	154	76	78	63	33	30
Feudatories. Sandúr ...	11,388	5,719	5,669	9,213	4,871	4,342	1,642	625	1,017	...	...	...	95	57	38
Total, Feudatories ...	3,700,622	1,853,976	1,846,646	3,622,581	1,819,349	1,803,232	66,491	27,577	38,914	154	76	78	6,622	4,018	2,604

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Statement showing the distribution of the population by Birth-place—continued.

District or State.	Classification by Birth-place—*cont.*												Unrecognizable.					
	Provinces or States in India beyond the Province.			Countries in Asia adjacent to India.			Countries in Asia remote from India.			Foreign countries.			Birth-place unrecognizable.			Birth-place not returned.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
Ganjam	5,312	2,997	2,315	13	9	4	...	...	...	105	78	27	1	1	...	299	137	162
Vizagapatam	3,412	2,615	797	39	36	3	1	1	...	182	115	67	...	...	...	175	84	91
Godávari	1,964	1,291	673	18	12	6	...	...	...	191	115	76	...	...	...	303	138	165
Kistna	2,575	1,897	678	222	202	20	6	4	2	89	57	32	...	...	...	759	391	368
Nellore	809	480	329	7	4	3	5	3	2	63	38	25	...	...	...	1,059	545	514
Cuddapah	4,651	2,864	1,787	26	23	3	4	3	1	46	34	12	...	...	...	379	166	213
Kurnool	865	459	406	19	12	7	1	...	1	29	21	8	...	...	...	448	206	242
Bellary	7,605	4,446	3,159	111	65	46	8	8	...	770	701	69	...	...	...	336	166	170
Anantapur	2,475	1,651	824	13	8	5	1	1	...	50	38	12	...	...	...	292	137	155
Madras	13,107	7,227	5,880	341	226	115	109	64	45	1,903	1,410	493	...	...	...	454	258	196
Chingleput	3,662	1,855	1,807	56	35	21	11	10	1	965	800	165	...	...	...	199	86	113
North Arcot	3,882	2,382	1,500	49	26	23	10	9	1	186	119	67	5	3	2	486	208	278
Salem	1,098	651	447	203	119	84	4	2	2	105	64	41	...	...	...	464	225	239
Coimbatore	889	642	247	42	26	16	7	7	...	112	66	46	...	...	...	213	109	104
Nílgiris	1,009	570	439	64	44	20	7	5	2	627	395	232	...	...	...	31	25	6
South Arcot	12,071	4,884	7,187	334	215	119	8	8	...	260	136	124	3	2	1	395	168	227
Tanjore	7,286	3,081	4,205	1,486	876	610	22	15	7	568	357	211	...	...	...	327	157	170
Trichinopoly	3,264	1,658	1,606	703	347	356	15	11	4	297	199	98	...	...	...	287	127	160
Madura	2,729	1,839	890	723	506	217	480	479	1	138	90	48	4	2	2	517	235	282
Tinnevelly	604	506	98	201	146	55	836	834	2	139	107	32	...	...	...	154	88	66
Malabar	4,427	3,741	686	79	58	21	655	650	5	782	696	86	...	...	...	209	119	90
South Canara	2,182	1,795	387	58	57	1	86	80	6	115	90	25	28	28	...	103	48	55
TOTAL ...	**85,878**	**49,531**	**36,347**	**4,607**	**3,052**	**1,755**	**2,276**	**2,194**	**82**	**7,722**	**5,726**	**1,996**	**41**	**36**	**5**	**7,889**	**3,823**	**4,066**
Agency ... Ganjam ...	2	2	...	...	...	...	...	...	...	7	7	...	...	...	...	11,423	5,853	5,570
Agency ... Vizagapatam ...	8,090	4,460	3,630	14	12	2	12	4	8	13	12	1	...	...	...	284,639	147,010	137,629
Agency ... Godávari ...	1,099	534	565	3	3	...	...	...	...	9	6	3	...	...	...	36	18	18
TOTAL, AGENCY TRACTS.	**9,191**	**4,996**	**4,195**	**17**	**15**	**2**	**12**	**4**	**8**	**29**	**25**	**4**	...	...	...	**296,098**	**152,881**	**143,217**
Total, British Territory.	**95,069**	**54,527**	**40,542**	**4,824**	**3,067**	**1,757**	**2,288**	**2,198**	**90**	**7,751**	**5,751**	**2,000**	**41**	**36**	**5**	**303,987**	**156,704**	**147,283**
Feudatories. Travancore ...	1,684	1,153	531	147	123	24	94	87	7	161	110	51	...	...	...	...	...	...
Feudatories. Cochin ...	1,119	682	437	20	9	11	11	11	...	23	18	5	118	88	30	52	26	26
Feudatories. Pudukóta ...	219	118	101	571	294	277	1	1	...	12	8	4	...	...	...	76	39	37
Feudatories. Banganapalle	21	18	3	...	...	...	...	...	...	...	...	...	...	...	...	7	5	2
Feudatories. Sandúr ...	433	162	271	2	2	...	...	...	...	3	2	1	...	...	...	...	...	...
Total, Feudatories ...	**3,476**	**2,133**	**1,343**	**740**	**428**	**312**	**106**	**99**	**7**	**199**	**138**	**61**	**118**	**88**	**30**	**135**	**70**	**65**

NOTE.—The Feudatory States are treated as forming each a district of the Madras Presidency. In the statement for Feudatory States Banganapalle is treated as identical with Kurnool.

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Chap. IX.

Distribution by Birth-place of 1,000,000 *of the population of each district or state.*

District or State.	District or State of enumeration.	Contiguous Districts or States in the Province.	Contiguous Districts or States in other Provinces.	Remote Districts of the Province.	Provinces or States in India beyond the Province.	Countries in Asia		Foreign countries.
						Adjacent to India.	Remote from India.	
1	2	3	4	5	6	7	8	9
Ganjam	982,273	12,110	316	1,885	3,342	8	...	66
Vizagapatam	990,748	5,476	297	1,608	1,756	20	1	94
Godávari	924,093	69,738	1,084	3,972	1,006	9	...	98
Kistna	941,925	34,257	13,573	8,686	1,388	120	3	48
Nellore	977,731	18,123	...	3,512	553	5	3	43
Cuddapah	958,211	28,896	3,778	5,399	3,656	21	3	36
Kurnool	949,524	39,821	7,346	2,191	1,058	23	1	36
Bellary	914,370	20,473	43,403	12,318	8,449	123	9	855
Anantapur	926,135	35,526	28,262	6,494	3,493	18	1	71
Madras	719,971	117,224	...	128,640	28,965	754	241	4,205
Chingleput	930,055	60,255	...	5,561	3,221	49	10	849
North Arcot	952,549	33,791	3,606	8,161	1,780	23	5	85
Salem	966,291	23,554	5,361	4,076	559	103	2	54
Coimbatore	974,456	17,736	4,341	2,943	443	21	4	56
Nílgiris	593,124	154,073	139,824	95,875	10,110	641	70	6,283
South Arcot	962,241	28,339	...	3,561	5,581	154	4	120
Tanjore	962,255	27,703	...	5,840	3,270	667	10	255
Trichinopoly	926,370	65,295	...	5,218	2,378	512	11	216
Madura	971,963	24,326	...	2,151	1,046	277	184	53
Tinnevelly	989,224	7,780	...	2,067	315	105	436	73
Malabar	988,703	3,990	1,623	3,443	1,669	30	247	295
South Canara	989,171	1,981	4,324	2,213	2,066	55	81	109
TOTAL ...	**958,407**	**28,107**	**4,316**	**6,238**	**2,501**	**140**	**66**	**225**
Agency ... Ganjam ...	989,145	1,578	9,225	23	6	...	...	23
Agency ... Vizagapatam.	983,567	6,888	37	54	9,409	16	14	15
Agency ... Godávari ...	928,526	31,769	28,929	2,037	8,644	24	...	71
TOTAL, AGENCY TRACTS.	**979,485**	**8,071**	**5,057**	**241**	**7,102**	**13**	**9**	**22**
Total, British Territory.	**959,172**	**27,379**	**4,343**	**6,020**	**2,668**	**136**	**64**	**218**
Feudatories. Travancore ...	993,362	4,595	...	1,228	658	57	37	63
Feudatories. Cochin ...	967,857	27,611	...	2,909	1,548	28	15	32
Feudatories. Pudukóta ...	909,321	85,254	...	3,273	587	1,530	3	32
Feudatories. Banganapalle.	955,854	37,441	4,338	1,775	592	...	...	...
Feudatories. Sandúr ...	809,009	144,188	...	8,342	38,022	176	...	263
Total, Feudatories ...	**978,980**	**17,967**	**42**	**1,789**	**939**	**200**	**29**	**54**

NOTE.—It has been assumed in preparing this statement that persons whose birth-places could not be recognized or were not returned were born in the district or state where they were enumerated.

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CHAPTER IX.

BIRTH-PLACE.

(TABLE XI.)

Introductory.

307. In the table which is prefixed to this chapter the population is distributed according to birth-place in a manner somewhat different from that adopted in the Imperial Table XI. The object is to ascertain the extent of real migration. There is always a certain amount of intermarriage among the people of adjoining districts, and it is a common custom for a wife to go to her mother's house for her first, and sometimes her second and third confinements. We thus get a number of children really belonging to one district born in another, and these cannot, of course, be regarded as immigrants to the district in which their parents' home is situated. It will, however, be found that the movement between adjacent districts is not entirely of this nature, for a careful analysis of the figures shows that there is real migration in some cases. In fact, the only land migration disclosed by the returns is between districts which adjoin one another, a fact which will not cause surprise to any one acquainted with the people of the Madras Presidency. For the whole province the number of persons born in a district or state adjoining that in which they were enumerated is 1,130,284, and of this number 509,427 are males and 620,857 are females. The excess of females over and above the normal predominance of that sex marks the extent to which wives are obtained from neighbouring districts.

Abstract of statistics.

308. The total number of persons born in the district of enumeration or in an adjoining district or state is 35,001,974, made up of 17,280,741 males and 17,721,233 females. In the case of 156,704 males and 147,283 females no birth-place has been returned. Nearly the whole of these were enumerated in the Agency tracts, and it may safely be assumed that these were born in the district of enumeration. The remainder amount to only a few thousands, and in their case also, as well as in the case of the 36 males and 5 females who returned birth-places that could not be identified, I shall assume that they were born in the district in which they were living on the census night or in an adjoining district or state. We then get the following figures :—

—	Total.	Males.	Females.
Total population of Madras Presidency	35,630,440	17,619,395	18,011,045
Born in district of enumeration or in an adjoining district or state	35,306,002	17,437,481	17,868,521
Born elsewhere	324,438	181,914	142,524

Thus only 324,438 persons, or 0·91 per cent. of the total population, had migrated from other districts of the presidency, or were immigrants from other provinces or states. This number may be further analysed as follows :—

—	Total.	Males.	Females.
Born in other districts or states of the presidency	214,506	116,371	98,135
Born in districts of other provinces or states not adjacent to districts of enumeration	95,069	54,527	40,542
Born in Asiatic countries adjacent to India	4,824	3,067	1,757
Born in Asiatic countries remote from India	2,288	2,198	90
Born in other countries	7,751	5,751	2,000
TOTAL ...	324,438	181,914	142,524

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The population not a migratory one.

309. The figures given in the preceding paragraphs show very clearly that the population is, as Mr. McIver said in 1881, a very 'stay-at-home' population. Nearly 96 per cent. were born in the district in which they were enumerated; of the remainder 3·17 per cent. were born in districts or states bordering on the district of enumeration, 0·60 per cent. were born in other districts of the presidency or in one of the five Feudatory States, and only 0·27 per cent. in other parts of India.

District figures—Nilgiris.

310. Turning to the district figures we find considerable variation in the proportions born within the district limits, and I will briefly notice those districts in which this proportion is comparatively low. The minimum is found in the Nílgiris with only 59·31 per cent. born in the district. Of the remainder, 15·41 per cent. were born in the adjoining districts of Madras, the majority coming from Coimbatore. The Mysore State supplies 13·98 per cent. of the population. We thus get a total of 88·70 per cent. born in the district of enumeration or in adjoining districts or states, but in this case the second class is made up largely of real immigrants and does not, as in most districts, merely represent the result of marriages with people living just across the border. This is very clearly shown by the great preponderance of males in the people born in these neighbouring tracts, the numbers being 19,685 males and 9,645 females, or rather over two males to every female. This immigrant population consists almost entirely of labourers on tea, coffee and cinchona estates. The returns show a marked falling off in the numbers of Mysore people and a corresponding increase in those of people coming from Madras districts. The number of persons enumerated in the district, but born elsewhere, was 39,683 in 1881 and 40,605 in 1891.

Nílgiri District.

Birth-place.	1891.	1881.
Nílgiris	59,192	51,351
Coimbatore	10,585	7,524
Malabar	4,791	1,416
Trichinopoly	2,108	2,329
Madras	2,375	2,006
North Arcot	1,339	920
Salem	1,071	663
Mysore	13,954	21,234

Madras.

311. In the Madras district, which is identical with the City of Madras, 72 per cent. of the population were born within the municipal limits and 11·72 per cent. were born in the adjoining district of Chingleput, so that the proportion of immigrants is not less than 16·28 per cent. The corresponding figure for 1881 was 16·56 per cent. There has been a marked advance in the number of immigrants from Chingleput, the people born in that district and living in Madras having increased by 21·47 per cent. The numbers born in North Arcot and Nellore show a slight falling off, while those born in South Arcot and Tanjore have risen considerably. The number born in other districts does not, in any case, exceed 3,000. Of the whole population, 96·58 per cent. were born within the limits of the presidency. Madras is not a city with much attraction for outsiders; there are few manufactures, and the districts immediately adjoining supply all the labour that is required.

Madras City.

Birth-place.	1891.	1881.
Madras City	325,800	294,975
Chingleput	53,046	43,669
North Arcot	18,085	18,420
Nellore	7,952	8,049
South Arcot	7,119	4,050
Tanjore	5,295	4,369

Bellary.

312. The circumstances of the Nílgiris and Madras are exceptional. In the remaining districts we find in every case that over 90 per cent. of the population were born in the district in which they were enumerated. The lowest proportion is found in Bellary, where only 91·44 per cent. are natives of the district, in the strictest sense of the word. Of the remainder 18,428 came from adjoining Madras districts, while 20,336 were born in Bombay, 12,260 in Hyderabad and 11,984 in Mysore. These two states and Bombay border on the Bellary district, and the predominance of the female sex in the immigrant population shows that a great deal of the movement may be ascribed to the causes mentioned at the beginning of this chapter. The people of the

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Bellary district have much in common with the inhabitants of Mysore and the adjoining Bombay districts, and the figures for 1881, which relate, however, to the old Bellary district, consisting of the present Bellary and Anantapur districts, show that the movement is not a new thing so far as Mysore is concerned, though there has been a marked increase in the number of immigrants from Bombay. The figures given in the margin relate to the old Bellary district and show an increase of 15,745, a result that possibly indicates a permanent migration of Bombay cultivators. The number of Madras-born people enumerated in the adjoining Bombay district of Dharwar was 10,616 in 1881 and 10,548 in 1891, and it may be assumed that practically the whole of these were born in Bellary. There is no noticeable movement into Bellary from any remote districts either of Madras or any other province.

Immigrants from Bombay.

1891	21,716
1881	5,971
Increase ...	15,745

313. In the Godávari district the proportion of the home-born population is 92·41 per cent. and in the Godávari Agency tracts the percentage is 92·85. There has been a very marked movement into this rich and fertile district from Vizagapatam. The marginal figures show that this movement had commenced before 1881 and that it has been continued during the subsequent decade. The number of Kistna people living in the Godávari has fallen from 28,523 in 1881 to 19,563 in 1891; the number of Godávari people enumerated in Kistna is 16,341.

Godavari.

	Born in Vizagapatam and living in Godávari.	Born in Godávari and living in Vizagapatam.
1891 ...	120,580	5,084
1881 ...	62,958	4,788

314. Of the Trichinopoly population, 7·36 per cent. were born outside the district, but nearly the whole of these came from neighbouring districts or the adjoining State of Pudukóta. The sex details, together with the figures for 1881, show that the comparatively high percentage of 'foreigners' does not represent any real migratory movement, for of the 89,631 immigrants from border districts, 55,563 are females and only 34,068 are males. Trichinopoly in return sends to these districts 28,261 males and 49,577 females. In 1881 the numbers were much the same, the balance in favour of Trichinopoly being 10,590 as against 11,793 in 1891.

Trichinopoly.

315. In Chingleput the percentage of 'foreign-born' is 6·99, but in this case again the statistics show that the movement was chiefly caused by intermarriage, the percentage of the total population coming from adjoining districts being 6·02. The actual number of such immigrants is 68,506, of whom 27,756 were males and 40,750 females. In 1881 the number was 78,077, made up of 31,725 males and 46,352 females. This decline probably indicates a migration from Chingleput into the neighbouring districts, especially into the City of Madras. The number of people living there and born in Chingleput has risen from 43,669 to 53,046 in the ten years. There has also been an increase of about 7,000 in the number of persons born in Chingleput but living in North Arcot.

Chingleput.

316. The next district requiring notice is Kistna, where we find 5·81 per cent. of the population coming from outside the district. The marginal figures show that there has been some movement from Vizagapatam into this district during the decade. There is but little intermarriage between these two districts, for the number of Kistna folk living in Vizagapatam is only 599. The considerable increase in the number of Vizagapatam people residing in Kistna must, therefore, be due to migration. The number of Kistna inhabitants born in the Godávari has risen by 5,076, and, as already stated, the Kistna people living in the Godávari have fallen by 8,960.

Kistna.

Kistna People born in Vizagapatam.

Year of Census.	Total.	Males.	Females.
1891	10,758	5,894	4,864
1881	1,375	724	651

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Chap. IX. para. 317. The immigrants from Nellore have also risen from 33,502 to 38,752. All these figures indicate a movement into the Kistna district, though not on any great scale. There is a considerable interchange with the Nizam's Dominions, but the figures for 1881 and 1891 show only a slight variation.

317. The only other district in which the proportion of 'foreign-born' exceeds 5 per cent. is Kurnool, where the percentage is 5·95. Nearly the whole of the immigrants come from the adjoining districts or from the Nizam's Dominions, the frontier of which marches with the Kurnool border for a considerable distance. The total foreign population is somewhat less than in 1881, and the sex particulars show that its presence is mainly due to intermarriage with the inhabitants of neighbouring tracts.

Kurnool.

318. So far we have been considering the statistics which indicate the presence in a district of an usual number of foreigners. In the appended statement are given particulars of the gain and loss and of the net result of the two movements. The Agency tracts are treated as forming part of the respective districts to which they are attached. It should further be explained that this statement takes no account of natives of Madras enumerated outside the Madras Presidency, as the particular district of birth is not given in such cases :—

District statement of gain and loss.

Statement showing the net loss or gain by immigration and emigration in each district.

District.	Born in district but living in other districts.			Living in district but born in other districts.			Net gain or loss.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Ganjam ...	19,014	9,881	9,133	22,710	10,814	11,896	+ 3,696	+ 933	+ 2,763
Vizagapatam.	155,982	78,830	77,152	19,678	10,082	9,596	− 136,304	− 68,748	− 67,556
Godávari ...	25,107	13,480	11,627	148,142	75,057	73,085	+ 123,035	+ 61,577	+ 61,458
Kistna ...	35,244	16,785	18,459	79,574	42,385	37,189	+ 44,330	+ 25,600	+ 18,730
Nellore ...	84,356	43,152	41,204	31,654	14,609	17,045	− 52,702	− 28,543	− 24,159
Cuddapah ...	37,008	17,211	19,797	43,602	19,760	23,842	+ 6,594	+ 2,549	+ 4,045
Kurnool ...	35,169	15,239	19,930	34,281	15,082	19,199	− 888	− 157	− 731
Bellary ...	25,421	11,981	13,440	29,174	14,630	14,544	+ 3,753	+ 2,649	+ 1,104
Anantapur ...	23,644	10,870	12,774	29,746	13,790	15,956	+ 6,102	+ 2,920	+ 3,182
Madras ...	57,386	27,330	30,056	110,667	56,882	53,785	+ 53,281	+ 29,552	+ 23,729
Chingleput ...	103,395	47,170	56,225	74,776	31,363	43,413	− 28,619	− 15,807	− 12,812
North Arcot.	106,468	47,780	58,688	91,374	38,972	52,402	− 15,094	− 8,808	− 6,286
Salem ...	61,244	26,214	35,030	54,133	21,684	32,449	− 7,111	− 4,530	− 2,581
Coimbatore.	56,515	26,642	29,873	41,071	17,875	23,196	− 15,444	− 8,767	− 6,677
Nílgiris ...	1,589	808	781	24,787	15,567	9,220	+ 23,198	+ 14,759	+ 8,439
South Arcot.	70,218	26,909	43,309	68,793	28,576	40,217	− 1,425	+ 1,667	− 3,092
Tanjore ...	65,492	28,409	37,083	68,291	29,838	38,453	+ 2,799	+ 1,429	+ 1,370
Trichinopoly.	78,585	30,561	48,024	89,371	34,933	54,438	+ 10,786	+ 4,372	+ 6,414
Madura ...	60,097	27,055	33,042	64,052	29,373	34,679	+ 3,955	+ 2,318	+ 1,637
Tinnevelly ...	37,705	19,196	18,509	16,949	7,381	9,568	− 20,756	− 11,815	− 8,941
Malabar ...	15,277	10,259	5,018	10,669	6,340	4,329	− 4,608	− 3,919	− 689
South Canara.	2,672	1,837	835	4,209	2,674	1,535	+ 1,537	+ 837	+ 700
TOTAL ...	1,157,588	537,599	619,989	1,157,703	537,667	620,036	+ 115	+ 68	+ 47

In one-half of the districts the net result is too small to require any explanation, and in the following remarks I shall notice only those cases in which the

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gain or loss is relatively large. The heavy loss in Vizagapatam is due to the migration to Godávari and Kistna which has been already noticed, and the net gain in the two latter districts has also been explained above. The net loss of 52,702 in Nellore is not a new thing, for the corresponding figure for 1881 is 53,143. Of the 84,356 people born in Nellore but living in other districts, 38,752 are found in the Kistna, 10,113 in Cuddapah, 8,611 in Kurnool, 7,952 in Madras and 9,165 in North Arcot. The numbers born in these districts and living in Nellore are much less, and the general predominance of females indicates that their migration is of the ordinary type, due to intermarriage. The Nellore people found in Kistna, on the other hand, consist of 20,525 males and 18,227 females, and the females are also in a minority among those living in Madras. The reverse is the case with the Nellore people living in the other districts mentioned. I think it is clear that a movement of Nellore people into Kistna took place some time before the census of 1881, but, as regards the other districts, the discrepancies are not so large as to warrant the assertion of the existence of any migration other than that due to intermarriages.

Nellore Residents born in

Kistna	8,036
Cuddapah	3,914
Kurnool	3,914
Madras	2,685
North Arcot	5,982

Coming further south we find Madras with a large net gain and Chingleput with a comparatively high net loss. The explanation of both results has been given above. North Arcot has given to other districts 15,094 persons more than it has received, but in 1881 the net loss was 40,770, so that there has been considerable improvement in the decade. This is due to a marked increase in the number of Chingleput and South Arcot people living in North Arcot and to an equally noticeable decrease in the number of natives of North Arcot living in those two districts. The explanation of this double change is, I think, to be found in the fact that a number of families have migrated from Chingleput and South Arcot into North Arcot, and that these were families which either originally came from the last-mentioned district or had extensive marriage relations with it.

Born in	Living in					
	North Arcot.		Chingleput.		South Arcot.	
	1891.	1881.	1891.	1881.	1891.	1881.
Chingleput.	31,085	24,102	...	...	...	...
South Arcot.	15,887	11,915	...	...	...	...
North Arcot.	...	...	34,778	38,628	16,561	22,318

Coimbatore shows a net loss of 15,444. This district sends 10,585 of its inhabitants to the Nílgiris and receives only 524 persons from that district. To Madura it sends 15,009 individuals in return for only 10,358 natives of Madura. The emigrants to the Nílgiris are mostly labourers. The emigrants to Madura have increased by nearly 4,000 since 1881, while the number of Madura people living in Coimbatore remains practically the same. This increase may represent migration, or merely show an increase in the number of wives procured by Madura from Coimbatore.

The Nílgiri statistics have been discussed above and the gain of population explained.

The figures for Trichinopoly show a net gain of 10,786, but if the adjoining State of Pudukóta be taken into consideration, the balance falls to 8,671. There has been an increase since 1881 in the number of Tanjore, South Arcot and Salem people found in Trichinopoly, and an increase in the number of the natives of Trichinopoly living in South Arcot, Salem and Tanjore. The numbers, however, are small, and there is no sign of any real migration to or from Trichinopoly during the intercensal period.

Tinnevelly sends to other districts 20,756 more people than she receives. In 1881 the balance against her was 12,508, and the increase is chiefly due to an advance of 3,602 in the number of Tinnevelly folk sent to Madura and a decline of 2,852 in the number received from that district. But in all parts of the presidency we find an increase in the number of persons of Tinnevelly birth usually accompanied by a decrease in the number sent to the southern district. In no case, except Madura, are the variations large, and even in that instance the change is not on a sufficient scale to justify the conclusion that there has been anything more than some slight sporadic migration.

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Chap. IX. para. 319. **Migration to and from other Provinces and States.**

319. Turning now to migration between Madras and other Indian provinces, we get the following figures:—

Migration between Madras and other Indian provinces.

Province.	Born in Province but living in Madras.		Variation in immigrants from.	Born in Madras but living in province.		Variation in emigrants to.	Net loss or gain to Madras.
	1891.	1881.		1891.	1881.		
Bengal	10,783	5,604	5,179	14,064	20,173	− 6,109	+ 11,288
Bengal Feudatories	11	5	6	39	...	39	− 33
Bombay	35,046	14,263	20,782	37,738	32,622	5,116	+ 15,666
Bombay Feudatories	1,434	1,072	362	2,057	...	2,057	− 1,695
Burma	2,043	1,169	874	129,345	74,432	54,913	− 54,039
Central Provinces and Feudatories.	16,116	5,327	10,791	26,603	28,419	− 1,817	+ 12,608
Coorg	642	689	− 47	26,489	24,895	1,594	− 1,641
North-West Provinces and Oudh ...	3,987	2,089	1,898	1,724	3,088	− 1,364	+ 3,262
Punjab	1,396	412	984	944	759	185	+ 799
Assam	79	8	71	10,654	753	9,901	− 9,830
Berar	69	14	55	823	818	5	+ 50
Hyderabad	57,460	61,987	− 4,527	91,190	55,282	35,908	− 40,435
Mysore	93,808	112,505	− 18,697	160,743	140,025	20,718	− 39,415
Pudukóta	18,436	20,490	− 2,054	33,022	23,987	9,035	− 11,089

This statement is not complete as I have not received returns for all Indian Feudatory States, and in 1881 birth-place statistics were not tabulated in Travancore and Cochin. The table, however, even in its imperfect form, affords much interesting information regarding the movements of Madras people. The first noticeable feature is the increase in the emigration to Burma and Assam. In 1881 there were only 753 Madrasis in the latter province; there are now 10,654. The number of Madras-born people in Burma is nearly double what it was. But perhaps the most remarkable feature disclosed by the table is the great change in the movements between Madras and the Nizam's Dominions and Mysore. In 1881 we had in Madras 61,987 natives of Hyderabad, while Madras gave to that State 55,282 individuals. In 1891 the numbers are 57,460 and 91,190, respectively. The Mysore figures are equally striking. In 1881, 112,505 Mysoreans were living in this presidency and 140,025 Madrasis were living in Mysore. In 1891 there were 93,808 natives of Mysore in Madras and no less than 160,743 natives of Madras living in Mysore. The result is that there has been a net loss, to Madras since 1881, of 40,435 persons to Hyderabad and of 39,415 to Mysore. If we examine the sex details we find, both in 1881 and 1891, that while the females predominated among the natives of Mysore and Hyderabad living in Madras,* the reverse was the case among the natives of Madras resident in those two states. This fact is of significance as indicating that the movement from Madras is not due entirely to intermarriages between the border populations, though a considerable portion of it may be ascribed to this cause. The increase in the migration into Mysore is probably due to the demand for additional labour at the gold mines and on coffee estates, which would also explain the falling off in the number of natives of Mysore found in Nílgiris, Malabar and Coorg. The statistics for other districts in which Mysore people are found in any numbers show a slight decline except in the case of North Arcot and the City of Madras, where there has been a slight rise. Whether there has sprung up in the Nizam's Dominions during the past decade any demand for labour similar to that in Mysore, I am unable to say, but if the figures for 1881 are correct, there has evidently been migration into that state

State.	Year.	Born in state but living in Madras.		Born in Madras but living in state.	
		Males.	Females.	Males.	Females.
Mysore ...	1891	45,458	48,350	89,483	71,260
	1881	56,557	55,948	74,333	65,692
Hyderabad...	1891	27,023	30,437	46,642	44,548
	1881	29,940	32,047	28,912	26,370

Emigrants from Mysore.		
Living in	1891.	1881.
Nílgiris	13,954	21,234
Malabar	4,209	11,790
Coorg	25,139	48,688
TOTAL ...	43,302	81,712

* This statement is true of the two states taken together, but in the case of Mysore the males slightly predominated. The difference, however, was so small that it does not affect the deduction made from the figures.

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on a considerable scale. Of the 91,190 natives of Madras found in Hyderabad, 56,440 returned their birth-place as Madras Presidency without specifying the district. The remainder were distributed as follows:— Chap. IX. para. 322.

District of Birth.	Total.	Males.	Females.
Godâvari	3,199	1,615	1,584
Kistna	13,199	6,407	6,792
Kurnool	2,819	1,336	1,483
Bellary	15,533	7,710	7,823

The gain or loss from other provinces or states is large only in the case of Bombay, Central Provinces, Bengal and Pudukóta. The movement from Bombay was discussed in the notice of the Bellary district. The net increase in immigrants from the Central Provinces and Bengal is, I think, more apparent than real. In 1881 birth-place was very imperfectly returned in the Agency tracts, and it is here that we find a large number of natives of the Central Provinces and Bengal. For example, in the whole of the Vizagapatam district, only 487 persons returned their birth-place as Central Provinces (including Feudatories), but in 1891 we find 7,661 natives of those provinces in the Vizagapatam Agency tracts and 780 in the non-Agency portion of the district. Seeing that the western frontier of this district marches with the Central Provinces throughout its entire length and that the people are closely akin in race, language and religion, the degree of intercourse between them must be considerable, and I am of opinion that the numbers of those born in the Central Provinces and enumerated in Madras are still greatly understated. The foregoing explanation is also applicable to the statistics of persons born in Bengal and resident in Madras, the Ganjam Agency tracts being bordered for the most part by Bengal territory. The emigration into Pudukóta is practically confined to the three districts of Tanjore, Trichinopoly and Madura. The people born in those districts rose from 23,452 to 31,808, while the emigrants from Pudukóta living in the above districts fell from 20,297 to 18,080.

Net result of migration.

320. The net result of the movement of Madras people to provinces and states in India is a loss, during the decade, of 114,504. The emigration to Burma and Assam is by sea, and excluding the figures for these two provinces we get 50,635 as the loss by land migration. In this calculation, no account is taken of the results of the movement to and from the States of Travancore and Cochin or the French Settlements, which is considerable, as complete statistics are not available; and for a similar reason the figures for various remote Indian states have been excluded, but the net result in this case would be small.

Emigration to Ceylon.

321. In the report on the Ceylon census of 1891 it is stated that 234,957 'Tamils' and 24,559 Moormen (Musalmans) were born in India. Probably at least 255,000 of these were natives of Madras. In 1881 the number of 'Tamils' who "had their origin in the Madras Presidency" was stated to be 256,611. Statistics of birth-place were not asked for on that occasion, and it is, therefore, impossible to compare the two sets of figures, for in the latter would be included many children born in Ceylon of natives of Madras, which find no place in the number for 1891. We know from the emigration returns that the movement to Ceylon has gone on steadily during the ten years and has resulted in a considerable net loss to Madras.

Asiatic countries beyond India.

322. The total number of persons born in Ceylon and enumerated in Madras is 3,824; of these, 2,600 are found in Tanjore, Trichinopoly and Madura and are probably for the most part children of returned emigrants. From other Asiatic countries beyond India we have 3,288 persons, of whom 1,613 come from Arabia, 498 from Turkey in Asia, 483 from the Straits Settlements, 235 from Afghanistan and 120 from Persia. For details as to sex distribution reference should be made to Table XI.

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Chap. IX. para. 323.

323. The number of persons returned as having been born in Europe is 6,475, of whom 5,052 were males and 1,423 females. Of this number, 4,343 males and 1,113 females came from the United Kingdom. Four-fifths of this total were born in England, and the Irish are about half as many again as the Scotch. The natives of France number 420 and those of Germany 217; in 1881, the numbers were 381 and 145, respectively. They are found throughout the presidency and many of them are priests or missionaries.

Europe.

Born in	Number.
England	4,239
Ireland	694
Scotland	467

Other countries, &c.

324. The number born in America is 192 against 142 in 1881. The natives of Australasia have risen from 35 to 77. The number born at sea is shown in the Table as 61, but the 32 females of the Godávari who appear under this head were born in that district and were wrongly classed owing to a misreading of the entry in the schedule. The number who did not return any birth-place is 303,987 as compared with 969,991 in 1881. The bulk of these people were on both occasions resident in the Agency tracts.

Feudatory States.

325. I have already dealt with the birth-place statistics of Pudukóta, and it will be sufficient to say here that 90·93 per cent. of the population was born in the state and 8·53 per cent. in the adjoining British districts. Banganápalle presents the remarkable spectacle of a state with 35,496 inhabitants, not one of whom returned the state as birth-place. Banganapalle is in fact regarded as part of the Kurnool district, and 33,922 of the population were returned as born in Kurnool. For Sandúr we obtain more accurate returns, but practically the whole population of these two small states was born in the state itself or just across the border.

Travancore.

326. Of the Travancore population 99·34 per cent. were born within the state and 0·53 per cent. in British districts of the Madras Presidency. It is remarkable that, while Tinnevelly sent 7,785 persons to Travancore, and Madura 2,113, only 362 natives of Malabar and 1,274 natives of Cochin were enumerated in that state. On the other hand, we find only 1,877 natives of Travancore in Tinnevelly and 316 in Madura, while in Malabar there were 3,496 and in Cochin 6,844. There were 6,870 persons of Travancore birth in the British districts of Madras and 13,618 natives of Madras in Travancore.

Cochin.

327. In Cochin the percentage of home-born is 96·79. This state receives 10,919 individuals from the neighbouring British district of Malabar and 2,096 from Coimbatore which also adjoins. It sends to Malabar 5,545 persons, but only 270 to Coimbatore. The emigrants from all Madras districts number 15,219, while the immigrants into them from Cochin amount to only 6,693.

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CHAPTER X.

CASTE, TRIBE OR RACE.

(TABLES XVI, XVI-A, C AND E.)

The caste tables.

328. Table XVI contains information regarding the number of persons of each caste, tribe or race in the presidency as a whole and in each of the five divisions into which the presidency has been divided for the purpose of caste statistics. These divisions are constituted as follows:—

(i.) *TELUGU DIVISION.*	(ii.) *TAMIL DIVISION.*	(iii.) *MALAYALAM DIVISION*
Ganjam.	Madras.	Malabar.
Vizagapatam.	Chingleput.	
Godávari.	Salem.	(iv.) *CANARESE DIVISION.*
Kistna.	Coimbatore.	South Canara.
Nellore.	Nílgiris.	
Cuddapah.	South Arcot.	(v.) *AGENCY DIVISION.*
Kurnool.	Tanjore.	Ganjam Agency.
Bellary.	Trichinopoly.	Vizagapatam Agency.
Anantapur.	Madura.	Godávari Agency.
North Arcot.	Tinnevelly.	

The division of the presidency into these five groups was made solely to economise space and printing in connection with Table XVI-A which gives particulars for each district. The grouping has no exclusive reference to the linguistic character of each caste, for, though the vernacular of the majority of the castes in the first group is Telugu, yet the group includes all Tamil and other castes which were returned by persons living in the division, and the same is the case throughout. A more accurate linguistic division of the presidency could have been obtained if the district boundaries had been disregarded, but this would have been inconvenient from an administrative point of view, and, as it would still not have been exclusive, it was decided to adhere to the district as the unit and to make the best arrangement possible on that basis. Tables C and E give information regarding the state of education and civil condition in each caste, but in these tables statistics are furnished for the caste as a whole and not separately for the members of it found in each district. The latter information is, however, contained in the manuscript registers which will be carefully preserved. Tables C and E have already been discussed in the chapters relating to education and civil condition, and they are only mentioned here in order to indicate where the information is to be obtained. I may perhaps also draw attention to Tables XII-A to XV-A, which show the prevalence of infirmities in each caste.

System of classification.

329. The classification of castes, tribes and races has been made on a scheme prescribed by the Census Commissioner. Castes are grouped according to their traditional occupation, and special classes have been provided for non-Indian races. The term 'tribe' is usually applied to the semi-civilized inhabitants of mountains and forests, and these are shown as a special group of agriculturists, though some of them do not practise agriculture. The scheme proposed by Mr. Baines was slightly modified to suit local requirements and the groups finally adopted for this presidency are given below:—

Class.	*Group.*
A.—Agricultural	1. Military and Dominant. 2(*a*). Cultivators. 2(*b*). Cattle-breeders, Graziers, &c. 2(*c*). Field Labourers. 4. Forest and Hill Tribes.

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Chap. X. para. 329.

Class.	Group.
B.—Professional	5. Priests. 6. Devotees. 7. Temple-servants. 9. Writers. 10. Astrologers and Physicians. 11. Musicians and Ballad-reciters. 12. Dancers and Singers. 13. Actors and Mimes.
C.—Commercial	14. Traders. 14(*a*). Shop-keepers. 15. Pedlars. 16. Carriers.
D.—Artisan and Village Menial	17. Goldsmiths. 17(*a*). Artisans. 18. Barbers. 18(*a*). Tattooers. 19. Blacksmiths. 20. Carpenters, Masons and Turners. 21. Brass and Coppersmiths. 22. Tailors. 22(*a*). Grain-parchers. 22(*b*). Perfumers and Betel-leaf sellers. 22(*c*). Flower sellers. 23. Weavers, Calenderers and Dyers. 24. Washermen. 25. Cotton-cleaners. 26. Shepherds and Wool-weavers. 27. Oil-pressers. 28. Potters. 29. Glass-workers and Bangle-makers. 29(*a*). Painters. 30. Salt-workers. 31. Lime-burners. 32. Gold-dustwashers. 35. Fishermen, Boatmen and Palki-b rers. 35(*q*). Personal service. 36. Distillers and Toddy-drawers. 37. Butchers. 38. Leather-workers. 38(*a*). Village Watchmen. 39. Scavengers.
E.—Vagrant, Minor Artisans and Performers, &c.	40. Grindstone-makers. 41. Earth-workers. 42. Knife-grinders. 43. Mat-makers, Basket-makers and Cane-splitters. 44. Hunters and Fowlers. 45. Miscellaneous and disreputable vagrants. 45(*a*). Beggars. 46. Tumblers and Acrobats. 47. Jugglers, Snake-charmers and Animal exhibitors. 47(*a*). Sorcerers, Exorcisers, &c.
F.—Races and Nationalities	48. Asiatic Races of reputed Non-Indian descent. 50. Non-Asiatic Races. 51. Eurasians. 52. Christian converts.
G.—Indefinite and unknown	53. Titular names. 54. Territorial, Linguistic and Sectarian names. 55. Unknown.

The greatest difficulty was experienced in classifying the large number of entries found in the schedules, for there is a great dearth of published information regarding the castes of Madras. The district manuals are particularly defective

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in this particular and present a marked contrast to the gazetteers of the sister presidency of Bombay. An exception must, however, be made in favour of Mr. Nelson's *Madura*, Mr. Cox's *North Arcot* and Mr. Grigg's *Nilgiris*, all of which have been most useful. Of the rest, some contain notices of a few castes and others give lists of varying degrees of accuracy, but in the majority the subject of caste is treated in the most meagre way or is omitted altogether. Nor was the index contained in volume IV of the Census Report of 1881 of much assistance, for a large proportion of caste names appear under the minor head 'others' of the major head 'others,' or in other words were left unclassified; and it was just these little-known castes which presented the greatest difficulty. In order to meet in some way the dearth of information I circulated to all Collectors in 1890 a statement of the points on which information was required for each caste and asked them to transmit copies of this to such officials and non-officials as were likely to be able to give the desired particulars; and in the following year Mr. Srinivasa Raghavaiyengar, the Inspector-General of Registration, kindly undertook to circulate the paper to the Registrars and Sub-Registrars throughout the presidency. In this way I have obtained a mass of information, which has been of great value to me in carrying out the classification, and more particularly in preparing the notices of the more important castes which are given in this chapter. But owing partly to defects in the questions which I drew up and partly to the fact that the replies relate only to the larger castes, the information collected is still far from complete and further investigation, based on the census tables, is imperatively necessary for the preparation of a really full and scientific account of the castes of the Madras Presidency. The field, as I have shown, has been but little explored, yet it will, I am confident, yield a rich return to the ethnologist, for Madras, and especially southern Madras, is essentially the Dravidian country, and a more accurate and detailed knowledge of Dravidian customs will throw much light on several vexed questions of both local and general interest. As regards the present tables I can only urge that every effort has been made to make them as complete and trustworthy as possible, but I am conscious that they leave much to be desired, and the classification should certainly not be accepted as final. They are especially deficient as regards the sub-divisions of castes, for I had not enough information to enable me to determine which of the many sub-divisions returned were real, and which were due to the fancy or ignorance of the enumerator or the person enumerated. The numerical test was useless, for the majority of nearly every caste have returned the caste name as that of the sub-division also. Thus the returns cannot be relied upon as complete or accurate so far as sub-divisions are concerned, and here again we must look to local investigation to supplement and explain the census statistics. Up to the present I have had neither time nor opportunity to institute such investigations, but I hope to do something in this direction when revising the district manuals—a task which will be taken up as soon as this report is completed. When the castes of every district have been completely examined, classified and described, it may be possible to prepare a caste dictionary for the whole presidency, and it is to be hoped that this will be done before the next census.

The Dravidians.

330. With the exception of the Brahmans and the Marathi and Musalman immigrants, the population of Madras is usually considered to be entirely Dravidian, though it has been contended that many of the lower servile castes belong to a pre-Dravidian people. The arguments for and against this theory are carefully stated by Dr. Caldwell, and the conclusion he arrived at is that these lower castes are also Dravidian, and that they were reduced by conquest to the condition of serfs and wandering jungle tribes.* Dr. Caldwell's opinion has been adopted by the compiler of the *Manual of the Administration* and by Dr. Gustav Oppert, and, although it is a question on which the last word has not yet been said, there is at present but little to add to the arguments stated by Dr. Caldwell. Another interesting question that has been raised is whether the Dravidians came from the north-west of

* *Comparative Grammar of the Dravidian Languages*, appendix N.

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India, as is generally believed, or whether, as stated in the *Manual of Administration*, they are natives of the south, who penetrated to the north-west and were driven back. According to this theory the Dravidians came to the south of India direct from the hypothetical continent of Lemuria, but the arguments that can be brought forward against it appear to me to be very strong. On the other hand, if we reject it, it is difficult to avoid the admission that there was a pre-Dravidian race in Southern India.

An interesting contribution to Dravidian ethnology has been made in recent years by Dr. Gustav Oppert, Professor of Sanskrit and Comparative Philology at the Presidency College, Madras. His articles, entitled 'The Original Inhabitants of Bharatavarsha or India,' will be found in the *Madras Journal of Literature and Science* for 1887–88 and 1888–89. His main contention is that the names of many Dravidian tribes are derived from two Dravidian roots '*mal*' and '*ku*,' both of which mean a mountain. In the former the initial '*m*' by regular phonetic changes becomes '*p*,' '*b*,' '*v*' or '*h*' and the final '*l*' is changed into '*r*'; in the latter '*k*' becomes '*g*,' while in both the vowel undergoes numerous modifications. He thus traces an ultimate philological identity between the names of tribes and castes scattered throughout India, such as the Málas, Mallas, Málers, Malayális, Mhárs and Maravars; the Pallans, Pallis, Pallavas, Pulayas, Pulindas, Paraiyans and Paháris; the Bráhman, Bharo, Ballas and Bhils; the Valluvas, Vellalas and Holeyas; the Kolis, Kulis, Kois, Khonds, Gonds, Koragas, Koravas, Kodagus (Coorgs), Kurumbas, Kuars and Kunbis, besides others too numerous for mention.

I have not yet seen any criticism of these bold equations, and it seems to me probable that they will not all be accepted; but the fact remains that a considerable number of tribes in different parts of India are called by names which mean mountaineers and are of Dravidian origin. Some interesting questions arise from this conclusion. Were the original Dravidians hill-people, or are the tribes which now have these mountain names the remnants of an early immigrant body of Dravidians who were driven to the hills by later comers, or again are these highlanders not Dravidians at all, but the fugitives of an earlier race who fled to the mountains when defeated by the Scythian invaders? But such speculations I must leave to others, or at least to another occasion.

Marriage customs.

331. Unfortunately I neglected to insert in the list of questions which I circulated, any request for information regarding the existence of endogamous, exogamous and hypergamous septs, and the notices of each caste which follow are defective in respect to this important particular. Endogamous groups are found in many castes, and, in a few cases, the existence of exogamous septs has been reported. I do not, however, think that groups of the latter kind are common and where they are found they are frequently copied from the Bráhmans and not of indigenous growth, for the names of many septs are the same as those of Bráhman *gótras*. Hypergamy has been noticed in many Malabar castes and in a few others.

As a general rule a young man marries a relative, if he has one of suitable age, but he cannot marry his paternal uncle's or maternal aunt's daughter for these are regarded as his sisters; but there are exceptions to this rule. The most proper marriage is that between a youth and his maternal uncle's daughter, and in many castes a man can claim as a right that his sister's daughter shall marry his son. The maternal uncle, indeed, holds a curiously important position among the Dravidian tribes of Madras—a position which is probably a relic of polyandrous times, when a woman was a member not of her husband's but of her brother's family. If there is no daughter of a maternal uncle, a man may, and frequently does, marry his elder sister's daughter. In Chapter V I have ventured some opinions on the original forms of sexual union among the Dravidians, and a further examination of the conjugal custom of the different castes so far as they are known to me confirms those conclusions. I cannot, however, for the present, enter upon a more detailed discussion of this subject, for the information

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is incomplete and some of the facts reported require to be confirmed. For a few remarks on the prevalence of polygamy I must also refer the reader to Chapter V. Polygamy is very generally permitted, but in many cases the taking of a second wife is allowed only when the first is childless and the consent of the first wife is usually required.

Totemism.

332. I have inquired in vain for any undoubted instance of totemism among the Madras castes similar to those mentioned by Mr. Risley in his *Castes and Tribes of Bengal*. There are some sub-divisions called by the names of plants or animals, but, so far as I have been able to ascertain, these are not *taboo* or regarded with special reverence, nor are the septs which go by these names exogamous. Some tribes again, such as the Irulas, have a sacred tree, but this does not give a name to the tribe. It is true that the ancient South Indian dynasties had animals, birds and fishes as their devices, and these, possibly, had a totemistic origin.* Totemism, however, was not one of the subjects on which I asked for information, and further inquiry may bring to light some instances of it, though the custom is certainly not common.

The Caste-system a foreign importation.

333. It is hardly necessary to explain that the caste system as expounded by Manu, is altogether foreign to the Drávidian races. Prior to the introduction of this Brahmanical institution the people of Madras were divided into tribes, but the tribe was not the close community that the caste has now become. Nor had the line of division anything to do with occupation; the connection between caste and function is, in my opinion, entirely a non-Dravidian idea. But notwithstanding this it now exercises a very powerful influence among Dravidian races. In early times all Dravidians were regarded as out-castes, and even a Bráhman, who came to the Drávida country, was held to be a Mlec'cha; but when the Bráhman immigrants became more numerous, the Dravidian tribes were gradually converted into castes and the majority of them were placed in the last of the four divisions of Manu. The castes of rulers, however, were, in many cases, elevated to the position of Kshatriyas, and a fictitious genealogy prepared to gratify the pride of the sovereign. This process may be seen in operation at the present day when any wealthy man can obtain from the obliging Bráhman a statement of his descent from some Aryan god or hero and a beautifully plausible explanation of the name of his caste so as to make it appear that it is not Dravidian but Aryan, and Aryan of a high class. Claims to belong to the third or Vaisya division have also been put forward by pure Dravidian trading castes, and these have been supported by similar material provided by the fertile brain of the inventive Bráhman, who is, however, extremely jealous of any new admissions to his own class. Indeed a perusal of the accounts of the origin of all Madras castes, including even the lowest, would leave one under the impression that the whole population is of Aryan descent. Originally, as has been stated, all Dravidians were regarded as out-castes, but subsequently only the servile tribes were put in this class. These were not allowed to enter Bráhman temples, and their touch or near approach caused ceremonial pollution. Theoretically this is still so, but in practice the Pariah and the Bráhman may be seen sitting side by side in the railway carriage, and a Bráhman lawyer will not refuse to receive instructions from a Pariah client. The *paraichéri*, or Pariah quarter, and the *agraháram*, or Bráhman quarter, are still usual in every village, and strange to say the entry of a Bráhman into the former is resented as keenly as the presence of a Pariah in the latter. Strictly speaking the term Sudra is inapplicable to Madras castes, but it is a convenient expression to denote those castes which do not cause pollution and it has been occasionally used in that sense in the notes that follow.

* See Burnell's *South Indian Palæography*, p. 106. The emblem of the Chéras was an elephant, that of the Pallavas a tiger, of the Chólas a boar, of the Pándiyas a fish. And in a judgment of the Chingleput Zillah Court delivered in 1809 in a suit between the right and left hand factions the devices or insignia of a number of castes are given (*Madras Journal of Literature and Science* for 1887–88, p. 81).

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Group I.—Agriculturists, formerly Military and Dominant.

334. There are 46 castes in this group, of which those noted on the margin are numerically the most important. Of the rest only two—Nolobónso and Sámantan—contain over 1,000 members. The strength of the castes included in Group 1 is 2,320,288 or 6·51 per cent. of the total population. It has been a somewhat difficult task to separate those agricultural castes which were formerly ruling tribes from those which have never been more than farmers, and I have no doubt that I have included in the first group some castes whose claim to the position will not readily be admitted, while I have left in the second group many who have, at some time or other, held a position which might fairly be called military and dominant. The distinction, however, is not of great importance. In the following pages I shall not deal with the castes in their alphabetical order, as this is in some respects inconvenient owing to the fact that a caste which occupies an early position in the list is frequently an offshoot of some other which comes lower down.

Caste.	Strength.
Agamudaiyan	296,849
Ambalakkáran	167,573
Áre	6,809
Ilamagan	6,949
Kallan	409,811
Kshatriya	153,312
Maravan	308,175
Maráthi	65,961
Náyar	393,768
Páiko	8,441
Pálayakkáran	17,817
Pariváram	6,749
Rájput	13,754
Rája or Rázu	68,354
Sérvégára	5,441
Velama	381,860

335. The Kallans are, numerically, the most important, and ethnologically perhaps the most interesting caste in the group. They are a middle-sized, dark-skinned tribe found chiefly in the districts of Tanjore, Trichinopoly and Madura, and in the Pudukóta territory. The name Kallan is commonly derived from Tamil *kallam*, which means 'theft.' Mr. Nelson expresses some doubts as to the correctness of this derivation, but Dr. Oppert accepts it, and no other has been suggested. The original home of the Kallans appears to have been Tondamandalam or the Pallava country, and the head of the clan, the Rájah of Pudukóta, is to this day called the Tondaman. There are good grounds for believing that the Kallans are a branch of the Kurumbas, who, when they found their occupation as regular soldiers gone, 'took to maraudering, and made themselves so obnoxious by their thefts and robberies, that the term *kallan*, thief, was applied and stuck to them as a tribal appellation.'* The Rev. W. Taylor, the compiler of the *Catalogue Raisonné of Oriental Manuscripts*, also identifies the Kallans with the Kurumbas, and Mr. Nelson accepts this conclusion in his *Manual of the Madura District*. In the census returns Kurumban is returned as one of the sub-divisions of the Kallan caste.

Kallan: 409,811.

Sub-division.	Strength.
Ísanganádu	11,649
Kungiliyan	14,705
Ménádu	44,410
Náttu	26,962
Piramalainádu	40,950
Sírukudi	12,112

The number of sub-divisions of the Kallan caste returned at the census is 411. Those of the greatest numerical importance are given on the margin. The majority of sub-divisions are names of villages or of different *nádus* (districts). In the case of 161,137 individuals the caste name was repeated as the name of the sub-division also.

According to traditional accounts the Kallans of Madura were originally subject to the Vellálas, but they soon threw off the yoke and eventually expelled their masters from the country and usurped their lands. They continued to be a turbulent and independent race until the establishment of British rule. In the time of the Náyakkan dynasty of Madura they "steadily refused to pay tribute, arguing always when called upon to pay like other castes that 'the Heavens

* Dr. Oppert, *Madras Journal of Literature and Science*, 1888-89, p. 233.

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supplied the earth with rain, their cattle ploughed the land, and they cultivated it, and therefore there was no possible reason why they should pay anything.'"* Chap. X. para. 335.

One of the results of this independence of character of the Kallans is that they have retained their Dravidian customs unimpaired by contact with Bráhmanism to a greater degree than most other tribes. This is very noticeable in their marriage customs.

"It appears in the first place that their marriages depend entirely upon "consanguinity, and are irrespective altogether of the wishes of either the parties "thereto or their parents. The most proper alliance in the opinion of a Kallan is "one between a man and the daughter of his father's sister; and, if an individual "have such a cousin, he must marry her, whatever disparity there may be between "their respective ages. A boy of fifteen must marry such a cousin even if she "be thirty or forty years old, if her father insists upon him so doing. Failing a "cousin of this sort, he must marry his aunt or his niece or any near relative. If "his father's brother has a daughter and insists upon him marrying her, he cannot "refuse; and this whatever may be the woman's age.

"When a wedding takes place, the sister of the bridegroom goes to the house "of the parents of the bride, and presents them with twenty-one Kali fanams and "a cloth, and, at the same time, ties some horse-hair round the bride's neck; she "then brings her and her relatives, to the house of the bridegroom, where a feast is "prepared. Sheep are killed, and stores of liquor kept ready, and all partake of "the good cheer provided. After this the bride and bridegroom are conducted to "the house of the latter, and the ceremony of an exchange between them of *vallari* "*thadis* or boomerangs is solemnly performed. Another feast is then given in the "bride's house, and the bride is presented by her parents with one *markâl* of rice "and a hen. She then goes with her husband to his house, and the ceremony is "complete in every respect.

"During the first twelve months after the marriage it is customary for the "wife's parents to invite the pair to stay with them a day or two on the occasion "of any feast, and to present them on their departure with a *markâl* of rice and "a cock. At the time of the first *Pongal* feast after the marriage the presents "customarily given to the son-in-law are five *markâls* of rice, five loads of pots and "pans, five bunches of plantains, five cocoanuts, and five lumps of jaggery.

"A divorce is easily obtained on either side. A husband dissatisfied with his "wife can send her away if he be willing at the same time to give her half of his "property, and a wife can leave her husband at will upon forfeiture of forty-"two Kali fanams.

"A widow may marry any man she fancies, if she can induce him to make "her a present of ten fanams."†

Marriages before the attainment of puberty are rare. It will be noticed that horse-hair takes the place of the ordinary *táli*, and that in many other respects the marriage ceremony differs from that prescribed by Bráhman usage. The consanguineous basis of the marriage, which we find in many other Dravidian castes, is also noteworthy; but I am informed that among certain sections of the clan exogamous customs prevail which are inconsistent with the kinship between husband and wife described by Mr. Nelson. Thus, the Sivaganga Kallans are divided into septs called *kilais* (literally *branches*), and intermarriage between members of the same *kilai* is forbidden. This would not of course prevent a youth marrying the daughter of his father's sister, for she would necessarily be of a different *kilai*, but it would be fatal to a marriage with the daughter of his father's brother, which is one of the unions mentioned by Mr. Nelson.

A curious custom obtaining among the Sivaganga Kallans is mentioned by the Sub-Registrar of that place. When a member of a certain *kilai* dies, a piece of new cloth should be given to the other male members of the same *kilai* by the heir of the deceased. The cloth thus obtained should be given to the sister of the

* *Madura Manual*, part ii, p. 45. † *Ibid.*, part ii, pp. 50–51.

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person obtaining it. If her brother fails to do so, her husband will consider himself degraded, and consequently will divorce her. As a token of divorce a Kallan gives his wife a piece of straw in the presence of his caste people. In Tamil the expression 'to give a straw' means to divorce, and 'to take a straw' means to accept divorce.

The Kallans do not seem to have any particular ceremonies connected either with birth or death, though further investigation is desirable on these points. They usually bury the dead, but cremation is also practised. On the 16th day after death a ceremony called *karmáti* takes place; the family of the deceased provides an oil-bath, and a feast for their relatives, who in turn present the son of the deceased with a new head-cloth.

The Kallans are nominally Saivites, but in reality, as in the case of most South Indian tribes, the essence of their religious belief is devil-worship. Their chief deity is Alagarswámi, the god of the great Alagarkóvil, 12 miles to the north of the town of Madura. To this temple they make large offerings, and the *swámi* called KALLA-ALAGAR, has always been regarded as their own peculiar deity.

The Kallans will eat flesh, except beef, when they can get it, and have no scruples regarding the use of intoxicating liquor. They are usually farmers or field-labourers, but many of them are employed as village or other watchmen, and not a few depend for their subsistence upon the proceeds of thefts and robberies. In Trichinopoly town householders are obliged to keep a member of the Kallan caste in their service as a protection against the depredations of these thieves, and any refusal to give in to this custom invariably results in loss of property. On the other hand, if a theft should, by any chance, be committed in a house where a Kallan is employed, the articles stolen will be recovered and returned to the owner. In Madura town, I am informed, a tax of four annas per annum is levied on houses in certain streets by the head of the Kallan caste in return for protection against theft. As a class, the Kallans are poor and uneducated, 85·21 per cent. of the males and 99·82 per cent. of the females being illiterate. Their usual agnomen is *ambalakkaran* (president of an assembly); but some of them following Maravans and Agamudayans style themselves *Tevan* (god) and *Sérvaikkáran* (commander).

"Both males and females are accustomed to stretch to the utmost possible "limit the lobes of their ears. The unpleasant disfigurement is effected by the "mother boring the ears of her baby and inserting heavy pieces of metal, generally "lead, into the apertures. The effect so produced is very wonderful, and it is not "at all uncommon to see the ears of a Kallan hanging on his shoulders. When "violently angry a Kallan will sometimes tear in two the attenuated strips of flesh "which constitute his ears, expecting thereby to compel his adversary to do likewise "as a sort of *amende honorable*: and altercations between women constantly lead to "one or both parties having the ears violently pulled asunder."*

A remarkable custom of the Kallans of the Madura district is mentioned by Mr. Nelson, who states that many, if not the majority of them, have adopted the practice of circumcision. 'It seems to be allowed on all sides,' he adds 'that the practice is very ancient,'† and he suggests that it is a survival of a forcible conversion to Muhammadanism of a section of the Kurumbas who fled northwards on the downfall of their kingdom.

336. The Maravans are found chiefly in Madura and Tinnevelly, where they occupy the tracts bordering on the coast from Cape Comorin to the northern limits of the Ramnad zemindari. The proprietor of that estate and of the great Sivaganga zemindari are both of this caste. The Maravans must have been one of the first of the Dravidian tribes that penetrated to the south of the peninsula, and like the Kallans they have been but little affected by Brahmanical influence. "There exists among them a "picturesque tradition to the effect that in consequence of their assisting Ráma in "his war against the demon Rávana, that deity gratefully exclaimed in good Tamil

Maravan: 308,175.

* *Madura Manual*, part ii, p. 51.

† *Ibid.*, *loc. cit.*

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"*maravén* or 'I will never forget,' and that they have ever since been called Mara-
"vans. But with more probability the name may be connected with the word *maram*
"(மரம்) which means killing, ferocity, bravery and the like, as pointing clearly to
"their unpleasant profession, that of robbing and slaying their neighbours." *

In former days they were a fierce and turbulent race, famous for their military prowess. At one time they temporarily held possession of the Pándya kingdom, and at a later date their armies gave valuable assistance to Tirumala Nayakkan. They gave the British much trouble at the end of last century and the beginning of this, but they are now much the same as other ryots, though perhaps somewhat more bold and lawless.

The number of sub-divisions found in the census schedules is 254, of which those noted on the margin are numerically the most important. In the case of 18,732 individuals the name of the main caste was returned as that of the sub-division also. It will be observed that Agamudaiyan and Kallan are returned as sub-divisions by a comparatively large number of persons. Maravan is also found among the sub-divisions of Kallan, and there can be little doubt that there is a very close connection between Kallans, Maravans and Agamudaiyans.

Sub-division.	Strength.
Agamudaiyan	17,516
Kallan	8,542
Kárana	17,622
Kondaikatti	103,811
Kottáni	19,164
Sembanáttu	42,834
Vannikutti	20,733

As regards their marriage relations, not only do we find no trace of exogamy, but on the contrary they marry with their father's families and intermarriage with the mother's family or branch is interdicted. The following description of the marriage ceremony is given by Mr. Nelson:—

"The manner of performing the marriage ceremony is very peculiar. After "a marriage has been agreed to by the principal members of two families, a few of "the relations of the intended bridegroom go to the house of the bride, and there, "with or without the bridegroom and bride's consent, tie upon her neck the *táli*, "the *insigne* of matrimonial union, whilst conch shells are being loudly blown "outside. After this they escort her to the house of the bridegroom, who usually "but not necessarily awaits their coming. A feast is then given to the friends of "both parties, which lasts for a few days according to the means of the giver; "processions are formed through the town; a cocoanut is broken before Vighnés-"vara; and certain ceremonies are performed under a marriage *pandal* or booth. "If, however, the parties be too poor to afford all these rites and entertainments, "the tying of the *táli* alone is performed at first; and the man and the woman "begin to cohabit forthwith; but at some time the other ceremonies must certainly "be performed, and as the phrase goes, "the defect must be cured." Sometimes "the ancillary ceremonies will take place after the wife has borne three or four "children. And should the husband happen to die before he can afford to cure "the defect, his friends and relations will at once borrow some money, and the "marriage will be duly completed in the presence and in behalf of the corpse "which must be placed on one seat with the woman and be made to represent a "bridegroom. The *táli* is then taken off, and the widow is free to marry again "as soon as she may please."†

The manuscript upon which this account is based also informs us that the like usages in the matter of the first and second marriage also obtains among the Kallans of the Madura district.

A special custom obtaining among the Marava zemindars of Tinnevelly is mentioned by the Registrar of that district in a note with which he has favoured me. It is the celebration of marriage by means of a proxy for the bridegroom in the shape of a stick, which is sent by the bridegroom and is set up in the marriage booth in his place. The *táli* is tied by some one representative of the bridegroom, and

* *Madura Manual*, part ii, p. 39. † *Ibid*, part ii, p. 40.

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Chap. X. para. 337. the marriage ceremony then becomes complete. Marriage rarely takes place before puberty, and a girl may remain unmarried for five years or more after that event has happened without incurring any disgrace. Divorce can be obtained by either husband or wife at will. Among the poorer classes it is enough if the woman returns or the man takes back the *táli*, but among more well-to-do people a *panchâyat*, more or less informal, is held to be necessary. All the property which the wife brought with her is returned whether the divorce is made at the wish of the husband or wife, but if it is the latter who wishes to dissolve the union, then the wedding expenses incurred by the husband are repaid to him. Widow re-marriage is freely allowed and practised, except among the Sembanáttu sub-division.

There are no particular ceremonies connected with birth. A woman is considered unclean for ten days after her confinement, at the expiry of which time there is a purification ceremony and a feast to relatives, but those who are too poor to afford these ceremonies content themselves with purifying the house by sprinkling the urine of cows about the premises.

The dead are either burnt or buried, and some accounts which have reached me show that the funeral ceremonies of the Bráhmans have been adopted to a greater or less extent. The female relatives of the deceased put rice in the mouth of the corpse before it is removed from the house, and at the burning ground the same service is performed by other near relatives. The son or other person most closely related to the deceased draws water in a pot, walks round the funeral pyre three times and then breaks the pot. Afterwards all who attended bathe in a stream or elsewhere. On the next day the bones and ashes are thrown into the river.

The Maravans are nominally Saivites, but "they worship with zeal and fervour their own peculiar demons, Karuppanaswámi, Bhadra-Káli, Mathurai Víran and others, which they habitually propitiate with offerings of liquor, flesh and fruits."* They employ Bráhmans or Vellálas for ceremonial occasions, but the worship of their deities is performed by priests drawn from the Pandáram and potter classes, while devil-dancers are employed for the propitiation or expulsion of demons.

The dress of a Maravan usually consists of two pieces of cloth, each six cubits in length, and a kerchief for the head. Their females wear the ordinary jewels for the hands, feet and neck, but the one that distinguishes them from the females of other castes is a simple ornament about two inches long consisting of gold and glass beads, called in Tamil *terippu*. The Maravans will eat flesh except beef and pork, and have no prejudices regarding the use of intoxicating liquor. The general name of the members of this caste is *Tévan* (god), and some style themselves *Talaivan* (chief), *Sérvaikkáran* (captain) or *Karaiyálan* (ruler of the coast).

The main occupation of Maravans is farming, but some are employed as watchmen.

Agamudaiyan: 396,849.

337. The Agamudaiyans or Ahambadiyans are closely connected with the Maravans, and they resemble them in appearance, habits and customs. According to an old proverb 'a Kallan became a Maravan, the Maravan became an Ahambadiyan, and the Ahambadiyan became a Vellála.' Moreover intermarriages between Agamudaiyans and Maravans are allowed, the chiefs of the Maravans being accustomed to marry Agamudaiyan women. Of the children of such marriages the females can intermarry only with Maravans, and the males only with Agamudaiyans.† The name Agamudaiyan is commonly derived from '*aham*' or '*agam*' pride, and '*udaiyan*,' a possessor.

* *Madura Manual*, part ii, p. 40.

† *Madras Journal of Literature and Science*, vol. iv, p. 351.

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Sub-division.	Strength.
Aivali Náttán	18,581
Kóttaipattu	31,656
Malainádu	9,519
Náttumangalam	5,996
Rájabója	17,331
Rájakulam	20,527
Rájavásal	55,233
Sérvaikkáran	4,805
Tuluvan	7,630

The number of sub-divisions returned at the census by the Agamudaiyan caste is 234, of which those noted on the margin are numerically the most important. It will be observed that Maravan and Kallan are returned as sub-divisions by a pretty large number of persons. The people of the Rájavásal sub-division are employed by the Marava chiefs as domestic servants. Others follow various pursuits, such as cultivation and trade.

Of the three closely-allied castes—Kallan, Maravan and Agamudaiyan—the Agamudaiyans alone appear to have been greatly influenced by contact with Bráhmanism. They engage Bráhman priests, and perform their birth, marriage and death ceremonies like the Vellálas. Widow remarriage is practised in some parts; the dead are usually burned. They eat flesh, and consumption of alcoholic is both permitted and practised. Their ordinary agnomen is *Sérvaikkáran* (commander), but many Agamudaiyans desiring for a higher social status call themselves '*Pillai*.'

Ilamagan: 6,949.

338. The Ilamagan caste was returned from the zamindari tracts of the Madura district. From the fact that it appears as a sub-division of the Maravans, it may perhaps be inferred that they are closely allied. I have not succeeded in obtaining any account of them. The word *Ilamagan* means 'a young man,' used probably in the sense of a strong man.

Ambalakkáran: 167,573.

339. The word Ambalakkáran (*ambalam*, an open place) is the usual designation of a head of a village in the Maravan and Kallan districts, and it is, or was, the common agnomen of Kallans. I am not able to state what is the precise connection between the Ambalakkáran and Kallan castes, but from some accounts which I have obtained, the Ambalakkárans seem to be very closely connected, if not identical with Muttiriyans (Telugu *Mutrácha*) who have been classed as village watchmen; and this is borne out by the sub-divisions returned, for though no less than 109,263 individuals have given Ambalakkáran as the sub-division also, yet of the sub-divisions returned Muttiriyan and Mutrácha are the strongest. The Ambalakkárans are most numerous in the Trichinopoly district, and further inquiry must be made there regarding their connection with the Muttiriyan caste. If this is established their proper classification is Group 38(*a*), though they appear to have been soldiers originally.

Sub-division.	Strength.
Mutrácha	18,650
Muttiriyan	17,369
Suryakulam	7,958
Vannian	8,364

Marriage is usually deferred until after puberty, and widow re-marriage is permitted; but there does not seem to be the same freedom of divorce at will as is found among Kallans, Maravans, &c. The dead are either burnt or buried. The consumption of flesh and liquor is allowed. Their usually agnomen is said to be *Sérvaikkáran*, but the titles *Muttiriyan*, *Ambalakkáran*, *Malavaráyan*, *Mutarásan* and *Vannian* are also used. The usual agnomen of Muttiriyans, on the other hand, is said to be Náyakkan (Naik).

Palayakkaran: 17,817.

340. The Pálayakkáran caste is found chiefly in the Chingleput district. Their right to be called a caste that was formerly military and dominant is somewhat doubtful, for though the word is now chiefly used of petty chiefs (Páligárs), yet the sub-divisions indicate that this caste name has been returned by members of a number of castes who apparently regard it as a title. The only sub-divisions of any great strength are Muttiriyan and Vadamánji, of which the former is a separate caste, while the latter means 'a northern headman' (cf. the *Mánghi* of Bengal, and the *Majji* of the Uriya country), and is probably a real sub-division.

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341. This is another caste which presents some difficulty. *Parivâram* means 'an army, a retinue,' and it is alleged that the people of this caste were formerly soldiers. Pariváram is found as a sub-division of Maravan and Agamudaiyan, and the Pariváras of Madura and Tinnevelly are probably either a sub-division or an offshoot of the Maravans. In Coimbatore, the only other district in which the Pariváras are numerous, they seem to be a sub-division of Toreyas, a fishing caste, and Mr. Rice in his *Gazetteer of Mysore* says that Parivára is a synonym of Besta. In this, as in a very large number of other instances, further local inquiry is necessary to solve the difficulty.

Parivaram: 6,749.

342. The Velamas (*Elama, Yelama*), a Telugu caste of agriculturists, are chiefly found in Vizagapatam and Ganjam; but they are also fairly numerous in the other Telugu coast districts and in North Arcot. There are numerous mythological derivations of the name, which Dr. Oppert, however, believes to be a variant of Pallava; but whatever the meaning of the word, there can be little doubt that the Velamas are merely an offshoot of the great Kápu or Reddi caste. The Rájahs of Bobbili, Pittapur and Venkatagiri, besides a number of minor zemindars, are Velamas, and an account of the origin of the Venkatagiri family, given in one of the Mackenzie manuscripts, describes the original founder as a Reddi.*

Velama: 381,860.

The number of sub-divisions returned is 142, of which the most important are noted on the margin. A considerable number of the sub-divisions of Velama are also sub-divisions of Kápu, and there can be little doubt that these two castes, as well as the Kammas, Kálingis and Telagas were closely connected formerly, whatever may be the case now. It is curious to find the Yánádi sub-division so strongly represented, for there is at the present day a wide gulf between Velamas and Yánádis. The Koppala sub-division is found chiefly in Vizagapatam and Godávari; the Ponnéti sub-division is found only in Ganjam. One of the sub-divisions is Gûni or Gûna; the former means a hunch-back, the latter a pot, and the Gûna Velamas, called also Gûna Tsákalas (washermen), are dyers who use the *gûna* in the exercise of their avocation. I believe *gûni* to be a perversion of this by those desirous of ridiculing the pretensions of the Velamas.† In the case of 51,121 individuals, Velama was returned as both main caste and sub-division.

Sub-division.	Strength.
Kápu	8,514
Koppala	238,714
Padma	15,806
Ponnéti	41,283
Yánádi	9,740

The Velamas have largely adopted Brahmanical customs and ceremonies. Marriage before puberty is common, though not compulsory. Divorce is confined, as among Bráhmans, to cases in which a wife is proved guilty of adultery; the husband cannot be divorced. The re-marriage of widows is strictly prohibited. On the other hand Velamas are allowed to eat flesh and drink liquor. The usual title is *Naidu* or *Náyudu*, but some style themselves *Dora* (lord).

343. This is a Telugu caste, though represented by small bodies in some of the Tamil districts. They are most numerous in Cuddapah and North Arcot, to which districts they came

Raju or Razu: 68,354.

* This account is as follows: it is interesting on account of the connection between the Pariahs and the later Dravidian settlers which is there mythologically preserved: "In the village of Anumangal a son of *Shéyúr Pólu Reddi*, of the tribe of *Anumagantu*, with his servant named *Résan*, when ploughing a waste piece of land, discovered a hidden treasure, and an aërial voice was heard telling the master (*Shevi Reddi*) that if he offered a human sacrifice he might safely take possession of it. While in great doubt his servant *Résan* voluntarily offered to become the sacrifice on condition that the *Reddi* should engage on behalf of himself and of his posterity, that he and they would take the cognomen of *Résala*, and always marry the first wife from out of his (Résan's) Pariah tribe. To these conditions the *Reddi* assented, and offering his servant in sacrifice to *Bhairava*, took possession of the treasure. . . . . The prince of the country sent for *Shévi Reddi*, and, after flattering distinction, gave him certain banners, and ennobled him as feudal lord of a country producing a lac annually."—*Madras Journal of Literature and Science*, vol. vii, p. 372.

† See an article by the Rev. J. Cain in the *Indian Antiquary*, vol. viii, p. 216; also *North Arcot Manual*, p. 278.

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with the Vijayanagar armies. There are 185 sub-divisions but only the three noted on the margin are returned by any considerable number of persons; 16,357 individuals gave Rázu as the sub-division. It is evident that Rázu has been returned by a number of individuals who, in reality, belong to other castes but claim to be Kshatriyas. The true Rázus also make this claim, but it is, of course, baseless unless Kshatriya is taken to mean the military class without any reference to Aryan origin. In religion they are mostly Vaishnavites, and their priests are Brahmans. They wear the sacred thread, and in most respects copy the marriage and other customs of the Brahmans. Girls should be married before puberty. The re-marriage of widows is strictly prohibited, and divorce is allowed only in the case of adultery by the wife. Some keep their females in strict seclusion. They are permitted the use of flesh, but intoxicating liquors are interdicted. Agriculture is the occupation of the vast majority. Their usual title is *Rázu*; their home-speech is Telugu.

Sub-division.	Strength.
Murikinádu	6,617
Nandimandalam	18,539
Súryavamsam	10,607

Rajput: 13,754.

344. It needs but a cursory examination of the sub-divisions returned under this head to show that many of these 13,754 individuals have no claim whatever to the title of Rájput. The number of pure Rájputs in this presidency must be very small indeed, and I only mention the caste in order to explain that the number of persons returning it is far in excess of the actual number of Rájputs.

Kshatriya: 153,312.

345. The foregoing remarks are equally applicable to the returns of Kshatriyas. The term Kshatriya is, of course, wholly inapplicable to the Dravidian races, who might with as much, perhaps more, accuracy call themselves Turks. There possibly are a few representatives of the old Kshatriya castes, but the bulk of those who figure in the returns under this head are pure Dravidian people. The claim to the title is not confined to the old military classes desirous of asserting their former position, for we find it put forward by such castes as Vannias and Shánáns, the one a caste of farmers and labourers, the other toddy-drawers. It is not possible to distribute these pseudo-Kshatriyas among their proper castes, as 70,394 of them have given Kshatriya as the sub-division also, and it did not seem worth while to attempt to distribute the rest, for even in their case the sub-division is frequently vague. For example, 17,619 persons returned Surya as their sub-division, and, though we have 15,302 under the sub-division Shánán, and 8,862 under Karukumáttai (literally, *stem of palmyra leaf*) yet many of the other names are as vague as Surya, and the end to be attained by distribution was not worth the labor.

Marathi: 65,961.

346. This term denotes the various Maráthi non-Bráhman castes who came to the south either as soldiers or camp followers in the armies of the Maráthi invaders; but in South Canara, in which district the caste is most numerous, it appears to be the same as Áré, a class of Maráthi cultivators which is noticed below. Of the total number of 65,961, as many as 40,871 have returned Maráthi as both caste and sub-division. The number of sub-divisions returned by the rest is no less than 305, of which the majority are the names of other castes. Some of these castes are pure Dravidian, and the names have evidently been used in their occupational sense. For example, we have Bógam, Gándla, Mangala, &c. The returns for Maráthis must be examined hereafter district by district, for it is only by local investigation that the real caste can be ascertained.

Are: 6,809.

347. Of the total number of 6,809 Árés 4,373 are found in South Canara, Bellary and Anantapur, and these are true Árés. Of the rest I am not able to speak with certainty, as the term *Árya*, which is a synonym of Áré, is also used as an equivalent of Maráthi and sometimes in a still wider sense. The true Árés are husbandmen of Maratha.

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origin. They wear the sacred thread, have Bráhmans as their priests and give allegiance to the head of the Sringéri *mutt*. Marriage of girls takes place either before or after puberty, and the re-marriage of widows is not allowed. A husband may divorce his wife for adultery, but a wife cannot divorce her husband. When the guilt of the woman is proved and the sanction of the *guru* obtained, the husband performs the act of divorce by cutting a pumpkin in two at a place where three ways meet. The use of animal food is allowed, but intoxicating liquors are forbidden.

348. The term Náyar * is derived from the Sanskrit *náyaka*, a leader, and is, therefore, allied to Naidu, Naik, &c. The Náyars are a Dravidian caste, or rather a community, for we find several distinct elements with totally different occupations among the people who call themselves by this title. The original Náyars were undoubtedly a military body, holding lands and serving as a militia, but the present Náyar caste includes persons, who by hereditary occupation are traders, artizans, oil-mongers, palanquin-bearers, and even barbers and washermen. The fact seems to be that successive waves of immigration brought from the Canarese and Tamil countries different castes and different tribes, and these settling down in the country adopted the customs and manners and assumed the caste names of the more respectable of the community that surrounded them. This process of assimilation is going on even yet: Chettis of Coimbatore, for example, who settled in Pálghat and Walluvanád within living memory, have developed by this time into Náyars. In the census schedules we find instances in which the males of a house affix the term Náyar to their names, while the names of their females end in 'Chettichi.' Gollas entering the country from the north have similarly, in course of time, assumed Náyar customs and manners and are now styled Náyars. Again the rájahs and chieftains of the country sometimes raised individuals or classes who had rendered them meritorious service to the rank of Náyars. These men were thereafter styled Náyars, but formed a separate sub-division with little or no communion with the rest of the Náyar class, until at least after the lapse of generations when their origin is forgotten. Náyar may thus at present be considered to be a term almost as wide and general as 'Sudra.' The different sections that go by this name have no real community of interest, and neither eat together nor intermarry except to the extent that will be noticed below. This fact has always to be borne in mind in discussing the manners and customs of the so-called Náyars. The following remarks apply in the first place to those Náyars who followed hereditarily a military profession and only partially to other Náyars.

Nayar: 393,768.

The number of sub-divisions given in the census schedules is 138; of these some are only names of families (tarwáds), and not of separate sub-castes. Some of the names again are purely fanciful. I give in the margin those sub-divisions which have been most numerously returned. Strictly speaking Kiriyattil, Purattu Chárna and Agattu Chárna are the only sub-divisions which may be said to have been military and dominant in former days.† Sudra Náyars, however, may also have some pretension to belong to this class. At any rate the sub-divisions noted below have distinct hereditary occupations, and their claim to belong to the Náyar caste would not, I am informed, be generally admitted by the members of the sub-divisions specified above. I give the caste group to which each properly belongs:—

Sub-division.	Strength.
Agattu Chárna	32,446
Attikkúrissi	13,689
Kiriyattil	115,125
Pallic'chan	16,668
Purattu Chárna	109,396
Súdra	42,429
Vattakkádan	30,980

* For the account of this and all Malayálam castes I am greatly indebted to information furnished by Mr. Govinda Ménón, Deputy Superintendent of the Malayálam Abstraction Office. A Malayálam manuscript account of the Malabar castes, which was prepared for the Madras Literary Society in the early years of the century, has also been useful.

† See, in this connexion, the description of these castes in the Literary Society's Manuscript.

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Sub-division.	Proper Group.	Strength.	Sub-division.	Proper Group.	Strength.
Ándúrán	D. 26 ...	6,358	Ódattavan	D. 28 ...	460
Attikurissi	D. 18 ...	13,719	Patiyán	D. 27 ...	89
Ándi	E. 45 (a) ...	7	Pallic'chán	D. 35 ...	16,649
Chakkán	D. 27 ...	1,312	Pappada Chetti ...	C. 14 ...	29
Cháliyan	D. 23 ...	169	Parádési	E. 45 (a) ...	3
Chovattán	C. 14 ...	184	Pálsándra	A. 2 (b) ...	55
Erumán	A. 2 (b) ...	123	Pátravánibhan	C. 14 ...	11
Gurikkal	E. 45 (a) ...	92	Peruvániyan	D. 27 ...	15
Kac'chári	D. 27 ...	32	Rávári	C. 14 ...	3,162
Kallátttakurup	B. 7 ...	136	Tarakan	C. 14 ...	306
Katúpattan	D. 30 ...	1	Támi	E. 45 (a) ...	25
Káppinkaravan	B. 11 ...	701	Teruvan	D. 23 ...	9
Káropanikkan	B. 7 ...	9	Teyyampádi	B. 11 ...	18
Kávilambalavási	B. 7 ...	1	Tunnakkáran	D. 21 ...	336
Kólayán	D. 20 ...	71	Úráli	D. 20 ...	3,898
Káttunambyár	B. 12 ...	1	Vannattán	D. 24 ...	42
Maniyáni	D. 20 ...	8	Vattakkádan	D. 27 ...	30,968
Márayán	D. 18 ...	135	Vániyan	D. 27 ...	330
Muvvári	D. 20 ...	13	Yógi	E. 45 (a) ...	96
Máttán	C. 14 ...	1			
Návitan	D. 18 ...	25		TOTAL ...	79,599

Deducting these the number of Náyars in Malabar is reduced to 298,228, and the number might be still further reduced if only we knew more of the other sub-divisions returned.

Of the various sub-divisions Kiriyattil is, by common consent, the highest in social status; but the name Kiriyattil is not in use in the greater part of North Malabar, where the class is styled Purattu Chárna. These formed the militia proper of the former days, and the Náyar chieftains of those times (the *stánis* and great landlords of the present day) were of this class. Food cooked by them may be eaten by all other classes of Náyars, and the sub-division, therefore, supplies cooks to the lower classes of Náyars at the present day. Agattu Chárna Náyars, and to some extent, Sudra Náyars also, were the armed dependants of Rájahs and Nambúdiris, their females doing menial service to Ránis and Nambúdiri women, respectively. The Rájahs of South Malabar used to give some of their dependants the title of *Ménón* (*lit.* 'superior person'). At present the title is assumed by anybody and everybody.

The ordinary food of a Náyar consists of rice and curry with butter-milk. No ghee or dholl is used except on festive occasions and in wealthy families. Conjee or rice gruel in the morning, dinner at noon and supper after sunset form the daily routine of middle class Náyars. Flesh is eaten by those who can afford it, and fish is generally used; but such of the families as take Nambúdiri husbands for their females imitate the Bráhmans and observing a high order of ceremonial purity, abstain from animal food. Similarly such of the Náyar females as attend on the females of Nambúdiris and Rájahs abstain from animal food during the period of such attendance. Spirituous liquors are used by the males but in former times this appears to have been a privilege of the elders.

The dress of this caste is notoriously simple. In the case of males it consists of a *langúti* and a waist-cloth. The former is a piece of cotton cloth a yard long and 9 inches wide, and is passed between the thighs and tightly fastened in front and behind by a string or tape tied round the waist. The waist-cloth, called *mundu*, is another piece of cotton cloth 2 to 2½ yards long and 1 to 1½ yards broad. It falls below the knees and sometimes reaches from the waist to the ankles. It is simply folded round the lower limbs, one fold passing over the other in front and fastened by tucking in the end on the right side. This dress is common to all classes in Malabar from the highest to the lowest, the difference being only in the quality and size of the material. In the poorer classes the waist-cloth will not be larger than a yard or a yard and-a-half by three-fourths of a yard. Even the poorest Cheruma cooly in the fields dons this and would not work with the simple *langúti* or piece-cloth, like the workmen on the East Coast.

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The female dress varies in North and South Malabar. In North Malabar generally a piece of cloth four yards or so long is doubled and tied round the waist in the same manner as is done by the males, but when they go to temples or perform funeral or other rites, the women must pass an end of the dress between the legs and tuck it up behind. In South Malabar the dress consists of either one piece five yards long or two pieces of three and two yards, respectively. The longer piece is first tied round the waist, and one end of it is passed between the legs and fastened behind. The other piece is then folded over it in the same way as the males wear their *mundu*. On festive occasions and while travelling away from home, a similar dress but of laced cloth is worn, with the addition of another cloth two yards by one yard, which is drawn over the left shoulder and covers the upper part of the body. The absence of any covering for the bosom in ordinary female dress has drawn much ridicule on the Náyars, and this custom has been much misunderstood by foreigners. So far from indicating immodesty it is looked upon by the people themselves in exactly the opposite light, for it was only prostitutes who covered the bosom. It is in fact considered a mark of disrespect to one's elders and betters for either a male or female of the Náyar caste, and of all castes below it, to cover the upper part of the body, and traces of the same custom can still be found among other Dravidian tribes, some of them (*e.g.*, the Náttukkottai Chettis) being people who are anything but uncivilized. The prohibition, it must be noted, applies both to males and females. Men, moreover, cannot wear caps, turbans or shoes, and must divest themselves of these luxuries immediately they meet their elders, even though the meeting takes place in the middle of a road. Compare the account given in the Malayalam novel of *Indulékha* by the old Panchu Ménón of his attempt to wear a pair of shoes in his younger days. Until 1865 it was forbidden by law for the women of Tiyyan and lower castes in Travancore to wear any clothing above the waist. The present generation of Náyar females, however, except servants and the poor, have taken to the use of an upper garment, just as the present generation of Náyar males freely use a second cloth and slippers. Another peculiarity about the dress is that both males and females are prohibited from using anything but white materials. Coloured cloth can be used only by Tiyyan females, Máppilas, and certain other inferior castes.

A first pregnancy is treated specially. In the fifth month the woman takes for 7 or 14 days the sacred ghee purified by *mantrams* (incantations) and obtained from temples or Nambúdiri houses. In the seventh or ninth month devil-dances are performed in order to drive away all evil-spirits from her. In the same month takes place what is called '*pulikudi*' (*lit.* drinking tamarind juice) which corresponds to the Púmsavanam ceremony of the Bráhmans. On an auspicious day and hour relatives administer to the woman a mixture of certain herbs (some give it to drink and others drop in the nostrils). This '*pulikudi*,' takes place only in the case of the first pregnancy. Devil-dances are invariably performed in the case of all pregnancies; but the more respectable classes in South Malabar are giving them up in favour of worship in, and perambulating of, temples dedicated to Siva, Vishnu or Durga.

The midwife is generally of the barber or Vélan class in South Malabar and of the Malayan or Vélan class in North Malabar. No rites have to be performed immediately on the birth of a child, but the better classes have an astrologer (Kanisan) ready to consult the stars for the preparation of the horoscope. The mother observes pollution for 14 days, that is, her touch pollutes others who must then bathe before taking meals, entering temples, &c. The mother may not enter temples for 90 days, and none of the other members of her tárwad may enter temples or utter prayers for 14 days. On the fifteenth day, the mother is purified by the following process: first, change of raiment supplied by Vannán females (not Velutté dans), then the sprinkling of *panchagavyam* (a mixture of the five products of the cow) by a Márayán or Attikkurissi, then a bath and then the sprinkling of *punyáham* or sacred water obtained from temples or Nambúdiri houses.

The child is given milk on the twenty-eighth day by the mother, and its future name is whispered in its ears. In the sixth month the weaning or rice-giving ceremony takes place. Rice is given by the uncle, and, on the same day the child is

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taken out as far as the gate of the house and is called thrice by the name given to it. Until then the child must not be taken out of doors or called by its name. The ceremony of shaving the head generally takes place in the fifth year when also the ears are pierced, and the child put to school. For all these the Kanisan is consulted for an auspicious time.

Ceremonies attending marriage.—These consist of two parts: (*a*) *Táli-kettu kalyánam* or táli-tying marriage, (*b*) *Sambandham* (union).

The former is celebrated with all the ceremonious observance attending the marriage of orientals generally; the latter corresponds to the consummation ceremony of East Coast people, and is not attended with so much pomp and show as the former.

A good deal of misunderstanding exists as to the precise nature and import of the above ceremonies, and before discussing their meaning I shall describe them briefly. There are innumerable differences in the details of the ceremonies as practised in North Malabar and South Malabar, and even in the same tract between the practices of the different sub-divisions of the Náyar community, but the following are the broad features obtaining throughout the country.

First about the *táli-kettu* marriage. This must be performed before the girl attains puberty. In every tarwád (family) this ceremony is performed once in eleven or twelve years, and all the girls of the tarwád, who have not already undergone the ceremony, down to the infant in the cradle, are then married in this fashion. On an auspicious day at a meeting of all the relatives of the tarwád, the astrologer is consulted, and he then determines the auspicious hour for tying the *táli* and for certain subsidiary rites preceding and following it. The rites, and the order in which they are performed, differ in different parts of the country and among different sub-divisions of the caste; but the general characteristics of all are as follow:—

1. *Ashtamangalyam*, or the worshipping of the eight auspicious articles, such as flowers, clothes, mirrors, &c.
2. *Káppu kettal*, or tying the bracelet (a piece of string) round the arm of the girl.
3. *Kalati*, or taking the girl out to see the sun.
4. *Páttu*, or songs, mostly ballads in honour of the incarnation of Krishna.
5. *Táli-kettu*, or tying the *táli*, which is a small piece of gold leaf in the shape of a cucumber seed.
6. Bathing.
7. Worshipping the tutelar deity.

The first is in some cases accompanied by what is called *kayyilari-ituka*, or pouring rice in the hand. The rice is poured upon a circular piece of bell-metal, polished to serve as a mirror, which is held by the girl. In some places it takes place a few days before the *táli* is tied, and in others on the same day. The second item seems to be the same as the *kankanadháranam* of the East Coast. The string is tied round the wrist by the brother of the girl or, in North Malabar, by a Márayán. This generally takes place before the *táli* is tied, but in North Malabar it follows that ceremony.

The third ceremony amounts to a worship of the sun and is not observed by all. In the fourth ceremony, the songs are sung by a woman called Bráhmani, who, however, is not of the Bráhman but of the Pushpakan (temple servant) caste. They are sung sometimes before and sometimes after the *táli-kettu*. Among some classes, in the course of the songs the girl is made to put her foot on a grindstone—an incident evidently resembling the *saptapadi* of Bráhmans. The fifth is the principal ceremony. In most sub-castes in North Malabar, the person who ties the *táli* is a Nambúdri or Embrándiri, who may even be the father of the girl. In others, especially those dependant on Rájahs, it is tied by a Sámanta, *i.e.*, one of the same caste as the Rájah. In yet others, and this forms the largest number in South Malabar, the *táli* is tied by one of the same sub-caste with the girl. There are also cases in which the *táli* is tied by the mother, and among Kásargód Náyars it is tied by the father. The person who ties the *táli* is in South Malabar, called *Manaválan* (*lit.* a bridegroom). He is brought to the house of the bride on the day

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of the ceremony and received by the females of the house at the gate. His feet are washed by the girl's brother, and he is conducted to the marriage *pandál* and seated on a wooden seat. The girl is then brought by her brother, covered up like a *gosha* woman and holding an arrow in her hand, and seated either next to him on the left side or in front of him. The auspicious hour is announced by the astrologer, and the *táli* is tied by the *Manaválan*; songs are then sung by men in the assembly, narrating the incidents of the marriage of Sri Ráma and Síta or Sri Krishna and Rukmani or the like, the refrain in all such songs being "as those lived happily in those days may these also live happily for a long time."

In some classes the *Manaválan* simply places the *táli* string on the neck and the mother of the girl ties the knot behind. As already observed, the *táli* is tied on all the girls of a tarwád at the same time. In a recent case in Calicut there were 27 girls who underwent the process at the same auspicious hour under the same roof. Generally a separate *Manaválan* ties the *táli* on each girl of a house, but in some places the same man acts for all. After the *táli* is tied the girl is made to look at the *Arundhati* star. (*Arundhati* was the wife of the sage Vasishta, and these are said to be the most chaste and happy married pair).

The next point to be noticed (or the sixth in order given above) is the bath. From the initiation day until after the *táli* is tied (covering in some cases three or four days) the girl is not bathed or allowed to go beyond certain quarters of the house; but after the táli-tying and other ceremonies detailed above she is taken to a public tank or stream and bathed. Next in order follows the procession to a temple and worship of the presiding deity. The above ceremonies generally take four days. In North Malabar the tying of the *táli* takes place on the auspicious day fixed, but the remaining ceremonies can be postponed to some months or years provided the girl does not attain puberty. Meanwhile the object of the tying the *táli* beforehand in such cases is to avoid the risk of the eldest of the girls attaining puberty before the ceremony, for which the penalty is social excommunication.

Where the *Manaválan* is of a higher caste he is generally brought to the girl's house on the *táli-kéttu* day, and immedately after the *táli* is tied he receives a fee for his services and departs. Where he belongs to the same caste as the girl he stays and takes part in the ceremonies of bath and worship. In North Malabar (which may be said to be the stronghold of the oldest forms of marriage and inheritance in the land) no special care is bestowed on the choice of a man for tying the *táli*, and none of the ceremonies detailed above, except the actual tying of the *táli*, is regarded as essential or of much consequence. Any Nambúdri or Embrándiri, generally the officiating priests of local temples, may be asked to tie the *táli*, and once the *táli* is tied he departs after receiving his fee. The same may be said to be the case of Manaválans of higher castes in all the taluks of South Malabar. But where the Manaválan is of the same caste, and especially in Pálghat, the Manaválan's birthday star should not be antagonistic to that of the girl. From the tying of the *táli* to the end of all the ceremonies he must remain in the girl's house, and he goes with her in the procession to the tank and the temple. On the last day the pair serve each other with food, and they sit and eat together, and they even hold a piece of cloth between them, and the *Manaválan* cuts it in two.

One cannot fail to be struck by the strong resemblance that the incidents of the *táli-kettu* marriage bear to the marriage ceremonies of the East Coast Hindus in essential points of form, and it is sometimes asserted that the *táli-kettu* marriage peculiar to Malabar is a survival of a real marriage ceremony, but it seems to me far more probable that this ceremony is an innovation of the Bráhmans and that in Malabar it was never allowed to grow beyond a mere form, as the Bráhmans preferred, for their own purposes, the original polyandrous system which they no doubt found in force on their arrival. It is incredible that the people of Malabar, having once abandoned the loose unions of polyandry, should have returned to that system, and that the people of Malabar were originally polyandrous is, I think, incontestable. It should be added that the Manaválan, when he is of the same caste with the girl, may become her real husband by going through the *sambandham* ceremony, which will be next noticed; but this seldom happens. It is said that in some places the girl in after-life is bound to bathe, as on the demise of a distant relative, on hearing

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of the death of the *Manaválan*, although he did not become her husband; but this too is of rare occurrence now. Chap. X. para. 348.

Sambandham.—This is also called *putamuri* (presenting clothes) in the northern taluks and *kitakkakalyánam*, or bed marriage, in the Pálghat taluk. When a youth or girl attains a marriageable age, the choice of a proper match is made by the parents or the elders of the family, and an auspicious day for the wedding is settled in consultation with the village astrologer. The most proper match for a man is considered to be his maternal uncle's daughter. In South Malabar the bridegroom's sister or other relative proceeds to the bride's house a few days before the selected day and formally proposes. On the wedding day the man goes to the bride's house accompanied by a few friends, and taking with him a bundle of betel-leaves and nuts, and, in some places, clothes also. He arrives there not earlier than sunset and his feet are washed. Then follows a sumptuous meal, to which relatives and neighbours of the same caste are invited. The bridegroom is, either before or after meals, conducted by his companions to the bridal chamber, and there, in the presence of the elderly ladies of the house and of the village, he presents the bride with betel-leaf and nut, and, in some cases, with clothes and money also. In most cases the bride and bridegroom are utter strangers to each other until this night. The man must leave the house early next morning, but returns a few days after, this time alone. A day is then fixed to take the wife to the husband's house, and, on the appointed day, the man's sister goes and fetches her. She is there detained for a short time, not exceeding a month, and then sent back to her mother's house with presents. After this, and not before, the wife may come and go between her mother's and her husband's house freely. In some places the wife is taken to the husband's house the day after the wedding.

The above ceremonials attend only marriages contracted within one's own sub-caste; but a Náyar may take to wife any Náyar woman below his own sub-division,* though a woman is not, with one exception, allowed to have a husband of a lower sub-caste. The exception is among the Náyars in and around the Cochin taluk. Generally speaking the endogamous limit, within which one must marry, includes for the Náyar male all Náyars of or below his own sub-caste, while for the Náyar female it includes all Náyars of or above her own sub-caste and all castes† above Náyars. The exogamous limit within which one may not marry is for both males and females in South Malabar the circle of one's own tarwád, meaning by tarwád all members tracing descent from a common female ancestor in the female line only. Thus, a man may marry his father's sister's daughter or his father's brother's daughter, but he may not marry his mother's sister's daughter, though he marry her brother's daughter. In North Malabar, this limit is wider and includes all the members of the same *Illam* which consists of several tarwáds, with no community of interest or even pollution. There is no time limitation to the operation of the rules prohibiting marriages between persons within the prohibited degrees, and the rule is enforced even though the common ancestor be 20 or 30 generations back. In short, intermarriage between two persons having the same *tarwád* name is not allowed, even though it is quite impossible to trace the descent to a common ancestor, for the identity of the *tarwád* name is regarded as sufficient proof of the identity of descent. This *tarwád* name should not be confounded with the house name. Generally a man prefixes to his name both the *tarwád* and house names. Thus, to take the case of, say, X. Y. Náráyana Ménón. Here X stands for the *tarwád* name and Y for the house name. There may be twenty-five or thirty different houses of the X tarwád; the inmates of these houses may not intermarry, and the death of any one of them throws the members of all the houses into mourning; that is, they should one and all observe pollution; but the members of one house do not inherit the property of another house until the members of the latter house become extinct.

* In such cases there is only the presenting of clothes or betel and nuts by the man. There is no formal proposal by his sister, nor any feast, &c.

† There is a prejudice against foreign Bráhmans.

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Divorce.—Sambandham is, strictly speaking, dissoluble at the will of either party without any formal ceremony being gone through for the purpose,* but that will is controlled by public opinion which views with disfavour divorces made for trivial reasons. In cases of divorce the children always go with the mother. Their legal guardian is their uncle, or *káranavan* (managing member) of the mother's house. Both widows and divorced women are allowed to remarry, but the second and subsequent marriages of women are not celebrated with even as much formality as the first marriage. The man goes to the woman's house with friends, and giving her betel-leaves and nut or dresses, takes her to wife.

Funeral Ceremonies.—When a person is on his death-bed, the nearest relatives gather round him and give him three drops of water, each uttering prayers. After death the body is washed, covered with a new cloth and taken to the burial-ground which lies in the southern part of the house compound. The funeral pyre is made of the wood of a mango tree cut for the occasion. The body is placed on it with the head to the south and fire applied to the pyre by the next-of-kin. When the cloth covering the body is nearly burnt, a piece is torn out of it and one part is kept by the brother or nephew and the other part by the son. When the body is burnt the funeral party bathe, and taking a pot of water to the burial-ground go round the pyre three times, pour some water on the pyre and throw the pot of water from the foot to the head of the pyre. Then they offer oblations of water to the spirit of the deceased and fast for the rest of the day. The funeral rites commence on the next day; they are performed by the nearest relative on the mother's side younger than the deceased, and by the son. These are shaved on that day, and for six days thereafter offer oblations of water to the spirit of the deceased in the inner court-yard of the house, the priest being a Máráyán or Attikurissi. On the seventh day they go to the burial-ground, collect the bones in a fresh pot, dig up the ground, sow grains and plant a plantain tree on the spot. The bones are deposited at the foot of a fig tree or of a jack-fruit tree, and, at the next convenient opportunity, removed therefrom and thrown into the waters of any sacred river. Pollution is observed by the members of the *tarwád* and by the widow and children of the deceased for eleven days in the northern taluks and fourteen days in the southern taluks. After the bones have been collected, funeral cakes are offered to the spirit of the departed, the priest for the purpose being a Máráyán in the north and Attikurissi in the south. In the morning of the twelfth or fifteenth day, as the case may be, before daybreak, the Máráyán or Attikurissi performs certain rites and is then feasted. Funeral cakes are then offered under his instructions, and these are thrown into a public tank or stream. After daybreak the sprinkling of *panchagavyam* by this priest on the persons observing pollution and a bath remove the pollution, but in the south they require the sprinkling of *punyáham* or sacred water after the bath in order to purify themselves. The members of the deceased's family cannot, however, go to temples until after the sixteenth day, even in cases where the pollution is said to be removed on the twelfth day. Funeral cakes continue to be offered until the forty-first day, the priest being an Elayad (called also Karukanambidi in the north). In North Malabar the period of mourning generally ceases on the forty-first day, but in the south it is usual to continue it for one year after death, funeral cakes being offered once every month, or in the case of the rich even every day. During this period, which is called *díksha*, the chief mourner must abstain from flesh and fish, wine and women, and cannot shave. The bodies of children and of those who die of epidemic diseases are only buried and in these cases no funeral rites are performed.

I have not been able to discover any trace of totemism among the Náyars, but a detailed examination of family names has yet to be undertaken.

The chief element in the religion of the Náyars is the worship of ancestors, but the Puranic deities have gained some hold, and Siva, Vishnu and Durga are all regarded with a certain amount of veneration. Serpent worship also is very common.

* In Kásargód there is a settlement of accounts as to presents, ornaments, &c. A deed of separation is drawn up and signed in the presence of four witnesses.

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The most noteworthy of the remaining custom of this caste is their peculiar system of inheritance which is through the female line and is called Marumakkattáyam. Thus a child belongs not to its father's but to its mother's family, and husband and wife remain each in his or her own tarwád.* A man has power of gift over his self-acquired property, but he cannot leave it by will, and, if he has not exercised his right of gift it passes to his *tarwád* on his death and his children get none of it. The *tarwád* property is managed by the senior male member of the *tarwád*, regard being paid only to age and not to stocks. Thus the natural guardian of a child is not its father but some member of its mother's family. A very interesting account of Náyar family life is given in Mr. Chandu Ménón's novel, *Induléka*, which has been translated into English.

Another peculiarity is the observance of a rigid system of pollution, a short account of which will be found on pages 117-118 of Mr. Logan's *Manual of Malabar*. There is a ceremony called *tirandukuli* or *tirandukúlyánam* performed when a girl attains puberty. It is simply an occasion of feasting. The girl observes pollution for three days, and is on the fourth day purified in the manner mentioned above in respect of pollution from childbirth. The Náyar females enlarge the lobes of their ears to a prodigious length by boring them and inserting therein heavy pieces of wood or lead, like the Kallans or Náttukóttai Chettis.

In the general anxiety to secure a suitable or desirable match, *sambandham* is sometimes performed even before the girl attains puberty, and what is worse, cohabitation follows immediately. In former days this was not at all a rare occurrence in the case of girls of 10 or 11 years old, puberty generally coming on in the 12th or 13th year. Even now, I am assured, the practice is prevalent, and though Malayális who have received an English education may hesitate to acknowledge it, an ordinary Malayáli finds nothing wrong in it, for the great end to be kept in view is to secure a husband for the girl. And I may here mention that the independence of Náyar women, which one reads so much of, is more apparent than real, for she is nearly as much in the power of the elders of her family as the most closely guarded inmate of a zenána, and it is seldom indeed that she has the courage to take her own way in the teeth of the opposition of her relatives.

I would also note here the fact that the women of North Malabar are prohibited from crossing the river that separates it from South Malabar. The custom is said to have originated in the days when the Rájahs of the two countries were constantly at war with one another, but this does not explain the fact of the prohibition being one-sided. An agitation is now being carried on by certain young men of North Malabar to have this unreasonable prohibition cancelled, which puts such of them as seek employment outside at a disadvantage, in that their females do not accompany them. It is noteworthy also in this connection that the Náyar and other females of the Kásargód taluk of South Canara are prohibited from crossing the Chandragiri river which separates it from North Malabar, and that the Tiyya women in parts of Walluvanád are prohibited from crossing a channel which separates that taluk from Pálghat. Some vague idea of the impurities of the castes living outside may have led to the prohibition in such cases.

Samantan: 1,225.

349. This may be called the caste of Malayálam Rájahs and chieftains, but it is hardly a separate caste at all, at any rate at present, for those Náyars and others who have at any time been petty chieftains in the country call themselves Sámantas. The primary meaning of the word *Sámanta* is given by Dr. Gundert as 'the chief of a district.' The Sámantas assert that they are the descendants of Kshatriyas, who fled from the wrath of Parasuráma, and divesting themselves of the sacred thread, lived in jungles without repeating their daily *mantrams*, whence their name of 'Sámanta,' or those without *mantrams*. Neither philology nor anything else supports this fable.

The several castes that go to make the present body of Sámantas are (1) Érádi, (2) Nedungádi, (3) Vallódi, (4) Unittiri, (5) Atiyóti, (6) Tirumulpád, (7) Nambiyár.

* Formerly the wife actually remained in her own *tarwád* house after marriage, and her husband visited her there, but now the custom of going to the husband's house is spreading.

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Chap. X. para. 350.

The first six have been shown in the tables as separate castes and will be noticed next after this. Nambiyárs are not really different from Náyars although it is now asserted that Sámanta Nambiyárs are distinct from Náyar Nambiyárs. Nambiyárs, styling themselves Sámantas, are found only in North Malabar, and the only peculiarity about them is that they marry their girls only to Nambúdiris. The large bulk of Nambiyárs, however, are called Náyars simply and their females take husbands from both the Náyar and higher castes, as do the other Náyars. In fact Nambiyár has come to be a simple title ordinarily conferred on Náyars by North Malabar Rájahs, just as Ménón is a title conferred by the Rájahs of South Malabar.

In the Literary Society's manuscript already referred to, it is stated that these Nambiyár and other Sámantas cannot marry within their own caste, but this custom is now prevalent only in certain parts of North Malabar. It may be that the custom was more prevalent in the beginning of the century, and it points to the fact that the families constituting the caste were descended from one known common ancestor, and that it was only when common descent came in course of time and with increase of population to be lost sight of that marriages within the caste began to take place.

The customs and manners of the Sámantas are similar to those of Náyars, but they are generally considered to hold a higher position in the social scale.

350. All these call themselves Sámantas now, but wherever possible they have been separated in abstraction. The three are closely allied, the names being entirely local and denoting a settlement in Ernád, Nedunganád and Walluvanád. The Zamorin of Calicut and his family are Érádis, and the Walluvanád Rájah is a Vallódi. The *Kéralólpatti* says that the first Zamorin was a Sámanta who came from Púntura (a village, still known by that name in the Perundurai or the present Erode taluk of the Coimbatore District) and rendered such service to Chéraman Perumal that he was made a chieftain. It is also said that he was originally of the cowherd caste. There are two facts noteworthy in this connection. In an account of the marriage rites of the Idaiyan (shepherd) caste received from the Coimbatore District it is stated that the ceremonies are as follow :—

Eradi: 356.
Nedungadi: 998.
Vallodi: 214.

1*st day*, erecting *pandál* (booth) and *kankana dhéranam*.
2*nd day*, songs.
3*rd day*, the tying of the *táli*.
4*th day*, as on the second.
5*th day*, worship in temples.

Now the same order, except that the fourth day's ceremony is either omitted or extended for two days more, is found in the ceremonies of the Zamorin's family, and the Náyars in South Malabar in their *táli-kettu* marriages, while other Náyars and Sámantas follow quite a different order and have the tying of the táli on the first day and other ceremonies on the following days. Again, there is a caste called Póndan appearing in our tables in Group 35. There are only 28 persons of this caste in Malabar, and they are all in Calicut. These are the palanquin-bearers of the Zamorin. They are in dress, manners, customs and language entirely Tamilians, and while the Zamorin is polluted by the touch of any ordinary Tamilian, these Póndans enjoy the privilege of bearing him in a palanquin to and from the temple every day. Now there is a sub-division of Idaiyans by name Pogondan, and I understand that these Pogondans are the palanquin-bearers of the Idaiyan caste. It seems probable that the founder or some early member of the Zamorin family obtained palanquin-bearers of his own caste and granted them privileges which no other Tamilians now enjoy. Whatever the origin of the Érádi caste under consideration, they are now wholly Malayális with all the customs and manners peculiar to Malayális. Their dress and their ceremonies attending on birth and death are the same as those of Náyars. Their marriage ceremonies are also divided into two parts, (1) *táli-kettu*, and (2) *sámbandham*. In the former the chief points are as already noted. The *táli* is tied by so-called Kshatriyas, known as Tirumulpáds (not the Sámanta Tirumulpád).

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The same Tirumulpád ties the *táli* for all the girls in a house at the same auspicious hour. As for *sambandham* it seems that, in former days, the females might not have husbands of the same caste, but could marry Nambúdiris, but now it is only in the families of the Zamorin and similar chiefs that the husbands are exclusively Nambúdiris; at these marriages the Nambúdiris go through no formal ceremony as men of the same caste as the bride would do; they obtain the sanction of the senior male and female member of the family to the union, present the girl with cloth or betel and nuts, and that is all. The fact is their position in the social scale is such that they consider it beneath their dignity to go through any ceremony with an inferior caste.

At present, excluding the families of the petty chieftains, the endogamous limit is for the males in some parts of North Malabar, the limit of the Náyar caste, and in the rest of the country their own as well as the Náyar castes, and for females their own caste (except in the said parts of North Malabar) and the Nambúdiri caste. The exogamous limit is, in the above-said parts of North Malabar, the whole caste itself and in the rest of the country the tarwád as defined in the case of the Náyars. The females are called Kólpád (Kóvilpád) or Kólma (Kóvilamma).

Atiyoti: 67.

351. This is the caste of the Kadattanád Rájah in North Malabar. The tradition is that when he was driven out of his territories in and around Calicut by the Zamorin he took shelter under the Rájah of Chirakkal, who gave him the Kadattanád country to hold as his vassal. Perhaps from this fact arose the name Atiyóti, from *Atiya*, slave. In customs and manners they resemble the Érádis and Nedungádis. Some Atiyótis advance no pretension to be above Náyars in rank.

Tirumulpad: 376.

352. There are two Tirumulpáds—one a Sámanta and the other a so-called Kshatriya. The former observes customs and manners exactly similar to Érádis and Nedungádis. In fact these are all more or less interchangeable terms, members of the same family calling themselves indifferently Érádi or Tirumulpád. The Kshatriya Tirumulpád wears the sacred thread, and the rites he performs are similar to those of Bráhmans, whose dress he has also adopted. He has, however, like Náyars, *táli-kettu* and *sambandham* separately. His females take Nambúdiri consorts by preference, but may have husbands of their own caste. The *táli* is tied either by a man of the same caste or by a Nambúdiri. Their inheritance is in the female line as among Náyars and Sámantas. Generally the males of this caste furnish husbands to the females of the tarwáds of chieftains, and the females furnish wives to Nambúdiris. The touch of these females does not pollute a Nambúdiri as does that of Náyars and Sámantas, and what is more Nambúdiris may eat their food. The females are called 'Nambashtádiri.'

Unittiri: 201.

353. The Unittiris follow the same customs as the Érádis. The Rájahs of Chirakkal and Travancore are said to be of this caste. The latter perform the ceremony called *Hiranyagarbham* to become a Kshatriya, but the status so acquired is personal and not hereditary. The females of this caste, other than those of reigning families, are called Pillayádiri.

Servegara, *Sheregara, Koteyava or Rámakshatri*: 5,441.

354. This is a caste found in South Canara and to a small extent in Bellary. They are said to be a branch of the Konkan Mahrátis of Goa, from whence they were invited by the Lingáyat kings of Nagara to serve as soldiers and to defend their forts (*kote*), whence the alternative name of Koteyava. Another name for them is *Rámakshatri*. The mother-tongue of the Sérvégárás of South Canara is Canarese, while their brethren in the north speak Konkani. They have now taken to cultivation, but some are employed in the revenue and police departments as peons and constables, and a few are shopkeepers. The name Sérvégára is derived from Canarese *sérve*, an army.

In religion they are Hindus, and like most West Coast castes are equally partial to the worship of Siva and Vishnu. They wear the sacred thread. Karádi

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Chap. X. para. 355.

Bráhmans are their priests, and they owe allegiance to the head of the Sringéri *mutt*. Their girls are married before puberty, and the remarriage of widows is neither allowed nor practised. Divorce is permitted only on the ground of the unchastity of the wife. The body of a child under three years is buried, and that of any person exceeding that age is cremated with the usual ceremonies. They eat flesh but do not drink. Their titles are Náyak, Aiya, Rao and Sheregar.

355. This is rather an occupational than a caste name. It means a foot-soldier, and is used to denote the retainers of the Uriya Chiefs of Ganjam and Vizagapatam. These men were granted lands on feudal tenure and belonged to various castes. They are now ordinary agriculturists. Some are employed in the Police and as peons in the various public departments. Most of them are probably of the Odiya caste, though a number of other caste names appear in the list of sub-divisions.

Paiko: 8,441.

Group 2 (a).—Cultivators.

The total strength of the 99 castes included in this group is 7,016,140, or 19·69 per cent. of the whole population.

356. The Vellálas are the great farmer caste of the Tamil country, and they are strongly represented in every Tamil district. The word 'Vellálan' is derived from *vellánmai*, meaning cultivation, tillage, "and it is but natural to infer that Vellálan means a cultivator rather than a man of a particular tribe or country." * This conclusion is supported by the fact that the Vellálans are divided into a number of sub-castes which are practically distinct.

Vellalas: 2,145,860.

As many as 930 sub-divisions of this caste have been returned, but some are merely occupational names, while others are territorial. I give below fifteen of the most important sub-divisions:—

Sub-divisions.	Strength.	Sub-divisions.	Strength.
Agamudaiyan	42,443	Sendalai	167,183
Káraikkát	137,245	Sózhia	224,076
Kodikkál	45,836	Tendisai	231,371
Kondaikatti	31,012	Tondamandalam	61,837
Konga	419,526	Tuluva	191,098
Nac'chai	9,996	Udaiyán	17,550
Pándiya	60,825	Vellikkai	14,098
Púnamalli	22,086		

Káraikkát or *Kárkátta*.—The word is said to mean 'Vellálas that saved or protected the clouds,' and the mythological origin of the name is as follows. In the reign of Ugra Pándiya there was a terrible famine which continued for twelve years. The king provoked at this, imprisoned all the clouds for their neglect of duty. Indra, the god of clouds, requested the Pándiya king to release them, but he refused to comply until somebody stood as a guarantee for their faithful performance of their duty of sending rain to his kingdom. Some Vellálas came forward, and ever since that time they have been known as Kárkátta Vellálas.

The Káraikkát Vellálas are found in all Tamil districts, but are most numerous in Madura. Their customs are much the same as those of Tondamandalam Vellálas. An interesting account, written by Lieutenant Ward in 1824, of the Káraikat Vellálas of the Palni Hills, is referred to in the *Madura Manual*. Widows are free to remarry, 'and wives are accustomed, it is supposed, to grant the last favour to their husbands' relations. Adultery outside the husband's family entails expulsion from caste.' This custom is probably a survival of fraternal polyandry.

* *Madura Manual*, part ii, p. 31. Dr. Oppert considers *Vellálan* to be etymologically connected with *Pallan*, *Palli*, &c., the word meaning "the lord of the *Vellas* or *Pallas*."—*Madras Journal of Literature and Science* for 1887-88, p. 193.

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Kodikkál.—This word means a betel garden, and the name owes its origin to the particular occupation of this sub-division. Kodikkál Vellálas are most numerous in Tanjore and Salem, but there is a fair number of them in Tinnevelly and Madura also.

Kondaikatti.—The name is due to the custom of this sub-division of tying their hair in a knob on the top of their heads. They are most numerous in North Arcot and Chingleput, and hold a high position among Vellálas. "They are "extremely strict in their customs, not allowing their women to travel by any "conveyance, and punishing adultery with the utmost severity." *

Konga.—These are found chiefly in the Coimbatore and Salem districts, the old *Kongu Désam.* They are also numerous in Madura and Tinnevelly. Their origin is doubtful, but it is universally admitted that they hold a relatively low position. No other Vellála would take his meals with them, because, it is said, they employ Uppiliyans and other low caste people as cooks for their marriages, &c. I am informed by two native officers that barbers officiate as their priests, and that the *táli* is not tied round the neck of the bride by the bride-groom, but by a person known as the Arumaikkáran, who is assisted by the barber. Marriage with a maternal uncle's daughter is looked upon as the most desirable union, and this frequently results in a boy of 7 or 8 being married to a girl twice his age, who lives with her father-in-law until her husband grows up. This custom, which is also found among the Kunnavans of Madura and the Khonds of Ganjam as well as other Dravidian castes, is said to be dying out. Widows may not remarry, and divorce is allowed in the case of adultery by the wife, though adultery with members of the family or sub-sept seems to be regarded with leniency. The husband can be divorced for impotence, and the woman can then re-marry. They have a somewhat elaborate system of caste government, which is described in the *Coimbatore Manual.* Such of their children as are born lame, blind or dumb, constitute a distinct caste called the 'Mudavándis,' and their wants are provided for by means of a compulsory levy in kind at the time of harvest. It is said that the Mudavándis have the right of taking possession of any Vellála child that is infirm or maimed, the claim being made by spitting in the child's face. They employ both Bráhmans and members of their own caste as priest. Their agnomen is 'Kavandan,' a title which is also borne by a number of other castes. The word is usually said to mean a scoundrel, a rogue, but it may possibly be derived from *kavan* or *kavandi*, a sling, and have been used originally to denote a hunting tribe.

Nac'chai.—This sub-division is returned only from Salem, and I have no information regarding it.

Pándiya.—These are the descendants of those Vellálas who settled in the districts of Madura and Tinnevelly, the old Pándiya Kingdom, where they are most numerous. Mr. Nelson gives seven territorial septs of this sub-division, of which the last, Kóttai Vellálas, deserve special notice. Kóttai means a fort, and these Vellálas live within a mud fort near Srívaikuntam in the Tinnevelly district. Their women are strictly prohibited from leaving the fort or seeing any males, except their husbands. Even their own male children are not allowed to see them. Nobody is permitted to enter the fort and visit any of their houses.

Púnamalli (Poonamallee)—This division takes its name from the town of Poonamallee, an old military station near Madras. The Púnamalli Vellálas are a branch of the Tondamandalam sub-division.

Sendalai.—Out of a total of 167,183 returning this sub-division, 159,670 are found in Coimbatore, the remainder being divided between Salem and Tinnevelly. 'Sendalai' literally means a red head, but I do not know how the name came to be applied to a division of Vellálas.

Sózhia.—These are the descendants of those who settled in the Chóla country. They are most numerous in Tanjore and Madura. They follow Bráhman customs very closely, and it is said that they worship only Brahmanical gods and are strict vegetarians.

* *North Arcot Manual*, p. 277.

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Tendisai.—Literally 'southern country.' With the exception of 3,342 in Madura, the whole of the Tendisai Vellálas are found in Coimbatore. They are not mentioned in the *Manual* of that district, and are possibly only a branch of the Konga Vellálas.

Tondamandalam.—This sub-division took its name from Tondanádu, the ancient Pallava country (the modern districts of Chingleput and North Arcot), where they first settled and where they are still most numerously represented. The settlement appears to have taken place in the ninth or tenth century A.D. They are generally considered to be of somewhat superior standing to other Vellálas. They are very strict in the observance of caste rules and are vegetarians, though some of them eat flesh now-a-days. Their ordinary title is *Mudali*, while all other Vellálas, except the Kongu, are called *Pillai*.

Tuluva.—These are immigrants from the Tulu country, a part of the modern district of South Canara. Mr. Nelson is of opinion that these are the original Vellálas, who were invited to Tondamandalam after its conquest by the Chóla king, Adondai Chakravarti.* They are now found in all the Tamil districts, but are most numerous in North and South Arcot, and Chingleput.

Vellikkai.—Literally 'silver handed.' This sub-division is found only in the Salem district. I have no information regarding it.

Agamudaiyan and *Udaiyán* are the names of separate castes, and the fact that these people consider themselves to be Vellálas shows how loosely that term is used.

It is not possible to give an account of the marriage and other customs of the Vellálas which shall be applicable to all sub-divisions, for while some have unmistakeable traces of the freedom of divorce and remarriage and even of polyandry which were characteristics of early Dravidian social relations, others have adopted the rigid customs of the Bráhmans almost in their entirety. The only way, therefore, is to treat each sub-division separately, and this I hope to do, to some extent, in the new edition of the District Manuals. At present I have not sufficient materials for the task.

Kappiliyan: 37,677.

357. This is a caste of Canarese farmers found in Madura; a few were also enumerated in Coimbatore and Tinnevelly. They are mentioned by Mr. Nelson, but no information regarding their customs is given, and I have not succeeded in obtaining a single note on them. The most important sub-division is *Vakkaliga*, but this simply means a ryot. Their usual agnomen is *Kavandan*.

Nattaman: 97,466.
Malaiman: 34,936.
Sudarman: 14,794.
Udaiyan: 53,007.

358. These four Tamil castes are closely connected. The last is probably a title rather than a caste, and is the usual agnomen of the Nattamáns, Malaimáns and Sudarmáns, as also of the potter caste (Kusavan). Nattamán means 'a man of the plains,' Malaimán, 'a man of the hills,' and Sudarmán, 'one who does good, a hero.' Nattampádi is another form of Nattamán. Tradition traces the descent of the three castes from a certain Déva Rája, a Chéra King, who had three wives, by each of whom he had a son, and these were the ancestors of the three castes. There are other stories, but all agree in ascribing the origin of the castes to a single progenitor of the Chéra dynasty. It seems probable that they are descendants of the Védar soldiers of the Kongu country who were induced to settle in the eastern districts of the Chéra Kingdom. Additional evidence of the important position they once held is afforded by the titles *Pandáriyár*, *Pandárattár* (custodians of the treasury) which some of them still use. Some of them again are locally styled Poligars (Pálayakkáran) by the ordinary ryots, and the title Kávalgár is not infrequent.

The name of each caste appears as a sub-division of the other two, and Udaiyán is also a sub-division of all. The main sub-divisions of Udaiyán again are Malaimán, Nattamán and Sudarmán, about 41,000 out of the total of 53,000 being included

* See also Carr's *The Seven Pagodas*, p. 113.

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under the first two of these. It is said, however, that the three castes are now distinct and do not intermarry.

The majority of them are Saivites, and Brahmáns officiate as their priests. Girls are married either before or after puberty, but there is a tendency towards the adoption of the former custom. Divorce is granted only for adultery by the wife. Widows may not remarry. The use of flesh is allowed, but Malaimáns are said to be vegetarians. Among the Nattamáns there is a peculiar custom requiring a newly-married couple to live in a house of their own instead of, as usual among most castes, in the house of the husband's parents. The Malaimáns have an unenviable notoriety as receivers of stolen property.

Kapu or Reddi: 2,453,842

359. This is a numerous Telugu cultivating caste widely spread throughout all the districts. It is the largest caste in the presidency. The term 'Kápu' means a watchman, and 'Reddi,' which is found as Irattu, Iretti, Raddi, Rahtor and Ráshtrakuta, means a king. The Kápus or Reddis (Ratti) appear to have been a powerful Dravidian tribe in the early centuries of the Christian era, for they have left traces of their presence at various periods in almost every part of India. * Though their power had been put down from time to time by the Chalúkyas, the Pallavas and the Bellálas, several families of zamindars came into existence after the captivity of Pratápa Rudra of Wárangal in A.D. 1323 by the Muhammadan emperor, Ghiyas-ud-din Toghluk. They ought, perhaps, to have been classed as formerly military and dominant, but the Velama caste, which has been placed in Group 1, sufficiently represents the ruling section of this great agricultural community.

The number of sub-divisions returned is 840, of which the following are the most important :—

Sub-division.	Strength.	Sub-division.	Strength.
Ayódhya	24,278	Nerati	29,419
Balija	38,697	Oraganti	13,873
Bhúmanchi	29,597	Pákanáti	226,358
Désúr	26,441	Palle	22,693
Gázula	302,462	Panta	455,134
Gandi Kóttai	18,905	Peddaganti	204,270
Kammapuri	11,500	Pókanáti	67,820
Kodide	91,200	Ponganádu	27,887
Kuncheti	8,842	Telaga	18,796
Morasa	40,934	Velanáti	49,682
Motáti	145,391		

In the case of 387,398 individuals Kápu was returned as the sub-division also.

Ayódhya.—This sub-division is found, not in the Telugu country, but in Tinnevelly, and there are some 2,000 of them in Madura. They are usually known as Reddis and are very proud of their supposed connection with Oudh. At the commencement of their marriage ceremony, the bride's party ask the bridegroom's who they are, and the answer is that they are Ayódhya Reddis. A similar question is then asked by the bridegroom's party and the bride's friends reply that they are Mithila Reddis. They are Vaishnavites and have no domestic priests. Their marriage ceremony is very simple and is attended by no religious service. The *táli* is tied by the sister or female cousin of the bridegroom and some of the relations then join the hands of the couple. The *táli* is peculiar, consisting of a number of cotton threads besmeared with saffron, without any gold ornament. They have a proverb to the effect that 'he who went forth to procure a *táli* and a cloth never returned,' but I have not ascertained what the origin of this is.

* *Salem Manual*, vol. i, p. 17, and Fleet's *Dynasties of the Kanarese District*, p. 31. Their ancient kingdom was called Rettaipádi.

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The girls are generally married after puberty. The bridegroom may be a child, and in that case the wife cohabits with some adult member of her husband's family or at least of his caste, though it is said the husband's representative may even be a member of another caste. The children born during the non-age of the husband are regarded in every way as his children. There is no freedom of divorce, and the remarriage of widows is forbidden. The usual agnomen is *Reddi*.

Balija and Gázula.—Balija is the name of a separate caste and Gázula that of one of its principal sub-divisions. The Balijas have been classed as traders, but the bulk of them are now engaged in cultivation and this accounts for so many having returned Kápu as their main caste, for *Kápu* is also a common Telugu word for a ryot, a farmer. It is, however, not improbable that there was once a closer connection than now between the Kápus and the Balijas, and the claim of the Balijas to belong to the Kápu caste may have a foundation in fact. Nearly the whole of the so-called Balija and Gázula Kápus are found in Ganjam and Vizagapatam. An account of the Balija caste will be given later on.

Bhúmanchi.—Practically the whole of these are found in the Godávari district. The name means 'good earth.' I have no information regarding this sub-division.

Désúr.—The Désúr Kápus are found chiefly in Nellore, North Arcot and Salem. Mr. Cox thinks the name is a territorial one, but they themselves derive it from *déha*, body, and *súra*, valour, saying that they were renowned for their courage. Their women are kept *gosha*, but otherwise there is nothing peculiar in their customs.

Gandi Kóttei.—These are found only in Madura and Tinnevelly and are also known simply as Kóttei Reddis. '*Kóttei*' is the Tamil for a fort, the corresponding Telugu word being *Kóta*. Their females do not appear in public.

Kammapuri Kápus.—These are found only in Trichinopoly. I have no notes on this sub-division, but their name suggests a connection with the Kammas.

Kodide Kápu.—The majority of this sub-division is found in Cuddapah and Anantapur.

Kunchéti.—Found only in Anantapur.

Morasa.—Found chiefly in Cuddapah, North Arcot and Salem. There is a sub-section of them called '*Veralu icchè Kapulu*,' or 'Kápus who give the fingers,' from a curious custom which requires that when a grandchild is born in a family the wife of the eldest son of the grandfather must have the last two joints of the third and fourth fingers of her right hand amputated at a temple of Bhairava. The Morasas are said to owe their name to the fact that they formerly used to weave mats and baskets.

Mótáti.—This sub-division is most numerous in Kistna, Kurnool, Cuddapah, Bellary and Anantapur.

Nerati.—Most numerous in Nellore and Kurnool.

Oraganti—Found chiefly in Kistna and Nellore.

Pákanáti.—This large sub-division is found in all the Telugu and many of the Tamil districts, but it is most numerous in Nellore, Cuddapah and Kurnool. The name means 'Eastern country,' and must refer to their original home. This sub-division allows the remarriage of widows, but the offspring of such unions generally intermarry among themselves and not with the children of a woman who has been married only once.

Palle.—Most numerous in North Arcot and Nellore. I do not know whether there is any connection between this sub-division and the fisher caste of the same name.

Panta Kápu.—This is the largest sub-division of all. 'Panta' means a crop. I am informed that polyandry of the fraternal type exists among this sub-division, but the statement requires verification. The Panta Kápus are found in large numbers in Vizagapatam, Kistna, Nellore, and South Arcot.

Peddaganti.—Most numerous in Cuddapah, Nellore, Kurnool and North Arcot. The only peculiarity about them, of which I have heard, is that they do not use a *táli*. They are said to owe their name to a place called Peddagallu.

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Pókanáti.—Numerous in Cuddapah and North Arcot. '*Póka*' means an areca palm, but I have no information as to the location of the '*Póka*' country.

Pongandu.—These are found only in the Tamil country being most numerous in Chingleput and Trichinopoly.

Telaga.—The Telagas are a distinct caste, which is described below. There may, however, be a division of the Kápus of this name; which was chiefly returned as such in the Godávari.

Velanáti.—The Velanáti Kápus are numerous only in Kistna, Nellore and Kurnool.

These sub-divisions will eat together, but not intermarry. Each sub-division is divided into a number of sections called *tegas* and marriage can take place only between members of the same *tega*. There is no universal rule as to the age at which girls should be married, but marriage before puberty is regarded with most favour. The re-marriage of widows is not generally allowed, but it is permitted in a marred form in the Pákanáti sub-division and there are, no doubt, other sub-divisions in which the prohibition is only partial or absent altogether. A good account of the ordinary marriage ceremony is given in the *Nellore Manual*, but it is too long for quotation. The worship of a number of pots specially made for the purpose and filled with water and the feigned anger of the bridegroom's party on the fourth day of the ceremony are noticeable features. Another custom which has been reported to me is that on the third day of the marriage ceremony, called *Nágali* (plough-day), the bridegroom and the bride, however rich they may be, are made to carry all the implements of husbandry and a basket full of seed to a field which will be ploughed and sown by the bridal pair. I do not know whether this custom is common to all or confined to particular sub-divisions or localities. Cremation is the rule, but burial is also practised. The consumption of flesh, with the exception of beef, is allowed, but some sub-divisions are said to be strict vegetarians. The usual title is *Reddi* though *Naidu* is also common.

Kamma : 850,823.

360. The Kammas are found in every district except Malabar and Canara, but they are most numerous in Godávari, Kistna, Nellore and North Arcot. In their origin they are closely connected with the Velamas and Kápus. 'Kamma' means an ear ornament, and one tradition states that a valuable jewel of this kind, belonging to Rája Pratápa Rudra, fell into the hands of an enemy. One section of the Kápu caste boldly attacked the foe and recovered the jewel, and were, therefore, called Kammas, while another section ran away and accordingly received the name of Velama (*veli*, away). Another story says that the Kammas and Velamas, before they divided, had adopted the *gosha* system of the Mahomedans, but finding that they were thus handicapped in their competition with other cultivating castes it was proposed that the new custom should be abandoned. Those who agreed to this signed a bond, which was, of course, on a palm leaf (*kamma*) and from this they were called Kammas. The dissentients retained *gosha* and were, therefore, called Velamas or outsiders.* There are other stories, but most of them agree in describing both Kammas and Velamas as offshoots of the Kápus.

There are 231 sub-divisions of this caste in the census schedules, of which the most important are noted on the margin; 324,155 persons however have returned Kamma as the sub-division. The *Bangáru* Kammas are found only in North Arcot, and the name is said to refer to the custom of the women of this sub-division wearing only nose ornaments of gold (*bangáramu*). 'The *Gampa* sub-division is most numerous in Nellore and Kistna.' '*Gampa*' means a basket and the name is said to refer to the fact that a few of the caste escaped after a desperate

Sub-division.	Strength.
Bangáru	12,617
Gampa	199,807
Gódajáti	68,446
Illuvellani	87,701
Kávali	42,888
Pedda	26,941
Vaduga	28,518

* *North Arcot Manual*, p. 278.

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battle by hiding themselves behind baskets, while the Gódajáti Kammas hid behind a wall (*góda*); but these derivations seem to me inadequate. The *Gódajáti* sub-division is most numerously represented in North Arcot and Chingleput. The *Illuvellani* Kammas, or those who do not go (*vellani*) out of the house (*illu*), are found chiefly in Kistna, Nellore and Anantapur. As the name implies their women are not allowed to appear in public. The *Kávali* sub-division is practically confined to the Godávari district and the *Pedda* Kammas to the Kistna. The *Vaduga* ('northern') Kammas are found chiefly in Coimbatore. *Vaduga* is a common Tamil name for a Telugu man.

The sub-divisions may eat together, but do not intermarry. Their customs do not differ appreciably from those of Kápus. They tie a bunch of *dholl* leaves to the north-eastern post of the marriage pandal, to commemorate the escape of a party of Kammas who concealed themselves in a field of *dholl*. Among the Kammas settled in the Tamil country, the bride is sometimes much older than the bridegroom and my informant mentions a case of a wife of twenty-two years of age who used to carry her boy-husband on her hip as a mother carries her child. The husband cannot be divorced and the remarriage of widows is not generally permitted.

Tottiyan, *Kambalattán*: 145,603.

361. The Tottiyans or Kambalattáns are a caste of Telugu cultivators settled in the districts of Madura, Tinnevelly, Coimbatore and Salem. They are probably the descendants of poligars and soldiers of the Náyakkan kings of Vijianagar, who conquered the Madura country about the beginning of the sixteenth century. As regards the origin of their caste the Tottiyans say, with pride, that they are the descendants of the 8,000 Gópastris (milkmaids) of Kristna, a tradition which seems to indicate that their original occupation was connected with the rearing and keeping of cattle.

The most important sub-divisions are *Kollar* and *Érkollar*, the Tamil forms of the Telugu *Golla* and *Yerragolla*, which are now shepherd castes, though probably they formerly had as much to do with cattle as sheep. Another large sub-division is *Kille* or *Killavár*, which I take to be a corruption of Telugu *Kilári*, a herdsman. The bride and bridegroom, too, are always seated on bullock saddles.

They do not wear the sacred thread. Most of them are Vaishnavites, some of whom employ Bráhman priests, but the majority of them are guided by *gurus* of their own, called Kódángi Náyakkans. Each family, however, has its own household deity, which appears to be a sort of representation of departed relations, chiefly women who have burned themselves on the funeral pile of their husbands, or have led a chaste and continent life, or died vestals. Their girls are married after they have attained maturity. Adultery is no crime when committed within the family circle, but a *liaison* with an outsider involves expulsion from the caste. It is said that their newly married girls are even compelled to cohabit with their husbands' near relatives. The *pongu* tree is the sacred tree of the caste. Suttee was formerly very common and the re-marriage of widows is discouraged if not actually forbidden. The dead are generally burned. Both men and women are supposed to practise magic, and are on that account much dreaded by the people generally. They are especially noted for their power of curing snake-bites by means of mystical incantations and the original inventor of this mode of treatment has been deified under the name *Pámbalamman*. They are allowed to eat flesh. The majority speak Telugu in their houses. Their usual title is *Náyakkan*.

Vallamban: 15,630.

362. The Vallambans are a small caste found in Tanjore, Trichinopoly, and in the northern parts of the Madura district. They are supposed to be the offspring of a Vellálan and a Valaiya female, a tradition which may perhaps be interpreted as showing that they are a civilised section of the Valaiyan caste. It is said that in documents devising lands they describe themselves as the descendants of 'the Vallambans who lost Vallam,' that is, the Vallama *Nádu* of Tanjore.*

* *Madura Manual*, part ii, p. 57.

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363. This is a small Dravidian tribe of cultivators found in the district of Coimbatore. The correct name of this caste is still doubtful, and Mr. Nicholson seems to think that Púluvan and Pulavan are identical. Pulavans are the learned men among the Coimbatore Vellálans and are supposed to be the depositaries of the poet Kamban's works. One authority from Coimbatore writes that the traditional occupation of this caste is military service and derives the word from '*bhú*,' earth and '*valavan*,' a ruler; while another thinks that the correct word is *Púruvan*, aborigines.

Puluvans : 6,846.

Their girls are married usually after they attain maturity. In the disposal of the dead, both cremation and burial are in vogue, the tendency being towards the former. They are flesh-eaters. Their customs generally resemble those of the Konga Vellálas. The common agnomen of the Púluvans is *Kavandan*, but *Mandaradi* (Manrádi) is also used.

364. This is a small caste of Canarese farmers found chiefly in the districts of Madura, Tinnevelly and Coimbatore. Their original home appears to have been Mysore or South Canara, probably the former. Their language is a corrupt form of Canarese. The most important sub-division, according to the census returns, is *Allikulam* ('lily clan'). The majority have returned Anuppan as sub-division also. Some of them are Saivites and others Vaishnavites. The sacred thread is not worn; Bráhmans are employed as priests by the Vaishnavites, but not by the Saivites. Their girls are generally married after they have attained puberty. In matching husband and wife, no consideration is paid to their ages, and adultery is no crime if committed within the caste before the husband becomes of age. Re-marriage of widows is practised, but a woman divorced for adultery cannot re-marry during the life time of her husband. *Kavandan* is their usual title.

Anuppan : 10,474.

365. The Kunnavas, (from *kunru*, a hill) are a class of cultivators on the Palni Hills. They are supposed to have come up the hills from the plains of Coimbatore and settled there some three or four centuries ago. The Kunnavans of the western parts of the range differ in many of their customs from those of the eastern.

Kunnavan : 3,947.

"With both divisions incompatibility of temper is a sufficient ground for divorce, "and a husband can at any time get rid of his wife by taking her to her parents "together with a pair of oxen if he be an eastern Kunnavan, and a *Vatti* or "round metal dish if he be a western. On the other hand, if the wife dislikes her "partner, she may leave him upon giving up her golden jewels—the silvern she "retains in such case—and may, according to her pleasure, either go back to her "father's house or marry another man. In the west, however, she takes with her "only such property as she may have possessed at the time of her marriage. Her "children must all be made over to the deserted husband; and if she be pregnant "when she goes away and a child be born whilst she is living with her second "husband, it must nevertheless be given up to the first, upon payment of the "expense of rearing it if in the east, upon mere demand in the west. In this way "a woman may legally marry any number of men in succession, though she may "not have two husbands at one and the same time. She may, however, bestow "favors on paramours without hindrance, provided they be of equal caste with her. "On the other hand a man may indulge in polygamy to any extent he pleases, and "the wealthier Kunnavans keep several wives as servants, particularly for "agricultural purposes.

"Among the western Kunnavans a very curious custom is said to prevail. When "an estate is likely to descend to a female on default of male issue, she is forbidden "to marry an adult, but goes through the ceremony of marriage with some young "male child, or, in some cases, with a portion of her father's dwelling house, on "the understanding that she shall be at liberty to amuse herself with any man of "her caste to whom she may take a fancy, and her issue so begotten inherits the "property which is thus retained in the woman's family. Numerous disputes "originate in this singular custom; and Madura Collectors have sometimes been "puzzled not a little by evidence adduced to show that a child of three or four "years was the son or daughter of a child of ten or twelve.

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"The women of the western parts wear a profusion of silver or brass or iron "bangles on their arms and legs; and rings through the dividing cartilage of the "nose; and tie their cloths in a peculiar manner, knotting it over the breast and "fastening with a bandage round the waist.

"The religion of the Kunnavans appears to be the *Saiva*, but they worship "their mountain god Valapan, with far more devotedness than any other." *

366. The Telagas are a Telugu caste of cultivators who were formerly soldiers in the armies of the Hindu sovereigns of Telingana. This may perhaps account for the name, for it is easy to see that the Telugu soldiers might come to be regarded as the Telugus or Telagas *par excellence*. The sub-divisions returned under this name show that there has been some confusion between the Telagas proper and persons who are members of other Telugu castes. The total number of sub-divisions found in the schedules is 220, but only the three given on the margin are at all numerous, for in the case of 218,392 individuals Telaga was returned as the sub-division also. The *Gampa* and *Mála* sub-divisions are found chiefly in Vizagapatam. *Mála* is the Telugu pariah caste, and it is curious to find it among the sub-divisions of Telaga. I am not at present in a position to say whether it is really a sub-division of that caste, or whether the people who have returned it are in reality Málas and have described themselves as Telugus or Telagas. The pariah frequently shows reluctance to give his real caste, and a Tamil pariah when asked his caste will frequently give it as 'Hindu', 'Tamil' or some such general name. It is possible, too, in the present case that there has been some confusion between *Mála* and *Múla*. The Telagas are Vaishnavites and have Bráhmans for their priests. Their customs closely resemble those of the Kápus. The marriage of girls before puberty is not compulsory; the remarriage of widows is prohibited. They eat flesh, but are not allowed to drink liquor. They are usually farmers now, but many still serve as soldiers, though their further recruitment has recently been stopped. Their common titles are *Naidu* and *Dora*.

Telagas: 295,791.

Sub-division.	Strength.
Gampa	10,969
Mála	6,481
Múla	9,077

367. This is a cultivating caste of the Ganjam district. The name *Alia* is said to be derived from the Sanscrit *holo*, which means a plough. In society they hold a position higher than the Bavuris and Dandásis and lower than the Odias, Gaudas and Karnams. They belong to the Paramàrto sect and employ Bráhmans and Boishnobs as priests. Their marriage ceremony, which lasts for some days, is performed in the *puránic* style. On the fourth day of marriage, a *srádh* is performed for satisfying the manes of their ancestors, and on the seventh day the bridegroom pretends to run away home from the bride's house. In case girls cannot find a proper match before puberty, a nominal marriage called 'Gando Bibáho' is performed with a bow in the place of the husband. The remarriage of widows is actually practised to a very large extent. The dead are generally buried. *Béhara*, *Swáyi*, *Naiko*, *Biswálo* and *Pátro* are their general names.

Alia: 18,446.

368. This is also a Ganjam caste of cultivators. They are Vaishnavites or Saivites; employ Bráhman priests; their marriage lasts only for a day; girls are married usually after they have attained maturity; widow remarriage is practised; and they generally burn the dead. Their titles are *Pradháno*, *Béhara*, *Naïko* and *Swáyi*.

Aruva: 7,739.

369. The Doluvàs are an agricultural caste of the Ganjam district. They are supposed to be the descendants of the old Rajahs by their concubines, and were employed as soldiers and attendants. The name *Doluva* is said to be derived from the Sanscrit *dala*, meaning 'army'. They are Vaishnavites; they do not wear the sacred thread, but a necklace of *tulsi* beads is worn by all. If this is lost or broken no food is taken until it is replaced by a fresh one. Infant marriage is very common, and widow

Dolai or Doluva: 16,317.

* *Madura Manual*, part ii, pp. 34, 35.

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remarriage is allowed. They will eat only in the houses of Bráhmans and the so-called Kshatriyas. The dead are generally burned. Their titles are *Dolai*, *Pàtro*, *Bissoi*, *Majhi*, &c.

Nadava : 38,618.

370. This is another caste of Canarese farmers found only in South Canara. The Nádavas have returned four sub-divisions, one of which is Bant and two of the other three are sub-divisions of Bants, the most important being Masádi 5,348. In the case of 33,212 individuals, Nádava has been returned as sub-division also. I have no information regarding the caste, but they seem to be closely allied to the Banta caste, of which Nádava is one of the sub-divisions.

Jain : 25,716.

371. The term 'Jain' denotes rather a religion than a caste, but it is said that in this presidency they have no caste distinctions * and as many of them are cultivators, I have put them in this class instead of in Group 54. Out of a total of 25,716 as many as 22,273 have returned both caste and sub-division of caste as Jain. The remainder have returned 22 sub-divisions, of which some, such as Digambara and Swetambara, are sectarian rather than caste distinctions, but others like Márvádi, Ósval, Vellálan, &c., are distinct castes. And the returns also show that some Jains have returned well-known castes as their main caste, for we have Jain Bráhmans, Kshatriyas, Gaudas, Vellálas, Savaras (Canarese), &c. The Jain Bants, however, have all returned Jain as their main caste, and I see no reason to doubt the statement referred to above that the Jains of Madras do not recognise caste.

Kalingi : 114,800.

372. The Kálingis are most numerous in Ganjam, but there is a considerable number of them in Vizagapatam also. The word means a native of Kalinga, the name of the sea-board of the Telugu country; the word Telugu itself is supposed by Dr. Caldwell to be a corruption of Tri-Kalinga. The three large sub-divisions of the caste are Buragám 17,495, Kintala 54,223 and Odia 9,419. Some 30,000 individuals gave Kálingi as the sub-division. I have very little information regarding this caste. It is clear from Table E that marriage before puberty is the almost universal custom, though I am informed that this is not compulsory. In the Kintala sub-division a widow may remarry if she has no male issue, but the remarriage of widows is not allowed in other sub-divisions. The use of flesh and alcoholic liquor is permitted. *Naidu* and *Chaudari* are their titles.

Nagaralu : 14,113.

373. The Nagarálu are a cultivating caste of the Vizagapatam district. I have very little information about them. They do not wear the sacred thread; Bráhmans and Sátánis are their priests. Their widows may remarry; they eat flesh and drink wine; *Naidu* is their title.

Gavara : 41,284.

374. This caste is practically confined to the Vizagapatam district, and they have been classed as cultivators on the strength of a statement to that effect in the *District Manual*. Gavara is, however, an important sub-division of Kómatis (traders), and these Gavaras are probably in reality Gavara Kómatis. The list of sub-divisions throws no light on the question as 40,058 out of a total of 41,284 have returned Gavara as the sub-division as well as the main caste.

Nagavasula : 20,393.

375. This is another Vizagapatam caste. *Nágavásamu* means a company of dancing girls, and the sons of women of this profession frequently call themselves Nágavásalu. The bulk of the caste in Vizagapatam, however, are said to be respectable farmers. I have no information regarding their customs.

Odia : 90,050.

376. This is the principal Uriya caste of farmers in Ganjam. Odia and Uriya are different forms of one and the same word, and this caste name simply means a native of the Odia or Uriya country, as Telaga means a man of the Telugu country. In both cases, therefore, we find a number of persons included, who are in reality members of some other

* *Madras Census Report of* 1871, vol. i, p. 114.

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caste. The total number of sub-divisions of Odia, according to the census schedules, is 146, but a number of these are names of various Uriya castes and not true sub-divisions. The largest sub-division is Benáito, which is returned by 62,391 persons. The Nunia sub-division, the next largest, was returned by 9,356 individuals. They are of the Vaishnavite sect and employ Bráhman priests for their ceremonies. Their girls are married at any time before puberty. If, however, a suitable husband has not been obtained before the time, the girl is married to an arrow. Remarriage of widows is permitted and actually practised. They eat all kinds of flesh except beef. Their titles are *Janni*, *Dolayi*, *Pradháno*, *Naiko*, &c.

Gauda or Gaudo: 152,067.

377. Gauda and Gaudo are really two distinct castes, the former being Canarese and the latter Uriya. Each name is, however, spelt in both ways, and it was, therefore, deemed safest to combine the figures in the table, but it may, I think, be assumed that all found in Ganjam, Vizagapatam and the Agency Tracts are Uriyas, while those found in other districts are Canarese. The two names are, I presume, etymologically the same. The ordinary derivation is from Sanscrit 'go' *a cow*, but Dr. Gustav Oppert in his article on *The Original Inhabitants of Bharatavarsha or India*, which has already been referred to, contends that the root of Gauda is a Dravidian word meaning a mountain. Among the Canarese and to a less extent among the Uriyas also the word is used in an honorific sense, a custom which is difficult to account for if Dr. Oppert's philology is correct. The majority of the Gaudos of the northern districts are now cultivators, but there is some evidence that the keeping and breeding of cattle is their traditional occupation. Their most important sub-division is Sullokhondia (47,124), of the meaning of which I am ignorant; many of these are herdsmen and milk-sellers. Other sub-divisions are Bolodia, Gópapuria, Madhurápuria and Opoto. They are of the Vaishnavite sect and employ Bráhman and Boishnob priests. In their marriages, which may be performed at any time before the girl attains puberty, no *tali* is tied. The remarriage of widows is permitted and actually practised. They eat flesh, but are not allowed to drink liquor. *Báriko Béhara*, *Dondia* and *Mahankudo* are their titles.

The Gaudas of South Canara are also cultivators, but the name appears to have been used more as a title by the Háluvakkis, Vakkaligas and other cultivating castes. Their most important sub-divisions are Pancháchára (2,525), Siváchára (985) and Tulu (16,201).

Banta: 70,019.

378. This is the great cultivating caste of South Canara. The word Banta in Tulu means, 'a powerful man or soldier,' and the Bants were employed as soldiers in the time of the Tulu kings. The number of sub-divisions returned by them is 19, of which Masádika (65,413), Jain and Parivára are the most important, though the latter two are represented by only small numbers. The Jain Bants invariably wear the sacred thread; the Masádika Bants, with few exceptions, do not wear it; nor do the Parivára Bants. Bráhmans are generally employed as priests by all Bants, except, of course, the Jain section, who have their own priests called '*Indras*.' The caste barber, however, officiates as priest for the purpose of removing pollution.

The Masádika and some of the Jain Bants follow the Aliyasantána law of inheritance, *i.e.*, descent is traced through females and a man belongs to his mother's not his father's family. The Bants are sub-divided into *Balis* or *gotras*, the descent being traced through females to a common ancestress, and intermarriages among members of the same '*Bali*' or among members of certain specified allied *Balis* is strictly forbidden. They admit both infant and adult marriages, but the modern tendency is towards the adoption of the former custom. The only peculiarity I have observed in the Bant marriage ceremony is that a vessel filled with water is held over the joined hands of the married couple. This ceremony, known as '*Dhára*', is a token of the gift of the girl to the husband and denotes the completion of the marriage. It is evidently a survival of the old form of contract by pouring water, for in former days the water was actually poured from the pot. A widow of this caste can marry again, but she can be married only to a widower, and it is said that even this is not common, but is confined to cases where

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the widow is young or has no issue. Mere disagreement between husband and wife is sufficient ground for a divorce, which is not attended with any formalities. The marriage tie, in fact, is about as loose as it can be. Both parties are free to contract a fresh alliance, but my informants do not say whether a divorced woman, like a widow, is prohibited from marrying a bachelor. The Jain Bants are strictly vegetarians, while the other two classes eat flesh and drink liquor whenever they can afford it. The dead are generally burnt, unless death is caused by small-pox, leprosy or cholera, in which case they are buried. The Bants are great devil-worshippers. They have no special title, but they use family names, of which there are about fifty. The Bants are very fond of buffalo races.

Vakkaliga: 61,834.

379. This is another cultivating caste found chiefly in the district of Coimbatore, though represented only in small numbers in the Salem, Madura, Bellary, Nílgiris and South Canara districts. The term *Okkiliyan* or *Vakkaliga* is derived from Canarese *Okkalu*, which means cultivation or agriculture. The Vakkáligas say they are the descendants of the Ballál Rájahs of Anagundi, and that they left their homes in pursuit of more suitable occupation and settled themselves in Konganád (Coimbatore). They have returned 92 sub-divisions, of which only two are numerically large, namely, Idaiya (11,844) and Kudi (25,050).

They do not wear the sacred thread. They employ Bráhman priests for their ceremonies, but in all other matters they are guided by a priest of their own caste called 'Udaiyán.' Their girls are married usually after puberty, and their widows are allowed to re-marry. Divorce is permitted for adultery when it is established before a *panchâyat* of the leading men of the caste. The dead are either burned or buried. Their general name is *Gauda*.

Badaga: 29,613.

380. The Badagas of the Nílgiris have been so often described that a very short notice will suffice here. The name means 'a northerner'; they are a body of Canarese immigrants from the Mysore country, and came to the Nílgiri hills about three centuries ago. They are a self-contained community, having their own artizans, barbers, &c., and in this particular they resemble the Náyars. Mr. Natésa Sâstri * says they have six sub-divisions, and all of these except Toraya are found in the schedules. The Torayas are the servant class, and it is very probable that they preferred to return both caste and sub-division as Badaga; there is no doubt about there being a sub-division of this name, for I have often heard of it from the Badagas themselves. The total number of sub-divisions given in the schedules is 21, and the largest is Vakkaliga (*i.e.*, ryot) which answers, I presume, to Mr. Natésa Sâstri's Badaga sub-division. All these sub-divisions except Toraya intermarry. Girls are not married before puberty, and the custom of courtship prevails, a custom which is rarely found among eastern races. The bride-price varies from Rs. 10 to Rs. 200 according to the girl's value as a farm hand. The marriage is not binding until the wife is pregnant, but as soon as that occurs, the marriage badge is tied on the neck of the wife, and divorce can then be obtained only by a decision of the village council. Mere dislike is, however, a sufficient ground for a divorce, but the man who marries the divorced woman must give her former husband the price he paid for his wife. The children, if any, go to the father. Divorce is said to be very common, and immorality within the family circle is not regarded very harshly, a tolerance that is no doubt a survival of polyandrous customs. Widows are allowed to remarry, and generally do so. Their funeral ceremonies are curious and elaborate, but I have no space for an account of them. The Lingáyat sections bury, and the rest burn the dead. The language of the Badagas is akin to Canarese.

Udaiya.	Kanaka.
Háruva.	Badaga.
Adhikári.	Toraya.

Rajapuri: 8,936.

381. Bálólikars, also called Rájapuri Konkanastas, are a small cultivating caste of South Canara. They are said to be 'one of the 66 classes of Konkanasta people who inhabited the 66 villages of the Konkan.' They were originally traders and perhaps have some claim

* *Madras Christian College Magazine* for April 1892, p. 754.

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to be considered Vaisyas. In social status they admit themselves to be inferior only to Bráhmans. They wear the sacred thread, profess the Saivite doctrine, and employ Dravida Bráhmans as priests in all their ceremonies. Their girls should be married before attaining puberty; remarriage of widows is not permitted. Their ceremonies connected with birth, death and marriage are almost the same as those of the Bráhmans. They are chiefly vegetarians, but some use fish and rear fowls and goats for sale as food.

Group 2 (b).—Cattle-breeders, &c.

382. This is a very small group but the breeding of cattle in this presidency is largely carried on by the ordinary agricultural castes. The Gaudos of Ganjam and Vizagapatam should perhaps have been put in this group, for many of them are cattle-breeders, though the majority are engaged in agriculture.

Kannadiyan: 16,037.

383. These are immigrants from the province of Mysore. Their traditional occupation is said to have been military service, although they follow, at present, different pursuits in different districts. They are usually cattle-breeders and cultivators in North Arcot, South Arcot and Chingleput, and traders in the southern districts. Most of them are Lingáyats, but a few are Vaishnavites. They employ Bráhmans as priests. Their girls are married either before or after puberty. Divorce is allowed only for adultery by the wife. Widows may not remarry. The dead are either burned or buried. They eat mutton, fowls, fish and deer. Their usual agnomen is *Raut*, and in some places they are addressed as '*Náyakkan*.'

Group 2 (c).—Field Labourers.

384. This is the largest group of all. The total strength of the castes comprised in it is 7,036,838 or 19·75 per cent. of the total population. Some of these castes are of great ethnological interest, but, owing to the inadequacy of the material at my disposal, I am prevented from doing full justice to the subject here.

Paraiyan: 2,059,466.

385. The Paraiyan or Pariah caste of the Tamil country numbers, according to the census, over two million souls, and a large proportion of those who have returned themselves as Native Christians also belong to this caste. The late Dr. Caldwell derived the name Paraiyan from *parai*, a drum, the Paraiyans being the class which furnishes the drummers, especially at funerals. It is, however, only one section of Paraiyans that act as drummers, nor is the occupation confined to Paraiyans. It seems in the highest degree improbable that a large and at one time powerful community should owe its name to an occasional occupation, which one of its divisions shares with other castes. The word 'Paraiyan' is not found in *Divákaram*, a Tamil dictionary of the eleventh century A.D., and the word 'Pulayan' was then used to denote this section of the population, as it still is in Malayalam to this day. Dr. Oppert connects the two words etymologically, deriving both from a Dravidian root meaning a mountain. He further asserts that the Maráthi *Paravári* and the Rájmahál *Pahári* are merely other forms of the same word, but I have noticed this subject at sufficient length in the introductory remarks.

Whatever the derivation of 'Paraiyan,' the tribe must at one time have held an influential position, for there are curious survivals of this in certain privileges which Paraiyans have retained to the present day. I quote the following remarks of Mr. Walhouse on this subject :—

"It is well known that the servile castes in Southern India once held far "higher positions, and were indeed masters of the land on the arrival of the Bráh- "manical caste. Many curious vestiges of their ancient power still survive in the "shape of certain privileges, which are jealously cherished, and, their origin being "forgotten, are much misunderstood. These privileges are remarkable instances of "survivals from an extinct order of society—shadows of long-departed supremacy—

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"bearing witness to a period when the present haughty high-caste races were suppliants before the ancestors of degraded classes, whose touch is now regarded as pollution. At Mélkótta, the chief seat of the followers of Rámánuja Áchárya and at the Bráhman temple at Bailur, the Holeyars or Pareyars have the right of entering the temple on three days in the year, specially set apart for them. At the 'bull-games' at Dindigul, in the Madura district, which have some resemblance to Spanish bull-fights, and are very solemn celebrations, the Kallar, or robber caste, can alone officiate as priests and consult the presiding deity. On this occasion they hold quite a saturnalia of lordship and arrogance over the Bráhmans. In the great festival of Siva at Tiruválúr in Tanjore, the headman of the Pareyars is mounted on the elephant with the god and carries his *chauri*. In Madras, at the annual festival of the goddess of the Black Town, when a *tali* is tied round the neck of the idol in the name of the entire community, a Pareyar is chosen to represent the bridegroom. In Madras, too, the mercantile caste, and in Vizagapatam the Bráhmans, had to go through the form of asking the consent of the lowest castes to their marriages, though the custom has now died out." *

Many similar instances could be added to the list given by Mr. Walhouse, but I must content myself with mentioning two. The first is that the lower village officers, the Vettiyan, Taliári, Dandási or Bárike, and the Tóti, are in the majority of Madras villages held by persons of the Pariah caste. The second is a custom which prevails in some parts of making a Pariah walk the boundaries of a field with a pot of water on his head, when there is any dispute about their exact position, a custom of which the only satisfactory explanation is to be found in the fact that the connection of the Pariahs with the soil is of much longer standing than that of other castes.

The foregoing remarks are applicable to all the so-called outcaste classes, whether designated Paraiyans, Málas, Holeyas or by other cognate names. I must, however, now return to the Paraiyans proper.

There are in the schedules 348 sub-divisions of Paraiyans, of which the following are the strongest in point of numbers:—

Sub-division.	Strength.	Sub-division.	Strength.
Amma	20,006	Mottai	25,306
Katti	64,232	Pac'chai	11,203
Kízhakkatti	16,253	Sámbán	49,714
Kóliyan	26,815	Sangidum	30,459
Kongan	27,931	Sózhia	36,602
Korava	18,155	Tamil	36,062
Kóttai	18,907	Tangalán	243,939
Morasu	18,334	Valangamattu	67,036

In the case of 1,195,692 individuals, Paraiyan is given as the sub-division as well as the main caste.

Amma Paraiyans are found chiefly in Tanjore and Madura; the *Katti* sub-division in Salem and Trichinopoly; the *Kízhakkatti* ('eastern') in Salem; the *Kóliyans* (weavers) in Chingleput, Tanjore and Trichinopoly; the *Konga* sub-division in Salem; the *Koravas* in Coimbatore; the *Kóttai* (fort) sub-division in South Arcot; the *Morasu* (drum) sub-division in Salem; the *Mottai* Paraiyans in Madura; the *Pac'chai* Paraiyans in Coimbatore; the *Sámbán* sub-division in South Arcot; the *Sangidum* (*Sanku*, a shell) in Coimbatore; the *Sózhias* (natives of the Sózha or Chóla country) in Tanjore and Madura; the *Tamil* Paraiyans in Chingleput and Salem; the *Tangalán* Paraiyans in North and South Arcot, Chingleput, Salem and Trichinopoly; and the *Valangamattu* sub-division in South Arcot. The members of the various sub-divisions do not intermarry.

The Paraiyans have been but little affected by Bráhmanical doctrines and customs, though in respect to ceremonies they have not escaped their influence. Paraiyans are nominally Saivites, but in reality they are demon-worshippers. The Valluvas are their priests. The marriage of girls before puberty is very rare. Divorce is easy; a husband can send away his wife at will, and she on her part

* *Indian Antiquary*, vol. iii, p. 191. See also Caldwell's *Comparative Grammar*, p. 548.

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can dissolve the marriage tie by simply returning the *táli*. In such cases the husband takes the children or contributes for their maintenance. Widow marriage is freely allowed. I have found no traces of polyandry among this caste. The dead are usually buried. The occupation of the vast majority is agricultural or general labour, but, like the Dombos and Pános of the Agency Tracts, they seem to have been originally weavers. They are so described in *Gnánavetti*, a work attributed to Tiruvalluvar, and one of the sub-divisions given above is Kóliyan, *i.e.*, 'weaver.'

Palli: 2,151,074.

386. The Pallis, *Vanniyans*, or *Padaiyáchis* are found in all the Tamil districts, but are most numerous in Salem and North and South Arcot. In Madura there are only 20,000 of them, and in Tinnevelly but 2,402. There can, I think, be little doubt that Palli and Palla are etymologically the same word, but the castes are now quite distinct. 'Vanniyan' is derived from Sanskrit *Vahni* fire, and the Pallis claim to belong to the *Agnikulam* or Fire Race. The name *Vanniyan* seems to have been introduced by the Bráhmans, possibly to gratify the desire of the Pallis for genealogical distinction. 'Padaiyáchi' means a soldier and is also of late origin. That the Pallis were once an influential and independent community may be admitted and in their present desire to be classed as Kshatriyas, they are merely giving expression to this belief, but unless an entirely new meaning is to be given to the term 'Kshatriya' their claim must be dismissed as absurd. After the fall of the Pallava dynasty the Pallis became agricultural servants under the Vellálas, and it is only since the advent of British rule that they have begun to assert their claims to a higher position. The bulk of them are still labourers, but many now farm their own lands, while others are engaged in trade.

The number of sub-division of Pallis is 366. The most important are the following:—

Sub-division.	Strength.	Local Distribution.
Agamudaiyan ..	50,614	Chingleput (45,156), Salem (5,204).
Agni	109,348	North Arcot (13,894), Madras (12,375), Chingleput (63,232), South Arcot (17,719).
Arasu	182,277	Salem (127,826), Coimbatore (32,499), South Arcot (21,941).
Kshatriya ..	102,413	South Arcot (63,535), Chingleput (30,637), Madras (3,446), Salem (3,288).
Nágavadam ..	29,497	All in Salem.
Nattamán ..	34,571	Trichinopoly (34,456).
Ólai	56,689	Salem (56,572).
Pandamuttu ..	79,626	Salem (60,592), South Arcot (17,387).
Perumálgótra ..	14,818	All in Salem.

'Palli' itself was returned as the sub-division by 1,311,278 members of the caste. The sub-divisions *Agni*, *Arasu* (*i.e.*, *Rájá*) and *Kshatriya* are probably of late origin, but the first two demand further investigation. *Agamudaiyán* and *Nattamán* are the names of separate castes, and I know not in what sense the words are used here. *Nágavadam* means the hood of the cobra, also an ear ornament of that shape. *Ólai* is a palm-leaf. *Pandamuttu* means a number of torches arranged so as to represent an elephant (*Winslow*).

In religion they profess to be Saivites, but most of them are demonolaters. Dr. Buchanan says: "They are much addicted to the worship of the *Saktis*, or "destructive powers; and endeavour to avert their wrath by bloody sacrifices. "These are performed by cutting off the animal's head before the door of the "temple, and invoking the deity to partake of the sacrifice. There is no altar, nor "is the blood sprinkled on the image, and the body serves the votaries for a feast.

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"The *Pallivánlu* have temples dedicated to a female spirit of this kind named *Muti-aliam* (Mutyálamma), and served by *pújáris* of their own caste. These priests can neither read nor write, but their office is hereditary. . . . The *Pallivánlu* also offer sacrifices to *Mariamma*, whose *pújáris* here are *Kurubaru*." *

They do not wear the sacred thread. Some of them engage Bráhmans to officiate as their priests. Their girls are usually married after they attain maturity. The re-marriage of widows is permitted and actually practised. Divorce is said to be permitted only in case of adultery by the wife, but this statement requires confirmation. They are allowed to eat animal food and to drink spirituous liquors. They both burn and bury the dead. Their usual agnomen is *Kavandan* or *Padaiyáchi*, but some of them who strive for a higher social standing call themselves '*Náyakkan*.'

Pallan : 780,558.

387. The Pallans are a class of agricultural labourers found chiefly in Tanjore, Trichinopoly, Madura and Tinnevelly. They are also fairly numerous in parts of Salem and Coimbatore, but in the remaining Tamil districts they are found only in very small numbers. The ordinary derivation of the name is from 'pallam,' low wet land, but this is not satisfactory. Dr. Oppert considers it to be only another form of the root found in Paraiyan.

The number of sub-divisions returned is 200, of which the following are the most important:—

Sub-division.	Strength.	Local Distribution.
Aiya	12,991	Madura (11,824).
Amma	105,607	Madura (48,503), Tinnevelly (53,933).
Ajña	100,696	Madura (40,991), Tinnevelly (57,086).
Átta	32,391	Tinnevelly (29,193).
Dévéndra ..	75,780	Salem (18,474), Coimbatore (8,371), Tanjore (20,162), Trichinopoly (27,073).
Kadaiyan ..	18,830	Madura (16,528).
Manganáttu ..	15,544	Madura (15,215).
Sózhia	41,015	Salem (6,552), Coimbatore (10,894), Tanjore (3,601), Madura (22,963).
Tondamán ..	49,231	Trichinopoly (49,231).

'Pallan' was returned as sub-division by 213,222 persons; more than half of these were enumerated in Tanjore. *Aiya* means 'father,' while *Amma* and *Átta* mean 'mother.' The *Dévéndra* Pallas claim to be descended from the king of the gods. *Kadaiyan* means 'the lowest.' *Manganádu*, *Sózhian* and *Tondamán* are territorial names.

Like Paraiyans the Pallas are nominally Saivites, but in reality devil-worshippers. According to some accounts they have no priests; according to others they employ Valluvas. Marriage of girls before puberty is rare. Divorce is free as among Paraiyans and many other Tamil castes. The re-marriage of widows is permitted and common. The feigned withdrawal by the bridegroom from the marriage which has been noticed in some Telugu castes is to be found among the Pallas also. † They usually bury the dead. The use of flesh and liquor is allowed, but the Pallas will not eat beef. The common titles are *Múppan* and *Kudumbán* and some style themselves *Mannádi*. *Kudumban* is probably a form of Kurumban, and *Mannádi* is a corruption of Manrádi, a title borne by the Pallava (Kurumban) people. ‡ It thus seems not improbable that the Pallas are representatives of the old Pallavas or Kurumbas. §

* Buchanan's *Mysore, Canara and Malabar*, vol. i, p. 182.
† G. Oppert, *Madras Journal of Literature and Science* for 1887–88, p. 102.
‡ *South Indian Inscriptions*, vol. i, p. 114.
§ See *Manual of Chingleput*, p. 25. The writer of the Manual states that the Pallas are one of the most numerous castes in the district. The census shows, however, that there are only 79 Pallas in Chingleput.

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388. Like the title Ambalakkáran of the Kallan tribe, the word Múppan, meaning 'headman,' is used as a title by the Valayan and Sudarmán castes. Some Kallans, too, in the Tanjore district seem to have this title, and it is also borne by persons of a few other castes. Múppans are usually considered to be a more refined section of the Kallan tribe. Most of them are agricultural labourers, while only a few are landed proprietors. It is given as a distinct caste in the *Tanjore Manual*, but I doubt if it is anything more than a title.

Muppan : 29,635.

389. Úráli is the name of a caste of agricultural labourers found chiefly in the district of Madura and Trichinopoly. The word *Úráli* means 'a ruler of a village.' Like the Ambalakkárans they trace their descent from one Mutturája, and the only sub-division returned by any number is Mutrácha. They also assert that they were formerly employed as soldiers. In the Wynâd there is a section of Kurumbas called Úráli Kurumbas, and it is not improbable that these Úrális of the Tamil country are an offshoot of the great Kurumba race. Bráhmans act as their priests; girls may marry after they come of age; widow re-marriage is practised; the dead are usually burned; and their title is *Kavandan*.

Urali : 42,295.

390. The Véttuvans are found chiefly in Coimbatore, Salem, Madura and Malabar. They are the descendants of Védars (hunters), who served as soldiers under the Kongu Kings, Védan and Véttuvan being two derivatives of the same root. One of the largest sub-divisions returned is Návidan or 'barber.' Their widows may not re-marry. They eat flesh except beef; their agnomen is *Kavandan*.

Vettuvan : 81,352.

391. The Málas are the Pariahs of the Telugu country. Dr. Oppert derives the word from a Dravidian root meaning a mountain, which is represented by the Tamil *malai*, Telugu *mala*, &c., so that Mála is the equivalent of Paraiyan, and also of Már or Mhár and the Mál of western and central Bengal. I cannot say wether there is sufficient ground for the assumption that the vowel of a Dravidian root can be lengthened in this way. I know of no other derivation of 'Mála.'

Mala : 1,362,531.

The number of sub-divisions of Mála appearing in the census returns is 313, of which the following are the largest:—

Sub-division.	Strength.	Local Distribution.
Arava	49,743	North Arcot (35,067), Nellore (11,771).
Kanta	61,206	Vizagapatam (30,046), Ganjam (21,665).
Murikinádu ..	48,814	Cuddapah (31,950), Kurnool (11,455).
Pákanáti	92,790	Nellore (31,583), Cuddapah (30,890), North Arcot (30,209).
Reddi Bhúmi ..	96,126	Nellore (58,906), Cuddapah (12,885), Kurnool (10,232), Kistna (9,960), North Arcot (4,029).

As many as 861,310 Málas have returned Mála as the sub-division also. Nearly one-half of these are in the Godávari district. *Arava* (*i.e.*, Tamil) Málas are probably Paraiyans. I have no information about any of these sub-divisions.

The Málas like the Paraiyans are said to have been weavers at one time, but very few are engaged in this occupation at the present day. Most of them are now labourers. Like the Telugu people generally, the majority of the Málas are nominally Vaishnavites, but their real allegiance is given to the demons and village deities. They have priests of their own, called Mála Dásaris. There is no rule prescribing early marriage, but the statistics show that marriage before puberty is common. Divorce is free, but if a man sends his wife away for no serious fault on her part, he must make a money payment to her, and if she is the one who makes the divorce, then whatever the cause, her next husband must pay a fine which goes not to the previous husband, but to the caste. The re-marriage of widows is

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permitted, but the second marriage is attended with much less formality than the first. Málas eat flesh, including beef, and have no caste restrictions regarding the consumption of liquor. They have no titles.

Panchama : 5,769.

392. Panchama is a synonym for Mála or Paraiyan. Out of the total of 5,769, as many as 4,333 returned Mála as the sub-division. In the Tamil registers the persons returning Panchama were included in Paraiyan, but by an oversight the name was retained as a separate caste in the Telugu returns.

Chandala : 9,417.

393. This is a name for all the so-called out-caste sections of the people. It is not a separate caste in this presidency. Mála was returned as the sub-division by 5,468 persons and Mádiga by 1,177. The remainder returned similar castes or the sub-divisions of such castes.

Paniyan : 33,282.

394. Paniyan literally means a labourer, and the members of the Paniyan caste are agricultural labourers. They are said to have features of the African type, but there does not appear to be any other evidence in favour of their African descent. They have returned 9 sub-divisions, but most of these are not real and none has been returned by any considerable number of persons. They are found chiefly in the Wynâd and in the Kóttayam taluk of Malabar. Their position is said to be very little above that of a slave, for every Paniyan is some landlord's 'man,' and though he is, of course, free to leave his master, he is at once traced and good care is taken that he does not get employment elsewhere. On the other hand, it is stated in one account I have received that they are sensitive to ill-treatment and migrate to Mysore if dealt with harshly, so that they are generally treated well. Their chief deity is called Kúli, a malignant and terrible being of neither sex, whose shrines take the form of a stone placed under a tree or sometimes of a cairn of stones. There are also minor deities. Girls are not married before puberty. When a Paniyan wishes to marry a girl, he must take a bundle of firewood to her house every day for six months. There are three classes of elders, the Mudali, the Múppan and the Kûttan. The consent of four Kûttans is necessary before a marriage can be performed. Monogamy is the rule. There is no restriction on the marriage of widows. Divorce is allowed and divorced persons are not prohibited from re-marrying. The dead are usually buried by the side of streams. They speak a corrupt form of Malayalam.

Cheruman or Pulayan : 258,402.

395. This caste is called Cheruman in South Malabar and Pulayan in North Malabar. The ordinary derivation of Cheruman given by the people is a 'small man,' but Mr. Logan says they are so called because they are the aborigines of the Chéra country.* Pulayan is probably from the same root as Paraiyan, Holeya, &c. Even in South Malabar where they are called Cheruman, a large sub-division numbering over 30,000 is called Pulacheruman.

The total number of sub-divisions returned is 39, of which the most important are Kanakkan (73,000), Pulacheruman (38,000), Érálan (23,000), Kúdán (14,000), and Rólan (12,000). Kanakkan and Pula Cheruman are found in all the southern taluks, Kúdán almost wholly in Walluvanad, Rólan in Ernád and Walluvanad, and Erálan in Pálghat and Walluvanad. I understand that there are no true sub-divisions among the Cherumans of North Malabar.

They are all small in stature and very black in complexion. Some of them wear a tuft of hair in front like Náyars; others shave the heads clean like Muhammadans. They are for the most part field labourers and formerly were agrestic slaves. Their religion is devil-worship. The caste priest is called *Janmári* or *Janmi*. In the north the succession is in the female line as among Náyars, while in the south the succession is from father to son.

After childbirth the females are regarded as impure for 28 days and in the extreme north for 42 days. During this period no males may take meals from

* *Malabar Manual*, vol. i, p. 14.

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the house, but a separate hut is generally built for confinement. It is strange to find so inconvenient a custom existing among such a class. The child is brought to the master of the mother and he gives it a name, a practice that is, of course, a relic of the days of slavery. Their marriage ceremonies are of the simplest kind. In parts of the south there is hardly anything more than a feast. When a marriage is arranged, the couple is brought to the master at the close of a working day, and the latter measures out the daily wages of rice for both together in recognition of their having become husband and wife. Money is paid to the girl's parents. In the north money is paid to the caste priest and to the uncle of the girl. The marriage ceremonies are there somewhat more formal. First the bridegroom's party goes to the bride's house and presents rice, betel-leaf, &c., to the head of the family and asks for the bride. Consent is indicated by the bride's brother, placing some rice and a cloth in the assembly and throwing rice on the head of the headman of the caste who is present. On the appointed day the bridegroom goes to the house with two companions and presents the girl with cloth and money. From that day he is regarded as her husband and cohabitation begins at once. But the girl cannot be taken to his house until the ceremony called '*mangalam*' is performed. The bridegroom's party go in procession to the bride's house, where a feast awaits them. The man presents sweetmeats to the girl's brother. Then the caste priest recites the names and family history of the two persons and the names of their masters and deities. They are seated in a *pandal* before a lamp and a heap of rice. One of the assembly gets up and delivers a speech on the duties of married life, touching upon the evils of theft, cheating, adultery, &c. Rice is then thrown on the heads of the couple and the man prostrates himself at the feet of the elders. The next day they proceed to husband's house and rice is again thrown on their heads. Subsequently there is another feast and throwing of rice on the couple in the husband's house. Then the party assembled make presents to the pair, a part of which goes to the priest and a part to the master of the husband. Divorce is easy, but the money paid must be returned by the woman. On death, pollution is observed for 8 days in the north and 14 days in the south, and it is removed by the caste priest sprinkling a mixture of milk and the water of the tender cocoanut.

Holeya: 134,835.

396. The Holeyas are the Canarese Pariah caste. The word is usually derived from *hole*, pollution, but it seems more probable that it is merely the Canarese form of the various names such as Palla, Palli, Paraiyan, Pulayan, &c., which have already been dealt with. Initial 'p' in Tamil, Telugu, &c., usually becomes 'h' in Canarese.

The bulk of the Holeyas are found in South Canara, but there is a considerable number in Coimbatore and the Nílgiris. The number of sub-divisions returned is 196, of which the most important are given below:—

Sub-division.	Strength.	Local distribution.
Bákuda	5,558	South Canara (All).
Kannada	8,595	Coimbatore (8,521).
Mári	24,650	South Canara (All).
Méra	40,302	Do. (do.)
Mundála	18,023	Do. (do.)

Like other Pariahs the Holeyas worship *Bhútas* or devils. They have priests of their own caste, who at other times serve as barbers. Their marriage ceremony is somewhat elaborate. The bridegroom's party goes to the bride's house on a fixed day with rice, betel-leaf and a few areca-nuts and waits the whole night outside the bride's hut, the bridegroom being seated on a mat specially made by the bride. On the next morning the bride is made to sit opposite the bridegroom with a winnowing pan between them filled with betel-leaf, &c. Meanwhile the men and women present throw rice over the heads of the marriage couple. The bride then accompanies the bridegroom to his hut, carrying the mat with her. The marriage ceremony lasts for four days, during which time none of the party should fail to sit

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on the mat. On the last day the couple take the mat to a river or tank where fish may be found, dip the mat into the water and catch some fish, which they let go after kissing them. A grand feast completes the marriage. Divorce is easy, and widow remarriage is freely practised. Holeyas will eat flesh including beef, and have no caste scruples regarding the consumption of spirituous liquor.

Paidi: 24,665.

397. The Paidis are a class of agricultural labourers and weavers found in the Vizagapatam district. Some of them are employed as servants and village watchmen. They are closely akin to the Pános and Dombos of the hills and the Málas of the plains. They speak a corrupt dialect of Uriya.

Relli: 17,653.

398. The Rellis are a caste of gardeners and labourers found chiefly in the districts of Ganjam and Vizagapatam. In Telugu the word *Relli* or *Rellu* means 'grass,' but whether there is any connection between this and the caste name I cannot say. They generally live at the foot of the hills and sell vegetables, mostly of hill production. Girls are married both before and after puberty. Divorce is easy on payment of a fee fixed by a *panchâyat*. The remarriage of widows is allowed. All kinds of flesh including beef are used for food, and alcohol is freely consumed. They usually speak Uriya.

Group 4.—Hill and Forest Tribes.

This group of castes which have been least affected by Brahmanical influences demands a detailed examination, and a full account of the manners and customs of every tribe is most desirable. But unfortunately in many instances there is absolutely no information on the most important points, and a complete account must be deferred till I can make further investigations.*

Khond: 326,586.

399. The Khonds inhabit the hill tracts of Ganjam and parts of Vizagapatam, and are found also in Bengal and the Central Provinces. They call themselves Kui, a name identical with the Koi or Koya of the Godávari agency and the south of the Jeypore zemindári. The Telugu people call them Kótuvándlu. The origin of the name Khond is doubtful, but Macpherson is, I think, right in deriving it from Telugu *Konda*, a hill. There is a tribe in Vizagapatam called Kondadora or Kondakápu and these people, who are allied to the Khonds, are also frequently called Kótuvándlu. All these names are derivatives of the root *Kô* or *Kû*, a mountain.

The number of sub-divisions returned is 58. The list includes many names of other castes, a fact which must be in part ascribed to the impossibility of distinguishing the true Khonds from persons returned as Kondavándlu, Kondalu, Kótuvándlu, &c., terms which mean simply highlanders, and are applicable to all the hill tribes. For example, 12,164 Pános have returned their main caste as Khond. In the case of 260,747 individuals the main caste and sub-division have both been returned as Khond.

I do not propose to give here an account of the customs of the Khond, for they have been fully described by many authorities, and I have no original information regarding them.†

Kondadora: 81,063.

400. The Kondadoras, *Kondakápus*, *Kondas*, *Manedoras* or *Doras* are found chiefly on the slopes and the eastern summit of the Eastern Ghâts in the districts of Vizagapatam, Ganjam and Godávari. The similarity of some of their names to those by which the Khonds are known has already been noticed, and in Chapter IX it has been stated that their language bears a close resemblance to the Khond dialects. There are

* Some of the castes in this group are probably mere sub-divisions and not separate castes. As the same sub-division is sometimes common to several castes, it was not possible to determine the proper caste, and in other cases I was doubtful whether the name returned as a main caste was or was not identical with the same name found as a sub-division.

† The best authorities on the subject are Dalton's *Ethnology of Bengal*; Macpherson's *Report upon the Khonds in the districts of Ganjam and Cuttack*; H. H. Risley's *The Tribes and Castes of Bengal*, and *the District Manual of Ganjam*. See also pages 67–70 of vol. iii of the *Madras Census Report* of 1881, for some notes by Mr. C. F. MacCartie, I.C.S.

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Chap. X. para. 401. 74 sub-divisions entered in the schedules, but the majority have returned the main caste or one of its synonyms as the sub-division and the largest section—Múka—has been returned by only 4,645 persons. Many of the sub-divisions are the names of separate castes. The Kondadoras seem to have all lost those rights to the soil which their kinsmen, the Khonds, still maintain with such determination, and though they style themselves Doras (lords), the title is an empty one. The majority of them, I believe, now speak only Telugu, and there has probably been much intermarriage with Telugu immigrants. I have no information regarding their marriage and other customs.

Poroja: 82,020.

401. The Porojás are a tribe of hill cultivators found in the Agency tracts of the districts of Ganjam and Vizagapatam. 'Porojá' is generally taken to be a form of, Sanskrit, '*praja*,' a subject, but this etymology is not altogether satisfactory. The word has, however, the sense of ryot and is applied to castes which are quite distinct. The chief sub-divisions are Didáyi, Jhodia, Parengi and Pengu. I have already referred to the similarity between the Khond language and the dialect of the Pengu Porojás, and I have no doubt that all these divisions are closely allied to the Khonds.

Their girls are married usually after puberty and their widows may remarry. Divorce is easy and may be obtained by a reference to the caste *pancháyat*. The dead are burnt, and the relatives are feasted on the tenth day.

Gadaba: 33,401.

402. The Gadabas are found chiefly in the Vizagapatam district. Mr. H. D. Taylor, I.C.S., who has an intimate knowledge of the Vizagapatam hills, says they are divided into three clans—(1) Boda Gadaba, (2) Parengi Gadaba, and (3) Allaru Gadaba, but though these are found among the 39 sub-divisions entered in the schedules, only the second one has been returned by any considerable number. The sub-divisions which are of numerical importance are given on the margin, and it will be observed that 'Chenchu' has been returned by nearly 1,000 persons. This suggests a field of inquiry that is well worth further investigation. The Parengi Gadabas are also known as Parengi Porojá, and 7,791 individuals have returned Porojá as their caste and Parengi as the sub-division. In fact, Gadabas are often called Gadaba Porojá, for Porojá denotes a husbandman rather than a definite caste. The Kápu Gadabas are possibly the Kerang Kápus mentioned by Mr. Turner* as akin to the Gadabas, for I find no mention of the caste under the full name of Kerang Kápu nor is Kerang found as a sub-division of either Kápu or Gadaba.

Chenchu	930	All in Vizagapatam.
Kapu	1,582	
Kattira	9,027	
Parama	1,204	
Parengi	3,018	

The following note by Mr. Taylor will be read with interest:—

(1) Gadabas are sub-divided into three classes—

(*a*) Boda Gadabas, (*b*) Parengi Gadabas, (*c*) Allaru Gadabas. Their full title is Gadaba Porojá, and the term Gadaba is in itself merely a sub-division of the large class of Porojás (*Prajas* = subjects) who are the real ryots and occupiers of the soil from time immemorial. Thus the three sub-divisions of the Gadabas are otherwise roughly spoken of as Gadaba Porojás, Parengi Porojás and Allaru Porojás. All talk Uriya, but each clan has a distinct language of its own, not understood by the others; the same is the case with Porojás, Khond Porojás, Bondar Porojás and Didai Porojás.

(2) Each of these sub-divisions has a distinctive dress for females, manufactured out of the *karenga* fibre: thus the cloth of the Boda Gadaba women consists of black (or blue) and white stripes, the Parengi Gadabas wear white with a thin red border, the Allaru Gadabas (who have a sub-division below the ghâts near Sálúr) wear red, blue and white. The centre of this cloth consist of three large red stripes about 8 inches wide, separated by white stripes one inch in width; outside this again is a thin blue stripe about three inches wide with a white border. All three classes alike wear peculiar bustles which are manufactured out of a separate kind of fibre (ಕಡನಾರು), *tadanáru*) not twigs as stated in Carmichael's *Manual*. All females from four years old upwards, whether married or unmarried, wear this peculiar bustle or '*kudellu*' as it is termed in Uriya. It is an offence not to wear it, and it is a mark of the caste. The origin of the custom is not known to the Gadabas themselves. The women wear a large brass bangles reaching in some cases the whole way up the arm, large wheel-shaped earrings of the same materials are also worn. It is not, however, as I have sometime heard stated, against caste custom for them to wear gold or silver ornament; but these are never seen.

* *Madras Census Report* of 1871, p. 227.

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(3) The occupation of Gadabas consists and always consisted in cultivation. Boda Gadabas and Parengis are, however, the bearers of the hills and they are specially privileged to carry palanquins. They do not object to work for hire.

(4) The three classes of Gadabas hold exactly the same position as Porojás and Khonda Porojás, and these classes can intermarry and take food prepared by each other. All have the same feast, worship the same deities and observe the same ceremonies. The Bondar or naked Porojás and the Didái Porojás of Malkangiri really belong to the same class and have the same status, but they are slightly looked down upon by the other classes.

(5) Their religion is simple and consists of feasts at stated intervals. The *Janni* or headman is also the village priest. The chief festival is *Ittakaparva* or hunting feast in March and April. On this occasion the whole male population turns out to hunt, and if they return unsuccessful the women pelt them with cowdung on their return to the village; if, however, successful, they have their revenge upon the women in another way.

The chief deities (though spoken of generally under the term Dévata or Mahápraphu) are Ganga Dévi or Tekurani, Iswara or Mouli and Bhairava, and Jhankara. It is Iswara or Mouli who is worshipped at Chaitra. Jhankara is the god of land, rainfall and crops, and a cow is sacrificed to him; there are not, as a rule, temples, but the *púja* place consists of a sacred grove surrounded with a circle of stones, which takes the name of Jhankara from the god to whom *púja* is performed. Ganga Dévi, Iswara and Mouli have temples at certain places, but as a rule there is no building and the site of *púja* is marked by trees or stones. To Iswara a she-buffalo is sacrificed at Chaitra. To the other Dévatas, cocks and goats only are sacrificed. Ganga Dévi or Takurani is the goddess of life and health, both of men and cattle; to her pigs, goats and pigeons are sacrificed.

(6) There are one or two curious superstitions: if a member of the caste is supposed to be possessed of a devil, he or she is abused and beaten by the other members of the caste until the devil is cast out.

In some parts (but not amongst the Sembaliguda Gadabas) the superstition is that a piece of wild buffalo horn buried in the ground of the village will avert or cure cattle disease.

(7) Marriage takes place as soon as a girl arrives at puberty, thus marriage for males takes place between 17 and 13, and of girls between 14 and 11. No girl is, however, allowed to marry until she is able to weave her own cloth. As arule, each family manufactures its own cloths, and they are not, as a rule, purchased, though occasionally they are to be procured in the markets.

(8*a*) *Ceremonies on Birth.*—The mother and child are kept separate from other members of the caste for nine days; the house is then cleaned out and a feast given to the members of the caste.

(*b*) *Marriage Ceremonies.*—This ceremony merely consists of a feast and the giving of presents to the family of the bride; the presents consist of one cow, one bullock, one *putti* of rice and three cloths. The feast will cost 7 or 8 putties of rice extra. Formerly the prospective bridegroom used to work in his father-in-law's house for one year before marriage, but a cash payment is now substituted for service.

(*c*) *Ceremonies at Death.*—No ceremonies are at first performed. The corpse is cremated if wood is available, if not, it is buried. Three days afterwards a cow is killed and 3 *putties* of rice are expended in feeding the caste people.

(9) The headman of the village, who is also the priest, is called *Janni*, the second in command is the *Kirasani*, and the junior Naidu is the *Mudali*. There is one inferior servant in Gadaba villages, called *Chellan* if he is a Gadaba by caste. More generally, however, this post is filled by a Domb under the title of *Báriki*.

(10) There is no restriction whatever in the matter of alcoholic liquor which Gadabas (and all Porojás) consume whenever they have a chance. The consumption is only limited by the amount of cash in their possession. Opium-eating is not prohibited, but is little practised amongst the Porojá and Gadaba classes.

(11) Panchayats are held of two classes—

(*a*) For disputes which are matters of interest to the whole village and not only to the caste. Here the twelve neighbouring Naiks, of whatever caste, are convened, and the witnesses are put on their oath by holding rice and cowdung in their hands. In some parts, where boundary disputes are decided on the oath of one of the parties, the person who takes the oath has to eat some of the soil at each point on the boundary claimed by him.

(*b*) For caste disputes, where a caste panchayat is held, the scale of fines is as follows amongst Gadabas:—

For a married person who has lost caste by adultery or intercourse with a prohibited caste	Rs. 10.
For an unmarried person	3 head of cattle.
For other offences, and amongst other classes of Porojás ..	the fines vary in amount.

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Chap. X. para. 403.

403. The Savaras are one of the earliest known non-Dravidian tribes of India; they are found chiefly in the Agency tracts of the Ganjam and Vizagapatam districts. An excellent account of them by Mr. F. Fawcett will be found in the first volume of the *Journal of the Anthropological Society of Bombay*, and I shall content myself with a very brief statement regarding the main features of their customs.

Savara: 182,295.

Mr. Fawcett gives four classes of Savaras: the first he calls Savaras simply, and these are far the most numerous; the second are the *Arisi* Savaras, who weave the coarse cloths worn by the tribe; the third are the *Kindhál* Savaras, who make baskets; while the fourth class is the *Luhárá* or *Mullu* sub-division, the members of which work in iron. In the census schedules 51 sub-divisions are found, but neither *Kindhál* nor *Luhárá* is given. The sub-divisions most numerously returned are Kápu (26,700), Mália (22,278), and Sudho (16,473). The Kápu Savaras are a Hinduized section, while the Mália Savaras are those found in the heart of the hills or Máliahs.

Infant marriage is rare. Intermarriage between relatives, no matter how distant, never takes place, but Mr. Fawcett does not state how relationship is reckoned. Subject to this proviso, a Savara may marry a woman of his own or any other village, and there do not appear to be any endogamous or exogamous septs. A man may have three or four wives and polygamy is common. A woman may leave her husband whenever she likes, but if she leaves him for another man, the latter must pay the husband a buffalo and a pig. A husband, on the other hand, cannot divorce his wife except for some specific reason, but her failure to work properly is regarded as sufficient ground. If a man marries a divorced woman, he must give a buffalo and a pig to her former husband. As regards widows, the rule is that a widow should marry the deceased husband's brother, and if he is too young, she waits till he grows up. If she has no brother-in-law, she should marry one of her nephews.

As soon as a man, woman or child dies in a house, a gun is fired off at the door to frighten away the 'Kulba' (spirit). The dead body is washed while in the house and then carried away to the family cremation grounds where it is burned. Everything a man has—his bows and arrows, his *tangi* (axe), his dagger, his necklaces, his cloths, some paddy and rice, &c., are burnt with his body. For a more detailed account of the ceremonies, which are extremely interesting, I must refer the reader to Mr. Fawcett's paper.

Most Savaras will eat anything, but one section will not touch beef. They all drink freely. Strange to say they have the duodenary system of notation: thus 20 is 12 and 8, but to count sixty they count by twenties and put down a stone to mark each twenty.

404. It will be observed that there are 473 Savaras in South Canara. On making inquiry I found that they were Malekudiyas or Maleyavas, and that as they objected to these names, which mean 'hillmen,' they had adopted the name Savara or Savaru, but I have not yet ascertained why they adopted this title or what meaning they attach to it. They are of the Jaina religion, whereas the other Kudiyas are Hindus.

Canarese Savara: 473.

405. The number of persons who have returned Gond as their caste is 14,036, the majority of whom are found in the Vizagapatam Agency. The number of Gonds is, however, larger than this, for several sub-divisions of this great tribe have been treated as separate castes. There has been some confusion between Gond and Goudo, but the numbers can have been only slightly affected thereby. The Gonds have returned 42 sub-divisions, but as 12,338 individuals gave Gond as their sub-division, none of this 42 is of any numerical importance. In 1871 Mr. Turner stated that the Dúrwa Gonds were the most numerous, but this name does not appear in the list of sub-divisions. Its absence must not, nevertheless, be taken to mean that there are no Dúrwa Gonds, for the whole of that section may have returned their sub-division as Gond. I have no information as to the existence of any customs among the

Gond: 14,036.

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Gonds of this presidency which are not found among the Gonds of the Central Provinces, and I therefore pass on to the next caste.

406 The Kóyas or Kóis are a tribe inhabiting the mountains in the north of the Godávari district, and they are also found in the Malkangiri taluk of the Jeypore zemindári. They belong to the great Gond family and are sometimes regarded merely as a sub-division of Gonds.

Koya: 50,775.

The Kóyas have returned 20 sub-divisions but more than half have given Kóya as the sub-division also. Of the rest, 12,802 have returned Rácha or Rája as their sub-division.

The Kóyas profess a very simple and primitive religion. They worship Kommalamma, Káturádu and Adamarázu. The goddess Mamili or Líle is propitiated early in the year, and they believe that if this is not done the crops will undoubtedly fail. To ensure the favour of this blood-thirsty goddess, human sacrifices were formerly offered. All the Kóyas seem to hold in great veneration the five Pándava brothers, especially Arjuna and Bhîma. The general idea of the Kóyas is that the spirits of the dead wander about the forest in the form of devils, and to these they offer libations of milk, &c. But, according to another account, they believe in a future state of existence and regard heaven as a large and strong fort stored up with an abundance of rice, and hell as a place in which an iron crow continually gnaws the flesh of the sinners locked up therein.

The Kóyas generally marry when of fair age, but infant marriages are not unknown. If the bridegroom is wealthy, he can very easily secure a bride, but, if poor, the bride he has selected is carried off by force, usually with the connivance of the village headman. Some, it is said, do not object to run away with the wife of another man. Their marriage ceremony is very simple; it consists of causing the woman to bend her head down and then, having made the man to lean over her, the friends pour water on his head, and when the water has run off his head to that of the woman they are regarded as man and wife.

"Directly the child is born, it is placed upon a cot, and the mother re-
"sumes her ordinary work of fetching water, wood, leaves, &c. On the seventh
"day the child is well washed, and all the neighbours and near relatives assemble
"together to name the child. Having placed the child on a cot, they put a leaf
"of the *mhowa* tree in the child's hand, and pronounce some name which they
"think suitable to the child. If the child cry they take it as a sign that they
"must choose another name, and so they throw away the leaf and substitute
"another leaf and another name until the child shows its approbation by ceasing
"to cry. . . . . Most Kois now name their children without all the elaborate
"ceremonial mentioned above. A feast is always held at the end of the days of
"ceremonial uncleanliness.

"The bodies of children and young men and young women are buried. If a
"child dies within a month of its birth, it is usually buried close to the house, so
"that the rain dropping from the eaves may fall upon the grave and thereby cause
"the parents to be blessed with another child in due course of time. With the
"exception of the abovementioned the corpses are usually burned. A cow or a
"bullock is slain, and the tail cut off and put in the dead person's hand after the
"cot on which the corpse is carried has been placed upon the funeral pile. . . . . .
"The cot is then removed and the body burnt. Mr. Vanstavern reports having
"seen part of the liver of the slain animal placed in the mouth of the corpse. The
"friends of the deceased then retire and proceed to feast upon the animal slain for
"the occasion. Three days afterwards they generally return bringing contributions
"of *cholam* and having slain one or more animals have a second feast. . . . . .
"They do not believe that any one dies what is commonly called a natural death,
"but always assert that the death of every one is caused by the machinations of a
"sorcerer, instigated thereto by an enemy of the deceased or of the deceased's
"friends."*

* From an excellent account of this tribe by Rev. Mr. Cain in the *Indian Antiquary*, vol. v, pp. 357-359.

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Chap. X. para. 407.

407. The Halabás are found in the Jeypore zemindári, and they appear in the *Report of the Ethnological Committee of the Central Provinces* under the name of Hulbá. They are said to be a sub-division of Gonds.*

Halaba: 1,887.

408. This is a class of Uriya cultivators and labourers speaking Muria or Lucia, otherwise known as Basturia, a dialect of Uriya. Mr. Taylor says the caste is the same as Muria which is shown separately in the tables and in Mr. H. G. Turner's notes in the *Census Report of* 1871. But whether identical or distinct, it seems clear that both are sub-divisions of the great Gond tribe. They are said to wear the sacred thread and to employ Bráhmans as priests. Infant marriage is practised, but is not compulsory; their widows are allowed to re-marry. The dead are usually burned. One sub-division will eat cows, pigs and buffaloes.

Botra, *Bhottada*: 53,149.

409. This is an Uriya caste of hill cultivators found in the Jeypore zemindári. They are believed to have come from the Central Provinces, and in the *Report of the Central Provinces Ethnological Committee* they are classed as Kolarian. Girls are married both before and after puberty; widows may remarry. They generally burn the dead unless the death is caused by cholera, but in the Central Provinces the Bhúmias are said to bury the dead and put two or three flat stones over the grave. † They eat flesh and drink liquor.

Bhumia: 16,430.

410. These are Uriya cultivators, and they are closely connected with the Kottiyas. Mr. H. D. Taylor, I.C.S., says that the Botrás or Bothadas are merely Telugu Rónas, but I imagine the difference of language prevents any intermarriage between the two sections. The Rónas are supposed to be the descendants of Ranjit, the great warrior of Orissa. Some of them serve as armed retainers and soldiers of the native chiefs, and some are engaged in trade and cultivation. They are chiefly found in the Vizagapatam Agency, where they have ousted the indigenous Poroja. ‡ They have returned seventeen sub-divisions, of which Kottiya (2,063) and Paiko (4,085) are numerically important.

Rona: 16,142.

In social status they are said to be a little inferior to the so-called Kshatriyas. Some wear the sacred thread and employ Bráhman priests. Their girls are married before puberty; widow remarriage is practised. They will eat goats, sheep, pigeon, fish and fowls. The dead bodies are burnt, but those of children are buried. Although they are found chiefly in the hill-tracts they are hardly a hill-tribe, and it would perhaps have been more correct to put them in Group 1.

411. The Kottiyas are an Uriya caste of cultivators and appear to be connected with the Rónas, for Kottiya is one of the sub-divisions of that caste, while Róna is a sub-division of Kottiya. Altogether 13 sub-divisions have been returned, of which the most important are Múka (2,499), Pedda (1,191) and Róna (1,176).

Kottiya: 10,661.

412. The Bhaktas or Bagatas are cultivators found in the Vizagapatam district. They say they were formerly soldiers and their classification as a hill tribe is of doubtful accuracy, though the majority of them live in the hill tracts. I have very little information regarding their customs. Marriage before puberty is not compulsory and the remarriage of widows is allowed. They speak Telugu.

Bhakta: 27,863.

413. The Dhakkados are a caste of cultivators found in the Jeypore Agency tracts. They are said to be the offspring of a Bráhman and a Súdra girl; and though living on the hills they are not an uncivilized hill tribe. Some prepare and sell the sacred thread; others are confectioners. In social position they come next below Kshatriyas. They wear the sacred thread and do not drink water from the hands of any except Bráhmans. Girls are married before puberty, and widow marriage is practised. They are flesh-eaters and their dead are usually burned.

Dhakkado: 1,998.

* *Report of the Ethnological Committee of the Central Provinces*, p. 41.
† *Report of the Ethnological Committee*, p. 2.
‡ *Madras Census Report*, 1871, p. 225.

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414. This is a cultivating and trading caste of Jeypore. Some wear the sacred thread and employ Boishnobs as their priests. Marriage before puberty is not compulsory and widows can remarry. They eat flesh. The dead are cremated. The Dúlias are one of the 'Paik' or military castes and speak Uriya.

Dulia : 1,721.

415. I regret to say I have not succeeded in obtaining any information about this comparatively large tribe. There is no mention of them in the *Vizagapatam Manual* or in Mr. Turner's notes in the *Madras Census Report of* 1871, and though the name appears in a list of hill tribes given in the *Ganjam Manual* there is nothing about them in the text. They have returned eleven sub-divisions, but none is of any numerical importance, for nearly all have given Játapu as both caste and sub-division.

Jatapu : 81,152.

416. The Chenchus are a forest tribe inhabiting the hill tracts of the Nellore and Kurnool districts. They have returned 41 sub-divisions but none are numerically important. Some of them breed cattle and sheep, others collect honey, and some are also employed as watchmen and guides in the forest. Like the Yánádis they worship a god called 'Chenchu Dévata,' to which offerings of honey and fruits are sometimes made. The Chenchus are, I think, closely connected with the Yánádis, for in addition to Chenchu Dévata being the deity of the latter, we also find 'Chenchu' returned as a sub-division by a considerable number of Yánádis. 'Chenchú,' strange to say, is likewise returned as a sub-division by the Gadabas, a Kolarian tribe of the Vizagapatam hills.

Chenchu : 5,910.

They have no regular priests. Their marriage ceremony is very simple; the couple will either run away one night from their houses and return the next day as husband and wife, or will go round and round a bow and arrow fastened to the ground, when their relations will bless them and throw rice on their heads. There is no age restriction for marriage. The remarriage of widows is generally practised among them, the second husband being in most cases a brother of the deceased one. There is no regular divorce, for each party is absolutely free to terminate the connection without assigning any reason or observing any formality. The dead are washed and then buried with their weapons. It appears that this tribe is divided into several endogamous clans. All their caste disputes are settled by the head of each clan, sometimes assisted by the heads of other clans.

417. The Yánádis* are generally regarded as an aboriginal tribe. They are much more numerous in Nellore than elsewhere, but they are found in every Telugu district except Bellary. It is said that their principal settlement is at Srí harikót, near the sea-shore in the southern part of the Nellore district. They have returned 89 sub-divisions, of which only two—Chenchu (5,999) and Manchi (7,109)—are numerically important. Yánádi has been returned both as main caste and sub-division by 49,360 individuals. *Manchi* means 'good.' There are two other names in the list of sub-divisions which require a brief notice. These are Tsalla and Kappala. These two names refer, I believe, to one and the same sub-division, and the second name ('frog') refers to their use of frogs as food. *Tsalla* has several meanings, and I do not know in what sense it is used here.

Yanadi : 84,988.

The real name of this forest tribe is said to be Anádulu, *i.e.*, people without a beginning, and their origin certainly is involved in obscurity. They have vague traditions of a flood in which only one man and one woman, the progenitors of Yánádis, were saved. They say that the Reddi (? Manchi) Yánádis, a small but somewhat superior class of Yánádis, came from the mountains in the west and were really Chenchus fleeing from violence and oppression, who came and gradually amalgamated with the common Yánádis, and the occurrence of 'Chenchu' as one of their sub-divisions, and the fact that their deity is called Chenchu Dévata show that there is some connection between the two tribes.

They are largely employed in gathering firewood in the forests and in digging roots for food. They also catch hares and partridges with nets and collect jungle

* I am indebted to the Rev. W. B. Boggs, of the American Baptist Telugu Mission, for much of the information contained in this paragraph.

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Chap. X. para. 418.

berries and fruits. A good many of them are hunters, being skilful in tracking game. Their weapons are the spear and bow. They are expert as snake catchers. They are often employed as night-watchers of fields and gardens, and lastly they make something as fortune-tellers and soothsayers. As to their social standing they are probably superior to the Málas and Mádigas, in whose houses the Yánádis will not eat.

Their principal deity is Chenchu Dévata. Their places of worship are of the rudest kind. They have no temples but simply small raised platforms of mud where they place a few clay images or common rough stones. They have no priests. When a child is born, margosa leaves and sometimes the leaves of other trees and also the knife with which the umbilical cord was cut, are placed under the child's head for six days. They hang a net in front of the door to keep the demons out and do not sweep the house for some days. When a name is given to the child they make a feast. Usually they have no marriage ceremony at all, but the Reddi Yánádis must be excepted. When there is any ceremony, the *táli* is occasionally used, but this is an innovation, for the marriage symbol of the Yánádis was the flower of the tangédu (*Cassia auriculata*). Both husband and wife separate whenever they are disposed to do so. Widow remarriage is both permitted and practised. They do not burn their dead, but bury them. They observe various customs to prevent the spirit of the departed from haunting them and they will often forsake a place immediately a death has occurred.

Kudiya : 4,756.

418. The Kudiyas or Malekudiyas are, as the second name implies, a hill tribe, but they are now found in both the plains and hills of South Canara. Their mother-tongue is Tulu, and like many Tulu tribes they follow the Aliyasantána law of inheritance. The Kudiya girls are married either before or after puberty, the usual bride price being Rs. 8 and a cloth. Widows may remarry, husband or wife can divorce the other at pleasure and marry again. The dead are either burned or buried, the former being the custom in the case of rich men. On the seventh day after cremation or burial, a *pandál* or booth is erected over the grave or the place of cremation and a bleached cloth is spread on it by the washerman ; a wick floating in half a cocoanut shell full of oil is then lighted and placed at each corner of the *pandál*. The relations of the deceased then gather round the place and weep and throw a handful of rice over the spot. They worship demons of the jungle named *Hakkerlu* and *Bráhmerlu*, as well as the ordinary village demons called *Kodamanitáya* and *Mujalanáya*, and make them offerings, twice a year, of fried and beaten rice and cocoanuts. These people are divided into clans each headed by a *Gurikára*, who is also called *Malemudya*. When any important ceremony has to take place in any house, the presence of the Gurikára is deemed indispensable. If any one transgresses the caste rules, it is the duty of the Gurikára to inquire and punish him.

Irula : 57,339.

419. This forest tribe is found chiefly in North and South Arcot, but it is fairly numerous in Chingleput, Salem, Coimbatore and Trichinopoly. The name is usually derived from '*irul*,' darkness, which is supposed to refer either to their dwelling in dark and impenetrable jungles or to their complexion. In the Tamil dictionary (Divákara) the name Irula is not found, but the word *Iravula* occurs and this evidently refers to the same tribe. There is possibly some connection between this and Yerravála, the name of a forest tribe in Coimbatore.

The Irulas have returned 60 sub-divisions, but the only one of any numerical importance is Sála Idaiyan (4,175). Mr. Cox suggests that the Irular are the representatives of a band of Kurumbas who fled to the jungles after defeat by Ádondai, and I think many of our forest tribes may be similarly accounted for.*

They are nominally Vaishnavites, but their idea of the Hindu gods is naturally very vague. In North Arcot they worship Kanniamma ('the virgin mother,') whom they represent in the form of an earthen lamp, which they often place under the bandári (? *Nauclea cordifolia*) a tree regarded by them as sacred. Their marriage

* *North Arcot Manual*, p. 300. See also *Nilgiri Manual*, p. 214.

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ceremony occupies a single day. A branch of the ironwood tree is fixed in the ground and the bride and bridegroom are made to sit before this. They sometimes use the *táli*, but this is probably an innovation. There is no music at this or any of their ceremonies. The marriage tie is very loose, for it can be dissolved at will by either party. There is no restriction on the remarriage of widows. They bury their dead in a sitting posture with a lamp beside the corpse, and they mark the grave with a small upright stone. This use of gravestones is common to a number of semi-civilized Dravidian tribes. Their vernacular is Tamil of a somewhat corrupt form.

Pulayan: 3,655.

420. The Pulayans or Poleyans are found in the hills of Madura and Coimbatore. In the notice of them in the *Madura Manual*, it is stated that their marriage ceremony consists simply of a declaration of consent made by both parties at a feast given to their relatives. They bury the dead. These Pulayans are probably connected with the Pulayans or Cherumans of Malabar and with the Paraiya caste, for the old Tamil name of the Paraiyan tribe was Pulaiyan. The Pulayans of the Madura hills were formerly prædial slaves, like the Pallas and Paraiyans of the plains and the Cherumans of the West Coast.

Karimpalan: 3,713.

421. Found only in the northern taluks of the Malabar District. Their chief occupations are *kumeri* (shifting) cultivation and gathering honey. They follow the Marumakkattáyan system of inheritance. The caste is an endogamous unit and no sub-divisions have been returned.

Kuruman: 16,857.

422. This caste is found almost in the Nílgiris and the Wynâd with a slight sprinkling in the Nílambúr and Attapádi hills in Malabar. Their principal occupations are wood-cutting and the collection of forest produce. The name is merely another form of Kurumban, but, as they differ considerably from the ordinary Kurumbas, it seemed better to show them separately and to put them in this group. I think, however, that they were originally identical with the shepherd Kurumbans, and their present separation is merely the result of their isolation in the fastnesses of the Western Ghâts, to which their ancestors fled or gradually retreated after the downfall of the Kurumba dynasty. The name Kurumbranád, a sub-division of Malabar, still bears testimony to their once powerful position.

The chief sub-divisions are Mullu Kuruman (6,000), Vetta Kuruman (2,600), Úráli Kuruman (1,200), Tén Kuruman (1,000), and Tac'chanádan Múppan (1,000). Of these, the first and the last speak Malayálam and wear a lock of hair in front of their head. The rest speak Canarese. Úráli Kurumans work in metals.

Malayan: 7,736.

423. The name means a hillman and the tribe is found in all the taluks of Malabar. The nine Malayans of North Arcot are probably Malayális, a name which, in Malabar, has now a meaning much wider than its literal significance. The Malayans follow the ordinary system of inheritance through males. They are probably connected with the Malayans who are sorcerers, but I have not much information about them.

Mavilan: 2,590.

424. The name is said to be derived from *Mávilávu*, a medicinal herb. I think, however, the real derivation must be sought in Tulu or Canarese as it seems to be a Canarese caste. These people are found only in the Chirakkal taluk of Malabar. Their present occupation is basket-making. Succession is from father to son, but among some it is also said to be in the female line.

Group 5.—Priests.

Brahman: 1,121,110.

425. The Bráhman caste has been given in much greater detail in the tables than others, as their sub-divisions are practically distinct castes. Accordingly every sub-division returned by more than 100 persons has been shown separately.*

* A good account of the Bráhmans of South India will be found in Mr. C. Rámachandrier's *Collection of the Decisions of the High Courts and the Privy Council on the Hindu Law of Marriage, Madras*, 1892.

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Chap. X. para. 426.

It has often been asserted and is now the general belief of ethnologists that the Bráhmans of the south are not pure Aryans, but are a mixed Aryan and Dravidian race. In the earliest times the caste division was much less rigid than now, and a person of another caste could become a Bráhman by attaining the Brahmanical standard of knowledge, and assuming Brahmanical functions. And when we see Nambúdiri Bráhmans even at the present day contracting alliances, informal though they be, with the women of the country, it is not difficult to believe that on their first arrival such unions were even more common and that the children born of them would be recognised as Bráhmans, though perhaps regarded as an inferior class. However, those Bráhmans in whose veins the mixed blood is supposed to run are even to this day regarded as lower in the social scale and are not allowed to mix freely with the pure Bráhman community. Instances are not wanting to illustrate this theory. The Prathama Sákha or Kátyáyana Bráhmans are considered to be Chandálas till noon; the Gurukkals, Sivadvijas and Nambis, who are worshippers of Siva and Vishnu temples, are not freely associated with by the other Bráhmans; and the Tamballas are usually treated as Sudras.

Date of migration to the south.

426. With regard to the date of emigration of the Bráhmans to the south nothing definite can be said. "There is not," says Dr. Burnell, "much historical evidence to prove that "there were Bráhmans in South India before the seventh century A.D."* But "the earlier Pallava grants have taught us that the Bráhmans in these parts were "already in the fourth and fifth centuries sufficiently in the enjoyment of court "favour to receive land-grants from the Kings of the Pallavas."† And in the Sahyádri Khándam one Mayúra Varma of the Kadamba dynasty is stated to have introduced Bráhman colonists from the north and granted them 64 villages below the ghâts. This happened about the close of the fourth century.‡ However conflicting are the statements of the antiquarians, it may be fairly assumed that Bráhmans were already in the fourth century settled in the Chálukya and Pallava countries. They crossed the river Pálár, the southern limit of the Pallava kingdom, and established themselves firmly in the Chóla and Pándiya kingdoms between the fifth and tenth centuries A.D., and the successful preaching of Sankarácháryа laid foundation of a great Bráhmanical mission at Kumbakónam § in the tenth century A.D. Turning to early Tamil literature, we find that the author of Tolkápyam, the earliest Tamil grammar extant, was a Bráhman of the Bháradvája tribe; and the great Trignána Sambanda, whose date, though still doubtful, was probably some time between the sixth and eighth centuries, was also a Bráhman. It may, therefore, be safely asserted that successive bands of Bráhman colonists settled in South India at different periods beginning in the fourth century and ending at the time of the great Vaishnava reformer Ramanujáchárya (1100 A.D.).

Internal structure.

427. The seven‖ original gótras or tribes of Bráhmans increased in course of time to forty-nine, which expanded subsequently by a process of social permutation and combination to an infinite number of gótras. Each Rishi adopted one or the other of the three Védas or *Sákhas*; and each Sákha was again sub-divided into one or more *Sútras* or schools. Thus we have,—

(1) Ásvaláyana for the Rig Véda,
(2) Bandháyana
(3) Bháradvája
(4) Ápastamba } for the Black Yejur,
(5) Satyáshada
(6) Vaikhánasa
(7) Kátyayana for the White Yejur,
and
(8) Drâhyáyana for the Sáma Véda.

* *South Indian Palæography*, p. 12.
† *Salem Manual*, vol. ii, p. 362; *The Pallavas* by Rev. T. Foulkes, M.R.A.S., p. 6.
‡ Rice's *Mysore Inscriptions*, p. xxxvii; *Mysore Gazetteer*, vol. i, p. 313.
§ *South Indian Palæography*, p. 44.
‖ The seven original gótras are *Bhrigu, Angiras, Kásyapa, Atri, Vasista, Agastya* and *Viswámitra*.

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The Bráhman caste is commonly divided into ten large classes according to their locality—five on the north and five on the south of the Vindhya range. The following table exhibits all the ten classes and their sub-divisions so far as this presidency is concerned :—

I.—Territorial division.

Linguistic or Provincial class.	Territorial or other group.	Strength.
	Division A.—Drávida.	
I. Andhra or Telugu ...	1. Árádhya or Lingadhári	2,884
	2. Golkonda Vyápári	5,163
	3. Kásalnádu	2,238
	4. Karnakamma { Bagnináti ... ... / Kolijóti ... ... / Vógóti ... ... }	8,570
	5. Murikinádu	21,586
	6. Niyógi	110,352
	7. Telaghánya	12,957
	8. Véginádu or Vénginadu (Kalinga)	4,238
	9. Velinádu	37,093
II. Drávida or Tamil ...	1. Áráma Drávida	2,485
	2. Ashtasahasram	16,342
	3. Brahmcharanam	55,190
	4. Gurukkal	8,397
	5. Kániyálar	2,299
	6. Késiyar	1,889
	7. Kónasímai Drávida	920
	8. Mukkániyar	3,026
	9. Sóliyar	10,524
	10. Tillai Máváyirattán	448
	11. Vadama	139,021
	12. Váttiman	11,006
III. Ghúrjara or Guzeráti.	Guzeráti	1,413
IV. Karnátaka or Canarese.	1. Áruvélu	23,179
	2. Aravatti Vakkalu	3,763
	3. Badaganádu	7,481
	4. Haidarabádi	293
	5. Kamma { Babbáru ... ... / Karna ... ... / Valcha ... ... }	117 / 8,570 / 768
	6. Malayáli { Embirán ... ... / Mussád ... ... / Nambidi ... ... / Nambádiri ... ... }	3,280 / 1,025 / 610 / 9,953
	7. Pennattár	185
	8. Sír Nádu	927
	9. Tulu { Havig ... ... / Kandavára ... ... / Kóta ... ... / Sivalli ... ... }	11,279 / 1,576 / 11,190 / 28,080
V. Maharáshtra or Maráti.	1. Chitpávan or Konkani	4,963
	2. Désasta	33,275
	3. Karhátaka or Karádi	2,748
	4. Pádhya	154
	Division B.—Gauda.	
I. Gauda	Gauda	7,408
II. Kanyákubja	Kanyákubja	1,036
III. Maithili	Maithili	...
IV. Sárasvata	Sárasvata	33,678
V. Utkala or Uriya ...	1. Bhadri	5,565
	2. Dánuva	22,903
	3. Holuva	37,974
	4. Pádiya	7,643
	5. Panda (Sáruva)	12,960
	6. Sáhu	5,297

Of the two grand divisions of Bráhmans—the Drávida and the Gauda—the latter seem to be the later settlers in the south. The Drávida Bráhmans are found all over the presidency, while the Gaudas are represented in appreciable numbers only by the Utkala or Uriya Bráhmans in the Ganjam and Vizagapatam districts and by the Sárasvats in South Canara. And among the Drávidas, the Sóliyas or the Bráhmans of the Chóla country, the Gurukkals or the Ádisaivas and the

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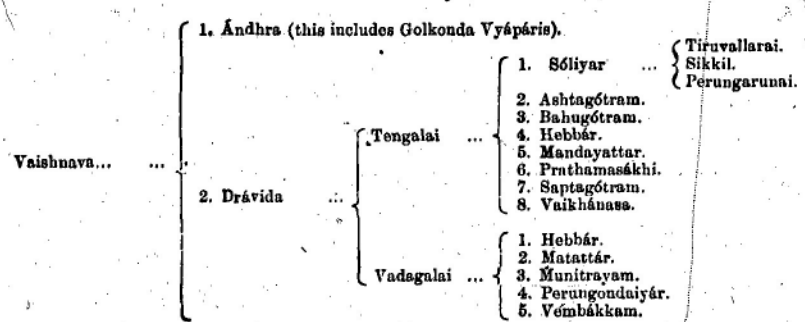
Nambis were the earliest settlers, while the Vadamas, who are said to have lived on the banks of the Nerbudda, are the latest. One distinguishing mark of the earliest Bráhman settlers is the wearing of the tuft of hair in front. The origin of this custom, peculiar to certain sub-divisions of Bráhmans and the people of the west coast generally, is a curious one. Certain Bráhmans, who attempted to leave the southern country to which they had migrated, were brought back by their rulers and compelled to wear a lock of hair on the forehead as a distinguishing mark in order to prevent similar attempts in the future.*

Religion.

428. The primitive religion professed by the early Bráhmans is the worship of the simple elements of nature or physiolatry. But subsequent to their colonization in the south several puránas were written and innumerable gods set up, so that before the time of the first reformer, Sankaráchárya, there were as many as ninety-six sects. He reduced these to six and taught the Advaita (non-dualistic) system of philosophy. The followers of Sankaráchárya are called Smártas. They worship both Vishnu and Siva, but pay greater reverence to the latter. Till the time of Rámánujá no distinction was observed between Smártas and Vaishnavas and they took meals with one another and intermarried. At last there came Rámánujáchárya with new interpretations of the Védas and fresh messages to deliver. His teaching was so powerful that his followers separated themselves from the already numerous subdivisions of Smártas and formed into small communities of Vaishnavites, eating and intermarrying only among themselves. This process of disintegration did not stop here; for even after the death of Rámánujá, Désikáchári and Manaválamámuni contributed their own share in further sub-dividing and isolating the community as much as possible. The result of all their labours is the formation of numberless sects among the Vaishnavas, of which the most important are shown in the following table :—

II.—Sectarian divisions among Vaishnava Bráhmans.



In the meanwhile other reformers were not wanting. At about the same period as Rámánujáchári worked Srikanta Sivachár, a member of the class of Sivadvijas, by his writings and preachings gave prominence to Siva and constituted a distinct sect called the Saiva. To this sect belong the Gurukkals and Tamballas of Siva temples. Thus a Bráhman of this presidency must belong to one or the other of the five popular sects, namely Smárta, Vaishnava, Saiva, Lingáyat and Mádhva.

Occupation.

429. A Bráhman was required by the Shástras not only to teach the Védas, but was also bound to look after the training and the preservation of the moral, social and religious principles of the people, to aid in the administration of justice, and to preside over and perform the religious and sacrificial ceremonies. As every Bráhman could not conveniently attend to all the duties enjoined by the Shástras, three different sections among them came into existence. The first class are called the Vaidíkís. Their occupation is teaching the Védas, performing and superintending sacrifices, and preserving the moral principles of the people. The second class of Bráhmans

* Rice's *Mysore Inscriptions*, p. xxxix.

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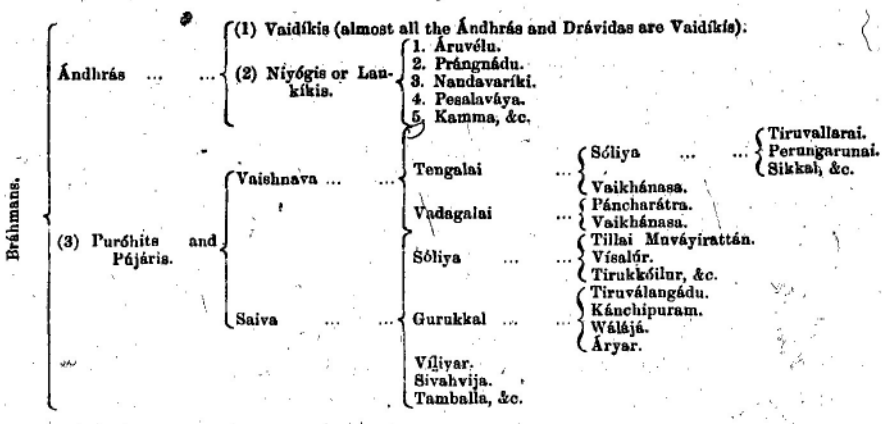
are called Gurukkals or Nambis. Their occupation is worshipping the gods and assisting, in the capacity of priest, the inferior classes in performing their religious and sacrificial rites. The third class of Bráhmans, called Laukíka or Niyógi, helped the Hindu kings in the administration of justice and in all political matters. The word Niyógi means an employé of the State. They are distinguished from the other Bráhmans by wearing moustaches and smoking tobacco, and are on this account regarded as slightly inferior to the Vaidíkís, who will not eat or intermarry with them. This distinction of Vaidíki and Niyógi is, however, confined to the Ándhra or Telugu Bráhmans. The second class, consisting of Gurukkals and Nambis, is looked upon, as I have already said, as an inferior one. The social degradation of these people, notwithstanding their direct services to the deity, at first sight appears somewhat strange. The reason of their inferior position, however, is not their connection with temple worship, but their long residence in the midst of the aborigines and their close association with them, while their custom of misappropriating things set apart for divine offerings combined to bring them somewhat into contempt. Chap. X. para. 430.

These differences of occupation had the effect of still further splitting up the Bráhman community into small classes which subsequently hardened into distinct castes. These classes may now be arranged in a tabular form as follows:—

III.—Occupational divisions.



Ceremonies: Birth.

430. The ceremonies connected with a Bráhman from the time he is quick in his mother's womb till his death, are too many to be described here. I shall, therefore, note only the most important of them. Firstly, there are four ceremonies connected with birth, viz., (1) *Pumsavanam*, (2) *Símantam*, (3) *Játakarmam*, and (4) *Námakaranam*. The first is performed in the third or fourth month of pregnancy. A few drops of jessamine juice are poured into the right nostril of the mother, with prayers for a healthy male child. The second or *Símantam* takes place in the sixth or eighth month. This is the purifying ceremony in which the husband divides his wife's hair into equal parts in a straight line on the head with a quill of a porcupine, uttering some *mantrams* or prayers for an intelligent son. The third ceremony relates directly to birth. As soon as the child is born, the father bathes in a river or tank and distributes paddy, sugar, betel-leaf and nut to Bráhmans. The parents of the child and their agnates observe pollution for ten days from the date of birth. On the eleventh day the mother and child are made pure by a sacred bath, and the child is named, after making *hómam* or sacrificial fire. On the first anniversary of its birth the child is made to taste solid food; in the third year the child's head is shaved, the usual tuft of hair being retained; in the fifth year the boy is sent to school, and between the eighth and tenth year he is invested with the sacred thread. During his bachelorhood he has to observe certain restrictions in his food, dress, &c. At all these ceremonies Bráhmans are fed at the expense of the father.

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Marriage.

431. The Bráhmans are divided into exogamous sections called *Gótras*, and marriages between persons recognised as being of the same blood or *Gótra* are strictly prohibited. It is perhaps unnecessary to mention that the marriage of a Bráhman girl takes place invariably before she has attained the age of puberty. Before celebrating a marriage, two ceremonies called *Sumangali Prartana* and *Bráhmana Samárádana* are usual. The first is a feast given to nine or three female relatives in honour of the manes of their deceased female ancestors, and the second is a similar feast to Bráhmans in honour of the family gods. On the marriage day the bridegroom, dressed in true Vaidíki fashion with *cadjan* (palm leaf) books and a bundle of rice on his shoulder, pretends to be setting out for Benares, there to lead an ascetic life, and the girl's father, meeting him, begs that he will accept the hand of his daughter. He is then taken to the marriage booth and is formally entrusted with the girl. The sacred fire is prepared and worshipped with oblations of ghee, the blessings of the gods are invoked and the *táli* or *bottu* is tied round the neck of the girl by the bridegroom. The couple then go round the sacred fire and the bridegroom takes up in his hands the right foot of the bride and places it on a stone (a millstone) seven times. This is known as *Saptapadi* and is the essential and binding portion of the marriage ceremony. The bridegroom, holding the bride's right hand, repeats the *mantras* recited by the family priest, pronouncing in the presence of the sacred fire, the gods invoked and the Bráhmans assembled, that he shall have her as his inseparable companion, be faithful and so forth. And lastly the bride and the bridegroom exchange garlands of flowers. Seed-grains of five or nine sorts are mixed up and sown in small earthen vessels specially made for the purpose and filled with mud. The couple water these both morning and evening for four days. On the fifth day they are removed and the sprouts are thrown into a tank or a river. The boy and girl play every evening with balls of flowers, when women sing songs and much mirth and laughter prevail. On the second night the girl takes her husband to an open place and points to him the star of *Arundati*, implying that she will remain as chaste and faithful as that goddess. A procession on the night of the last day closes the marriage ceremony.

These are the usual ceremonies observed in all Bráhman marriages. But there are some interesting peculiarities in the Mahrata Désastu marriage. The bridegroom and his party go to a temple and wait there for their reception by the bride's parents and relatives; on their arrival both parties welcome each other with embraces and the throwing of scented powders. The ends of the garments of the two fathers are tied into a knot, showing that the families have become connected. The betrothed couple are not allowed to see each other till the auspicious hour fixed for the marriage. Similar variations may be found among other classes of Bráhmans.

Though the bride (and the bridegroom too sometimes) is still a mere child, the ceremony described above is a real marriage and not a betrothal which can be subsequently revoked. If the bridegroom dies, the virgin bride becomes a widow and cannot marry again, and it is this feature which gives us a comparatively large number of widows under ten years of age. Supposing, however, that all goes well, another ceremony, called *garbhádhán*, is performed on any auspicious day shortly after the bride attains puberty. In the early morning of the day fixed the young husband and wife kindle sacrificial fire, to which offerings of rice and ghee are made. They also distribute the usual betel-leaf and areca-nut to the people assembled, who in return bless them and wish them long life and a large family. Throughout the day there is feasting and merriment and this continues for three days. The husband and wife have now entered upon conjugal life and henceforward live together, generally in the bridegroom's house.

Disposal of the dead.

432. When a person is on the eve of death, presents are made to Bráhmans. This ceremony is called *Práyaschittam*. A cow is generally presented to a Bráhman and some sacred *mantras* are whispered in the ears of the dying person. After life is extinct, the body is washed and dressed, sacrificial fire is kindled and taken by the son or a

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nearest relative to the cremation ground, where he places the fire on the breast of the dead body which is now laid on the pyre. The next morning water is thrown over the ashes and the bones are carefully collected, put into a new pot and buried in a river or near the bed of a tank.* A stone is fixed in the ground either in the house or in a garden to represent the deceased. Offerings of rice, &c., are made to it for ten days, and it is then removed and thrown away. If the deceased left a widow her head will be completely shaved and her jewels removed, but this custom is not in vogue among the Tengalai Vaishnavas. On the eleventh and twelfth days Bráhmans are fed in honour of the deceased, and on the thirteenth day all his relatives bathe in oil. The son will be in mourning for a year, performing monthly ceremonies. The *Srádh* or annual ceremony is regarded as most sacred by Bráhmans and a failure in performing it will be punished with loss of caste.

Food.

433. All Drávida Bráhmans are strict vegetarians. In the matter of food the Drávida Bráhmans, especially the Vaishnava sections, are particularly scrupulous; they will not eat gourds and similar vegetables on the ground that they foster lust and other passions which are detrimental to the practice of meditation; nor will they eat or drink water with other Bráhmans. On the other hand, the Gauda Bráhmans will eat fish and drink water from the hands of a Kshatriya and men of certain inferior castes.

General names or titles.

434. The only surname or title originally affixed to Bráhman names is *Sarma*. Though this title is not now current, every true Bráhman uses it in his devotions. Till about the time of Sankaráchárya (9th century) the Bráhmans appear to have had no other titles, but the early Bráhman settlers in the Drávida country styled themselves '*Nambi*,' a superior man. This title was borne alike by the Saiva Gurukkals and Vaishnava Archakas, while the Bráhmans in the north of the presidency called themselves Áryan or Áchárya, to distinguish them from their Dravidian neighbours. Subsequently, after the teaching of Rámánuja (12th century), Áryan and Áchárya became the exclusive titles of the southern and northern Bráhmans respectively. Till about the time of the Náyakkan supremacy in the southern kingdoms both Vaishnava and Smárta Bráhmans were called *Áryan*, but the Náyak kings, who also had the surname of Áryan,† began to address the Vaishnava Bráhmans, some of whom were *Gurus* to them, as '*Aiya-gáru*' or *Aiyangár*, which is a double honorific. The descendants of those Bráhmans who had performed sacrifices are called *Díkshatars*; and those whose ancestors were well versed in the Sástrás are called *Sástris*. The temple priests style themselves *Bhat* or *Bhattáchári* and *Gurukkal*, both meaning priests. The former title is usually borne by the Vaishnava worshippers and the latter by Saivas. In the Andhra country *Pant*, *Pantulu* or *Pandit* and *Ráu* or *Ráya* are common. Thus the Drávida Bráhmans have the following titles:—(1) Sarma, (2) Nambi, (3) Aiyan (the most usual form of which, however, is the honorific Aiyar or Iyer), (4) Aiyangár, (5) Acháryan or Áchári, (6) Díkshatan, (7) Sástri, (8) Bhat or Bhattáchári, (9) Pantulu or Pant, and (10) Ráu.

Sub-divisions.

435. I shall give here very brief notices of some of the Brahmanical subdivisions which have not been dealt with in the foregoing paragraphs.

(1) *Árádhyas*.—These are Lingáyat Bráhmans, and, as such, wear the sacred thread, though this is contrary to the principles of the Lingáyat sect. They are priests in temples and to Tamballa and Súdra Lingáyats. Their habits and customs differ very little from those of the Lingáyats. (2) *Áráma Drávida*.—These were originally Tamil Bráhmans. After their settlement in the Telugu country, they gradually lost their own vernacular, spoke Telugu and adopted Telugu manners and customs. (3) *Aravatti Vakkulu*.—This class contains both Smártas and Mádhvás. It was formerly an isolated community consisting of

* Nambúdiri Bráhmans perform this ceremony on the *seventh* day.
† Hultzsch's *South Indian Inscriptions*, vol. i, p. 73.

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60 houses in the Ceded Districts. (4) *Áruvélu.*—These are Mádhvás and Niyógis. The sub-division originally contained 6,000 (*áru vélu*) families. (5) *Ashtasahasram.*—These people, who at that time numbered 8,000, were invited to the south by a Chóla king, who granted them lands, &c. There are four sub-divisions in this caste, each intermarrying only among themselves. (6) *Badaganádu.*—These are Karnátaka Bráhmans, some of whom are Smártas and the rest Mádhvás. (7) *Brahacharanam.*—This is one of the largest classes of the Smárta section. The story concerning their migration to the south is "that Agastiya had been engaged for the performance of a great sacrifice by a Pandiya king, who sent invitations to Bráhmans in distant places to attend. Those who received the notice early came away at once, but those who got it later and had farther to come, did not arrive till the ceremonies had begun. From this circumstance the former got the name of *Brihatcharana*, the 'big striders' or 'fast walkers.'"* There are nine sub-septs in this sub-division; all of them intermarry now, though until some 20 years ago intermarriage was rare. (8) *Chittapávana*, also called *Konkanastas*, are found in South Canara. These are said to be immigrants from Goa. All of them are Smártas. Some are cultivators and traders. Their customs do not differ much from those of the Désastas. Their tities are *Pant*, *Rau*, *Sástri* and *Díkshita*. (9) *Dánua.*—These people belong to the Utkala section of the Gauda tribe. (10) *Désasta.*—These are Mahráta Bráhmans; many are descendants of the Bráhmans who followed the Mahráta invaders of Tanjore. Their title is *Rau*. (11) *Golkonda Vyápári.*—They claim to belong to the Vaishnava community and follow their customs in every respect. But the Vaishnavas treat them as a distinct class inferior to them. (12) *Guzerátis.*—These are immigrants from Guzerat. They are mostly Smártas and their vernacular is Guzeráti. There are several sub-divisions which do not intermarry, but all may eat together. (13) *Havig.*—According to Sahyádrikhánd the Havigs were brought from Upper India by Mayúra Varma. Another tradition represents them to be the descendants of Bráhmans by women of the Gauda caste.† They took their name from Haig or Ahikshetra, a local name for the North Canara coast. Their mother-tongue is Canarese, with a strong Malayáli element. They are cultivators, traders and priests to inferior classes. Their title is *Bhatta*. (14) *Holuva.*—These are Gauda Bráhmans found in the district of Ganjam. They will eat flesh and cultivate lands like husbandmen. The name Holuva means a cultivator. (15) *Kániyálan.*—This is a separate class of Smárta Bráhmans, found chiefly in the districts of Trichinopoly and Tinnevelly. They do not intermarry with any Smártas, but will eat with them. They wear the Vaishnava mark and serve as cooks and menial servants in the Srírangam temple. (16) *Karádi.*—These are immigrants from Satára and other places. The tradition is that Parasuráma created them from camel bones. They are Smártas. There are only ten *gótras* among the Karádi Bráhmans. Intermarriages may take place between them and Pádia and Désasta Bráhmans. *Rau* is their title. (17) *Késikar.*—These people are found in the southern districts. They will not intermarry with other Smártas. (18) *Kóte.*—These Bráhmans take their name from Kóta, a village 60 miles south of Mangalore. Their customs do not differ from those of Havigs with whom they eat and intermarry. (19) *Mukkániyar.*—These are found in Tinnevelly and Travancore. They form a separate class and have no intermarriage with other Smártas. (20) *Murikinádu.*—This is one of the largest classes of the Telugu Bráhmans. They are found all over the presidency, and in the southern districts they act as *Purôhits* to Sudras. (21) *Nambúdiri.*—These are the highest classes of Bráhmans in Malabar. It is said that Parasuráma brought Bráhmans from Áryavarta and induced them to settle in Malabar, where he gave them sixty-four villages. They are mostly *jenmis* or landed proprietors. Only the eldest son is allowed to marry, while the younger brothers live with Náyar women. This custom has made the procuring of suitable husbands for Nambúdiri girls, a very difficult and costly affair as heavy dowries have to be paid. Many women, therefore, lead an unmarried life, but unlike the

* *Indian Antiquary*, vol. xv, p. 174. For another derivation, see p. 281 of the same volume.
† *North Canara Gazetteer*, vol. i, p. 117.

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Bráhmans of the East Coast, Nambúdiri women do not lose caste by not marrying before puberty. A curious feature in their marriage ceremony is that they go through a pretence of catching fish. The Nambúdiris usually burn the dead, but they bury them if death is caused by small-pox. They differ from the East Coast Bráhmans in the matter of funeral ceremonies; the builder of the bier and the *puróhit* for these rites is a Márayán or Attikkurissi and not a Bráhman. Their titles are *Nambúdiripád*, *Bhattátiri*, *Atittiri*, *Akkittiri*, *Chomátiri*, &c. (22) *Pádiya.*—These are Gauda Bráhmans of the Utkala section found chiefly in the districts of Ganjam, Vizagapatam and their agencies. In this are included 154 Pádhya Bráhmans of South Canara. Pádiyas are fish-eaters, and Pádhyas, who belong to the Maharáshtra section, hold a somewhat low position among Bráhmans, as they serve as *puróhits* to some hill tribes. The names Pádiya and Pádhya are said to be corruptions of Sanscrit *Pandita*. (23) *Prathama Sákhi.*—The Bráhmans of this division are looked upon by others as inferior Bráhmans; but the Mádhvas intermarry with them. These Bráhmans follow the first fifteen Sákhs of the Yejur Véda, called Sukla (white) Yejur, or Prathamasákha. They are also called Mádhyándanas, Vájasanéyas, Sukla Yejus and Kátyáyanas. (24) *Sivalli.*—This class, which took its name from Shivalli, a village in Udipi, are found in the district of South Canara. They are a branch of the Havigs, from whom they separated about forty years ago in consequence of a religious dispute. They speak Canarese with a strong admixture of Tulu. They are mostly Mádhvas and take a pride in asserting that Anandatírta, the founder of the Mádhva sect, was of their caste. They are divided into Vaidíkis and Laukíkis, intermarrying only among themselves. The ordinary titles of Sivallis are *Bhatta*, *Acharya* and *Ráu*. (25) *Váttiman.*—The correct name of this caste is *Madhyama*, which means 'people who had settled in the middle country.' Váttimas have four sub-divisions, none of whom intermarry with the other.

436. The Pandárams are a class of priests who serve the non-Bráhman castes. They have returned 115 sub-divisions, of which only two are sufficiently large to require mention.

Pandaram: 41,738.

Sub-division.	Strength.	Local distribution.
Ándi	4,555	Tinnevelly (1,195), Malabar (1,755).
Lingadári ..	7,902	Chingleput (2,124), Tinnevelly (3,565).

Pandáram has been returned both as caste and sub-division by 12,683 individuals. *Ándi* is a quasi-caste of beggars, recruited from all castes, and the *Lingadári* Pandárams are the same as the Jangams. Pandáram is, in fact, a class name rather than the name of a caste, and it consists both of priests and beggars. The priests officiate in Saiva temples, and also in the temples of the village deities. The begging section are, as a rule, very lax as regards eating animal food, the consumption of liquor, &c.

437. The Valluvans are the priests of the Paraiyans and Pallans. Tiruvalluvar, the famous Tamil poet, author of the Kural, belonged to this caste, which is usually regarded as a sub-division of Paraiyans. It appears that the Valluvans were priests to the Pallava kings before the introduction of the Bráhmans, and even for some time after it.* In an unpublished Vatteluttu inscription, believed to be of the 9th century, the following sentence occurs: "இத்தனி உவச்சன் ஸ்ரீவல்லுவம் பூவணவன் நியதம் ஆருனிட்டு உவச்சப்பணிசெய்வன்." (Sri Valluvam Púvanavan, the Uvac'chan [Óc'chan] of this temple, will employ daily six men for doing the temple service.) Again the Valluvans must have formerly held a position at least equal to

Valluvan: 39,831.

* See *Divákaram* and *Chúdámani Nikhandu*.

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that of the Vellálas, if the story that Tiruvalluva Náyanár married a Vellála girl is true.*

They have returned 82 sub-divisions, of which the following are the most important:—

Sub-division.	Strength.	Local distribution.
Paraiyan	3,461	South Arcot (2,297).
Távidadári ..	3,286	South Arcot (3,102).
Tiruvalluvan ..	3,388	Salem (780) and Coimbatore (1,120).

Valluvan has been returned both as caste and sub-division by 22,875 individuals. In addition to their function as priests both men and women are employed as astrologers and doctors, and are often consulted by all classes of people. In many villages they have the privilege of receiving from each ryot a handful of grain during the harvest time. They nominally worship both Siva and Vishnu. Their girls are married either before or after puberty. Re-marriage of widows is practised in some places. They will eat all flesh except beef and pork. They are sometimes called Pandáram or Valluva Pandáram.

In Malabar the Valluvans are boatmen. I am not at present in a position to say whether they were originally the same as the Tamil *Valluvans*, but this seems probable.

Tambala: 4,636.

438. "The Tambalas," says C. P. Brown, "are a class of beggars who worship "Siva and who beat drums; secular priests, &c.; these "men are generally Súdras, but wear the sacred thread." It is said that during his peregrinations in the north, Sankaráchárya appointed Tamil Bráhmans to perform temple services in all the Saiva shrines. Hence the Telugu people, in the midst of whom the Tamilians lived, called them the Tambalas (Tamils). They are not now, however, regarded as Bráhmans, whatever their original position may have been. They will eat only with Bráhmans. Most of them are Saivites and a few are Lingáyats; the Smárta Bráhmans officiate as their priests at birth, marriage and death ceremonies. They do not eat animal food, and all their religious rites are more or less like those of Bráhmans. Their usual titles are *Aiya* and *Appa*.

Jangam: 87,297.

439. These are the priests of the lower classes of Lingáyats. The full name of the caste is 'Jangama Lingáyat,' meaning those who always worship a movable *lingam* in contradistinction to the *Sthávara* (immoveable) *lingam* of the temples. The number of sub-divisions returned is 388, of which only two are numerically important.

Sub-division.	Strength.	Local distribution.
Ganáyata	7,409	Nellore (2,148), Cuddapah (2,760), and Kurnool (1,993).
Stávara	4,413	Vizagapatam (2,777) and Ganjam (1,376).

In the case of 34,298 individuals *Jangam* has been returned both as caste and sub-division. The sub-division *Stávara* is curious, for a *Stávara Jangam* is a contradistinction in terms. This sub-division is found only in the two northern districts, and it is possible that the *Jangam* caste, as there found, is different from the ordinary Jangam, for in the *Vizagapatam District Manual* the Jangams are said to be tailors. In other districts *Jangam* is sometimes used as an equivalent of

* See Life of Tiruvalluvar in Lazarus's edition of the *Kural*.

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Lingáyat,* but every Lingáyat carries about the symbol of Siva on his person, and is, therefore, never a Sthávara Saivite. Chap. X. para. 441.

Regarding the religious tenets of the Lingáyats reference should be made to Chapter II. The Jangams we are now considering do not seem to have any place in the religion as propounded by Basava, and they are probably the outcome of that innate desire for the worship of non-Brahmanical deities which is found in all Dravidian races. Most of these Jangams are in fact beggars. They will eat indiscriminately with any other classes of Hindus, and they drink spirits and generally eat flesh. Their marriage ceremonies resemble those of the Kápus and other similar castes. Girls are married either before or after they have attained maturity. Widow remarriage is not practised. The dead are invariably buried, and the only funeral ceremony with them is the worship of the burial-ground and of the image of Siva for the first ten days after death. Their titles are *Jangam*, *Dévara*, *Lingam* and *Aiya*.

Group 7.—Temple Servants.

Oc'chan : 3,330.

440. The Oc'chans are a class of temple servants found only in the Tamil districts. The name is a contracted form of *Uvac'chan*, a temple servant or a púját. Their traditional occupation seems to have been the priesthood in Káli and Máriammen temples. Some of them in the southern districts are now musicians, while others in the north cling still to their former occupation. They employ Bráhmans as their priests. Most of them eat flesh and drink liquor. Their ceremonies resemble those of the Vellálas. Their title is *Kamban*.†

Satani : 32,571.

441. The Sátánis are a class of temple servants very much like the Mális of Bengal. The word Sátáni is a corrupt form of *Sáttádavan*, which literally means 'one who does not wear' (*s.c.* the sacred thread and tuft of hair). For temple services Rámanuja classed Vaishnavites into Sáttinavan and Sáttádavan; the former are invariably Bráhmans and the latter Súdras. Hence Sátáni is the professional name given to a group of castes of the Vaishnavite creed. It is sometimes stated that the Sátánis of the Madras Presidency are the disciples of the famous Bengáli reformer Chaitanya (15th century), from whom, they say, the term Sátáni took its origin. But so far as I can ascertain this supposition rests on no better foundation than the similarity of sound in the two names, and it seems to me to be more than doubtful. There is no evidence of Chaitanya having ever preached in the Dravidian country, and the tenets of the Sátánis of this presidency differ widely from those of the followers of Chaitanya. The former worship only Krishna, while the latter venerate Vishnu in the form of Náráyana also. The Sátánis, too, have as much reverence for Rámánuja as the followers of Chaitanya have towards their *guru*, who is said to be an incarnation of Krishna.

They have returned 145 sub-divisions, but none of them are large; 22,060 gave Sátáni as both the main caste and sub-division.

With regard to their religion it will suffice to say that they are Tengalai Vaishnavites. They shave their heads completely and tie their lower cloth like a Bráhman bachelor. In their ceremonies they more or less follow the Bráhmans, but the sacred thread is not worn by them. Though the consumption of alcoholic liquor and animal food is strictly prohibited, they practise both to a considerable extent on all festive occasions and at *srâddhas*. Drinking and other excesses are common; one of their most obscene festivals, called '*Ravikalu Utsavam*,' is described in the Census Report of 1871. Some Sátánis bury the dead and others burn them. The principal occupations of Sátánis are making garlands, carrying the

* It is used in this sense by the late Mr. C. P. Brown, whose article on the Lingáyats is styled an 'Essay on the Creed, Customs and Literature of the Jangams.'—*Madras Journal of Literature and Science*, vol. xi, p. 148. The sub-divisions given in the census schedules indicate that the term Jangam has been used in this sectarian sense to a considerable extent.

† Kamban, the great Tamil epic poet, is supposed by some to have belonged to this caste.

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torches during the god's procession, and sweeping the temple floor. They also make umbrellas, flower baskets and boxes of palmyra leaves, and prepare the sacred balls of white clay and saffron powder. Their usual agnomen is *Aiya*.

Ambalavasi : 577.

442. Several castes go by this name, which means simply temple servant. In abstraction the several sub-divisions, which are the real castes, have been separated wherever possible. All Malabar castes in Group B-7, together with Márayán (Group 18), are called *Ambalavási*.

Poduvál : 4,908.

443. There are two Poduváls, both being temple servants; (1) Aka-Poduvál or inside Poduvál, who carries the idol in procession and washes the inner steps of the temple, and (2) Pora-Poduvál or outside Poduvál, who carries and has charge of the stores and provisions of a temple, and is also a drummer and garland-maker. The Aka-Poduvál is also called Mussad. He is said to be the descendant of a Sivadvija and a pure Bráhman woman, and he wears the sacred thread. He subsists on temple offerings. His females are *gósha*. He imitates the customs of Bráhman Mussads. In this caste a girl is married by, or rather goes through the marriage ceremony with, one of her own caste. But it seems she may not cohabit with him, but may take a Nambúdiri husband who goes through no formal ceremonies. The descent of property is in the male line. When a Nambúdiri is the husband his children take the property of the formal husband of the woman. Pora-Poduvals differ but little from Núyars in customs and manners.

Variyan : 4,796.

444. The hereditary occupation of the Váriyáns is to sweep the temples and one derivation of the name is from *váruka*, to sweep. In some places they make flower garlands also. Their customs are akin to those of the Náyars, but as they abstain from flesh and spirits they claim to be superior to Náyars and almost equal to Bráhmans. There was recently a case in which a Náyar was intimate with a Váriya female, and her caste men put her out of caste. The case was referred for the opinion of the local Vaidíkan (law-giver) Nambúdiri, who decided that Váriyáns are in no way superior to Náyars in rank, and that the woman must not, therefore, be excommunicated.

The system of marriage and inheritance obtaining among Váriyáns is very complicated and interesting. Generally speaking the caste may be said to follow the descent in the female line, but in some places there is a combination of inheritance through both males and females. The former is not different from that prevailing among Náyars, but the latter requires a short notice. The system of inheritance to be followed depends upon the nature of the *sambandham*, ceremony. This may be of two kinds, *i.e.*, the ordinary *sambandham*, or the same ceremony accompanied by '*kutivekkal*' (settling in one's family). If there is *kutivekkal* the woman is taken to the husband's house and she thereafter becomes a member of the husband's family, and her children inherit the property of that family. If there is no *kutivekkal* the woman is not taken to the husband's house and neither she nor her children have any right to his property. Again, in a case of *kutivekkal*, if after the woman is taken to her husband's house she becomes a widow, she may remarry and her children by the second husband also inherit the property of the first husband's family. If a brother marries and brings and 'settles' the wife in his family, but his married sister is not taken and 'settled' in her husband's house but left in her own and there visited by her husband, the children of both the brother and the sister inherit the same property in equal shares; the brother's children can claim nobody else's property and the sister's children cannot claim their father's property.

Devadiga : 19,244.

445. This is a class of men who perform service in Hindu temples. In the reign of Mayúravarma, who built a number of new temples, it was found that Bráhmans could not perform all the services. It was, therefore, ordained by him that the *púja* or worship alone should be performed by the Bráhmans, and that the Stánikás and Dévadigas should perform the other services in the temples. They are also known as Moili, but there is a caste called Kannada Moili which is quite distinct, and Dévadigas will not eat

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with them. Some of them cultivate lands and some are employed as peons and constables. They have returned 11 sub-divisions, but only one (Tulu, 2,946) is numerically important. They are Vaishnavites and Tulu Bráhmans are their priests. As regards marriage there is no fixed age. Remarriage of widows is permitted, but it is practised only in the case of young widows. The dead are burned. They eat flesh and drink liquor.

Stanika : 4,650.

446. The Stánikas are said to be the descendants of Bráhmans by Bráhman widows and out-caste Bráhman women, corresponding with Manu's *gólaka*. In addition to their hereditary occupation of temple service, they carry on trade and cultivation. They are generally Saivites and wear the sacred thread. Dravida Bráhmans officiate as their priests, but of late, I am informed, some educated men of the caste have assumed the priestly office. Widow remarriage is neither permitted nor practised. Their other customs are almost the same as those of the Kóta Bráhmans. They neither eat flesh nor drink liquor. Their social disputes are settled at caste meetings. They are called *Shánbogs* and *Moktessors*.

Mali : 18,395.

447. The Mális are now mostly cultivators, but their traditional occupation is making garlands and providing flowers for the service of Hindu temples. They are excellent cultivators and are especially clever in growing vegetables. They are said to allow the remarriage of widows. Their vernacular is Uriya.

Group 9.—Writers.

Kanakkan : 40,193.

448. This is a Tamil caste of accountants found chiefly in the districts of North Arcot, South Arcot and Chingleput. The name is derived from the Tamil word *kanakku*, which means an account. They were employed as village accountants by the ancient kings. In the inscriptions the word Kanakkan occurs very often and their title is invariably given as Vélán. This is also the title of potters and is possibly a contracted form of Vellálan.

They have returned 26 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Kaikátti	3,300	South Arcot.
Sarattu	2,869	Chingleput (1,179) and South Arcot (1,516).
Sír	21,628	Madras (2,030), Chingleput (12,874), Salem (2,558), South Arcot (3,559), and Coimbatore (607).

Kaikátti means 'one who shows the hand,' and the name is said to be derived from "a peculiar custom existing among them, by which a daughter-in-law is never allowed to speak to her mother-in-law except by signs: the reason may perhaps be surmised."* It is said that the *Sarattu* (thread) Kanakkans alone wear the sacred thread always, the other three sub-divisions wearing it only during the time of marriage and other ceremonies. *Sír* is another form of the Sanskrit *Srí;* the Sír Kanakkans are considered of the highest rank. There is no intermarriage between members of the different sub-divisions. Most of them worship Siva, but some are Vaishnavites. Bráhmans are their priests. Infant and adult marriages are both common. The remarriage of widows is not allowed. Divorce is permitted only for adultery by the wife. Their dead are usually burned. They do not allow the use of flesh or alcohol. Their title is *Pillai*.

* *North Arcot Manual*, p. 271.

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449. This includes both Karnam proper and also Korono, the accountant caste of Ganjam and Orissa, as it was not possible to separate these two in the returns. The Telugu Karnam caste differs but little, if at all, from the Tamil Kanakkan, and the following remarks relate solely to the Uriya Koronos or Srishti Koronos. The word *Korono* is said to be derived from Hindi *kiráni*, which means a writer or clerk. The origin of the Koronos is uncertain. One writer says they are Káyasts of Northern India who are of the Kshatriya origin. Mr. R. C. Dutt, of the Bengal Civil Service, says in his *History of Ancient India* that according to Manu the Koronos belong to the Kshatriya Vratyas, who do not perform the religious rites. And in his *Raghuvansa*, the poet Kálidása describes *Koronos* as the offspring of a Vaisya and Sudra woman, and he is supported by the lexicographer Amara Sinha. It is said that the ancestors of the Koronos were brought from Northern India by Yayátikésari, King of Orissa (447–526 A.D.) to supply the want of writers and clerks in certain parts of Orissa.

Karnam: 54,168.

The Koronos are worshippers of Vishnu and do not wear the sacred thread except during the ceremony called *Karnabédha* (ear-boring). Their ceremonies are performed with the aid of Bráhman priests. There is no age limit for the marriage of girls. The remarriage of widows is not permitted. They eat fish and the flesh of goats and deer. The Uriya Koronos observe the gosha system, and carry it to such an extent that after a girl attains puberty she is not allowed to appear before her elder brother. Their titles are *Patnaik* and *Mahanti*.

Group 10.—Astrologers.

450. Kanisán or Kaniyán is the name of the astrologer caste of Malabar. Tradition ascribes its origin to a Nambúdiri Bráhman and Tiyyan woman. The name of this Bráhman was Pázhúr Bhattéri, and it is a fact that the Pázhúr family of Kanisans is still reputed to be the most skilful of all astrologers.* Seven sub-divisions have been returned, but none by any considerable number, and I doubt the existence of any true sub-divisions. The great extent to which the Kánisan is consulted by all people in Malabar is well described by Mr. Logan in the *Malabar Manual*. In addition to practising astrology they make umbrellas and also take part in devil dances. They admit that polyandry of the fraternal type was formerly common among them, but this has now died out. Their property usually descends from father to son, but in parts of North Malabar it goes in the female line. Even in the former case the dual marriage ceremonies of *tálikettu* and *sambandham* are sometimes performed. Divorce requires the consent of a caste meeting. Widow remarriage is said to be forbidden but it is nevertheless common. '*Panikkar*' is a common title among them.

Kanisan: 14,023.

451. The Pulluvan is the medicine man. The name is fancifully derived from *pullu*, a hawk, the reason being that the Pulluvan is clever in remedying the disorders which pregnant women and babies suffer from the supposed evil influence of these birds. The Pulluvans furnish the priests for snake shrines. The caste is generally held to be inferior to Tiyyans. It is an endogamous unit. Though property descends from father to son, they have *tálikettu* separately from *sambándham*. It is said that they permit marriage between even a brother and sister. Whatever the truth may now be, it is probable that something of the kind was once the case, for when a man is suspected of incest say 'he is like the Pulluvans.' The men are sometimes called '*Vaidyan*' (physician).

Pulluvan: 1,846.

Group 11.—Musicians, &c.

452. The Bhatrázus are a class of professional bards, spread all over the Telugu districts. They are the representatives of the Bhát caste of other parts of India. They are

Bhatrazu: 17,667.

* *Malabar Manual*, p. 140.

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called Rázus, because they are supposed to be the offspring of a Kshatriya female by a Vaisya male. They are well versed in folklore and in the family histories and legends of the ancient Rájahs. Under the old Hindu Rájahs the Bhatrázus were employed as bards, eulogists and reciters of family genealogy and tradition. Most of them are now cultivators and only a few are ballad-reciters.

The number of sub-divisions returned is 53, of which only one—Rája (1,641)—is of numerical importance. More than 10,100 individuals have returned Bhatrázu both as caste and sub-division. They will eat with the Kápus and Velamas. Their ceremonies of birth, death and marriage are more or less the same as those of the Kápus. *Rázu* is the general name of the caste.

Group 12.—Dancers and Singers.

453. These are dancers and singers in temples; most of them are professional prostitutes. Sáni, which is shown separately, is probably only a synonym for Bógam. The Dásis are the Tamil representatives of this caste. Both are recruited by the adoption of girls from other castes. Female children are brought up to the mother's profession; male children either become musicians or drift into some other caste.

Bógam: 19,993.

Group 14.—Traders.

454. The name *Chetti* is used both to denote a distinct caste and also as a title, and people bearing this title frequently describe themselves loosely as belonging to the Chetti caste in the same way as a Vellála will say he is a Mudali. This use of 'Chetti' has caused some confusion in the returns, for the sub-divisions show that many other castes have been included as well as Chetti proper. The number of sub-divisions is 683, of which the following are the most important:—

Chetti: 638,127.

Sub-division.	Strength.	Sub-division.	Strength.
Béri	33,634	Pappada	2,801
Dévánga	35,598	Sénaikudaiyán	9,023
Janappan	15,735	Sózhian	22,617
Kásukkár	9,342	Telungan	45,366
Kómati	96,297	Vániyan	47,599
Manjaputtúr	10,140	Vellálan	32,743
Nagarattu	22,169	Wynád	1,404
Náttukóttai	7,851		

Of these, Dévánga, Janappan and Vániyan are not Chettis at all, but separate castes, and Kómati, which is the Telugu representative of the Tamil Chetti, has also been treated separately.

Béri.—With regard to the origin of Béri Chettis, the *Kanyakápurána* says that a certain king wanted to marry a beautiful maiden of the Kómati caste. When the Kómatis declined to the match, the king began to persecute them and those Kómatis who left their country out of fear were called *Béri* or *Bediri* (fear) Chettis. The story is in fact similar to that told by the Náttukóttai Chettis, and the legend, no doubt, refers to persecution of some king whose extortion went beyond the limits of custom. Another derivation of the word Béri is from *perumai*, greatness, splendour. There is much dispute between the Béri Chettis and the Kómatis regarding their relative positions and each caste delights to tell stories to the detriment of the other. In general estimation, however, the Béris are deemed a little inferior to the Kómatis. They are both Saivites and Vaishnavites. The sacred thread is worn, and Bráhmans are employed as priests. Most of their ceremonies are the

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same as those of the Bráhmans. Their girls are married before they attain puberty, and widow remarriage is strictly prohibited.

Kásukkár.—The members of this sub-division are dealers in money and jewels.

Manjaputtúr.—This sub-division is found chiefly in the Madura district. They trade in jewels. It is said that they are emigrants from Cuddalore (Manjakuppam). The marriage of girls takes place either before or after puberty. They eat both vegetable and animal food.

Nagarattu.—These hail from Kánchipuram (Conjeeveram), where, it is said, 1,000 families of this caste formerly lived. Their name (*Nagaram*, a city) refers to their original home. They wear the sacred thread and worship both Vishnu and Siva. They take neither flesh nor alcohol. As they maintain that they are true Vaisyas they closely imitate the Brahmanical ceremonies of marriage and death. This sub-division has a dancing girl and a servant attached to it, whose duties are to dance and to do miscellaneous work during marriages. The caste servant is called 'Játipillai.'

Náttukottai.—These are a class of enterprising traders who formerly lived in country forts (*náttu-kóttai*), and are found chiefly in the district of Madura. The Náttu-kóttai Chettis trace their origin to Kávéripatnam, a flourishing seaport in the days of the Chóla kings; and they say that they left the city and migrated to the Madura district, because the Chola king began to persecute them when they refused to give their daughters in marriage to him. In this caste (for it is practically a separate caste) there are three sub-divisions, viz., (1) *Sundaram*, (2) *Ariyúr*, and (3) *Ilayáttakudi*. Each sub-division is divided into seven exogamous septs called '*Koils*.'* The bride should not go round the town in procession; and the *táli* is tied not by the bridegroom, but by some old man who is the father of many children. During the marriage ceremony the bridegroom should invariably carry on his shoulder a bag containing betel-leaf and nut. They are Saivites by religion. They shave their heads completely, and both males and females are accustomed to stretch the lobes of their ears, a practice which suggests a connection between them and the Maravans and Kallans. Their females do not cover the breast. They are flesh-eaters; they do not wear the sacred thread; Bráhmans are their *puróhits*.

Vellálan.—These are said to be pure Vellálas who have taken the title of Chetti. In ancient times they had the prerogative of weighing the person of kings on occasion of the Tulábháram ceremony. They were, in fact, the trading class of the Tamil nation in the south. But after the immigration of the more skilful Telugu Kómatis and other mercantile classes, the hereditary occupation of the Vellán Chettis gradually declined, and consequently they were obliged to follow different professions. The renowned poet Pattanattár is said to have belonged to this caste.

Komati: 287,782.

455. The members of the Kómati caste profess to be of pure Vaisya descent. They live entirely by trade in which they are eminently successful, but the methods they employ are open to question, and the caste is not a popular one. Hence the usual etymologies of their name, (1) *ko-mati* (fox-minded), (2) *gó-mati* (cow-minded), and (3) *gó-mutti* (cow-gored). There is some curious connection between the Kómatis and the Mádigas (leather-workers). It is a fact, though many Kómatis deny it, that at their marriage ceremonies they have to present betel-nut and leaf to some Mádiga family. The Kómatis are also said to invite the Mádigas to their marriages in the following words:—'In the house of the small ones (*i.e.*, Kómatis) a marriage is going to take place; the members of the big house (*i.e.*, Mádigas) are to come.' Great care is taken that the Mádigas do not hear this invitation, for curiously enough they resent the honour.†

* Cf. the *kilais* of the Kallans.

† *Indian Antiquary*, vol. viii, p. 36.

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They have returned 152 sub-divisions, of which the most important are the following :—

Sub-division.	Strength.	Local distribution.
Gavara	79,650	Vizagapatam (21,121), Godávari (32,710), Kistna (21,207).
Kálinga	28,192	Ganjam (19,322), Vizagapatam (6,342).
Végina	18,023	Kistna (13,478), Nellore (1,031), Kurnool (3,315).

Over 130,800 individuals have returned Kómati both as main caste and sub-division.

Gavara.—These are so called after Gouri, the patron deity of this caste. They are vegetarians. 'Gavara' has been returned as a main caste by 41,284 individuals (see para. 374).

Kálinga.—These were formerly the inhabitants of the ancient Kalinga country. They are considered inferior to the other sub-divisions on account of their eating flesh. Their titles are *Subaddhi*, *Pátro* and *Chaudari*.

Végina.—This appears to be a contracted form of Véginád or Venginádu, the modern district of Kistna.

Intermarriage between members of these sub-divisions is not allowed. It is said that they have 102 *gótrás*, but I know not whether these are exogamous. One remarkable feature of these *gótrás* is that members of each *gótrá* are forbidden to eat a particular article of food. They worship both Siva and Vishnu, but their caste deity is *Kanyakáparamésvari*, which is equally claimed by the Mádigas. All of them wear the sacred thread; marriage before puberty is compulsory; widow remarriage is strictly prohibited. One of the customs of the Kómatis is that a youth must marry his maternal uncle's daughter, if required to do so, however sickly and deformed she may be. Their titles are *Chetti* and *Ayya*.

Labbai, *Sónagan*, *Ravuttan*, *Marakkáyan*: 347,950.

456. The Labbais of the Coromandel Coast are a mixed class of Muhammadans consisting partly of the descendants of Arabian colonists and partly of compulsory converts to Islam made by the early Muhammadan invaders and Tippu Súltán. As regards their origin Colonel Wilkes writes as follows:—"About "the end of the first century of the Hejirah or the early part of the eighth century "A.D., Hijaj Ben Gusaff, Governor of Irák, a monster abhorred for his cruelties "even among Musalmans, drove some persons of the house of Hashem to the des-"perate resolution of abandoning for ever their native country. Some of them "landed on that part of the western coast of India called the Concan, the others to "the eastward of Cape Comorin. The descendants of the former are Navaiyats; of "the latter the Labbai, a name probably given to them by the natives from that "Arabic particle (a modification of Labbick) corresponding with the English 'here "'I am,' indicating attention on being spoken to." Another account says they are the descendants of the Arabs, who in the eleventh and twelfth centuries came to India for trade. These Arabs were persecuted by the Moghals and they then returned to their country leaving behind their children born of Indian women.* The word 'Labbai' seems to be of recent origin, for in the Tamil lexicons this caste is usually known as *Sónagan*, *i.e.*, a native of Sónagam (Arabia), and this name is common at the present day.

The number of sub-divisions returned is 55, but none is of any numerical importance.

Most of the Labbais are traders; some are engaged in weaving *córah* mats, and others in diving for pearl and chank fisheries. Tamil is their home-speech, and they have furnished some fair Tamil poets. In religion they are orthodox Musalmans. Their marriage ceremony, however, closely resemble that of the lower Hindu castes, the only difference being that the former cite passages from the Korán, and their females do not appear in public even during marriages. Girls are

* Pridcham's *Ceylon*, vol. i, p. 470.

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Chap. X. para. 457.

not married before puberty. Their titles are *Marakkáyan* from 'Marakalar,' meaning boatmen, and *Rávuttan* (a horse soldier). Their first colony appears to have been Káyalpatnam in the Tinnevelly district..

Vadugans: 180,884.

457. The word 'Vadugan' means a native of the northern or Telugu country, but in ordinary usage it refers to the Balijas. I find, however, that 56,380 Vadugans have returned their sub-division as Kammavar or Kammas, and that the term has been used to denote many Telugu castes. It should properly, therefore, have been placed in Group 54. The Kamma Vadugans are found chiefly in Madura and Tinnevelly. The Kavarai (*i.e.*, Balija) Vadugans number 56,033 and are numerous in Coimbatore, Tanjore, Madura and Tinnevelly.

Balija: 711,370.

458. The Balijas are the trading caste of the Telugu country, but they are now found in every part of the presidency. Concerning the origin of this caste several traditions exist, but the most probable is that which represents them as a recent offshoot of the Kápu or Reddi caste. The caste is rather a mixed one, for they will admit, without much scruple, persons who have been expelled from their proper caste or who are the result of irregular unions.

The Balijas have returned 650 sub-divisions, of which the most important are the following :—

Sub-division.	Strength.	Local distribution.
Chetti	100,446	Kistna (3,255), Nellore (8,497), Cuddapah (37,392), Kurnool (10,852), Bellary (9,405), Anantapur (27,103), North Arcot (3,553).
Gázula	101,791	Nellore (5,845), Cuddapah (2,151), Bellary (742), North Arcot (27,716), Madras (26,713), Chingleput (6,790), Salem (947), Coimbatore (503). South Arcot (1,054), Tanjore (1,380), Trichinopoly (24,737).
Kavarai	36,102	Coimbatore (1,000), South Arcot (7,280), Tanjore (6,047), Trichinopoly (4,290), Madura (13,775), Tinnevelly (3,492).
Linga Balija ..	20,015	Godávari (961), Kistna (2,107), Cuddapah (2,798), Kurnool (5,728), Bellary (2,559), Anantapur (2,886), North Arcot (1,702).
Mulaka Balija ..	9,420	North Arcot (8,838).
Panchama ..	11,310	Kurnool (1,843), Bellary (8,135), Anantapur (1,260).
Rájamahéndram ..	14,538	Nellore (725), Cuddapah (5,744), Anantapur (4,429), North Arcot (1,898), Chingleput (1,230).
Telaga	24,500	Kistna (10,463), Nellore (3,505), North Arcot (9,538).
Telugu	27,006	Nellore (1,680), Cuddapah (18,734), Anantapur (4,113), North Arcot (1,661).
Tóta	66,089	Kistna (1,221), Nellore (12,624), Cuddapah (17,781), Kurnool (33,310), Anantapur (735).
Váda	12,036	Ganjam (2,856), Vizagapatam (4,872), Godávari (3,829).

Over 133,000 individuals have returned Balija both as main caste and sub-division.

I doubt if 'Chetti Balija' means anything more than a Balija who is engaged in trade. I am told, however, that the name is frequently used as a synonym for Uppu or Perike Balijas, who trade in salt which they carry from the coast on pack animals.

Gázula Balijas, as the name implies, were originally engaged in the manufacture of glass bangles.

Kavarai is simply the Tamil name for Balija ; it is not a true sub-division.

The *Linga Balijas* are, I believe, not a sub-division, but a separate caste altogether. They are Lingáyats and, as a rule, speak Canarese. They allow the remarriage of widows and bury, not burn, the dead. They do not recognise the five kinds of pollution, but they are very particular about their food, invariably eating privately where none can see them. Neither flesh nor liquor is allowed. Unlike most Hindus the Linga Balijas shave the whole of the head.

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Mulaka means the deadly night-shade, but I know nothing of this sub-division or of the *Panchamas*. The *Rájamahendrum* Balijas presumably hail from Rájahmundry. *Telaga* and *Telugu* are not mentioned in any list of sub-divisions that I have seen and probably merely indicate the Telugu origin of the caste. The names *Tóta* (garden) and *Váda* (boat) sufficiently show the nature of these sub-divisions.

The following sub-divisions not included in the above list may also be mentioned:—

Ralla, traders in precious stones. This is again sub-divided into *Mutiála* (pearl) and *Kempulu* (rubies, &c.);

Pagadálu, traders in coral (pagadam);

Dúdi, traders in cotton;

Uppu or Perike, traders in salt;

Mula Kammala, so called from the peculiar ear ornament they wear.

Intermarriage between members of these sub-divisions is allowed. It is said that they have *gótrás*, but I have very little trustworthy information on this point.

They employ Bráhmans and Sátánis as their priests. The chief object of their worship is Gauri, their caste deity. It is said that the Málas are the hereditary custodians of the idol of Gauri and her jewels, which the Balijas get from them whenever they want to worship her. The following story is told to account for this:—The Kápus and the Balijas, molested by the Muhammadan invaders on the north of the northern Pennár, migrated to the south when the Pennár was in full flood. Being unable to cross the river, they invoked their deity to make a passage for them, for which it demanded the sacrifice of a first-born child. While they stood at a loss what to do, the Málas who followed them boldly offered one of their children to the goddess. Immediately the river divided before them, and the Kápus and the Balijas crossed it and were saved from the tyranny of the Muhammadans. Ever since that time the Málas have been respected by the Kápus and Balijas, and the latter even deposited the images of Gauri, the Bull and Ganésa, which they worshipped, in the house of a Mála. I am credibly informed that the practice of leaving these images in the custody of Málas is even now observed in some parts of the Cuddapah district and elsewhere. In their customs there is very little difference between the Kápus and Balijas. Their girls are married both before and after puberty. The remarriage of widows is forbidden. They eat flesh and alcohol is said to be freely indulged in. Like the Bógams and Sánis, the Balija females usually wear a petticoat instead of the long robe of ordinary Hindus. The general name of the caste is *Naidu*.

Kavarai: 168,966.

459. This has been shown as a separate caste in the tables, as there was some doubt regarding its identity with Balija. Further inquiry, however, has shown that the word Kavarai is merely the Tamil name for Balija. The word is derived from Gauri, the patron deity of the caste. One of the largest sub-divisions is *Valaiyal*, which is simply the Tamil equivalent of Gázula, both words meaning a glass or lac bangle.

Perike: 19,356.

460. The Perikes claim to be a separate caste, but they seem to be in reality a sub-division, and not a very exalted sub-division, of Balijas, being in fact identical with the Uppu Balijas. Their hereditary occupation is carrying salt, grain, &c., on bullocks and donkeys in *perikes* or packs. 'Perike' is found among the sub-divisions of both Kavarai and Balija. Some of them, however, have attained considerable wealth and now claim to be Kshatriyas, saying that they are the descendants of the Kshatriyas who ran away (Telugu *piriki*) from the persecution of Parasuráma. Others again say they are Kshatriyas who went into retirement and made hills (*giri*) their abode (*puri*).

Mappila: 822,904.

461. The Máppilas are traders on the Malabar Coast and cultivators in the interior, and in both callings they are very successful and prosperous. The word Máppila is said to be the same as the Tamil word meaning bridegroom or son-in-law, and to have been applied to the Arabs who married native women, and to the offspring of such

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unions. Dr. Gundert thinks that it is an honorific title given to the colonists from the west. This view seems supported by the fact that the term appears in other combinations, viz., Nazráni Máppila (Native Christian), Juda Máppila (Jew), Jónaka Máppila (Máppila proper).

The sub-divisions returned are neither numerous nor important, and so far as I have been able to ascertain they have no real sub-divisions. The bulk of them (722,555) have returned Máppila as sub-division, and 4,540 have returned *Putiya Islâm*, meaning new converts to Islám. The latter are mostly converts from the Mukkuvan or fishermen caste, and this process of conversion is still going on. In some Mukkuva families there is a rule that one of the children should embrace the Moslem faith.

As regards the birth and death ceremonies they do not differ from Musalmans elsewhere, but their marriage customs require some notice. Both in North and South Malabar dowry is given in the shape of money or lands. The bridegroom presents the bride with clothes and ornaments. Another feature is that the husband lives in the house of the wife not only in North Malabar, but also in South Malabar, where this custom is less common among the Hindus. Early marriages are also common. All these customs are said to be the survivals or imitations of the practices of the surrounding Hindu population. This may be the case, but as regards dowry it cannot have been copied from Náyars, but only from Nambúdiris. Succession is in the male line in South Malabar and in the female line in North Malabar. The Bíbi of Cannanore, for example, who is the head of the North Malabar Máppilas, follows the *Marumakkattáyam* system.

Divorce is as easy as among other Musalmans. In such cases the dowry has to be returned. The remarriage of widows is common. Families following different systems of inheritance intermarry, and then the succession gets complicated and most expensive litigation follows. The race is a very litigious one. It is at the same time very hardy, thrifty and enterprising.

The customs of the Máppilas of the Laccadive Islands are peculiar. The people are not called Máppilas, but (1) Kóya, (2) Málumi, (3) Urukkáran, (4) Takru, (5) Milikhán, and (6) Mélác'chéri. No. (1) is the land and boat-owning class and is superior to the rest. Nos. (2) to (5) are pilots and sailors, and where they are cultivators they cultivate under No. (1). No. (6) were the slaves of the first division; now they cultivate the Kóyas' lands, take the produce of those lands in boats to the mainland and pay 20 per cent. of the sale-proceeds to the Kóya owners. The islanders generally dress like ordinary Máppilas. The Mélác'chéris, however, may use only a coarser kind of cloth and they are not allowed intermarriage with the other classes; if any such marriage take place, the offender is put out of caste, but the marriage is deemed a valid one. The current tradition is that these Laccadive Máppilas were originally the inhabitants of Malabar—Nambúdiris, Náyars, Tiyyas, &c.,—who went in search of Chéramán Perumál when the latter left for Mecca, and were wrecked on these islands. The story goes that these remained Hindus for a long time, that Obeidulla, the disciple of Caliph Abu Bakr, having received instructions from the prophet in a dream to go and convert the unbelievers on these islands, left for the place and landed on Améni Island, that he was ill-treated by the people, who were all Bráhmans, but that having worked some miracles he converted them. He then visited the other island and all the islanders embraced the Moslem faith. His remains are said to be interred in the Island of Androth. Among the section of the Máppilas succession is generally—in fact, almost entirely—in the female line. Girls are married when they are six or seven years old. No dowry is given. They are educated equally with boys, and on marriage they are not taken away from school but continue there until they finish their course. In the Island of Minicoy, the largest of the islands, the women appear in public and take part in public affairs. The women generally are much more educated than the ordinary Máppila males of the mainland. There are two curious facts connected with the Island of Kavarathi, which I must mention. A Tángal (priest) of the island once cursed the crows for dropping excrement on his person; and now there is not a crow on the island. On another occasion hearing the cries of a woman in labour he prayed to God that the women of the island might suffer from no such pains in future, and so strong is the belief in the

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immunity from the pangs of child-birth which was thus obtained, that the women of the neighbouring islands go over to Kavarathi for delivery in order to have an easy confinement.

The Kóyás are said to be descendants of Nambúdiris, Mélác'chéris of Tiyyans and Mukkuvans, and the rest of Náyars. Kóyás are also known as Kárnavar. Whatever the present occupation of Kóyás on these islands, the word means a Musalman priest, and they have accordingly been placed in Group 5 of our classification. The tradition that Kóyás were originally Bráhmans also confirms the opinion that they belong to the priestly class. Of the Kóyás in the fifth group, 2,623 are inhabitants of the Laccadives.

462. These two are allied castes, but the latter would consider it a disgrace to acknowledge any affinity with the former. 'Tarakan' literally means a broker. Dr. Gundert says that these were originally warehouse-keepers at Pálghat. Múttán is probably from 'Múttavan,' an elder. Tarakans have returned Múttán as sub-division and *vice versâ*, and both appear as sub-divisions of Náyar. We have in our schedules instances of persons who have returned their caste as Tarakan, but with their names Krishna Múttán (male) and Lakshmi Chettichiár (female). A Múttán may, in course of time, become a Tarakan and then a Náyar. Both these castes follow closely the customs and manners of Náyars, but there are some differences. I have not, however, been able to get at the real state of affairs, as the members of the caste are very reticent on the subject and simply assert that they are in all respects the same as Náyars. One difference is that a *Bráhmani* does not sing at their *tálikettu* marriages. Again, instead of having a Márayán, Attikurissi or Elayad as their priest, they employ a man of their own caste, called 'Chóvattón.' This man assists at their funeral ceremonies and purifies them at the end of pollution, just as Attikurissi does for Náyars. Káli temples seem to be specially affected by this caste, and these 'Chóvattóns' are also priests in these temples. The Múttán and Tarakan castes are practically confined to Pálghat and Walluvanád taluks.

Muttan: 7,909.
Tarakan: 5,963.

Group 16.—Carriers.

463. The Lambádis, also called Banjáris and Sugális, are the great travelling traders of South India. They are supposed to be descendants of Báli and Sugríva, the monkey chieftains mentioned in the Rámáyana. Their language is a corrupt Maráthi with an admixture of Hindustáni; they also speak Canarese and Telugu. The men are well built, stalwart fellows capable of enduring long and fatiguing marches. Their women are generally tall and handsome. The Lambádis are clever herdsmen and are frequently employed by villagers to tend their cattle. They nevertheless have earned a bad reputation as robbers and cattle lifters.

Lambadi, *Banjári, Sugáli*: 37,894.

They worship all Hindu deities, especially Guttalamma and Kampalamma. About their mode of worshipping these gods Mr. Cain writes as follows:—"On the "side of one of their roads from Bastar are several large heaps of stones which "they have piled up in honour of the goddess Guttalamma. Every Banjári who "passes the heaps is bound to place one stone on the heap and to make a *saláam* "to it. In other parts they fasten small rags torn from some old garment to a "bush in honour of Kampalamma (*Kampa* = a thicket)."* They have priest of their own, called Bhát. The customs observed at betrothals and marriages are primitive and the marriage tie is easily dissolved. The average price paid for a Lambádi bride is Rs. 40 and four bullocks. The Lambádis are allowed to marry women of other castes; but neither the offspring of such marriage nor their descendants are considered true Lambádis till after the third generation.† Infant marriage is allowed, but it is little practised; widow remarriage is freely admitted, and it is usual for a Lambádi widow to marry her deceased husband's brother. The dead are either burned or buried.

'The Sugális' says Mr. Cain, "may be regarded as a class of Banjárilu, as "their occupation is the same as that of the latter. They do not, however, travel

* *Indian Antiquary*, vol. viii, p. 219. † Mullaly's *Notes on Criminal Classes of the Madras Presidency*, p. 36.

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"in such large companies, nor are their women dressed so gaudily as the Banjári "women. There is but little friendship between these two classes, and the Sugáli "would regard it as anything but an honour to be called a Banjári, and the Banjári "is not flattered when called a Sugáli." * Other inquiries, however, show that Lambádis and Sugális are practically the same.

Group 17(a).—Artisans.

Kammalan, *Pánchála, Asári, Visvakarma, Visva Bráhmana*: 470,410.

464. The name Kammála is a generic term applied to the five artisan castes, viz., (1) Tattán or Kamsala (goldsmith), (2) Kannán or Kanchara (brazier), (3) Kollan or Kammara (blacksmith), (4) Tac'chan or Vadra (carpenter), and (5) Kal Tac'chan or Silpi (stone mason). These are in reality distinct castes, and Tattán, Kollan and Tac'chan have been so returned. It was not, however, possible to obtain complete figures for each, as so many Kammálans have not returned any sub-division. I have, therefore, in compiling the tables, simply followed the entries in the schedules. The Kammálas assert that they are descended from Visvakarma, the architect of the gods, and in many parts of the country they claim to be equal with the Bráhmans, calling themselves Visva Bráhmans. A similar genealogy is put forward by the Kólis (weavers) of Bengal and the North-West Provinces, a caste generally regarded as lower than the Chamárs (leather-workers) and probably akin to the Kóliya Paraiyans of this presidency. The weavers of South India were formerly included in the Kammiyan or Kammálan caste.† Inscriptions show that as late as the year 1033 A.D. the Kammálans were treated as a very inferior caste, for they, like the Paraiyans, Pallans, &c., were confined to a particular part or *chéri* of the village site.‡ It is not difficult to account for the low position held by the Kammálans, for it must be remembered that in those early times the military castes in India, as elsewhere, looked down upon all engaged in labour, whether skilled or otherwise. With the decline of military power, however, it was natural that a useful caste like the Kammálans should gradually improve its position, and the re-action from this long oppression has led them to make the exaggerated claims described above, which are ridiculed by every other caste, high or low.

The Kammálans have returned 412 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Karumán	12,074	North Arcot (3,849), Chingleput (1,828), South Arcot (4,892).
Kollan	13,741	Coimbatore (2,161), Tanjore (991), Madura (2,597), Tinnevelly (7,174).
Kongan	11,737	Salem (2,211), Coimbatore (9,284).
Sózhian	17,236	Salem (1,382), Coimbatore (9,284), Tanjore (10,067), Madura (3,214).
Tamil	12,430	Salem (2,318), South Arcot (4,225), Madura (4,307).
Tac'chan	31,237	North Arcot (2,937), Chingleput (3,116), Coimbatore (2,878), South Arcot (3,295), Tanjore, (2,834), Trichinopoly (2,599), Madura (5,990), Tinnevelly (8,120).
Tattán	36,198	Chingleput (2,355), Salem (927), Coimbatore (2,830), South Arcot (5,030), Tanjore (3,723), Trichinopoly (10,903), Madura (5,233), Tinnevelly (5,153).

About 211,900 individuals have returned Kammálan both as main caste and sub-division. The Karumáns and Kollans are blacksmiths, while Tac'chans and Tattáns are carpenters and goldsmiths respectively. *Kongan* and *Sózhian* are simply territorial names.

* *Indian Antiquary*, vol. viii, p. 219.
† *Maduraikkanchi*, l. 521.
‡ *South Indian Inscriptions*, vol. ii, part i, pp. 44, 46, &c.

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The five main sub-divisions of the Kammálans do not generally intermarry. They have priests of their own and do not allow even Bráhmans to officiate for them, but they imitate the Bráhmans in their ceremonies. Girls must be married before puberty, and widow remarriage is strictly prohibited. The use of flesh and alcohol is also nominally forbidden. Many of them bury the dead in a sitting posture, but cremation is also practised. Their usual title is *Áchári* * and some call themselves *Pattan* which is the equivalent of the Bráhman *Bhatta*. Chap. X. para. 467.

465. The word Kamsala is the Telugu equivalent of the Tamil Kammálan. Unlike the Kammálas all Kamsalas will eat with one another. It is also said that they intermarry, but this requires confirmation. The number of sub-divisions returned by them is 198, of which only one, Áchári (11,208), is numerically important. Nearly 131,000 persons have returned Kamsala both as caste and sub-division. The Kamsalas are, however, divided into the same five sections as the Kammálans. Their customs regarding marriage, the treatment of widows, &c., do not differ from the Tamil artisans. Their title is *Áchári*.

Kamsala: 248,318.

Group 18.—Barbers.

466. The Ambattans are the barber caste of the Tamil people. The word 'Ambattan' is derived from Sanskrit *ambu-tishṭathi*, 'one who stands near.' Besides their ordinary occupation of shaving many of them are quack-doctors and their women are commonly employed as midwives. Some of them are musicians.

Ambattan: 180,144.

The number of sub-divisions returned by them is 164, of which only four are numerically important.

Sub-division.	Strength.	Local distribution.
Kongan	13,034	Coimbatore (11,978), Madura (1,051).
Pándiyan	6,660	Coimbatore (1,685), Madura (4,507), Tinnevelly (459).
Tamil	19,237	Chingleput (2,343), Salem (2,992), South Arcot (6,162), Trichinopoly (5,178).
Véttuvan	5,533	Coimbatore (5,008), Madura (524).

About 97,200 individuals have returned Ambattan both as main caste and sub-division. *Kongan* and *Pándiyan* are only territorial names while *Tamil* is a linguistic term. The Véttuvan sub-division of the barber caste has been already noticed under Véttuvan.

Most of the Ambattans are Saivites. In some places Bráhmans are their priests, while in others Pandárams are employed. Girls are married after puberty. The remarriage of widows is allowed in some sub-divisions but not in others. They may eat flesh and fish and drink alcoholic liquors. It is said that the head of the caste, called *Pattanam Setti*, is a Kavarai or Lingáyat merchant. Apparently there are several of these offices, which are hereditary. The Ambattans are known in different parts of the presidency by various names, such as *Pariyári* (doctor), *Panditan* (doctor), *Návidan*, Násuvan (one sprung from the nose), &c. They will not eat in Kammála or Kómati houses.

467. Mangala, also called Angárakudu, Bajantri and Kalyánakulam, is the barber caste of the Telugu districts. The word *angáramu* means fire, charcoal, a live coal and *Angárakudu* is the planet Mars. Tuesday is Mars-day and one name for it is Angárakaváramu, but the other and more common name is Mangalaváramu. Now *mangala* is a Sanskrit word meaning happiness, and *mangala*, with the soft *l*, is the Telugu for a

Mangala: 152,865.

* The Kammálans do not appear to have had this title in former days, but the stone masons were called *Sirpa Áchári*yan. Here 'Áchári yan' means 'one who practises, a workman.'

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Chap. X. para. 468. barber. Mangalaváramu and Angárakaváramu being synonymous, it is natural that the barbers should have seized upon this and given themselves importance by claiming to be the caste of the planet Mars. As a matter of fact, this planet is considered to be a star of ill-omen, and Tuesday is regarded as an inauspicious day. Barbers are also considered to be of ill-omen owing to their connection with deaths, when their services are required to shave the heads of the mourners. On an auspicious occasion a barber would never be called a Mangala, but a Bhajantri or musician.

Like the Ambattans and other barber castes the Mangalas are also musicians and quack-doctors and their wives are midwives. Nominally they are Saivites or Vaishnavites. Girls may be married after puberty, but marriage before that age is most common. Their widows do not remarry. They eat flesh and fish, but the use of alcohol is interdicted. Their titles are *Anna* and *Gádu*.

Hajam: 2,656.

468. Hajám is the Hindustáni name for a barber, but only 15 of the Hajáms of our tables are Musalmans. The Hajáms are found chiefly in Ganjam and Canara and they belong to the ordinary barber castes of those districts.

Bhandari: 14,541.

469. The Bhandáris are the barber caste of the Uriyas. This caste must be carefully distinguished from the Bhandáris of South Canara who are toddy-drawers. An account of the Uriya Bhandáris is given by Mr. Risley in the *Tribes and Castes of Bengal*.

Marayan, *Márár*: 4,888.

470. The development of this caste is interesting. In the Chirakkal, northernmost taluk of the Malabar district, and in the adjoining Kasargód taluk of South Canara, Márayáns are barbers, serving Náyars and higher castes; in the Kottayam and Kurumbranád taluks they are barbers and drummers and also officiate as *puróhits* (priests) at the funeral ceremonies of Náyars. In the latter capacity they are known in those parts also as Attikurissi-Márayán. Going still further south we find the Náyar *puróhit* called simply 'Attikurissi,' omitting the Márayán, and he considers it beneath his dignity to shave. Nevertheless he betrays his kinship with the Márayán of the north by the privilege which he claims of cutting the first hair when a Náyar is shaved after funeral obsequies. On the other hand, the drummer, who is called Márayán, or honorifically Márár, poses as a temple servant and would be insulted if it were said that he was akin to the shaving Márayán of the north. He is considered next in rank only to Bráhmans and would be polluted by the touch of Náyars. He loses caste by eating the food of Náyars, but the Náyars also lose caste by eating his food. A proverb says that a Márayán has four privileges—

1. *Páni* or drum.
2. *Kóni* or bier, *i.e.*, the making of the bier.
3. *Natumittam* or shaving.
4. *Tirumittam* or sweeping the temple courts.

In North Malabar a Márayán performs all the above duties even now: in the south there appears to have been a division of labour, and there a Márayán is in these days only a drummer and temple servant. Funeral rites are conducted by an Attikurissi-Márayán, otherwise known as simply Attikurissi, and shaving is the duty of the 'Velakkattalavan.' This appears to have been the case for many generations past, but I have not attempted to distinguish between the two sections, and have classed all as barbers. Moreover, it is only in parts of South Malabar that the caste has entirely given up the profession of barber; and curiously enough these are the localities where Nambúdiri influence is supreme. The Márayáns there appear to have confined themselves to officiating as drummers in temples and to have obtained the title of *Ambalavási*; and in course of time, they were even honoured with the *sambandham* of Nambúdiris. In some places an attempt is made to draw a distinction between Márayán and Márayár, the former denoting the barber and the latter, which is merely the honorific plural, the temple servant. There can, however, be little doubt that this is merely an *ex post facto* argument in support of the alleged superiority of those Márayáns who have

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abandoned the barber's brush. It may here be noted that it is common to find barbers acting as musicians throughout this presidency, and that there are several other castes in Malabar, such as the Tiyyans, Mukkuvans, &c., who employ barbers as *puróhits* at their funeral ceremonies.

Velakkattalavan : 8,842.

471. This is the name in South Malabar of the caste that shaves Náyars and higher castes. The same man is called in North Malabar Valinchiyan, Návidan or Násiyan. In dress and habits the caste resembles Náyars, and they call themselves Náyars in the south. Many returned their main caste as Náyar, but I have separated them in abstraction. The females of this caste frequently act as midwives to Náyars. In North Malabar, the Valinchiyan and Násiyan follow the Náyar system of inheritance, whereas the Návidan has inheritance in the male line; but even amongst the latter, *tálikettu* and *sambandham* are performed separately by different bridegrooms. In South Malabar the caste generally follows descent in the male line, but in some places the other system is also found.

Group 19.—Blacksmiths.

Kollan : 25,154.

472. The bulk of the Kollans have returned Kammálan or one of its synonyms as their main caste, but in Malabar we have over 20,000 Kollans shown separately. These Malabar Kollans are said to practise fraternal polyandry to a greater extent even than the rest of the Malabar artizan castes. Kollans are divided into (1) *Ti* (fire) *Kollan*, (2) *Perum* (big) *Kollan*, (3) *Típerum Kollan*, (4) *Irumpu* (iron) *Kollan*. There are also *Kadac'chil Kollan* (knife-grinders) and *Tól Kollan* (leather-workers). These are of inferior status on account of the nature of their professions.

Group 20.—Carpenters, &c.

Asari : 48,738.

473. In most parts of the presidency Ásári is synonymous with Kammálan and may denote any of the five artizan castes, but in Malabar it is practically confined to the carpenter caste. The Ásári of Malabar is the Bráhman of the Kammála castes. The Kammála castes generally pollute Návars by approaching within 12 feet and Bráhmans by coming within 36 feet; but an Ásári with his measuring rod in hand has the privilege of approaching very near and even of entering the houses of higher castes without polluting them. This exception may have arisen out of necessity. I have no information regarding any customs special to this caste.

Group 23.—Weaving Castes.

474. There are 52 castes included in this group, but some of the names are probably synonyms. Where there was any doubt, however, I thought it better to show the name returned separately, leaving the consolidation for a future occasion. In the following paragraphs I have given such information as I possess for the principal castes.

Kaikolan, *Sengunda Mudali* : 312,506.

475. These are weavers of the Tamil districts. The word Kaikólan is simply the Tamil equivalent of the Sanskrit *Virabáhu*, a mythological hero from whom both the Kaikólas and a section of the Paraiyans claim descent. They are also called Sengundar (*sengundam*, a red dagger) in consequence of the circumstances narrated in the following legend. The people of the earth being harassed by certain demons applied to Siva for help. Siva was enraged against the giants and sent forth six sparks of fire from his eyes. His wife Párvati was frightened and retired to her chamber, and in so doing dropped nine beads from her anklets. Siva converted the beads into as many females, to each of whom was born a hero with full grown moustaches and

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Chap. X. para. 476. a dagger, and these nine heroes, with Subramanya at their head, marched in command of a large force and destroyed the demons. The Kaikólas or Sengundas are said to be the descendants of Vírabáhu, one of these heroes. In ancient Tamil literature the Kaikólans or Tantuváyans were called Kammiyan,* a term which also included the present Kammálas.

They have returned 111 sub-divisions, of which only three are numerically important.

Sub-division.	Strength.	Local distribution.
Konga	11,040	Salem and Coimbatore.
Nattuvan	10,824	Trichinopoly.
Sengundán	113,611	Chingleput (25,422), Coimbatore (24,485), South Arcot (20,279), Salem (13,764), Madura (6,573), Tinnevelly (5,823).

Bráhmans are their priests; their birth, marriage and death ceremonies do not differ from those observed by other inferior castes; marriage takes place generally after puberty, and the remarriage of widows is allowed; divorce is permitted only for adultery by the wife. They have a headman, called Mahánattár, who resides at Conjeeveram. The use of flesh is nominally prohibited. They style themselves *Mudali* and *Náyanár*.

Patnulkaran, *Sauráshtra, Sauráshtra Bráhman*: 72,200.

476. The Patnúlkárans or *Pattu-núl-kárans* (*lit.* silk-thread-men) are a caste of silk weavers. They are found chiefly in the districts of Madura, Salem, Trichinopoly and Tinnevelly. They are immigrants from Guzarat and speak a dialect of Guzaráti. It is said that their forefathers were induced to settle in Madura by Tirumala Naik in the seventeenth century. They have returned 54 sub-divisions, but many of these are not real sub-divisions at all. For example, 7,487 have returned Bráhmana, 4,341 Chetti, 17,290 Sauráshtra. They claim to be Bráhmans, and in Madura, where this pretention is asserted with obstinate vehemence, they style themselves '*Iyer*.' Elsewhere they are generally called *Chetti*.

They wear the sacred thread and worship both Vishnu and Siva. They have priests of their own. In their ceremonies connected with birth, marriage and death, they follow the Bráhmans closely. They allow only infant marriages, and the remarriage of widows is strictly prohibited. In addition to Tamil and their own language nearly all of them speak Telugu, a fact which may possibly indicate a long sojourn in the Telugu country on their way to the south.

Janappan: 14,043.

477. The traditional occupation of this caste is the manufacture of gunny bags, their name being derived from *janapa*, hemp. They say they owe their origin to a *yágam* or sacrifice made by Brahma, but the truth seems to be that they are a section of the Balija caste who took to the profession of weaving gunny bags. In Madras and North Arcot they are often hawkers of English piece-goods. Their girls are married either before or after puberty, and widow remarriage is practised. The dead are usually buried. *Chetti* is their title. Some of them have returned "*Sádhumatam*" as their caste name.

Saluppan: 11,541.

478. The Saluppans were formerly weavers of gunny bags and the coarsest kind of fabrics, the word Saluppan being only a Tamil form of Janappan.

Sedan: 35,278.

479. According to Mr. Nelson the Sédans are Canarese weavers settled in the Tamil country. Of the 24 sub-divisions returned by them only one, Dévánga (21,497), is numerically important. The Dévangas are Telugu weavers and possibly many of these Sédans are of Telugu and not Canarese origin.

* See *Maduraikkánchi*, l. 521.

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480. This is another Telugu weaving caste akin to the Sáliyans, and in some places they are known as Padma Sáliyan. The number of sub-divisions returned is 26, of which Kannadiyan (1,970) alone is numerically important. They wear the sacred thread and worship both Siva and Vishnu, though Márkandéya is their patron deity. They have priests of their own, but they also employ Bráhmans. Girls are married either as infants or adults and widow remarriage is not recognised. The dead are either burned or buried; they eat flesh; their title is *Chetti*.

Seniyan: 18,941.

481. The Sáliyans are a class of weavers found chiefly in the district of Tanjore, the word being derived from Sanskrit *sálika*, weaver. They claim to be the descendants of the sage named *Mrikanda*, the weaver of the gods. Their original home appears to have been the Andhra country, from whence a section of the Sáliyas was invited by the Chóla king, Rájarája I., after the union of the Eastern Chalukya and Chóla dynasties. As weavers the Sáliyans were and still are more skilful than the Paraiyans and Kaikólans. Subsequently in the time of the Náyakkan kings, the Sáliyans were superseded by the still cleverer weavers of the Sauráshtra country, the Patnúlkárs.

Saliyan: 51,161.

The Sáliyans have returned 15 sub-divisions, of which only two, Padma (6,366) and Valangái (3,010), are numerically important. They worship both Siva and Vishnu; marriage takes place either before or after puberty; widows may not remarry, but in the Telugu country the Lingáyat Sáliyas have no such restriction. Their ceremonies resemble those of Bráhmans with certain exceptions, and like Bráhmans they are vegetarians. Their title is *Chetti*.

482. This is a caste of dyers and tailors found in almost all the Telugu districts. They are of Marátha origin and still speak that language. They worship the goddess Ambábhaváni. Rangári girls are married both before and after puberty, and the remarriage of widows who have no children is permitted. The dead are either burned or buried. They are flesh-eaters, and the consumption of alcoholic liquor is freely permitted. Their title is *Ráo*.

Rangari: 12,263.

483. The Dévángas are a Telugu caste of weavers found in all parts of the presidency. The name Dévánga is said to be derived from *Déva-angam*, or the limb of God. They have returned 116 sub-divisions, of which only two, Kannada (11,163) and Telugu (8,629), are numerically important. These two sub-divisions are found chiefly in Salem and Coimbatore. About 98,900 individuals have returned Dévángam both as caste and sub-division.

Devanga: 133,496.

They have priests of their own, but some employ Bráhmans also. The marriage of girls generally takes place after puberty. The remarriage of widows is permitted. Divorce may be obtained by the husband for unchaste conduct on the part of his wife, by an appeal to a caste *panchávat*. The dead are usually buried in the sitting posture, and a booth or *pandál* of milk-hedge branches is erected over the grave. The people are flesh-eaters and liquor is only nominally forbidden. Their usual title is *Chetti*.

484. The Sáles are a caste of Telugu weavers; many of them are Lingáyats and follow the customs of that sect. They have returned 201 sub-divisions, of which the most important are Padma Sále (167,625) and Pattu Sále (16,071). Sále has been returned by 27,633 individuals both as main caste and sub-division.

Sale: 231,634.

485. The Togatas are Telugu weavers and are most numerous in Cuddapah. They manufacture the coarsest kinds of cloths, such as are worn only by the poorer classes. They have returned 89 sub-divisions, but 53,856 individuals have given the name of the caste as that of the sub-division. They are generally Vaishnavites and wear the sacred thread. They eat flesh. Their widows are allowed to remarry. They bury the dead.

Togata: 58,898.

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486. The Dombos are a Dravidian caste of weavers and menials found in the hill tracts of Vizagapatam. This caste appears to be an offshoot of the Dom caste of Bengal, Behár and the North-Western Provinces. Like the Doms, the Dombos are regarded with disgust, because they eat beef, pork, horse flesh, rats and flesh of animals which have died a natural death, and both are considered to be Chandálas or Pariahs by the Bengális and the Uriyas. The Dombs weave the cloths and blankets worn by the hill-people, but like the Pariahs of the plains they are also labourers, scavengers, &c. Some of them are extensively engaged in trade and they have, as a rule, more knowledge of the world than the ryots who despise them.

Dombo: 74,249.

The Dombos marry early, but, as a rule, a girl is not married before she has attained puberty. There is no restriction on the remarriage of widows. Divorce is easy, mere dislike on the part of either husband or wife being a sufficient ground for it. The price paid for the bride must, however, be returned. They are great drunkards. They both burn and bury the dead. Only one sub-division has been returned, but I am informed that the caste is divided into five sections, viz., *Onomia*, *Odia*, *Mandiri*, *Mirgám* and *Kohara*. Their title is *Dombo*.

487. The Pános are another Dravidian caste of weavers found in the Ganjam district. This caste is no doubt identical with the Páns, a weaving, basket-making and servile caste of Orissa and Chóta Nagpore and there may possibly be some connection between them and the Tamil Pánans, a caste of tailors who were formerly held to be Paraiyans. The Pános occupy the same position among the Khonds of Ganjam, as the Dombos hold among the inhabitants of the Vizagapatam hills, and the words Páno and Dombo are generally regarded as synonyms.* Whether the two castes are identical or not, they resemble one another very closely in their habits and customs and the description of the Dombos given above is equally applicable to the Pános. They have returned 88 sub-divisions, but none is numerically important; 36,893 individuals have returned the sub-division as Páno. The members of the Sitra sub-division are workers in metal.

Pano: 46,058.

Group 24.—Washermen.

488. The Vannáns are the Tamil washermen, the word being derived from *Vannam* (Sanskrit *varnam*), which means colour or beauty. With regard to their origin, there is a tradition that they are the descendants of the mythological hero *Vírabadra*, who was ordered by Siva to wash the clothes of all men as an expiation of the sin of putting many people to death in the Daksha's *yága*. Hence the Tamil washermen are frequently called 'Vírabadran.'

Vannan: 225,161.

They have returned 226 sub-divisions, of which only three are numerically important.

Sub-division.	Strength.	Local distribution.
Pándiyan	17,155	Madura and Tinnevelly.
Peru	9,262	Malabar.
Tamil	15,163	Tamil division except Tinnevelly.
Vaduga	14,769	Do. do.

About 100,400 individuals have returned Vannán as both caste and sub-division.

In social standing they are placed next below the barbers. They profess to be Saivites in the southern districts and Vaishnavites in the north. The marriage of girls generally takes place after puberty. Widow remarriage is permitted

* See *Madras Census Report* of 1881, vol. iii, p. 69, where the Páno's quarter in Khond villages is said to be called the 'Dombo Sai.'

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among some, if not all, sub-divisions. Divorce may be obtained by either party at pleasure on payment of double the bride-price, which is usually Rs. 10½. They are flesh-eaters and drink liquor. The dead are either burned or buried. The *Pothara Vannáns* are of inferior status, because they wash only for Paraiyans, Pallans and other inferior castes. In Malabar only the females wash clothes, the males being tailors or devil-dancers.

Tsakala: 326,699.

489. This is the washerman caste of the Telugu country. The ordinary Tsákalas are called *Bána* (large pot) Tsákala in contradistinction to the *Gúna* or Velama Tsákala. They have returned 150 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Odde	23,624	Ganjam (10,799), Vizagapatam (12,109).
Telaga	39,081	Godávari (20,893), Kistna (11,976).
Telugu	20,148	Cuddapah (6,735), Kurnool (3,752), Anantapur (1,959), North Arcot (3,964).

Over 123,000 individuals have returned Tsákala both as caste and sub-division.

The *Gúna* Tsákalas referred to above are dyers; a reference has already been made to them in the notice of Velamas, with whom they seem to have some connection. The customs of the Tsákalas are much the same as those of the Kápus. *Naidu* is occasionally used as a title by the members of the Tsákala caste, but the majority have no title.

Dhobi: 25,282.

490. This is the name by which the washerman caste of the Uriyas is known. The number of sub-divisions is 17, of which Uriya is the one that has been most numerously returned. I have no information regarding the customs of the caste.

Agasa: 11,142.

491. This is the washerman caste of the Canarese. The word *Agasa* is derived from *Agasi*, a turban. The Agasas have returned 20 sub-divisions, of which only Tuluva and Madivála are numerically important. The latter is, I believe, a synonym and not a true sub-division. They seldom follow any other profession than that of washing. They eat fish and flesh, but do not drink liquor. The Agasas are said to worship the steam issuing from the pot of boiling water in which dirty clothes are steeped.* They rank above the impure classes. They employ Havig Bráhmans and Sátánis to perform their ceremonies. Infant marriage is practised; widow marriage is forbidden, but polygamy is allowed and practised. The rich burn and the poor bury the dead. The Agasa is a member of the village corporation and his office is hereditary.

Madivala: 2,965.

492. As stated above, I believe this to be merely a synonym of Agasa. It was shown separately in the tables, as there was some doubt on the subject. Madivála is from *madi*, a clean cloth.

Veluttedan: 10,660.

493. Veluttédan is the washerman of the Náyars and higher castes in Malabar. He calls himself a Náyar and in many cases was returned as of that main caste, but these have been separated in abstraction. The caste is called Vannattán in North Malabar. They follow the *Marumakkatáyam* law in the north and *Makkattáyam* in the south. They have *tálikettu* and *sambandham* separately. The caste is an endogamous unit. Their dress and habits are the same as those of Náyars.

Group 25.—Cotton-cleaners.

Dudekula, *Panjári*: 61,058.

494. The Dúdékulas are cotton-cleaners, as the name implies (*dúde* = cotton, *ékuta* = to clean). They are found chiefly in the Telugu country; in Tamil they are called Panjáris or Panjukottis. Though Musalmans by religion they have many Hindu customs

* *Mysore Gazetteer*, vol. i, p. 330.

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and are clearly of Dravidian race. They are very ignorant of the Muhammadan religion and even join with the Hindus in worship. They have returned 12 sub-divisions, but none are numerically important. Over 300 Hindus have returned their caste as either Dúdékula or Panjári, but these are probably members of other castes who call themselves Dúdékula as they are engaged in cotton cleaning.

Group 26.—Shepherds, &c.

Idaiyan, *Yádava*: 627,963.

495. The Idaiyans or Yádavas are the pastoral class of the Tamil districts. Their name is derived from Tamil *idai* which means middle, and refers to their occupation of the middle land, called *Mullai* (pasture land), out of the five groups of land mentioned in Tamil works, viz., Kurinji, Pálai, Mullai, Marutam, Neytal.*

They have returned 408 sub-divisions, of which the most important are the following :—

Sub-division.	Strength.	Local distribution.
Kalkatti	29,892	Madura (27,664), Tanjore (1,444).
Kalla	34,126	Tanjore (32,881), Madura (1,244).
Karutta	19,292	Madura (5,284), Tinnevelly (14,008).
Pál	6,222	Coimbatore (2,633), Madura (1,491), Salem (1,236).
Panjáramkatti	46,339	Mudura (44,701), Tinnevelly (1,253).
Pendukkumékki	19,797	Madura (18,832), Tanjore (965).
Pudu Náttán	17,420	Tinnevelly (16,879).
Sámbár	103,044	North Arcot (27,390), Chingleput (14,771), South Arcot (45,161), Tanjore (5,287), Salem (4,902), Trichinopoly (4,522).
Sankukatti	6,888	Coimbatore (6,866).
Siviyár	21,617	Tinnevelly (7,745), South Arcot (7,925), Madura (3,384), Tanjore (2,728).
Sóliya	20,424	South Arcot (7,358), Tanjore (7,073), Trichinopoly (2,951).
Túmáttu	5,106	North Arcot (all).
Telugu	20,004	South Arcot (16,239), Madura (1,704).

About 124,600 individuals have returned *Idaiyan* both as main caste and sub-division.

Kal means a 'glass bead'; and *Kalkatti* is one who wears them; *Karutta* means 'dark-coloured'; *Pál* is 'milk'; *Panjáram* or Panjálam is a 'neck ornament'; *Pendukkumékki*, the wife's herd, is an interesting name, for it refers to the fact that in this sub-division the husband enters the wife's family and succeeds to the property not of his father but of his father-in-law; *Pudu-náttu* means 'new country'; *Siviyan* is from *sivigai*, a 'palanquin'; *Túmáttu* is compounded of *Tú* 'pure' and *mádu*, a bull, bullock or cow. *Sóliya* and *Telugu* are territorial names. The *Kalla* sub-division is possibly an offshoot of the Kallan tribe. *Sámbán* and *Sankukatti* are interesting as also being sub-divisions of the Paraiyans, and "it is said by some that in ancient times men of this caste ranked only a little above Paraiyans, and that the *Idai-chéri*, or Idaiyans' suburb, was always situated close to the *Parai-chéri*, or Paraiyans' suburb, in every properly-constituted village."†

The Idaiyans are Vaishnavites, being followers of Krishna. They eat flesh, but do not drink toddy or arrack. Girls are married after puberty. The remarriage of widows is permitted. They bury their dead, and Mr. Nelson regarded this circumstance as supporting the theory of their early connection with such aboriginal tribes as the Paraiyans. The educated Idaiyans are generally addressed as *Pillai*. The title ordinarily assumed by them is *Kónán* (keeper of the *gó* or cow). Like the Kurumbas, their stupidity has become proverbial. In some districts they are called Yádavas, and Idaiyans generally claim to be the descendants of the Yádava kings.

* *Pingalandai*, Madras edition of 1890, p. 76.

† *Madura Manual*, part ii, p. 60.

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496. The Kurumbas or Kurrubas are numerous in Kurnool, Cuddapah, Bellary, Anantapur, North Arcot, South Arcot, Salem, Coimbatore, Trichinopoly and Madura. They are the modern representatives of the ancient Kurumbas or Pallavas, who were once so powerful throughout South India, but very little trace of their greatness now remains. In the seventh century the power of the Pallava kings seems to have been at its zenith; but shortly after this, the Kongu, Chóla and Chálúkya chiefs succeeded in winning several victories over them. The final overthrow of the Kurumba sovereignty was effected by the Chóla king Adondai, about the seventh or eighth century A.D.,* and the Kurumbas were scattered far and wide. Many fled to the hills, and in the Nílgiris and the Wynád, in Coorg and Mysore, representatives of this ancient race are now found as wild and uncivilized tribes.† Elsewhere the Kurumbas are more advanced, and are usually shepherds and weavers of coarse woollen blankets. The probable identity of Kallans and Kurumbans has already been referred to.

Kurumba: 336,003.

They have returned 743 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Alavanta	15,308	Bellary (all).
Hálu	14,241	Bellary (6,990); Coimbatore (7,158).
Hattikankana	25,111	Bellary (23,573); North Arcot (1,433).
Hatti	20,362	Bellary (19,130).

"They are still further divided into clans or '*gumpus*,' each having a headman "called a *gowdu*, who gives his name to the clan. Intermarriage is allowed, the "child belonging to the father's '*gumpu*' and worshipping his deity. There is a "separate household deity for each clan, apparently the common ancestor. The "names Battiappa, Irsikappa, suggest this, and the people admit that they were "not supernatural beings but only heroes. The *gowdu* is entrusted with the "custody of a golden image representing the hero of the clan, and keeps it carefully "in a small box filled with turmeric powder. Once a year several neighbouring "clans assemble at one of their bigger temples, which is lighted with ghee, and "placing their images in a row, offer to them flowers, cocoanuts, milk, &c., but do "not slay any victim. The Pátha Kurrubas, on these occasions, break cocoanuts "upon the heads of those among their number who have an hereditary right to the "distinction, but the other two divisions do not adopt this apparently inhuman "practice. A *pújári* or priest of their caste, supposed to have some supernatural "power, officiates, and begins by breaking a few nuts on the heads of those nearest "to him, and then the rest go on, the fragments belonging by right to those whose "skulls have cracked them, and who value the pieces as sacred morsels of food. "For a month before this annual ceremony all the people have taken no meat, "and for three days the *pújári* has lived on milk alone. At the feast, therefore, "all indulge in rather immoderate eating, but drink no liquor, calling excitedly "upon their particular god to grant them a prosperous year.

"Once in ten or fifteen years a still bigger feast takes place, with the same pre-"paratory abstinence, the same ceremonies are gone through, but with more noise "and clamour, and finally the head of every child, who may have been born since "the last similar festival, is shaved.

"At their marriage ceremonies, conducted by the *pújári*, the image of the "tribal hero is taken out of the saffron powder in which it has lain in its casket, and "placed before the bride and bridegroom, who call aloud the hero's name. The "*pújári* then breaks a few cocoanuts on the heads of the hereditary cocoanut-breakers "and ties a piece of saffron to the right arm of the bride. With the Pátha Kurrubas

* Carr's *Seven Pagodas*, p. 127; Burnell's *South Indian Palæography*, p. 36.
† See description of *Kuruman* in Group 4.

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"the string used must be of cotton and wool mixed; with the Kottha Kurrubas of "wool alone; and with the Ándé Kurrubas of unmixed cotton, this being regarded as "an important distinction. Next the *gowdu* and *pújári* throw rice upon the bride's "head, and the bridegroom tying a *táli* round her neck the ceremony is completed.

"The temples of this caste are usually rather extensive, but rude, low struc- "tures, resembling an enclosed *mantapam* supported upon rough stone pillars, with "a small inner shrine, where the idols are placed during festival time. A wall of "stones encloses a considerable space round the temple, and this is covered with "small structures formed of four flat stones, three being the walls and the fourth "the roof. The stone facing the open side often has a figure sculptured upon it "representing the deceased *gowdu* or *pújári* to whom it is dedicated. For each "deceased person of this rank one of these monuments is constructed, and here "periodically, and always during the annual feasts, púja is made not only to the "spirits of the deceased chiefs, but also to those of all who have died in the clan. "It seems impossible not to connect this with those strange structures called by the "natives Pándava's temples. They are numerous where the Kurrubas are now "found, and are known to have been raised over the graves of the dead. Though "the Kurrubas bury, they do not now raise their monuments over the resting place "of the corpse, nor can they build them upon anything approaching to the gigan- "tic scale of the ancient Kistvaen or dolmen."*

Golla: 786,775.

497. The Gollas are the great pastoral caste of the Telugu districts. The traditions of this caste profess to give a descent from the god Krishna, whose relations with the milkmaids play a prominent part in Hindu mythology. The hereditary occupation of the Gollas is tending sheep and cattle, and selling milk, &c. Many of them have acquired lands and are engaged in farming; and some are in Government service. The Gollas have returned 274 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Ála Golla	135,569	Ganjam (21,683), Vizagapatam (114,820), Godávari (17,173).
Erra	72,633	Godávari (29,709), Kistna (22,149), Nellore (4,489), Cuddapah (3,166), Kurnool (4,994), Coimbatore (2,003).
Karna	92,425	Cuddapah (32,269), Kurnool (14,112), Anantapur (21,794), North Arcot (8,449), Bellary (7,455), Nellore (4,756).
Mékala	23,002	Ganjam (20,531), Vizagapatam (2,272).
Pákanáti	16,747	Kurnool (10,864), Bellary (4,171).
Púja	155,075	Kistna (43,524), Nellore (56,971), Cuddapah (25,916), Kurnool (19,618).
Púni	94,252	Godávari (10,108), Kistna (10,144), Nellore (36,666), Cuddapah (6,785), North Arcot (26,531).
Púri	33,381	Kistna (22,143), Nellore (9,147).

Over 22,250 persons have returned Golla both as main caste and sub-division. In addition to the sub-divisions given above there is one called *Boksha* Golla, the members of which were employed as servants in treasuries (*boksha*). The attenders who pack and carry bags of money are still officially termed 'Gollas,' though they frequently belong to other castes.

The social status of the Gollas is fairly high, for they are allowed to mix freely with the Kápu, Kamma and Balija castes, and the Bráhmans will take buttermilk from their hands. They employ Sátánis as their priests. In their ceremonies there is not much difference between them and the Kápus. Girls are usually married after puberty, and widows may remarry. Among the Púja Gollas a wife can divorce her husband for ill-treatment, but she must return the bride-

* *North Arcot Manual*, pp. 287, 288.

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price (*óli*). I do not know whether this is allowed among other sub-divisions also. *Naik* and *Pillai* are their titles. The name Golla is generally supposed to be a shortened form of Sanskrit *Gópala*. Chap. X. para. 500.

Group 27.—Oil-pressers.

Vaniyan: 151,919.

498. The Vániyans are Tamil oil-pressers, the name being derived from Sanskrit *váníyam*, trade. They were formerly called *Sekkán* (oil-mill man), and it is curious that the oil-mongers alone came to be called Vániyan or trader. They have returned 126 sub-divisions, of which only one, *Ilai* Vániyan (24,684), is numerically important. About 86,290 persons have returned Vániyan as sub-division also. One sub-division is *Iranderudu* or 'two bullocks,' a name which refers, I presume, to the use of two bullocks in working the mill. This separation of those who use two bullocks from those who employ only one is found in nearly every oil-pressing caste in India.

Vániyans wear the sacred thread and perform ceremonies more or less like those of the Vellálás. They employ Bráhman priests. Early marriage is common, and widows are not allowed to remarry. Animal food is freely taken but not alcohol. *Chetti* is their title.

The Vániyans of Malabar (58,894 in number) resemble the Náyars in their customs and habits, and neither wear the sacred thread nor employ Bráhmans as priests. In North Malabar Náyars are polluted by their touch, but in the South, where they are called Vattakádans they have succeeded in forcing themselves into the ranks of the Náyar community. A large number of them (32,746) returned Náyar as their main caste.

Gandla: 32,139.

499. The Gándlas are oil-pressers of the Telugu districts, and the name is derived from the Telugu word *gánuga*, which means an oil-mill. This caste closely resembles the Vániyans, except that they speak Telugu instead of Tamil.

Of the 32 sub-divisions returned by the Gándlas, only two are numerically important.

Sub-division.	Strength.	Local distribution.
Déva	7,094	Cuddapah (3,814), North Arcot (1,039).
Onteddu	7,159	North Arcot (4,540), Cuddapah (1,597).

Over 1,600 individuals have returned Gándla as main caste and sub-division also. 'Onteddu,' means 'one bullock' and refers to the use of a single bullock for working the mill. Those Gándlas and Vániyans who use only one bullock consider themselves more respectable than the others. The Gándlas do not eat flesh nor drink wine. Girls are married after puberty; widows may remarry; and they bury the dead.

Ganiga: 17,691.

500. These are the oil-pressers of the Canarese people, corresponding to the Telugu Gándla and the Tamil Vániyan. This caste is sub-divided into three sections, none of whom eat together or intermarry. These sections are the Heggánigas, who yoke two oxen to the stone oil-mill; Kirgánigás, who make oil in wooden mills; and Ontiyeddu Gánigas, who yoke only one animal to the mill. They are collectively known as Jótipans or Jótinagaram. They are said to have originally come from the Mysore State. In addition to pressing oil they also make palm-leaf umbrellas, cultivate lands and work as labourers. They employ Havig Bráhmans to perform their ceremonies. Their *Guru* is the head of the Smárta *Mutt* at Sringéri. Early marriage is practised. Widow remarriage is not allowed. They eat fish, mutton and fowls, but do not drink liquor. *Chetti* is their title.

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Teli: 53,345.

501. The Télis are an oil-presser caste, found chiefly in the districts of Ganjam and Vizagapatam. The number of sub-divisions returned is 47, of which the most important are Holidiya (18,156), Kápu (5,994), and Telukula (10,650). This caste has two linguistic divisions—Uriya Téli and Telugu Téli—of which the latter, also called Telukula, is divided into Kápu Telukula, Telugu Telukula and Déva Telukula. Though all of them wear the sacred thread and employ Bráhman priests, the Telugu Télis or Telukulas claim to be Vaisyas, while the Uriya Télis do not object to being called Súdras. All except the Déva Telukulas will eat fish and flesh. The Téli girls are married before puberty, and widow remarriage is practised only in the Uriya section. The dead are burned. The Uriya Télis are called *Naik*.

Group 28.—Potters.

Kusavan: 124,332.

502. This is the Tamil potter caste. The name is said to be derived from the Sanskrit word '*ku*' signifying 'earth,' the material in which they work, and '*avan*,' a personal termination. They have returned 125 sub-divisions, of which the most important are—

Sub-division.	Strength.	Local distribution.
Kongan	14,999	Coimbatore (10,797), Salem (3,645).
Telugu	9,416	Madura (3,279), Trichinopoly (2,104), Tinnevelly (1,224).
Vaduga	10,331	Madura (5,747), Coimbatore (2,518).

Over 45,800 individuals have returned Kusavan both as main caste and sub-division.

They wear the sacred thread and profess both Saivaism and Vaishnavism. Their ceremonies are somewhat like those of the Vellálas. The eating of flesh is permitted, but not widow marriage. Some have priests of their own caste, while others employ Bráhmans. Kusavans sometimes officiate as *pújáris* in Pidári temples. Their titles are *Udaiyan* and *Vélán*. Their stupidity and ignorance are proverbial.

Kummára, *Kumbáro*, *Kumbára*: 148,854.

503. The potters of the presidency, outside the Tamil country and Malabar, are called Kummara in Telugu, Kumbáro in Uriya and Kumbára in Canarese, all these names being corrupted forms of the Sanskrit word *kumbhakára*, pot-maker. In social position they are considered to be a superior class of Súdras. They have returned 223 sub-divisions, of which only one, Tulu (17,295), is of any numerical importance. About 66,780 persons have returned Kummara or Kumbára as sub-division also.

The Telugu Kummaras were cooks under the ancient kings, and many of them still do work in that capacity in Súdra houses. The Kumbáros are purely Vaishnavites and employ *Boishnob* priests, while the Kummaras and Kumbáras call in Bráhmans. Girls are married either before or after puberty. Widow remarriage is allowed among the Uriya section alone. All of them eat flesh.

Group 30.—Salt-workers.

Uppiliyan: 36,931.

504. The Uppiliyans, so called from *uppu*, salt, formerly manufactured salt and saltpetre by lixiviating saline earth, but they have now taken up cultivation and general labour. Of the 45 sub-divisions returned by them, only two, Kannadi (3,524) and Kongan (7,923), are numerically important. Over 15,200 persons have returned Uppiliyan as sub-division also. They employ Bráhman priests and admit both infant and adult marriages; the bride-price is Rs. 12½. Their widows may remarry; they are flesh-eaters; their dead are either burned or buried; their title is *Náyakkan*.

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505. This is a caste of tank-diggers and earth-workers, corresponding to the Uppiliyans of the Tamil districts. Their traditional occupation is, as the name implies, (*uppu* = salt) manufacturing earth-salt. Some of them are employed as village servants and police constables; others cultivate lands and are labourers. In the census returns 195 sub-divisions are found under Uppara, of which Balija (13,509) and Telaga (12,786) are important. About 38,600 persons have returned Uppara as sub-division also. They profess to be Saivites and Vaishnavites, but practically worship village deities such as Sunkalamma, Jambulamma and Timmappa. Their girls are married after puberty; widows may remarry. They will eat flesh, except beef and pork.

Uppara: 100,141.

506. Members of this caste are at present mostly palanquin-bearers and, carriers of salt, oil, &c. The educated among them follow the profession of teaching, and these are called 'Ezhuttac'chan,' *i.e.*, master of learning. Both titles are used in the same family. In the Native State of Cochin, the Kaduppattan is a salt-worker. In British Malabar he is not known to have followed that profession for some generations past, but it may be that, salt manufacture having long ago been stopped in South Malabar, he has taken to other professions, one of which is the carriage of salt. In manners and customs Kaduppattans resemble Náyars, but their inheritance follows the male line. A widow, however, who has no male issue, is obliged to leave her late husband's house and return to that of her father, even though she have female children. She can remarry. Girls are married before puberty. Barbers officiate as priests at funerals.

Kaduppattan, *Ezhuttac'chan*: 17,746.

Group 35.—Fishermen, Boatmen, Palki-bearers, &c.

507. The Sembadavans are fishermen and boatmen of the Tamil districts, the name being derived from *Sem-padavan*, which means a 'good boatman.' They are usually called Sembadavans if they fish in tanks and streams, and Savalaikkárans if they fish in the sea. They have returned 66 sub-divisions, of which the most important are *Pattanavan* (8,369) and *Valaiyan* (6,831).

Sembadavan: 51,793.

They are nominally Saivites but most of them are demon worshippers. Some worship a goddess called Angáyi or Angálamman whom they describe as a Sembadava girl, of whom Siva became enamoured; and in consequence of this story some would derive the word from *Sivan-padavan*, or Siva's boatman. They have priests of their own caste who wear the sacred thread, but in some places Bráhmans also are employed. Girls may be married either as infants or after they have attained puberty; and infant widows alone may remarry. They eat flesh and drink liquor. *Náttán* and *Kavandan* are their titles.

508. These are also fishermen, found chiefly in Madras, Chingleput and South Arcot. The word means an inhabitant of a *pattanam* or maritime village. Of the seven sub-divisions returned by them, only two, *Náttán* (2,254) and *Periya* (4,844), are numerically important.

Pattanavan: 21,716.

509. This name means a palanquin-bearer. I doubt whether it is the name of a distinct caste. It is a well-known sub-division of Idaiyan, and it also appears as a sub-division of Sembadavan.

Siviyan: 5,679.

510. The Toreyans are found chiefly in the Coimbatore and Salem districts. They were originally fishermen, and the name is derived from *turai*, a river ghât, but most of them are now cultivators, especially of the betel-vine. They have returned 49 sub-divisions, but only one, Parivâram (1,022), is numerically important. They worship Vishnu; they do not wear the sacred thread. Girls may be married either before or after puberty.

Toreya: 10,831.

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Chap. X. para. 511. Their widows may remarry. The dead are either burned or buried. *Chetti* is their title.

Besta: 34,569.

511. This is a Telugu caste, the hereditary occupation of which is hunting and fishing, but they have largely taken to agriculture, and the profession of bearers and cooks. Of the 111 sub-divisions only one, *Telugu* (6,157), is numerically important. Over 17,000 persons have returned Besta as sub-division also. They are found in all the Telugu districts except Ganjam and Vizagapatam. The Bestas are generally worshippers of Vishnu and employ Bráhman priests. Adult marriages are very common; widows may not remarry. They bury the dead. Their title is *Náyudu*.

Boya: 351,536.

512. This is another Telugu hunting caste, called also Kirátakas. Many of the old zamindars of the Telugu country belonged to this caste. Nominally they are Vaishnavites; Bráhmans and Sátánis are their priests. Girls may be married at any age; widow remarriage is practised in some places; they bury the dead. Now they are usually cultivators. Their titles are *Náik*, *Naidu* and *Dora*.

Besta and Bóya are often treated as synonymous, but I understand that they are two distinct castes, though, no doubt, they are closely connected.

Palle: 130,146.

513. The Palles are fishermen of the Telugu districts. It seems probable that they are a branch of the great Palli or Vanniya tribe. Buchanan refers to the Mína Pallis and Vana Pallis,* but it is not clear whether he considered that there was any connection between them. The most important sub-divisions are *Marakállu* and *Sendiga*. There has unavoidably been some confusion between this caste and the Pallis.

Vada: 47,989.

514. I have kept this as a separate caste, but I have very little doubt that it is identical with the Váda sub-division of Balija, for 17,472 persons have returned Balija as the sub-division.

Kevuto: 29,639.

515. The Kevutos are the fishermen caste of Ganjam and they are said to be the descendants of the Kaibartas, a fishing caste of Bengal. Besides fishing in rivers, canals and lakes, they ply boats and catamarans and some are also traders. They have returned 42 sub-divisions, of which only one, Kaivarta (8,848), is important. About 16,160 individuals have returned Kevuto as sub-division also.

They profess Vaishnavism. Uriya Bráhmans and Bairágis are their priests. From the fifth day after childbirth till the twenty-first, the Uriya Bráhmans read the Bhágavata Purán in the house, and on the last day they give a name to the child. The marriage of Kevuto girls is performed both before and after puberty. Widow remarriage is permitted. Divorce may be obtained in cases of adultery, by referring the complaint to a caste *panchâyat*, who will, if the crime is committed by a woman with a man of her caste, fine the seducer; but if the co-respondent is a man of another caste, a divorce will be granted. The Kevutos generally burn the dead and feed their relatives on the twelfth day. Their titles are *Béhara*, *Jalli*, *Pradhâno*, *Bejjo* and *Siráyi*. The married girls and widows put a veil over their faces whenever they go out of doors.

Bauri: 47,813.

516. This is an Uriya caste of cultivators and palanquin-bearers found only in the district of Ganjam. The number of sub-divisions returned is 18, of which only two, Bhodálo (3,604) and Bóyi (3,070), are numerically important. About 36,200 individuals have returned Bauri both as main caste and sub-division.

Moger: 31,048.

517. The Mogérs are a class of fishermen found chiefly in South Canara, and appear to be immigrants. They are taller, fairer and more enterprising than other fishermen of the district. They employ Havig Bráhmans as their priests and pay them great respect. They

* Buchanan's *Mysore, Canara and Malabar*, vol. i, p. 182.

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are Vaishnavites, while the Kharvis are exclusively Saivites. They marry their girls before puberty; widow remarriage and polygamy are allowed, but seldom practised. They burn their dead, burying those only who die of cholera and small-pox. Of the 25 sub-divisions returned by them none are numerically important. About 29,100 persons have returned 'Mogér' both as caste and sub-division.

Mukkuvan: 18,042.

518. The Mukkuvans are the sea-fishermen of the Malabar Coast as the Mukayans are fishers in rivers. The names seem to be etymologically the same, and both are, I think, connected with Canarese Mogér, all the words coming from a root meaning 'to dive.' A Mukayan, however, is socially superior to a Mukkuvan, and their customs differ. A Mukayan will not take water from Tiyyans, but a Mukkuvun may. According to a tradition Mukayans, Mukkuvans and Tiyyans are immigrants from Ceylon.

Mukkuvans are divided into '*Illams*' or groups, as also are Tiyyans. '*Illam*' is the word generally used for a Nambúdiri house, and it is not clear how the word came to be applied to groups or clans of these inferior castes. So far as my inquiries show, the Mukkuva or Tiyya *illams* do not bear the names of any of the Nambúdiri *illams* now known to exist or to have existed. Mukkuvans have returned 14 sub-divisions, but I cannot say how many of these are *illams*.

The ceremonies of Mukkuvans are somewhat elaborate. They have headmen, who are all powerful and who must be paid fees for anything and everything that happens in a Mukkuva family. These headmen, who are also priests in the caste temples, are of two classes, (1) Arayan and (2) Katavan; the former is hereditary, the latter is appointed. Mukkuvans dress like Máppilas generally, but females seldom wear jackets. They are a very hardy and enterprising body of people, but not particularly prosperous. Conversion to Islam is common among this caste. The converts are called 'Puislam' or 'Putiya Islam' (new Islam). All Puislams follow the occupation of fishing. In some families there is a rule that one child shall become a Musalman. In the northernmost taluks there is a rule that Mukkuva females during their periods cannot remain in the house, but must occupy the house of a Máppila, which shows that the two castes live on very close terms. It is noteworthy that the Mukkuva caste has not appreciably increased in strength since the last census, although it is generally regarded as a prolific one. In 1881 it numbered 15,597, and now its strength 15,857.

Succession is in the female line in North Malabar, and in the male line in South Malabar. The marriage customs differ in the two places, but in both cases the wife lives with the husband. In North Malabar the marriage is divided into two parts, (1) *tálikettu* and (2) nuptials. The former is also called *pandál kalyánam* or *vettila* (betel-leaf) *kalyánam*. It must be celebrated before the girl attains puberty, if not the girl loses caste. If a husband for the girl has already been decided on, the *táli* is tied by a woman of that man's family. In the south this *tálikettu* ceremony does not take place; but when a girl attains puberty, a woman of the Vannán caste sings certain songs on the fourth day and bathes her and a distribution of betel-leaf and nut follows. If the girl has not yet been married she cannot go out of the house until her wedding. As regards the real marriage there are three kinds of ceremonies observed in North Malabar, each of different degrees of importance and permanence. These are (1) *Mangalam*, (2) *Vittilkutal* or joining the house, (3) *Utukkan kotukkal* or giving clothes.

The three ceremonies differ in elaboration and importance, and there is a difference in the amount of the bride-price. When a man has a wife of the first class he cannot have another of the same or second class, but may have one of the third class. Similarly with the second-class wives. But if a man has only a third-class wife he may have another of the first, second or third class. A woman cannot have more than one husband at a time. A wife of the first class lives in, and is maintained by, the husband's family during his life-time and for a year after his death, and a wife of the second for six months after his death. A wife of the first class for the first year of her widowhood, a wife of the second class for six months of her widowhood, and a wife of the third class for three months of her widow-

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hood must remain shut up without seeing any man. Again, on the death of a wife of the first class, the husband must shut himself up for three days, and both the husband and the son must go into mourning (*dîksha*) for a year. In the case of the demise of a wife of the third class, only the son goes into mourning. None of the wives or children have any right to the property of the husband which he has not alienated in their favour during his life-time.

So much for the custom obtaining in North Malabar, that is, from the northernmost boundary to Mahé. From there to north of Ponáni there is, as a rule, only one sort of wife, that is, of the first kind; but wives of the third kind are occasionally found.

Divorces are settled by a panchâyat. Either party may apply to the headmen for a divorce. A panchâyat is then held, and whoever loses the suit is fined. In the north a man who wants to divorce his wife must pay Rs. 85-2-0, and a woman who wants to divorce her husband must pay Rs. 110-2-0. In the south the payment in either case is Rs. 90-4-0. Of the payment thus made, only a third goes to the party concerned; one-third goes to the local temple, and the remaining third is shared by the headmen and members of the panchâyat. This is only in the case of marriage of the first class mentioned above. In the case of a marriage of the second class, the payment to be made is only 3 rupees and 3½ rupees, respectively, and this is divided equally between the temple and the members of the panchâyat. If either party be dissatisfied with the decision of the panchâyat of his désam, he or she can at his or her expense convene a panchâyat of another désam, and their decision is final.

Funeral Ceremonies.—When a death takes place the Mukkuvans in the désam may do no work on that day. The body is placed with its head to the south on a bier brought by the barber. The body is then dressed in new clothes and decked with ornaments. Four persons are appointed to carry the bier. These bathe in the sea and take the dead body to the grave. Four old women engage in loud lamentations. A few pieces of the clothes on the dead body are torn out and preserved by the son and those who have to perform the funeral obsequies. The bearers and the near relatives of the deceased then bathe in the sea and subsequently place the body in the grave. A small piece of gold and a little water and flowers are placed in the nose, and all present drop water in the mouth of the corpse. The grave is then covered up. Some use coffins. The son or other person who performs the funeral ceremonies goes round the grave three times with a pot of water on his head and breaks the pot at the head of the grave; rice and flowers are then thrown on the grave. After the interment all return to the house and worship a lamp which is lit by a barber woman. The next-of-kin is then taken to the sea-shore by the barber, and there oblations of water are given to the deceased. Until the fourteenth day, the barber woman sprinkles water on those who observe pollution, that is, all of the same family with the deceased. On the fourteenth day the barber makes an image of the deceased with rice, and the relatives worship it. The barber next gives them rice and tamarind, which they eat. He is then paid Rs. 4 by the wife or husband of the deceased as the case may be. The headmen are also paid their fees. Rice and cocoanuts are then distributed to all the houses of the *désam*, and the son performs the last funeral ceremony at the grave. That night all go in procession to the shore, and the funeral cakes and a piece of the hair of the son are thrown into the sea. There is a feast on that and the following day. On the fifteenth day, after the feast, the barber distributes sandal and jaggery to the assembled people, and these leave the house, without touching the eaves. If the deceased man have a wife of the first class, her *tâli* is broken by the barber woman and put into the grave. A cloth is thrown on her head and a pot of water poured over it. She is then shut up in a room for a year. During this period of mourning, her relatives must visit her. On the death of such a wife, if the husband be alive, three pots of water are thrown on his head, and he is shut up for three days.

The caste priest is the barber, who is called *Kávutiyan*.

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Group 36.—Distillers and Toddy-drawers.

519. The Shánáns are the great toddy-drawing caste of the south of the peninsula. They are found in all Tamil districts, and are especially numerous in Tinnevelly, Madura and Coimbatore. In social position they are usually placed only a little above the Pallas and the Paraiyans, and are considered to be one of the polluting castes, but of late many of them have put forward a claim to be considered Kshatriyas, and at least 24,000 of them appear as Kshatriyas in the caste tables. This is, of course, absurd as there is no such thing as a Dravidian Kshatriya, but it is by no means certain that the Shánáns were not at one time a warlike tribe, for we find traces of a military occupation among several toddy-drawing castes of the south, such as the Billavas ('bowmen'), Halépaik ('the old foot soldiers'), Kumárapáik ('the junior foot'). Even the Kadamba kings of Mysore are said to have been toddy-drawers. "The Kadamba tree appears to be one of the palms from which toddy is extracted. Toddy-drawing is the special occupation of the several primitive tribes spread over the south-west of India, and bearing different names in various parts. . . . . They were employed by former rulers as foot soldiers and bodyguards, being noted for their fidelity."* The word Shánán is ordinarily derived from Tamil *sáru*, meaning 'toddy'; but a learned missionary derives it from *sán* (a span) and *nár* (fibre or string), that is, the noose, one span in length, used by the Shánáns in climbing palm trees.

Shanan, *Gramani, Nádán, Sánror*: 551,481.

They have returned 324 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Karukkumattai	93,886	Tinnevelly (86,265), Madura (7,359).
Konga	48,459	Coimbatore (26,649), Salem (21,674).
Madurai	31,872	Coimbatore (30,108), Salem (1,081), Madura (683).
Mélnádu	10,816	Tinnevelly (9,011), Madura (1,805).
Nádán	13,842	Madura (4,178), Salem (2,637), Coimbatore (2,265), Tinnevelly (2,306).
Tennam	11,244	Tanjore (11,048).

Shánán has been returned both as caste and sub-division by 103,561 individuals. *Karukkumattai* means the stem of the palmyra leaf; *Tennam* is the cocoanut tree; *Madurai* means sweet liquor (Winslow); *Mélnádu* is the west country, and *Konga* is the old kingdom of that name; *Nádán* is either a ruler or an inhabitant of a *nádu* or district; it is the usual title of the southern Shánáns.

The Shánáns are a hardworking, industrious people, and pauperism is almost unknown among them. Many are farmers, many engage successfully in trade, and there is at least one Shánán zamindar. The spread of Christianity amongst them has done much to improve their material position. The Hindu Shánáns are nominally Saivites, but in reality their religion is demonolatry, and the cult of devils and demons is particularly vigorous among this caste. It is said that in some places low caste Bráhmans are employed as priests for marriages and other ceremonies. Girls are not married before puberty. Only one section, the *Maraméri* Shánáns, allow the remarriage of widows. Accounts differ as to the grounds for which divorce is granted, but there is considerable freedom to both husband and wife. They eat fish and flesh, except beef, and drink toddy. The title of the southern Shánáns is *Nádán* or *Nádávi*, while in the north they are generally called *Grámani*.

520. This is another caste of toddy-drawers, found in Malabar and Tinnevelly, speaking Malayálam in the former and Tamil in the latter district. In Malabar they are regarded as very low in the social scale and inferior to both Tiyyans and Tandáns. Iluvans follow the system of inheritance from father to son. The ceremonial observances of

Iluvan: 121,245.

* Rice's *Mysore Inscriptions*, p. 33.

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Iluvans do not differ in essential particulars from those of Tiyyans. 'Ilavan' means a native of Ceylon.

Idiga: 154,277.

521. This is one of the toddy-drawing castes of the Telugu country, the name being derived from Telugu *idchu*, to draw. The Idigas are supposed to be a branch of the Balija tribe separated on account of their occupation. Of the 179 sub-divisions only one, Palle (6,964), is numerically important. Nearly 130,000 persons have returned Idiga as sub-division also.

The chief object of their worship is *Yellamma*, the deity who presides over toddy and liquor. On every Sunday the pots containing liquor are decorated with flowers, saffron, &c., and offerings made to them. Idiga girls may be married both before and after puberty, but early marriage is becoming common. The remarriage of widows is not allowed. They eat flesh and indulge in intoxicating liquor. Their title is *Gaudu*.

Gamalla, *Gavala*, *Gaundla*: 122,337.

522. The Gamallas are another toddy-drawing caste of the Telugu districts. They have returned 49 sub-divisions, of which Idiga (3,159) alone is numerically important. More than 105,400 persons have returned Gamalla both as main caste and sub-division. They employ Bráhman priests for marriages and Sátánis for funerals. Their girls may be married after maturity, but early marriages are very common. The remarriage of widows is forbidden. They are flesh-eaters. The dead are either burned or buried.

Yata: 49,223.

523. This caste of toddy-drawers is confined to Vizagapatam and Ganjam. The name Yáta is probably a corruption of *Ita* from *ita chettu*, the date tree. Many of them are engaged in the manufacture of baskets and boxes of palmyra leaves. They are generally followers of Vishnu. Yáta girls are usually married before they have attained puberty, but this is not compulsory. Their widows may remarry. They burn the dead. Their title is *Naidu*.

Segidi: 59,866.

524. This caste of toddy-drawers is found chiefly in Ganjam and Vizagapatam. The number of sub-divisions returned is 27, but none are important. Segidi has been returned both as caste and sub-division by 51,753 individuals. I have not succeeded in getting any information concerning this caste.

Tiyyan: 537,032.

525. The name Tiyyan is commonly derived from *dvípa*, an island, and the common tradition is that the Tiyyans are immigrants from Ceylon. Probably the connecting link between the words Tiyyar and Dvípar survives in the caste name 'Divar', which is returned from South Canara. The Tiyyan caste follows succession in the female line in North Malabar, and in the male line in South Malabar. The northern Tiyyans are in good circumstances, and many of them are rich and well educated, holding high positions in Government service. The southern Tiyyans, as a class, are poor and illiterate and hold a very low position in the social scale. Tiyyans are divided into *Illams* and *Kiriyams*, both words meaning 'a house.' I have not been able to find out the exact number of each kind; some say it is 8 *Illams* and 32 *Kiriyams*, others 4 of each, others again 8 *Illams* and 16 *Kiriyams*. Persons of the same *Illam* cannot intermarry.

Ceremonies attending birth.—In the fifth, seventh or ninth month of pregnancy devil dances are performed to drive away all evil spirits from the woman. In the seventh month she is taken to her mother's house. In the ninth month there is the *pulikudi* ceremony as for Náyars. After child-birth, pollution is observed for eleven days, and then the barber purifies the woman and the family by sprinkling water of the tender cocoanut on them. On the twenty-eighth day milk is given, and in the sixth month the child is weaned.

Marriage.—In North Malabar the marriage ceremony consists of two parts, (1) *Tálikettu* and (2) *Mangalam* as among Náyars. *Tálikettu* must be performed before the girl attains puberty, on pain of excommunication. A day is appointed in consultation with the astrologer. For four days previous to the day fixed upon, the girl is bathed every day, dressed in a Vannatti's clothes and confined to a room,

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where a lamp is lit and a maidservant is in attendance. She may not touch anybody during these four days. On the fifth day the village goldsmith makes a *táli*, and the girl is taken in procession to the public tank by her uncle's wife, and there bathes. The girl's brother plants an arrow on one side of the tank before the girl goes into the water, a ceremony that is observed among Náyars when their girls are bathed on the fourth day of their first period; it is supposed that the object is to drive away evil spirits from the tank. After the bath the girl is taken in procession to the central room of the house, where the barber throws rice on her head. She is then taken by the females to the marriage booth, where rice, paddy, cocoanuts, &c., are placed. Next, some water of the tender cocoanut is poured on the girl's head, and new clothes are put on her by her uncle's wife, her father's sister, and (if her husband has been selected) by her future mother-in-law. Then the *táli* is tied, preferentially by her future husband's mother, or failing this, by the girl's father's sister, or by any other elderly woman. A feast closes the ceremony.

Mangalam or wedding takes place generally only after the man has passed his twentieth year, but if an old parent or grandparent wishes to see their child married, the rite may be celebrated earlier. Marriages are arranged by agents. On an appointed day the two parties to the contract assemble in the bride's house, and before the assembly the agent of the bridegroom announces that, with the consent of the elders, the headmen and relatives, such and such a man of such and such a *Kiriyam* engages to take such and such a woman of such and such a *Kiriyam* for his wife, and hands over the engagement money, which is called *pariya panam*, and generally amounts to Rs. 2-12-0. This is received by the woman's father or uncle, who replies with suitable words of the above import. Then a feast follows, for which the bridegroom pays. On the day appointed for the *mangalam*, the bridegroom goes with his elders and companions, taking clothes for the bride, and on reaching the bride's house these clothes are placed in the centre room. There is the usual feast and then the relatives make presents of money, which are duly recorded, in order that the family may make similar presents at the marriage ceremonies of the donors. The persons present—male and female—are then counted and twice their number of *vellis* (one *velli* = 3 annas 4 pies) is tied up in a piece of cloth with rice and taken to the centre room, where the couple are seated, and there, after the elders have thrown rice on the couple, it is handed over as purchase-money or *kánam* to the bride's father or uncle. The bridegroom's sister then escorts the bride in procession to his house. At the gate of the bride's house the procession is obstructed by the uncle's son (called *mac'chinan*) who claims the bride as of right. His claim is paid off in money (half a rupee), and this ends the ceremony.

In the south there is no *Tálikettu*, but only *Mangalam*. The ceremonies are similar, but the headman, called *Tandán*, plays an important part, and the *táli* is tied by the bridegroom or his sister.

Funeral Ceremonies.—Immediately after death the dead body is covered by a cloth presented for the purpose by the relatives. It is then bathed and dressed and taken to the burning or burial ground. In some parts of North Malabar the Tiyyans burn their dead; in other parts, and in the south generally, they are not allowed by the higher castes to burn. In the case of cremation, the next-of-kin carries a pot of water thrice round the funeral pyre and then breaks it at its head. Oblations are performed at the foot of the pyre, the barber (Kávutiyan) being the priest. The people assembled fast on that day. On the fifth day the Kávutiyan purifies them by first sprinkling milk on them and then, after a bath, by sprinkling water of the tender cocoanut. Strictly speaking, the pollution ends here, but some continue it for eleven days. On the twelfth day, funeral cakes are offered to the spirit of the deceased, and the bones are collected and either deposited at the foot of a jack tree or thrown into a river. The astrologer is consulted, and he names the evil spirits that molest the spirit of the deceased. A sorcerer is engaged on the thirty-ninth day to drive off these malevolent demons, and a handful of earth is then taken from the grave and placed under a stool in the principal room of the house. A cloth is spread on the stool, a lamp lighted, and on the forty-first day after the death, the *Káranavan* (eldest male member of the house) performs *púja* to the departed, offering sweetmeats and liquor. This is followed by a feast,

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and there is another feast on the fifty-first day. The earth under the stool is then removed. Once a year, on the new-moon-day, in the month of *Karkatakam* (July-August), deceased ancestors are worshipped. The worship is generally performed thus. In the principal room of the house, some liquor, 5, 9, 11 or 21 leaves are placed, and on the latter sweetmeats and fruits are served, and liquor is also placed. This is done by the *Káranavan*, who then leaves the room, shutting the door after him. In a little while the door is opened, and all the members of the house throw rice and prostrate themselves in the room, and then partake of the articles of food and drink, which are considered to be the leavings of the ancestral spirits. As noted already, cremation is allowed only in some places in the north. Here those who have not the means to burn, bury the dead and then burn a little brushwood over the grave. The subsequent ceremonies are conducted as if the body had been burnt. Where the dead are buried, the pollution ends with the fifth day and no funeral cakes are offered.

Tandan: 10,835.

526. In Calicut and Ernad Tandán is the title of the headman of the Tiyyan caste, but in Walluvanád and Pálghat it is a distinct caste. The ceremonies observed by Tandáns are, in general outline, the same as those of the southern Tiyyans, but the two do not intermarry, each claiming superiority over the other. There is a custom that prohibits the Tandán females of Walluvanád from crossing a channel which separates that taluk from Mankara on the Pálghat side.

Billavas: 125,671.

527. This is the great toddy-drawing caste of South Canara. The name 'Billava' means a 'bowman,' and it is said that the people of this caste were largely employed as archers by the ancient native rulers. By some, however, the name is connected with Íluvan, a toddy-drawing caste of the south of the peninsula. The Billavas are also called *Baidyas* (physicians) and *Púját'is*. The *Púját'is* officiate as priests in the worship of the *Bútas* or devils, who play such a prominent part in the religion of the Canara people. The Billavas also worship two deified members of their own caste, named Koti Baidya and Chennayya Baidya, to whom numerous temples are erected. These 'Baiderulu,' as they are called, are worshipped by Bants and other castes as well. The Billavas follow the Aliyasantána law, which gives inheritance through females only, and corresponds to the Marumakkatáyam law of Malabar.

Of the 26 sub-divisions returned by them, the most important are Malayáli (13,606) and Tulu (77,851). As many as 32,706 persons have returned *Billava* as sub-division also.

The caste is divided into sixteen septs or *Balis*, and some of these are again sub-divided into sub-septs. Intermarriage between persons of the same *Bali* is forbidden and, as among the Bants, there are some *Balis* so closely connected that they are regarded as forming a single exogamous group. Girls are usually married after puberty. Divorce is freely permitted, the only formality being the return of the wedding gift (*tírdechina*), but it is doubtful whether even this is necessary. Widows may remarry, but a widow who has children seldom does so. The dead are usually buried, but the *Gurikars*, or headmen of the caste, are cremated. The use of flesh and fish is allowed, but alcohol is interdicted. The home-speech of the Billavas is Tulu.

Halepaik: 21,665.

528. This is a caste of distillers and toddy-drawers found in Canara. The name is commonly derived from *hale*, old and *páika*, a soldier,* and they were formerly employed as soldiers by poligars. In some places they have altogether given up their hereditary occupation of toddy-drawing and taken to cultivation. Of the 14 sub-divisions none are numerically important. About 18,350 persons have returned Halépaik as sub-division also. In religion they profess to be Vaishnavites and they employ Sátánis to perform their ceremonies. Their girls are married either before or after they have attained maturity, but early marriage is the most common, and if a girl is married after puberty a fine of Rs. 4 has to be paid to the priest. The remarriage of widows is permitted, but a widow can marry only a widower. When no other husband is available for a girl, she is given in marriage to the son of her father's

* Rice's *Mysore Inscriptions*, p. 33.

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sister, even though he may be married already. The dead are generally burned. Some are vegetarians and others flesh-eaters; the consumption of liquor is permitted, but only very few indulge in it. Their home-speech is Canarese.

Sondi: 34,842.

529. The Sondis are toddy-drawers and distillers of the Ganjam district. The tradition concerning their origin is interesting. In ancient times there was a Bráhman famous for his magical attainments. The king of the country sent for him one day and asked him to cause the water in a tank to burn. The Bráhman, being unable to do it, returned home uneasy in mind, and on the way met a distiller, who asked him to explain what troubled him. The Bráhman having told his story, the distiller promised to cause the water to burn on condition that the Bráhman would give him his daughter in marriage. To this the Bráhman consented. The distiller then poured large quantities of liquor into the tank and set fire to it in the presence of the king. The distiller accordingly married the Bráhman's daughter and their descendants are the Sondis of the present day. They have returned 69 sub-divisions, but only one, Uriya (7,006), is numerically important.

The Sondis are not compelled to marry their girls before puberty, but they usually do so. Widows may and do remarry. Divorce is allowed only for adultery by the wife. They may eat flesh, but the consumption of liquor is forbidden. Their usual title is *Béhara*. In the Sondi caste there is a curious custom which is usually held to confirm the story given above, that the wife will not eat fowls or the remains of her husband's meal. The caste is presumably the same as the Sunris of Bengal.

Group 38.—Leather-workers.

Chakkiliyan: 443,771.

530. The Chakkiliyans are the leather-workers of the Tamil districts, corresponding to the Mádigas of the Telugu country. The Chakkiliyans appear to be immigrants from the Telugu or Canarese districts, for no mention is made of this caste either in the early Tamil inscriptions or in early Tamil literature. Moreover, a very large proportion of the Chakkiliyans speak Telugu and Canarese.

They have returned 41 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Anuppan	17,302	Coimbatore (7,962); Madura (6,969); Tinnevelly (2,371).
Kápu	8,810	Trichinopoly (5,096); Salem (3,714).
Kollar (Golla)	19,298	Coimbatore (7,104); Salem (5,796); Madura (5,216); Tinnevelly (1,182).
Morai	7,680	Coimbatore (all).
Mátári	27,809	Coimbatore (all).
Murasu	10,963	Coimbatore (8,113); Salem (1,813); Madura (1,037).
Tamil	9,399	South Arcot (3,796); North Arcot (3,011); Salem (2,592).
Telugu	11,707	Coimbatore (5,464); Tinnevelly (2,381); Salem (2,253); South Arcot (1,609).
Tóti	166,370	Madura (38,091); Coimbatore (80,141); Salem (35,798); Tinnevelly (12,340).

About 93,500 individuals have returned Chakkiliyan both as caste and sub-division.

In social position the Chakkiliyans occupy the lowest rank, though there is much dispute on this point between them and the Pariyans. Nominally they are Saivites, but in reality devil-worshippers. The *áváram* plant (*Cassia auriculata*) is held in much veneration by them, and the *táli* is tied to a branch of it as a preliminary to a marriage. Girls are not usually married before puberty. The bridegroom may be younger than the bride. Their widows may remarry. Divorce can be obtained at the pleasure of either party on payment of Rs. 12-12-0 to the other

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in the presence of the local head of the caste. Their women are considered to be very beautiful, and it is a woman of this caste who is generally selected for the coarser form of *Sakti* worship. They indulge very freely in intoxicating liquors, and will eat any flesh including beef, pork, &c. Hence they are called *par excellence* the flesh-eaters (Sanskrit *Shatkuli*). They sometimes assume *Pagadai* as a title.

Semman: 1871.

531. The Semmáns are an insignificant caste of Tamil leather-workers found only in the districts of Madura and Tinnevelly. Though they have returned tailor and lime-burner as their occupations, the original occupation was undoubtedly leather-work. In the Tamil dictionaries 'Semmán' is explained as a leather-worker, and a few of them, living in out-of-the-way villages, have returned shoe-making as their occupation. The Semmáns are, in fact, a sub-division of the Paraiyans, and they must have been the original leather-workers of the Tamil tribes. The immigrant Chakkiliyans have, however, now taken their place.

Madiga: 676,307.

532. This is the great leather-working caste of the Telugu districts. The name Mádiga is said to be a corrupt form of Mátanga, a descendant of the sage Mátanga Muni, and according to a tradition current in the caste, the Mádigas or Mátangas have fallen into their present abject position owing to the curses of their ancestor, Mátanga Muni. There was formerly a Mátanga dynasty in the Canarese country, and the Mádigas are by some believed to be the descendants of people who were once a ruling race.* One of their most important sub-divisions is Mátangi.

The total number of sub-divisions returned is 443, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Gampa	9,499	Nellore (1,158), Cuddapah (5,026), Anantapur (1,622), North Arcot (1,610).
Gósangi	7,974	Kistna (5,938).
Mátangi	23,817	Kistna (6,307), Nellore (5,239), Cuddapah (9,076), Kurnool (2,973).
Úra	29,763	Cuddapah (17,755), Kurnool (5,063), Nellore (3,518), Bellary (1,298), North Arcot (1,386).

Over 532,500 individuals have returned Mádiga both as main caste and sub-division.

The Mádigas affect to worship the Hindu gods, but their favourite duty is Mátangi. They have priests of their own caste, called Dásaris. Early marriage, though not compulsory, is very common. Widows are allowed to remarry, but the ceremony is much less formal than the first marriage, and Mr. Cox describes these second unions as concubinage.† Divorce is allowed for mere disagreement. Both cremation and burial are in vogue, but the latter is the more common. The only funeral ceremony they perform is scattering some cooked rice, to be eaten by crows, on the second and the fifteenth days after death.

During the celebration of village festivals, an unmarried Mádiga woman, called for the occasion Mátangi, abuses and spits upon the people assembled; and they do not take this as an insult, because they think that her spittle removes the pollution. The woman is, indeed, regarded as the incarnation of the goddess herself. Similarly the Málas use very obscene language towards the Mádigas, when the god or goddess is taken in procession to the streets of the caste people.

Group 38 (a).—Village Watchmen, &c.

Ekari: 24,894.

533. This caste is found chiefly in Cuddapah and the neighbouring taluks of North Arcot. Mr. Cox treats Ékari or Yékari as a synonym of Mutrácha, but though I have not suc-

* Fleet's *Canarese Dynasties*, p. 10. Mátangi is a Sanskrit name for Káli, and it is possible that the Mádigas once played an important part in the worship of this goddess, who is probably of Dravidian origin. The employment of Chakkiliyan and Mádiga women in *Shakti* worship gives some colour to this supposition.

† *North Arcot Manual*, p. 303.

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ceeded in obtaining any note on Ekari, the census statistics are, I think, sufficient to throw grave doubt on this view.* Neither name, for instance, appears as a sub-division of the other, although this would certainly be the case if they were synonymous. Nor is there any similarity in the sub-divisions that are given. C. P. Brown says that the Ékaris are a gypsy tribe, and in the *Nellore Manual* they are said to be 'hunters and mercenaries.' Mr. Cox states that they were formerly cotton-cleaners, and that the name is derived from '*ékuta*,' to clean cotton. They have returned 74 sub-divisions, of which the most important seem to be Dodda (2,181) and Pala (10,362). *Dodda* means big, and one of the meanings of *Pala* is a jay.

The caste possesses some interest as being that which has the highest proportion of widowed among females between the ages of 15 and 39.

Mutracha: 114,176.

534. This is a Telugu caste most numerous in the Kistna, Nellore, Cuddapah and North Arcot districts. The Mutráchas were employed by the Vijayanagar kings to defend the frontiers of their dominions, and were honoured with the title of *páligars*. Their connection with the Ambalakkárans has already been noticed. The word *Mutrácha* is derived from the Dravidian roots *mudi*, old, and *rácha*, a king; but another derivation is from *Mutu-Rája*—a sovereign of some part of the Telugu country. The Mutráchas have returned 80 sub-divisions, but none are of any numerical importance, for 93,977 have given Mutrácha as the sub-division.

Their priests are Bráhmans; marriage before puberty is not compulsory; widows may not remarry. Mr. Cox says that in North Arcot they rarely marry, but form connections with women of their caste. These unions are often permanent and the children are regarded as legitimate.* They eat flesh and drink liquor. The dead are usually burned. Their titles are *Dora* and *Naidu*.

Muttiriyan: 34,401.

535. The word Muttiriyan is simply a Tamil form of Mutrácha. They have returned 25 sub-divisions, but none are important. I do not know whether they are identical with the Telugu Mutráchas, but they are closely connected with the Ambalakkárans, as explained in the notice of that caste.

Group 41.—Earth-workers, &c.

Oddo, *Oddan, Vodde, Wudder, &c.*: 458,485.

536. The Oddes or Wudders are a tribe of tank-diggers, well-sinkers, stone-quarriers and earth-workers, found in all districts of the presidency, and in many other parts of India. They are usually tall and well-made, and work more rapidly than any other class of navvies. The name *Odde* or *Oddan* seems to be a corruption of Odhra (modern Orissa), to which country they originally belonged.

The Oddes have returned 691 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Kallu	36,146	Bellary (3,485), North Arcot (1,054), Coimbatore (3,922), South Arcot (6,094), Trichinopoly (7,984), Madura (4,958).
Konga	28,834	Coimbatore (27,067), Salem (1,160).
Mannu	59,827	Bellary (1,073), North Arcot (4,581), Chingleput (2,106), Salem (13,805), Coimbatore (17,382), South Arcot (9,817), Trichinopoly (2,176), Madura (7,961).
Manti	15,774	Nellore (1,103), Cuddapah (5,612), Bellary (2,652), North Arcot (4,505).
Ráti	15,909	Bellary (5,853), Anantapur (6,042), North Arcot (2,768).
Úru	22,179	Nellore (3,204), Cuddapah (11,317), North Arcot (2,333).

* *North Arcot Manual*, p. 283. Mr. Cox, however, regards the Mutrácha and Ékari castes as identical, and the above remarks may apply only to the latter.

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'Odde' has been returned both as main caste and sub-division by 172,202 individuals. *Kallu* Odde and *Ráti* Odde mean 'stone Odde,' the former being Tamil and the latter Telugu. *Mannu* means earth, and *Manti* is probably another form of this. *Úru* means village, and is the prefix usually given to any section of a vagrant tribe which has abandoned the wandering life and settled in villages. *Konga* is a territorial title.

Judged from the Hindu stand-point in the matter of food, the social position of the Oddes is very low because of their eating pork, &c.; but they will not eat with a Pallan or Paraiyan. The elders of the caste officiate as priests. Their marriage ceremony is brief and inexpensive; while the bridegroom ties a *táli* to the bride's neck, the relatives present throw some rice mixed with turmeric on the heads of the bridal pair. Widow marriage is both permitted and practised. The Oddes indulge much in intoxicating liquors—men, women and children all drink. 'Polygamy and divorce are freely allowed to men, and women are only restricted from changing partners after having had eighteen already.' Women who have had seven husbands are much respected, and their blessing on a bridal pair is greatly prized. The dead are, as a rule, buried. Their titles are *Bóyan* and *Naickan*.

Group 43.—Mat-makers, Cane-splitters, &c.

537. The Koravas or Yerukalas are a vagrant tribe found throughout the presidency and in many other parts of India. In the Telugu country they are called Yerukalavándlu or Korachavándlu, but they always speak of themselves as *Kurru*, and there is not the slightest room for the doubt that has been expressed regarding the identity of the Koravas and Yerukalas. Several derivations of Yerukala have been proposed by Wilson and others. In Telugu *Yerikelavándlu* would mean fortune-tellers, and Dr. Oppert suggests that this is the origin of the name Yerukala. He says "it is "highly probable that the name and the occupation of the fortune-telling Kuru-"vándlu or Kuluvándlu induced the Telugu people to call this tribe Yerukula-"vándlu." * Dr. Oppert further connects *Kurru* with the root *ku*, a mountain, and in a Tamil work of the ninth century,† *Kurru* or *Kuṛa* (Kuramagal) is given as the name of a hill tribe.

Korava, *Yerukala*: 133,577.

The Koravas wander about the country in gangs, selling baskets, carrying salt, telling fortunes and pilfering and robbing whenever an opportunity occurs. As house-breakers they are especially expert, and burglary is their favourite crime.

They have returned 475 sub-divisions, the bulk of which are probably the names of gangs. Only the three noted on the margin are numerically important. '*Dabbai*' means a split bamboo, and the members of this sub-division are mat and basket makers. The *Uppu* (salt) Koravas carry salt on asses and bullocks. The *Konga* Koravas hail from the Kongu country.

Sub-division.	Strength.
Debbe or Dabbai	8,188
Konga	5,984
Uppu	12,842

Their idea of religion is very elementary. They profess to be Vaishnavites, and Perumálswámi and Venkatésvaraswámi are undoubtedly held in high honour by them; but they also have family goddesses, and it is, no doubt, to these that their real worship is paid. Girls are not married before puberty. I am informed that the *táli* is not used, as it is regarded as unlucky. Mr. Mullaly states, however, that a *táli* of black beads is tied round the neck of the bride, so possibly different sub-divisions have different customs. A price is always paid for a bride. A man can claim the first two daughters of his sister as wives for his sons, and he gets them at a reduced price. If they marry any other person a portion of the bride-price is given to him and he seems to have some sort of interest in the first daughter of these nieces. The marriage-tie is very lax. Husbands sell and mort-

* *Madras Journal of Literature and Science* for 1888-89, p. 184.
† *Tirumurukárruppadai*, l. 242.

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gage their wives and take them back again without any compunction. If a man is sent to jail, his wife will form a connection with some other man of the gang, but on the release of her husband she will return to him, with any children born to her in the interval. The members of the different sub-divisions do not intermarry; marriage is indeed generally confined to members of the gang. Divorce is easy, but if a separation is sought on trivial grounds, the members of the gang may inflict a fine as the price of their consent. Widows are allowed to remarry. The dead are buried. There is but little restriction as to food, and alcohol is freely used. The Koravas have no general titles.

The Korava women "are accustomed to honour their lords and husbands with the dignified title of 'cocks.'"*

Group 44.—Hunters, &c.

538. These two castes, Bédar and Védan, were, through a misapprehension of my instructions, treated as identical in the tabulation papers, and the mistake was not noticed until it was too late to rectify it. The two words are, no doubt, etymologically identical, the one being Canarese and the other Tamil, but the castes are quite distinct. In Malabar and in the Tamil districts, including North Arcot, there are 42,376 members of the caste, and these may be taken as Védans, though possibly there are a few Bédars in Coimbatore and Salem. The rest, of which all except 291 are found in Bellary, are the Canarese Bédaru.

Vedan: 42,376.
Bedar: 52,387.

The chief sub-divisions of the Bédars are *Myása* and *Úru*. The Védans have returned no sub-divisions of numerical importance.

The Bédars were formerly hunters and soldiers, and it is this caste which furnished a considerable and valuable contingent to the armies of Hyder and Tippu. They are divided into exogamous septs; marriage before puberty is not compulsory; divorce is allowed only for adultery by the wife; widows cannot remarry, but in some cases they are allowed to take up the position of concubines. Their religion is the usual mixture of demonolatry and animism, the belief being that the wicked become devils; men who have died without being married are held in great reverence, and small temples are erected to them. They give, however, a nominal adherence to Vaishnavism, and employ Sátánis as their priests. The dead are buried.

The Védans are a Tamil speaking tribe, supposed by some to be the remnants of the earliest inhabitants of the peninsula and identical with the Veddahs of Ceylon. In their customs they closely resemble the Bédars, and the two castes are no doubt descendants of one original tribe.

539. The Kárálans are a tribe of hunters and cultivators found in the hills of Salem and South Arcot. The word means 'a ruler of clouds,' and possibly refers to their being mountaineers. They have returned nine sub-divisions, of which the most important are the following:—

Karalan: 39,067.

Kolli	... ...	10,230 (Salem).
Pac'chai	... ...	4,791 (Salem).
Periyanan	...	7,182 (South Arcot).
Periya	... ...	8,612 (Salem).

Kárálan has been returned both as main caste and sub-division by 7,183 persons in the South Arcot district. *Kolli* and *Pac'chai* are the names of two ranges of hills, the Kollimalais and Pac'chaimalais; *Periya* means great. I have no notes on this caste.

540. The Valaiyans are a tribe of hunters found chiefly in the districts of Madura and Tanjore, the name being derived from Tamil *valai*, a net. Many are employed as agricultural and general labourers; some catch fish in rivers and tanks; others snare birds and game.

Valaiyan: 285,760.

* *Indian Antiquary*, vol. v, p. 188.

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They have returned 249 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Appunádu	15,325	Tanjore (all).
Pásikatti	14,118	Madura (13,932).
Púc'chinádu	1,055	Tanjore (all).
Saruku	47,679	Madura (47,036).
Tánamanádu	14,580	Tanjore (13,981).
Vanniyan	10,692	Madura (8,875); Coimbatore (1,683).
Vellámputtu	12,576	Madura (9,643); Tanjore (2,933).

Valaiyan has been returned both as main caste and sub-division by 104,438 persons. *Pási* means 'a glass bead'; *saruku*, 'withered leaves'; *vellámputtu* is a 'white ant-hill.'

They are said to have priests of their own. Their ceremonies are like those of the Kallans. Girls are married after puberty. Divorce can be obtained by either husband or wife at pleasure, but it requires the consent of a caste meeting. The party seeking the divorce must make a payment to the other; the amount is usually Rs. 8½, but if the woman has given birth to any children she must be given double this sum. Widows may remarry. Valaiyans will eat almost anything, including rats, cats, frogs, squirrels, &c., and all except the Vanniya sub-division may use alcohol.

Kuric'chan: 9,676.

541. This is the hunting caste of Malabar. Some derive the word from *kurikke*, to mark or assign, as they say that this caste fixed the hunting days. This must be the production of a highly imaginative person. Dr. Gundert thinks it is derived from or allied to Canarese Koracha (Korava). I would rather say it is allied to that word and that both are derivatives of *kuru*, a hill. (Cf. Tamil *kurinchi*, *kurunilam*, &c., and Malayálam *kurissi*, a suffix in names of hilly localities). With the exception of 2,240 persons in Kottayam and 373 in Kurumbranád, both bordering on Wynaad, all the Kuric'chans are found in Wynaad. They are excellent bowmen, and played an important part in the Pyche Rájah's rebellion at the beginning of the century. The Kuric'chans affect a great contempt for Bráhmans. When a Bráhman has been in a Kuric'chan's house, the moment he leaves it and the place where he was seated is besmeared with cow-dung to remove the pollution! They follow inheritance in the male line in some places and in the female line in others. Their god is called *Múttappan*, which literally means grandfather. They now subsist mostly by *punam* (shifting) cultivation.

Group 45 (a).—Beggars, &c.

Andi: 89,630.

542. The Ándis are beggars who profess the Saiva faith. They may be found in all the Tamil districts, begging from door to door, beating a small gong with a stick. The Ándis differ from most other castes, in that a person of any caste may join their community. Some of them officiate as priests in village temples, especially when large sacrifices of goats, buffaloes and pigs are made. They employ Jangam priests for their own ceremonies. Girls may be married either before or after puberty; widow remarriage is not allowed; they usually bury the dead; they are flesh-eaters.

They have returned 105 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Jangam	11,937	Madura (5,875), Coimbatore (3,499), Salem (1,242).
Kómanándi	17,076	Coimbatore (13,653), Salem (2,716).
Lingadári	5,262	Salem (1,954), Madura (1,482), Tanjore (1,166).
Mudavándi	10,450	Coimbatore (9,191).
Uppándi	5,847	Salem (5,272).

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About 6,880 individuals have returned Ándi as sub-division also. *Kómanam* is the small loin cloth, and a Kómanándi goes naked except for this slight concession to decency. *Mudam* means lame, and the Mudavándis are allowed to claim any deformed child belonging to the Konga Vellála caste. The etymology of *Uppándi* is difficult, but it is improbable that it has any connection with *uppu*, salt.

Panisavan, *Virakudiyan* : 14,178.

543. This is a mendicant caste, worshipping both Siva and Vishnu. They are employed by the Tamil Súdras to carry the news of a death and the summonses to a funeral. The name '*Panisavan*' means 'one who does service.' They have returned 29 sub-divisions, but only one Valangai (1,088), is numerically important. Bráhmans are their priests. Both infant and adult marriages are permitted; the remarriage of widows is not allowed. They eat flesh and drink alcoholic liquor very freely. The dead are generally burned.

Dasari, *Tádan* : 31,658.

544. This is a Vaishnava mendicant caste. They are the reputed descendants of a wealthy Súdra of one of the northern districts, who, being devoid of offspring, vowed that should he be blessed with children he would devote one to the service of his god. He subsequently had many sons, one of whom he named *Dásan* or *Dásari* (servant), and placed him entirely at the service of the deity. Dásan was not allowed to participate in his father's estate and his offsprings are therefore all beggars.* They are engaged by Súdra castes to chant hymns in front of the corpse at funerals and to carry the news of a death to the relatives of the deceased. This caste like the Ándis is recruited from the lower Súdra castes, the only ceremony required being branding by a *guru*. They have returned 135 sub-divisions, but only one, *Sanku* or conch (6,267), is numerically large. Marriage before puberty is common though not compulsory. Widow remarriage is permitted. Divorce is not allowed. They both burn and bury the dead. They eat flesh and drink liquor.

Group 46.—Tumblers and Acrobats.

Dommara, *Dombara* : 16,199.

545. The Dommaras are a tribe of tumblers and mountebanks. This caste is said to be connected with the Doms of Northern India, but the statement appears to be based simply on the similarity of name. They are not, however, natives of the south of the peninsula, for their vernacular is Telugu and no mention is made of them in the Chúdámani Nikhandu and other early Tamil works.

They have returned 91 sub-divisions, but only one, Kápu (3,628), is numerically important. About 3,400 individuals have returned Dommara both as main caste and sub-division.

They are skilful jugglers and rope-dancers. "As gymnasts the Dommaras "are extremely good, both men and women being experts in all manner of feats. "The women are proficient in making combs of horn and wood, and also implements "used by weavers; these they hawk about from place to place to supplement the "profits they derive from their exhibitions of gymnastic feats."† Some of them sell date mats and baskets, some trade in pigs, while others, settled in villages, cultivate lands. In social position they rank just above the Pariahs and Mádigas. The Dommaras profess to be Vaishnavites. Infant marriage is not practised; widow remarriage is freely allowed and polygamy is common. They have no priests and no elaborate ceremonies. Their marriage tie is very loose, and their women often practise prostitution. In the matter of food, they eat all sorts of animals including pigs, cats and crows. The dead are generally buried, and on the fifteenth day cooked rice is thrown out to be eaten by crows.

Group 47 (a).—Sorcerers, &c.

Panan, *Malayan* : 13,418.
Velan : 3,364.

546. These two castes may be considered together. They are both devil-dancers and sorcerers, but the Vélan is the more respectable of the two, as he is a bit of a quack-doctor also. The females of these castes are also

* *North Arcot Manual*, p. 291.
† Mullaly's *Notes on Criminal Classes of the Madras Presidency*, p. 71.

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midwives of Náyar and other women. Inheritance is in the male line. The Vélan caste is also known as *Koppálan*, *Munnúttán* and *Anjúttán*. The customs are somewhat similar to those of Kanisans (Group 10). Panans and Vélans do not intermarry.

Group 48.—Non-Indian Asiatic Races.

Pathan: 108,627.
Saiyad: 110,318.
Sheik: 618,327.

547 These Musalman tribes claim to be descendants of immigrants from the north and are distinct from the converted Dravidians, the Máppilas and Labbais. This claim has, no doubt, some foundation in fact, and though there has been a large admixture of Dravidian blood, these three tribes differ considerably in feature and general appearance from their Tamil and Malayálam co-religionists. In their religion and customs they seem to resemble the Musalmans of Upper India. They speak Hindustáni or Deccáni in their houses.

Group 50.—Non-Asiatic Races.

Europeans: 13,417.

548. The Europeans, including Americans and Australians, number 13,417, of whom 8,350 are males, 5,067 are females. In 1881, the total was 10,841 and the increase is at the rate of 23·76 per cent. A large proportion of the increase, however, is among females, for these have advanced from 3,512 to 5,067, while the males have increased by only 1,021—from 7,329 to 8,350. Age statistics of the Europeans enumerated in the census of 1881 are not available, but a great part of the increase may, I think, be confidently ascribed to the greater difficulty which is now experienced by Europeans in sending their wives and families home. Such increase as has occurred among male adults must have been confined to the non-official classes, for the number of British troops in the presidency is rather less than in 1881, and there has been very little, if any, augmentation of the European staff in the civil departments of the Government. Some slight proportion of the increase may be due to Eurasians having returned themselves as Europeans, but looking to the large increase among Eurasians the addition due to this cause cannot have been other than insignificant. It is certain, however, that on both occasions many persons, who are not of pure European descent, have been returned as Europeans. The Europeans are, of course, most numerous in Madras; then come Nílgiris, Chingleput, Bellary and Malabar, in all of which districts there are British troops, while in the first and last there are a fair number of planters and other European settlers.

Foreigners.

Nationality.	Total.	Males.	Females.
American	163	87	76
Austrian	19	17	2
Belgian	6	5	3
Danish	25	14	11
Dutch	30	17	13
French	365	221	144
German	368	216	152
Greek	3	3	...
Italian	42	38	4
Norwegian	37	35	2
Pole	2	1	1
Portuguese	75	55	20
Roumanian	2	...	2
Russian	2	1	1
Spanish	10	6	4
Swedish	8	8	...
Swiss	22	17	5
TOTAL ...	1,181	741	440

Of the total number of Europeans 12,236 are British subjects, while 1,181 are of foreign nationality. Of the British subjects 5,454 were born in the British Isles, and of these 4,342 are males and 1,112 females. The nationality of the foreigners is given in the marginal statement. A considerable number of the French were born in the Indian possessions of that country, but the majority come from France or other European countries. Of the Portuguese, on the other hand, only four were born in Portugal and none in any other European country. Many of the so-called Portuguese are in fact either Eurasians or natives. There has been a considerable increase in the number of Germans, for in 1881 there were only 146 persons of that nationality.

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549. The number of Eurasians is 26,643, which is 20·76 per cent. more than the number returned in 1881. The figures for the last three enumerations are given in the marginal statement. It will be seen that between 1871 and 1881 there was a great decrease, and that the numbers in 1891 are slightly higher than they were twenty years ago. The figures, however, are most untrustworthy. The cause is not far to seek: many persons who are really natives claim to be Eurasians, and some who are Eurasians return themselves as Europeans. It might be thought that the errors due to these circumstances would be fairly constant, but the district figures show that this cannot be the case. Take Malabar, for example, which has the largest number of Eurasians after Madras, and where the division between Native Christians with European names and people of real mixed race is very shadowy. In 1871 there were in this district 5,413 Eurasians; in 1881 the number had apparently fallen to 1,676, while in 1891 it had again risen to 4,193, or, if we include the South East Wynaad as we should do, to 4,439. In Bellary (including Anantapur) the number of Eurasians at each of the three enumerations was 974, 127 and 1,015; for Tinnevelly the numbers are 133, 566 and 166. It is to be regretted that trustworthy statistics cannot be obtained, for the question whether the true Eurasian community is increasing or decreasing is of considerable scientific and administrative importance.

Eurasians: 26,643.

Number of Eurasians.

Year.	Total.	Males.	Females.
1871 ...	26,460	13,091	13,359
1881 ...	21,892	10,969	10,923
1891 ...	26,643	13,141	13,502

The Eurasians form but a very small proportion of the community, for there is only one Eurasian in every 1,337 of the population of the presidency, and it is more than probable that a considerable proportion of those returned as Eurasians are in reality pure natives who have embraced the Christian religion, taken an English or Portuguese name and adopted the European dress and mode of living.

The Eurasians, as might be expected, marry at an earlier age than Europeans and marriage is more common. They seem to be peculiarly liable to insanity and leprosy (see Chapter VI). In the matter of education, or at least elementary education, they are more advanced than any other class of the community and compare favourably with the population of any country in the world (see Chapter VII). They live for the most part in towns, nearly one-half of their number being found in the city of Madras. I have no special statistics of their occupations, but it is well known that the majority of them are clerks, while very few indeed obtain their livelihood by agriculture.

Table B gives the number of Europeans, Eurasians and Armenians in each district, with particulars of their ages. The table is divided into four parts. The first relates to the whole population of these races, the second and third to those enumerated in military stations and on ships respectively, while the fourth gives the numbers of the remainder.

Table B.

The total number of males of these three races, between the ages of 15 and 50, is 12,314, but if we deduct those who were enumerated in military limits and on ships, the number is only 9,579, of whom 3,398 are Europeans, and this represents the maximum number of men available for the volunteer force. Some of them, no doubt, are soldiers or police officers, and others are not real Eurasians, but on the other hand all the persons enumerated in military limits are not soldiers. Of the above total of 9,579 as many as 3,865 were enumerated in the Madras city, 1,256 in Malabar and 658 in the Nilgiris.

Europeans, Eurasians and Armenians between 15 and 50 years of age.

—	Males.	Females.
Europeans	5,913	2,892
Eurasians	6,384	6,834
Armenians	17	5
TOTAL ...	12,314	9,731

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Group 52.—Christian Converts.

Native Christians: 731,052.

550. The number of persons who have returned their caste as 'Native Christian' or have used some synonymous expression is 731,052. The total number of Christians who are natives is, however, 825,424 (see Table A, Part II), so that 94,372 Native Christians have retained their caste and returned it, or else have made no return at all. As a general rule, the Protestant missionary bodies discourage or forbid the retention of caste, while the Roman Catholics allow it. The only castes in which over 1,000 individuals have returned their religion as Christian are the following:—

Caste.	Number of Christians.	Caste.	Number of Christians.
Agamudaiyan	1,032	Pallan	6,874
Kshatriya	2,773	Palli	2,986
Maravan	1,627	Paraiyan	25,461
Kápu	2,031	Kammála	1,831
Nattamán	2,244	Paravan	4,949
Vellála	8,541	Shánán	21,836
Mála	1,420		

The bulk of the Kshatriya Christians are in reality Shánáns.

The Native Christians have naturally not completely thrown off Hindu customs, but though early marriage is common among them, infant marriages are very rare. Widows are, of course, allowed to remarry and frequently do so.

Group 53.—Titular Names.

551. This group contains names which, though loosely used as caste names, are in reality titles borne by several castes. *Kavandan*, for example, is the ordinary agnomen of Konga Vellálas, Pallis, Kurumbas and many minor castes. *Mudali* again would generally denote a Vellála of Tondamandalam, but it is also used by the sons of dancing girls and by Kaikólans.

Group 54.—Territorial, Linguistic and Sectarian Names.

552. This group contains names which, though returned as names of castes, are merely sectarian, territorial or linguistic names. The Lingáyats may perhaps, however, be regarded as a community more or less resembling a caste, but it would be difficult to class them, for they have no single hereditary occupation, though the majority, no doubt, are agriculturists. The Bondilis, too, are sometimes treated as a caste, but I find that the name is used to denote a group of several castes.

Group 55.—Unclassified Castes.

553. I give, as an appendix to this chapter, the names which I was compelled to enter in this group owing to my inability to class them. Many of these names are undoubtedly mere mistakes on the part of the enumerator or the person enumerated, but some are probably castes found in other parts of India, while others are names of sub-division. I have instituted inquiries regarding many of the items, but the investigation is still incomplete, and in some cases I could obtain no satisfactory explanation. One instance may be given to show how mistakes arise. An Irish mechanical engineer informed the enumerator that he was a native of Erin and the entry made in the caste column was 'Árna désasta,' a name which puzzled the Deputy Superintendent and myself not a little.

The total number of names in this group is 642, but the number of persons thus left unclassified is only 7,196.

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APPENDIX.

List of Unknown Castes given in Group 55.

Caste.	Religion.	Strength.	Locality.	Remarks.
Abyánu	Muslmn.	1	Nellore.	
Achagala ...	Hindu ...	3	Godávari, Kurnool.	
	Muslmn.	6		
Adam	Do. ...	1	Godávari.	
Agittelu	Hindu ...	1	Do.	
Ajjanore	Do. ...	1	Bellary.	
Alálalakulam	Do. ...	4	North Arcot.	
Arubali	Muslmn.	37	South Canara.	
Angadási	Hindu ...	1	Bellary	The sub-division is Balija.
Angajála	Do. ...	8	Anantapur	Lit. 'a trick of the body.'
Ani	Muslmn.	9	North Arcot	A mistake for Sunni.
Antaransambandam ...	Hindu ...	1	Vizagapatam Agency.	
Arabulála	Do. ...	2	Godávari Agency.	
Arakáli	Do. ...	13	Vizagapatam, Kistna.	
Árámudi	Do. ...	1	Ganjam.	
Arkkálu	Do. ...	7	Vizagapatam.	
Árna	Do. ...	6	Bellary.	
Arnadósasta	Christian.	1	Vizagapatam	Native of Erin !
Asábi	Muslmn.	239	Tinnevelly	Ashábi is a sub-division of Musalman.
Asaráli	Hindu ...	1	Cuddapah.	
Aséru	Do. ...	3	Bellary.	
Asva	Do. ...	22	Do.	Lit. 'horse.'
Asvánkulam	Do. ...	1	South Arcot	Lit. 'horse caste.'
Áttika	Do. ...	87	Vizagapatam Agency.	
Ávedingáli	Do. ...	5	Bellary.	
Ávaka	Do. ...	4	Godávari.	
Bába	Do. ...	1	Kistna.	
Badariya	Muslmn.	2	Cuddapah.	
Badési	Hindu ...	8	Kistna.	
Badi	Do. ...	3	Vizagapatam Agency.	
Badila	Do. ...	1	Ganjam.	
Baditiya	Do. ...	20	Vizagapatam Agency.	
Baditúja	Do. ...	9	Ganjam.	
Badmanujar	Do. ...	3	North Arcot.	
Badnámulu	Do. ...	59	Vizagapatam Agency ...	A sub-division of Mála.
Bághobonso	Do. ...	3	Ganjam Agency	Lit. 'tiger-family,' a sub-division of Gando, A 2*b*.
Báhuko	Do. ...	9	Ganjam.	
Bairapu	Do. ...	11	Anantapur.	
Balahi	Do. ...	5	Do.	
Balváchári	Do. ...	6	Malabar.	
Bamátulu	Muslmn.	1	Godávari.	
Banibora	Hindu ...	18	Vizagapatam Agency.	
Banua	Do. ...	5	Do.	
Bapada	Muslmn.	16	South Canara.	
Barinigaru	Hindu ...	2	Bellary.	
Barisha	Jain ...	3	Do.	
Baritiya	Hindu ...	1	Ganjam.	
Barúr	Do. ...	1	Cuddapah.	
Baruva	Do. ...	5	Vizagapatam Agency.	
Barvari	Muslmn.	1	Kistna.	
Básbavándlu	Hindu ...	11	Vizagapatam	Lit. 'language people.'
Battalekára	Do. ...	1	South Canara.	
Bayáni	Do. ...	4	Anantapur.	
Béchinavaru	Do. ...	71	Bellary.	
Beharánia	Do. ...	5	Vizagapatam Agency.	
Beharánilu	Do. ...	11	Vizagapatam.	
Belakac'chinavaru ...	Do. ...	1	Bellary.	
Belani	Muslmn.	1	South Canara.	
Bellanoru	Hindu ...	72	Bellary	Cultivators of the Lingáyat sect.
Binda	Do. ...	4	Ganjam.	
Berádi	Do. ...	2	Anantapur.	
Betara	Do. ...	5	Ganjam.	
Bevárani	Do. ...	1	Vizagapatam Agency.	
Beylic	Do. ...	9	Coimbatore.	
Bhadra	Do. ...	47	Vizagapatam Agency.	
Bhagavagótra	Do. ...	1	Bellary	A sub-division of Kshatriya.
Bhagela	Do. ...	16	Vizagapatam.	
Bhagula	Do. ...	3	Do.	Probably same as above.
Bhákuda	Do. ...	5	Ganjam.	
Bhásu	Do. ...	9	Vizagapatam Agency ...	A sub-division of Páiko.
Bhayani	Do. ...	3	South Canara.	
Bhollopoloko	Do. ...	3	Ganjam.	
Bhúmalóru	Do. ...	3	Bellary.	
Bilaka	Muslmn.	2	Kistna.	
Biláyatí	Hindu ...	11	Ganjam.	
Binda	Do. ...	4	Vizagapatam Agency.	
Bisalitti	Do. ...	7	Do.	
Bodosutiya	Do. ...	5	Do.	

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List of Unknown Castes given in Group 55—continued.

Caste.	Religion.	Strength.	Locality.	Remarks.
Bógángi	Muslmn.	1	Nellore.	
Bogoda	Hindu ...	32	Ganjam Agency	A sub-division of Khonds, A 4.
Bójáni	Do. ...	2	Kistna.	
Bójára	Do. ...	3	Do.	
Bóla	Do. ...	11	Vizagapatam Agency.	
Boni	Do. ...	2	Ganjam.	
Boríya	Do. ...	35	Vizagapatam Agency.	
Borosinda	Do. ...	14	Do.	A sub-division of Sondi.
Bosonka	Do. ...	2	Do.	
Boyiliya	Do. ...	62	Do.	
Brashtan	Do. ...	1	Salem	Lit. 'broken,' *i.e.*, excommunicated.
Buddiliyavaru	Do. ...	12	Bellary	A sub-division of Mádiga.
Bunga	Do. ...	1	Godávari.	
Buradamallu	Do. ...	9	Vizagapatam Agency.	
Buri	Do. ...	11	Do.	
Byári	Muslmn.	14	South Canara.	
Chadvikulam	Hindu ...	2	Ganjam.	
Chaiti	Do. ...	5	Bellary.	
Chamdilu	Do. ...	1	Ganjam.	
Chánchuni	Muslmn.	2	South Canara.	
Chankar	Do. ...	4	Kistna.	
Chanúr	Hindu ...	19	Do.	
Chavar	Do. ...	2	Do.	
C'cháyanti	Do. ...	13	Ganjam.	
Cheloya	Do. ...	3	Vizagapatam.	
Chendri	Do. ...	2	Godávari.	
Cheruva	Do. ...	86	Ganjam Agency	A sub-division of Sondi.
Chetáru	Jain ...	5	Bellary	A sub-division of Chitragár.
Chetikelu	Hindu ...	6	Vizagapatam Agency.	
Chetriki	Do. ...	7	Anantapur.	
Chikkamaneyava ...	Do. ...	2	Bellary	Lit. 'small house people.'
Chigápi	Do. ...	1	Anantapur.	
Chikati	Do. ...	1	Cuddapah.	
Chillula	Do. ...	1	Bellary.	
Chilukapati	Do. ...	2	Do.	
Chinda	Do. ...	69	Ganjam and Vizagapatam Agencies.	A sub-division of Gaudo, A 2*b*.
Chinduvándlu	Do. ...	1	Anantapur.	
Chinnanagilollu ...	Do. ...	9	Do.	
Chipu	Do. ...	1	Godávari.	
Chittagára	Do. ...	4	Bellary.	
Cholavarnam	Do. ...	5	Ganjam.	
Chomeliya	Do. ...	1	Malabar.	
Chúr	Muslmn.	1	Kistna.	
Chuvánn	Hindu ...	12	Vizagapatam Agency.	
Dádira	Jain ...	4	Bellary.	
Dalji	Muslmn.	4	South Canara.	
Dampokáro	Hindu ...	4	Vizagapatam Agency.	
Darisanadóru	Do. ...	3	Bellary	A sub-division of Mádiga.
Dástar	Do. ...	1	Anantapur.	
Dátan	Do. ...	3	Kistna.	
Davala	Do. ...	14	South Canara.	
Davija	Do. ...	10	Do.	
Dóbha	Do. ...	8	Kistna.	
Dísa	Jain ...	9	Bellary.	
Denigar	Hindu ...	1	Kistna.	
Devaramanéyava ...	Do. ...	1	Bellary.	
Dhánpo	Do. ...	30	Kistna.	
Dhantra	Do. ...	1	Vizagapatam.	
Dhobolo	Do. ...	37	Ganjam Agency	Correct classification is A 2*a*.
Dimakka	Do. ...	1	Vizagapatam.	
Dilóhi	Do. ...	1	Kistna.	
Dingra	Do. ...	1	Cuddapah.	
Dissri	Do. ...	30	Vizagapatam Agency.	
Doddaváru	Do. ...	3	Bellary	Lit. 'great men.'
Dóli	Do. ...	6	Godávari Agency.	
Dolopati	Do. ...	2	Ganjam Agency	Lit. 'captain.'
Dondorno	Do. ...	5	Vizagapatam Agency.	
Dongada	Do. ...	8	Bellary	A sub-division of Rangári.
Dongudi	Do. ...	13	Vizagapatam Agency.	
Dotiginavaru	Do. ...	1	Bellary.	
Dubási	Do. ...	1	Anantapur.	
Dushokavuria	Do. ...	2	Vizagapatam Agency.	
Dutta	Do. ...	2	North Arcot.	
Ellapu	Do. ...	1	Cuddapah.	
Emperumán	Do. ...	6	South Arcot	A name for Rámanujáchári.
Érati	Do. ...	1	Vizagapatam.	
Gadachavarna	Do. ...	2	Kistna.	
Gadi	Do. ...	5	Vizagapatam Agency.	
Gaidikulam	Do. ...	12	Godávari Agency.	
Gampalavádu	Do. ...	3	Madras	Lit. 'basket-maker.'
Gandangi	Do. ...	24	Ganjam and Ganjam Agency.	Correct classification is A 1.

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List of Unknown Castes given in Group 55—continued.

Caste.	Religion.	Strength.	Locality.	Remarks.
Gangulam	Hindu ...	5	Anantapur.	
Ganikádulu	Do. ...	1	Ganjam.	
Ganni	Do. ...	9	Nellore.	
Gantiya	Do. ...	3	Vizagapatam.	
Garalu	Do. ...	1	North Arcot.	
Gavanigaru	Do. ...	6	Ganjam, Bellary.	
Gavantaya	Do. ...	16	Vizagapatam.	
Gáyatri	Do. ...	5	Madras.	
Gayitalu	Do. ...	5	Godávari Agency.	
Ghontara	Do. ...	24	Ganjam	Same as Gontora.
Ghontora	Do. ...	49	Ganjam Agency	Do.
Ghór	Do. ...	2	Kistna.	
Ghósha	Do. ...	1	Ganjam.	
Godomaliya	Do. ...	2	Vizagapatam Agency.	
Godugupalakulam ...	Do. ...	5	Anantapur.	
Godura	Do. ...	11	Vizagapatam Agency.	
Gogularu	Do. ...	1	Kistna.	
Gojar	Muslmn.	4	Do.	
Golavaram	Hindu ...	3	Do.	
Gonasiga	Do. ...	1	Anantapur.	
Gontora	Do. ...	78	Vizagapatam Agency.	
Goraknath	Do. ...	9	Bellary.	
Goranti	Do. ...	18	Vizagapatam.	
Gorusta	Do. ...	5	Kistna.	
Gorisa	Do. ...	8	Bellary.	
Gorugan	Do. ...	1	Kistna.	
Gosula	Do. ...	6	Anantapur.	
Gotara	Do. ...	2	Ganjam.	
Gotari	Do. ...	18	Vizagapatam Agency.	
Gótáyi	Do. ...	1	Kurnool.	
Goyindro	Do. ...	4	Vizagapatam Agency.	
Guddadavaru	Do. ...	1	Kistna.	
Gnháli	Do. ...	7	Vizagapatam Agency.	
Gujjalaváru	Do. ...	1	Bellary	A sub-division of Byáda, E 44.
Gumar	Do. ...	2	Kistna.	
Gummanoru	Do. ...	7	Bellary.	
Gurumatastaru	Do. ...	2	Bellary.	
Gval	Do. ...	1	Cuddapah.	
Habbi	Muslmn.	11	Bellary.	
Haini	Hindu ...	1	North Arcot.	
Halasawooti	Do. ...	1	Vizagapatam.	
Haláyi	Muslmn.	2	Malabar.	
Haliravu	Hindu ...	1	Bellary.	
Hambi	Muslmn.	2	South Canara	Probably Hanifi.
Hammari	Hindu ...	1	Vizagapatam.	
Hangaladavaru	Do. ...	1	Bellary	A sub-division of Gangimakkalu.
Hariyavu	Do. ...	2	South Canara.	
Hariyavándlu	Do. ...	9	Anantapur.	
Hávádiga	Do. ...	27	South Canara	'Snake charmers'—*Reeves.*
Hayári	Do. ...	59	Vizagapatam, Kistna.	
Hendru	Do. ...	4	Godávari.	
Hingaras	Do. ...	1	Bellary.	
Hója	Do. ...	10	Cuddapah.	
Holidia	Do. ...	15	Ganjam.	
Holobosoboro	Do. ...	2	Vizagapatam Agency ...	Compound of 'Holaba and Soboro.'
Hotte	Do. ...	1	South Canara.	
Hoyya	Do. ...	4	Vizagapatam Agency.	
Huggadavaru	Do. ...	1	Bellary	Probably 'Maggadavaru.'
Huli	Do. ...	7	Anantapur	Lit. 'tamarind.'
Hulinppa	Do. ...	2	Bellary.	
Ibbandi	Do. ...	1	Nellore	Lit. 'mixed.'
Inakulam	Do. ...	1	Bellary	Lit. 'low caste.'
Ishtugotram	Do. ...	9	Madras.	
Ittár	Do. ...	22	North Arcot.	
Jaban	Do. ...	2	Kistna.	
Jainu	Do. ...	16	Ganjam, Anantapur.	
Jakári	Do. ...	25	Anantapur.	
Jalapatakar	Do. ...	1	Kistna.	
Jáli	Do. ...	2	Do.	
Jalumúri	Do. ...	4	Vizagapatam Agency.	
Jamiri	Do. ...	1	North Arcot.	
Janakakulam	Do. ...	1	Do.	
Janbissi	Do. ...	1	Bellary.	
Jarásondilu	Do. ...	6	Ganjam	A sub-division of 'Sondi.'
Jási	Do. ...	2	Kistna.	
Játan	Do. ...	18	Do.	
Játibrashtu	Do. ...	333	Ganjam, Godávari, Kistna, Nellore, Anantapur, Godávari Agency and South Canara.	Lit. 'broken caste.'
Jatigara	Do. ...	9	Bellary.	
Jhariguda	Do. ...	2	Vizagapatam Agency.	
Jilláda	Do. ...	4	Salem.	

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List of Unknown Castes given in Group 55—continued.

Class.	Religion.	Strength.	Locality.	Remarks.
Jimme	Muslmn.	1	South Canara.	
Jóginóru	Hindu ...	4	Bellary.	
Jóku	Do. ...	4	Do.	
Jole	Muslmn.	16	Kistna.	
Jolia	Hindu ...	4	Do.	
Jolla	Muslmn.	2	Do.	
Jónikulam	Hindu ...	2	Ganjam.	
Jutangi	Do. ...	13	Bellary.	
Kabi	Do. ...	2	Kistna.	
Kabila	Do. ...	6	Anantapur.	
Kabili	Do. ...	7	Bellary.	
Kachuva	Do. ...	2	Vizagapatam Agency.	
Kadambavamsa ...	Do. ...	113	Ganjam and Vizagapatam Agencies.	Correct classification is A 2a.
Kadra	Do. ...	3	Ganjam.	
Kadumar	Muslmn.	1	Vizagapatam.	
Kahaliya	Hindu ...	1	Ganjam.	
Kailavilladi	Do. ...	1	North Arcot.	
Kakal	Do. ...	18	Do.	
Kalabadiya	Do. ...	1	Vizagapatam Agency.	
Kalavara	Do. ...	20	Do.	Blacksmiths among the Savaras.
Kalum	Do. ...	1	Kistna.	
Kalváyi	Do. ...	5	Vizagapatam Agency.	
Kamalu	Do. ...	1	Anantapur.	
Kampniyaru	Do. ...	3	Bellary.	
Kamuchi	Do. ...	49	Ganjam.	
Kanás	Do. ...	1	Vizagapatam.	
Kandyáladévaru ...	Do. ...	1	Bellary.	
Kangaru	Do. ...	219	Vizagapatam Agency.	
Kanikabalam	Do. ...	6	Kistna.	
Kankar	Do. ...	4	Tinnevelly.	
Kanthan	Muslmn.	4	Chingleput.	
Kantheratu	Hindu ...	5	Bellary.	
Karikula	Do. ...	41	Do.	A sub-division of Mádiga.
Kartikan	Do. ...	3	North Arcot.	
Kási	Do. ...	1	Vizagapatam.	
Kattod	Do. ...	3	Malabar.	
Kattumal	Do. ...	1	Cuddapah.	
Kanbu	Do. ...	1	Kistna.	
Kav	Do. ...	1	Cuddapah.	
Kavat	Do. ...	3	North Arcot.	
Kayakarlu	Do. ...	3	Ganjam.	
Kayito	Do. ...	4	Vizagapatam Agency.	
Kela	Do. ...	6	Ganjam and Vizagapatam Agencies.	
Kelohar	Do. ...	1	Kistna.	
Ketu	Do. ...	2	Do.	
Khaddi	Do. ...	33	Vizagapatam Agency.	
Khandévara	Do. ...	1	South Canara.	
Khitibonso	Do. ...	1	Ganjam.	
Khudramora	Do. ...	12	Do.	
Khudura	Do. ...	23	Ganjam Agency	Probably a mistake for Khódra, D: 21.
Khukamdiya	Do. ...	1	Ganjam.	
Kisjasta	Muslmn.	1	Kistna.	
Kodivarnam	Hindu ...	5	Godávari.	
Kodiyar	Do. ...	10	North Arcot.	
Kohinjan	Do. ...	2	Anantapur.	
Koito	Do. ...	1	Vizagapatam Agency.	
Kojjavar	Do. ...	3	North Arcot.	
Kójulavádu	Do. ...	23	Godávari.	
Kola	Do. ...	1	Anantapur.	
Kolagari	Do. ...	7	Vizagapatam Agency.	
Kontidi	Do. ...	1	Nellore.	
Kosarakar	Do. ...	6	Tinnevelly.	
Kóse	Muslmn.	14	Kistna.	
Kosilia	Hindu ...	2	Vizagapatam Agency.	
Kosiriya	Do. ...	30	Do.	
Kótapadiya	Do. ...	10	Do.	
Kótta	Do. ...	5	Do.	
Kóttagalakulam ...	Do. ...	21	Vizagapatam.	
Kottungar	Do. ...	15	North Arcot.	
Konsikar	Do. ...	1	Do.	
Koyáro	Do. ...	7	Vizagapatam Agency.	
Kroshnam	Do. ...	1	Madras.	
Kshétravási	Do. ...	2	South Canara	Lit. 'an inhabitant of a sacred city.'
Kúdantángi	Do. ...	2	Salem	Lit. 'a hammer bearer,' *i.e.*, blacksmith.
Kudikulam	Do. ...	7	Bellary.	
Kuduku	Do. ...	20	Vizagapatam Agency.	
Kukkuru	Do. ...	7	Do.	
Kukshilanto	Do. ...	10	Bellary.	
Kulaval	Do. ...	1	Nellore.	

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List of Unknown Castes given in Group 55—continued.

Caste.	Religion.	Strength.	Locality.	Remarks.
Kulhi	Hindu ...	2	Kistna.	
Kullur	Do. ...	5	South Canara.	
Kunar	Do. ...	2	Kistna.	
Kungaya	Do. ...	5	Anantapur.	
Kunimchi	Do. ...	3	Kistna.	
Kuniya	Do. ...	19	Do.	
Kunkar	Muslmn.	1	Malabar.	
Kunta	Hindu ...	27	Bellary.	
Kupi	Do. ...	8	Kistna.	
Kurnaba	Muslmn.	5	Bellary.	
Kurbi	Hindu ...	2	Anantapur	Probably same as Kunbi, A 2a.
Kurma	Do. ...	17	Ganjam and Ganjam Agency.	Same as Kudumo, A 2a.
Kuttibi	Do. ...	16	Ganjam.	
Lani	Muslmn.	6	Bellary.	
Linga	Jain ...	1	Do.	This is Lingáyat.
Lohar	Hindu ...	1	North Arcot	This must be a mistake for Lohár.
Lókattu	Do. ...	3	Vizagapatam.	
Lot	Do. ...	3	Cuddapah.	
Lotha	Do. ...	8	Ganjam Agency	Correct classification is A 2a.
Luria	Do. ...	1	Kistna.	
Madala	Do. ...	13	Ganjam, Vizagapatam Agency.	A sub-division of Páiko, A 1.
Madayari	Muslmn.	1	Bellary.	
Maddala	Hindu ...	4	Vizagapatam Agency ...	Same as Madala.
Maddiya	Do. ...	123	Do. ...	Probably Mattia, a caste of earth-workers and tank-diggers.
Madha	Do. ...	4	Do.	
Madi	Do. ...	7	Kistna.	
Madira	Do. ...	4	South Canara.	
Magé	Do. ...	38	Kistna.	
Maghi	Do. ...	2	Ganjam.	
Mahugona	Do. ...	14	Ganjam Agency	A mistake for Mahájano which means a 'trader.'
Majuba	Do. ...	1	Cuddapah.	
Makky	Muslmn.	11	Madras.	
Malabage	Hindu ...	1	Bellary.	
Malakabóvi	Do. ...	1	South Canara.	
Málakarlu	Do. ...	147	Vizagapatam Agency. ...	Same as Máli, B 7.
Malali	Do. ...	2	Do.	
Malgada	Do. ...	1	Cuddapah.	
Maligana	Do. ...	1	Bellary.	
Malisatra	Do. ...	2	Do.	
Mallabhi	Do. ...	10	Kistna.	
Malladar	Do. ...	10	South Canara.	
Malo	Do. ...	7	Ganjam Agency.	
Mamo	Do. ...	1	Ganjam.	
Manigara	Do. ...	4	Bellary and South Canara.	
Mangle	Muslmn.	1	Kurnool.	
Mani	Hindu ...	6	Vizagapatam Agency ...	A sub-division of Játapu.
Mania	Do. ...	4	Do.	
Manilava	Do. ...	2	South Canará.	
Mannár	Muslmn.	22	Tanjore.	
Mannupuradavan ...	Hindu ...	1	Bellary.	A sub-division of Korava.
Maruchu	Do. ...	1	Kistna.	
Máran	Do. ...	4	Bellary.	
Márgate	Do. ...	2	Ganjam	Probably same as Márjáti.
Márjáti	Do. ...	64	Ganjam Agency	Lit. 'an out-caste.'
Márvadi	Jain ...	3	Bellary	A mistake for Márvádi.
Mashávat	Muslmn.	5	North Arcot.	
Matagara	Hindu ...	3	Bellary.	
Matam	Do. ...	5	Kistna	Lit. 'religion' or 'sect.' See *infra*.
Matastula	Hindu and Christian.	42	Godávari, Kistna, Nellore and Bellary.	The sub-division is Vírasaiva.
Matabrashtan	Hindu ...	1	Kistna	Lit. 'one who has lost his religion.'
Mayana	Muslmn.	2	Cuddapah.	
Melikúllu	Hindu ...	12	Vizagapatam Agency.	
Meptha	Atheist ...	1	Ganjam.	
Merakáya	Hindu ...	12	Do.	
Milar	Atheist ...	2	Do.	
Mirigáni	Hindu ...	28	Vizagapatam Agency	
Modalla	Do. ...	175	Do.	A sub-division of Konda Poroja A 4.
Mohoro	Do. ...	63	Do.	
Mókshamata	Do. ...	2	South Canara	Lit. 'heavenly religion.'
Mollóru	Do. ...	1	Do.	
Moni	Do. ...	11	Vizagapatam Agency.	
Morlakulam	Do. ...	2	Anantapur.	
Mósam	Muslmn.	8	Bellary	Lit. 'cheating.'
Motivadas	Hindu ...	4	Malabar.	
Moula	Muslmn.	4	Do.	
Muchitarlu	Hindu ...	7	Vizagapatam.	
Mudiya	Do. ...	219	Vizagapatam Agency ...	Same as Maddiya, which see.
Mugaliyavaru	Do. ...	10	Bellary.	
Mulavikiagavom ...	Do. ...	1	Do.	

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Chap. X. para. 553.

List of Unknown Castes given in Group 55—continued.

Caste.	Religion.	Strength.	Locality.	Remarks.
Muliyala	Hindu ...	10	Vizagapatam Agency.	
Mulya	Do. ...	8	South Canara.	
Mundakotta	Do. ...	41	Ganjam.	
Mundas	Do. ...	1	Ganjam Agency.	
Munia	Do. ...	1	Cuddapah.	
Muroga	Do. ...	3	Kistna.	
Musakara	Do. ...	2	South Canara.	
Musikinavaru	Do. ...	8	Do.	
Nadiga	Do. ...	4	Bellary.	
Namajáti	Do. ...	3	Do.	
Nandaki	Do. ...	4	Vizagapatam.	
Narbali	Muslmn.	1	South Canara.	
Nare	Jain ...	5	Bellary.	
Narudi	Hindu ...	4	Do.	
Native	Do. ...	11	Madras.	
Nayavalu	Do. ...	1	Kistna.	
Nimbal	Muslmn.	1	Bellary.	
Nireta	Hindu ...	2	South Canara.	
Nirpattan	Do. ...	20	Do.	
Niruchan	Do. ...	1	Do.	
Nogoráju	Do. ...	6	Vizagapatam Agency.	
Noha	Do. ...	1	Godávari.	
Nomata	Do. ...	30	Ganjam.	
Noyyalu	Do. ...	12	Godávari Agency.	
Nudia	Do. ...	97	Vizagapatam Agency.	Probably Neyyali, D 35.
Nuzgunadiavam ...	Do. ...	1	Bellary.	
Nuppior	Do. ...	2	Do.	
Nátanabonso	Do. ...	19	Vizagapatam Agency ...	Lit. 'new family.'
Opato	Do. ...	4	Do.	
Otari	Jain ...	2	Bellary.	
Other caste	Hindu ...	3	Do.	
Ova	Muslmn.	1	Anantapur.	
Oyajamallu	Hindu ...	1	Cuddapah.	
Pac'chipa	Do. ...	1	Kistna.	
Padapúchi	Do. ...	3	Coimbatore.	
Padiya	Do. ...	23	Vizagapatam Agency.	
Padori	Do. ...	1	Godávari Agency.	
Pagatya	Do. ...	4	Bellary.	
Pakinikkáran	Do. ...	8	Coimbatore.	
Pakiri	Do. ...	2	Do.	
Palavádu	Do. ...	187	Vizagapatam Agency.	
Palayamár	Do. ...	4	South Canara.	
Pallatoda	Do. ...	10	Bellary.	
Pámin	Do. ...	2	Kistna.	
Pánamára	Do. ...	1	Bellary.	
Pándiyakulam	Do. ...	1	North Arcot.	
Pandrava	Do. ...	4	South Canara.	
Panikin	Do. ...	4	Vizagapatam.	
Pankar	Do. ...	9	Coimbatore.	
Panuva	Do. ...	2	Vizagapatam Agency.	
Pápi	Do. ...	2	Cuddapah	Lit. 'a sinner.'
Patráni	Do. ...	5	Anantapur.	
Pattagár	Do. ...	7	Kurnool	Correct classification is D 23.
Pattarávuthi	Do. ...	3	Coimbatore.	
Pattegar	Muslmn.	3	Bellary.	
Pattésan	Hindu ...	9	Madura.	
Pattige	Do. ...	11	Bellary.	
Pattirta	Do. ...	14	South Canara.	
Pavasli	Muslmn.	2	Kistna.	
Pawar	Hindu ...	1	Madras.	
Payilam	Muslmn.	5	Tanjore.	
Payita	Hindu ...	40	Ganjam Agency.	
Payos	Do. ...	9	Madura.	
Pedda	Do. ...	14	Vizagapatam Agency.	
Pediga	Do. ...	1	Kistna.	
Pekkarlu	Do. ...	5	Godávari.	
Petaiyar	Do. ...	2	Tinnevelly	Probably a mistake for 'Idaiyan.'
Pevári	Do. ...	17	Ganjam.	
Phayravya	Do. ...	4	Kistna.	
Pilavándla	Do. ...	19	Vizagapatam Agency.	
Pillalabhétála	Do. ...	4	Nellore.	
Pitavándu	Do. ...	3	Vizagapatam.	
Podháno	Do. ...	67	Ganjam and Vizagapatam Agencies.	A mistake for Pradháno, a title of the Omáito, A 2a.
Podhans	Do. ...	14	Ganjam	
Polleta	Do. ...	9	North Arcot.	
Ponnoso	Do. ...	32	Vizagapatam Agency.	
Posora	Do. ...	2	Do.	
Pothikulam	Do. ...	36	Cuddapah.	
Potrasamikulam ...	Do. ...	3	Vizagapatam Agency.	
Potteli	Do. ...	1	Ganjam.	
Porida	Do. ...	1	Do.	
Puligo	Do. ...	2	Anantapur.	

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List of Unknown Castes given in Group 55—continued.

Caste.	Religion.	Strength.	Locality.	Remarks.
Pulimara	Hindu ...	4	South Canara.	
Púniavaru	Do. ...	3	Bellary	This is a sub-division of Golla.
Púranavári	Do. ...	1	Anantapur.	
Pásalára	Muslmn.	5	South Canara.	
Putraru	Hindu ...	1	Bellary	The sub-division is Chalavádi.
Púvádi	Do. ...	2	South Canara	Lit. 'flower-seller.'
Rabzi	Muslmn.	8	Madras.	
Rajainárya	Hindu ...	3	Cuddapah.	
Rakkali	Do. ...	15	North Arcot	Probably a mistake for Chakkili.
Ránu	Muslmn.	8	Kistna.	
Regádi	Hindu ...	1	Anantapur.	
Reissi	Do. ...	2	Kistna.	
Retiya	Do. ...	1	Anantapur.	
Ritoro	Do. ...	9	Vizagapatam Agency.	
Roidas	Do. ...	1	Vizagapatam.	
Rudiyandhi	Do. ...	17	Vizagapatam Agency.	
Rúréne	Do. ...	9	Kistna.	
Rurmitákar	Do. ...	1	Do.	
Sade	Muslmn.	3	Do.	
Sadiga	Hindu ...	2	Do.	
Sádubhairavi	Do. ...	6	Bellary.	
Saduva	Do. ...	2	Ganjam.	
Ságarakulam	Do. ...	13	Bellary	A sub-division of Uppara.
Ságuva	Do. ...	236	Ganjam	Correct classification is A 2c.
Sahéra	Muslmn.	1	South Canara.	
Sailagára	Hindu ...	1	Bellary.	
Sakar	Do. ...	1	Godávari.	
Sakapahalu	Do. ...	3	Bellary.	
Salabandiya	Do. ...	5	Vizagapatam.	
Sálabattalu	Do. ...	4	Kistna.	These are weavers.
Saladu	Do. ...	7	Anantapur.	
Salikadu	Do. ...	1	North Arcot.	
Salya	Muslmn.	12	Vizagapatam and Kistna.	
Samáti	Hindu ...	1	Madras.	
Sambhuni	Do. ...	27	Nellore.	
Samigalu	Do. ...	41	Anantapur	A sub-division of Lingáyat.
Samma	Do. ...	12	Vizagapatam	The sub-division is Áchárávantulu.
Samparalu	Do. ...	2	Ganjam.	
Samski	Do. ...	2	Bellary.	
Sámulu	Do. ...	17	Vizagapatam.	
Sanjikulam	Do. ...	2	North Arcot.	
Sankam	Muslmn.	2	Ganjam.	
Santara	Hindu ...	1	South Canara.	
Sapiri	Do. ...	4	Vizagapatam.	
Saptarjulu	Do. ...	20	Do.	
Sapura	Do. ...	6	Ganjam Agency	Snake-charmers, E 47.
Satara	Do. ...	1	Ganjam.	
Sathirulu	Do. ...	1	Chingleput.	
Sátmikudu	Do. ...	21	Anantapur.	
Sattakár	Do. ...	1	South Arcot.	
Sattiyavólu	Do. ...	1	Tanjore.	
Satvente	Jain ...	7	Bellary.	
Savite	Hindu ...	8	Vizagapatam.	
Savuni	Do. ...	13	Vizagapatam Agency.	
Saya	Do. ...	4	North Arcot	A sub-division of Idaiyan.
Sayanikulam	Do. ...	14	Vizagapatam.	
Sívani	Jain ...	1	Anantapur.	
Sékala	Hindu ...	3	Bellary.	
Senjikondár	Do. ...	1	Tanjore.	
Sétúram	Do. ...	1	Do.	
Shadagopa	Do. ...	1	Cuddapah.	
Shadkup	Do. ...	1	Chingleput.	
Shelidása	Do. ...	1	Bellary.	
Sibbandi	Do. ...	10	Kistna.	
Sidachi	Do. ...	3	Madura.	
Sílabalikeyava	Do. ...	1	South Canara.	
Síluvamsam	Do. ...	6	Vizagapatam Agency.	
Síleru	Do. ...	4	South Canara.	
Silitiya	Do. ...	13	Ganjam Agency	Correct classification is A 2a.
Silola	Do. ...	1	Kistna.	
Simhalo	Do. ...	4	Ganjam.	
Simhásanastulu ...	Do. ...	1	Godávari	Lit. 'throned men.'
Sinar	Do. ...	2	Tinnevelly.	
Singarlu	Do. ...	3	Kistna and Nellore.	
Sirabodiya	Do. ...	1	Ganjam.	
Sirimondalam	Do. ...	44	Vizagapatam Agency ...	A synonym for Chinna Kótiya, A 4.
Sirumolla	Do. ...	22	Do.	
Sitala	Do. ...	1	Ganjam.	
Somani	Do. ...	9	Kistna.	
Sombori	Do. ...	40	Vizagapatam Agency ...	A sub-division of the Savaras.
Soradélu	Do. ...	1	Do.	
Sorita	Do. ...	8	Do.	
Soyavási	Do. ...	2	Anantapur.	
Srikaranamulu	Do. ...	2	Vizagapatam	Correct classification is B 9.

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List of Unknown Castes given in Group 55—continued.

Caste.	Religion.	Strength.	Locality.	Remarks.
Suddabilaram	Hindu ...	9	Bellary.	
Sujan	Do. ...	1	Madras.	
Suklakulam	Do. ...	7	Chingleput.	
Sumupu	Do. ...	1	Godávari.	
Sundruvara	Do. ...	1	Bellary.	
Súryachanam	Do. ...	9	Kistna.	
Suthu	Do. ...	1	Madras.	
Sutraja	Do. ...	4	Ganjam.	
Suvai	Do. ...	1	Chingleput.	
Syman	Do. ...	2	Ganjam.	
Tadakkániyar	Do. ...	2	Tinnevelly.	
Taddodiyavaru	Do. ...	18	Bellary.	
Tádi	Muslmn.	6	Coimbatore	Lit. 'beard.'
Tagada	Hindu ...	1	Nellore.	
Tali	Do. ...	2	Anantapur.	
Tangal	Do. ...	2	Cuddapah.	
Tappatla	Do. ...	8	Godávari.	
Tarbadi	Do. ...	9	Madura.	
Tare	Do. ...	1	Kistna.	
Tarnas	Do. ...	1	Do.	
Tarsila	Do. ...	4	Godávari.	
Terrukulu	Christian.	4	Bellary.	
Thamaku	Hindu ...	16	Kistna.	
Thanavallu	Do. ...	8	Vizagapatam Agency.	
Tilreja	Do. ...	1	Cuddapah.	
Tipatan	Do. ...	2	South Canara.	
Tirisela	Do. ...	7	Godávari	Probably same as Tarsila above.
Tirularava	Do. ...	1	South Canara.	
Tirunáme	Do. ...	1	Do.	
Todiya	Do. ...	26	Ganjam Agency	Carriers, C 16.
Todiyamarji	Do. ...	1	Vizagapatam.	
Togavándlu	Jain ...	4	Anantapur.	
Tosikhani	Hindu ...	13	Bellary.	
Toval	Do. ...	1	North Arcot.	
Toyadu	Do. ...	4	Kistna.	
Turaimangalattár ...	Do. ...	3	Trichinopoly.	
Tuvar	Do. ...	1	Madura.	
Tyasenavaru	Do. ...	1	Bellary.	
Uddinasútra	Do. ...	17	Do.	Lit. 'Black gram clan,' a totemistic name adopted by a section of the Lingáyats in imitation of the Brahmanical *sutrás*.
Úrgular	Do. ...	2	Cuddapah	Probably 'Úru Golla.'
Uttarádi	Do. ...	61	Ganjam and North Arcot ...	Lit. 'northerner.'
Vádári	Do. ...	8	South Canara.	
Vadiya	Do. ...	2	Do.	
Vainati	Do. ...	7	Godávari.	
Vaitari	Do. ...	1	Cuddapah.	
Vaiyani	Do. ...	1	Coimbatore.	
Vajee	Do. ...	1	North Arcot.	
Vanjarlu	Do. ...	29	Godávari Agency.	
Vantibhúmadhavaru ...	Do. ...	6	Bellary	Sub-division of Odde.
Vantibindavaru ...	Do. ...	7	Do.	Do. Kuruvina.
Varaka	Do. ...	6	North Arcot.	
Varivallu	Do. ...	1	Kistna.	
Vasa	Do. ...	12	Vizagapatam.	
Vasilikar	Do. ...	1	North Arcot.	
Vatakaru	Do. ...	5	Godávari.	
Vattari	Do. ...	1	Kistna.	
Vayamari	Do. ...	1	Vizagapatam.	
Velari	Do. ...	1	North Arcot.	
Velládu	Do. ...	4	Do.	Lit. 'goat.'
Veshtu	Do. ...	7	Madras.	
Vettaniyan	Do. ...	2	Tinnevelly.	
Viasánikoláyi	Do. ...	4	Vizagapatam Agency.	
Vigarasákulu	Do. ...	1	Bellary.	
Vinapuravaru	Jain ...	1	Anantapur.	
Vinativádu	Hindu ...	1	Vizagapatam.	
Vintulu	Do. ...	11	Vizagapatam Agency.	
Vipanesikar	Do. ...	2	Salem.	
Viravádiyar	Do. ...	6	Tanjore.	
Virutaráyan	Do. ...	1	Tinnevelly.	
Visvasuvalu	Jain ...	6	Bellary.	
Vuddinabage	Hindu ...	3	Do.	*See* Uddinasútra above.
Yadirallu	Not stated.	30	Vizagapatam Agency.	
Yamingi	Hindu ...	24	Do. ...	A sub-division of Khonds, A 4.
Yatika	Do. ...	1	Kistna.	
Yatmadora	Do. ...	2	Bellary.	
Yeluvada	Do. ...	11	Vizagapatam Agency.	
Yemaya	Do. ...	1	Vizagapatam.	
Yennamaji	Do. ...	2	South Canara.	
Yépa	Do. ...	2	Vizagapatam Agency.	
Yimmaraka	Do. ...	1	Vizagapatam.	

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CHAPTER XI.

OCCUPATIONS.

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Chap. XI.

Occupation Statistics.

Percentage of the numbers in each Order on the total population.

Class.	Order.	Total.	Town.	Country.
A.—Government	I.—Administration	2·47	5·06	2·19
	II.—Defence	0·09	0·74	0·02
	III.—Foreign and Feudatory State Service	0·00	0·01	0·00
	TOTAL	2·56	5·81	2·21
B.—Pasture and Agriculture.	IV.—Provision and Care of Cattle	2·03	0·87	2·15
	V.—Agriculture	59·36	18·80	63·69
	TOTAL	61·39	19·67	65·84
C.—Personal Services	VI. Personal, Household and Sanitary Services	2·99	5·95	2·68
	TOTAL	2·99	5·95	2·68
D.—Preparation and Supply of Material Substances.	VII.—Food and Drink	5·95	11·82	5·33
	VIII.—Light, Firing and Forage	1·27	2·44	1·15
	IX.—Buildings	1·01	2·68	0·83
	X.—Vehicles and Vessels	0·05	0·22	0·03
	XI.—Supplementary Requirements	0·28	1·15	0·19
	XII.—Textile Fabrics and Dress	4·75	11·48	4·03
	XIII.—Metals and Precious Stones	1·39	3·41	1·18
	XIV.—Glass, Pottery and Stoneware	0·62	0·47	0·63
	XV.—Wood, Cane and Leaves, &c.	1·80	2·67	1·71
	XVI.—Drugs, Gums, Dyes, &c.	0·12	0·32	0·10
	XVII.—Leather, Horns, Bones and Grease	1·40	0·95	1·44
	TOTAL	18·64	37·61	16·62
E.—Commerce, Transport and Storage.	XVIII.—Commerce	0·97	4·05	0·65
	XIX.—Transport and Storage	1·50	5·60	1·06
	TOTAL	2·47	9·65	1·71
F.—Professions	XX.—Learned and Artistic Professions	1·97	6·38	1·49
	XXI.—Sport and Amusements	0·06	0·08	0·06
	TOTAL	2·03	6·46	1·55
G.—Indefinite Occupations.	XXIII.—Indefinite	8·74	11·48	8·44
	XXIV.—Independent of Work	1·18	3·37	0·95
	TOTAL	9·92	14·85	9·39
	Grand Total	100·00	100·00	100·00

Percentage of the numbers in each Sub-order on the total of Orders.

Order.	Sub-order.	Percentage on total of Order.
I.—Administration	1. Service of the Imperial and Provincial Governments	30·70
	2. Service of Local and Municipal Bodies	2·72
	3. Village Service	66·58
	Total, Order I	100·00
II.—Defence	4. Army	99·98
	5. Navy and Marine	0·02
	Total, Order II	100·00
III.—Foreign and Feudatory State Service.	6. Administrative Service	96·85
	7. Army and Marine	3·15
	Total, Order III	100·00

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Percentage of the numbers in each Sub-order on the total of Orders—continued. Chap. XI.

Order.	Sub-order.	Percentage on total of Order.
IV.—Provision and Care of Cattle.	8. Stock Breeding and Dealing. *Group (a).* Horses and Horned Cattle	56·85
	Group (b). Other Draught, &c., Animals	0·13
	Group (c). Small Stock	42·17
	TOTAL, SUB-ORDER 8 ...	99·15
	9. Subsidiary Services to Stock. *Group (a).* Training and Doctoring Live Stock ...	0·75
	Group (b). Vermine destroying	0·10
	TOTAL, SUB-ORDER 9 ...	0·85
	Total, Order IV ...	**100·00**
V.—Agriculture	10. Interest in Land	79·72
	11. Agricultural Labourers	19·61
	12. Growers of Special Products and Trees	0·64
	13. Agricultural Training and Supervision	0·03
	Total, Order V ...	**100·00**
VI.—Personal, Household and Sanitary Services.	14. Personal and Domestic Services	95·44
	15. Non-domestic Establishments	1·04
	16. Sanitation	3·52
	Total, Order VI ...	**100·00**
VII.—Food and Drink ...	17. Animal Food	21·04
	18. Vegetable Food	18·62
	19. Drink, Condiments and Narcotics	60·34
	Total, Order VII ...	**100·00**
VIII.—Light, Firing and Forage.	20. Lighting	42·04
	21. Fuel and Forage	57·96
	Total, Order VIII ...	**100·00**
IX.—Buildings	22. Building Materials	18·07
	23. Artificers in Building	81·93
	Total, Order IX ...	**100·00**
X.—Vehicles and Vessels.	24. Railway Plant	40·70
	25. Carts, Carriages, &c.	51·63
	26. Ships and Boats	7·67
	Total, Order X ...	**100·00**
XI.—Supplementary Requirements.	27. Paper, &c.	1·19
	28. Books and Prints, &c.	15·69
	29. Watches, Clocks and Scientific Instruments	1·31
	30. Carving, Engraving, &c.	1·52
	31. Toys, Curiosities, &c.	0·88
	32. Music and Musical Instruments	0·43
	33. Necklaces, Bracelets, Beads, Sacred Threads, &c.	67·00
	34. Furniture	1·41
	35. Harness	0·68
	36. Tools and Machinery	7·76
	37. Arms and Ammunition	2·13
	Total, Order XI ...	**100·00**
XII.—Textile Fabrics and Dress.	38. Wool and Fur	2·19
	39. Silk	1·47
	40. Cotton	78·70
	41. Jute, Flax, Coir, &c.	4·14
	42. Dress	13·50
	Total, Order XII ...	**100·00**

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Chap. XI.

Percentage of the numbers in each Sub-order on the total of Orders—continued.

Order.	Sub-order.	Percentage on total of Order.
XIII.—Metals and Precious Stones.	43. Gold, Silver and Precious Stones	58·96
	44. Brass, Copper and Bell-metal	13·36
	45. Tin, Zinc, Mercury and Lead	1·41
	46. Iron and Steel	26·27
	Total, Order XIII	**100·00**
XIV.—Glass, Pottery and Stoneware.	47. Glass and Chinaware	1·07
	48. Earthen and Stoneware	98·93
	Total, Order XIV	**100·00**
XV.—Wood, Cane and Leaves, &c.	49. Timber and Wood	62·34
	50. Canework, Matting and Leaves, &c.	37·66
	Total, Order XV	**100·00**
XVI.—Drugs, Dyes, Gums, &c.	51. Gums, Wax and similar Forest Produce	16·46
	52. Drugs, Dyes, Pigments, &c.	83·54
	Total, Order XVI	**100·00**
XVII.—Leather	53. Leather, Horns, Bones and Grease	100·00
	Total, Order XVII	**100·00**
XVIII.—Commerce	54. Money and Securities	24·38
	55. General Merchandise	35·84
	56. Dealing unspecified	24·92
	57. Middlemen — *Group* (*a*). Brokers, &c.	5·02
	57. Middlemen — *Group* (*b*). Contractors and Farmers	9·84
	TOTAL, SUB-ORDER 57	14·86
	Total, Order XVIII	**100·00**
XIX.—Transport and Storage.	58. Railways — *Group* (*a*). Administration	1·40
	58. Railways — *Group* (*b*). Working Staff	6·26
	TOTAL, SUB-ORDER 58	7·66
	59. Road — *Group* (*a*). Cart, Carriage and Tramway owners and drivers	38·30
	59. Road — *Group* (*b*). Carriers by Pack Animals	2·10
	TOTAL, SUB-ORDER 59	40·40
	60. Water — *Group* (*a*). Owners, &c., of Vessels	0·81
	60. Water — *Group* (*b*). Working Staff of Vessels	14·72
	TOTAL, SUB-ORDER 60	15·53
	61. Messages — *Group* (*a*). Postal and other Messengers	9·67
	61. Messages — *Group* (*b*). Telegraph and Telephone	0·43
	TOTAL, SUB-ORDER 61	10·10
	62. Storage and Weighing	26·31
	Total, Order XIX	**100·00**

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Percentage of the numbers in each Sub-order on the total of Orders—continued. **Chap. XI.**

Order.	Sub-order.	Percentage on total of Order.
XX.—Learned and Artistic Professions.	63. Religion ... *Group (a)*. Priests, Ministers, &c.	27·52
	Group (b). Subsidiary Religious Services	12·72
	TOTAL, SUB-ORDER 63 ...	40·24
	64. Education	14·98
	65. Literature	12·74
	66. Law	4·04
	67. Medicine ... *Group (a)*. Practitioners	9·93
	Group (b). Subsidiary Medical Services	0·87
	TOTAL, SUB-ORDER 67 ...	10·80
	68. Engineering and Surveying. *Group (a)*. Engineers, Architects and Surveyors...	0·41
	Group (b). Subsidiary Staff	1·12
	TOTAL, SUB-ORDER 68 ...	1·53
	69. Other Sciences. *Group (a)*. Astronomy and Natural Sciences ...	0·01
	Group (b). Minor Sciences	2·33
	TOTAL, SUB-ORDER 69 ...	2·34
	70. Pictorial Art, Sculpture, &c.	0·66
	71. Music, Acting and Dancing	12·67
	Total, Order XX ...	100·00
XXI.—Sport and Amusements.	72. Sport	31·80
	73. Exhibition and Games. *Group (a)*. Catching, Training and Exhibiting Animals.	12·67
	Group (b). Conjuring, Fortune-telling and similar Exhibitions.	25·06
	Group (c). Acrobatic and Athletic Exhibitions ...	25·68
	Group (d). Service of Places of Entertainment ...	4·79
	TOTAL, SUB-ORDER 73 ...	68·20
	Total, Order XXI ...	100·00
XXIII.—Indefinite ...	74. Unskilled Labour. *Group (a)*. Special Branches of Labour	12·61
	Group (b). General Unskilled Labour	84·64
	TOTAL, SUB-ORDER 74 ...	97·25
	75. Undefined and Disreputable means of livelihood	2·75
	Total, Order XXIII ...	100·00
XXIV.—Independent of work.	76. Property and Alms. *Group (a)*. Property and Allowances	8·04
	Group (b). Charity and Endowment	66·45
	TOTAL, SUB-ORDER 76 ...	74·49
	77. Supported at the Public charge. *Group (a)*. Pensions	23·27
	Group (b). Prisoners, &c.	2·24
	TOTAL, SUB-ORDER 77 ...	25·51
	Total, Order XXIV ...	100·00

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CHAPTER XI.

OCCUPATIONS.

(TABLES XVII-A, XVII-B AND XVII-C.)

Introductory.

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Introductory.

554. The distribution of the population by occupation or by their means of livelihood is shown in Table XVII. This table is divided into three parts. Part A gives the total number of persons in the province, subsisting by each occupation, with details of their ages; Part B shows their distribution by districts, without reference to age; and Part C contains statistics of persons who combine agriculture with other occupations.

Principles and method of classification.

555. The occupations returned by the people have been classified according to the scheme drawn up by the Census Commissioner, and the principles on which it is based cannot be better described than in his own words:—

"The object in view is to group the entries in the census schedules, as far as "possible, in accordance with the distribution of occupations in India in general, "and at the same time to allow for the designation of special features found only "in certain provinces. It is superfluous, therefore, to discuss the classification in "use at the census of communities further advanced in economic differentiation, or "one based simply on the laws of sociological science. The classification now "published is not altogether scientifically correct, but it will serve its purpose if it "collects under one head occupations known to be akin to each other, and keeps "apart others which are nominally related.

"There are certain classes of occupations in India which require a few general "remarks before the details of the scheme are reviewed. In the first place, Gov- "ernment service is so comprehensive a term in this country that, for the purpose "of classification, it is necessary to restrict its application to the functions which "cannot be dissociated from the main end of administration—protection and defence. "Thus, special functions undertaken by the State in India beyond the primary "duties above quoted are to be classed, not under the head of Government service, "but under their special designation. Public instruction will come under Education, "and engineering, meteorology, agricultural training, medical practice and "administration under these heads respectively. It will be almost impracticable "to effect a complete separation from the general title to which objection is raised "above, as the combination of these special functions with that of the military or "civil service of the Crown has been retained too closely in the schedules to admit "of discrimination; but, as far as possible, the principle above enunciated should "be rigorously applied. It is the same with the service of local and municipal "bodies, where only persons actually engaged in administration should be entered "under those titles. Engineers and road overseers or supervisors, sanitary in- "spectors or surveyors, schoolmasters and vaccinators, all have their special "groups, irrespective of the source from which their salary is drawn. If the "extent to which the functions of the State are in India exercised beyond the limits "of protection be in question, the best source of information will be the periodical "lists published by Government of its employés, rather than a census return.

"A second class of occupations needing special treatment is the very large one "of what have been called 'Village Industries,' one great characteristic of which "is that the same person both makes and sells. Amongst the most important of "these come the brass-smith, blacksmith, cotton-weaver, potter, tanner, carpenter, "and the like, representing with their fellows the bulk of the artisan class through- "out the country. Owing to the extension of towns, it is misleading to group "such occupations under what would be otherwise an obviously suitable title, and "some artisans indeed may have totally changed the character of the occupation

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"on emigrating from the simple community to which they originally ministered. "It has, therefore, been thought advisable to make no difference in the classification between those who make and those who sell special goods, though in the "sub-divisional groups there is room for the general dealer, the commercial agent, "and other middlemen; and also for that class of dealers known by a special "name in each province (*gandhi*, *chilhar*, *kirkul*, *parchuran*, *&c.*), which supplies "certain articles which are almost invariably associated together throughout the "country.

"After the above general remarks, the scheme may be taken up in detail. "In the first place, the aggregate of the various means of livelihood are divided into "the following main classes:—

"A.—Government.
"B.—Pasture and Agriculture.
"C.—Personal Service.
"D.—The Preparation and Supply of Material Substances.
"E.—Commerce and the Transport of Persons, Goods, and Messages and the Storage of Goods.
"F.—Professions—Learned, Artistic and Minor.
"G.—Indefinite Occupations and Means of Subsistence Independent of Occupation.

"Of these, the first and fourth are the most complicated, though, making allowances for the defective return in certain cases, the former should be nearly freed "from all but those who can rightly be classed in it. The fourth has had to be "minutely sub-divided lest confusion should arise.

"Subordinate to the seven classes come 24 orders . . . . . "The first few explain themselves. As regards the seventh, eighth, ninth, tenth "and eleventh, the object the article or service is intended for is placed more "prominently than the material dealt with. On the other hand, from the twelfth "to the seventeenth, the latter is regarded as more characteristic of the occupation "than the object for which the prepared article is intended. The distinction is, of "course, conventional only and not economic, as in both orders the makers and "sellers of an article are combined, and it is only in the eighteenth order that "special mention is made of those who return themselves as exclusively engaged "in distribution."

The orders are divided into 77 sub-orders, some of which are further divided into groups. Under these again, there are 465 smaller units, which represent the nature of the various means of subsistence returned in the schedules.

Comparison with 1881.

556. In 1881, only those persons were shown who were returned as actually exercising an occupation, but, as the results obtained by this method were not found to be satisfactory, it was resolved, on the present occasion, to show under each occupation not only those who are actively engaged in it, but all those who subsist by it. No general comparison of the present figures with those of 1881 is, therefore, possible. I thought at first it might be assumed that the male workers of 1881 correspond more or less to the adult males in Table XVII, but an examination of the statistics soon convinced me that this assumption was not permissible, for the supplementary Table XII-B of 1881, in which age statistics are given for male workers in towns, showed that a considerable proportion of these workers were under 15 years of age. In the case of some occupations the age distribution of male workers in towns might be taken as the distribution for all the male workers, both urban and rural, but for occupations which are mainly rural, such as agriculture, the urban proportions do not afford an altogether safe basis for a calculation. Moreover, two different systems of classification were followed on the two occasions, and this again would prevent any comparison except for certain well-defined classes or occupations. As, however, it is desirable to see whether the agricultural character of the population is undergoing any marked change, I have perforce adopted the age distribution for urban male workers and applied this to all agricultural male workers. On this basis the proportion of male agricultural workers of 15 and upwards to the total population of both sexes was 19·52 per cent. in 1881. In 1891 the proportion of males of 15 and over, who depend on agriculture, was 19·62 per cent. The slight difference is fully accounted for by the fact that

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the figure for 1891 includes a number of youths and old men who only depend on agriculture and are not actual workers. On the whole we may conclude that agriculture holds practically the same place among the occupations of the people as it did in 1881.

Inaccuracy of the returns.

557. The accuracy of the occupation returns depends mainly on the precision with which the people have described their occupations, the faithfulness with which they have been recorded by the enumerator, and the accuracy with which the entries have been abstracted and classified. A common cause of error is the use of vague and general expressions, such as 'cooly,' 'Government service,' 'cultivator,' &c., but apart from these the return has been fairly precise and complete. The abstraction was tested by the re-working of a large proportion of the figures and by frequent references to the schedules in the case of little known or doubtful occupations; but the statistics had to go through so many processes that a certain amount of error in the final results was unavoidable. The classification presented great difficulties. It must be remembered that the schedules were written in six different languages, and the correct interpretation and classification of the many expressions employed was a task which taxed the resources of the Superintendent and his Deputies to the utmost. Another difficulty was caused by the different value which is given to the same term in different localities. Thus, to take only one instance, a zamindári amîn in the south of the presidency means little more than a process server, or at the most an inferior kind of clerk, but in the great Jeypore zamindári the term denotes an officer of almost the same position as a tahsildar. The statistics again may be somewhat misleading owing to the inclusion under a general name of a number of minor connected occupations, but this is an error common to all systems of classification and can be obviated only by descending to a degree of detail which would enormously increase the labour of preparing the tables. An instance of what I mean is noted below under the head of planters.

Proportions in the Province.

558. The subjoined statement shows the proportions of the population in each of the seven main classes in the province generally, in towns, and in villages:—

Percentage of the numbers in each class on the total population.

Class.	Total Population.			Males.			Females.		
	Total.	Town.	Country.	Total.	Town.	Country.	Total.	Town.	Country.
A.—Government	2·56	5·81	2·21	2·73	6·03	2·39	2·39	5·60	2·04
B.—Pasture and Agriculture ...	61·39	19·67	65·84	62·51	20·34	66·95	60·30	19·02	64·76
C.—Personal Services	2·99	5·95	2·68	2·98	5·86	2·67	3·00	6·03	2·68
D.—Preparation and Supply of Material Substances.	18·64	37·61	16·62	18·39	37·40	16·39	18·89	37·81	16·84
E.—Commerce, Transport and Storage.	2·47	9·65	1·71	2·56	10·33	1·85	2·30	9·01	1·57
F.—Professions	2·03	6·46	1·55	2·14	6·60	1·67	1·91	6·33	1·43
G.—Indefinite Occupations ...	9·92	14·85	9·39	8·59	13·44	8·08	11·21	16·20	10·68
TOTAL ...	100·00	100·00	100·00	100·00	100·00	100·00	100·00	100·00	100·00

Taking the province as a whole, 6,139 persons in every 10,000 or rather more than three-fifths of the population are supported by pasture and agriculture, and 1,864, or nearly one-fifth, by the preparation and supply of material substances. Indefinite occupations, the most important of which is general labour, form the means of subsistence of 9·92 per cent. About 3 per cent. depend for their livelihood on personal services; Government employment supports 2·56 per cent.; 'commerce, transport and storage' follows with 2·47 per cent.; and the professions come last with slightly over 2 per cent.

Proportions in Towns and Villages.

559. The proportions for the rural population are practically the same as those for the whole province, but there is a marked difference between the urban and rural population. For example, 3,761 persons in 10,000, or more than a third of the total urban population, are engaged in the preparation and supply of material substances. Only about

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one-fifth are supported by pasture and agriculture and a little over one-seventh by indefinite occupations. Nearly one-tenth depend for their livelihood on commerce, transport and storage. The professional classes constitute 6·46 per cent. of the urban population, while those engaged in personal services form 5·95 per cent. Government employés come last, but they number 581 in 10,000, or nearly thrice the proportion found in rural tracts.

The subjoined statement shows the distribution of the total population in each class between town and country :—

Class.	Town.	Country.	Total.
A.—Government	21·88	78·12	100·00
B.—Pasture and Agriculture ...	3·09	96·91	100·00
C.—Personal Services	19·17	80·83	100·00
D.—Preparation and Supply of Material Substances.	19·45	80·55	100·00
E.—Commerce, &c.	37·61	62·39	100·00
F.—Professions	30·76	69·24	100·00
G.—Indefinite Occupations ...	14·44	85·56	100·00
TOTAL ...	9·56	90·44	100·00

Proportions between the sexes.

Class.	Number of females per 1,000 males.	
	In town.	In country.
A.—Government	973	872
B.—Pasture and Agriculture.	979	986
C.—Personal Services ...	1,076	1,020
D.—Preparation and Supply of Material Substances.	1,058	1,049
E.—Commerce, &c. ..	913	865
F.—Professions	1,004	874
G.—Indefinite Occupations.	1,262	1,348

560. Under personal services, preparation and supply of material substances and indefinite occupations, the females, both in town and in country, exceed the males, while in classes A, B and E the latter preponderate. Under the head of Professions, the number of females is in towns slightly in excess of that of males, while in the country the latter predominate. The great excess of females in the indefinite class is due to the preponderance of this sex among the general labourers and the rice-pounders and huskers.

District Statistics.

561. The proportions for each class in the different districts are shown in the following table :—

Percentage of the numbers in each class of occupation on the total population of each district.

District.	Class A.	Class B.	Class C.	Class D.	Class E.	Class F.	Class G.	Total.
Ganjam	3·62	53·78	3·36	17·52	2·58	2·45	16·74	100·00
Vizagapatam	2·78	57·56	4·51	19·26	1·46	0·91	13·52	100·00
Godávari	3·69	59·07	2·42	18·52	3·10	1·30	11·90	100·00
Kistna	3·55	60·24	3·75	19·48	1·72	1·89	9·37	100·00
Nellore	3·50	53·78	3·84	23·24	1·91	1·73	12·00	100·00
Cuddapah	3·58	64·19	3·25	18·16	1·67	1·03	8·12	100·00
Kurnool	3·99	59·52	3·13	19·12	1·46	1·13	11·65	100·00
Bellary	2·60	66·08	2·49	17·67	1·96	1·30	7·90	100·00
Anantapur	4·71	61·55	2·91	19·78	2·06	1·03	7·96	100·00
Madras	6·45	3·94	9·66	32·63	12·74	10·16	24·42	100·00
Chingleput	3·19	60·42	2·90	16·44	1·96	1·87	13·22	100·00
North Arcot	2·30	69·84	2·67	14·37	1·92	1·39	7·51	100·00
Salem	2·27	67·40	2·51	18·99	1·62	1·46	5·75	100·00
Coimbatore	1·73	57·83	2·97	24·90	1·84	2·01	8·72	100·00
Nilgiris	3·31	58·67	8·40	11·75	3·86	2·46	11·55	100·00
South Arcot	2·18	70·64	2·11	11·04	1·00	1·39	11·64	100·00
Tanjore	3·49	61·02	2·58	17·89	3·79	3·96	7·27	100·00
Trichinopoly	2·79	69·89	2·62	13·92	1·83	2·21	6·74	100·00
Madura	1·52	65·14	2·71	16·21	2·94	2·16	9·32	100·00
Tinnevelly	2·03	59·62	2·77	23·47	2·60	2·13	7·38	100·00
Malabar	1·03	56·15	2·55	24·35	4·55	3·13	8·24	100·00
South Canara	1·52	61·08	1·51	19·63	2·00	2·83	11·43	100·00
Agency. Ganjam ...	0·53	79·75	0·28	10·42	3·88	0·23	4·91	100·00
Agency. Vizagapatam ...	1·14	70·04	0·94	9·32	2·08	0·53	15·95	100·00
Agency. Godávari	2·03	75·56	2·33	10·07	2·01	0·76	7·24	100·00
TOTAL, BRITISH TERRITORY ...	2·56	61·39	2·99	18·64	2·47	2·03	9·92	100·00

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Excluding Madras City and the Agency Tracts, which are, respectively, entirely urban and rural in their character, the proportion of the agricultural population varies from 53·78 per cent. in Ganjam and Nellore to 70·64 per cent. in South Arcot. Trichinopoly stands second to Nellore with 69·89 per cent. and North Arcot comes next with 69·84 per cent. Salem, Bellary, Madura, Cuddapah and Anantapur have each a higher percentage of agricultural population than the province as a whole. The proportions in Tanjore and South Canara are slightly below the average for the presidency, while the figures for the remaining districts are considerably below it.

Under preparation and supply of material substances, the proportions vary from 11·04 per cent. in South Arcot to 24·90 per cent. in Coimbatore. Malabar is second on the list with 24·35 per cent. and Tinnevelly comes next with 23·47 per cent. The high percentage in Coimbatore is due to the large number of its leather-workers and cotton-weavers. In Tinnevelly persons engaged in the cotton industry and in toddy-drawing are very numerous, while Malabar contains the largest number of fishermen and coir manufacturers and a considerable number of toddy-drawers.

In the class of indefinite occupations, Ganjam stands first with 16·74 per cent., Vizagapatam comes next with 13·52 per cent., and Chingleput follows close with 13·22 per cent. Nellore, Godávari, Kurnool, South Arcot, Nílgiris and South Canara have each over 10 per cent., while in the remaining districts the proportions are below the average for the presidency, Salem coming last with only 5·75 per cent.

Under personal services the proportion is highest in the Nílgiri district, Vizagapatam comes next and Nellore stands third, while the lowest proportion is found in South Canara.

Of persons dependent on commerce, transport and storage, the highest proportions are found in Malabar, where 455 in every 10,000 are engaged in this class of occupations. Then come in order Nílgiris, Tanjore, Godávari and Madura. South Arcot comes last with only one per cent. The high proportion in Malabar is due partly to the very large number of its general merchants, partly to the large number of its ships' officers and boatmen, and partly, if not mostly, to the high proportion of its porters. The large number of boatmen and cartmen found in Godávari contribute to its high position in this class, while the high percentage in Madura is due to the presence of a large number of money-lenders. In South Arcot there is a main line of railway and two branch lines, and there are numerous roads connecting different parts of the district. Besides these advantages, the district has two ports of its own in Porto Novo and Cuddalore, and the French port of Pondicherry is just across the border, yet the percentage of commercial men is the lowest in the presidency. I cannot explain this anomaly.

The proportion of people supported by the professions varies from 3·96 per cent. in Tanjore to 0·91 per cent. in Vizagapatam. Both Tanjore and Malabar have a relatively large number of priests and native quack-doctors; the former also contains a large number of musicians and the latter a considerable number of astrologers and exorcists.

Class A.—Government.

Class A: Government.

562. This class comprises three orders:—I, Administration; II, Defence; and III, Foreign and Feudatory State Service.

Of the 903,994 persons in this class, 871,425 or 96 per cent. belong to Order I, or, in other words, are supported by administrative work; 32,029 persons are engaged in the defence of the country, while those employed in foreign and feudatory state service number only 540.

Order I.—Administration.

Order I: Administration.

563. Under this order there are three sub-orders:—1, Service of the Imperial and Provincial Governments; 2, Service of Local and Municipal bodies; and 3, Village Service. It should

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be remembered that, as already explained, the figures in the first two sub-orders only refer to occupations which are inseparably connected with the main end of Government, but do not include those employed in the special functions of the State, such as education, sanitation, medical practice, engineering, &c., which are separately shown under their appropriate designations.

Sub-order 1.—Service of the Imperial and Provincial Governments.

564. Sub-order 1 contains 267,542 persons, or nearly one-third of the population comprised in the order. About 70 per cent. of these are messengers and menials, and a little over one-fourth are either clerks in Government offices or officers in the Police, Excise and Registration Departments.

Sub-order 2.—Service of Local and Municipal bodies.

565. There are 23,660 persons in the service of Local and Municipal bodies, the majority of whom are menials.

Sub-order 3.—Village Service.

566. Sub-order 3, Village Service, numbers 580,223 or nearly two-thirds of the population comprised in the order and includes non-agricultural headmen, accountants and watchmen. The number of persons returned under the last head is 394,893, or 68 per cent. of the total of the sub-order. It is possible that the actual number of village menials is considerably in excess of this number, for unless they were specifically described as in village service, they would be classed under the general designation. Similarly, it is doubtful whether the number of village headmen is correct. Nearly every headman has some landed interest in the village, and the large number (94,434) of non-agricultural village headmen and their dependents is almost certainly incorrect. It was, I think, a mistake to attempt any distinction between headmen connected with agriculture and others.

Order II.—Defence.

Order II: Defence.

567. This order contains two sub-orders, viz., (4) Army, and (5) Navy and Marine. There are 32,029 persons in the order, nearly all of whom belong to the Army, officers of the Navy and the Marine with their families numbering only 8; 1,025 persons have been shown as army officers or their dependents, and 30,114 under 'non-commissioned officers and privates.' Followers and clerical establishments number 785 and 97 respectively.

The district with the largest number of people engaged in the defence of the country is Bellary, which has a large garrison of European and Native troops. Vizagapatam stands next, and then come in order Malabar, Chingleput, Trichinopoly, North Arcot, South Canara, Ganjam and Godávari. It will be observed that there is a military cantonment in each of these districts except Trichinopoly and North Arcot. Trichinopoly town, however, though not a cantonment, is a military station, while North Arcot furnishes a large number of recruits for the Native army, and there is a military depôt at Vellore.

Order III.—Foreign and Feudatory State Service.

Order III: Foreign and Feudatory State Service.

568. The total number of persons connected with Foreign and Feudatory State Service is only 540. Of these 523, or about 97 per cent., are engaged in administrative service. The majority of these were enumerated in Coimbatore and Malabar, the former of which borders on Mysore, Cochin and Travancore, and the latter on Mysore and Cochin.

Class B.—Pasture and Agriculture.

Class B: Pasture and Agriculture.

569. This class contains two orders:—IV Live Stock and V Agriculture.

Order IV: Live Stock.

570. The total number of persons engaged in connection with live stock is 716,549. Of these, 710,443, or more than 99 per cent., are dependent upon stock breeding and dealing, and only one per cent. on subsidiary services to stock.

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Sub-order 8.—Stock breeding and dealing.

571. The first of these sub-orders contains three groups—(*a*) Horses and horned cattle (407,387); (*b*) Other draught, &c., animals (921); and (*c*) Small stock (302,135). The main items composing group (*a*) are (1) Herdsmen (381,120) and (2) Cattle-breeders and dealers (25,139). It will be observed that 211,583, or about 56 per cent., of the herdsmen are between the ages of 5 and 15. Among these again, the boys number 184,033, while there are only 27,550 girls, or, in other words, there are nearly seven boys to every girl employed in looking after cattle. The largest number of herdsmen is found in the Godávari district. Cattle breeders and dealers are most numerous in Coimbatore, Malabar, Nellore and Bellary. Coimbatore is well-known for the fine trotting bullocks reared by its inhabitants, the famous Kángayam breed being especially good. In Nellore, the breeding of cows and draught bullocks forms the pursuit of a considerable number of the inhabitants. The figures, however, for these two districts do not fully represent the extent to which cattle-breeding prevails, for most of the breeders are also farmers, and many have no doubt been returned as such in the schedules. In group (*c*) are included sheep and goat breeders and dealers, shepherds, pig-breeders and dealers and swineherds. Shepherds and sheep breeders and dealers constitute 97 per cent. of the group, and are most numerous in Vizagapatam. Tinnevelly, Cuddapah and Kistna have each over 25,000, and North Arcot and Nellore each over 20,000. Pig-breeding, as a means of livelihood, has very few followers in this presidency, the number of persons who depend on this occupation being only 8,558. Of these nearly one-half are found in South Arcot and North Arcot. A very large proportion of persons in group (*b*) are ass and mule breeders and dealers, and they are more numerous in Kistna than elsewhere.

Sub-order 9.—Subsidiary Services to Stock.

572. Of persons engaged in subsidiary services to stock, more than one-half are farriers and gelders, while horse, bullock and elephant breakers form one-sixth. Under the former head, Salem shows the largest number (606), which is no doubt partly due to the presence of a Cavalry Remount Depôt at Hosúr. Godávari has the largest number (474) under the latter head, and the majority of them are probably bullock-breakers.

Order V: Agriculture.

573. Agriculture is the main occupation of the province. It is divided into four sub-orders, the proportional strength of each of which is shown below:—

Proportion of each Sub-order in Order V to total of Order.

Sub-order.	Actual strength.	Percentage on total of Order.
10. Land-owners and Farmers	16,704,223	79·72
11. Agricultural Labourers	4,109,738	19·61
12. Growers of Special Products and Trees	134,162	0·64
13. Agricultural Training and Supervision	6,906	0·03
TOTAL ...	20,955,029	100·00

Sub-order 10.—Interest in land.

574. Persons who have an interest in land form the large majority and constitute nearly 80 per cent. of the total of the order and 47·32 per cent. of the entire population of the province. Of these 2,947,635, or 8·35 per cent. of the entire population, are non-cultivating land occupants, 8,257,606, or 23·39 per cent., are cultivating occupants, and 5,421,286, or 15·36 per cent., are cultivating tenants and sharers. The cultivating occupants are nearly thrice as many as the non-cultivating, and this is

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satisfactory in so far as it shows that the land is not passing out of the hands of the actual working farmer. Chap. XI. para. 575.

The proportions of tenants and non-cultivating occupants on the total of Sub-order 10 vary in the different districts as shown in the following table :—

Percentage of the numbers of non-cultivating occupants and tenants on the total of Sub-order 10.

District.	Non-cultivating occupants.	Tenants.	District.	Non-cultivating occupants.	Tenants.
	PER CENT.	PER CENT.		PER CENT.	PER CENT.
Ganjam	29·33	48·49	Salem	12·43	18·13
Vizagapatam	15·06	50·83	Coimbatore	12·92	15·48
Godávari	22·54	43·96	Nílgiris	4·60	16·56
Kistna	17·04	21·85	South Arcot	9·17	14·74
Nellore	30·62	22·34	Tanjore	22·10	43·89
Cuddapah	25·19	23·97	Trichinopoly	19·58	18·24
Kurnool	36·01	15·16	Madura	14·87	19·36
Bellary	21·70	21·84	Tinnevelly	26·56	16·01
Anantapur	26·45	33·02	Malabar	9·31	81·30
Chingleput	27·55	34·82	South Canara	4·28	67·36
North Arcot	15·01	22·76			

Tenants are relatively most numerous in Malabar, South Canara and Vizagapatam, and least numerous in South Arcot. In Malabar and Vizagapatam a great deal of land is owned by jenmis and zemindars respectively, and this is let out to tenants. In Kurnool, more than one-third of those who are interested in land are non-cultivating occupants, in Nellore about 31 per cent. come under this head, while South Canara shows the lowest proportion. There are 77,017 non-cultivating tenants, of whom 44,553 are found in Malabar and 15,253 in Kistna. It may be noted that among non-cultivating occupants and non-cultivating tenants, females are in excess of males. Females, especially widows, who own lands and who have no male relatives to cultivate them on their behalf, are obliged to sublet their lands, but some of the excess of females is due to the error noted below.

The statistics for the various occupations under Sub-order 10 are not, however, altogether trustworthy, and especially is this the case as regards the distinction between cultivating and non-cultivating. The instructions on this point were as clear and explicit as I could make them, * but I fear that in a not inconsiderable number of entries the distinction was disregarded. I frequently noticed in the schedules that while the occupation of the head of the house was given as 'cultivation—pattádár,' the entry against the women and children was simply 'pattádár—dependent.' Thus the former appears in the returns as a cultivating and the latter as non-cultivating occupants, and this error swells the number of non-cultivators and accounts to some extent for the excess of females under that head. A fairly common entry was 'cultivation,' without the addition of any word to show the connection with the land. These persons were assumed to be cultivating tenants, but many of them no doubt had occupancy rights, for the occupancy tenant or peasant proprietor and the mere tenant at will both alike usually describe their occupation as cultivation.

Sub-order 11.—Agricultural Labourers.

575. Sub-order 11, Agricultural Labourers, numbers 4,109,738 persons, or 19·61 per cent. of the total agricultural population. They are divided into farm-servants and field labourers, the former term being used to denote yearly labourers, and the latter temporary hands employed for the harvest, &c. This distinction is desirable, but I doubt whether the statistics are altogether trustworthy. Males predominate among the former

* In the case of persons whose occupation, or means of subsistence, is connected with the land, the exact nature of the tenure is to be shown by entering whether the person is a pattádár, paikári, lopaikári, porakudi, inámdár, &c. If he cultivates the land himself and does not let it out for rent, the word cultivation should be prefixed to the word showing the nature of the tenure. Thus, for a cultivating pattádár, the entry would be 'cultivation-pattádár,' while, if he does not cultivate the land himself, the entry will simply be 'pattádár.'

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Chap. XI. para. 576. and females among the latter, for females are rarely employed permanently, but they are temporarily engaged in large numbers at the time of transplanting paddy seedlings and the harvest.

Of the total number of agricultural labourers 3,174,787 are field labourers, and only 934,951 are farm-servants. Thus, for every farm-servant there are three field labourers on an average in the presidency. The figures for Malabar and Tanjore, however, differ widely and deserve special attention. In the former there are only 244 farm-servants against 624,387 field labourers, while in the latter there are nearly thrice as many farm-servants as there are field labourers. In Malabar the system of engaging agricultural labourers permanently does not apparently find favour with the land-owners, while the Mirásidárs of Tanjore prefer to engage the services of labourers for the year round, and persons so engaged are known as 'pannaikkárans.' But, as I have stated above, the statistics should be accepted with reserve, so far as the distinction between farm-servants and field labourers goes.

Sub-order 12.—Growers of Special Products and Trees.

576. Sub-order 12, Growers of Special Products and Trees, numbers only 134,162, or 0·64 per cent. of the agricultural population. Of these 76,024 are betel-vine cultivators and 35,848 are gardeners. Employés in Government forests number 8,184, while persons connected with the planting industry form 4,932. The only other occupations in this order which give employment to a considerable number of persons are those of market-gardener, cocoanut-grower, manure-preparer and fruit-grower. Betel-vine and areca-nut growers are most numerous in Tanjore and Tinnevelly, where a considerable extent of land is cultivated with the vine. North Arcot contains the largest number of gardeners, and Salem the largest number of employés in Government forests. Many of the latter, however, have no doubt returned their occupation as 'Government service,' 'Peon—Government,' or the like, for their distribution is not in accordance with the distribution of forests.

Persons engaged in the planting of tea, coffee and cinchona number 4,932. This includes planters, superintendents, managers and agents, overseers, maistries, &c., and their dependents. The statistics have, however, been further separated, and detailed figures for each district are given below :—

Statistics of persons included under the head of planters, &c., in Table XVII.

District.	Total.		Planters.		Planters' dependents.		Superintendents, &c.		Superintendents', &c., dependents.		Overseers, Maistries, &c., including their dependents.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Ganjam	3	...	3	..	...	...	...	...	...	...	...	...
Bellary	1	...	...	...	...	...	...	...	...	...	1	...
Anantapur	4	3	...	...	...	...	...	...	...	...	4	3
Madras	20	10	7	...	10	10	...	...	...	...	3	...
Chingleput	7	6	...	...	...	...	1	...	...	1	6	5
Salem	162	76	30	4	22	36	3	...	2	8	105	30
Coimbatore	115	100	6	...	1	6	...	...	...	...	108	94
Nílgiris	1,243	836	158	2	128	229	77	...	49	103	831	502
Trichinopoly	19	8	...	...	...	...	...	...	...	3	19	5
Madura	159	238	10	...	6	11	2	...	...	...	141	227
Tinnevelly	67	71	3	...	...	...	...	...	2	3	62	68
Malabar	857	747	184	44	203	361	8	...	2	12	460	330
South Canara	86	77	27	...	12	38	6	...	...	10	41	29
Agency { Ganjam ...	2	2	2	...	...	2	...	...	...	...	...	...
Agency { Vizagapatam ...	6	5	6	...	...	5	...	...	...	...	...	...
TOTAL ...	2,751	2,181	436	50	382	698	97	...	55	140	1,781	1,293

It will be seen that the cultivation of tea, coffee and cinchona is carried on to a considerable extent only in two districts, viz., Nílgiris and Malabar. In

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Madura, Salem, Coimbatore, South Canara and Tinnevelly there are a few persons engaged in the industry, while the number in the remaining districts is insignificant, and for the most part merely represents planters who happened to be there on the census night, their plantations being elsewhere. I cannot say whether there are really 44 female planters in Malabar, but this figure correctly represents the schedule entries.

The largest number of vegetable-growers and manure-preparers is found in Madura, and nearly one-half of the number of cocoanut-growers in South Canara. Malabar, strange to say, has only four persons solely engaged in cultivating the cocoanut palm, while the number of persons in this district who have been returned as cocoanut-dealers is no less than 6,953. The growers of the cocoanut have presumably been returned as land-owners or farmers. Nearly all the cardamom and pepper growers of the province are found in Malabar, where, and in the adjoining State of Cochin, the pepper vine is so largely cultivated that the cheapness of this article in these places has given rise to a Tamil proverb.

Sub-order 13.—Agricultural Training and Supervision.

577. Under agricultural training and supervision there are 6,906 persons, almost all of whom are agents, managers, &c., of landed estates. Of the latter more than one-half are found in Malabar and Tanjore. The Kárnavans of Malayálam tarwads swell the total in the former district, while in the latter the comparatively large number must be due to absenteeism among the landed proprietors.

There are two model-farm managers in the province, both of whom are in the Chingleput district, and they are connected with the Agricultural farm at Saidápet.

Total Agricultural Population.

578. The total agricultural population of the province is 20,955,029 according to Table XVII-A. This includes forest officers and forest rangers, &c., and persons engaged in agricultural training and supervision. Excluding these, the number of persons who are solely engaged in agriculture comes to 20,939,939 or 59·32 per cent. of the entire population. In addition to these there are 962,783 persons who follow other occupations in conjunction with agriculture, so that 21,902,722 persons, or 62·05 per cent. of the population, are either wholly or in part dependent for their livelihood on agriculture or the possession of landed property. The statistics of combined occupations will now be discussed in detail.

Occupations combined with Agriculture.

579. The number of persons returned as combining agriculture with some other occupation is 962,783, or 6·70 per cent. of the population not solely engaged in agriculture. Of these 761,293 are land occupants, 178,534 tenants, and 22,956 farm-servants and field labourers. The distribution of these over the seven main classes is shown below :—

Statement showing the number of persons in each class who combine agriculture with non-agricultural occupations.

Class.	Number of persons in each class who are also agriculturists.	Strength of non-agricultural population.	Percentage of the numbers in each class in column 2 on the total thereof.	Percentage of column 2 on column 3.
1	2	3	4	5
A.—Government	157,429	903,994	16·35	17·41
B.—Pasture and Agriculture	51,740	* 731,639	5·37	7·07
C.—Personal Services	118,259	1,055,598	12·28	11·20
D.—Preparation and Supply of Material Substances ...	467,152	6,580,502	48·52	7·10
E.—Commerce	56,294	873,681	5·85	6·44
F.—Professions	85,664	715,083	8·90	11·98
G.—Indefinite Occupations	26,245	3,500,376	2·73	0·75
TOTAL ...	962,783	14,360,873	100·00	6·70

* This is the total of Order IV and occupations 55 to 59 in Order V.

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Chap. XI. para. 579. Of the total number of persons who have returned these combined occupations, about one-half are in class D, one-sixth in class A, one-eighth in class C, and the rest in the remaining classes. Descending to detailed occupations, 10·86 per cent. are village watchmen and other menials; 6·62 per cent. are toddy-drawers; washermen constitute 6·60 per cent., cotton-weavers 5·28 per cent., barbers 4·47 per cent., and carpenters 4·40 per cent. Shoemakers come next with 3·95 per cent., and priests, ministers, &c., grocers and general condiment dealers and potters have each more than 3 per cent. Gold and silver workers account for 2·80 per cent. and herdsmen and shepherds for 2·18 per cent. and 2·01 per cent. respectively. Of persons employed in the service of Government, more than one-sixth are also connected with the land. Among those engaged in personal services and in the professions more than 10 per cent. are also agriculturists. About 7 per cent. of the total number of persons in classes B and D have also some connection with the land, while, among persons employed in commerce, transport and storage, there are only 6 per cent. who also combine landholding or agriculture with their other occupation. The subjoined statement shows the proportion of persons engaged in the different non-agricultural occupations who combine agriculture or the possession of land with their particular calling :—

Statement showing the percentage of the number of persons in the principal non-agricultural occupations who combine agriculture.

Class.	Occupation.	Percentage of persons who have some connection with the land on the total of the occupation.
A.—Government ...	Officers	13·26
	Office superintendents and clerical establishments, police and excise inspectors, sub-registrars, &c.	7·95
	Clerical establishments in Municipal service ...	6·59
	Village accountants	40·15
	Watchmen and other menials	26·47
B.—Pasture and Agriculture.	Cattle breeders and dealers and commissariat farm establishment.	7·22
	Herdsmen	5·52
	Sheep and goat breeders and dealers	10·62
	Shepherds	8·36
	Rat, monkey, jackal, crocodile, &c., catchers ...	9·73
C.—Personal Services.	Agents, managers of landed estates	28·47
	Barbers	17·60
	Washermen	12·34
	Sweepers and scavengers	5·99
D.—Preparation and Supply of Material Substances.	Cow and buffalo keepers and milk and butter sellers.	5·32
	Ghee preparers and sellers	10·01
	Grain-dealers	7·61
	Cocoanut-dealers	6·78
	Country spirit distillers and sellers	5·92
	Toddy drawers and sellers	14·42
	Coffee preparers and sellers	5·48
	Molasses (jaggery, gur), &c., makers and sellers ...	10·52
	Salt preparers and sellers	7·34
	Grocers and general condiment dealers	7·05
	Betel-leaf and areca-nut sellers	7·89
	Tobacco and snuff manufacturers and sellers ...	5·16
	Oil pressers and sellers	8·68
	Oil-cake dealers	9·62
	Stone quarry owners, contactors, marble-dealers, &c.	5·70
	Building contractors	5·20
	Stone and marble workers	5·07
	Masons	6·76
	Mud wall and roof builders	5·13
	Cart-makers, carriage makers and sellers	16·05
	Bangle makers and sellers in glass	8·22
	Flower garland makers and sellers	8·29
	Knife and tool makers and sellers	5·03
	Gunpowder makers and sellers	6·30

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Statement showing the percentage of the number of persons in the principal non-agricultural occupations who combine agriculture—continued.

Class.	Occupation.	Percentage of persons who have some connection with the land on the total of the occupation.
D.—Preparation and Supply of Material Substances—*cont.*	Firework makers and sellers	7·17
	Blanket weavers and sellers	6·06
	Cotton cleaners, pressers and ginners	10·43
	Cotton carpet and rug makers and sellers	7·80
	Cotton-weavers, mill-owners and managers	4·66
	Cotton yarn and thread (for weaving) sellers	5·11
	Flax spinners, weavers and sellers	11·00
	Outfitters and clothes and quilt dealers	7·80
	Piece-goods dealers	6·14
	Gold and silver dealers	7·24
	Gold and silver workers	10·15
	Plate and plated ware dealers	6·25
	Ruby and emerald, &c., dealers	5·31
	Brass workers and sellers	6·83
	Copper workers and sellers	5·32
	Brass and copper dealers	6·39
	Blacksmiths	10·31
	Iron and hardware dealers	6·64
	Potters and pot and pipe-bowl makers and sellers	14·73
	Wood cutters and sawyers	5·06
	Carpenters	13·79
	Bamboo and rattan splitters, workers and sellers	6·05
	Indigo workers and dealers	12·67
	Shoe, sandals and boot makers and sellers	12·03
	Hide, horns and bone dealers	5·40
E.—Commerce, Transport and Storage.	Money-lenders and pawn-brokers	18·41
	Money changers and testers	12·63
	Bank clerks, cashiers, bill-collectors, accountants, &c.	15·81
	General merchants	7·61
	Shopkeepers, otherwise unspecified	7·36
	Farmers of tolls, ferries, &c.	12·17
	Farmers of liquor, opium, &c.	10·97
	Contractors, otherwise unspecified	9·13
	Cart owners and drivers, carting agents, &c.	7·69
	Livery stable-keepers	12·25
	Palki bearers, owners, &c.	8·13
	Messengers, unspecified	9·76
	Watchmen (not village)	9·70
F.—Professions	Priests, ministers, preachers, missionaries, &c.	19·84
	Catechists, readers, zenána mission service	5·93
	Exorcists, hail-averters, amulettiers, &c.	8·50
	Religious mendicants, inmates of monasteries, &c.	17·85
	Church, temple, mosque, &c., service	14·31
	Principals, professors and teachers in colleges, schools, &c.	8·17
	Private secretaries and clerks	9·13
	Public scribes and copyists	5·98
	Barristers, advocates and pleaders	20·72
	Solicitors and attorneys	5·26
	Law agents, mukhtiárs, &c.	21·69
	Articled clerks and other lawyers' clerks	9·27
	Stamp-vendors	23·00
	Petition-writers	14·42
	Practitioners without diploma	10·18
	Astrologers, genealogists and horoscope-casters	10·28
	Diviners	13·04
	Bandmasters and players (not military)	7·99
	Actors, singers and dancers	7·31
	Buffoons	7·46
	Story and ballad reciters	6·26
	Exhibitors of puppets	5·04
	Billiard-room and theatre ownership, &c.	6·48
G.—Indefinite Occupations.	Road, canal and railway labourers	3·48
	Disreputable means of livelihood	5·12
	Educational or other endowments, scholarships, &c.	6·75
	Pension, civil services	8·39
	Pension, military services	7·04

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Class C.—Personal Services.

580. Order VI, Personal, Household and Sanitary Services, contains 1,055,598 persons, or 2.99 per cent. of the total population. This order is sub-divided into three sub-orders—

Class C, Order VI: Personal, &c., Services.

14.—Personal and Domestic Services.
15.—Non-domestic Establishments.
16.—Sanitation.

Nearly all the persons shown in this order are supported by personal and domestic services, and only a very small number depend upon non-domestic services and sanitation.

581. Of the 1,007,422 persons contained in Sub-order 14, a large majority are washermen, barbers and in-door servants. Among in-door servants there are 39,228 males and 58,309 females; of these again, 24,075 are adult males and 40,471 are adult females. These figures bring out the well-known fact that females are more often engaged as in-door servants than males. Among washermena lso the females predominate, while among barbers the relations are reversed. Barbers are most numerous in Coimbatore, washermen in Vizagapatam, and in-door servants in Malabar.

Sub-order 14.—Personal and Domestic Services.

Occupation.	Number of females per 1,000 males.	
	Total.	Adult.
Barbers	909	879
Washermen	1,053	1,087

582. Sub-order 15 contains 11,035 persons, nearly all of whom are hotel, boarding house, and refreshment-room keepers. These are most numerous in Malabar. The number of adult females who are engaged in this occupation is 4,658, while the adult males number only 2,556.

Sub-order 15.—Non-domestic Establishments.

583. The next Sub-order, Sanitation, contains 37,141 persons, most of whom are sweepers and scavengers.

Sub-order 16.—Sanitation.

Class D.—Preparation and Supply of Material Substances.

584. This class comprises eleven orders. The proportion borne by each of them to the total population is given below:—

Class D: Preparation and Supply of Material Substances.

Order.	Percentage on total population.
VII.—Food and Drink	5·95
VIII.—Light, Firing and Forage	1·27
IX.—Buildings	1·01
X.—Vehicles and Vessels	0·05
XI.—Supplementary Requirements	0·28
XII.—Textile Fabrics and Dress	4·75
XIII.—Metals and Precious Stones	1·39
XIV.—Glass, Pottery and Stoneware	0·62
XV.—Wood, Cane and Leaves, &c.	1·80
XVI.—Drugs, Gums, Dyes, &c.	0·12
XVII.—Leather, Horns, Bones and Grease	1·40

Order VII.—Food and Drink.

585. Of the several orders in this class, that relating to the preparation and supply of food and drink is much the largest, nearly 6 per cent. of the total population of the presidency being supported by it. This order is again sub-divided into three sub-orders—(17) Animal Food, (18) Vegetable Food, and (19) Drink, Condiments and Narcotics. Of the total population comprised in the order, persons engaged in the preparation and supply of drink, condiments and narcotics constitute a little over 60 per cent., while those who prepare animal food form only 21 per cent.

Order VII: Food and Drink.

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586. The total number of persons in this sub-order is 1,267,918. Of these, 460,249 are grocers and general condiment dealers, *i.e.*, proprietors (and their dependents) of the miscellaneous or *chillara* shop, which is so common throughout India. Toddy drawers and sellers number 441,650, and there are 123,257 betel-leaf and areca-nut sellers. Tobacco and snuff manufacturers number 67,320, molasses and jaggery manufacturers 66,691, and country spirit distillers 43,119. Of grocers and general condiment dealers, the largest number are found in Madura. Kistna comes next, and Nellore, North Arcot, Tanjore and Malabar have each over 30,000 persons. Of the total number of toddy-drawers, nearly one-third are found in Malabar and Tinnevelly, in which districts and in South Canara the palm is very common. The largest number of betel-leaf and areca-nut sellers are found in Malabar and Tanjore. The only other occupation in this sub-order, which is followed by any considerable number of people, is the manufacture and sale of tobacco and snuff. Godávari shows the largest number (7,938) of people engaged in this occupation; next comes Vizagapatam with 6,215; Trichinopoly, strange to say, stands only third on the list with 6,157, and then follow Coimbatore, Malabar and Madura. In Godávari tobacco is largely grown on the *lunkas* or silt-islands left by the river from which the district takes its name.

Sub-order 19.—Drink, Condiments and Narcotics.

587. There are 442,061 persons engaged in the preparation and supply of animal food. Of these, 365,659 persons, or about 83 per cent., are either fishermen, fish-curers or fish-dealers. It must be explained that the figures given for fishermen and fish-dealers do not represent the exact numbers under each, for, in this presidency, persons who catch fish are also engaged in selling them and *vice versâ*; and it is, therefore, impossible to separate the two occupations. Taking then the total of both, we find the largest number in Malabar, where there are 76,736 persons; Ganjam stands next with 45,051 and Godávari follows with 32,452. The only other occupation requiring notice is that connected with the preparation and supply of milk and butter. Under this head the largest number of people are found in Ganjam. It will be observed that of the 42,861 persons who follow this occupation only 15,013 are males, for this business is conducted mainly by women.

Sub-order 17.—Animal Food.

Order VIII.—Light, Firing and Forage.

588. This order contains 448,490 persons, or 1·27 per cent. of the entire population. Of these, 259,942 are found in the sub-order 'Fuel and Forage,' and the remainder under 'Lighting.'

Order VIII: Light, Firing and Forage.

589. The latter sub-order consists almost wholly of oil pressers and sellers and oil-seed and oil-cake dealers, who number 187,270. They are found in every district, but are much more numerous in Malabar than elsewhere.

Sub-order 20.—Lighting.

590. The most important items in this sub-order are firewood and grass gatherers and sellers, firewood contractors and dealers, and cowdung-fuel preparers and sellers. In the first, and still more in the third, the females largely outnumber the males, a circumstance which is in keeping with the observed fact that it is chiefly females who are engaged in these occupations. Of the firewood and grass gatherers, contractors and dealers, a large proportion belong to Vizagapatam. This district and Chingleput contain the largest number of cowdung-fuel preparers and sellers. Charcoal burners and sellers are most numerous in Vizagapatam and Salem.

Sub-order 21.—Fuel and Forage.

Occupation.	Total.		Adults.	
	Males.	Females.	Males.	Females.
Firewood and grass gatherers and sellers.	79,100	148,111	42,646	100,952
Cowdung-fuel preparers and sellers.	1,912	13,197	801	9,447

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Order IX.—Buildings.

Order IX: Buildings.

591. This order contains 355,927 persons, or 1·01 per cent. of the total population. It is divided into two sub-orders—22 'Building Materials' and 23 'Artificers in building.'

Sub-order 22.—Building Materials.

592. There are 64,319 persons in sub-order 22, of whom a little more than one-half are lime, chunam and shell burners and sellers. A large number of these are found in Coimbatore, Tinnevelly and North Arcot. Brick and tile burners and sellers number 15,467. Of these, nearly one-third are found in Tanjore and Madura, the former of which contains a very high proportion of tiled buildings. As many as 8,450 persons are shown as stone-quarry owners, contractors and marble-dealers, &c., a considerable number of whom are found in Trichinopoly, Cuddapah and Bellary. The large proportion in Cuddapah is due to the presence in that district of the well-known stone, commonly called Cuddapah slate.

Sub-order 23.—Artificers in Building.

593. Building artificers number 291,608. Of these, 165,079 are masons, 68,891 are mud wall and roof builders, and 49,920 are stone and marble workers. Masons are most numerous in Madura and Tanjore, stone and marble workers in Malabar, and mud wall and roof builders in Coimbatore.

Order X.—Vehicles and Vessels.

Order X: Vehicles and Vessels.

594. This order contains 16,517 persons, or only 0·05 per cent. of the total population. Of these, 6,722 are in sub-order 24, 'Railway plant,' 8,528 in sub-order 25, 'Carts, Carriages, &c.,' and 1,267 in sub-order 26, 'Ships and Boats.'

Sub-order 24.—Railway Plant.

595. The majority of persons returned as employed on 'Railway plant' are mechanics, who number 6,335, and are found chiefly in two districts, viz., Tanjore and Chingleput. Negapatam in the former district and Perambore in the latter contain the chief workshops of the South Indian and Madras Railways respectively.

Sub-order 25.—Carts, Carriages, &c.

596. Sub-order 25 is practically confined to cart and carriage makers and sellers, who form nearly 99 per cent. of the total. They are most numerous in Madura.

Sub-order 26.—Ships and Boats.

597. Of the 1,267 persons in this sub-order, 1,230 are shipwrights and boat-builders, and nearly one-half of them are found in Chingleput and Madura; 26 persons are returned as sail-makers, of whom 23 are in Godávari.

Order XI.—Supplementary Requirements.

Order XI: Supplementary Requirements.

598. Order XI contains 100,119 persons, or 0·28 per cent. of the total population. Their distribution over the different sub-orders is given in the following statement:—

Proportion of each Sub-order in Order XI to total of Order.

Sub-order.	Actual strength.	Percentage on total of Order.
27. Paper, &c.	1,196	1·19
28. Books and Prints, &c.	15,710	15·69
29. Watches, Clocks, &c.	1,316	1·31
30. Carving, Engraving, &c.	1,518	1·52
31. Toys, Curiosities, &c.	880	0·88
32. Music and Musical Instruments ...	426	0·43
33. Necklaces, Bracelets, &c.	67,080	67·00
34. Furniture	1,407	1·41
35. Harness	680	0·68
36. Tools and Machinery	7,771	7·76
37. Arms and Ammunition	2,135	2·13
TOTAL ...	100,119	100·00

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599. Sub-order 27 includes 752 paper makers and sellers and 444 stationers. Most of the latter belong to towns, and a large proportion are found in Kistna and Malabar. Of paper makers and sellers, Chingleput contains the largest number.

Sub-order 27.—Paper, &c.

600. In the next sub-order, 'Books and Prints,' there are 15,710 persons, of whom a large majority are printers. Book-binders number 3,166 and book-sellers and publishers 2,048. Malabar shows the largest proportion of persons engaged in these occupations. Of the 61 persons returned as news-agents, book-agents and newspaper-sellers, 58 were enumerated in the Madras City and one each in Tanjore, Madura and Malabar.

Sub-order 28.—Books and Prints, &c.

601. This sub-order contains 1,316 persons, of whom 1,145 are watch and clock makers and sellers, and 138 are scale makers and sellers. Under the latter head are included persons who make and sell grain measures. Only 13 persons are shown as opticians and 20 are returned as other scientific instrument makers, menders and sellers. The former were all enumerated in the Madras City, while of the latter 6 were found in North Arcot and the rest in Madras.

Sub-order 29.—Watches, Clocks, &c.

602. Sub-order 30, 'Carving, Engraving, &c.,' has very few followers, the number of persons supported by these occupations being only 1,518. Of these, 554 are turners and lacquerers, 280 are type-founders, 241 are die-sinkers and 226 are ivory-carvers, and are mostly found in towns. Wood and ebony carvers number 92, mica and flint workers 105, and soap-stone vessel makers and sellers 20. Ivory-carvers are chiefly found in Vizagapatam, which is well-known for its fine work in ivory. Malabar contains the largest number of turners and lacquerers and Chingleput shows the highest proportion of type-founders. Nearly all the die-sinkers are found in the Madras City, the mica and flint workers in Nellore and all the twenty soap-stone vessel makers in Malabar.

Sub-order 30.—Carving, Engraving, &c.

603. Sub-order 31 relates to toys, curiosities, &c., and contains 880 persons, of whom 665 are toy, kite and cage makers and sellers. A large proportion of them are found in Kistna, the Kondapilli toys of which district are well-known.

Sub-order 31.—Toys, &c.

604. There are 274 music and musical instrument dealers and 152 conch-dealers and drum and horn makers, a large number of whom are found in Malabar and South Canara, respectively.

Sub-order 32.—Music and Musical Instruments.

605. Persons engaged in making and selling necklaces, bracelets and beads number 67,080 and constitute the most important item in the order. Of these, 41,865 are bangle-makers and sellers and 20,936 are flower-garland makers and sellers. Bead makers and sellers number 2,753, and pewter jewellery makers, 1,273. Of bangle makers and sellers, 39,511 are returned as working in glass, 1,497 in clay and 827 in lac. The number of workers in stone, wood and bone is very insignificant. Nearly all the workers in clay are found in Ganjam, workers in lac are numerous in Vizagapatam, while Nellore contains the largest proportion of glass-bangle makers. Many persons returned their occupation simply as bangle-makers, without specifying the material in which they worked: in such cases it was assumed that they were glass-bangle makers. Flower-garland makers are most numerous in Tinnevelly, imitation and pewter jewellery makers in Nellore, and bead makers and sellers in Vizagapatam.

Sub-order 33.—Necklaces, Bracelets, Beads, &c.

606. Under furniture there are only 1,407 persons, of whom 1,084 are furniture makers and 322 are looking-glass makers and sellers. The former are numerous in Tinnevelly and the latter in Godávari.

Sub-order 34.—Furniture.

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Sub-order 35.—Harness.

607. Sub-order 35, 'Harness,' contains 680 persons, the majority of whom belong to the towns, and are found chiefly in the capital.

Sub-order 36.—Tools, &c.

608. This sub-order comprises 2,604 knife and tool makers and sellers, 2,724 'indefinite' mechanics, 1,605 loom and loom-comb makers and sellers, and 819 knife and tool grinders. Machinery dealers number only 19. As might be expected, a large majority of the mechanics are found in towns, while persons engaged in the remaining occupations belong mostly to the country. Madura contains the largest proportion of knife and tool makers; loom and loom-comb makers are numerous in Salem, and 80 per cent. of the total number of knife and tool grinders are found in Malabar. Nearly all the mechanics belong to the Madras City.

Sub-order 37.—Arms and Ammunition.

609. The last sub-order, 'Arms and Ammunition,' contains 2,135 persons, of whom more than one-half are firework makers and sellers. A large proportion of them are found in Tanjore. The only other important item in this sub-order is that relating to gun-powder makers and sellers, a large proportion of whom belong to Coimbatore.

Order XII.—Textile Fabrics and Dress.

Order XII: Textile Fabrics and Dress.

610. Order XII relates to textile fabrics and dress and contains 1,677,145 persons, or 4·75 per cent. of the total population. It is divided into five sub-orders, of which sub-order 40, 'Cotton,' is by far the largest.

Sub-order 38.—Wool and Fur.

611. In sub-order 38, 'Wool and Fur,' there are 36,762 persons, of whom 32,223 are blanket weavers and sellers; 2,182 are woollen yarn spinners, 1,060 are woollen cloth manufacturers and 919 are carpet-weavers. Blanket-weavers and woollen yarn spinners are chiefly found in the country, while the majority of carpet-weavers and woollen cloth manufacturers belong to towns. Carpet-weavers are numerous in Godávari, which is famous for the fine carpets manufactured in Ellore. Bellary and Anantapur contain the largest number of blanket-weavers, while more than three-fourths of the number of woollen cloth manufacturers are found in Tanjore. I greatly doubt, however, the existence of any woollen cloth industry: the persons returned under this head are probably weavers of cotton cloths or woollen carpets. Among blanket-weavers and woollen yarn spinners the females largely predominate.

Number of adult females per 1,000 adult males.

Blanket-weavers, &c.	1,800
Woollen yarn spinners	2,962

Sub-order 39.—Silk.

612. Of the 24,689 persons shown as subsisting on the silk industry, 15,460 or more than three-fifths are silk weavers and dealers, and 8,715 are silk carders and spinners. Among the weavers, males are slightly in excess, while among the spinners the females considerably out-number the males. A large proportion of both belong to the towns, and are found chiefly in Tanjore. Under the head of 'Silk-worm rearers and Cocoon gatherers,' 34 persons are returned, all of whom are found in Coimbatore.

Sub-order 40.—Cotton.

613. Sub-order 40 contains 1,319,907 persons: 1,090,685 are cotton-weavers, among whom the males predominate; 133,831 are cotton-spinners, of whom 94,648 are adult females, and only 7,306 are adult males; 60,230 are cotton-cleaners, pressers and ginners, and among these also the females are in excess. Of cotton-dyers there are 20,286, among whom the adults of both sexes are pretty nearly equal in number. Cotton yarn and thread sellers number 6,304, of whom nearly two-thirds are females. There are also 2,956 cotton factory hands undefined, 2,263 calenderers, 1,763 tape-makers and 1,576 cotton carpet and rug makers. Tinnevelly contains the

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largest number of cotton-spinners and cotton-factory hands, which is due, no doubt, to the existence of at least two spinning mills, one at Pápanásam and the other in Tuticorin, and of a number of cotton presses in different parts of the district. Cotton-weavers are most numerous in Salem and Kistna, the latter of which also contains the largest number of cotton dyers; cotton carpet and rug makers are found chiefly in Kurnool, and calenderers and printers in Tanjore. Nellore contains the largest number of tape makers and sellers.

Is the weaving industry declining?

614. It is much to be regretted that the difference in the two methods of compilation renders a complete comparison with the returns for 1881 impossible, for it is constantly asserted that the weaving industry is rapidly decaying, and it is very desirable that this opinion should be submitted to the test of statistics. So far as the figures go there appears, at first sight, to have been some decline in the total numbers engaged in weaving and kindred industries. In 1881 the number of males engaged in wool, silk and cotton manufacture was 445,227 and in 1891 the number of adult males subsisting by these industries was only 411,465. But taking the statistics of 1881 for the male urban population, for which alone age particulars were given, we can make a more exact comparison. I give the figures in the marginal table, and it will be seen that not only has there been no decline, but that there has been an increase of over 8 per cent. since the last census. The figures for 1891 contain a few non-workers, but I doubt if this seriously affects the comparison, for the 1881 figure includes nearly 7,000 persons of 60 years of age and upwards and many of these also must have been non-workers.

Wool, silk and cotton industries.

Occupation.	1891 (Adults).		1881.	
	Males.	Females.	Males.	Females.
Wool	8,392	15,055	8,121	12,742
Silk	6,167	10,442	2,749	4,673
Cotton	396,906	432,940	434,357	480,004
TOTAL ...	411,465	458,437	445,227	497,419

Males of 15 and upwards.

Occupation.	1891.	1881.
Wool	936	1,635
Silk	4,664	1,508
Cotton	86,860	82,171
TOTAL ...	92,460	85,314

615. If we assume that the age distribution in 1881 was the same for the whole presidency as it was in towns, we get 385,824 as the total number of males of 15 years of age and upwards, who, in 1881, were engaged in the manufacture of woollen, silk and cotton materials. If to this again we add the 16,579 males who combined agriculture with these industries, all of whom may be assumed to be adults, we get a total of 402,403 individuals, and this number is fairly comparable with that of the male adults in 1891. There has thus been an increase of a little over 2 per cent. The assumptions that have necessarily been made involve some risk of error, but it is not probable that this seriously affects the comparison, and we may confidently conclude that the weaving industry shows no signs of declining even though it is not advancing at the same rate as the population.

Males of 15 and upwards.

Occupation.	1891.	1881.
Wool	8,392	7,783
Silk	6,167	2,535
Cotton	396,906	392,085
TOTAL ...	411,465	402,403

Sub-order 41.—Jute, Flax, Coir, &c.

616. Sub-order 41 contains 69,400 persons, of whom 48,904 are coir preparers and manufacturers. These are most numerous in Malabar, and the adult males are to the adult females in the proportion of 2 to 9. Sacking, tarpaulin and gunny makers number 11,424, of whom a large proportion are found in Madura. Of hemp rope makers there are 4,923, and the largest number under this head belong to Vizagapatam. Under flax-spinners and net-makers there are 1,464 and 1,834 persons, respectively, and in both these categories the females largely preponderate. The former are numerous in Tanjore and the latter in Malabar.

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Sub-order 42.—Dress.

617. Sub-order 42, 'Dress,' contains 226,387 persons, and the principal items of which it is composed are:—

Outfitters and clothes and quilt dealers	93,003
Tailors and darners	70,761
Piece-goods dealers	35,483
Umbrella makers and sellers	16,539

Malabar contains the highest proportion of tailors and darners and piece-goods dealers, while outfitters and clothes and quilt dealers are more numerous in Madura than elsewhere. Nearly all the umbrella-makers are found on the west coast, where the heavy rainfall renders an umbrella a necessity. These umbrellas are made of palm leaves. The other occupations included in this sub-order are numerically unimportant and do not call for any remark.

Order XIII.—Metals and Precious Stones.

Order XIII:—Metals and Precious stones.

618. Order XIII is divided into four sub-orders according to the nature of the metal employed, and the strength of each of them is shown below:—

Proportion of each Sub-order in Order XIII to total of Order.

Sub-order.	Actual strength.	Percentage on total of Order.
Gold, Silver and Precious Stones	289,337	58·96
Brass, Copper and Bell-metal	65,591	13·36
Tin, Zinc, Mercury and Lead	6,906	1·41
Iron and Steel	128,896	26·27
TOTAL ...	490,730	100·00

Sub-order 43.—Gold, Silver and Precious Stones.

619. More than half the number of persons included in the order are workers in gold, silver and precious stones. Of these 265,814 are gold and silver workers; they are found in every district, but are most numerous in Tanjore. Coral-dealers and pearl-merchants number 5,542 and 4,835; a large proportion of them are found in Nellore and Cuddapah. Persons engaged in these professions travel from one district to another, and the mere fact that their numbers were large in any particular locality at the time of the census cannot serve as the basis of any reliable inference. There are 2,155 gold and silver dealers, of whom more than one-half are found in Madura and Malabar. Of ruby-workers and ruby and emerald dealers there are 6,465, of whom one-half are in Tanjore. Pearl-divers number 766, and are found chiefly in the two districts, Tinnevelly and Madura, off which the pearl banks lie. The former district contains 619 and the latter 135. Many of these people returned their occupation as 'diver' simply, and these are included in Sub-order 60.

Sub-order 44.—Brass, Copper and Bell-metal.

620. Brass-workers, brass-pot makers and brass image casters and sellers number 34,838, and bell-metal makers and sellers 18,763. The industries included in this sub-order are most numerously followed in Ganjam, Vizagapatam and Tanjore; Malabar and Madura also contain a considerable number of workers in these metals.

Sub-order 45.—Tin, Zinc, Mercury and Lead.

621. There are 6,906 persons in this sub-order, of whom 5,666 are workers in tin and 917 are lead and quicksilver workers. The former are numerous in Madura and Tanjore, and the latter are found chiefly in Tanjore and North Arcot.

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622. Sub-order 46 contains 128,896 persons, nearly all of whom are blacksmiths. They are most numerous in Malabar. Iron and hardware dealers number 2,652 and iron and steel founders 2,524.

Sub-order 46.—Iron and Steel.

Order XIV.—Glass, Pottery and Stoneware.

623. This order contains 217,919 persons or 0·62 per cent. of the total population. Of these 215,591 are earthen and stoneware makers and dealers, and only 2,328 belong to the Sub-order 'Glass and Chinaware.' Of the latter 1,866 are glass and chinaware dealers and 367 are bottle-dealers, a large proportion of each of whom are found in Malabar.

Order XIV:—Glass, Pottery and Stoneware.

Sub-order 47.—Glass and Chinaware.

624. Of persons comprised in Sub-order 48, 'Earthen and Stoneware,' nearly all are potters. Grindstone and millstone makers, &c., number 2,266, of whom a large number belong to Trichinopoly.

Sub-order 48.—Earthen and Stoneware.

Order XV.—Wood, Cane and Leaves.

625. This order is divided into two sub-orders, (49) 'Timber and Wood' and (50) 'Canework, Matting and Leaves, &c.'

Order XV:—Wood, Cane and Leaves, &c.

626. Sub-order 49 contains 396,494 persons, of whom a large majority are carpenters. A very large proportion of persons included in this sub-order belong to Malabar, where there is a large trade in timber and many persons are employed in felling, sawing and floating it.

Sub-order 49.—Timber and Wood.

627. There are 239,477 persons in this sub-order: 105,913 are basket-makers and 82,159 mat-makers. Bamboo and rattan splitters number 13,464, leaf-plate makers 15,465 and pith and bark collectors 14,312. The same class of persons are engaged in all the first three occupations mentioned above, and as they are likely to have returned themselves indifferently as following the one or the other, the total number under all the three heads should alone be taken for purposes of comparison. Malabar has much the largest number of persons engaged in these occupations. Leaf-plate makers and pith and bark collectors are most numerous in Coimbatore and the majority of them are females.

Sub-order 50.—Canework, Matting and Leaves, &c.

Order XVI.—Drugs, Gums, Dyes, &c.

628. This order contains 43,432 persons, or 0·12 per cent. of the total population.

Order XVI:—Drugs, Gums, Dyes, &c.

629. Sub-order 51 numbers 7,151, of whom the great majority are wax, honey and general minor forest produce collectors, and these are mostly found in Malabar. There are 1,488 persons who are engaged in collecting and selling gallnuts or myrobolans, of whom a considerable number belong to Vizagapatam. Camphor and gum collectors number 283 and are chiefly found in Madura. There are 181 catechu preparers and sellers, all of whom are in South Canara.

Sub-order 51.—Gums, Wax and similar Forest Produce.

630. Sub-order 52 contains 36,281 persons, of whom 7,698 are perfume preparers and sellers. They are found in considerable numbers in North Arcot, Salem, Coimbatore, Tanjore and Madura. Of persons engaged in the preparation and sale of the red powder known as *kanku*, or in this presidency as *kunkumam*, there are 6,730. Of these 1,904 are adult males and 2,321 are adult females.

Sub-order 52.—Drugs, Dyes, Pigments, &c.

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Chap. XI. para. 631. Nearly half the total number of druggists and chemists are found in Malabar, but most, if not all, of them are merely sellers of native drugs. Of saltpetre-workers there are 5,709 in the province, of whom 3,224 belong to Coimbatore. Indigo-workers number 6,621 and are chiefly found in Nellore, Cuddapah and Kistna. The first-mentioned district also contains the largest number of madder and log-wood workers.

Order XVII.—Leather, Horns, Bones and Grease.

Order XVII:—Leather, Horns, Bones and Grease.

631. Order XVII, which has but one sub-order, contains 492,991 persons, or 1·40 per cent. of the total population. Shoemakers and tanners number 330,596, and are most numerous in Nellore and Coimbatore. No less than 138,961 persons are engaged in making and selling water-bags, well-bags and buckets, and they are chiefly found in Salem and Coimbatore. In the latter of these two districts especially wells are numerous and there is, therefore, a large demand for bags or buckets made of leather for lifting the water to the fields, but I do not think this fully accounts for the large number of persons returned as employed in making and selling such bags, and many of the persons who returned this occupation must be in reality general leather-workers. Salem and Coimbatore also contain the largest number of hide, horns and bone dealers.

Class E.—Commerce, Transport and Storage.

Order XVIII.—Commerce.

Order XVIII:—Commerce.

632. This order contains 344,590 persons or 0·97 per cent. of the total population and is divided into four sub-orders.

Sub-order 54.—Dealers in Money and Securities.

633. Sub-order 54, 'Dealers in Money and Securities,' numbers 84,022, of whom 70,672 are money-lenders and pawn-brokers, and 8,663 money changers and testers. Among money-lenders females predominate, the number of adult females being 27,152 against 18,181 adult males. This excess of females is difficult to account for: it is chiefly found in Madura, the home of Nâttukôttai Chettis, whose women-kind, I believe, conduct the money-lending business, while their husbands are absent in Ceylon and elsewhere in pursuit of their calling. In 1881 there were nearly 5,000 women who were money-lenders in their own right, so to speak. Of the 70,672 persons returned as money-lenders and pawn-brokers, 13,011 are also connected with agriculture, the majority being non-cultivating landlords. Money-lenders are most numerous in Madura and Tanjore. In 1881, the number of males returned as bankers, money-lenders, pawn-brokers, bill discounters and money changers and testers was 29,562, while the number of males, not under 15 years of age, included under these occupations in 1891 is 20,984. The number of dealers in money would thus seem to have appreciably decreased during the last decade.

Sub-order 55.—General Merchandise.

634. Sub-order 55, 'General Merchandise,' contains 123,496 persons, of whom 86,007 are general merchants and 37,489 are mercantile managers, accountants and clerks. Of the latter, 26,939 are in towns and only 10,550 in villages, a proportion that is in accordance with the fact that merchants in villages are petty traders who do not require assistants.

Sub-order 56.—Dealing, unspecified.

635. The next sub-order relates to 'dealing, unspecified' and contains 85,877 persons. Shopkeepers' and money-lenders' servants number 19,012 and shopkeepers' clerks, salesmen, &c., 12,294, while pedlars and hawkers form only 4,371. The largest number of persons in the sub-order are general shopkeepers, among whom females are in excess, while in the other occupations the males predominate. A large proportion of the shopkeepers' clerks and money-lenders' servants are found in towns.

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Sub-order 57.—Middlemen.

636. The last sub-order relates to middlemen, who number 51,195. Of these, 16,961 are brokers and agents, 25,612 are general contractors, 6,234 are farmers of liquor, opium, &c., and the remainder are contractors for labour, auctioneers, farmers of tolls and lessees of markets. Of the 17,277 persons returned as brokers, agents and auctioneers, 12,576 or 73 per cent. are in towns, and only 27 per cent. in villages. A considerable number of them are found in Tanjore and Madura. Trichinopoly and Tanjore contain the largest number of general contractors, while contractors for labour are most numerous in Malabar, a great planting district.

Order XIX.—Transport and Storage.

Order XIX: Transport and storage.

637. This order contains five sub-orders, the strength of each of which is given below:—

Proportion of each Sub-order in Order XIX to total of Order.

Sub-order.	Actual strength.	Percentage on total of Order.
Railway	40,550	7·66
Road	213,776	40·40
Water	82,152	15·53
Messages	53,435	10·10
Storage and Weighing	139,178	26·31
TOTAL ...	529,091	100·00

Sub-order 59.—Road.

638. Railway employés number 40,550, of whom more than one-half are pointsmen, shunters, signallers and porters. Of persons engaged in transport by road, the majority are cart owners and drivers, while carriers by pack animals number only 11,107. Vizagapatam contains the largest number of pack-bullock owners and drivers, for there is an extensive pack-bullock trade through this district from the coast across the ghauts to the Central Provinces. Cart-owners are most numerous in Tanjore, where there are 29,092 of them.

Sub-order 60.—Water.

639. Of persons engaged in transport by water, a large majority are either ships' officers or boat and barge men, and they are chiefly found in Godávari and Malabar. The former district contains the largest number of boat and barge owners. As already stated, this is due to the existence of numerous canals in the district, which form the chief means of communication between its different parts as well as with the neighbouring district of Kistna. There are 1,582 divers in the province, nearly all of whom are found in Madura. Kílakkarai near Ramnad is the main abode of these people, and they are practically all pearl or chank divers.

Sub-order 61.—Post, Telegraph, &c.

640. The next sub-order refers to employés in the Postal and Telegraph departments, but includes also 'messengers unspecified.' The latter number 33,258 and are, for the most part, private servants employed as peons.

Sub-order 62.—Storage and Weighing.

641. Under the last sub-order 'Storage and Weighing,' there are 139,178 persons, of whom 112,084 are porters, 13,819 are watchmen, and 10,169 are weighmen and measurers. Nearly one-half of the number of porters are found in Malabar and are little more than ordinary coolies. 'Carrying burdens' was a common entry in the Malayálam schedules.

Class F.—Professions.

Class F: Professions.

642. This class contains two orders, viz., Order XX, Learned and Artistic Professions and Order XXI, Sport and Amusements.

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Chap. XI. para. 643.

Order XX.—Learned and Artistic Professions.

Order XX: Learned and Artistic Professions.

643. The first order comprises nine sub-orders; the strength of each is given below :—

Sub-order.	Actual strength.	Percentage on total of Order.
63. Religion	279,336	40·24
64. Education	103,970	14·98
65. Literature	88,448	12·74
66. Law	28,031	4·04
67. Medicine	74,971	10·80
68. Engineering and Surveying	10,610	1·53
69. Other Sciences	16,230	2·34
70. Pictorial Art and Sculpture	4,563	0·66
71. Music, Acting and Dancing	87,954	12·67
TOTAL ...	694,113	100·00

Sub-order 63.—Religion.

644. More than 40 per cent. of the population included in the order are dependent for their livelihood on religious offices. Of these, 164,449, or more than one-half, are priests of various religions and denominations. Catechists, &c., number 16,067 and exorcists, hail-averters and amulettiers 10,550. Priests are most numerous in Tanjore, while Malabar contains the largest proportion of catechists and exorcists. In addition to these, Sub-order 63 contains 26,608 religious mendicants and 61,662 persons employed in church, temple, &c., service, a large proportion of whom belong to South Canara and Ganjam respectively. The majority of persons shown under the second item in Ganjam are believed to earn their livelihood by conducting pilgrims to the famous shrine of Púri or Jagannáth.

Sub-order 64.—Education.

645. There are 103,970 persons who are concerned in the administration, inspection and conduct or management of educational institutions. Of these, 101,675, or nearly 98 per cent., come under the head of principals, teachers, &c. This term has a very wide signification and includes all persons engaged in imparting knowledge, from the professors of colleges down to the village *pyal* schoolmaster. The number of persons engaged in educational pursuits may be taken as a true index of the extent to which the people are educated. On this principle, the inhabitants of Tanjore, Tinnevelly and Malabar should be the most educated in the whole province, and the statistics of education given in Chapter VII show that this is the case.

Sub-order 65.—Literature.

646. The number of persons shown in this sub-order is 88,448, of whom a large majority are clerks who have not returned the special department of administration or industry in which they are employed. Public scribes and copyists number 3,176 and nearly one-fourth of them are found in Malabar.

Sub-order 66.—Law.

647. Amongst persons connected with the legal profession, 16,618 are barristers, advocates and pleaders, 4,119 are articled clerks and lawyers' clerks, 3,926 are stamp-vendors, and 1,595 are law-agents, mukhtiárs, &c. Petition-writers number 1,678 and solicitors and attorneys only 95. Pleaders and stamp-vendors are most numerous in Malabar and petition-writers in South Canara. As might be expected, members of this profession are found chiefly in towns.

Sub-order 67.—Medicine.

648. Sub-order 67 relates to medicine and contains 74,971 persons, of whom 60,293, or 80 per cent., are practitioners without diploma. These are most numerous in Malabar and Tanjore, where they number 12,784 and 7,422 respectively. The number of practitioners by diploma is 662, of whom only 192 are adult males, while the adult males among the unqualified practitioners number 20,341. In other words, there is one duly qualified practitioner to every 106 without diplomas; and some at least of even

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this small number of qualified medical men must be dependents. This supply of skilled medical assistance is far from adequate, and it is to be hoped that the *vaidyan* and *hakim* will soon be replaced by persons trained in medical institutions. Under midwifery there are 5,140 persons, of whom 3,839 are adult females. I doubt if any males follow this occupation, and the 188 persons returned as adult males are presumably dependents. The other occupations in this sub-order do not call for any remark.

649. The number of persons dependent for their livelihood on engineering and surveying is 10,610; of these, 3,832 are adult males, and the majority are probably in Government service. Among these again, 1,991, or more than one-half, are draughtsmen and operators in survey offices, and 634 are clerks. Topographical, archæological and revenue surveyors number 858, while there are 327 civil engineers and architects.

Sub-order 68.—Engineering and Surveying.

650. The only item of any importance in this sub-order is that which relates to astrologers, genealogists and horoscope-casters. Of the 16,230 persons in the sub-order, 16,014 come under the above head, and the majority of them were enumerated in Malabar. The almanack makers and sellers are found mostly in Chingleput and Trichinopoly. Under the head of Astronomers, 12 persons are shown, of whom 8 are in the Madras City and 4 in Tinnevelly. The numbers in Madras represent the Government Astronomer and his establishment and their dependents. It is highly improbable that there are any astronomers in Tinnevelly, but, as the occupation of these people was returned as such, they are shown in this sub-order in the tables. I presume, however, that they are astrologers.

Sub-order 69.—Other Sciences.

651. There are 4,563 persons in this sub-order, of whom 3,718 are painters, 476 are sculptors and 369 are photographers. Among these, the adult males, who are the only actual workers, number 1,216, 159 and 135, respectively. Painters are relatively large in Bellary, but Tanjore shows the largest absolute number under this head. Ganjam contains the largest number of sculptors, and Trichinopoly and South Canara are conspicuous for the absence of photographers. The so-called sculptors are in reality carvers in stone.

Sub-order 70.—Pictorial Art and Sculpture.

652. Sub-order 71, 'Music, Acting and Dancing,' contains 87,954 persons. 58,167 are players of musical instruments and their dependents, the number of adult males being 20,454; a large proportion of them belong to Tanjore. Actors, singers and dancers number 29,609.

Sub-order 71.—Music, Acting, Dancing.

Order XXI.—Sport and Amusements.

653. Under sport and amusements there are 20,970 persons, of whom 6,669 are in Sub-order 72, 'Sport' and the rest in the next sub-order.

Order XXI: Sport and Amusements.

654. Nearly all the persons in this sub-order are shikaris, falconers and bird-catchers, a large proportion of them being found in Nellore and Chingleput.

Sub-order 72.—Sport.

655. Sub-order 73 contains 14,301 persons. Exhibitors of bulls, bears, snakes and monkeys number 2,447, and are most numerous in Kistna. There are 879 story and ballad reciters, a large proportion of whom were enumerated in Nellore. Exhibitors of puppets number 1,588, and nearly one-half live in Bellary and Anantapur. The acrobats, who are mostly found in Kistna, Kurnool and Nellore, number 5,384. The last-mentioned district also contains the largest number of conjurors and fortune-tellers. Under billiard-room and theatre ownership, management and service there are 957 persons, of whom 382 belong to Tanjore. They are almost all of them persons connected with native dramatic companies.

Sub-order 73.—Exhibitions and Games.

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Class G.—Indefinite and Independent.

656. Class G contains two orders, XXIII, Indefinite and XXIV, Independent of Work.

Order XXIII.—Indefinite Occupations.

Order XXIII: Indefinite Occupations.

657. This order is divided into two sub-orders (74) 'Unskilled Labour' and (75) 'Undefined and Disreputable Means of Livelihood.'

Sub-order 74.—Unskilled Labour.

658. There are 2,997,993 persons in this sub-order, of whom 2,609,224 are general labourers. Among these the females largely preponderate, the number of adult females being nearly one-half as much again as that of adult males. The majority of these general labourers ought no doubt to come under the head of Agricultural Labourers, for the greater part of their earnings must come from agricultural work. The next important item in this sub-order is that of rice-pounders and huskers, who number 262,655. This occupation is usually carried on by females, and more than three-fourths of the total number of adults who return it are of that sex. Road and canal workers number 51,598, tank-diggers and excavators 44,861, well-sinkers 16,330 and stone-splitters 13,317. Rice-pounders and huskers are most numerous in Tanjore and general labourers in Ganjam and South Arcot.

Sub-order 75.—Undefined, &c.

659. As many as 37,882 persons have been returned as of disreputable livelihood; most of them are prostitutes. The adult males shown under this head are attendants and professional servants. Bellary contains the largest number of persons who depend on this means of livelihood. The undefined number 46,949. This item includes all persons whose occupations were either vague or unrecognizable.

Order XXIV.—Independent of Work.

Order XXIV: Independent of Work.

660. The last order relates to persons who are independent of work and contains 417,552 persons, or 1·18 per cent. of the total population. It is divided into two sub-orders, (76) 'Property and Alms' and (77) 'Supported at the Public Charge.' It must be borne in mind that persons who do no work and live on income from landed property are not included in this order. These form by far the largest portion of those who neither toil nor spin.

Sub-order 76.—Property and Alms.

661. Sub-order 76 numbers 311,034, of whom 276,233 are ordinary beggars. The number of female beggars largely exceeds that of males. Of the total number of mendicants, 5,118 also combine agriculture and are not, therefore, beggars pure and simple, but the number of such people is so small that it does not appreciably reduce the number of persons who depend entirely on charity. Only 14,876 persons are shown as supported by house-rent, shares and property other than land, while the number of people dependent on the contributions of their patrons or relatives is 18,614. The former are mostly found in towns and the latter in the country, and in both categories females largely predominate. Only 82 persons returned themselves as living on incomes derived from provident funds.

Sub-order 77.—Supported at the Public Charge.

662. Sub-order 77 relates to persons who are supported at the public charge. Out of a total of 106,518, as many as 97,185 are pensioners, of whom the adult males number 29,846, but the actual recipients of pensions are, of course, considerably less. Of the remainder in this sub-order, 7,664 persons are returned as convicts, 965 as prisoners under trial, and 68 as civil prisoners. The majority of prisoners are adult males, but there are also 350 adult females and a few children who have apparently accompanied their mothers to jail, or who have been returned as 'prisoner—dependent,' because the father is in confinement. Inmates of lunatic asylums number 601 and State prisoners 35.

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Madras City.

Occupations in Madras City.

663. The following statement shows for the City of Madras the number of persons returning occupations falling under each order, together with the proportion which the numbers in each order bear to the total population :—

Occupation statistics for the Madras City.

Class.	Order.	Absolute strength.	Percentage on total population.
A.—Government	I.—Administration	22,466	4·98
	II.—Defence	6,577	1·46
	III.—Foreign and Feudatory State Service	36	0·01
	TOTAL	29,079	6·45
B.—Pasture and Agriculture.	IV.—Provision and Care of Cattle	1,446	0·32
	V.—Agriculture	16,308	3·62
	TOTAL	17,754	3·94
C.—Personal Services	VI.—Personal, Household and Sanitary Services	43,588	9·66
	TOTAL	43,588	9·66
D.—Preparation and Supply of Material Substances.	VII.—Food and Drink	45,713	10·13
	VIII.—Light, Firing and Forage	4,821	1·07
	IX.—Buildings	10,683	2·37
	X.—Vehicles and Vessels	1,450	0·32
	XI.—Supplementary Requirements	16,523	3·66
	XII.—Textile Fabrics and Dress	30,269	6·71
	XIII.—Metals and Precious Stones	18,349	4·07
	XIV.—Glass, Pottery and Stoneware	1,375	0·30
	XV.—Wood, Cane and Leaves, &c.	12,343	2·74
	XVI.—Drugs, Dyes, Gums, &c.	1,807	0·40
	XVII.—Leather	3,863	0·86
	TOTAL	147,196	32·63
E.—Commerce, Transport and Storage.	XVIII.—Commerce	25,220	5·59
	XIX.—Transport and Storage	32,236	7·15
	TOTAL	57,456	12·74
F.—Professions	XX.—Learned and Artistic Professions	45,489	10·08
	XXI.—Sport and Amusements	345	0·08
	TOTAL	45,834	10·16
G.—Indefinite Occupations.	XXIII.—Indefinite	85,597	18·97
	XXIV.—Independent of Work	24,569	5·45
	TOTAL	110,166	24·42
	Grand Total	451,073	100·00

Comparing these statistics with those for the urban population generally (see statements prefixed to the chapter), we find that the difference in character between urban and rural occupation is very strongly marked in Madras. This is most noticeable in the case of Order V, Agriculture. Of the total population, both urban and rural, 59·36 per cent. follow occupations which are classed in this order. For the rural population alone the percentage is 63·69 and for the urban alone 18·80, while for the Madras City the proportion is only 3·62 per cent. Again the proportion of the inhabitants engaged in personal, household and sanitary services, in commerce, in transport and storage, in the learned professions, and in indefinite occupations is in every case higher in Madras than in the urban population as a whole, and a similar excess is also found in respect of those who are independent of work. But the proportion of those falling under Order XII, Textile Fabrics and Dress, is considerably less in Madras than in provincial towns, and for Class D as a whole—the Preparation and Supply of Material Substances—the Madras statistics show a smaller proportion than is found in those for the urban population generally. The fact is that the occupations which make up this class are not large manufactures requiring expensive plant and establishment, but petty industries,

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such as hand-loom weaving, oil-pressing with bullock power, house-building, brick-making, cart-building, and the like, and while the class includes a great number of small retail shop-keepers, those in a large way of business come into Class E, 'Commerce.' Even the latter class includes many persons whose dealings are retail rather than wholesale, for the entry 'trade' or 'trading,' which in the vernacular includes every operation from the traffic of the bazaar shop-keeper to the transactions of the largest merchant, was necessarily placed in this class; and such entries were fairly numerous. Commerce, however, employs a proportionately larger number of people in Madras than elsewhere, the percentages being 12·74 for the city and 9·65 for all towns including the city; and many of the general labourers of Madras are engaged in transport and storage.

The excess which Madras shows in the learned professions is in accordance with what would be expected, but one would have thought that the proportion engaged in the administration would have been higher in Madras with its many head-quarter offices than in provincial towns; yet it is not so, and the explanation is presumably to be sought in the fact that many of the Government employés in the city are immigrants who have left their families in their native town or village.

Occupations in the Agency Tracts.

The Agency Tracts.

664. The distribution of the population in the Agency tracts over the several classes and orders is given in the following table:—

Statement showing the strength and percentage of each Order on the total population of the Agency Tracts.

Class.	Order.	Absolute strength.	Percentage on total population.
A.—Government	I.—Administration	10,404	1·06
	II.—Defence	45	0·00
	III.—Foreign and Feudatory State Service	6	0·00
	TOTAL	10,455	1·06
B.—Pasture and Agriculture.	IV.—Provision and Care of Cattle	15,047	1·53
	V.—Agriculture	710,224	72·24
	TOTAL	725,271	73·77
C.—Personal Services	VI.—Personal, Household and Sanitary Services	9,027	0·92
	TOTAL	9,027	0·92
D.—Preparation and Supply of Material Substances.	VII.—Food and Drink	25,970	2·64
	VIII.—Light, Firing and Forage	2,439	0·25
	IX.—Buildings	262	0·03
	X.—Vehicles and Vessels	52	0·01
	XI.—Supplementary Requirements	526	0·05
	XII.—Textile Fabrics and Dress	35,064	3·57
	XIII.—Metals and Precious Stones	15,689	1·60
	XIV.—Glass, Pottery and Stoneware	7,365	0·75
	XV.—Wood, Cane and Leaves, &c.	5,557	0·56
	XVI.—Drugs, Dyes, Gums, &c.	731	0·07
	XVII.—Leather	2,297	0·23
	TOTAL	95,952	9·76
E.—Commerce, Transport and Storage.	XVIII.—Commerce	17,963	1·83
	XIX.—Transport and Storage	7,885	0·80
	TOTAL	25,848	2·63
F.—Professions	XX.—Learned and Artistic Professions	4,395	0·45
	XXI.—Sport and Amusements	187	0·02
	TOTAL	4,582	0·47
G.—Indefinite Occupations.	XXIII.—Indefinite	106,364	10·82
	XXIV.—Independent of Work	5,673	0·57
	TOTAL	112,037	11·39
	Grand Total	983,172	100·00

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Distribution of the population in each Agency over the seven main classes of occupations.

Class.	Ganjam Agency.	Vizagapatam Agency.	Godávari Agency.
A.—Government	0·53	1·14	2·03
B.—Pasture and Agriculture	79·75	70·04	75·56
C.—Personal Services	0·28	0·94	2·33
D.—Preparation and Supply of Material Substances ...	10·42	9·32	10·07
E.—Commerce, Transport and Storage	3·88	2·08	2·01
F.—Professions	0·23	0·53	0·76
G.—Indefinite Occupations. Indefinite	4·83	15·25	5·98
G.—Indefinite Occupations. Independent	0·08	0·70	1·26
TOTAL ...	100·00	100·00	100·00

Nearly three-fourths of the inhabitants of these tracts depend for their livelihood on pasture and agriculture. Indefinite and independent occupations support 11·39 per cent., of whom 0·57 per cent. are independent of work and the remainder follow indefinite occupations. The latter are mostly agricultural labourers and may, therefore, be included with those shown in Class B. The number of persons supported by pasture and agriculture thus comes to 831,635, or 84·59 per cent. of the entire population, while the proportion for the province as a whole is only 61·39 per cent. Nearly one-tenth of the population derive their support from the preparation and supply of material substances and 2·63 per cent. are engaged in commerce. About one per cent. are supported by Government employment and personal services each, while the professions come last with a little under a half per cent.

Among the three agencies, Ganjam contains the largest proportion of persons dependent upon pasture and agriculture and Vizagapatam the least. About 15 per cent. of the inhabitants of the latter district are supported by indefinite labour, the majority of whom are probably agricultural labourers. Adding these to the former, the proportions under pasture and agriculture in the Ganjam, Vizagapatam and Godávari agencies come to 84·58 per cent., 85·29 per cent. and 81·54 per cent. respectively. Vizagapatam Agency has thus the highest proportion of agricultural population, and Godávari the lowest. Ganjam and Godávari have each a higher proportion of persons in Class D than Vizagapatam. Of persons engaged in commerce Ganjam shows the largest proportion, the number of people dependent on these occupations being relatively more numerous than that for the whole province. Government employés and persons engaged in 'personal services' and in the professions are relatively larger in Godávari than in the other two agencies, but it should be remembered that the population of Godávari is very small. Practically all the Government employés in the Agency tracts are those connected with the local administration. Of persons dependent on pasture and agriculture, nearly all are agriculturists, only one and-a-half per cent. being engaged in the provision and care of cattle. Among persons engaged in the preparation and supply of material substances, those connected with textile fabrics and dress are most numerous. Persons dependent on the preparation and supply of food and drink come next, and workers and dealers in metals and precious stones follow close. Under vehicles and vessels there are only 52 people, or 0·01 per cent. of the total population. Of persons engaged in commerce, transport and storage, nearly seven-tenths belong to commerce, and about 96 per cent. of the professional class derive their support from the learned and artistic professions.

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Caste and Occupation.

665. As caste is largely a distinction based upon differences of occupation, it will be interesting to compare, so far as this is possible, the numbers in each occupational caste group with the numbers returned under the corresponding occupations. This is attempted in the following statement:—

Comparison of Caste and Occupation Statistics.

Castes.	Caste Table.	Occupation Table.
Barbers	370,892	244,309
Washermen	602,869	514,390
Leather-workers	1,138,872	* 454,962
Potters	273,849	212,711
Artizans: Goldsmiths, Coppersmiths, Carpenters, Blacksmiths and Masons.	922,105	† 1,073,889
Weavers and Cotton-cleaners	1,215,861	‡ 1,450,758
Fishermen	900,949	§ 428,151
Oil-pressers	259,531	178,974
Toddy-drawers	1,912,078	‖ 484,769

Perhaps the most noticeable feature brought out by this statement is that the number of persons returned as engaged in weaving and kindred industries is larger than the number who belong to weaving castes. The former figure includes 36,762 persons who work in wool and 133,831 cotton-spinners: it is probable that nearly the whole of the former and the majority of the latter are not members of weaving castes, but, even if we exclude all of them, the number of persons whose means of subsistence is weaving is still greater than the strength of the weaving castes, although I have included in the latter such castes as Dombo and Páno (numbering 120,000), many of whom are ordinary labourers and not weavers. Again it may be objected that the working-up of jute, flax, coir, &c., is not done by weavers. I will, therefore, exclude these, but I must also exclude the Janappans and Saluppans from the weaving castes. The strength of the weaving and cotton-cleaning castes will then amount to 1,190,277, while the number of persons returned as weavers, cotton-cleaners, &c., is 1,210,765. The inclusion or exclusion of cotton-cleaners affects the comparison but slightly, for, while the strength of the cotton-cleaning castes is 52,804, the number of persons who have returned cotton-cleaning as their means of subsistence is 60,230. These statistics support the conclusion that weaving is not decaying in this presidency, for weaving is evidently still the occupation of the people of the weaving castes, or at least if these castes are being ousted from their traditional calling, it is not because there is no work for them.

The artizan caste-group also shows a deficiency, but the occupation figure includes statistics for some trades which are far from being the monopoly of the five artizan castes.

In the case of all the other groups given in the above statement, the strength of the castes is greater than the number of persons who appear under the traditional occupations of the caste-group. This difference marks the extent to which each section has been compelled to take to agriculture or other occupations. The difference is larger than would be expected in the case of leather-workers, *i.e.*, Mádigas, Chakkiliyans, &c.

Occupations in Feudatory States.

Feudatory States.

666. The following table shows the proportion of persons who follow the different classes of occupations in the Feudatory states:—

* Includes occupations 326 and 328.
† This includes sub-orders 23, 25, 44 and 45 and occupations 250 to 253, 279, 293 and 294.
‡ This is the total of sub-orders 38 to 41, both inclusive.
§ This includes occupations 82, 83 and 371.
‖ Includes country spirit distillers as well as toddy-drawers.

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Statement showing the absolute and proportional strength of each Order on the total population of the Feudatory States.

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Class.	Order.	Absolute strength.	Percentage on total population.
A.—Government	I.—Administration	253	0·01
	II.—Defence	1,358	0·04
	III.—Foreign and Feudatory State Service	70,468	1·90
	TOTAL ...	72,079	1·95
B.—Pasture and Agriculture.	IV.—Provision and Care of Cattle	11,155	0·30
	V.—Agriculture	1,601,352	43·31
	TOTAL ...	1,612,507	43·61
C.—Personal Services ...	VI.—Personal, Household and Sanitary Services ...	110,632	3·00
	TOTAL ...	110,632	3·00
D.—Preparation and Supply of Material Substances.	VII.—Food and Drink	316,193	8·55
	VIII.—Light, Firing and Forage	46,452	1·26
	IX.—Buildings	23,832	0·64
	X.—Vehicles and Vessels	924	0·02
	XI.—Supplementary Requirements	4,185	0·11
	XII.—Textile Fabrics and Dress	127,794	3·46
	XIII.—Metals and Precious Stones	63,249	1·71
	XIV.—Glass, Pottery and Stoneware	11,889	0·32
	XV.—Wood, Cane and Leaves, &c.	88,931	2·40
	XVI.—Drugs, Dyes, Gums, &c.	2,860	0·08
	XVII.—Leather	4,631	0·13
	TOTAL ...	690,940	18·68
E.—Commerce, Transport and Storage.	XVIII.—Commerce	176,029	4·76
	XIX.—Transport and Storage	26,415	0·71
	TOTAL ...	202,444	5·47
F.—Professions	XX.—Learned and Artistic Professions	73,187	1·98
	XXI.—Sport and Amusements	1,420	0·04
	TOTAL ...	74,607	2·02
G.—Indefinite Occupations.	XXIII.—Indefinite	918,534	24·84
	XXIV.—Independent of Work	15,883	0·43
	TOTAL ...	934,417	25·27
	Grand Total ...	3,697,626	100·00

Compared with the statistics for British territory, the figures for native states exhibit striking differences in the proportion of inhabitants in classes B, E and G. Of the total population of the five states, 1·95 per cent. belong to Class A, while in the British territory 2·56 per cent. come under this head; this slight difference is not greater than would be expected. But the proportions in the next class—Pasture and Agriculture—show a very wide divergence, the percentage being 61·39 for British and only 43·61 for feudatory territory. The real difference, however, is not so great as appears, for those states which have a low proportion in Class B have a correspondingly high proportion under indefinite occupations, and the bulk of the people included under the latter head are in reality agricultural labourers. The proportion of persons engaged in commerce, transport and storage in the native states in more than double that for British territory, and persons of indefinite and independent occupations are relatively thrice as numerous in the former as in the latter.

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The following statement gives the statistics for individual states :—

Distribution, by classes, of the population in each Feudatory State.

Class.	Travancore.	Cochin.	Pudukóta.	Banganapalle.	Sandúr.
A.—Government	2·00	1·36	2·54	3·40	4·11
B.—Pasture and Agriculture	41·40	36·56	71·43	48·28	59·64
C.—Personal Services	3·14	2·51	2·78	5·15	2·29
D.—Preparation and Supply of Material Substances.	16·85	29·32	10·02	27·12	15·56
E.—Commerce, Transport and Storage... ...	6·41	3·76	2·79	2·22	1·80
F.—Professions	1·72	2·69	2·35	2·13	2·29
G.—Indefinite Occupations ... Indefinite ...	28·16	22·96	7·47	9·61	13·20
G.—Indefinite Occupations ... Independent.	0·32	0·64	0·62	2·09	1·11
TOTAL ...	100·00	100·00	100·00	100·00	100·00

The statistics for Travancore and Cochin are, in some respects, defective. In the case of the former state the distribution between the various heads showing for agriculturists their connection with the land, is admittedly erroneous, the number of landlords and tenants being greatly understated, while the number of field-labourers is equally overstated. This is ascribed by the local Census Officer to the inability of the ordinary enumerator to grasp the distinctions required by the instructions, and he has accordingly contented himself with the entry of the word 'cultivation.' Persons against whom this entry was made have been classed as field-labourers, though the majority, or at least a high proportion, of them are farmers. Again both in Travancore and Cochin, but especially in the latter, the return of occupations combined with agriculture is grievously defective, for, while in British territory 6·70 per cent. of the total population are returned as combining agriculture with some non-agricultural calling, in Travancore the proportion is 1·59 per cent. and in Cochin only 0·39 per cent. In both states, too, the proportion of persons classed as general labourers is abnormally high. And lastly in Cochin, through an unfortunate misapprehension, age particulars were not abstracted for persons who were entered as 'dependent.' It will be seen from what has been said that the figures for these two states must be accepted with some reserve. They are probably fairly correct for the classes and large orders, but, for details below this, they are not trustworthy. Turning now to the figures given above, it will be noticed at once that Travancore and Cochin contain the lowest proportion of persons dependent on pasture and agriculture, and that it is in these states that the proportion of those who follow indefinite and independent occupations is highest. But the difference between British and Feudatory territory will be brought out most clearly by comparing the figures for each state with those for a neighbouring Madras district.

667. The proportions in the different classes in Travancore are accordingly compared with the corresponding figures for the adjoining district of Tinnevelly. The proportion of Government employés is nearly the same in both; members of the professional class are slightly in excess in Tinnevelly, while Travancore contains a relatively larger number of personal servants. In the remaining classes the proportions vary considerably. Tinnevelly has a much higher proportion of people dependent on pasture and agriculture and the preparation and supply of material substances, while in Travancore

Travancore.

Class.	Percentage on total population.	
	Travancore.	Tinnevelly.
A.—Government	2·00	2·03
B.—Pasture and Agriculture.	41·40	59·62
C.—Personal Services ...	3·14	2·77
D.—Preparation and Supply of Material Substances.	16·85	23·47
E.—Commerce, &c. ...	6·41	2·60
F.—Professions	1·72	2·13
G.—Indefinite Occupations.	28·48	7·38
TOTAL ...	100·00	100·00

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persons engaged in commerce and in indefinite and independent occupations are relatively more numerous. The great excess under this last item is due to the much larger proportion of people classed as general labourers. The majority of these must be agricultural labourers, and if we combine agriculture and general labour, the divergence between the proportions is small.

Occupation.	Percentage.	
	Travancore.	Tinnevelly.
Agriculture	41·40	59·62
General labour	27·41	5·52
TOTAL ...	68·81	65·14

668. The figures for Cochin also differ considerably from those for the adjoining district of Malabar. The variations are shown in the marginal table. The proportions in Classes A, C, E and F differ but slightly, while in Classes B and G the variations are large. The proportion of persons supported by pasture and agriculture is only 36·56 per cent. in Cochin, while the corresponding figure for Malabar is 56·15 per cent. In the latter 24·35 per cent. of the population are dependent for material substances, while the proportion of persons engaged in these occupations in Cochin is 29·32 per cent. The proportion of persons dependent on indefinite and independent occupations is 8·24 per cent. in Malabar, while in Cochin the proportion is 23·60 per cent. But here again, if we combine the figures for agriculture and general labour, the difference is much less.

Cochin.

Class.	Percentage on total population.		
	Cochin.	Malabar.	Variation.
A.—Government	1·36	1·03	+ 0·33
B.—Pasture and Agriculture ...	36·56	56·15	−19·59
C.—Personal Services	2·51	2·55	− 0·04
D.—Preparation and Supply of Material Substances.	29·32	24·35	+ 4·97
E.—Commerce, &c.	3·76	4·55	− 0·79
F.—Professions	2·89	3·13	− 0·24
G.—Indefinite Occupations ...	23·60	8·24	+15·36
TOTAL ...	100·00	100·00	...

their livelihood on the preparation and supply of

Occupation.	Percentage.	
	Cochin.	Malabar.
Agriculture	36·56	56·15
General labour	21·16	6·02
TOTAL ...	57·72	62·17

669. The proportions in the different classes in Pudukóta are compared in the following table with the corresponding figures for the adjoining British district of Trichinopoly:—

Pudukota.

Class.	Percentage on total population.	
	Pudukóta.	Trichinopoly.
A.—Government	2·54	2·79
C.—Pasture and Agriculture	71·43	69·89
C.—Personal Services	2·78	2·62
D.—Preparation and Supply of Material Substances	10·02	13·02
E.—Commerce, &c.	2·79	1·83
F.—Professions	2·35	2·21
G.—Indefinite Occupations	8·09	6·74
TOTAL ...	100·00	100·00

The differences are very slight and do not call for any remark.

670. The figures for Banganapalle and Sandúr differ from those for the adjoining districts of Kurnool and Bellary respectively, but the population of these states is so small that any slight variation in the absolute figures would considerably affect the percentage.

Banganapalle and Sandúr.

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CHAPTER XII.

THE ADMINISTRATION OF THE CENSUS.

Census Divisions.

Chap. XII. para. 671.

Appointment of Superintendent.

671. The preliminary arrangements for taking the census commenced with the appointment of the Superintendent of Census Operations on the 1st April 1890. On the 28th of the same month the Government issued an order laying down the general lines of the operations and directing every department of the administration to render all possible assistance.

Census Divisions.

672. The first thing to be done was to divide the country into census divisions —blocks, circles and charges. For census purposes the revenue village was taken as the unit of area. Accordingly a statement was prepared showing the number of houses in each village, and further showing how these were distributed between the village and its hamlets. An examination of this statement enabled the tahsildar to determine whether a village should form one, two or more blocks, and in deciding this regard was paid not only to the number of houses in the village, but also to the degree in which they were found in a single group or scattered over several detached hamlets, for it is obvious that, while an enumerator might deal effectively with sixty or eighty houses contiguous to one another, it would be difficult for him to do so if they were situated in several groups lying a mile or two apart. Again, as the village was to be the unit in the census returns, it was necessary that no block should contain buildings situated in two or more villages, for such over-lapping would produce great confusion and inconvenience in abstracting the statistics; even those revenue villages which contained no habitations were constituted distinct census blocks.

When the blocks were determined the next step was to arrange them in groups of ten or thereabouts. These groups were called circles and each circle formed the charge of a supervisor, whose duty it was to supervise the work of the enumerators of the blocks in his circle.

Lastly, a varying number of circles formed a charge, presided over by the charge superintendent. The charges together made up the revenue taluk or, in zamindári tracts, the sub-magistrate's division. Municipal towns were treated separately and their place in the census partition of the country corresponded to that of the taluk.

Blocks, circles and charges were all numbered, one series of numbers being used for each taluk and municipal town.

The census divisions were then delineated on maps, and statements were prepared showing every village in the taluk and the number of blocks into which it was divided. This list of villages was compared with the existing standard lists, and by these means it was easy to see whether any had been omitted. For ryotwári villages this test was perfect, but the official lists of zamindári villages are not always trustworthy and some difficulty was experienced in obtaining a satisfactory test in their case. The maps were also useful in this connection, and I concur in the opinion expressed by most Collectors that these maps afford valuable assistance in sub-dividing the country into census divisions.

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673. I give below the number of census divisions and of census officers, together with the average number of buildings and occupied houses for each—

Number of Census Divisions.

District.	Number of charges.	Number of circles.	Number of blocks.	Enumerating agency.						Average number of buildings.		Average number of occupied houses.	
				Ordinary.			Special.						
				Number of charge superintendents.	Number of supervisors.	Number of enumerators.	Number of charge superintendents.	Number of supervisors.	Number of enumerators.	Per block.	Per enumerator.	Per block.	Per enumerator.
Ganjam	22	670	7,344	51	612	5,712	...	...	190	56	72	53	68
Vizagapatam ...	58	598	7,407	61	559	8,075	...	2	153	63	58	56	51
Godávari ...	49	752	8,736	58	682	7,986	...	...	862	50	55	45	49
Kistna	64	539	6,338	73	538	6,392	...	...	98	60	59	54	53
Nellore	84	454	5,626	85	453	5,525	...	10	250	54	55	49	50
Cuddapah ...	50	421	6,127	50	421	6,028	...	...	127	50	51	44	45
Kurnool	50	416	4,331	43	388	4,026	...	...	187	47	51	40	43
Bellary	67	438	4,100	58	384	3,938	...	26	404	50	53	42	43
Anantapur ...	27	269	2,979	24	270	2,897	...	...	82	56	58	47	48
Madras	8	113	1,236	16	72	1,465	...	...	...	67	57	49	41
Chingleput ...	31	335	4,179	28	316	3,760	...	...	103	49	55	42	47
North Arcot ...	85	933	,548	80	846	7,477	...	...	...	40	51	36	46
Salem	54	662	10,462	56	612	6,741	...	...	283	45	69	38	59
Coimbatore ...	50	503	6,118	45	488	5,611	...	...	310	76	82	69	76
Nilgiris	16	33	534	14	41	678	...	...	36	55	43	40	31
South Arcot ...	40	529	6,728	42	520	6,398	...	...	252	51	53	47	49
Tanjore	60	599	7,986	72	611	6,411	...	...	510	59	73	51	63
Trichinopoly ...	48	408	6,600	29	314	5,127	...	2	106	43	56	36	47
Madura	82	820	12,526	80	817	10,578	...	...	389	47	55	40	48
Tinnevelly ...	58	989	9,753	57	874	9,253	...	...	316	53	55	43	46
Malabar	72	1,088	11,829	66	1,089	11,233	...	...	491	47	49	38	40
South Canara ...	25	390	4,651	32	392	4,238	...	4	210	49	54	41	45
TOTAL ...	1100	11,959	145,138	1,120	11,299	129,549	...	44	5,359	52	58	46	52

Size of the Block.

674. The size of the ordinary blocks was fixed at sixty houses, but it was recognized that where the houses were situated close together a somewhat larger number could be dealt with by one man, while conversely where they were scattered the size of the block must be reduced. In every district, however, there was a marked tendency to make the blocks much larger than the prescribed size and I had repeatedly to call attention to the matter. In most cases the original proposals were modified, but the statement given above shows that in several districts the average size was in excess of the prescribed standard, and it is probable that that standard is unnecessarily low. This matter will be further discussed in a subsequent paragraph.

The Circle and Charge.

675. The standard size of the circle was ten blocks, but here again there was considerable departure from the standard, and it would have been impossible to obtain enough supervisors if it had been adhered to. No fixed limit was laid down for the charge, but it was suggested that an ordinary taluk should be constituted into four of these sub-divisions.

House-numbering, &c.

Method of numbering.

676. The next step in the operations was to affix a number to every building in which persons might be found on the census night, and which the enumerator was, therefore, required to visit. Thus numbers were given not only to dwelling houses but also to shops, schools, temples, &c. On the other hand no numbers were given to stables, cow-sheds, and other similar out-houses. The numbering was done by village officials in villages, and in municipal towns by such agency as the municipal council directed. The numbers were serial for each revenue village and for each ward of municipal towns. The use of supplemental numbers for buildings that had been

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Chap. XII. para. 677.

omitted and for houses built after the numbering, though inconvenient, was unavoidable. Various materials were used for painting the numbers, but the most common were a mixture of finely powdered charcoal and oil and a paint made of red-lead. Both were cheap and, as a rule, effective, but neither was suitable for mud walls which had not been whitewashed or for smoke-begrimed doors. In such cases a patch of the wall or door should be whitewashed and the number painted on this back-ground. Tar was also used a good deal, but this, while more expensive, is not much better than the charcoal mixture. In the case of the huts of some of the poorer classes, with very low mud walls, high conical thatched roofs, the eaves of which come nearly to the ground, and no wooden doors, the number was painted on a piece of tin or wood, a brick or tile, or a block of stone, and the owner was told to preserve it; this he did most carefully as a rule. There was very little obstruction to the numbering or interference with the numbers when they had once been affixed: many indeed remain up to the present time, so careful have the people been not to deface them. In several districts, however, the numbers were partially obliterated at the *Pongal* feast, when it is usual to whitewash houses, and in these cases they had to be repainted.

The house-numbering was commenced at different dates in different places, the only requirement being that it should be finished by the 31st October. In many places, however, the whole was not completed by that date, though everywhere the greater part had then been done. The work was examined by officials of the Revenue department, assisted occasionally by other public servants. I inspected specimens of the work on my tours, and though mistakes had been made here and there, I found, on the whole, that it was very well done. In two cases I had to bring to the notice of the Collector that his own residence had not been numbered, and I came across one instance of excessive foresight and economy, where the village officer had omitted to give a number to a hovel on the ground that the occupant, an old woman, could not possibly live till the day of the census. Very little difficulty was experienced in determining what was a separate house, and I do not think the definition, which has been given in Chapter I, requires any modification.

Village Lists.

677. As each house was numbered it was entered in a list, called indifferently the village or building list. This gave the number of the building, its description, *i.e.*, house, shop, temple, &c., the name of the principal occupant, or where there were several distinct families the name of the head of each, and lastly the nature of the roof, *i.e.*, whether tiled, thatched or terraced. This last piece of information was, I believe, recorded only in this presidency, but it is of considerable value and should be retained.

At the foot of the building list of each block a note was made of any cart-stand or camping ground in the block limits, which the enumerator was required to visit on the census night.

Circle Lists.

678. The next step was the preparation of the circle list, which showed for each circle the name and position of supervisor, the number of each block contained in it, the name and occupation of the enumerator of each block, and the number of buildings it contained, and lastly the number of enumeration books in which the entries were recorded. This last entry had to be altered in many instances after the census had been completed. The circle lists were printed and a copy was given to the supervisor, while a complete file for each taluk and municipal town was sent to me to serve as reference registers for the record-keepers of the various abstraction offices. Similar files were also supplied to the charge superintendents, tahsildars and other inspecting officers. There was some delay in printing these important papers owing to the necessity for changes at a late date.

The Enumerating Agency.

Number of men employed.

679. A staff of about 150,000 persons was required for the enumeration, and it is obvious that the ordinary public establishments were not capable of supplying this large body of men.

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Government servants were utilised to the utmost, but it was necessary to supplement them largely by enlisting non-officials. The following statement shows the number of official and non-official census officers in each district :— Chap. XII. para. 680.

District.	Total Census officers.			Charge Superintendents.			Supervisors.			Enumerators.			Remarks.
	Officials	Paid non-officials.	Unpaid non-officials.	Officials.	Paid non-officials.	Unpaid non-officials.	Officials.	Paid non-officials.	Unpaid non-officials.	Officials.	Paid non-officials.	Unpaid non-officials.	
Ganjam ...	1,320	221	5,024	...	...	...	...	...	...	...	...	...	
Vizagapatam..	803	10	7,862	...	...	...	...	...	...	...	...	...	This is exclusive of the special enumerators and supervisors, and 20 enumerators who were engaged at the final census.
Godávari	3,078	132	6,378	56	..	2	500	46	136	2,522	86	6,240	
Kistna ...	3,007	46	4,048	64	...	9	397	4	137	2,546	42	3,902	
Nellore ...	1,910	17	4,396	68	...	17	285	17	161	1,557	...	4,218	
Cuddapah ...	3,097	155	3,247	...	...	...	...	...	...	...	...	...	This is exclusive of 127 special enumerators employed for the final census.
Kurnool ...	1,843	10	2,791	36	...	7	283	...	105	1,524	10	2,679	
Bellary ...	1,857	...	2,758	..	...	...	...	...	...	...	...	...	This is exclusive of 195 special enumerators employed for the final census.
Anantapur ...	1,655	...	1,536	20	...	4	203	...	67	1,432	...	1,465	This is exclusive of 82 special enumerators.
Madras ...	1,062	418	73	16	...	...	72	...	...	974	418	73	
Chingleput ...	2,760	57	1,366	...	...	...	...	...	...	...	...	...	This is exclusive of 24 special enumerators.
North Arcot...	2,720	99	5,584	58	...	22	328	44	474	2,334	55	5,088	
Salem ...	3,353	...	4,339	49	...	7	334	...	278	2,970	...	4,054	
Coimbatore ..	2,454	57	3,574	...	...	...	...	...	...	...	...	...	The figures represent the number of persons employed in the preliminary census.
Nilgiris ...	267	2	500	10	...	4	28	...	13	229	2	483	
South Arcot...	5,306	350	1,556	36	4	2	380	125	15	4,890	221	1,539	
Tanjore ...	3,995	27	3,072	52	...	20	377	...	234	3,566	27	2,818	This is exclusive of 510 special enumerators.
Trichinopoly..	2,074	...	3,504	24	...	5	164	...	152	1,886	...	3,347	
Madura ...	1,870	...	9,994	47	...	33	218	...	599	1,605	...	9,362	
Tinnevelly ...	2,521	41	7,938	53	...	4	414	...	460	2,054	41	7,474	
Malabar ...	1,063	...	11,816	...	...	...	...	...	...	...	...	...	
South Canara.	1,423	...	3,453	26	...	6	263	...	133	1,134	...	3,314	
TOTAL ...	49,438	1,642	94,809	615	4	142	4,246	236	2,964	31,223	902	56,056	

The officials formed 33·89 per cent. of the total, the non-officials 66·11 per cent. Nearly all of the latter gave their services gratuitously and, as the officials received no extra remuneration for census work, 98·87 per cent. of all the census officers employed were unpaid. The payment of some remuneration would undoubtedly give more power of control, but this advantage could only be obtained by a very large addition to the cost of the census, for the payment of any smaller sum than, on an average, Rs. 2 per head would be useless remuneration on this scale and would mean an expenditure of Rs. 1,92,902 for non-officials alone. On the whole comparatively little difficulty was experienced in getting unpaid non-official assistance, and it was only for the special hill and forest tracts that any considerable number of paid enumerators and supervisors were entertained.

Sources from which enumerating staff was obtained.

680. The annexed statement shows the departments of the official and the occupations of the non-official agency.

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Chap. XII. para. 680.

Statement showing the Departments of Official, and the Occupations of Non-official, Census Officers.

District.	Revenue Department.	Judicial Department.	Registration Department.	Salt and Abkari Department.	Educational Department.	Forest Department.	Survey Department.	Revenue Settlement Department.	Postal Department.	Telegraph Department.	Agricultural Department.	Sea Customs.	Medical Department.	Jail Department.	Public Works Department.	Cinchona.	Meteorological Department.	Military Department.	Police Department.	Village officers.	Court of Wards.	District Board.	Local Fund.	Municipal.	Inam and Zamindari employés.	Schoolmasters.	Vakils.	Clerks in private firms, &c.	Agriculturists.	Shopkeepers.	Stamp-vendors.	Others.	Railway.	Total.
Ganjam	160	69	19	27	...	...	...	...	1	...	...	2	...	...	17	...	...	...	114	906	...	160	...	93	2,094	415	7	97	189	100	9	2,087	...	6,665
Vizagapatam ...	172	59	17	76	4	9	...	...	1	...	...	7	...	...	11	...	...	...	150	297	...	...	181	62	3,356	253	53	229	873	295	46	2,524	...	8,675
Godávari ...	248	217	24	59	40	27	...	...	5	...	...	...	...	...	125	...	...	...	438	1,895	...	418	...	76	1,605	216	64	111	2,019	355	31	1,615	...	9,588
Kistna	503	23	3	26	3	29	...	...	3	...	...	...	11	...	101	...	...	...	60	2,256	...	...	239	42	893	320	16	242	1,358	67	14	799	103	7,101
Nellore	215	56	16	16	2	22	...	...	...	...	...	...	2	...	62	...	...	...	186	1,169	...	...	15	73	1,677	171	13	72	1,872	185	21	478	...	6,323
Cuddapah ...	251	41	5	9	...	10	...	...	6	...	...	...	...	...	5	...	...	...	90	2,735	...	...	88	31	50	116	17	33	2,141	320	31	647	...	* 6,626
Kurnool ...	213	44	11	9	...	33	...	...	3	...	...	...	7	1	8	...	...	...	135	1,379	...	186	...	6	...	93	10	17	1,239	579	21	650	...	4,644
Bellary	170	29	12	31	1	4	36	21	21	...	...	...	...	1	21	...	...	1	16	1,340	...	...	...	81	57	256	6	34	1,165	174	26	1,040	...	† 4,562
Anantapur ...	145	56	...	7	4	12	2	9	6	...	1	...	8	...	3	...	...	...	...	1,402	...	47	...	12	...	117	5	8	881	171	18	277	...	3,191
Chingleput ...	539	36	25	38	...	...	...	...	2	...	...	...	8	...	13	...	...	2	13	1,946	2	...	78	14	411	278	6	32	585	111	16	78	...	‡ 4,127
North Arcot ...	233	68	32	21	39	27	...	...	3	...	...	...	24	...	46	...	...	...	218	2,220	...	...	170	76	2,252	258	107	120	2,063	241	55	403	...	§ 8,676
Salem	248	34	31	24	5	135	...	...	...	...	...	...	15	...	12	...	...	2	226	2,611	10	84	98	...	875	455	39	64	1,336	121	26	1,231	...	7,692
Coimbatore ...	246	56	22	41	3	56	...	1	5	...	...	...	9	...	11	...	...	...	...	2,004	...	...	89	...	176	417	51	49	1,227	32	42	1,548	...	6,085
Nilgiris ...	73	18	8	1	...	22	1	...	24	1	...	...	2	5	5	13	...	18	28	48	...	27	...	34	...	51	2	223	95	28	3	39	...	769
South Arcot ...	221	171	34	51	4	65	...	119	9	...	...	...	8	1	29	...	...	...	70	4,297	...	269	...	86	69	187	19	35	940	19	44	254	9	‖ 6,960
Tanjore	341	428	58	101	11	...	...	38	...	...	...	...	...	...	86	...	...	...	...	2,932	101	...	322	115	58	757	18	438	589	46	78	577	...	7,094
Trichinopoly ...	387	59	13	16	2	22	...	...	2	...	...	...	3	...	11	...	...	20	64	1,475	...	...	70	47	525	333	32	49	1,892	34	27	404	65	¶ 5,552
Madura	232	108	46	11	2	...	...	...	13	...	...	...	2	...	64	...	1	...	340	1,051	...	...	161	68	4,426	559	52	510	3,387	97	118	616	...	11,864
Tinnevelly ...	294	81	55	24	2	25	...	...	15	...	...	...	7	...	31	...	...	...	225	1,749	13	276	...	65	1,498	563	82	176	4,696	19	133	471	...	10,500
Malabar	295	367	70	65	13	5	20	...	3	...	...	...	5	...	7	...	...	...	213	679	...	93	...	205	...	455	39	878	5,769	592	83	3,023	...	12,879
South Canara ...	122	73	23	22	4	21	7	...	2	...	...	36	...	2	1	...	...	18	153	939	...	38	...	15	...	255	26	67	2,223	267	7	555	...	4,876
TOTAL ...	5,308	2,089	524	675	139	524	66	207	124	1	1	45	111	10	669	13	1	61	2,749	35,339	126	1,598	1,511	1,151	20,022	6,520	664	3,484	36,539	3,743	848	15,316	177	144,349

* Includes 127 special enumerators.
‡ Exclusive of 56 special enumerators employed in the Madurántakam, Pondéri and Saidápet talúks.
‖ Exclusive of 252 special enumerators.
† Exclusive of 53 persons employed in connection with the enumeration of the cantonment limits.
§ Of these, 273 persons were employed as special enumerators.
¶ This is exclusive of 26 special enumerators employed in Udayárpálaiyam talúk.

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681. In November a manual, containing a full account of the scheme of operations and the duties of each officer, was issued to all charge superintendents and supervisors, who were directed to make themselves conversant with the rules and then to instruct the enumerators, who, by that time, had been supplied with the enumeration books. Each of the latter contained a leaf of instructions to enumerators, but these were made as simple as possible, the 'hard cases' being dealt with in the instructions to supervisors, who imparted their knowledge orally and with appropriate examples to the enumerators. I am of opinion that this plan is preferable to any attempt to deal with complicated points in the printed instructions to enumerators. During my tours, which extended to every district, I met as many divisional officers, tahsildars, &c., as possible and held classes, so to speak, on the mode of filling up the schedule. A number of ordinary ryots, labourers or the like were called up and enumerated, and in this way the higher officers learnt how the schedule was to be filled up, and I was able to explain many points of difficulty which were not mentioned in the manual. These officers in their turn held similar classes of supervisors and enumerators and thus all learnt in an easy and effective manner the most important part of the census work. I strongly recommend this plan for any future occasion.

Instruction of the Staff.

The Census.

682. In most European countries the census schedule is filled up by each householder, and the enumerator's duty is confined to the collection of the schedules; but in India at least 90 per cent. of the householders would be unable to do this and the entries have to be made by the enumerator except in the case of an insignificant number of persons, chiefly Europeans and Eurasians, to whom householders' schedules were distributed. It is obvious that one man would not be able to enumerate many houses if all the entries had to be made on the night of the census, and were this done the staff of enumerators required would probably exceed the whole number of adult males who can read and write. Accordingly each enumerator was required to visit the houses in his block some time before the census and to make the entries for all persons living in each house. Visitors who would not be present on the night of the census, were not enumerated on this occasion, but on the other hand, the entries were made for regular inmates, who, though absent at the time of the enumerator's visit, were expected to be present on the census night. This preliminary record was commenced on the 6th January 1891, the day after the termination of the Christmas holidays, and though it was ordered that it should be completed in fifteen days, there wore some parts of every district in which it was not finished within that time. This was chiefly owing to carefulness on the part of enumerators. Fearful of making mistakes, they first made the entries on paper of their own and then, after getting these corrected by the supervisors, copied them into the regular enumeration books. The inspection of the preliminary record was very well done. In nearly all cases the supervisors completely examined the entries in order to detect obvious errors and then tested a large proportion by house-to-house visits. In towns, where the population is of a more shifting character, the preparation of the preliminary record was not commenced until a later date, generally the 10th February. This was necessary and worked well, but I do not recommend any shortening of the period for the rural tracts, as the extent and quality of the inspection, on which the accuracy of the census greatly depends, would thereby be impaired.

The Preliminary Record.

683. The actual census was taken during the night of the 26th February 1891. The taking of the census by night was a novelty in the Madras Presidency, where the final record had hitherto been made on the morning following the night to which the enumeration relates. But, although it was feared that this new departure would cause trouble and affect the accuracy of the census, experience has shown that these misgivings were groundless.

Final Census.

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The business of the enumerator at the time of the final census was to ascertain for each house whether all the persons whom he had entered in the schedule were actually present, and whether there were any others in addition to those whose names had already been recorded. If any one were no longer present, a red ink line was drawn through all the entries relating to him, while new comers were added in red ink below the last name entered at the time of the preliminary record. The use of red ink was prescribed in order to enable the supervisors to check the new entries more readily. I saw a good deal of the work done in the City of Madras, and repeatedly found the enumerator carefully reading out all the names entered in the preliminary record in order to ascertain whether these were still living in the house; but in the villages a somewhat more summary method was, no doubt, adopted, for the enumerator there would have personal knowledge of the inmates of each dwelling. At my suggestion Collectors issued notices requesting all persons who could conveniently do so to spend the night of the 26th February in their own houses and to avoid fixing that date for weddings, dramatic performances and the like. They were also asked to have a light burning at the door ready for the enumerator's visit and to remain awake until he came. These requests were very generally complied with and the people thus greatly facilitated the taking of the census. The enumerators commenced to go their rounds soon after sunset and their labours were in most cases completed by midnight, but in exceptional blocks the verification of the record was not finished till day-break. The supervisors and charge superintendents were busy inspecting throughout the night, and the district reports show that the supervision exercised was as extensive and careful as was possible.

The accuracy of the Census.

684. All officers unite in attributing a high degree of accuracy to the enumeration. In this opinion I fully concur and, though a census must necessarily be at best only an approximation, I believe the margin of error was smaller in 1891 than on any previous occasion.

I have not noticed any signs of varying degrees of accuracy in different districts, but the extent to which the columns of the schedule were left blank indicates in a rough and imperfect way the difference in the regard paid to the instructions. I accordingly give on the adjoining page a statement somewhat similar to one prepared in 1881, showing the number of the "Not stated" under each item for which complete returns were required. The last column shows the percentage of the total of these items on the total district population. It should be explained that in parts of the Agency tracts no attempt was made to fill up certain columns. Excluding these tracts it is found that Tanjore occupies the best position and Madras the worst. The imperfection of the return in the latter may be largely ascribed to the greater use of householders' schedules, *i.e.*, schedules to be filled up by the householder himself in the English manner, and to the fact that the enumerators were not acquainted with the people as in the rural parts and had less authority and influence.

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Statement showing the number of cases in which the various columns of the schedule were left blank.

District.	Religion.			Age.			Civil condition.			Education.			Parent Tongue.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Ganjam	36	16	20	647	318	329	854	375	479	5,637	2,332	3,305	538	231	307
Vizagapatam	46	18	28	683	318	365	767	337	430	12,486	5,277	7,209	619	291	328
Godávari	15	7	8	619	315	304	642	327	315	8,262	3,751	4,511	596	270	326
Kistna	10	8	2	539	264	275	588	312	276	4,197	2,047	2,150	417	220	197
Nellore	385	191	194	738	382	356	1,064	496	568	7,240	3,241	3,999	1,253	613	640
Cuddapah	22	15	7	464	230	234	730	367	363	7,726	3,462	4,264	1,271	636	635
Kurnool	4	2	2	410	196	214	377	193	184	4,672	2,107	2,565	510	248	262
Bellary	1	1	...	378	176	202	405	178	227	4,553	2,123	2,430	907	440	467
Anantapur	9	3	6	224	119	105	516	238	278	3,887	1,875	2,012	888	433	455
Madras	126	84	42	119	61	58	601	348	253	2,424	1,155	1,269	510	256	254
Chingleput	7	3	4	171	68	103	356	151	205	3,469	1,563	1,906	126	62	64
North Arcot	6	1	5	484	233	251	762	335	427	7,378	3,419	3,959	413	193	220
Salem	1	...	1	288	128	160	451	197	254	8,061	3,792	4,269	604	280	324
Coimbatore	...	...	...	218	112	106	451	199	252	6,536	2,926	3,610	445	217	228
Nilgiris	5	4	1	13	8	5	41	22	19	456	257	199	32	19	13
South Arcot	17	6	11	333	154	179	622	244	378	6,741	3,203	3,538	334	176	158
Tanjore	6	5	1	159	74	85	409	172	237	5,129	2,358	2,771	274	150	124
Trichinopoly	4	2	2	270	118	152	432	200	232	4,204	1,865	2,339	327	151	176
Madura	47	22	25	882	394	488	1,848	838	1,010	11,424	5,002	6,422	1,089	514	575
Tinnevelly	...	...	...	396	179	217	451	233	218	6,119	2,674	3,445	318	160	158
Malabar	39	20	19	435	220	215	573	360	213	8,778	3,829	4,949	614	368	246
South Canara	1	1	....	265	144	121	313	150	163	4,113	2,042	2,071	318	162	156
TOTAL ...	787	409	378	8,735	4,211	4,524	13,253	6,272	6,981	133,492	60,300	73,192	12,403	6,090	6,313
Agency { Ganjam	...	...	...	11,538	5,902	5,636	60	32	28	106	45	61	11,939	6,104	5,835
Agency { Vizagapatam ...	13,711	7,254	6,457	223,869	115,155	108,714	1,375	677	698	323,030	166,608	156,422	294,302	151,408	142,894
Agency { Godávari	5	3	2	15	9	6	69	36	33	511	248	263	47	28	19
TOTAL, AGENCY TRACTS ...	13,716	7,257	6,459	235,422	121,066	114,356	1,504	745	759	323,647	166,901	156,746	306,288	157,540	148,748
Total, British Territory ...	14,503	7,666	6,837	244,157	125,277	118,880	14,757	7,017	7,740	457,139	227,201	229,938	318,691	163,630	155,061

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Statement showing the number of cases in which the various columns of the schedule were left blank—continued.

District.	Birth-place.			Occupation.			Caste.			Total, Not stated.			Percentage of total not stated on total population of district.
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	
	17	18	19	20	21	22	23	24	25	26	27	28	29
Ganjam	299	137	162	3,378	2,463	915	407	204	203	11,796	6,076	5,720	0·09
Vizagapatam	175	84	91	817	357	460	188	84	104	15,781	6,766	9,015	0·10
Godávari	303	138	165	810	332	478	537	288	249	11,784	5,428	6,356	0·07
Kistna	759	391	368	538	256	282	378	220	158	7,426	3,718	3,708	0·05
Nellore	1,059	545	514	854	484	370	636	340	296	13,229	6,937	6,292	0·11
Cuddapah	379	166	213	593	228	365	320	190	130	11,505	5,294	6,211	0·11
Kurnool	448	206	242	592	399	193	281	145	136	7,294	3,496	3,798	0·11
Bellary	336	166	170	1,088	627	1,001	233	132	101	8,501	3,843	4,658	0·13
Anantapur	292	137	155	311	207	104	293	175	118	6,420	3,187	3,233	0·11
Madras	454	258	196	1,445	576	869	691	467	224	6,370	3,205	3,165	0·18
Chingleput	199	86	113	492	209	283	100	58	42	4,920	2,200	2,720	0·05
North Arcot	486	208	278	590	303	287	406	214	192	10,525	4,906	5,619	0·06
Salem	464	225	239	552	246	306	70	32	38	10,491	4,900	5,591	0·07
Coimbatore	213	109	104	431	186	245	153	102	51	8,447	3,851	4,596	0·05
Nilgiris	31	25	6	53	21	32	10	4	6	641	360	281	0·08
South Arcot	395	168	227	497	182	315	309	133	176	9,248	4,286	4,962	0·05
Tanjore	327	157	170	324	143	181	116	60	56	6,744	3,119	3,625	0·04
Trichinopoly	287	127	160	468	182	286	129	67	62	6,121	2,712	3,409	0·06
Madura	517	235	282	1,518	658	860	392	211	181	17,717	7,974	9,743	0·07
Tinnevelly	164	88	66	543	265	278	214	103	111	8,195	3,702	4,493	0·08
Malabar	209	119	90	1,377	595	782	239	132	107	12,264	5,643	6,621	0·05
South Canara	103	48	55	695	298	397	213	90	123	6,011	2,935	3,076	0·06
TOTAL ...	7,369	3,623	4,066	18,556	8,217	9,339	6,315	3,451	2,864	201,430	93,773	107,657	0·07
Agency { Ganjam ...	11,423	5,853	5,570	2,198	864	1,274	...	...	...	37,204	18,800	18,404	1·51
Agency { Vizagapatam ...	284,639	147,010	137,629	308,887	157,628	151,259	3,048	1,665	1,383	1,452,801	747,405	705,456	21·13
Agency { Godávari ...	36	18	18	47	17	30	45	32	13	775	391	384	0·08
TOTAL, AGENCY TRACTS ...	296,098	152,881	143,217	311,078	158,509	152,563	3,093	1,697	1,396	1,490,840	766,596	724,244	14·40

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The preliminary counting.

685. In order that the main results of the census might be made known as quickly as possible, it was determined to require each enumerator to furnish an abstract of the number of occupied houses and of the male and female population of his block on the morning after the census. Accordingly, on the 27th February, all the enumerators of each circle met their supervisor at a place previously fixed upon, and there assisted each other in preparing and checking these abstracts. The supervisor then made a similar abstract for his circle, and sent this to the taluk office or, in the case of municipalities, to the municipal office. There the total for the taluk or municipality was compiled and sent to the Collector, who thus obtained the total figures for his district. These were sent by telegram to the Census Commissioner at Simla and to me at Madras, and in this way the approximate total of the enumerated population of this presidency was known on the 18th March. The district returns were in some cases modified subsequently. In the following statement the final figures sent by Collectors are compared with the numbers arrived at some six months later by the abstraction and tabulation of the entries in the schedules :—

Comparison of preliminary and final totals.

District.		Occupied houses.	Population.		
			Total.	Males.	Females.
Ganjam	Preliminary	314,691	1,594,755	767,491	827,264
	Final	314,379	1,589,477	764,420	825,057
	Variation	− 312	− 5,278	− 3,071	− 2,207
	Percentage	− 0·10	− 0·33	− 0·40	0·27
Vizagapatam	Preliminary	413,137	1,941,251	958,834	982,417
	Final	413,605	1,943,211	960,414	982,797
	Variation	+ 468	+ 1,960	+ 1,580	+ 380
	Percentage	+ 0·11	+ 0·10	+ 0·16	+ 0·04
Godávari	Preliminary	367,213	1,953,877	963,884	989,993
	Final	368,185	1,951,645	962,361	989,284
	Variation	+ 972	− 2,232	− 1,523	− 709
	Percentage	+ 0·26	− 0·11	− 0·16	− 0·07
Kistna	Preliminary	341,216	1,853,106	937,235	915,871
	Final	339,967	1,855,582	938,352	917,230
	Variation	− 1,249	+ 2,476	+ 1,117	+ 1,359
	Percentage	− 0·37	+ 0·13	+ 0·12	+ 0·15
Nellore	Preliminary	273,730	1,461,881	735,829	726,052
	Final	273,815	1,463,736	736,608	727,128
	Variation	+ 85	+ 1,855	+ 779	+ 1,076
	Percentage	+ 0·03	+ 0·13	+ 0·11	+ 0·15
Cuddapah	Preliminary	269,727	1,268,887	644,922	623,965
	Final	270,121	1,272,072	646,340	625,732
	Variation	+ 394	+ 3,185	+ 1,418	+ 1,767
	Percentage	+ 0·15	+ 0·25	+ 0·22	+ 0·28
Kurnool	Preliminary	168,510	817,528	414,354	403,174
	Final	172,168	817,811	414,136	403,675
	Variation	+ 3,658	+ 283	− 218	+ 501
	Percentage	+ 2·17	+ 0·03	− 0·05	+ 0·12
Bellary	Preliminary	171,033	900,667	459,505	441,162
	Final	170,929	900,126	459,002	441,124
	Variation	− 104	− 541	− 503	− 38
	Percentage	− 0·06	− 0·06	− 0·11	− 0·01
Anantapur	Preliminary	139,859	707,555	361,939	345,616
	Final	140,199	708,549	362,300	346,249
	Variation	+ 340	+ 994	+ 361	+ 633
	Percentage	+ 0·24	+ 0·14	+ 0·10	+ 0·18

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Comparison of preliminary and final totals—continued.

District.		Occupied houses.	Population. Total.	Males.	Females.
Madras	Preliminary ...	59,806	449,946	224,022	225,924
	Final	60,103	452,518	225,817	226,701
	Variation	+ 297	+ 2,572	+ 1,795	+ 777
	Percentage ...	+ 0·50	+ 0·57	+ 0·80	+ 0·34
Chingleput	Preliminary ...	177,408	1,137,333	573,170	564,163
	Final	177,394	1,136,928	572,776	564,152
	Variation	− 14	− 405	− 394	− 11
	Percentage ...	− 0·01	− 0·04	− 0·07	− 0·002
North Arcot	Preliminary ...	343,026	2,178,226	1,093,177	1,085,049
	Final	344,091	2,180,487	1,094,539	1,085,948
	Variation	+ 1,065	+ 2,261	+ 1,362	+ 899
	Percentage ...	+ 0·31	+ 0·10	+ 0·12	+ ·08
Salem	Preliminary ...	401,523	1,962,566	961,861	1,000,705
	Final	401,081	1,962,591	961,621	1,000,970
	Variation	− 442	+ 25	− 240	+ 265
	Percentage ...	− 0·11	+ 0·001	− 0·02	+ 0·03
Coimbatore	Preliminary ...	421,920	1,999,432	979,484	1,019,948
	Final	424,564	2,004,839	981,700	1,023,139
	Variation	+ 2,644	+ 5,407	+ 2,216	+ 3,191
	Percentage ...	+ 0·63	+ 0·27	+ 0·23	+ 0·31
Nilgiris	Preliminary ...	21,197	99,801	56,134	43,667
	Final	21,200	99,797	56,155	43,642
	Variation	+ 3	− 4	+ 21	− 25
	Percentage ...	+ 0·01	− 0·004	+ 0·04	− 0·06
South Arcot	Preliminary ...	313,136	2,159,813	1,077,811	1,082,002
	Final	314,343	2,162,851	1,079,134	1,083,717
	Variation	+ 1,207	+ 3,038	+ 1,323	+ 1,715
	Percentage ...	+ 0·39	+ 0·14	+ 0·12	+ 0·16
Tanjore	Preliminary ...	406,232	2,227,514	1,065,874	1,161,640
	Final	406,329	2,228,114	1,066,045	1,162,069
	Variation	+ 97	+ 600	+ 171	+ 429
	Percentage ...	+ 0·02	+ 0·03	+ 0·02	+ 0·04
Trichinopoly	Preliminary ...	241,669	1,377,333	665,846	711,487
	Final	240,816	1,372,717	663,568	709,149
	Variation	− 853	− 4,616	− 2,278	− 2,338
	Percentage ...	− 0·35	− 0·34	− 0·34	− 0·33
Madura	Preliminary ...	508,031	2,610,558	1,254,060	1,356,498
	Final	506,312	2,608,404	1,251,568	1,356,836
	Variation	− 1,719	− 2,154	− 2,492	+ 338
	Percentage ...	− 0·34	− 0·08	− 0·20	+ 0·02
Tinnevelly	Preliminary ...	422,835	1,917,692	934,371	983,321
	Final	421,828	1,916,095	933,467	982,628
	Variation	− 1,007	− 1,597	− 904	− 693
	Percentage ...	− 0·24	− 0·08	− 0·10	− 0·07
Malabar	Preliminary ...	451,883	2,651,211	1,313,564	1,337,647
	Final	452,060	2,652,565	1,314,361	1,338,204
	Variation	+ 177	+ 1,354	+ 797	+ 557
	Percentage ...	+ 0·04	+ 0·05	+ 0·06	+ 0·04
South Canara	Preliminary ...	189,505	1,055,549	510,620	544,929
	Final	189,584	1,056,081	510,937	545,144
	Variation	+ 79	+ 532	+ 317	+ 215
	Percentage ...	+ 0·04	+ 0·05	+ 0·06	+ 0·04
Ganjam Agency	Preliminary ...	68,684	299,058	154,832	144,226
	Final	71,492	307,326	158,836	148,490
	Variation	+ 2,808	+ 8,268	+ 4,004	+ 4,264
	Percentage ...	+ 4·09	+ 2·76	+ 2·59	+ 2·96

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Comparison of preliminary and final totals—continued.

District.		Occupied houses.	Population. Total.	Males.	Females.
Vizagapatam Agency ...	Preliminary ...	189,396	862,430	441,151	421,279
	Final	189,085	859,781	440,162	419,619
	Variation	− 311	− 2,649	− 989	− 1,660
	Percentage ...	− 0·16	− 0·31	− 0·22	− 0·39
Godávari Agency	Preliminary ...	25,339	126,861	64,647	62,214
	Final	26,340	127,137	64,776	62,361
	Variation	+ 1,001	+ 276	+ 129	+ 147
	Percentage ...	+ 3·95	+ 0·22	+ 0·20	+ 0·24
Total, British Territory ...	Preliminary ...	6,700,706	35,614,830	17,614,617	18,000,213
	Final	6,709,990	35,630,440	17,619,395	18,011,045
	Variation	+ 9,284	+ 15,610	+ 4,778	+ 10,832
	Percentage ...	+ 0·14	+ 0·04	+ 0·03	+ 0·06
Travancore	Preliminary ...	516,576	2,557,837	1,290,489	1,267,348
	Final	516,536	2,557,736	1,290,415	1,267,321
	Variation	− 40	− 101	− 74	− 27
	Percentage ...	− 0·01	− 0·004	− 0·006	− 0·002
Cochin	Preliminary ...	126,597	715,879	356,594	359,285
	Final	130,901	722,906	361,904	361,002
	Variation	+ 4,304	+ 7,027	+ 5,310	+ 1,717
	Percentage ...	+ 3·40	+ 0·98	+ 1·49	+ 0·48
Pudukóta	Preliminary ...	69,507	373,010	177,929	195,081
	Final	69,691	373,096	177,912	195,184
	Variation	+ 184	+ 86	− 17	+ 103
	Percentage ...	+ 0·26	+ 0·02	− 0·01	+ 00·5
Banganapalle	Preliminary ...	7,388	35,506	18,037	17,469
	Final	7,420	35,496	18,026	17,470
	Variation	+ 32	− 10	− 11	+ 1
	Percentage ...	+ 0·43	− 0·03	− 0·06	+ 0·01
Sandúr	Preliminary ...	2,419	11,390	5,722	5,668
	Final	2,418	11,388	5,719	5,669
	Variation	− 1	− 2	− 3	+ 1
	Percentage ...	− 0·04	− 0·02	− 0·05	+ 0·02
Total, Feudatories	Preliminary ...	722,487	3,693,622	1,848,771	1,844,851
	Final	726,966	3,700,622	1,853,976	1,846,646
	Variation	+ 4,479	+ 7,000	+ 5,205	+ 1,795
	Percentage ...	+ 0·62	+ 0·19	+ 0·28	+ 0·10

It will be seen that the occupied houses were understated by 9,284, or 0·14 per cent., and the population by 15,610, or 0·04 per cent., and that the understatement of females was greater than that of males. This net result, however, is made up of a gross understatement of 15,295 houses and 35,086 people, and a gross overstatement of 6,011 houses and 19,476 people, the district being taken as the unit. The degree of error varies a good deal. It is very small in Salem and the Nílgiris and very large in the Ganjam Agency. I confess that, seeing the elaborate arrangements that were made for checking the abstracts, the results disappointed me, but we must not forget that the calculations of the enumerators and supervisors were made after a hard night's work and that at every stage there was abnormal hurry. Still I think that better and more uniform results should be obtained on a future occasion. In all the Feudatory states except Cochin, the preliminary returns were very good.

Demeanour of the people.

686. Although at first there were the usual fears that the census was the precursor of new taxation, these were soon dispelled and the attitude of the people towards the enumeration was one of amused indifference; or as a South Arcot official puts it, "they

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submitted to the operation." In one part of Salem there was a rumour abroad that a waggon-load of swords had arrived at a neighbouring railway station, and that the people were to be attacked with these on the census night. In one taluk of Canara it was believed that the census was being taken at night on this occasion with the object of kidnapping young children, to be sacrificed in connection with the building of a new bridge, and in another part of the same district there was a report that young men were to be forcibly enlisted for the army. In Kurnool there was an idea among the Musalmans that their children were to be carried away. But on the whole the people not only evinced no reluctance to give the necessary information, but cordially co-operated with the census staff by remaining at home and having a light burning ready for the enumerator's visit.

District.	Prosecutions of	
	Census officials.	Private persons.
Godâvari	1	...
Nellore	...	2
Cuddapah	...	1
Kurnool	1	...
Bellary	2	10
Madras	1	...
Salem	1	...
Coimbatore	1	...
Tanjore	...	1
Trichinopoly	...	1
Tinnevelly	...	1
Malabar	1	...
TOTAL ...	8	16

Prosecutions.

687. The marginal statement shows the prosecutions for offences in connection with the census. The total number is only 24 and the offences were not important. In districts other than those mentioned there were no prosecutions. In Kurnool the single prosecution was successfully appealed against, and one of the prosecutions in Bellary was unsuccessful. The Madras case also failed.

Special Arrangements.

The foregoing account shows how the census of the ordinary resident population was taken, but there were certain classes and localities for which special arrangements were necessary. These will now be briefly described.

Travellers by Road.

688. In order to catch travellers by road certain places were selected as enumeration stations on all high-ways, the stations being sufficiently close to one another to ensure that no person should escape enumeration. Police stations and toll-gates were generally chosen, when they were conveniently situated, and the police and toll-gate-keepers served as enumerators. For stations other than these the enumerators were either policemen or specially appointed private individuals. To every person enumerated at these stations a ticket was given, and he was told to produce this if any attempt was made to enumerate him again. I think the enumeration was very nearly complete, and that few, if any, persons were counted more than once. This enumeration was made on loose schedules which were afterwards handed to the enumerator of the block in which the station was situated, and stitched by him into one of his enumeration books. Travellers halting at cart-stands, temples, rest-houses, &c., were enumerated by the ordinary enumerator, who gave each of them a ticket to prevent their being recorded a second time by a road enumerator.

The Houseless Poor.

689. The houseless poor, *i.e.*, people with no homes, who get their meals where they can and sleep in the streets, were practically found only in towns. They were enumerated by the beat constables, whose numbers were specially increased where this was found necessary. A ticket was given to each person so enumerated.

Railway Population.

690. The railway population consisted, for census purposes, of two classes, (*a*) persons residing or working within railway premises and (*b*) persons travelling by rail on the census night. For the first the arrangements were identical with those for the ordinary population, except that they were made and carried out by the railway authorities. For the latter class special arrangements were made. Every passenger alighting at a station between 8 P.M. on the 26th February and 6 A.M. on the 27th was

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enumerated by the station enumerator appointed for the purpose, unless he produced an enumeration ticket or said he had been counted already. This station enumerator also enumerated all persons waiting to join a train who were found in the station premises between the above hours. Again, every passenger train was examined at some convenient station where there was a stoppage about 6 o'clock on the morning of the 27th February, and the necessary information was there recorded for all persons who had not already been enumerated. The arrangements for dealing with these different classes were excellently carried out by the railway officials.

Other Special Classes.

691. The other classes of the population for whom special arrangements were made were the sea-going population, canal population, the military population and the inmates of large jails, hospitals and asylums. The *modus operandi* will be found fully described in the appendices, and I do not think it necessary to give an account of them here.

Special Localities.

692. There are certain localities in which, owing to the presence of wild animals and other similar circumstances, it would be impossible to induce the enumerators to visit the houses in their blocks by night. The final census in these places, of which a list is given in an appendix was accordingly taken on the morning of the 27th February, the information recorded relating, of course, to the population as it stood on the previous night. This method of taking the census was adopted throughout the Malabar district, though its circumstances do not greatly differ from those of South Canara and Coorg, where the census was taken by night. Again, there are some tracts in which, owing to their unhealthiness, the uncivilized state of the population and the impossibility of obtaining enough enumerators locally, the census had to be spread over a period varying from a few days to several months; and in some of these the record had to be made some time before the date of the general census, owing to their special unhealthiness at that particular time. Of course, in these tracts there was only one operation, instead of a preliminary record checked by a final visit on a fixed night. The names of these tracts and the period during which the census was taken are given in an appendix.

Printing and Supply of the Schedules.

Translation of the forms.

693. So far I have said nothing regarding the supply of schedule forms to the enumerators. The headings of the columns and the instructions to the enumerators were required in six different languages—English, Támil, Telugu, Malayálam, Canarese and Uriya. The first point, therefore, was to obtain good translations, and for the first four vernaculars application was made to the Government Translators. Their translations were then sent to selected district officers for their opinion, with the result that the Malayálam rendering was rejected altogether, while the Telugu version was considerably altered. The Tamil and Canarese translations were adopted with slight modifications. A new Malayálam translation was prepared by Mr. Govinda Menon, who was then my Personal Assistant, and this was adopted after consultation with Mr. Dumergue, the Collector of Malabar. The Uriya translation was prepared under the orders of the Collector of Ganjam. This translation question must remain a difficult one, but it is not insurmountable, and I believe that the versions eventually obtained were good and such as could be easily understood by the average enumerator, though they would undoubtedly be regarded with contempt by the pundit. The next question was the paper, and after full inquiries the sort selected was unbleached Badámi Royal, 22″ × 29″, and 20lb. to the ream of 500 sheets. This was supplied by the Bally Mills, delivered free at the Government Press, Madras, for Rs. 3–2–0 a ream. The paper for the outer covers of the books was brown cartridge, which was also supplied by the Bally Mills at Rs. 4–12–0 a ream of 500 sheets. The total amount of paper used for schedules was 5,335½ reams, and for covers 295 reams.

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Chap. XII. para. 694.

Indents for Schedules.

694. The preliminary estimate of the number of schedule pages required was 7,200,000, but the number actually struck off was no less than 12,175,075, and the number issued from the press was 12,073,755. Deducting the number supplied to other provinces and states, we have 11,897,279 as the number issued for use in the presidency. The number actually used is unfortunately not known, as I have not succeeded in obtaining trustworthy statistics from Collectors, but there can be little doubt that the unused balance in every district was large. The total number of buildings to which a number was given was about 8,000,000, and allowing one page for each of these and two pages for at least 12½ per cent., the total number of schedule pages required is 9,000,000. A further allowance must be made for the waste caused by the schedules being bound into books of fixed sizes, which frequently necessitated a number of pages being left unused, and there was also some waste of schedules due to carelessness and mistakes; altogether I think that from 9½ to 10 millions was the outside number really required, and the issues in excess of this were unnecessary. The method in which the quantity required was estimated in my office is described in Circular No. 12 (*see* appendix), and I certainly thought I had allowed a liberal margin for all contingencies. I was, however, soon undeceived, and supplemental indents began to pour in, so that the reserve stock at the Government Press was quickly exhausted and the printers were kept hard at work, night and day, to meet the heavy additional demands. These indents were in many cases unnecessary, but I did not feel at liberty to refuse to comply with them. When I noticed any that appeared to be particularly excessive I addressed the Collector, if there was time to do so, and I did effect some reductions in this way. But Collectors were, as a rule, in no better position than myself, and were obliged to accept the assurances of their subordinates that the forms were really needed, for by refusing they ran the risk of impairing the completeness of the census. The fact is that every tahsildar and municipal chairman wanted, very naturally, to have a reserve in hand for contingencies, and though the quantity thus asked for may have been only trifling in each individual case the total of all these reserves reached a high figure. The total press charges for the enumeration forms was Rs. 25,880–4–9 or Rs. 2–2–0 per 1,000 schedules.

Enumeration Books.

695. The schedules were bound into books of four different sizes, containing respectively 10, 20, 30 and 50 schedules. Each book also contained a block list, instructions to the enumerator as to his duties, a specimen schedule, and a form for the entry of the abstract of the contents, which each enumerator had to prepare. The block list was an extract from the building or village list already mentioned; and it gave the necessary information regarding each house in the block.

Householder's Schedules.

Householder's Schedules issued from the Press.

—	Number.
For Europeans and Eurasians	24,723
For Natives	26,933
Total ...	51,656

696. The number of householder's schedules issued from the press was 51,656, but there are no statistics of the number used, as many persons on whom they were left did not fill them up, and were, therefore, enumerated in the ordinary manner. There was no vernacular edition of the householder's schedule.

Abstraction and Tabulation.

General Arrangements.

697. After some discussion it was eventually decided to have nine abstraction offices, viz., three each for the Tamil and Telugu schedules and one each for those written in Malayálam, Canarese and Uriya. The English schedules were abstracted in the same office as the vernacular schedules of the block to which they belonged. As a rule, all the schedules of one taluk were sent to the same abstraction office, but there were some exceptions. The Tamil offices were in one building in Madras and the Telugu

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offices in another. The Malayálam, Canarese and Uriya offices were located, respectively, at Calicut, Bangalore and Berhampore. The gross rent paid for the two buildings at Madrás was Rs. 430 per mensem, but almost the whole of the abstracting staff was accommodated in *pandals* (thatched booths), or in tents, which were lent by the military authorities. The original constitution of each office is given in the appendix, but this was departed from to some slight extent in accordance with the modifications indicated by experience in actual working. Chap. XII. para. 698.

698. To obtain the statistics required for the tables the entries in the schedules were abstracted on ten working-sheets. The particulars dealt with on each were as follows :— Abstraction.

I. Age, Religion and Civil Condition.
II. Age, Religion and Education.
III. Occupations by age groups.
IV. Religion, Sect, Caste and Sub-division of Caste.
V. Parent-tongue.
VI. Birth-place.
VII. Part I. Infirmities by age groups.
Part II. Do. by Caste.
VIII. *Not used in Madras.*
IX. Europeans, Eurasians and Armenians by age.
X. Education and Caste.
XI. Religion, Age, Civil Condition and Caste.

The sexes were distinguished in the case of every sheet.

The sheets were in such a form (*vide* appendix) that one stroke in the appropriate column would give regarding each person entered in the schedule all the information dealt with on the particular sheet. Thus, a stroke on Sheet I would indicate a person of a certain sex, age, religion and civil condition. To facilitate totalling, every fifth stroke was made across the preceding four, thus 𝍸. A separate sheet was taken for each enumeration book.

Sheets I, VII and XI were worked by gangs of three men. One read the entries in the schedules and the other two made the necessary strokes on working-sheets I and XI. The reader kept sheet VII himself, and when any infirmities were found in the schedules he noted all the particulars of infirmity, sex, age and caste required for both parts of the sheet. All the other abstraction sheets were filled up by clerks working singly. The clerks were divided into sections according to the sheet they worked, and care was taken to prevent any communication between the different sections. We thus obtained valuable independent checks of the work by comparing the results given by different sheets for the same enumeration book. These results were entered on a paper called a test-slip, which showed discrepancies at a glance. In this way the following items were compared. The total males and the total females were given by all sheets. Age was abstracted on sheets I, II, III and XI, but as the periods used in the case of the last three were different, it was only possible to compare the results given by each of them with the corresponding figure calculated from sheet I, which was in sufficient detail to allow of this comparison being made. Religion entered into sheets I, II, IV and XI, education was given by II and X, caste by IV, X and XI. For the statistics relating to occupations, parent-tongue, birth-place and infirmities, no self-acting check of this kind was possible, and for sheet IX the test was only partial. As the entry of the numerous caste names upon a test-slip would have involved much additional labour, the check in the case of caste was exercised by actual comparison of working-sheets IV, X and XI.* In the other cases the figures to be compared were entered on the test-slip already referred to by a special set of clerks, who marked all discrepancies with a cross. If these were few in number and trifling in amount the testing clerks, who were distinct from the posting clerks last mentioned, traced out the mistake and corrected it. If they failed to do this, or if

* I had a caste test-slip at first, but subsequently abandoned it as its preparation cost more than the result was worth.

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Chap. XII. para. 699.

the test-slip showed a comparatively large number of discrepancies, or errors of a large amount, the sheets which appeared to be wrong were ordered to be re-worked. When all the results agreed, either originally or after re-working or correction, the test-slip was passed on to another staff of comparatively highly paid clerks, who examined a large proportion of the slips to see that there had been no fudging or carelessness; and the Deputy Superintendent again tested a considerable proportion of the slips that were checked by this special staff. At first the examination of the test-slips was entrusted to the Deputy Superintendent alone, but it was very soon discovered that the work was wholly beyond one man's powers, and the system described above was introduced. The different processes are somewhat tedious, but I know of no other method which will give an equally high degree of accuracy. The amount of error in the original abstraction was large and only 14·32 per cent. of the enumeration books were correctly abstracted in all sections at the first working. In the case of 52·64 per cent., however, the discrepancies were comparatively small, and the mistakes were corrected by the special staff. The remaining 33·04 per cent. were returned for re-abstraction on one or more sheets. This showed us how necessary it was to test the figures relating to those items for which there was no independent check, and this was done by re-working a large proportion of the sheets dealing with these particulars and comparing the results. The marginal statement gives information regarding re-abstraction on each sheet. It is not complete, as it does not include statistics for one of the Tamil offices. No separate record was kept of the re-abstraction on sheet VII, but this was re-worked whenever sheets I and XI were re-abstracted. A considerable proportion of the work on sheet IX, relating to Europeans, Eurasians and Armenians, was also done a second time, but as the figures are incomplete, I have omitted them. The total population dealt with in the eight offices to which the above statistics relate, including the population of three feudatories, and that of Bangalore and Coorg was 30,681,064, so it will be seen that a very large proportion of the abstraction was done more than once. This is essential so long as the census clerks are men with no special training.

Statement of Amount of Re-abstraction.

Working-sheet.	Population for which the sheet was re-abstracted.
I	7,399,508
II	6,956,119
III	7,987,715
IV	4,573,735
V	3,218,517
VI	3,000,692
X + XIII	6,829,460
XI	7,898,793

Rate of work and mode of payment.

699. The rate of work varied a good deal with different sheets and regard was paid to this in fixing the strength of each section. Two scales were fixed for each sheet, an upper and a lower. Those clerks whose average daily outturn was not less than the higher scale received Rs. 15 a month, and those who did less than the higher, but not less than the lower, scale were given Rs. 12. For an outturn below the minimum a proportionately reduced payment was made. These scales were fixed for correct work: if the test showed that a book had been worked incorrectly then double the number of the strokes on the incorrect sheet were deducted from the total at the credit of the abstractor, and the monthly pay was calculated on the balance of strokes. The disbursement of pay was not made until a fortnight or three weeks, and sometimes even longer, after the end of the month for which it was due. This delay was partly necessary in order to allow of the work being tested; but it was partly intentional, to prevent clerks leaving the office without permission. This was punished with loss of all pay due; no obstacle, however, was placed in the way of clerks leaving after due notice had been given, so that timely steps could be taken to replace them.

Tabulation.

700. When the abstraction was finished, the next step was to tabulate the figures given by the working-sheets. The totals of each sheet were accordingly entered in registers, which were so arranged that all the pages of the same number contained the figures relating to the same set of books. The totals of each page were then compared in the same way as the totals of the abstraction sheets were compared on the test-slips. In this

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way, with a check at each step, the total figures for each taluk and municipality were eventually obtained. These were communicated to me on forms called compilation slips, and the totals for each district were compiled in my office. The tabulation of the statistics relating to caste and occupation gave very great trouble owing to the multiplicity of the items. In the case of occupations, after the figures had been entered in the register the classification of each entry was noted above it and the page total was then entered in a ledger, which had one or more pages for each class of occupation given in the scheme of classification. For castes also we had ledgers, which had a separate page for each caste-name found in the schedules, the classification in this case being postponed to a later stage. I think these ledgers were a mistake, and I shall notice this matter at greater length in my suggestions for the future. The mistakes made in making the entries from the registers to the ledgers were endless, and the only possible way of checking the work was by means of a very tedious and laborious system of comparison. It is in fact mainly to the difficulties experienced in this part of the tabulation that the delay in getting out the results of the census must be ascribed. The errors were not deliberate; every clerk in the office was heartily tired of the work, and there was, I am sure, no desire to delay its completion. Moreover, inaccurate working was discovered and punished so that it seldom brought gain to the clerk. The fact is that work of this kind requires special aptitude and training, and it was rare to find a clerk who had either the one or the other.

Financial.

The cost of the Census.

701. The gross cost of the census is Rs. 4,79,049, but if we deduct the contributions received from municipalities and the receipts from the sale of waste paper, furniture, &c., the net cost to Imperial revenues amounts to Rs. 4,64,023. Again, deducting only the receipts, we find that the actual cost to Imperial and Municipal revenues of taking the census of a population of 35,630,440, of compiling and publishing the tables and preparing and printing this report was Rs. 4,72,022. The cost per thousand of the population was thus Rs. 13-4-0, and as shown in the marginal statement, much the greater part of this was incurred for the compilation and printing of the tables. It is not quite clear what the actual cost was in 1881, but the figure given in the report is Rs. 5,00,000, and this makes the cost per thousand Rs. 16-0-8 for the population of the Madras Presidency, including the Feudatory states of Pudukóta, Banganapalle and Sandúr. In the order of Government reviewing the census operations, the cost is said to have been Rs. 4,81,000, which gives Rs. 15-6-11 as the rate per thousand. It will thus be seen that whichever figure is adopted for the census of 1881 the rate was higher than that incurred in connection with the recent census, notwithstanding that the tables prepared on the latter occasion were more numerous and more elaborate.

Statement showing the cost per thousand of the population of each stage of the Census Operations.

		Rs.	A.	P.
1	Enumeration	1	7	4
2	Abstraction and compilation ...	10	10	10
3	Superintendence	1	1	10
	TOTAL ...	13	4	0

Complete statistics for other provinces are not available, but it will probably be found that the cost in Madras is relatively higher than in other large provinces, with the exception of Burma, I do not attempt any explanation of this; the conditions of the various provinces differ considerably, and I do not think it would be possible to appreciably reduce the cost in Madras unless *karnams* or men of the karnam class are employed as abstracting clerks. The cost of the census of the United Kingdom in 1881 was £4–18–9 per thousand. This is the equivalent of about Rs. 77-8-0, or nearly six times the cost of the Madras census; and this notwithstanding the fact that much more information is collected in Madras than in the United Kingdom.

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Chap. XII. para. 702.

District charges.

702. The statements given in the appendix give details of the charges under each head of account and they also furnished particulars of the expenditure on enumeration in each district. It will be seen that there was a considerable distinct variation in nearly all items. Thus the house-numbering was relatively very expensive in Madura; in Nílgiris, Tinnevelly and Malabar the expenditure on lights, red ink, &c., was relatively high; in Bellary and Malabar the expenditure on petty stationery was comparatively heavy. In some districts again very little was paid by way of remuneration to non-officials, but in others the presence of special tracts necessitated the employment of a special paid agency. Some Collectors, too, were much more liberal than others in sanctioning travelling allowances for private persons who assisted in taking the census. The item 'Special printing and petty contingent charges' consists chiefly of the cost of printing circle lists. In most districts this was done at the district presses without extra charge to the State, but in some it was necessary to employ additional men specially for this purpose, and in others the work was done at private presses. The last-mentioned course was much the most expensive.

Feudatory States.

703. The State of Pudukóta paid for its census forms and it was also debited with the cost of abstraction, including superintendence, the amount being calculated rateably on the population. No charge was made for printing the tables and report. Sandúr and Banganapallo were put on the same footing as district municipalities and paid Rs. 45 per 10,000 of population, an amount much less than the actual cost. The States of Travancore and Cochin made their own arrangements throughout, and the cost has not yet been reported to me.

Suggestions for the future.

Suggestions for the future.

704. Having now finished the description of the manner in which the census was taken and the method of abstracting and tabulating the results, I will proceed to notice the points in which I consider the arrangements were faulty and capable of improvement. I do not think that the general scheme of operations requires any alteration, but there are several matters of detail which call for modification or greater attention.

Preliminary counting of buildings.

705. In the first place the initial counting of buildings must be much more carefully done, for it was found in many cases when the buildings came to be numbered that the original return was very imperfect. As the arrangements for the census divisions, the supply of paper and the printing and binding of the schedules depend upon this return of buildings, the matter is one of great importance and inaccuracy causes serious inconvenience.

House-numbering.

706. It is a matter for consideration whether the house-numbering might not have been done at an earlier date, so as to allow of the preliminary counting of buildings being dispensed with altogether. There can be no doubt that the numbers would have remained to the date of the census even if done in April or May 1890, except perhaps on the West Coast, where the summer rains are very heavy. The only objection that I can see to the earlier date is that it will necessitate more supplemental numbers, owing to more new houses being built between the date of the numbering and that of the census, and that more numbers will have to be renewed. But these are comparatively trifling matters and, as the advantage of a more accurate return of buildings in the first instance is great, I recommend that the house-numbering should, on the next occasion, precede instead of following the formation of blocks.

Formation of blocks.

707. As already stated the instructions regarding the size of a block and circle were very generally disregarded by tahsildars, and this gave a great deal of extra work to Collectors and myself, as well as to the tahsildars themselves, for they had frequently to do the work

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over again. This neglect of orders was not in all cases due to carelessness, but to a fear that it would be impossible to obtain a sufficient number of enumerators if the blocks were kept down to the standard size. To avoid this I recommend that the question of agency be left out of consideration in the first instance and that the block be taken as the number of houses which can be conveniently dealt with on a single abstraction sheet. This question will be considered more fully later on and it will be sufficient to state here that thirty buildings should, in my opinion, be fixed as the maximum for this purpose. If the course which I have proposed is followed, the houses in every village can be grouped into so many blocks, each containing thirty buildings, without delay, and it will thus be possible to avoid many of the difficulties which were experienced on this occasion in connection with the binding and issue of schedules. I propose, in fact, that the block should take the place of the enumeration book as the abstraction unit. The number of blocks to be assigned to each enumerator must be settled with reference to the number of men available in the locality. Ordinarily each enumerator can have two or three blocks, but it will often be possible to persuade a non-official to give his services as an enumerator of only thirty buildings, who would refuse his assistance altogether if required to deal with ninety or a hundred. Chap. XII. para. 708.

The second of the statements appended to my first circular was deficient in that it did not specially provide a column to show the number of blocks into which a village was sub-divided. As a matter of fact, this information was given in the remark column, but on the next occasion three columns should be added to show (*a*) the number of blocks, (*b*) the number of enumerators proposed, and (*c*) the average number of dwelling houses assigned to each enumerator, and this last column might be sub-divided so as to show the maximum and minimum as well as the average number. The term 'house,' by the way, should throughout be taken to refer to a dwelling house only, and the word 'building' should be used to denote both dwelling houses and those buildings, such as schools, shops, &c., which are required to be numbered.

Instruction of the staff.

708. I have already recommended the adoption of the plan of holding census classes which proved so useful in 1890. The difficulty is that it takes some months for the Superintendent to visit each district, but this drawback will, no doubt, be removed by the year 1900, when we may expect to find every district connected with the presidency town by railway. It is not desirable that the instruction of enumerators should commence long before the census, as they will forget what they have been taught. The manual for charge superintendents or supervisors should, however, be published somewhat earlier. The difficulty in my way was that until I had actually visited a good many districts I had not sufficient knowledge of the mistakes that would be most common, but this want of knowledge could be overcome if a rough draft of instructions to enumerators and some spare schedule forms were circulated in April to every tahsildar, deputy tahsildar and sub-magistrate, with instructions to enumerate two or three houses and return the papers to the Superintendent, who would then have a considerable variety of material upon which to draw up his instructions and manual.

The following account of the most common mistakes made by enumerators will prove useful in preparing future instructions:—

Religion and sect were, on the whole, well returned, though the sect was occasionally entered in the religion column. Some tribes, which know nothing of Hinduism, were returned as Hindus, while in the case of others again, which were undoubtedly Hindus, the name of the tribe or caste was entered in the religion column and the religion was, therefore, taken to be animistic. Thus we have an animistic Bráhman, a mistake which ought, of course, to have been corrected in the abstraction office, but a few errors of this kind are bound to escape notice, as in this particular case, until a late stage of the work, when the early tables have already been struck off. In the Ganjam district the Hindu sect names were numerous and some could not be identified. Elsewhere it was rare to find any sect other than the well known Saiva, Vaishnava, Smárta, Mádhva and Lingáyat. The return of Christian

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Chap. XII. para. 709.

sects was better than in 1881, but the names of missions and general terms, like Protestant, were still far more numerous than they ought to be.

The return of caste was, on the whole, good and the use of separate columns for the caste and sub-division is a great improvement on the schedule of 1881. Titles such as Mudali, Náidu, &c., were, however, numerous in spite of the special warning against them in the instructions. The column for sub-division of caste was not well filled up, owing chiefly to the ignorance of the people on the subject. In the birth-place column the entry of the names of villages was of common occurrence, notwithstanding the instructions that only names of districts or states should be given. This error was the cause of much inconvenience and additional labour in the compilation office, and it affects the accuracy of the return, for there are generally several villages of the same name in different districts, and it is impossible to say which is meant. I cannot suggest any improvement in the instructions which were clear and most explicit.

In the case of parent-tongue the name of the caste was frequently given as that of the language, and some delay in completing the table was thus caused, as it was necessary to refer to the local authorities in order to ascertain whether the particular caste had a special dialect of its own.

The occupation column was perhaps the most difficult of all, but the errors made in filling it up have been noticed in the previous chapter, and I will here only suggest that on the next occasion stress should be laid upon the necessity of repeating all the occupations of the head of the family in the entries against those persons who are dependent on him.

The education column was left blank more frequently than the others and attention should specially be drawn to this when the census is next taken. Column 13, which shows the language known by literate persons, presented some difficulty, as the enumerator was required to enter 'English' also in the case of those who could read and write that language. The instructions should have been rather more detailed, especially the instructions to supervisors.

Infirmities other than the four specified were entered in the last column, but not to a great extent. As already stated, the entries against many persons were either 'deaf' or 'dumb' instead of 'deaf and dumb.' The instructions should be amplified, and the use of the full expression should be insisted upon.

Change of Enumerators.

709. As a rule the preliminary record and the final correction on the census night were made by the same individual, but this was not always possible. In Madras, for example, and in towns generally, difficulty was experienced in obtaining the services of enough men to allow of the preparation of the preliminary record of each block being assigned to a separate individual, and we were, therefore, obliged to let one man write up the schedules for two or three blocks, additional hands being procured for the actual census only. These new men were shown round their blocks on the day before the census and they did the work very fairly, but I agree in the opinion which has been generally expressed by Collectors that it is very desirable that the same man should have charge of the block throughout. His knowledge of the work will be greater and his sense of responsibility will be greater than that of a man employed for a couple of days only, and we shall, therefore, get better results. It is significant that the returns were least complete in the Madras City, where the system of additional enumerators for the final census prevailed most extensively.

Railway and Canal census.

710. I think it is desirable that all buildings on railway and canal premises should continue to be dealt with by the railway and canal authorities respectively, but some inconvenience was caused through the returns for houses in separate villages not being kept distinct, and this rendered it impossible to incorporate in the village returns the statistics for the population thus enumerated.

Supply of the schedules.

711. It has already been stated that the indents for schedules were excessive and attention must be drawn at an early stage of the proceedings to the tendency to ask for more forms

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than are required, so that it may be nipped in the bud. If the house-numbering is completed by May or June, early and accurate information will be obtained as to the exact number of buildings in each village. If the size of the block is fixed at thirty buildings, an enumeration book of 34 or 36 pages will suffice for each block, and there will seldom be any necessity for additional schedules. There will, however, be a number of blocks containing less than thirty buildings, for the total in each village will not be an exact multiple of thirty. I think, therefore, that the best plan will be to provide one book of 34 pages for every block containing more than 24 buildings, one book of 24 pages for every block containing less than twenty-four and more than ten buildings and one book of 12 pages for every block of ten buildings or less. When the preliminary record shows that more pages are required for any particular block, a leaf or two can be taken from books which are too large and sewn into the book for which they are needed. If the rule that no block is to contain more than thirty buildings be strictly adhered to a simple return showing for each taluk, the number of blocks of each of the three sizes mentioned above will allow of orders being given without delay for the supply of enumeration books. Towns require somewhat different treatment, for there we have a large number of shops and other buildings which are not used as residences and for which, therefore, the schedule would be blank. Accordingly in the case of towns I would fix the block at twenty-eight dwelling houses and disregard the other buildings altogether. We should then have six schedules to spare for those houses which contain more than eight persons, which are relatively more numerous in towns than villages, as well as for any shop, &c., which may be tenanted on the census night.

The foregoing suggestions are based on the supposition that a fresh page should be taken for each house. If this is abandoned, as recommended by the Simla Census Conference, it will be sufficient if the enumeration books contain respectively thirty, twenty and ten schedules.

Abstraction Staff.

712. With the exception of from about 10 to 15 per cent., the abstraction clerks employed in the large offices at Madras were men who would have very little chance of obtaining permanent service under Government, and their work was decidedly poor. In the Panjáb, and in some other provinces also, the abstracting agency consisted largely of *patwáris*, who correspond to Madras *karnams* (village accountants), and the work was undoubtedly much better done by these trained accountants than by the material I was able to secure. From the census point of view, it would be a great advantage to have men of the *karnam* class, and if they can be spared in the Panjáb it ought to be possible to lend their services in Madras. Should this course be taken, I recommend that the abstraction of the schedules and the tabulation of the results be done in each district, or at least that there be an office for every two districts. And even if *karnams* cannot be obtained, I think further decentralisation is desirable, for the presence of as many as 2,000 clerks in one place, even though they are divided and sub-divided into offices and sections, is objectionable on many grounds. I would, therefore, in this case have one Tamil office at Madras, another at Tanjore or Trichinopoly, and a third at Vellore or Salem. Similarly the Telugu offices should be at Madras, Gooty or Bellary, and Bezvâda, with perhaps a fourth at Rajahmundry or Vizagapatam. The Malayálam office would, of course, be at Calicut, and the Uriya schedules would be abstracted at Berhampore, but if, by the year 1901, there is railway communication with Mangalore, that would be a better station than Bangalore for the Canarese work; and in that case there should be a combined Canarese and Telugu office at Bellary.

Another matter in which reform is necessary is the supervising agency. In 1891 it was deficient both in quantity and quality and while the work suffered, I doubt if in the end there was any financial again. In the first place it should be insisted upon that every overseer and supervisor must be in the permanent service of the Government, so that he may have something more than his census appointment to lose, and heads of offices must not be allowed to select their worst men for this duty. I unfortunately refrained from invoking the assistance of the

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Chap. XII. para. 713. Government, and I failed to obtain as many permanent employés as I wanted, and many of those who did come were worthless. In order to prevent delay and mistakes at the beginning of the abstraction, a practising office should be opened at Madras in January under the Superintendent and a high proportion of the overseers and supervisors should be trained in this office in every branch of the work preceding compilation. This will cost something, but the expenditure will be more than repaid. The inspecting staff of the Superintendent, which must be a strong one, should also be trained in this office.

Method of Abstraction.

713. As regards the mode of abstraction, the only change I would make is that I would abandon the dictating system which was in force for sheets I and XI. Experiments made at Madras and Calicut showed that men working singly on these sheets gave much better results than were obtained from the reading method. A double independent working of the infirmities is also essential, and if the same sheets are used as in 1891, I would give the first part of sheet VII to the clerk who abstracts parent-tongue and the second part to the abstractor of birth-places.

Size of Enumeration Books.

714. One point upon which I would insist strongly is that no large enumeration books be allowed, for it was found extremely difficult to abstract such books correctly and to trace the mistakes disclosed by the test. The largest enumeration book should not contain more than 150 to 175 names, and this will be secured if each book is limited to the entries of about thirty dwelling houses as proposed above. The reduction in the size of the enumeration book will entail more test slips and will give some addition to the mechanical part of the checking work, but this will be more than compensated for by an increase in the number of sets of correct sheets which will follow the abolition of books containing an excessive number of individuals. Moreover some levelling up is possible by reducing the number of very small books which were unnecessarily numerous on this occasion. I believe, in fact, that if persistent efforts are made to obtain blocks of uniform size, the total number of books could be very largely reduced, a result which would diminish the work of testing and tabulation.

Tabulation.

715. The tabulation presents no difficulty in the case of most of the sheets. Items which are not to be shown in the tables should be eliminated at as early a stage as possible. Thus the overseers should be given a list of the languages found in the Presidency Parent Tongue Table of 1891, with instructions to bring to the notice of the Deputy Superintendent any language found in the working sheets but not in that list. Orders could then be passed as to the treatment of the entry and the necessity of recording names of castes and the like in the registers would be avoided. Similarly names of villages and taluks could be eliminated from the birth-place returns before tabulation commenced. Occupations again should be classified on the working-sheet instead of on the register, but to prevent delay a strong staff must be allowed from the beginning for the preparation of occupation indices. If the scheme of classification of 1891 is adopted, the index in each vernacular prepared on this occasion will be of great use, as only occupations not found in those lists need be submitted for classification: owing to the change in system the excellent lists of 1881 were of no use to me. The classifying having been done on the working sheet only the totals under each item, and not the figures for every different calling, need be entered in the register. But in getting the grand totals for the register the system followed in the case of the more simple tables should be adhered to instead of attempting to ledger at once. I will explain this at greater length. Each page, or rather each series of pages, of the register contains the figures relating to, say twelve working-sheets, and the number of occupational items is 25. Now the total number of persons entered on this series of pages must correspond in sex and age particulars to the number found on the corresponding page or series of pages in other registers, and this gives us a valuable check on the accuracy of the tabulation. In the case of most registers the total of each page was again registered in the same way as the total of the working-sheet and there was a similar

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independent test, but in the case of occupations these page totals were transferred to a ledger, the headings of which consisted of the items of the scheme of classification. When these ledgers were closed the totals did not, I believe, in a single case give the correct population of the taluk or municipality, and the only way of detecting the mistake was by a complete comparison of the entries with the register. This entailed enormous labour and there was considerable risk of fudging. What I recommend is that the ledger be abandoned and that the system which I have described above, with its progressive test, be adopted in all cases. For castes the index prepared on the present occasion should prove most useful as the basis of a new index and the additional items will be comparatively few. The classification will, however, probably need revision in the light afforded by further inquiries.

Compilation.

716. As regards compilation the only suggestion I have to make is that a strong staff be retained for this purpose. If work is slack at any time the clerks can be employed in calculating statistics for the report. The men must be thoroughly trustworthy, accurate workers, but every step must be tested by comparison. Some of my compiling clerks were excellent workmen, but the majority were very indifferent and their innumerable mistakes greatly delayed the completion of the tables.

Payment of Clerks.

717. On the question of payment I can offer no useful suggestions, as it must depend on the market rate at the time. Some system of payment by results is absolutely necessary, but this frequently works hardly, and it would be well to fix a minimum which shall be irrespective of outturn. If a clerk cannot fairly earn this he should be dismissed. An error I fell into was that I tried to economise unduly and this often led to greater expenditure in the end. I am confident that a much higher proportion of well-paid clerks would have given better results and would have enabled me to conclude my labours at an earlier date without any material addition to the gross expenditure.

Specimens of forms.

718. In conclusion I would note here that I have deposited in the record-room of the Revenue Secretariat, a complete set of the forms used in connection with the census of 1891. I found some difficulty in getting copies of the forms actually used in 1881, and so far as I could ascertain not a single specimen of the schedule was preserved.

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APPENDIX I.

PRELIMINARY ARRANGEMENTS.

No. 1.—*Proceedings of the Government of Madras, Revenue Department, dated 29th April 1890, No. 296, Revenue.*

Census No. 8.

The Government of India having decided that a census of the population of the Indian Empire shall be taken in February 1891, it is necessary that preliminary arrangements should be commenced at once. The first step is to divide the presidency into blocks and circles, and for this purpose information regarding the population and the number of houses in each village must be collected without delay. When the blocks are determined, detailed lists of houses and other buildings will be prepared and each building will receive a number. The next step will be the preliminary census which will probably be commenced in villages directly after the Christmas holidays and at a somewhat later date in towns. The preparation of this preliminary record will occupy about fifteen days, and as it will form the basis of the final census, it is essential that this work should be very carefully performed and that it should be checked in the most complete and thorough manner possible. The last step is the final census, at which the entries of the preliminary record will be brought into agreement with the facts as they stand on the night preceding the enumeration. Detailed instructions for the preparation of these various returns will be issued by the Provincial Superintendent of Census Operations, whose circulars must receive prompt attention. This officer will visit each district to confer with Collectors on the subject of the arrangements to be made, and to inspect, so far as is possible, the work done in connection with the census.

2. The arrangements for the census of each district will be under the control of the Collector and the bulk of the preliminary work will fall upon the ordinary revenue establishments. But the preparation and check of the preliminary records and the final enumeration will require the assistance of all officers of the Government, to whatever department they may belong, whose services can by any possibility be spared for this important duty. It is not, however, desirable that Police officers should be employed in connection with the census, except perhaps to assist in enumerating the floating population. Orders will be issued in the Public Department directing all heads of departments to instruct their subordinates to the above effect, and His Excellency in Council trusts that the aid thus afforded will be rendered cheerfully and conscientiously, as otherwise an undertaking of this magnitude cannot be carried to a successful termination. A circular will also be addressed in the Public Department to all zamindars of position inviting their co-operation, as on the occasion of the last census.

3. A larger number of enumerators will be required than in 1881, but when it is found necessary to supplement the official staff endeavours must be made to obtain the services of persons who are willing to serve without payment. It is essential that the enumerators should be thoroughly instructed in their duties, and to ensure this the superior officers must themselves seize every opportunity to teach them by practical example how to fill up a schedule. The supervisors, who should always be officials, unless it is absolutely impossible to obtain enough men, must also be carefully taught their duties, and any failure on their part to adequately check the work of the enumerators must be promptly punished. The charge-superintendents will for the most part be tahsildars and deputy tahsildars and sub-magistrates, but sub-registrars, forest rangers, sub-assistant inspectors of schools and others can also be employed on this duty. The charges must be smaller than in 1881 in order to secure adequate inspection of the work of the supervisors.

4. The Collectors of the marginally-noted districts will at once report what arrangements they propose for taking the census of the hill tracts or forest tribes within their jurisdictions. In the three northern districts, the enumeration of the hill population cannot be completed in a single day, but in the other special tracts the census could probably, without great difficulty, be carried out on the same day as in the rest of the province.

Ganjam.	Nilgiris.
Vizagapatam.	Malabar.
Godávari.	South Canara.
Kurnool.	Madurá.
Salem.	Tinnevelly.
Coimbatore.	

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5. As on the occasion of the census of 1881, each municipality will form a separate charge and the arrangements for taking the census will be made by the municipal council under the general supervision of the Collector. The enumeration of the inhabitants of the city of Madras will in the same way be entrusted to the municipal commission, and the necessary orders will be issued in the Local and Municipal Department under section 405 of the City of Madras Municipal Act, 1883.

6. The enumeration of the people living within the limits of navigable canals and persons afloat on them on the night preceding the day of the final census will be carried out by the officers of the Public Works Department. The census of the railway population, which includes all persons residing within railway limits, will be arranged for by the railway authorities. Special arrangements will be necessary for the census of cantonments, jails and the sea-going population, but these will be under the general control of the Collector, though the enumeration will be conducted by the Military, Jail and Marine authorities respectively. The officers of these departments who are concerned in the census arrangements will receive the necessary instructions from the Superintendent of Census Operations.

No. II.—*Circular No. $\frac{1}{17}$, dated Ootacamund, 28th April 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of ——————

With reference to G.O., 28th April 1890, No. 296, Revenue, I have the honour to invite your attention to the following remarks on the subject of the preliminary arrangements to be made for taking the Census of 1891.

2. It seems desirable in the first place to explain clearly the meaning of the various terms which will be used in connection with the census.

Every district will be divided into *blocks*, *circles* and *charges*.

(*a*) A *block* means the number of houses the residents of which will be enumerated by one man, called an *enumerator*.

(*b*) A *circle* consists of a number of blocks and forms the charge of a *supervisor*, whose duty it is to supervise the work of the enumerators in his circle.

(*c*) A *charge* is made up of a number of circles; it is under the control of a *charge-superintendent*, who checks the work of the supervisors.

(*d*) A *house* is the dwelling place of one or more families with their resident servants, having a separate principal entrance from the common way.

(*e*) The *schedule* is the form in which the enumerators enter the required particulars regarding the population. There will be a separate schedule for each house, but these schedules will be bound up in books, called *enumeration books*. Each page of these books will form one schedule and will contain space for the entry of eight names. If the number of individuals in any house exceeds eight, a second page will be used, but the entries for the next house must be commenced on a fresh page.

(*f*) The *householder's schedule* is a schedule issued for return by the householder himself in place of that bound in the enumeration book.

(*g*) Some six weeks before the actual day of the census, the enumerator will fill up the schedules for the houses in his block, so that on the census morning he will merely have to make corrections and not write the schedules up in full. This initial filling up of the schedules is known as the *preliminary record* or *preliminary census*, while the last operation is the *final census*, or simply the *census*.

3. To enable you to subdivide your district into blocks, circles and charges you require information regarding the number of houses and of people in each village and hamlet, and to ensure that no place is omitted you will require to have the area of every village. These particulars should be furnished by each karnam in the form of statement I appended to this letter. The information will next be collated in the form of statement II by the tahsildar, who will then be in a position to frame proposals for the sub-division of his taluk into blocks.

In performing this task there are three factors to be taken into consideration: (1) the number of houses, (2) the extent over which they are situated, and (3) the number of persons available for employment as enumerators. The first factor really includes another, viz., the number of persons to be enumerated, but as the average number of residents per house will not vary greatly from block to block it will be sufficient to have regard to the houses only. There is no doubt that in 1881 the size of the blocks was in most cases too large and it must on the present occasion be reduced. In ordinary localities 60 houses may be taken as the maximum number

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which one enumerator can conveniently deal with, but where the houses are situated close together the size of the block may be increased, while where the reverse is the case a smaller number of houses must be assigned to each man. It is, however, obviously useless to multiply the number of blocks unless an adequate staff of enumerators can be obtained either without payment or at a very small cost. It is unlikely that any difficulty will be experienced in the southern districts in getting the requisite number of men possessing the necessary intelligence, but in the northern part of the presidency the want of sufficient enumerators may place serious obstacles in the way of reducing the size of the blocks. The matter is, therefore, one on which no definite rules can be laid down, but which must be decided by each Collector according to local circumstances and conditions. I have only to request that, so far as is possible, the arrangements may be made in accordance with the foregoing suggestions.

Houses situated on railway premises or within the limits of navigable canals should not be included in statements I, II or III, as special arrangements will be made for the enumeration of the residents of such buildings. The land on which these houses are situated lies, however, within the limits of some village and this will of course be included in the area statement, so as to obtain the correct area of each taluk and of each district.

In 1881 it was directed that each circle should consist on an average of 20 blocks, but this number is undoubtedly too large to admit of a supervisor exercising an adequate check over the work of his enumerators. In other parts of India, the number of blocks per circle was on an average about ten and every endeavour should be made on the occasion of the present census to adhere as closely as possible to this proportion. Supervisors should ordinarily be officials, as the accuracy of the census will largely depend on the manner in which they check the work of the enumerators, and it is, therefore, desirable that they should be amenable to official control and discipline. It will not be possible to secure the full time of all the supervisors from the date of the preliminary census until after the final enumeration, but many of them can probably be spared for a day or two to check the preliminary record, and in other cases one supervisor may take two or more circles. The same remarks apply, though in a less degree, to the enumerators. Offices will however be closed for some days before the final census and the full staff both of enumerators and supervisors will then be available for census work alone.

4. When the blocks and circles are determined upon, they should be denoted on maps, the former by blue and the latter by red boundary lines. The taluk maps on the scale of half an inch to the mile are admirably suited for this purpose, but for taluks for which these have not been issued the best maps available must be utilized. For towns plans showing all the streets should be used; such plans have been prepared by the Survey Department for most of the large towns of the presidency. It may be as well to state here that although the arrangements for taking the census in municipalities will be made by the municipal councils, such towns should be included in the statements appended to this letter. In such cases, however, statements I and II should be prepared by the councils.

5. By a reference to these maps and plans, to the various lists of villages which you have at your disposal and lastly to the total area of each taluk as shown in column 5 of statement II, you will be able to ascertain whether any portion of your district has been omitted by the tahsildar. Particular attention should be paid to the column relating to the area and any discrepancy between the figures there given and those of the Survey Department should be clearly explained.

6. Attention is invited to the remarks regarding the size of charges contained in the order of Government quoted at the beginning of this circular. The number of charges must depend upon the agency available for the superintendence of them, but it should be feasible to have on an average at least four charge-superintendents for each taluk. The charges may be shown on the maps by yellow boundary lines.

7. The next step is the preparation of statements III and IV, and I have the honour to request that copies of these may be despatched so as to reach me not later than the end of June next. Statement No. IV is an indent for schedules, and requires a few words of explanation. The first item calls for no remarks. The second item (margin for contingencies) is intended to provide for those houses which contain more than eight persons and which will, therefore, require two or more schedules. The number of such houses will vary with local circumstances and no rule of general applicability can be laid down. I must accordingly ask you to make the best estimate you can, remembering that while it is necessary that the estimate should err, if at all, on the side of excess, it is most desirable that time and money should not be wasted on the provision of an unduly large number of forms. This item will also include an allowance for schedules which may be spoiled by the enumerators, but if the men are properly instructed and supervised the number will not be large. No provision need be made for schedules for practising as this can be done on manuscript forms prepared by the enumerators themselves. If provision is made for any other purposes under this head, I have the honour to request that the matter may be noticed and fully explained in an accompanying note or letter.

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7. The number of forms required for the floating population will also vary with local conditions. No provision need be made by you for travellers by railway or canal, or for the sea-going population as special arrangements will be made for the enumeration of such persons. Your estimate should, therefore, be confined to the forms needed for travellers by road, the houseless poor, and other persons who may not be sleeping in any house on the night of the final census. It should be remembered that in the case of the floating population a fresh form is not required for each family and that the number of schedules, will therefore be one-eighth of the estimated number of persons. The village statements of the census of 1881 will probably be useful to you in framing this estimate.

The next item refers to householders' schedules. The census conference recommended that the use of such schedules should be restricted to the narrowest possible limits, discretion on this point being left to the district officers concerned. They are, as a rule, incorrectly filled in and have to be returned for revision after the census. In those cases, therefore, where their use cannot be avoided special measures for supervision should be taken so as to ensure the accuracy of the return. The houses for which these schedules are provided are, of course, included in the first item, but their number will be so small as to make this a matter of no importance.

The last heading in statement IV refers to special tracts which may not have been included in statements I to III. An estimate of the schedules required for these localities should be made now, and corrected, if necessary, hereafter when more precise information has been obtained.*

8. Instructions will be issued shortly for the preparation of building lists and for the numbering of houses. Sample schedules and the instructions to supervisors and enumerators will be furnished to you as soon as possible, to enable the work of drilling the enumerators to be commenced without delay.

* This indent was of very little use. See remarks in the text of the report on the supply of schedules.

STATEMENT I.

1. Name of district.
2. Name of taluk.
3. Name of village.
4. Survey or paimash number.
5. Names of hamlets, if any.
6. Whether village is Government, inam or zamindári.
7. Total area of village and hamlets.†
8. (*a*) Total number of houses within village site of kasba.
   (*b*) Do. on village site of hamlet.‡
   (*c*) Do. do. ‡
   (*d*) Do. do. ‡
   (*e*) Total number of detached houses.
   (*f*) Grand total of houses.
   (*g*) Total number of other buildings (shops, temples, &c.).
9. Number of karnams or assistant karnams.
10. Number of monigars or munsifs.

† State whether area is based on the Survey Department figures, the paimash, or the karnam's measurements or estimates.

‡ Here enter the name of each hamlet.

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STATEMENT II.

Name of District. *Name of Taluk.*

Serial number.	Survey or paimash number.	Names of village and hamlets, if any.*	Whether Government, inam or zamindari.	Total area of village.	Population at last census.	Number of houses on village site of kasba and hamlet (shown separately).	Number of detached houses.	Total number of houses within village boundaries.	Number of other buildings.	Number of karnams or assistant karnams.	Number of monigars or munsifs.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12	13
				ACRES.								

* The names of the hamlets should be entered below that of the parent-village.

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STATEMENT III.

Name of District.

Serial number.	Name of taluk or sub-magistrate's division.	Number of villages.	Total area in acres.	Total area in square miles.	Total population at last census.	Number of houses and other buildings.			Number of blocks.	Number of circles.	Number of charges.	Number of houses per block.			Population per block.			Number of blocks per circle.			Number of houses per circle.			Remarks.
						Houses.	Other buildings.	Total.				Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25

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STATEMENT IV.

Name of District.

	Language. *
1. Number of schedules required as per number of houses in statement III	..
2. Margin for contingencies	
3. Estimated number of schedules needed for floating population	
4. Number of householder's schedules required	
5. Estimated number for special tracts not included in statement III	
6. Total number of schedules required	

* Here enter the names of the various languages in which the schedules will be written and show under each the number of schedules that will be required in that language.

No. III.—*Letter No. 78, dated Ootacamund, 25th May 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The President of the Municipal Commission, Madras.

With reference to G.O., 17th May 1890, No. 779 M., Local and Municipal, requesting that the necessary arrangements may be made for taking a census of the inhabitants of the town of Madras in February 1891, I have the honour to invite your attention to the following observations.

2. It will be convenient if the arrangements made by the Municipal Commissioners are the same as those adopted elsewhere, and I therefore suggest that the town be at once divided into blocks, circles and charges, and that these be shown on a map by blue, red and yellow boundary lines respectively.

3. For the purpose of this sub-division, it will be necessary to have particulars of the number of houses to be dealt with, and this information should at once be collected.

4. In 1881 the number of houses (occupied and unoccupied) per block averaged 71, but the maximum is said to have been as high as 228. I would suggest 60 houses as a suitable size for a block, the number of inhabitants per house being higher in Madras than in villages.

5. It is essential that the work of the enumerators should be thoroughly tested, and it is accordingly desirable that there should be at least one supervisor to every 10 enumerators. In other words, a circle should ordinarily consist of 10 blocks.

6. On the last occasion the whole town was treated as one census charge, but it is obvious that the charge-superintendent could have exercised very little detailed supervision over so large an area. It is therefore suggested that each municipal ward be constituted a census charge.

7. The supply of the required schedules and other forms will be undertaken by the Government, and I have the honour to request you will furnish me by the end of June with an estimate of your requirements.

8. The census of the inhabitants of Fort. St. George and of other military quarters within the city will be undertaken by the Military authorities under rules which will be issued in a few days. The arrangements will, however, be under your general control and the necessary forms will be supplied through you. The requirements on this account should accordingly be included in your indent.

9. I enclose a copy of a circular which I have issued to Collectors, and I beg to invite your attention thereto. The first three statements appended to it are not applicable to the town of Madras, but it will be easy to make the necessary alterations. I annex a form which may be substituted for statement III. Statement IV is suitable, except that item No. 5 will of course be blank. I should be much obliged if that and the annexed statement could be prepared and forwarded to me before the 30th June.

10. I shall be in Madras shortly and hope to have an opportunity of conferring personally with you on the subject of the arrangements to be made.

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TOWN OF MADRAS.

Serial number.	Name of ward.	Total area in acres.	Total area in square miles.	Total population at last census.	Number of houses and other buildings.			Number of blocks.	Number of circles.	Number of charges.	Number of houses per block.			Number of blocks per circle.			Number of houses per circle.			Remarks.
					Houses.	Other buildings.	Total.				Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21

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No. IV.—*Circular No. 3, dated Madras, 17th June 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

In continuation of my circular No. $\frac{1}{2}_2$, I now have the honour to invite your attention to the following observations regarding the numbering of buildings and the preparation of the village and circle lists.

2. The numbering, which will be done by the village officers, should be commenced on such date as you may consider suitable, but the whole should be finished by the 31st October so as to permit of the work being thoroughly inspected and checked. It will of course be necessary for you to issue subsidiary instructions in the vernacular on this subject, and the enclosed copy of the rules drawn up by the Collector of Chingleput in 1880 will probably prove of assistance to you. As regards the system of numbering adopted by him, however, I would point out that the numbers in each block must be consecutive. Thus in a village containing 180 houses the first block will consist of the buildings numbered 1—60, the second of those numbered 61—120, and the last of numbers 121—180.

3. A separate number must be given to every house and to every other building, except those, such as stables, out-houses, &c., which are not used or intended for human habitation. A house has already been defined to be the 'dwelling place of one or more families with their resident servants, having a separate principal entrance from the common way.' The 'common way,' it must be remembered, is not necessarily a public way; thus the servants' godowns in the compounds of large houses have not generally a separate entrance giving on to the public way, but as they have separate entrances from the common way, it follows that each is a distinct house. The application of the definition will present no difficulty in ordinary cases, and if in any instance you entertain doubts, I request that a reference may be made to me.

4. The object of numbering buildings other than houses is to ensure the enumerators visiting every building in which persons might be found sleeping on the night of the census.

5. Ruined houses may be omitted, but all unoccupied houses which are fit for human habitation should be numbered. Shops which really form part of the dwelling house of the shopkeeper need not be separately numbered, but in all other cases they should be treated as distinct buildings. In the case of sub-jails, hospitals, dispensaries and other buildings of a like nature, only one number need be given, even though there are several detached buildings. The census of such institutions will be taken by the officer in charge, and the enumerator will merely have to call for the schedules and then pin or stitch them into his enumeration book, treating them in fact in the same way as householders' schedules. Central and district jails and large hospitals, dispensaries, &c., should be constituted distinct blocks.

6. Any building which may have been left unnumbered by accident or which may be built after the numbering has been completed, should be given the same number as the house adjoining it, but with the addition of a letter. Thus if a house is built between No. 56 and No. 57 it should be numbered 56-A. The use of these sub-numbers, however, must be restricted as much as possible, as it will entail extra labour in abstracting and will cause confusion during the time of the census. Every effort must therefore be made to guard against omissions, and the kurnams should be directed to give a number to any house under construction which is likely to be finished by the time of the census.

7. The numbering of buildings should be serial for the whole village, or in the case of municipalities for the ward; the block, circle and charge numbers should be serial for the taluk. No block should include portions of two or more villages, but this provision will not necessarily require the entertainment of a larger number of enumerators as one man can be appointed to two small blocks, provided the distance between them is not great. Thus in two adjacent villages of 90 houses each, there might be two blocks of 60 and two of 30 houses, and if the latter are close together one man could enumerate both of them.

8. As each building is numbered, it should be entered in the village list, which will be in the accompanying form No. I. A slightly different form (No. II) will be used in municipalities. The specimen entries in the form will explain sufficiently what is required. With reference to the fifth entry, it should be noted that where there are two or more distinct families living in the same house the principal member of each should be entered. This is only necessary, however, when the families are really distinct, *i.e.*, when they do not live in commensality. A note should be made in the remark column where any schedule is to be called for by the enumerator. Cart-stands, landing places, encamping grounds, &c., which the enumerator ought to visit on the census night, should be entered, unnumbered, below the buildings of the block in which they are included.

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9. A separate building list will be prepared for each block. When they are completed they should be sent to the taluk office (except in the case of municipalities) where they should be made up into files for each circle, and the circle list (form No. III) compiled. This is intended for the use of the supervisor and further to serve as an index to the enumeration books after they reach my office. It will also enable you and your divisional officers to see that no villages have been omitted. The list should be printed, as a number of copies will be required. The supervisor, the charge-superintendent, the tahsildar and the divisional officer should each have a copy; and three copies, made up into files or books according to taluks, should be sent to me. These files should also contain the circle lists of all municipalities within the taluk, and I therefore request that you will arrange for obtaining the necessary copies. The work of printing the lists must be done as quickly as possible and must in any case be finished by the end of November. They should be in English, and if any supervisor is ignorant of that language, a manuscript vernacular copy can be prepared for him. If the arrangements as entered in the circle lists are subsequently altered, the list must be corrected and the necessary information sent to me to enable me to correct my copies.

10. The enumeration of persons residing within railway or canal limits will, as a matter of convenience, be undertaken by the Railway and Public Works authorities, under special rules to be published hereafter. But it is necessary that the population so enumerated should be included in the total for the village to which they belong, and a statement will in due course be communicated to you showing the railway and canal blocks in your district and the village to which each appertains. When there is such a block in any village particulars of it should be entered in the printed circle list at the foot of the ordinary blocks. An example is given in the specimen circle list appended to this letter.

Special arrangements will also be made for the enumeration of the sea-going population, and it is necessary that in this case too a special note should be made below the proper town or village of the number of enumeration books, which have to be accounted for by the port authorities.

11. When the circle list has been compiled, the village lists should be distributed to the supervisors, who will examine and check the entries, making corrections where necessary,* the list should also be checked by the tahsildars, divisional officers and such other officers as you can obtain for this duty. It is intended that each enumeration book shall contain an extract from the village list of all the houses which are to be censused in that book, and the enumerator will take this as his guide when he goes his rounds. It will thus be seen that this village list will form the basis of the arrangements for the actual census, and it is of the greatest importance, therefore, that it should be accurate and complete so that there may be no danger of any person escaping enumeration.

12. In conclusion, I have the honour to request that a progress report in the annexed form may be submitted to me monthly showing the progress made in carrying out the census arrangements up to the 20th of each month, commencing with the 20th July. These should reach me not later than the 1st of the following month, so as to enable me to prepare the report which I am required to submit to the Census Commissioner.

* This was modified by circular No. 7 in which the examination of the house-numbering and building lists was ordered to be done before the building lists were sent to the taluk.

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I.—Building or Village List.

District *Taluk* *Circle No.*

Village *Block No.*

Whether cusbah or hamlet. If hamlet give name.	Buildings.				Remarks.
	Serial number.	Nature of building (whether house, shop, temple, &c.).	Whether terraced, tiled or thatched.	Name of principal occupant.	
Cusbah ...	1	House	Thatched ...	Ramasami Chetty.	
	2	School	Tiled	Ahmedshah, watchman.	
	3	House	Thatched ...	.....	Uninhabited.
	4	Shop	Terraced	.....	Used only by day.
	5	House	Tiled	1. Varadappa Naidu. 2. Chengalroya Naidu.	
	6	Sub-jail	Tiled	.....	Schedule to be collected.
	7	Collector's office...	Tiled	.....	Used only by day.
		* * *	* * *	* * *	
		Cart-stand.			

II.—Building List (*Municipal Towns*).

District *Taluk* *Circle No.*

Town *Ward* *Block No.*

Street.	Buildings.				Remarks.
	Serial number.	Nature of building (here enter whether house, shop, school, temple, &c.).	Whether tiled, terraced or thatched.	Name of principal occupant.	

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III.—Circle List.

District *Taluk*

Charge number.	Circle number.	Name, father's name and occupation of supervisor and salary (if official).	Number of village.	Name of village.	Whether Government, inam or zemin.	Number of block.	Enumerator's Name.	Enumerator's Father's name.	Enumerator's Occupation.	Number of enumeration books for the block.	Number of houses.	Number of other buildings.	Total.	Remarks.
1	1	Ramasami Pillay, son of Chinnasami Pillai, clerk in the Registration Department, on Rs. 15 a month.	1	Palapur	G.	1	Venkat Row	Venkoba Row ...	Karnam	2	61	3	64	
			2	Attiyur	G.	2	Krishnasami Iyer ...	Muthusami Iyer ...	Karnam	1	32	...	32	
			3	Nallur	G.	3	Krishnasami Iyer ...	Muthusami Iyer ...	Karnam	1	25	1	26	
			4	Tolluppedu ...	Shr.	4	Sanjivi Row	Rama Row	Monigar	2	58	4	62	
						5	Venkut Reddi ...	Krishna Reddi ...	Ryot	1	33	1	34	
			5	Atur	Z.	6	Kistna Pillai ...	Shanmugam Pillai ...	Pial schoolmaster ...	2	64	7	71	
						7	Subba Reddi	Runga Reddi	Munsif	2	65	3	68	
						8	Subramaniya Aiyar ...	Annasami Aiyar ...	Karnam	2	71	5	76	
			6	Ambattur ...	G.	9	Gopal Aiyangar ...	Krishnasami Aiyangar.	Karnam	2	68	4	72	
						10	Ratna Mudali ...	Ramasami Mudali ...	.....	2	65	8	73	
							Railway Block No. 13		.....	1	5	7	12	

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PROGRESS REPORT OF CENSUS WORK.

District

Taluk.	Total number of circles.	Number of supervisors appointed		Total number of blocks.	Number of enumerators appointed		Total number of buildings.	Number of buildings to which numbers have been affixed		Number of supervisor's lists completed		Expenditure		Remarks.
		In this month.	Total up to date.		In this month.	Total up to date.		In this month.	Total up to date.	In this month.	Total up to date.	In this month.	Total up to date.	
												Rs. A.P.	Rs. A.P.	

Subsidiary Instructions regarding the Preliminary Operations connected with the Census of 1881.

* * * * *

2. The karnam will be held responsible for the correct numbering of all the houses in his range. The moonsif and monigar are to assist him and to act under his instructions. Where a karnam has a large charge, comprising two or more distinct survey villages, the monigars, if capable of doing it, must take the work of numbering one survey village whilst the karnam is doing another.

3. The mixture for marking numbers is to be as follows:—Charcoal (finely pounded and sifted through a cloth) 2 pollams: lamp-oil 7 pollams: mix and stir thoroughly well together with a stick until like paint. Tahsildars will make up the mixture at their katcheries and distribute it to village officers. Great care should be taken that the charcoal is *finely* powdered.

4. The figures are all to be in English and to be at least 4 inches long. The brush used can be made of a piece of the stem of the leaf of a palmyra or the flower stem of a cocoanut. The number should, if possible, not be affixed to the door itself as when this is open there may be difficulty in at once catching sight of it. It should be placed wherever most conspicuous and in *front* always of the building, care being taken that it is high enough to be beyond the reach of children and sheltered as much as possible from the rain. If there are any old census numbers on the houses they should, to avoid mistakes, be obliterated when the new numbers are being painted. This can be done by drawing a couple of lines with the numbering brush through the figures.

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5. The numbering should begin in the main street and should be invariably taken to the right. If this is properly done the last number will be either opposite the first or very near it. The accompanying sketch gives a specimen of how this should be done. The arrows show the course of the enumerators; care should be taken that *each house* has a separate number. Where there is a pagoda or house in the middle of the street, it should be numbered with the houses of that side of the street to which it is nearest. Thus when the enumerator has arrived opposite to the building and abreast of it, he must go and number it as if it was in the street in which he is working and then go back again and giving the next consecutive number to the next unnumbered house, go on. This is shown in the sketch.

6. Where there is a village with hamlets, the kusbah is to be taken first. The hamlets and detached houses are then to be taken, beginning with the *nearest* to the last number of the kusbah and working on the principle of going always to the right hand. Where there are separate buildings on putta land which are not in the nattam of a village or hamlet they too must be numbered as detached houses. Thus saying that the last number of a village is 90 and that between it and the hamlet to the right there is a house standing on a putta field and between the village and a hamlet it must be numbered 91 and the first number of the hamlet will be 92, and so on. Huts put up by owners of fields and gardens for the purpose of protecting them when watching or for putting away tools, &c., should not be numbered, but if the building is a garden house occasionally used as a residence it should be numbered. Care must be taken that this distinction is observed.

* * * * *

8. The karnams are not to wait for the checking of the numbering. Tahsildars and deputy tahsildars will, one week after the delivery to each karnam of the order to number, proceed themselves and send out the supervisors, all of whom will then examine the numbering, taking as large a quantity of villages as possible and correcting any mistakes that have been made. They will send in once a week to their divisional officers a statement in the annexed form showing the work done :—

Taluk.	Village.	Name of karnam.	Name of monigar.	Inspecting officer.	Total number of houses in village.	Total number inspected.	Number of errors found.	Remarks.
1	2	3	4	5	6	7	8	9

* * * * *

9. All officers engaged in the preparation of the census returns must be made to distinctly understand once for all that no erasures with a pen-knife or by rubbing out will be tolerated, and that any one making such will be severely punished. Corrections should be made as mentioned above. The use of red ink should be restricted to corrections or additions made at *the final enumeration alone.*

10. Black ink for the preparation of census returns should be made up at the taluk katcheries in accordance with the following recipe and distributed to all concerned :—

Take 1 lb * powdered gall, 1 gallon † boiling water, mix, let it stand for two or three days, and then add ½ lb ‡ green vitriol (copperas or sulphate of iron); allow it to stand for two or three days longer, and then add 5 oz. § gum arabic dissolved in a quart of boiling water and, lastly, put in 2 oz. ‖ alum after which strain through coarse cloth and use.

11. These instructions must be obeyed by all karnams and moonsifs whether in ryotwar villages or in zamindaries, inam shrotriem or rented villages.

J. F. PRICE,
Collector.

* About 13 pollams. † 6 common bottles. ‡ About 6½ pollams.
§ 4 pollams. ‖ 1½ pollams or 5 tolahs.

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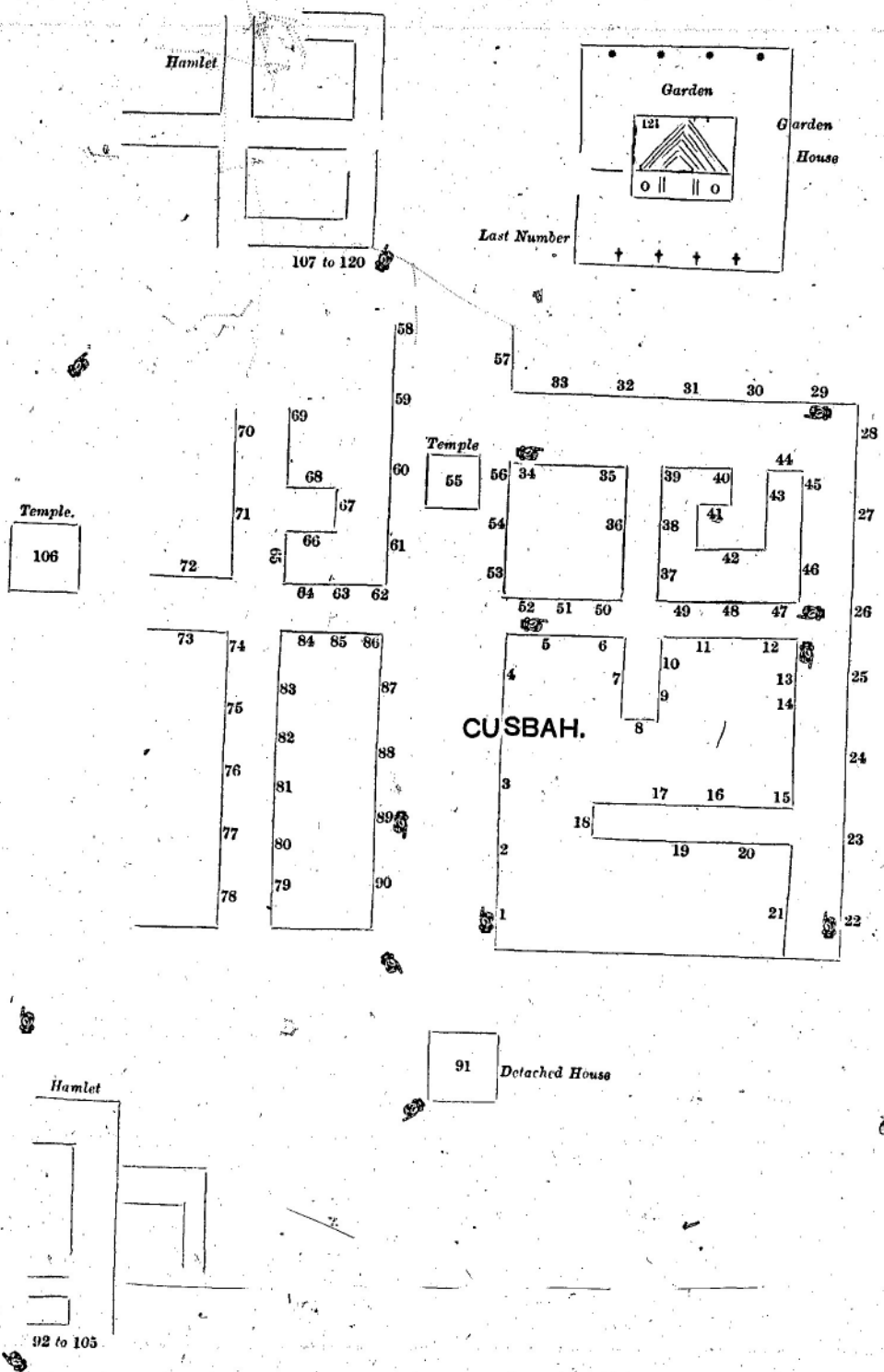
PLAN SHOWING SYSTEM OF NUMBERING A VILLAGE, HAMLETS, &c.



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No. V.—*Circular No. 7, dated Camp, Chatrapur, 1st September 1890.*

From—H. A. Stuart, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

In modification of paragraph 11 of my circular No. 3, I have the honour to request that the numbering of buildings may in the first place be checked by such official agency as you may have at your disposal. The building lists should not be sent to the taluk head-quarters for the preparation of the circle list until this has been done. Where supervisors have been appointed the task of checking the house-numbering and the building lists may be entrusted to them; but in the case of circles not provided with supervisors the work must be done by any officer who can be made available for it. Divisional and taluk officers should examine a fair proportion of the work in the course of their tours, and in particular they should test the numbering in towns and large villages, where the existence of small lanes makes the work somewhat difficult.

2. When houses are being numbered it will probably be discovered that the number of buildings in some blocks differs from that originally returned. If the effect of such increase or decrease is to render necessary the transfer of the block from one column to another in the statement asked for in my circular No. 2, I have the honour to request that I may be informed of the change without delay. In such cases the name of the taluk in which the block lies should always be given.

No. VI.—*Circular No. 8, dated 9th September 1890.*

From—H. A. Stuart, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

I have the honour to append a copy of a letter addressed to the Collector of Madura, and to request attention to the instructions contained therein. In the case of uninhabited villages no separate enumerator is necessary; the work can be given to an enumerator of an adjoining village. Such villages will, however, be distinct blocks and a separate block book must be sent in for each of them.

Copy of a letter to the Collector of Madura, dated 9th September 1890, No. 258.

With reference to your Census memo., dated 28th August 1890, No. 243, which reached me to-day on return from the Northern Circars, I have the honour to enclose a copy of telegram which I have despatched to you. Two or more villages, or parts of two or more villages, must on no account be included in one block, as this will cause great confusion in the abstracting office after census is taken. Even uninhabited villages must be constituted separate blocks.

No. VII.—*Circular No. 11, dated Camp, Ootacamund, 2nd October 1890.*

From—H. A. Stuart, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of Anantapur.

In reply to your endorsement, dated 26th September 1890, I have the honour to inform you that when a number has been given to a building which under the instructions should not have received a number, the simplest course would be to make a note to that effect in the remark column of the village list and draw a line through the entry relating to the building. The building should not be omitted from either the village list or block list as this might confuse the enumerator.

Circular No. 11.

Copy to the Collector of _____ for information.

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No. VIII.—*Circular No. 18, dated Madras, 12th November 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

It has been brought to my notice by the Madras Railway authorities that at some stations on that line buildings situated on railway premises have been numbered by the Revenue officials and presumably included in the ordinary blocks. This is opposed to the instructions contained in paragraph 3 of my circular No. $\frac{1}{12}$ and paragraph 10 of my circular No. 3.

2. I have accordingly the honour to request that, where railway buildings have been included in a block, they may be treated as buildings to which a number has wrongly been given, in the manner described in circular No. 11.

3. I take this opportunity to point out that though such buildings are, as directed in that circular, to be left in the village and block lists, they must not be included in the total number of buildings given in the enumerators' abstracts.

No. IX.—*Circular No. 21, dated Madras, 20th November 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of Chingleput.

In reply to your letter, dated 6th November 1890, No. $\frac{111}{\text{Census}}$, I have the honour to inform you that I have not yet received the particulars for railway and canal blocks, which may, therefore, be afterwards inserted in the circle lists in manuscript.

Circular No. 21.

Copy to the Collector of _____ for information.

No. X.—*Circular No. 22, dated Madras, 22nd November 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of Tanjore.

In reply to your letter No. 7658, dated 12th November 1890, and its enclosures, I have the honour to state as follows:—

(1) The names of hamlets should not be given in the circle list; the statistics for the village will, of course, include those for the hamlets also.

(2) The numbers of the villages (column 4) should be consecutive for each circle, a single series of numbers being used throughout the taluk. Thus if the first circle consists of villages numbered 1—8, the first village of the second circle will be No. 9, and so on for the whole taluk.

Circular No. 22.

Copy to the Collector of _____ for information and guidance.

No. XI.—*Circular No. 26, dated Camp, Tinnevelly, 15th December 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to request that you will assure yourself that the enumeration books have been distributed to all enumerators and that these men are being instructed in the way to fill up the schedule.

2. Tahsildars should from now until the time of the census be constantly travelling throughout their taluks, seeing that census officers understand their duties and are performing them.

3. Divisional officers should also be constantly on tour inspecting the work, as it is only by adequate supervision that the accuracy of the census can be ensured. Both divisional officers and tahsildars should carefully study the instructions.

4. There will probably be vacancies in the ranks of enumerators at the last moment and it is, therefore, necessary to have a reserve of trained men to take the place of any who may be absent. I have touched upon this matter in paragraph 18 of the manual for charge-superintendents and supervisors, but it is desirable that special orders on the subject should be issued by you.

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5. Lastly, I beg that you will impress upon all your subordinates that census work must now take precedence of all other business, for it is not work which, if not done to-day, can without much harm be done to-morrow. One most important feature of the census is that it must be taken throughout India on a particular day; if, therefore, there is any delay in carrying out the preliminary operations, it is highly probable that the census will be incomplete or inaccurate or both. I trust, therefore, that nothing will be allowed to interfere with census work, and that you will yourself see that everything is being done punctually and correctly.

No. XII.—*Circular No. 33, dated Madras, 15th January 1891.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of ———————

I have the honour to suggest that you should issue a notice requesting all persons who can conveniently do so to spend the night of the 26th February 1891 in their own houses and to avoid fixing that date for weddings, dramatic performances and the like. Every householder might also be asked to have a light burning near the door at the time of the enumerator's visit, and to remain awake until he comes.

2. Enumerators will be averse to going round their blocks alone, and as far as possible, each should be accompanied by one of the village menial servants. This will provide for only a small proportion of the enumerators, but the rest will, I imagine, have no difficulty in getting some person living in and well acquainted with the block to accompany them. While the enumerator is correcting his record at one house his companion can go on to the next and warn the occupants so that there may be no delay.

3. In paragraph 49 of the manual for charge-superintendents and supervisors, it is directed that the enumerators should assemble at the head-quarters of the circle on the morning of the 27th February. Some central and convenient place in the circle should be selected by the supervisor as the head-quarters, and notified beforehand to each of his enumerators and to his charge-superintendent.

4. The particular attention of supervisors should be drawn to paragraph 47 of the manual and they should be directed to instruct their enumerators accordingly.

No. XIII.—*Circular No. 30, dated Madras, 1st January 1891.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of ———————

I have the honour to request that you will furnish me with a list of places which should be considered to be towns for the purpose of census compilation, and forward it to my office by the 15th January.

2. The Census Commissioner has laid down the following general principles to aid district officers in determining what is a town in the census acceptation of the term:—

(*a*) The population should be not less than 5,000, residing in houses more or less contiguous, not in scattered collections, as hamlets, &c.

(*b*) The place, if not containing the above population, should be under the operation of some Municipal Act.

(*c*) Though containing the above population, it should not be merely a large village, but should have some distinctly urban character, as that of a market town.

(*d*) Where a town is made up of several distinct portions, each should be shown separately, as municipal limits, suburbs, and cantonment, respectively.

3. The notes on each district, which are appended to volume I of the report on the census of 1881, show what places were treated as towns on the last occasion. I also beg to invite your attention to paragraph 720 of that volume.

No. XIV.—*Circular No. 31, dated Madras, 1st January 1891.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of ———————

I have the honour to ask you to kindly furnish me, as soon as possible, with a statement, in the subjoined form, of the changes, if any, that have taken place in the area of the taluks of your district since the 17th February 1881.

2. The population of villages, which have been transferred to or from a taluk, can be ascertained from the villagewar census tables of 1881.

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District

Taluk.	1881.			Subsequent additions.			Subsequent deductions.			Present.			Remarks.
	Area.	Population.		Area.	Population.		Area.	Population.		Area.	Population.		
		Males.	Females.		Males.	Females.		Males.	Females.		Males.	Females.	
	SQ. M.			SQ. M.			SQ. M.			SQ. M.			
TOTAL ...													

No. XV.—*Circular No. 37, dated Madras, 16th February 1891.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of ——————

The Government having directed that statistics of the description of houses, as shown by the roof, should be prepared for this presidency, the village or building list contains a column for the record of this information. But as this column is not found in the block list prescribed by the Government of India and incorporated in the enumeration book, and as the village lists are not sent to my office, it will not be possible for me to prepare the statement required; I have accordingly the honour to request that it may be compiled in each taluk and municipal office after the census is over.

2. The statement should be prepared in the appended form and a consolidated district statement should afterwards be compiled in the same form, but with the name of the taluk or town entered in column 2 instead of that of the village or ward.

STATEMENT OF HOUSES.

District *Taluk or Town*

Serial number.	Village or ward.	Tiled.			Terraced.			Thatched.			Total.			Remarks.
		Houses.	Other buildings.	Total.	Houses.	Other buildings.	Total.	Houses.	Other buildings.	Total	Houses.	Other buildings.	Total.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	TOTAL ...													

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APPENDIX II.

THE ENUMERATING STAFF.

No. XVI.—*Circular No. 19, dated Madras, 12th November 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

The Census Act having been passed, it is now necessary that the charge-superintendents, supervisors and enumerators should receive formal orders of appointment under section 2 of the Act. These orders should be in the vernacular and should be signed by an officer to whom the power of making such appointments has been delegated by the Government under clause (3) of section 2 of the Act.

2. To avoid delay the orders of appointment should be printed locally. I append a form of order for guidance.

ORDER OF APPOINTMENT.

To _____

Under section 2 of the Indian Census Act, 1890, you are hereby appointed a census officer $\left\{\begin{matrix}\text{Charge Superintendent}\\ \text{Supervisor}\\ \text{Enumerator}\end{matrix}\right\}$ for $\frac{\text{Charge}}{\text{Circle}}$ No. ____ in the taluk of _____

Signed _____

Office _____

No. XVII.—*Circular No. 13, dated Madras, 24th October 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

In order to encourage men to come forward and offer their services as enumerators, I request that it may be notified that all who do good work as enumerators without payment will be considered to have a preferential claim to employment as tabulators in the abstracting offices at Madras, Bangalore, Calicut and Berhampore, provided they are also otherwise qualified. No examination tests will be required, but some knowledge of English is desirable. The salary will be Rs. 10 per mensem while learning the work, and from Rs. 12 to Rs. 15 a month according to outturn afterwards.

No. XVIII.—*Circular No. 36, dated Madras, 16th February 1891.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

With reference to circular No. 13 and paragraph 18 of the manual for charge-superintendents and supervisors, I have the honour to request that the following instructions may be issued to tahsildars, chairmen of municipal councils and deputy tahsildars in independent charge.

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2. When the census is over, a list should be prepared in each taluk and municipal office of all persons who have rendered satisfactory service without payment as supervisors or enumerators and who desire employment in the abstraction offices. The list, which should be in the annexed form, should be divided into three parts. In part I should be entered all persons who have passed an examination qualifying for employment in Government service; part II should be reserved for the best of the unpassed men, and the remainder should be entered in part III. None but persons whose work has been thoroughly satisfactory and who desire employment should be entered in these statements, as it will not be possible to employ every non-official unpaid census officer. The lists should be forwarded to me* direct as soon after the census as possible, and intimation will then be sent to the men selected, but every person entered in the lists is of course at liberty to present himself at the office in which he desires employment without waiting for a communication from me.

3. I propose that all persons who render satisfactory gratuitous assistance in connection with the census should receive a certificate card to that effect. I shall be obliged by your letting me know at your convenience the number of such cards required for your district.

* In the case of Ganjam and Malabar the lists should be sent to the Deputy Superintendents, Berhampore and Calicut, respectively, and not to my office.

District
Taluk
or Town

LIST OF UNPAID CENSUS OFFICERS WHO DESIRE EMPLOYMENT—PART I.

Serial number.	Name.	Age.	Whether enumerator or supervisor.	Examinations passed and other qualifications.	Vernacular.	Whether English is known or not.	Remarks.

PARTS II AND III IN THE SAME FORM.

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APPENDIX III.

INSTRUCTION OF THE STAFF.

No. XIX.—*Circular No. 17, dated Madras, 10th November 1890.*

From—H. A. Stuart, Esq., C.S., Superintendent of Census Operations, Madras,

To— The Collector of————

I have the honour to forward to you five copies of a 'Manual for Charge-Superintendents and Supervisors,' and to state that the required number of copies for distribution to these officers are being sent to tahsildars and chairmen of municipal councils direct. I have the honour to request that you will be good enough to inform me, at a very early date, of the number of copies that you require, if any, of the vernacular editions of the book for the use of such of the supervisors as may not be conversant with English.

MANUAL FOR CHARGE-SUPERINTENDENTS AND SUPERVISORS.

I.—DEFINITIONS.

Census Divisions and Officers.

1. Every taluk is for census purposes divided into *blocks*, *circles* and *charges*.

2. A *block* consists of an area containing, as a rule, about 60 houses. For each block an *enumerator* is appointed. In the case of two small blocks near each other the same man is sometimes appointed enumerator for both; but, in such cases, the returns for each block must be kept distinct.

3. A *circle* consists of a number of blocks, and forms the charge of a *supervisor*, whose duty it is to supervise the work of the enumerators in his circle. A circle should contain about 10 blocks or 600 houses.

4. A *charge* is made up of a number of circles; it is under the control of a *charge-superintendent*, whose duty it is to check the work of the supervisors.

Registers and Forms.

5. Particulars as to the names of villages and number of blocks comprised in a circle, the names of the enumerators appointed to each block and the number of houses in each block are given in a list called the *circle list*.

6. The houses numbered in each village are entered in a list called the *village list* or *building list*. This list is prepared for each block separately.

7. The enumeration of the resident population will be recorded in what are called *enumeration books*.

These books consist of—

(i) *Instructions to enumerators*, being a code of rules for their guidance;
(ii) A *specimen schedule*, which contains sample entries to illustrate how the schedules should be filled up;
(iii) An *enumerator's abstract* form, in which the totals of the houses and population dealt with in the book are to be entered after the census is over;
(iv) A *block list*, which will contain particulars concerning each house to be enumerated in the book in question; and
(v) A number of blank forms called *schedules*, in which particulars regarding each individual enumerated are to be entered. Each schedule is intended for the enumeration of the inmates of not more than one house.

8. *Loose schedules* are blank forms which have not been bound up into enumeration books, and which are used for the enumeration of travellers and the houseless poor, and of the residents in houses also when there are not enough schedules in the enumeration books.

9. *Householders' schedules* are schedules issued for return by the householders themselves in the place of those bound in the enumeration books, which latter, by way of distinction, are known as *house schedules*, or *enumerators' schedules*, or simply *schedules*. Householders' schedules are issued only in English and are of two different kinds, to be used one by Europeans and Eurasians and the other by natives of India.

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10. Beginning from the 6th of January 1891, the enumerator will fill up the schedules for the houses in his block, so that on the census night (26th of February) he will merely have to make corrections and not write the schedules up in full. This initial filling up of the schedules is known as the *preliminary record*, while the last operation is the *final census* or simply the *census*.

II.—INSTRUCTIONS TO SUPERVISORS.

11. Your duty as a *supervisor* is to supervise the arrangements for the census of the population living within your circle, and you are responsible for the thoroughness and accuracy of the work performed within that area.

12. As soon as you are appointed to your circle you should ascertain and go round its boundaries, so that you may thereafter be in no doubt as to the exact limits of the area you have to deal with. You should also acquaint yourself with the situation and extent of all the villages and blocks included in your circle.

House Numbering.

13. Every supervisor should examine the numbering of the houses in his circle. If this work has already been done by some other official when you are appointed, it is not absolutely necessary that you should do it again, but it would be as well that you should examine some of the work. In performing this task the first thing you have to see is that a number has been given to every dwelling house and to every other building intended or used for human habitation.

A dwelling house has been defined as the dwelling place of one or more families with their resident servants having a separate principal entrance from the common way. The 'common way' is not necessarily a public way. Thus the servants' godowns in the compounds of large houses, and separate houses situated in the same compound or enclosure, which have not generally separate entrances from the public way but have separate entrances from a common way or yard should be treated as distinct houses.

On the other hand, even though two or more families are living in different rooms of the same house, only one number should be given to the building. It is incorrect to affix a number to the door of each room as is sometimes done.

Another common mistake is to give only one number to several distinct houses occupied by distinct families on the ground that they are owned by a single individual, though let on rent to several. Each of such houses should of course have a separate number.

A number should also be given to all churches, temples, mosques, choultries, chutrams, shops, schools, offices, &c., but stables, cattle-sheds, and other out-houses, which are not used or intended for human habitation, need not be numbered. Ruined houses may be omitted, but all unoccupied buildings, which are fit for human habitation, should be numbered.

Shops which really form part of the dwelling house of the shop-keepers need not be separately numbered, but in all other cases they should be treated as distinct buildings. In the case of sub-jails, dispensaries, hospitals and other buildings of a like nature, only one number need be given, even though there are several detached buildings.

14. The numbers should be serial for the whole village or in the case of municipalities for the ward; that is to say, if there are 200 houses in a village the numbers will go from 1 to 200 and not from 1 to 100 in one-half of the village and then from 1 to 100 in the other half. Again, the numbers in each block must be consecutive; thus, if a village contains 150 houses, the first block containing 60, the second 55, and the third 35, those in the first block should be numbered 1—60, those in the second 61—115, and those in the third 116—150.

The Village or Building List.

15. The village or building list (appendix 3) will be prepared by the karnam, and should be carefully examined by you; you should test a considerable proportion of the entries by actually visiting the houses. The points to be noticed in examining and checking these lists are—

(1) that the number entered in it for each building corresponds to that actually marked on the building itself;
(2) that the description given of each building in the last three columns is accurate;
(3) that all cart-stands, encamping grounds and other resting places are duly noted at the foot of the list;
(4) that no building has been wrongly omitted from the list;
(5) that there is a separate list for each block.

The Circle List.

16. The circle list (appendix 4) will be prepared in the taluk cutcherry or the municipal office, as the case may be, and a copy will be furnished to you for careful test of all the entries in it. You should see—

(1) that every village forming part of your circle has been entered in it;
(2) that every portion of a village is included in some block or other;
(3) that the number of houses and buildings given for each block corresponds with the number shown in the village list for that block;
(4) that the number of enumeration books required for each block is correctly shown in column 11.

17. You should also see that there are no houses which have been altogether omitted. In some cases it may happen near the border lines of circles that a small group of houses lies midway between

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the houses forming two blocks, and each enumerator may think that these belong to the block of the other. Such houses will escape enumeration unless the supervisor detects the mistake and corrects it. Each supervisor should, as far as possible, arrange to compare notes with the supervisors of the adjoining circles.

18. In your rounds of inspection, you should endeavour to secure the gratuitous services of as many enumerators as possible. These men will, where a sufficient number has already been engaged, be useful as a reserve to fall back upon if any portion of the staff fail at the last moment. Men who serve as enumerators without payment and do their work satisfactorily will have a preferential claim to employment in the abstraction offices at Madras, Bangalore, Calicut and Berhampore provided they are qualified. No examination test is required, but a knowledge of English is desirable.

Distribution of Enumeration Books.

19. The enumeration books, householder's schedules and loose schedules required for the blocks in each circle will be furnished to you by the tahsildar before the 30th of November, and it is your duty to see that the number supplied is sufficient for the houses that have to be enumerated.

20. The following editions of the enumeration book will be issued:—

(1) A book of 50 schedules.
(2) Do. 30 do.
(3) Do. 20 do.
(4) Do. 10 do.

In determining the book to be used for any particular block you have to consider the number of numbered buildings in it and the number of inmates likely to be found in each dwelling house. At least one page will be given to every building which has received a number, even though it is not a dwelling house. Each page contains space for the entry of eight names, and, if there are more than eight persons in any house, the entries must be continued on the next page; for the next house a fresh page again must be taken, as the entries on one page must never relate to more than one house. Thus suppose a block contains sixty-five houses: one book of fifty and one book of twenty schedules would give a page for every house and leave five spare pages, so that, if the number of houses in which there were more than eight persons did not exceed five, these two books would be sufficient. But if it does exceed five, then a third book of ten pages or a few loose schedules must be issued, until the enumerator has got all the forms he will require. It must be remembered that additions will, in some cases, have to be made at the final census. It is advisable, therefore, that every enumerator should have one or two spare pages in each of his books. Thus, in the case given above, the enumerator should not first entirely fill up the fifty-page book and then take up the twenty-page one, but should leave at least two blank pages at the end of the former.

21. Every block should have at least one book of schedules even though it may be uninhabited.

22. When the number of books and loose schedules (if any) required for each block has been determined, you should distribute them to the enumerators.

The Block List.

23. The village or building list relating to your circle will be handed over to you by the taluk (or municipal) authorities. There is a separate list for each block. This should be given to the enumerator of the block with orders to copy from it into the block list in each enumeration book the particulars required by the latter. The block list of each book should contain only the buildings which are to be enumerated in that book.

24. You should examine the block lists to see that they have been correctly prepared. You should then take back and keep carefully the village or building lists from which the block lists were prepared.

Instruction of Enumerators.

25. The most important task, which you have to do, is to teach the enumerators to fill up the schedules correctly. For this purpose it is essential that you should yourself study the rules issued on the subject, which will be found in appendix 2, and clear up any doubts that you may have concerning them by referring to the charge-superintendent. You should then instruct the enumerators by explaining the rules and actually doing with them the enumeration of a few houses in the neighbourhood. The enumerators may, if necessary, be assembled in convenient places for the purposes of instruction by you. The chief points to which you have to direct the attention of the enumerators in filling up the schedules are the following.

26. *Heading.*—In the headings of some of the schedules the words 'taluk' and 'village' have been omitted in printing. You should have them filled in before the distribution of such schedules and you must invariably note that on every page of the book the names of the village and the taluk to which it pertains are clearly written. The paging of the schedules in each book should also be finished before the enumerators go their rounds, but the number of the house should be filled in only as they commence the enumeration of each house.

27. In proceeding to fill up the columns it must be borne in mind that in no case should any columns, except the last two, be left blank for any person and that the word "ditto" should never be used in any of the columns. If you or any of your enumerators doubt the accuracy of any statement made by a person as to the entries to be made in any of the columns regarding that person, you should explain clearly to him the nature of the information required. When he has been made ot understand this, you should accept his answer, whatever your opinion of its accuracy may be. If

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you consider any such statement to be obviously false, you should point out to the person who makes it the penal consequences of returning false information, and if he still persists in his statement, it should be accepted without dispute and the matter reported to the charge-superintendent.

28. *Column* 1 (*Serial Number and Name*).—Note that the serial number is not to be given till the final census. No person should be pressed to give the names of his female relations and no female should be compelled to give her own or her husband's name.

29. *Column* 2 (*Religion*).—Only the main religion, which a person returns, should be entered here, such as Hindu, Musalman, Christian, Jew, Parsi, Buddhist, &c. The particular sub-division of a religion to which the person belongs is to be shown in the next column.

Sikhs, Jains and Brahmos should be shown as such and not as Hindus. In the case of forest or hill tribes, who are not Hindus, Muhammadans, &c., the name of the tribe should be entered as *Chentzu Toda, Malayali, Khond, Savara, &c.*

30. *Column* 3 (*Sect of Religion*).—Many Hindus are unable to say to what sect they belong, but the necessary information can frequently be obtained by asking them what marks they put on the forehead. Sect relates to religion and must not be confused with caste, the particulars regarding which are given in columns 4 and 5. In the case of Christians, *Protestant* should not be entered as the sect, but the particular kind of Protestant, as *Church of England, Wesleyan, Baptist, &c.*, should be given.

31. *Column* 4 (*Caste, &c.*).—Only the main caste should be entered here. The terms, Vaisya and Sudra, however, are misleading and should not be used, nor should such generic terms as *Row, Aiyer, Aiyengar, Mudali, Pillai, Naidu, Naick, Menon, &c.*, be used. These are not castes but merely honorific names or titles. Men who call themseves *Rows* may be Bráhmans or Balijis, and those who style themselves *Pillais*, may be Vellalas or Pariahs. Persons are frequently met with among Telugu people, who state their caste to be '*Gentu*,' which, however, is no caste at all. These men will be found on inquiry to be Balijas or Kápus or the like.

In the case of persons, who have no caste distinctions, their tribe or race should be stated. Among Musalmans, for instance, there are tribes, such as *Pathan, Shekh, Syed, Moghal, Mopla, Labbai, &c.* There are also the forest and hill tribes, as *Khonds, Savaras, Todas, Kurumbas, Irulas, Chentzus, Kadars, Pulayars, Nayadis, &c.* For Christians the race should be returned as *European, Eurasian and Native Christian*; so also in the case of Buddhists, as *Burmese, Chinese, &c.*

32. *Column* 5 (*sub-division of Caste, &c.*).—Nearly every caste has numerous sub-divisions, and the particular sub-division to which the person enumerated belongs should be entered here. Thus, among Brahmans, there are the following sub-divisions:—*Deshasth, Vadama, Brahacharana, Ashtasahasra, Nambudiri, Vaidiki, Niyogi, Sarasvat, &c.*; among Chetties there are *Comati Chetties, Beri Chetties, Natukottai Chetties, &c.*; among Vellalars, the sub-divisions are *Karaikkat, Soliya, Ponnéri, Poonamallee, Kondakatti, Pandiya, Tondamandalam, &c.*; among Kápus there are *Panta Kápus, Pákanáti Kápu, Mothádi Kápu, &c.* The best way to get the information is to mention a few of the sub-divisions to the person enumerated and he will then readily understand what is wanted. Thus, if a man says he is a Kápu, the enumerator should ask—'What Kápu? Panta Kápu, Mothádi Kápu?'

Bráhmans frequently give the religious division instead of the caste sub-division, as, for example, Smarta Bráhman; this is not what is required, as the religion and sect have already been entered in columns 2 and 3.

In the case of tribes also, their sub-divisions, if any, should be entered in this column. If race has been entered in column 4, nationality should be specified here. Thus, Europeans should be returned as *English, French, German, &c.* If there are no sub-divisions, the entry in column 4 should be repeated. There are several examples of this in the specimen schedule.

33. *Column* 6.—Eunuchs should be entered as males. Every entry must be either *male* or *female*.

34. *Column* 7.—Enter the age last birthday, not the current year of age.

35. *Column* 8 (*Marriage, &c.*).—Note that this column is not to be left blank for anybody, not even for infants. Every person is either married, unmarried or widowed, and there will be no difficulty in making the necessary entry. In filling up this column, neither you nor the enumerators should question the validity of any marriage or be guided by your own notions of what is or is not a marriage, but should accept the statements made by the person, or, in the case of children, by their relatives. Every person, who has a wife or husband living at the time of the census, should be entered as '*married*.' Persons who have been divorced and who have not married again, should be entered as *single*.

36. *Column* 9 (*Parent-tongue*).—If the father and mother speak different languages in the household, both should be entered. This column, it must be noted, should be filled up in the case of infants or other persons who cannot talk. In addition to the main languages—Tamil, Telugu, Malayalam, Canarese, Uriya, Hindustani, &c.—there are many of minor importance, such as *Tulu, Badaga, Chentzu, Lambadi, Khond, Gadaba, Savara, &c.*; if one of these is the language spoken in the house of the person enumerated, it should be entered as his parent-tongue, even though he also knows one of the principal languages mentioned above.

37. *Column* 10 (*Birth-place*).—No area less than a district should be entered in this column. The names of villages and taluks are sometimes very difficult to trace and they should therefore never be given.

38. *Column* 11 (*Occupation*).—This column should be filled up for every person—man, woman or child. In the case of those who do work and earn money thereby, their exact occupation should be given. In the case of those, who live on rent of property or pension, or the like, the exact nature of their means of livelihood should be entered. In the case of a person, who earns nothing by independent labour, but is supported by another, the occupation, or means of livelihood of that other should be stated and the word 'dependent' added to it. For instance, the wife of a tahsildar would be

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shown in this column as 'Tahsildar, Government—*dependent*,' unless she had private means, such as patté lands, in which case she would be entered as *pattádar*, without the word *dependent* being added. In the case of persons, whose occupation, or means of subsistence, is connected with the land, the exact nature of the tenure is to be shown by entering whether the person is a *pattádar, paikári, lopaikári, porakudi, inámdar, &c.* If he cultivates the land himself and does not let it out for rent, the word *cultivation* should be prefixed to the word showing the nature of the tenure. Thus, for a cultivating pattádar, the entry would be '*cultivation-pattádar*,' while, if he does not cultivate the land himself, the entry will simply be '*pattádar*.'

39. *Column* 12 (*Instruction*).—You must be careful to see that all those who are reading in schools and colleges or at home are entered as 'learning' even though they may be able to read and write. It is only in the case of those, who are not under instruction, that ability to read and write should be taken as the guide in determining whether a person is literate or not.

40. *Column* 13.—This column should be left blank for all, except those who are shown in column 12 as 'literate.'

Note that the language entered here will not always be that entered in column 9. People, whose parent-tongue is Hindustani, frequently cannot read and write it, but they can read and write some other vernacular, as Tamil or Telugu. It is the language which the person can read and write that is to be entered in column 13.

41. *Column* 14 (*Infirmities*).—Do not enter in this column those who are blind of one eye only, or who have become deaf and dumb after birth, or who are suffering from white leprosy only.

42. Before the enumerators are allowed to begin the preliminary record, each of them should have filled up manuscript schedules for at least ten houses and these should be tested and passed by you. No enumerator, whom you find incompetent, should be allowed to do the work, but you should apply to the charge-superintendent and get another in his stead.

The Preliminary Record.

43. The preparation of the preliminary record should be commenced on the 6th January 1891,* and should be completed in fifteen days. During this period you should be continually on the move and inspect the work done by the enumerators. When the preliminary record is completed by an enumerator, you must, in the first place, examine every entry made in his books and see that there are no obvious errors or omissions. For instance, cases may happen in which an infant is returned as literate, or as a 'lawyer,' without the word 'dependent' added to it; a female is shown as a widower; a person's caste is returned as Naidu or Mudali, or column 13 is filled up for a boy at school. Such palpable errors should be inquired into and corrected then and there. You should then go about your circle and test the entries in as many schedules as possible (never less than 10 per cent.) by actual house-to-house visits. If you find, in the course of this test, that any enumerator has misapprehended the instructions on any point in such a way that it would have vitiated the entries in that particular throughout his schedules, your test should be applied to all those schedules. When you have sufficiently checked the entries in the preliminary record and corrected all mistakes under your initials, you should return the books to the enumerators in time for the final census. Only black ink should be used for entries and corrections at the preliminary record.

44. No preliminary record has to be prepared for travellers in chuttrams, dâk bungalows and hotels nor has any to be prepared for the householders, to whom householders' schedules are to be given. To these latter the schedules should be issued by the enumerator of the block concerned on the 24th February 1891 and collected on the morning of the 27th February.

The Final Census.

45. On the night of the final census the enumerators will go to every house in their blocks again and will correct the entries in their books so as to bring them into agreement with the facts as existing on that night; they should bring the books to you the next morning. You will inspect the work of the enumerators as much as possible during the night. Your examination of the work of the enumerators will especially be necessary in cases where the preliminary record has not been taken, as of travellers in chuttrams, encamping grounds, &c., and of persons attending fairs and festivals. When the books are returned to you in the morning, you must read through every additional entry made by the enumerators on the census night and correct any palpable errors in them.

46. You must also see that the enumerators have collected all householder's schedules that have been issued and that they duly account to you for every one of them.

47. The census of travellers by road and of the houseless poor will generally be taken by the Police or other special agency (*vide* appendix 9). The schedules in which the particulars for this class of the population are entered will be handed over to the enumerator of the block by the special enumerator on the morning after the census. In blocks for which no special arrangements have been made, the census of travellers by road and the houseless poor must be taken by the ordinary enumerator either on a spare schedule at the end of his book or on a loose schedule.

48 All loose schedules, including householder's schedules, should be stitched into that one of the books for the block which contains the least number of pages. But if the building to which the schedule relates is entered in the block list of some other book, the schedule should be stitched into that book. They should be firmly sewn next to the last page that has been filled up. When this has been done the enumerator should fill in the last four items on the docket of the enumeration book, and

* In the City of Madras it will be commenced on the 26th January 1891 and completed in ten days.

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initial the docket. The entries on the docket should then be checked by another enumerator, who should also initial it. Finally you should check it yourself, paying particular attention to the numbers relating to loose schedules and householder's schedules. You should remember that in the case of loose schedules each leaf contains two schedules, while in the case of householders' schedules each leaf is only one schedule.

Preparation of abstracts.

49. On the morning of the 27th February your enumerators should assemble at the head-quarters of your circle, and the abstract on the back of the specimen schedule in each book should then be prepared by the enumerator of the block. This abstract should embrace all the schedules in the book, *i.e.*, all the householders' and loose schedules stitched into the book as well as those originally bound in the book. The abstract should first be prepared on a loose piece of paper which the enumerator should hand to you with the book. You should keep the paper with you and give the book to some other enumerator and tell him to prepare an abstract in the same way. On receiving the book back from him you should yourself prepare an abstract, and if all three agree the result may be accepted as corrected and entered in the book. If they do not agree all three should be carefully worked again until agreement is obtained.

50. When the abstracts are finished you should enter the figures for each book in your circle abstract (*vide* appendix 5) and total them. You should get your two best enumerators to help you in this work and to check it. You should then take charge of the books and dismiss the enumerators.

Despatch of books.

51. The books and your abstract should be forwarded at once to the taluk head-quarters or the chairman of the municipal council, as the case may be. The books should be packed in the order in which the blocks are entered in the circle list, a copy of which should accompany each bundle. This copy should be corrected, if necessary, so as to show the facts at the final enumeration. Directly you have despatched the books to the taluk or municipal office, you should report the fact to your charge-superintendent.

General.

52. You must see that the necessary stationery is supplied to the enumerators and that the work does not fail at the last moment for want of stationery or schedules. Only black ink should be used for the preliminary record and for corrections that may be made by you in checking the preliminary record. For all corrections and additions made at the final census red ink alone should be used.

53. You should take receipts from the enumerators for the books supplied to them for the preliminary record and give them back to them when the books are returned. Similarly at the time of the issue of the books for the final census fresh receipts should be taken which should be returned only when you have taken charge of the books as mentioned in paragraph 50.

54. You should keep accounts of receipts, issues and inspection in the forms given in appendices 6, 7 and 8. An extract from columns 1—5 of the inspection register should be sent to the charge-superintendent every Saturday and Wednesday from 26th January to 25th February 1891.

55. If the enumerator at the final census is not the individual, who prepared the preliminary record, the former's name should be entered in the remark column of the circle list and at the foot of the docket on the enumeration book. If the supervisor is not the man whose name is entered in the circle list, his name should be given at the foot and it should be stated when he took up the duty.

56. When the census is taken on the morning of the 27th February the enumerators should, if possible, assemble at the circle head-quarters on the evening of that day and prepare the abstracts at once.

III.—DUTIES OF CHARGE-SUPERINTENDENTS.

57. The duty of a charge-superintendent is to exercise general supervision over enumerators and supervisors, the instructions to whom he should carefully peruse. He is responsible for the work being properly done in his charge.

58. Every charge-superintendent should inspect some of the work done by each supervisor in his charge and he should give particular attention to those supervisors who are least intelligent. The prescribed reports will keep him informed of the progress of the work of checking by the supervisors and he should promptly notice any undue delay or scamping of work. Any supervisor, who fails to do his duty properly, should be reported to the divisional officer for punishment by the head of his office.

59. On the night of the 26th February the charge-superintendent should take up his quarters at that place within the limits of his charge, where, owing to the large number of travellers, the large size of the blocks, or other cause, there is most likely to be difficulty or neglect of duty.

60. After the census has been taken, the charge-superintendent should see that the supervisors, who are within easy access, are checking the enumerators' abstracts and preparing their circle abstracts correctly. The charge-superintendent is not required to prepare any abstract for the charge as this would occasion unnecessary delay. The endorsement at the foot of the enumerator's abstract need not, therefore, be filled up by the charge-superintendent.

61. The last duty of the charge-superintendent is to see that all the books for all the circles in his charge have been forwarded to the taluk or municipal office by the 28th February 1891.

H. A. STUART,
Superintendent of Census Operations.

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APPENDIX 1.

SPECIMEN SCHEDULE.

House Number 19. *Taluk Wálájapet.* *Village Ranipet.* *Page No.* 21.

Serial number and name.	Religion.	Sect of religion (see Rule 3).	Caste of Hindus and Jains, tribe or race of others (see Rule 4).	Sub-division of caste, &c. (see Rule 5).	Male or female.	Age.	Married, unmarried or widowed.	Parent tongue.	Birth district, province or country (see Rule 10).	Occupation or means of subsistence (see Rule 11).	Learning, literate or illiterate.	Language known by literate (see Rule 13).	If any person be insane, deaf-mute from birth, totally blind or a leper, enter that person as such below.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1 Ramachandra Row.	Hindu ...	Madhwa ...	Brâhman ...	Deshasth ...	Male ...	32	Married ...	Mahratti ...	Poona, Bombay Presidency.	Vakil ...	Literate ...	Mahratti and English.	...
2 Gunga Bai ...	Hindu ...	Madhwa ...	Brâhman ...	Deshasth ...	Female ...	21	Married ...	Mahratti ...	Madras ...	Vakil—dependent.	Literate ...	Mahratti.	...
3 Ahmed Khan ...	Muhammadan.	Sunni ...	Pathan ...	Pathan ...	Male ...	29	Married ...	Hindustani.	Cabul ...	Jutka-driver ...	Illiterate ...	...	...
4 Infant	Muhammadan.	Sunni ...	Pathan ...	Pathan ...	Male ...	Infant.	Unmarried.	Hindustani.	North Arcot.	Jutka-driver—dependent.	Illiterate ...	...	Blind.
5 Samuel Joseph	Christian ...	Roman Catholic.	Native Christian.	Native Christian.	Male ...	11	Unmarried.	Tamil ...	Chingleput.	Butler—dependent.	Learning ...	...	...
6 Lakshmi ...	Hindu ...	Saivite ...	Pariah ...	Pariah ...	Female ...	20	Married ...	Tamil ...	Madras ...	Grass-cutter ...	Illiterate ...	...	...
7 Ramasami Reddi.	Hindu ...	Vaishnavite.	Kapu ...	Panta Kapu...	Male ...	28	Married ...	Telugu ...	Nellore ...	Clerk, Govt. and Pattadar.	Literate ...	Telugu and English.	...
8 Seetamma ...	Hindu ...	Vaishnavite.	Kapu ...	Panta Kapu...	Female ...	19	Married ...	Telugu ...	Nellore ...	Clerk, Govt., and Pattadar—dependent.	Illiterate ...	...	...

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Appendix 2.

INSTRUCTIONS TO ENUMERATORS.

I.—Preliminary Record.

1. In these rules a 'house' means any building to which a census number has been affixed.

2. Beginning from the 6th of January 1891, you will visit every house in your block, in the order in which they are entered in the list in your book, and enter in the schedules in that book every person residing in those houses in the manner prescribed below.

3. Before beginning to make these entries, you must read carefully the rules for filling up each column which are printed on the next page, and also the specimen schedule filled up opposite those rules. You should point out to the supervisor all entries about which you are in doubt, and receive his instructions.

4. You must use black ink, and write very clearly in the character you know best.

5. You must take a fresh page for each house. If there are more than eight persons in a house, you should continue the entries for that house on the next page, repeating at the top of that page the number of the house in question, with the word 'continued' after it in brackets. You must never begin the entries for a fresh house in the middle of a page, but should leave the unused lines blank.

6. If the entry for any person in any of the columns of the schedule be the same as that of the person entered on the line above, you must repeat the entry and never write the word 'ditto,' or make dots.

7. If any house on your list be found unoccupied, you must write the word 'empty' after the number.

8. You are to enter on this visit all persons who ordinarily live in and take their meals from the house even though any of them may be, at the time of your visit, absent for a short time at the bazaar, or watching crops or fishing, or even for a few days at a wedding or on a pilgrimage, provided they are to be back at the house before the 26th February. After these ordinary residents you should enter the visitors, if any, stopping in the house, but not such as are only there for a day or two, as for a wedding, &c., and will not remain there till the 26th February. In the case of chattrams, cart-stands, temples, hotels, &c., you should enter on this occasion only those who usually live there and not travellers, &c., stopping only a day or a night or so in the building.

9. You must have completed all the entries in your block by the 21st of January 1891.

II.—The Final Census.

10. At the time of lighting lamps on the 26th February 1891,* you will take this book as already filled in and again visit every house in your block in order.

11. You must summon the chief member of each family residing in the house, and read over to him the entries made for his family in the schedule. You will strike out the entries for persons who are not present and fill up the form for any person now in the house who was not there when the first visit was made, such as guests, infants newly born, and others. You are to consider as present all living in or taking their meals from the house, even though any of them may be out fishing or watching in the fields or at a shop, &c., for the night.

12. If there be no room left on the schedule for the fresh entries above mentioned, you must take a fresh page at the end of your book, and enter on it the house number with the word 'continued' after it, as prescribed in paragraph 5 above.

13. You must see that you are yourself enumerated as present in the house where you are stopping.

14. You must make no alteration whatever in any entry against the name of any person unless you have to strike out the entries altogether because he or she is no longer present. When you so strike out a person you must draw the line completely through all the entries following that person's name and not merely through column 1.

15. You must use only red ink for entries and erasures made at the final census on the 26th February.

16. At the final census you must visit every house marked 'empty' in your book to see whether any person is now living there.

17. Before † visiting the houses in your block you must go to the cart-stands and chattrams, and enter in the schedules all particulars for the travellers you may find there, giving a census ticket to each person to prevent his being again enumerated. If any of the residents at these places who were entered by you at the preliminary census are not now present, you must strike out the entries relating to them. You should ascertain, from the village watchmen or otherwise, whether any wandering gang, such as Brinjaries, Lambadies, &c., has come to pitch in your block, and if there be any such you should go and enumerate it after you have finished the houses.

* Where the census is taken on the morning of the 27th February, the enumerator should begin his rounds at 6-0 A.M. on that day.

† Where the census is taken on the morning of the 27th February, the cart-stands, &c., should be visited on the night of the 26th.

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18. If any householder in your block has been given a separate schedule, you should collect it on the morning of the 27 February, and after seeing that the rules have been complied with in filling up the columns, you should stitch or pin it into your book, next to the last schedule filled up by you.

19. After your book has been inspected by the supervisor you will prepare the short abstract printed on the back of the specimen schedule in it as directed by the Supervisor, and he will not take charge of your book until he has certified it to be correct.

20. According to the Census Act every person is legally bound to furnish you with such information as is necessary for filling up the schedule; but you are forbidden to ask for any information not required for the purposes of the census, as, for instance, the amount of any person's income. Any enumerator detected in exforting money on any pretext connected with the census renders himself liable to punishment under the Census Act or the Penal Code.

III.—Rules for Filling up the Schedule.

Heading.—Enter the house number, the name of the taluk and the village and the number of the page.

Rule 1.—*Column* 1 (*Serial Number and Name*).—Enter first the chief resident member of the family, whether male or female; then all other persons living in or taking their meals from the house. If there be any objection made to giving the name of a female, write the word 'female' in this column. If an infant has not yet been named, enter the word 'infant.' The enumerator is not to insist upon any female giving her own or her husband's name.

The serial number must not be added till the final census.

Rule 2.—*Column* 2 (*Religion*).—Enter here the religion which each person returns, as Hindu, Musalman, Jain, Christian, Parsi, &c.

Rule 3.—*Column* 3 (*Sect of Religion*).—Enter the sect of religion followed by each person as he returns it, as Shaivite, Vaishnavite, Lingáyet, Madhva, &c., for Hindus; Digambara, Svetambara, &c., for Jains; Sunni, Shiah, &c., for Musalmans; and for Christians enter whether Church of England, Roman Catholic, Presbyterian, Lutheran, Baptist, American Episcopalian, Syrian, &c. If the sect cannot be stated, enter 'not returned' in this column, but do not leave it blank.

Rule 4.—*Column* 4 (*Caste, &c.*).—Enter the caste of Hindus and Jains, and the tribes of those who have not castes, and the races of Christians, Buddhists, &c.; as Brahman, Chetti, Vellála, Kápu, Náyar, Bant, &c., for Hindus; Pathán, Moghal, Moplah, Labbai, &c., for Musalmans; Eurasian, Native Christian, &c., for Christians; Burman, &c., for Buddhists. Do not enter vague terms, such as Gentu, Hindustani, Marwari, &c., or mere general names such as Mudali, Naidu, Pillai, Menon, &c.

Rule 5.—*Column* 5 (*Sub-division of Caste, &c.*).—If the caste has been entered in column 4, enter here the sub-division, as Vadama, Tengalei, Vaidíki, Niyogi, Nambútiri, Sárasvat, &c., of Bráhmans; Cómati, Béri Chetti, &c., of Chetties; Panta Kápu, &c., of Kápus; Kiriyattil Náyar, &c., of Náyars; Karaikkát, &c., of Vellálas; Masadika, &c., of Bants.

Some castes and most tribes and races have no sub-divisions; in their case the entry in column 4 should be repeated, but this column must not be left blank.

Rule 6.—*Column* 6 (*male or female*).—Enter here each person as either *male* or *female*, even though you have written the word 'female' in column 1 already.

Rule 7.—*Column* 7 (*Age*).—Enter the number of years each person has completed. For infants less than one year old, enter the word 'infant.'

If a person cannot state his or her age exactly, the enumerator should ask the relations, or refer to some well known event of local importance, such as a famine, a cyclone, the Mahamagham and Pushkara festivals, &c., or if the person be present, make a guess at the age from the appearance. He must never insist on seeing any female who is not voluntarily produced before him.

Rule 8.—*Column* 8 (*marriage, &c.*).—Enter each person, whether infant, child, or grown up, as either *married, unmarried* or *widowed*. This column must not be left blank for any one of whatever age.

Children who have been married should be entered as married, even though they may not have begun to actually live with their wives or husbands. Persons who have been married, but have no wife or husband living, should be entered as widowed. The enumerator must accept the statement made by the person, or in the case of children, by their relatives.

Rule 9.—*Column* 9 (*Parent-tongue*).—Enter the language which each person returns as ordinarily spoken in the household of that person's parents.

Rule 10.—*Column* 10 (*Birth-place*).—Enter the district in which each person was born, and if the person be not born in the Madras Presidency add the name of the province or state to the district of birth. The names of villages, taluks, &c., are not to be given. If the person be born out of India, enter the country, as China, Kabul, Ceylon, &c.

Rule 11.—*Column* 11 (*Occupation or means of subsistence*). [*Read this rule very carefully, and ask the supervisor about all cases which seem doubtful to you*]. Enter here the exact occupation or means of livelihood of all males and females who do work or live on private property, such as rent of land, houses, &c. In the case of children and women who do no work, enter the occupation of the head of their family, or of the person who supports them, adding the word '*dependent*,' but do not leave this column unfilled for any one, even an infant. If a person have two or more occupations, enter only the chief one, except when a person owns or cultivates land in addition to another occupation, when both should be entered. If a person be temporarily out of employ, enter the last or ordinary occupation. No vague terms should be used, such as 'service,' 'Government service,' 'shopkeeping,' 'writing,' or 'labour,' &c.; but the exact service, the goods sold, the class of writing or labour must be stated. Agriculturists should be described by the particular vernacular term indicating the nature of their

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connection with the land, such as landlord, tenant, lessee, herdsman, yearly labourer, day labourer, &c. Women who earn money by occupations independent of their husbands, such as rice-pounding, or doing house work for wages, or selling fire-wood, cow-dung cakes, grass, &c., should be shown under those occupations. If a person makes the articles he sells, he should be entered as 'maker and seller' of them. If a person lives on alms, it should be stated whether he is a religious mendicant, such as a byrági, fakír, vaidikan, &c., or an ordinary beggar. When a person is in Government, railway, municipal or other public service, the nature of the employment should be entered first, and the word Government, municipal, &c., after, as 'Clerk—*Government*,' 'Sweeper—*Municipal*,' 'Laborer—*Railway*.'

RULE 12.—*Column* 12 (*Instruction*).—Enter in this column against each person, whether grown up, child or infant, either *learning*, *literate*, or *illiterate*. Enter all those as *learning* who are under instruction, either at home or at school or college. Enter as *literate* those who are able to both read and write any language, but are not under instruction as above. Enter as *illiterate* those who are not under instruction, and who do not know how to both read and write, or who can read but not write, or can sign their own name but not read.

RULE 13.—*Column* 13 (*Language known by literate*).—Enter here the language which those shown as *literate* in column 12 can both read and write, and if a person knows how to read and write English, as well as a vernacular, enter 'English' also. Except where English is known, only one language should be entered, viz., that best known.

This column is not to be filled up for those shown in column 12 as *learning* or *illiterate*.

RULE 14.—*Column* 14 (*Infirmities*).—If any person be blind of both eyes, or deaf and dumb from birth, or insane, or suffering from corrosive leprosy, enfer the name of the infirmity in this column.

APPENDIX 3.

I.—BUILDING OR VILLAGE LIST.

District *Taluk* *Circle No.*
Village *Block No.*

Whether cusbah or hamlet. If hamlet give name.	Buildings.				
	Serial number.	Nature of building (whether house, shop, temple, &c.).	Whether terraced, tiled or thatched.	Name of principal occupant.	Remarks.
Cusbah ...	1	House	Thatched	Ramasawmi Chetti.	
	2	School	Tiled	Ahmedshah, watchman.	
	3	House	Thatched	.....	Uninhabited.
	4	Shop	Terraced	.....	Used only by day.
	5	House	Tiled	1. Varadappa Naidu. 2. Chengalroya Naidu.	
	6	Sub-jail	Tiled	.....	Schedule to be collected.
	7	Collector's office ...	Tiled	.....	Used only by day.
		Cart-stand.			

II.—BUILDING LIST (*Municipal Towns*).

District *Taluk* *Circle No.*
Town *Ward* *Block No.*

Street.	Buildings.				
	Serial number.	Nature of building (here enter whether house, shop, school, temple, &c.).	Whether tiled, terraced or thatched.	Name of principal occupant.	Remarks.

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APPENDIX 4.

CIRCLE LIST.

District *Taluk*

Charge number.	Circle number.	Name, father's name and occupation of supervisor and salary (if official).	Number of village.	Name of village.	Whether Government, inam or zemin.	Number of block.	Enumerator's Name.	Enumerator's Father's name.	Enumerator's Occupation.	Number of enumeration books for the block.	Number of houses.	Number of other buildings.	Total.	Remarks.
1	1	Ramasami Pillai, son of Chinnasami Pillai, Clerk in the Registration Department, on Rs. 15 a month.	1	Palapur	G.	1	Venkat Row	Venkoba Row ...	Karnam	2	61	3	64	
			2	Attiyur	G.	2	Krishnasami Iyer ...	Muthusami Iyer ...	Karnam	1	32	...	32	
			3	Nallur	G.	3	Krishnasami Iyer ...	Muthusami Iyer ...	Karnam	1	25	1	26	
			4	Tolluppedu	Shr.	4	Sanjiva Row	Rama Row	Monegar	2	58	4	62	
						5	Venkat Reddi	Krishna Reddi ...	Ryot	1	33	1	34	
			5	Atur	Z.	6	Kistna Pillai	Shanmugam Pillai ...	Pial schoolmaster ...	2	64	7	71	
						7	Subba Reddi	Runga Reddi ...	Munsif	2	65	3	68	
						8	Subramaniya Iyer ...	Annasami Iyer ...	Karnam	2	71	5	76	
			6	Ambattur	G.	9	Gopal Aiyangar	Krishnasami Aiyangar.	Karnam	2	68	4	72	
						10	Ratna Mudali	Ramasami Mudali ...	.....	2	65	8	73	
							Railway block No. 13		.....	1	5	7	12	

APPENDIX 5.

District *Taluk* *Circle*

Village (or ward of town).	Block number.	Book number.	Number of occupied houses.	Total population. Males.	Females.	Total.	Resident population. Males.	Females.	Total.	Floating population. Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13
CIRCLE TOTAL ...												

Submitted to the Tahsildar / Municipal Chairman of on the of 1891.

(Signed) _____

Supervisor.

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APPENDIX 6.

CIRCLE REGISTER OF RECEIPTS FROM THE TALUK OR MUNICIPALITY.

Circle No. *Name of supervisor.*

Nature of articles received.	Quantity.	Date of receipt.	From whom received.	Initials of supervisor.	Remarks.

APPENDIX 7.

CIRCLE REGISTER OF ISSUES.

Circle No. *Name of supervisor.*

Nature of articles issued.	Quantity.	Date of issue.	To whom issued.	Initials of supervisor.	Remarks.

APPENDIX 8.

CIRCLE REGISTER OF INSPECTION.

Taluk *Circle No.* *Name of supervisor.*

Block number.	Date on which preliminary record was		Total number of occupied houses.	Number of occupied houses checked by supervisor.	Preliminary record.				Final census.	Initials of supervisor.	Remarks.
	Completed.	Checked by supervisor.			Date of receipt of enumeration books by supervisor.	Number received.	Date of return of books to enumerator.	Number returned.	Number of books received.		
1	2	3	4	5	6	7	8	9	10	11	12

NOTE.—All the blocks in the circle should be entered in serial order in the first column.

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Appendix 9.

Circular No. 10, dated Madras, 1st October 1890.

From—H. A. Stuart, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

On the occasion of the last census the enumeration of the houseless poor and of travellers by road was undertaken by the ordinary enumerators, but as the forthcoming census is to be taken at night, it will be necessary on this occasion to make special arrangements.

2. I propose, therefore, that persons travelling by road on the night of the 26th February 1891 should be counted at such places on the lines of road as may be selected by you. Police-stations situated on the road and toll-gates would be the most suitable and convenient places for the enumeration, but it may be necessary to supplement these to some extent. The enumeration stations should be sufficiently close to each other to ensure the enumeration of all persons travelling by road between 8 P.M. on the 26th February and 6 A.M. on the 27th idem.

3. The enumeration can be entrusted to the toll-gate establishments and to the police. Where an enumeration-station is established at places other than toll-gates or police-stations, a beat constable can generally perform the duties of enumerator. Where this is not possible a special man must be appointed.

4. The houseless poor, that is, people with no homes, who get their meals where they can and sleep in the streets, under trees, &c., will practically be found only in towns, and will be enumerated by the police. Beat constables should be instructed to this effect and should be provided with the necessary schedules and tickets. In towns it may be advisable to increase the number of police on duty on the census night, and I have the honour to request that you will consult with the Superintendent of Police on this matter.

5. The enumeration of the classes referred to in this circular will be recorded on loose schedules, which will be sent to the enumerator of the block in which the persons were counted and will be stitched by him into his enumeration book. The number of schedules required for this purpose has already been reported by you, but the statement does not show how many are required for each taluk. I request that this information may now be supplied, and that I may further be informed of the number of enumerators to be appointed under these rules in each taluk, as every enumerator will require a copy of the rules for filling up the schedule.

6. To every person enumerated under these rules a ticket will be given with instructions that he is to produce it if any census officer attempts to enumerate him again. I have the honour to request that I may be informed, at an early date, of the estimated number of such tickets required for each taluk of your district. Each ticket will bear the word 'Enumerated' in English, Telugu, Tamil, Malayalam, Canarese, Uriya and Hindustani.

7. All travellers who are found at temples, chattrams, cart-stands, &c., on the evening of the 26th February 1891 will be enumerated by the ordinary staff, as explained in paragraph 17 of the instructions to enumerators. To these persons also tickets will be given, and provision on this account should be made in your estimate.

8. All travellers by rail, sea or canal will be enumerated under the special rules relating to those classes of the population, and the tickets required for these will be indented for by the railway, marine and canal authorities respectively.

No. XX.—*Circular No. 9, dated Madras, 22nd September 1890.*

From—H. A. Stuart, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of Trichinopoly.

With reference to your Proceedings, dated 16th September 1890, I have the honour to inform you that it is unnecessary to make any note after the entry 'Male' in the case of eunuchs; and that dancing girls who return themselves as married should be so entered in the schedule without further questioning or dispute.

Circular No. 9.

Copy to the Collector of _____ for information.

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No. XXI.—*Circular No. 27, dated Camp—December 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

In paragraph 7 of the instructions to enumerators it is stated that, if any house entered in the block list be found unoccupied, the enumerator is to write the word 'Empty' after the number. In large towns, where there are many shops and other buildings which are not used as dwelling houses, it will occasion a great waste of schedules if a separate page is given to each empty building. I therefore propose, with the concurrence of the Census Commissioner for India, that in municipal towns the word '*Empty*' should be written not on the schedule but in the remark column of the block list, the schedules being reserved for occupied houses.

2. On the night of the final census the enumerator must visit all houses marked 'Empty' in the block list, and if any is then occupied he should give it the schedule next to the last one already filled up. The result will be that the numbers of houses will not run consecutively, but this does not matter.

3. I think it is desirable that the preliminary record should be prepared in municipal towns somewhat later than in the rural tracts, so as to diminish the interval between it and the final census. I will not fix any date for the commencement of it, but it should be finished by the 10th February 1891, and it should be done in as short a time as possible. Probably a week will be ample in all cases.

4. I have the honour to request that you will issue the necessary instructions to all municipal chairmen.

No. XXII.—*Circular No. 28, dated Madras, 24th December 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

In the course of my tours I have found that census officers seldom understand the nature of the entry which should be made in column 5 of the schedule. This is in part due to their having neglected to study carefully the specimen schedule and the instructions to supervisors and enumerators, and in part to the assumption by men of the higher castes that there are no sub-divisions among the lower castes. This is very far from being the case as there are numerous sub-castes even among Pariahs, and these are of great interest to the anthropologist. In fact, there is hardly a caste which has not sub-divisions and it is most desirable that these should be recorded.

2. The occupation column also is seldom filled in correctly: general expressions, such as *Government service*, *shopkeeper*, *trade*, *ryot* are frequently given notwithstanding the clear instructions against their use. The word *Government* is sometimes omitted after the entry which shows the nature of the service, *e.g.*, *Tahsildar* is entered instead of *Tahsildar-Government*. Females are frequently shown simply as dependent, without the entry of the occupation or occupations of the person who supports them. It is directed that if a person derives any subsistence from agriculture the nature of his connection with the land is to be entered in addition to his other employment or means of subsistence; but this direction is only too frequently neglected. When a person returns his occupation as unconnected with agriculture he should always be asked in addition whether he has got any land. And when *agriculture* is returned as the occupation he should be asked whether he has any other employment.

3. If a person states that he is married, he should always be asked whether his wife is living, for from the reply to the question when put in the vernacular it is not possible to tell whether the man is a married man or a widower.

4. I find that it is not sufficiently understood that column 13 is to be filled up only when the entry in column 12 is *literate*.

5. I shall be obliged by your issuing instructions in the above sense to all supervisors. I would myself do this, but I find by experience that it is impossible to get them translated, printed, and issued within any reasonable time. I would not issue any further written or printed instructions to enumerators.

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APPENDIX IV.

SPECIAL ARRANGEMENTS—TRAVELLERS BY ROAD.

No. XXIII.—*Circular No. 10, dated 1st October 1890.*

From H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of ——————

On the occasion of the last census the enumeration of the houseless poor and of travellers by road was undertaken by the ordinary enumerators, but as the forthcoming census is to be taken at night it will be necessary on this occasion to make special arrangements.

2. I propose, therefore, that persons travelling by road on the night of the 26th February 1891 should be counted at such places on the lines of road as may be selected by you. Police stations situated on the road and toll-gates would be the most suitable and convenient places for the enumeration, but it may be necessary to supplement these to some extent. The enumeration stations should be sufficiently close to each other to ensure the enumeration of all persons travelling by road between 8 P.M. on the 26th February and 6 A.M. on the 27th idem.

3. The enumeration can be entrusted to the toll-gate establishments and to the police. Where an enumeration-station is established at places other than toll-gates or police stations, a beat constable can generally perform the duties of enumerator. Where this is not possible, a special man must be appointed.

4. The houseless poor, that is, people with no homes, who get their meals where they can and sleep in the streets, under trees, &c., will practically be found only in towns, and will be enumerated by the police. Beat constables should be instructed to this effect and should be provided with the necessary schedules and tickets. In towns it may be advisable to increase the number of police on duty on the census night, and I have the honour to request that you will consult with the Superintendent of Police on this matter.

5. The enumeration of the classes referred to in this circular will be recorded on loose schedules which will be sent to the enumerator of the block in which the persons were counted and will be stitched by him into his enumeration book. The number of schedules required for this purpose has already been reported by you, but the statement does not show how many are required for each taluk. I request that this information may now be supplied, and that I may further be informed of the number of enumerators to be appointed under these rules in each taluk, as every enumerator will require a copy of the rules for filling up the schedule.

6. To every person enumerated under these rules, a ticket will be given with instructions that he is to produce if if any census officer attempts to enumerate him again. I have the honour to request that I may be informed, at an early date, of the estimated number of such tickets required for each taluk of your district. Each ticket will bear the word 'enumerated' in English, Telugu, Tamil, Malayalam, Canarese, Uriya and Hindustani.

7. All travellers who are found at temples, chattrams, cart-stands, &c., on the evening of the 26th February 1891 will be enumerated by the ordinary staff, as explained in paragraph 17 of the instructions to enumerators. To these persons also tickets will be given, and provision on this account should be made in your estimate.

8. All travellers by rail, sea or canal, will be enumerated under the special rules relating to those classes of the population, and the tickets required for these will be intended for by the railway, marine and canal authorities, respectively.

No. XXIV.—*Circular No. 29, dated Madras, 27th December 1890.*

TRAVELLERS BY ROAD AND HOUSELESS PERSONS.

From—H. A. STUART, Esq., C. S., Superintendent of Census Operations, Madras,

To—The Collector of ——————

In continuation of my circular No. 10, I have the honour to communicate the following rule for the guidance of the special enumerators of travellers by road and the houseless poor :—

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"The enumerator should ask each person whom, under the rules, he has to enumerate "whether he has already been counted; if he produces a ticket or otherwise satisfies the enume- "rator that he has already been enumerated, he should be allowed to pass. Otherwise, he should "be required to give the necessary information regarding himself for entry in the schedule.

"*N.B.*—It must not be assumed, because a person has not got a ticket, that he has not "been counted, for he may have been counted in a house. He must be distinctly asked whether "he has already been enumerated."

2. When the census of the floating population is taken by the ordinary enumerators, which will be the case in the large majority of villages, the necessary particulars should be entered in the enumeration books, if there are any blank pages available. If not, an extra book or loose schedules may be used.

No. XXV.—*Circular No. 35, dated Madras, — February 1891.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

I have the honour to send copies of instructions to enumerators of travellers by road which I have sent direct to all tahsildars, deputy tahsildars in independent charge, and chairmen of municipal councils. I have asked them to fill in the blank spaces in paragraph 6 before distribution. I have not sent copies to divisional officers.

INSTRUCTIONS TO ENUMERATORS OF TRAVELLERS BY ROAD.

I, Tahsildar / Chairman of the Taluk / Municipality, hereby appoint you enumerator of the travellers along the road at the registration station for the coming census between 8 P.M. on the 26th February and sunrise next morning.

1. You must be at the enumeration station to which you are appointed by 8 P.M. on the 26th February and you must remain there until sunrise next morning.

2. You must fill up the schedule sheets given to you according to the accompanying instructions.

3. You must enter the names of all travellers who pass along the road between the above-mentioned hours, but you must not enter persons who are merely on their way to their houses to spend the night there, or are going to their fields to watch the crops or the like, as they will be enumerated by the ordinary enumerators.

4. You must give each person enumerated one of the tickets supplied to you and direct him to show it to any one else who may want to enumerate him.

5. You must ask each person whom, under the rules, you have to enumerate whether he has already been counted; if he produces a ticket or otherwise satisfies you that he has already been enumerated, he should be allowed to pass. Otherwise he should be required to give the necessary information regarding himself for entry in the schedule.

N.B.—It must not be assumed, because a person has not got a ticket, that he has not been counted, for he may have been counted in a house. He must be distinctly asked whether he has already been enumerated.

6. You must hand over your sheets to enumerator of block No. in village on the morning of the 27th February to be stitched into his books.

Tahsildar.
Chairman.

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APPENDIX V.

SPECIAL ARRANGEMENTS—RAILWAY POPULATION.

No. XXVI.—*Rules for the Enumeration of Railway Premises and Travellers by Rail.*

CLASSES TO BE ENUMERATED.

1. The classes of the population to be enumerated by the Railway authorities are—

A. Persons residing or working within railway premises.
B. Persons travelling by rail on the night of the 26th February 1891.

2. Under A are included—

(1) Resident employés with their families and visitors; the resident servants of such employés and their families.
(2) Labourers and others employed on railway work by contractors or railway officers, if sleeping within railway premises or encamped close by.

NOTE.—Persons who work on railway premises by day or night, but habitually return to their homes when off work are not included in class A. But engine-drivers, guards, &c., on duty with a train (passenger or goods) will be treated as passengers for the purpose of the census and enumerated at the station where they go off duty or where the morning enumeration is made.

3. It may sometimes be convenient that the detached houses of signallers, gatemen, line coolies, &c., should be included in the block of the nearest village and enumerated with the ordinary population of that block. In all such cases the railway and district authorities must act in concert with each other, so that there may be neither omission nor double enumeration.

4. Under class B are included all passengers and all persons sleeping on railway premises, presumably intending to travel by train during the night of the 26th February or on the following morning.

CENSUS DIVISIONS.

5. The whole of the railway limits should be divided in blocks, circles and charges. For each block there will be an enumerator, for each circle a supervisor, and for each charge a charge-superintendent.

6. A block should consist of such an area that one man can, without difficulty, enumerate all the persons found in it on the census night. A block must never contain more than one station, including all the huts of pointsmen, signallers, gate-keepers, &c., within the distant signals. When there are many persons living in the station premises, two or more blocks, of 40 to 60 houses apiece, should be formed.

7. All huts situated outside station limits should also be formed into blocks. Huts in separate villages must not be included in the same block, but it will probably be more convenient to entrust the census of such buildings to the ordinary village enumerator as suggested in paragraph 3.

8. A circle should consist of as many blocks, not exceeding 10, as, having regard to the distances to be traversed, one man can efficiently supervise.

9. The whole length of line in each Collectorate will form a distinct charge. If this gives too long a length to allow of adequate supervision by a single officer, two charges may be formed; but a charge must not lie partly in one district and partly in another.

10. Special arrangements should be made for the enumeration of large camps of labourers situated either within or just outside railway limits. Large encampments should be formed into separate circles and sub-divided into blocks, containing from 200 to 300 persons apiece. Where the number of persons to be enumerated does not exceed 300, the camp will form a single block.

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Agency.

11. Charge superintendents, supervisors and enumerators should be appointed in writing by the agent of each railway, who has been given authority under the Census Act to make such appointments. The above officers should be employés of the railway, and they should be men whose mother-tongue is English or who know English well. At small stations it will be convenient to have the same person to enumerate both residents and travellers, so as to save the trouble of training two different men.

Building and Circle Lists.

12. As soon as he is appointed, each enumerator should prepare in form I a list of all the buildings in his block which are intended or actually used for human habitation. All such buildings should be entered whether occupied or not. Each servant's godown should be treated as a distinct building. A number should be given to each building as it is entered in the list, but where numbers already exist it is not absolutely necessary to affix others specially for the census.

13. When the building lists are completed the circle list (form II) should be prepared by the supervisor. The circle lists should be printed and one copy sent to the charge superintendent, one to the supervisor, one to the Collector of the district in which the circle lies and three copies to the Superintendent of Census Operations, Madras.

14. In each enumeration book there is a block list, which should be filled up by the enumerator from the building list. The latter should then be returned to the supervisor and should be carefully preserved by him, pending further orders.

Indent for Forms.

15. The enumeration will be effected by entering the particulars for each person on schedules, of which there are two forms, viz., householder's schedules and enumerator's schedules. Both schedules contain space for the entry of eight names.

16. The householder's schedules are to be filled in by the head of each family and returned to the enumerator on the morning of the 27th February 1891. They should be issued only to Europeans and Eurasians and well-educated natives who know English well; as there is no vernacular edition of them. Servants living in godowns should not be entered in these schedules, as they will be enumerated by the enumerator of the block; but servants living in the same house as their employer should be included. These schedules should be distributed on the 24th February, and a special note should be made in the last column of the block list against each house for which a householder's schedule has been issued.

17. The enumerator's schedule is filled up by the enumerator at the dictation of the head of the family. These schedules are issued in six different languages, viz., English, Tamil, Telugu, Canarese, Malayalam and Uriya. They are bound up in books of four sizes containing, respectively, 10, 20, 30 and 50 schedules each. In addition to the schedules, each book contains detailed instructions, a sample schedule, an abstract to be filled up by the enumerator after the census, and a block list, which is a list of the buildings the enumerator has to enumerate.

18. An indent for the number of householder's schedules and enumeration books required should be sent by the agent of each company to the Superintendent of Census Operations, Madras, as soon as possible. It should be in form III, and should show the number of books, &c., required for the enumeration of the population of class A and class B separately. The requirements of each station in respect of the latter class should be based on the average number of passengers alighting there on the date specified for the last three years with special extra provision for the station where the final enumeration under paragraph 27 is to take place.

Drilling the Enumerators.

19. When the enumeration books are received the rules for filling up the schedule and the specimen schedule should be carefully perused by the charge superintendents and supervisors, who should then instruct the enumerators. The best way of doing this is to make each man actually enumerate a number of persons and record the particulars. This can be done on plain paper or on spare loose schedules; the enumeration books must not be used for this purpose.

Preliminary Record.

20. Early in February each enumerator should go round the buildings in his block, taking them in the order of their numbers, and should enter in the schedule for each house all persons who are likely to be residing there on the night of the 26th February 1891. This preliminary record, as it is called, must be completed by the 20th February. The entries should be carefully

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examined by the charge superintendents and supervisors; the latter should actually test at least 10 per cent. of them.

21. There will of course be no preliminary record of passengers, but it is advisable to prepare it for the gangs of labourers referred to in paragraph 10.

The Final Census.

22. The final census will comprise both the residents in houses and persons travelling by rail, or temporarily sleeping on railway premises. As explained above (paragraph 11) at small stations one enumerator can undertake both duties; but where there are many buildings in a block, the enumerator should not be required to enumerate passengers also. In no case should passengers be enumerated in the same book as the resident population.

23. On the night of the 26th February, beginning at about 8 or 9 o'clock, each enumerator should again visit every house in his block and strike out or add to the entries, if necessary, so as to make the return correct for the census night, as explained in the instructions bound in the book. On the following morning the enumerator should collect all the householder's schedules and stitch them in his book next to the last page that has been filled up.

Census of Passengers.

24. All persons alighting at a station between 8 P.M. on the 26th February and 6 A.M. on the 27th idem should be enumerated by the station enumerator appointed for this duty before they leave the station. He should first ask if the person has been enumerated already, and if the latter produces an enumeration ticket or asserts that he has been counted, the enumerator should let him go by. If he says he has not been counted, the enumerator should fill up the schedule entries for him in full and give him a ticket, telling him to show it if any enumerator offers to count him again.

25. The station enumerator should also enumerate all persons waiting to join a train, who are found by him in the station premises, and he should give a ticket to each of them.

26. The guard in charge of every train should distribute householder's schedules to all Europeans and Eurasians by whatever class they may be travelling, and to natives well acquainted with English, travelling first or second class. They should be requested to enter the particulars for themselves and any members of their families travelling with them, but not for their native servants, even though they are in the same carriage. These schedules will be collected as each person alights, and a ticket will be given to every one entered in them. The schedules should be sewn in the enumeration book of the enumerator who collects them.

27. All passengers found in the train at 6 A.M. on the morning of the 27th February, who cannot produce enumeration tickets, or who otherwise do not appear to have been enumerated anywhere else, and all employés on duty with the train, shall be enumerated at the first convenient station at which the train stops at or about that hour; no enumeration ticket need be given to such persons. In order to avoid the detention of the train, travelling enumerators may be employed to enter the necessary particulars for as many as possible of the persons who will not leave the train before 6 A.M.

28. The householder's schedules given the evening before to passengers who have not alighted during the night should be collected and examined by an enumerator, who should be a European or Eurasian. This officer should also fill up the form for those who have omitted to do so for themselves. He should finally see that these schedules are sewn into one of the enumeration books used for the other passengers. They should be sewn next to the last page that has been filled up.

Troops.

29. Troops travelling by rail on the census night will be enumerated by their officers and the return separately sent in; but the native servants travelling with them should be enumerated under these rules in the same manner as other passengers.

Procedure after the Census.

30. On the morning of the 27th February the enumerator must fill in the last two items on the docket of the enumerator's book, and prepare the abstract on the back of the specimen schedule in that book. The abstract should embrace all the schedules, *i.e.*, all the householders' and loose schedules stitched into the book as well as those originally bound in the book.

The books, together with all unused schedules and tickets, must then be sent on to the supervisor by first train; the guard's receipt for the package, which should be clearly addressed, should be taken and carefully preserved.

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31. The supervisor will carefully check the enumerators' abstracts and then prepare an abstract for his circles in the form given as appendix 5 to the manual for charge-superintendents and supervisors. He should then have the books packed in the order in which they are entered in his abstract and despatch both books and abstract to the charge-superintendent.

32. The charge superintendent will prepare an abstract of the supervisors' abstracts in form IV and will despatch a copy of it without delay to the Collector of the district. Another copy and the books should be despatched to the Madras Office of the Superintendent of Census Operations, except in the case of that portion of the Madras Railway which lies in the state of Mysore, the books relating to which should be sent with the abstracts to Bangalore. The packages should be addressed to the Deputy Superintendent of Census Operations, Bangalore, and it should be shown on the addresses that they relate to the Madras Railway.

Expenses.

33. The schedules, tickets and books will be supplied by the Government. The agency employed will, for the most part, consist of Railway officials. Unavoidable extra expenditure, such as payment for overtime on the night of the 26th, remuneration of outsiders where no officials are available as enumerators, charges for oil and petty stationery, &c., may be entered in a bill under each of these heads and sent through the Superintendent of Census Operations, Madras, to the Census Commissioner for submission to the Government of India for sanction.

General.

34. The enumeration books, householders' schedules, and enumeration tickets will be issued to the enumerators by the supervisors, who should keep a register of every form thus issued; on the 27th February he should recover all forms, whether used or not, from the enumerator and should see that every form issued has been accounted for.

35. For the purpose of these rules the President of the Madras Municipal Commission will be considered to be the Collector of Madras. That portion of the Madras Railway which lies within the Mysore state will be treated as though it were in a single district with the Superintendent of Police of the civil and military station of Bangalore as its Collector.

36. On all main points and on all matters affecting the general arrangements, the agents of the several companies should consult with the Superintendent of Census Operations, Madras, who will, if necessary, refer the matter to the Census Commissioner for India. On minor local details the agent or manager should consult the Collector concerned.

Form I.

BUILDING LIST.

District *Taluk* *Village*

Charge *Circle* *Block*

Serial No.	Description of building.	Whether terraced, tiled or thatched.	Name of principal occupant.	Remarks.

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Form II.

CIRCLE LIST.

District *Railway*

Charge *Charge-superintendent*

Circle Number.	Name, father's name and occupation of supervisor.	Village.	Number of block.	Enumerator's			Number of buildings (if any) in block.	Number of enumeration books for block.	Remarks.
				Name.	Father's name.	Occupation.			
1	2	3	4	5	6	7	8	9	10

Form III.

INDENT.

Number of blocks.	Number of books required with particulars as to size and language.	Number of householder's schedules required		Number of tickets required.	Remarks.
		For Europeans and Eurasians.	For Natives.		

Form IV.

CHARGE ABSTRACT.

District *Railway*

Charge *Charge-superintendent*

Circle.	Occupied houses.	Population.			Remarks.
		Males.	Females.	Total.	
Total ...					

Tested and submitted to the Collector of on the of

(Signed)

Charge-superintendent.

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APPENDIX VI.

SPECIAL ARRANGEMENTS—SEA-GOING POPULATION.

No. XXVII.—*Circular No. 15, dated Madras, 5th November 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of ——————

I have the honour to forward a copy * of the rules for the census of the sea-going population and travellers by sea, and to request that the indent for forms and tickets may be forwarded to me at a very early date.

* With spare copies.

RULES FOR ENUMERATION OF THE SEA-GOING POPULATION AND TRAVELLERS BY SEA IN THE MADRAS PRESIDENCY.

1. As part of the arrangements in connection with the taking of the general census in February 1891, an enumeration of the sea-going population will be arranged for in accordance with the following rules :—

DEFINITION.

2. For census purposes vessels may be classed as—

(A.) Sea-going vessels habitually plying between one coast port and another, by 'coast-port' being understood all ports in British India, Burmah, Ceylon and Native states, but not French or Portuguese ports;

(B.) Vessels habitually plying within the limits of one port, such as fishing, cargo or small passenger boats;

(C.) Vessels not included in classes (A) or (B) which may be lying at anchor in a port of the Madras Presidency on the night of the census.

These rules apply to vessels of these three classes, but vessels sailing under foreign colours are not to be enumerated unless they come under class (C).

3. By sea-going population is meant all persons who between 9 P.M. on the 26th February 1891 and 6 A.M. of the following day are afloat in vessels of the above classes.

Exception.—Fishermen who may be off shore between 9 P.M. and 6 A.M. on the census night engaged in the pursuit of their calling, will be enumerated with their households.

AGENCY.

4. The census of the sea-going population will be under the control of the Collector of the district, but within the limits of ports shown in schedule A attached, the enumeration will be carried out by the port officials. Each port will be regarded as a circle, the port officer or conservator of the port being its supervisor.

5. Should it be expedient in any case to vary or extend the limits of a port for the purposes of the census, the Collector of the district will fix the limits, but no alteration should be made unless a considerable number of boats or vessels are thereby likely to be enumerated otherwise than with the sea-going population. If any change is necessary in the case of ports mentioned in schedule A, the Collector will fix the limits in communication with the port or municipal authorities or both.

6. It will be the duty of each schedule A port supervisor to appoint the enumerators to be employed under him; one enumerator for (say) every 100 persons of the estimated sea-going population should be appointed for the enumeration on the census night, and one for every 500 for the distribution of forms, &c., during the previous seven days. It will also be the duty of such supervisor to see that the enumerators so appointed thoroughly understand the instructions to enumerators, and to test the correctness of at least 10 per cent. of the entries of the enumerators within his circle. He should make and carry out his arrangements in communication with the Collector of the district in which the port is situated.

7. In the case of the ports shown in schedule B, the Collector will appoint such officer as he may deem fit to the post of supervisor. The enumeration will be carried out under these rules.

8. The agency employed should, as far as possible, be unpaid and should generally be the port or sea customs establishments. The services of the officers of both these departments should be utilised to the utmost.

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9. In all places other than schedule A or schedule B ports, the enumeration of the sea-going population will be made subject to the general rules laid down for the taking of the census, each vessel being treated as a house.

10. The necessary funds for the enumeration of the sea-going population must be provided for in the Collector's census budget.

11. Collectors will indent on the Superintendent of Census Operations for the number of enumerators' schedules and check tickets (see rule 22 below) required for the ports in their districts.

12. The returns of the sea-going population will be tabulated with those of the port at which such persons are counted, and should go, therefore, to that officer to whom the returns of the other inhabitants of the town go. Collectors will issue the necessary instructions to port supervisors.

13. Collectors will forward to the Superintendent of Census Operations a statement showing the following particulars :—

Port.	Name of supervisor.	Enumerator's		Number of enumeration books of each size required in each language.	Number of loose schedules required in each language.	Number of check tickets required.	Officer to whom schedules and tickets are to be sent by the Press.
		Name.	Occupation.				
1	2	3	4	5	6	7	8

There are four sizes of enumeration books containing respectively, 10, 20, 30 and 50 schedules.

These indents should reach the Superintendent of Census Operations not later than 30th November.

The Enumeration.

14. The master of the vessel is by law responsible for the due enumeration of all on board on the night of the census.

15. On the 19th February 1891, an enumerator will proceed on board every vessel in class (A) which may then be lying in any port in the Madras presidency and will furnish the master with the schedules required for the enumeration of the crew and the passengers. He will at the same time explain to the master that he is to fill up the schedules on the morning of the 27th February 1891, and deliver them to an enumerator at the first port in British India touched at after they have been so filled up.

16. A similar course will be taken in the case of every vessel in class (A) which may arrive at a Madras port between the 19th and 26th February, and which has not been furnished with schedules at some other port.

17. All vessels of class (C) which are in any Madras port on the 24th, 25th or 26th February 1891 should be boarded by an enumerator, and if the master of the vessel expects to remain at anchor over the night of the 26th February, he should be supplied with the schedules required for the enumeration of the crew and passengers of his vessel.

18. Vessels of class (B) will, for the most part, be uninhabited at night, and the crews of such boats will usually be enumerated in their own houses. An enumerator should, however, visit all the quays and mooring places, and if any persons are found to be living on board boats of this class they should be enumerated by him if they have not been enumerated elsewhere.

19. Masters of vessels should be requested not to allow any of the crew to go on shore between the hours of 8 P.M. and 6 A.M. of the census night. If any of the crew are obliged to go on shore on duty, the master should furnish each of them with a certificate of enumeration signed by himself, and with instructions that these are to be shown to any census officer who may wish to enumerate them on shore.

20. On the morning of the 27th February an enumerator should visit every vessel in port and collect the schedules, examining the entries to see that they have been made in accordance with the instructions. If he considers it necessary, he may muster the crew and passengers.

21. Every vessel of class (A) which may enter any Madras port after the night of the 26th February and before the 15th March 1891 will be boarded and inquiries will be made as to whether she was at sea on the night of the 26th February 1891, and whether her crew and passengers have already been enumerated elsewhere under these or any other rules. If the enumerator is satisfied that they have not been so enumerated, a form should be filled up for the vessel in the usual way, or if the master holds forms already filled up, they should be collected. If the vessel is one which has been dealt with

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under rule 15, the enumerator should examine the schedules and satisfy himself that they have been correctly filled in. He will strike out the entry relating to any person who was not on board on the census night, and he will enter any person who was then on board but was not entered in the schedule.

22. When the schedules are collected from any vessel a check ticket, showing that she has been enumerated, should be given to the master, who should be instructed to preserve it and to produce it should any census officer wish to enumerate his vessel again.

23. For the purposes of these rules, the Municipality of Madras will be deemed a district and the President its Collector, while the Deputy Conservator of the Port will be considered the Port Officer.

24. After all the schedules have been collected on the morning of the 27th February, they should be stitched into one of the enumeration books of the enumerator who collects them, or if they are numerous they should be formed into a separate book. Spare outer covers and enumerators' abstracts are supplied for this purpose. The enumerator's abstract, which is on the back of the specimen schedule in each book, should then be prepared (*vide* paragraph 49 of the manual for charge-superintendents and supervisors). The supervisor should then prepare a circle abstract in the form given in the manual. When this is done the books and abstracts should be handed over to the officer designated by the Collector under rule 12 above.

25. On the 15th March the abstracts of the schedules (if any) filled up or collected since the 27th February should be prepared in the same way, and a supplemental circle abstract should also be compiled. The books and abstracts should on this occasion be sent direct to the Collector.

NOTE.—If any master of a vessel is illiterate or unable for any reason to fill up the schedules, the enumerator should do it for him.

SCHEDULE A.

1. Gopálpur.
2. Calingapatam.
3. Bimlipatam.
4. Vizagapatam.
5. Cocanada.
6. Masulipatam.
7. Madras.
8. Cuddalore.
9. Porto Novo.
10. Nagore. Negapatam.
11. Pámban.
12. Tuticorin.
13. Cochin.
14. Calicut. Beypore.
15. Tellicherry.
16. Cannanore.
17. Mangalore.

SCHEDULE B.

1. Ganjam.
2. Sonapare.
3. Bárwa.
4. Pundi.
5. Bapanapadu.
6. Pentukotta.
7. Pudimadaka.
8. Coringa.
9. Narsápur.
10. Nizampatam.
11. Ipurupálem.
12. Kottapatam.
13. Itamukkala.
14. Pákala.
15. Ramapatam.
16. Juvaladinne.
17. Iskapalle.
18. Maipadu.
19. Kistnapatam.
20. Dugaráspatnam.
21. Tirumalavasal.
22. Tranquebar.
23. Valangani.
24. Toputorai.
25. Mutupet.
26. Adirámpatnam.
27. Ammápatam.
28. Kottaipatam.
29. Tondi.
30. Devipatam.
31. Kilakarai.
32. Koilpatam.
33. Kulasekharapatnam.
34. Attupuram.
35. Chowghat.
36. Tánur.
37. Callayi.
38. Quilandi.
39. Ponáni.
40. Badagara.
41. Ballaipatam.
42. Kásaragód.
43. Cumbla.
44. Munjeshwar.
45. Mulki.
46. Malpé.
47. Bárkur or Hungarcotta.
48. Coondapoor.
49. Nayakankotta.
50. Baindur.

No. XXVIII.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of Malabar.

With reference to your letter No. $\frac{494}{C}$, dated 27th January 1891, I have the honour to point out that it is not necessary that the port enumerators should visit the vessels at night. It is expressly stated in paragraph 20 that the visit is to be made on the morning of the 27th February except in the case of vessels of class (B), and these can, as a rule, be boarded from the shore without the intervention of a boat.

2. For the visit on the morning of February 27th the port boat can be used, and it is only where there is no port boat that any charges for boat hire are admissible. I have accordingly the honour to request that the estimates of the Port Officers of Cannanore and Calicut may be reduced to what you consider a sufficient sum. The charges can no doubt be met from savings on the allotment (Rs. 350) for the remuneration of non-officials.

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APPENDIX VII.

SPECIAL ARRANGEMENTS—CANAL POPULATION.

No. XXIX.—*Circular No. 20, dated Madras, 12th November 1890.*

From—H. A. Stuart, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of ————————

I have the honour to forward ———— copies of the rules for the census of the canal population for the use of yourself and the tahsildars of taluks in which there is a navigable canal.

2. You will see that the required forms and tickets are to be supplied by you from your reserve stock which is to be replenished, if necessary, by a further indent on me. I have, however, specially added to your reserve the marginally-noted copies of enumeration books, &c., and I shall also send an extra number of tickets; so it will probably not be necessary to make any further indent.

Books of 10 schedules	20
Books of 20 schedules	20
Loose schedules	100

3. There is some danger of houses being omitted altogether or of their being enumerated twice, unless great care is taken by the revenue (or municipal) authorities on the one hand and canal officers on the other that all buildings in the limits of navigable canals, as defined in the rules, are included in either a canal or ordinary block, and that they are not included in both. This danger is chiefly due to the difficulty of obtaining a satisfactory definition of canal limits. In the town of Bezváda, for example, the Superintending Engineer and the Executive Engineer live in houses which belong to Government and are on land under the control of the canal officers. But as these houses are situated in the town they have probably been included in one of the blocks of the municipality. If this is so, they should be left in that block and enumerated by the municipal and not by the canal authorities, and the same rule should be applied to all other similar cases.

RULES FOR THE CENSUS OF THE CANAL POPULATION IN THE MADRAS PRESIDENCY.

1. As part of the general census of the presidency an enumeration of the canal population will be undertaken by the officers of the Public Works Department.

Definitions.

2. 'Canal population' means all persons residing, travelling or encamping within the limits of a navigable canal between 8 P.M. on the 26th February and 6 A.M. on the 27th February 1891.

3. The expression 'limits of navigable canals' includes—

(1) the canal itself;
(2) all land under the control of the canal officers; and
(3) such additional areas as may be assigned by agreement between the canal and revenue or municipal authorities, as the case may be, for enumeration under these rules.

4. The assignment of the additional areas last mentioned will only be necessary when the places where travellers by boat rest and cook are beyond the limits of the land under the control of the canal officers. Great care must be taken that such places are neither omitted nor enumerated twice.

Census Divisions.

5. The canal limits will be divided into blocks, circles and charges. For each block there will be an enumerator, for each circle a supervisor, and for each charge a charge-superintendent.

6. Each block should consist of an area of such an extent that one man can, without difficulty, enumerate the persons found within it on the census night. Thus it may consist of the area round a lock, or a camping ground or a 'reach' of the canal, or a combination of two or more of these. There must be but one enumerator to each block, and the blocks should be so arranged as not to include more than 60 houses or 100 (estimated) of the travellers by boat. But, if a block contains less than 60 houses, the enumerator may also be required to enumerate some of the travelling population.

7. A circle should consist of as many blocks, not exceeding 10, as, having regard to the distances to be traversed and the number of people to be enumerated, one man can efficiently supervise.

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8. The length of canal in each Executive Engineer's division will form a charge, subject to the proviso in the next rule.

9. No block, circle or charge should lie partly in one district and partly in another.

Agency.

10. The carrying out of the arrangements for the census of the canal population will be under the general direction of the Superintending Engineer in whose circle the canal is situated. He will appoint the charge-superintendents, who will usually be the Executive Engineer in charge of the division.

11. The supervisors and enumerators will be appointed by the Executive Engineers in charge of divisions. They should, as far as possible, be officers of the Public Works Department, and no paid agency should be entertained without very strong reasons.

12. It will be the duty of each charge-superintendent to see that the supervisors and enumerators understand their work, and that the preliminary arrangements and preparations are properly made prior to the actual taking of the census and that they are then duly carried out.

Enumeration Books and Schedules.

13. As soon as the division into blocks has been completed, each charge-superintendent should prepare an indent for the number of enumeration books and householders' schedules required.

14. Each schedule contains space for the entry of eight names, and these schedules are bound up, with instructions to enumerators, specimen schedule, abstract and block list, into four sizes of enumeration books, containing, respectively, 50, 30, 20 and 10 schedules. There are editions of these books in English, Tamil, Telugu, Malayalam, Canarese and Uriya, and the entries should be made in that one of these languages which the enumerator knows best. The indent should be in form I and should be sent to the Collector of the district, who will supply the forms required from his reserve stock, which can, if necessary, be replenished by an indent upon the Superintendent of Census Operations. The householders' schedules should be issued only to Europeans and Eurasians and well-educated Natives who know English well.

House-numbering.

15. Every building situated within canal limits, which is either intended or actually used for human habitation, should be numbered by the enumerator of the block in which it lies. The numbers should be serial for each block. Any suitable material, such as red-lead and oil or charcoal and oil, may be used for painting the numbers, which should be affixed so that they can be readily seen.

Building and Circle Lists.

16. As each building is numbered, the particulars relating to it should be entered in the building list (form II). A copy of this list should be sent to the tahsildar, or if the block is in a municipality to the chairman of the council, in order to prevent buildings being included in two blocks or, on the other hand, being omitted altogether.

17. When the building lists are completed, the circle list (form III) should be prepared by the supervisor. The circle lists should be printed and one copy sent to the charge-superintendent, one to the supervisor, another to the Collector, one to the tahsildar, and three copies to the Superintendent of Census Operations, Madras.

18. In each enumeration book, there is a block list, which should be filled up by the enumerator from the building list. The building lists should then be returned to the supervisor and should be carefully preserved by him, pending further orders.

19. The preparation of the building and circle lists must be completed by the 15th December 1890.

Drilling the Enumerators.

20. When the enumeration books are received the rules for filling up the schedule, and the specimen schedule, should be carefully studied by the charge-superintendents and supervisors, who should then instruct the enumerators. The best way of doing this is to make each man actually enumerate a number of persons and record the particulars. This can be done on plain paper or on spare loose schedules: the books themselves must not be used for this purpose.

Preliminary Record.

21. Beginning from the 6th January 1891, each enumerator should go round the buildings in his block, taking them in the order of their numbers, and should fill up the schedule entries for all persons who are likely to be residing therein on the night of the 26th February.

22. This preliminary record, as it is called, should be completed by the 21st January. The entries should be carefully checked by the supervisors and charge-superintendents.

23. There will be no preliminary record for persons living in or travelling by boat: it is only required for the people residing in houses situated within the limits of navigable canals.

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Final Census.

24. On the night of the 26th February 1891, each enumerator, in whose block there are houses, should first visit the houses and strike out or add to the entries, if necessary, so as to make the return correct for the census night, as explained in the general instructions to enumerators. When this is done, the enumerators should enumerate the travellers found in his block in the manner explained below.

25. Each enumerator must traverse the whole length of his block between 9 P.M. on the 26th and 6 A.M. on the 27th February 1891. If absolutely necessary, a boat may be provided for his use. He should enter in his enumeration book every person found within his block, whether in a boat or on land. On enumerating each person, the enumerator will give him a ticket, instructing him to preserve it as a certificate that he has been counted, and to produce it if any one tries to count him again. These tickets will be supplied by the Collector on indent.

26. The charge-superintendents and supervisors should travel over, as much as possible, of their charges and circles, respectively, on the census night and should check the work of the enumerators by seeing that the persons they meet, who ought to have been enumerated, have got tickets. If they have not got tickets and state they have not been enumerated, the charge-superintendent or supervisor should himself enumerate them or arrange for their being enumerated by the enumerator of the block. In the former case, the entries should be made on a loose schedule, which should be handed over to the enumerator of the block and stitched by him into his book next to the last page that has been filled up.

27. The householder's schedules should be distributed on the 24th February and collected by the enumerator on the morning of the 27th idem (paragraph 48 of instructions to supervisors).

28. The enumerators should then proceed to the head-quarters of their circle, which will be fixed by the charge-superintendent. The enumerators' abstracts and the circle abstract should at once be prepared in the manner laid down in paragraphs 49 and 50 of the instructions to supervisors, and the abstracts and books forwarded to the charge-superintendent, who will prepare an abstract in form IV and send this and the books together with the circle abstracts to the Collector of the district in which the charge is situated. The abstract should be sent by special messenger or by post, whichever is the quicker.

General.

29. The whole of the census arrangements for each district are under the general control of the Collector, who should be referred to if any difficulties arise. Any funds that may be required will be provided by him, but little, if any, expenditure will be necessary in connection with the canal census. The Collector will also furnish the canal authorities with all forms and circulars required, including the instructions to supervisors referred to above. For the purpose of the census the President of the Madras Municipal Commission is regarded as the Collector of Madras.

The Vedarniem Canal.

30. The census of the Vedarniem canal will be taken by the officers of the Salt Department. The Assistant Commissioner, Negapatam, will be the charge-superintendent, and he will make all the arrangements required by these rules.

Form I.

District *Name of canal*

Charge *Charge-superintendent*

Number of circles.	Number of blocks.	Number of books required with particulars of sise and language.	Number of tickets required.	Number of householders' schedules required.	
				For Europeans and Eurasians.	For Natives.

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FORM II.

BUILDING LIST.

District *Canal*

Charge *Circle* *Block No.*

Name of village.	Buildings.				Remarks.
	Serial number.	Nature of building (whether house, shop, &c.).	Whether terraced, tiled, or thatched.	Name of principal occupant.	

FORM III.

District *Canal*

Charge *Charge-superintendent*

Circle number.	Name, father's name and occupation of supervisor, and salary, if official.	Number of block.	Enumerator's			Number of buildings in block.	Name of village in which buildings are situated.	Number of enumeration books for the block.	Remarks.
			Name.	Father's name.	Occupation.				
1	2	3	4	5	6	7	8	9	10

FORM IV.

District *Canal*

Charge *Charge-superintendent*

Circle.	Occupied houses.	Population.			Remarks.
		Males.	Females.	Total.	
TOTAL ...					

Tested and submitted to the Collector of on the of 1891.

(Signed)

Charge-superintendent.

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APPENDIX VIII.

SPECIAL ARRANGEMENTS—MILITARY POPULATION.

No. XXX.—*Government of Madras, Revenue Department, dated 9th June 1890, No. 413.*

READ—note from H. A. STUART, Esq., C.S., Superintendent of Census Operations, dated Ootacamund, 2nd June 1890, No. 88.

ABSTRACT.—Forwarding rules for the census of military stations and troops on the march.

ORDER—dated 9th June 1890, No. 413, Revenue.

Census No. 20. The rules forwarded by the Superintendent of Census Operations are approved.

2. His Excellency the Commander-in-Chief will be asked to instruct all commanding and other officers under His Excellency's orders to co-operate with the civil authorities in carrying out these rules, and to furnish all information and returns that may be required in connection with the census.

3. These rules apply only to the Madras Presidency proper, and not to Madras troops quartered in Secunderabad, Burma or other provinces.

CENSUS OF TROOPS ON THE MARCH.

The census of regiments or detachments on the march or travelling by rail on the night of the 26th February 1891, within the limits of the Madras Presidency, will be taken by the officers in command. This census will include all persons, of whatever sex, age, race, profession or occupation, who are marching with the troops.

2. There will be no preliminary census of the population to which these rules apply.

3. In the case of troops on the march, the census will be taken on the night of the 26th February.

4. If the regiment or detachment is travelling by rail on the night of the 26th February, the census should be taken at the first place at which they alight. Such troops will not be enumerated in the railway census, but the census of their families, servants or followers travelling by the same train will be conducted by the railway authorities in the manner prescribed for ordinary passengers. Such persons will, of course, be excluded from the census subsequently taken by the military authorities.

5. The necessary forms and instructions will be furnished by the Superintendent of Census Operations upon the requisition of the Quartermaster-General's Department, which will arrange for the distribution of the papers to the troops requiring them. Such requisitions should be forwarded not later than the 31st August 1890.

6. When the enumeration is completed, the commanding officers must satisfy themselves that the schedules have been correctly filled up and that no persons have been omitted.

7. The schedules should then be packed and forwarded to the Collector of the district in which the census was taken. Each package should be accompanied by a list showing the number of enumeration books included in it, and the regiment or regiments to which the troops belong.

CENSUS OF MILITARY STATIONS.

In places where troops are temporarily or permanently stationed, the arrangements for taking the census will be the same as elsewhere, but the census of the population residing within military limits will be taken by the military authorities.

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2. This census will include all persons of whatever sex, age, race or profession who are on the night of the 26th February 1891 living, temporarily or permanently, within the above limits. Thus it will include all persons who, though ordinarily living elsewhere, may, on the night in question, have their temporary residence within the limits.

3. The civil and military authorities, who should act in concert throughout in all matters relating to the census, should at once determine what shall be treated as military limits for the purposes of these rules. So far as is possible, all bazaars or other places in which there is a considerable non-military population should be excluded from military limits.

4. In order to prevent mistakes or double enumeration, it will be advisable that all military limits should be cleared, between sunset on the 26th February and sunrise on the 27th idem, of all persons who are not temporarily or permanently living within the limits.

5. The necessary copies of all forms and instructions will be supplied by the civil authorities.

6. The military limits of each station will form one or more distinct census circles; no non-military blocks should be included in such military circles.

No. XXXI.—*Circular No.* $\frac{M}{1}$, *dated Camp, Vizagapatam, 22nd August 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of_____

I have the honour to request that I may be informed, at a very early date, what action has been taken by you under G.O., 9th June 1890, No. 413, Revenue.

2. As soon as the military limits have been settled by you and the officer commanding, the area in question should be divided into blocks in the same manner as in the rest of the district. The statement given in my circular No. 2 (the block statement) should next be prepared and forwarded to me. This is urgently required, and I hope it will be possible to let me have it by the 15th September at the latest. I do not require the statement appended to my circular No. 1.

3. The blocks should be grouped into one or more circles of about ten blocks each, and these should be included in the circle list of the taluk. The procedure for numbering houses, and the preparation of building and circle lists should be the same as in ordinary localities.

4. If any large building has been divided into separate dwellings or tenements, occupied by distinct groups of persons, each of these dwellings should be given a separate number. But where the building is not so divided, as, for example, the quarters of unmarried privates, only one number should be given to it.

5. Householders' schedules will be issued to all European officers, and I shall be glad to know the number required for officers living within military limits. For officers living elsewhere, provision has no doubt been made in the indent already submitted.

6. A European district officer should be placed in direct communication with the military authorities in each station to give advice to them and otherwise ensure uniformity and punctuality in the arrangements.

No. XXXII.—*Circular No.* $\frac{M}{2}$, *dated 18th September 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of_____

I find that in the case of military lines the block statement prescribed for ordinary tracts does not afford sufficient information to enable me to determine what sizes of enumeration books are required, as in the case of barracks there are frequently many more than eight persons in what is shown as only one building. I have, therefore, the honour to request that you will be good enough to let me know how many books of the marginally-noted sizes are required.

Six schedules.	Thirty schedules.
Ten do.	Fifty do.
Twenty do.	

2. Each schedule contains space for the entry of eight names, but a separate schedule must be taken for each separate building, whether occupied or not. A fresh book must also be taken for each block. When a book of 50 schedules is not large enough for a block, one or more additional books of the necessary size will be supplied.

3. The language in which the books are required should be specified in the indent.

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APPENDIX IX.

SPECIAL ARRANGEMENTS—JAILS, HOSPITALS, &c.

No. XXXIII.—*Circular No. 25, dated Madras, 10th December 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of ——————

I have the honour to request that you will be good enough to arrange for the enumeration of the jail population in your district in accordance with the following instructions.

2. Under the instructions already issued every large jail has, I presume, been made a separate block, while the sub-jails and lock-ups have been numbered as ordinary buildings.

3. The term 'jail population' will be taken to include all convicts and under-trial and civil prisoners, and also all jail officers with the persons living with them who reside within the precincts of the jail. It does not include the police on duty as jail guards or jail officers who reside outside the jail limits, as these will be enumerated as being present in their houses.

4. The enumeration of the jail population should be entrusted, subject to your general supervision, to the officer in charge of the jail, all forms necessary for the purpose being supplied from your reserve.

5. For the large jails a separate book will, of course, be supplied, and I think this will also be desirable in the case of the sub-jails and lock-ups, but in these cases the book will be handed after the census to the enumerator in whose block the building is situated and he will number it as one of the books of his block. The large jail blocks have I hope been included in the circle lists. If not this should now be done.

6. In order that there may be as few changes as possible between the preliminary record and the final census, the preparation of the former need not be commenced until a few days before the 26th February, all that is necessary being that it should be completed in time to enable the entries to be thoroughly tested before the night of the census. Prisoners who will be released before that date should not be entered in the preliminary record.

7. The final census should be commenced at lock-up time, the prisoners being enumerated first and the jail officers and their families afterwards.

8. In the occupation column prisoners should be shown as (*a*) convicts, (*b*) under-trial, or (*c*) civil prisoners. It is unnecessary to record the work on which they are employed while in jail or the occupation which they are said to have followed before incarceration.

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APPENDIX X.

SPECIAL TRACTS.

No. XXXIV.—*Statement showing the Special Tracts in the several districts in which the enumeration was made before the 26th February 1891.*

District.	Special tracts.	Date of census.
Ganjam	Hill tracts	Between 20th January and 20th February 1891.
Vizagapatam	The Agency tracts	From 15th December 1890 to 15th March 1891.
Godávari	1. The Koya and Reddi villages in the Bhadráchalam taluk.	Commenced early in February and finished before the 27th February 1891.
	2. The Agency villages	
	3. Forty villages in Tuni division ...	
North Arcot	Javadi hills	In the first week of December 1890. Finished within seven days.
Malabar	The hill tracts of Malabar except Chirakal.	During the first half of November 1890.
	Chirakal	In February 1891.

No. XXXV.—*List of Special Tracts where the Census was taken during the day (27th February 1891).*

District.	Taluk.	Tracts.	Remarks.
Ganjam ...	Parlákimedi zamindari ...	95 villages	For particulars of villages please see G.O., dated 9th Dec. 1890, No. 1000, Rev., and G.O., dated 27th Feb. 1891, No. 151, Rev.
	Pedda Kimedi do.	22 do.	
	Mohiri	58 do.	
	Átagadá	67 do.	
	Goomsur	56 do.	
	Bodagada	8 do.	
Godávari ...	Bhadráchalam	The Telaga villages.	
	Peddápuram	The Agency villages.	
	Polavaram	Polavaram.	
		Pattusim.	
		Gutala.	
		Tadipudi.	
		Tupakulagudum.	
		Pochavaram.	
		Ballipadu.	
		Venkatayapalem.	
		Cherukunilli.	
		Bayyanagudem.	
		Jangareddigudem.	
Kurnool ...	Nandikótkur	Gudems in 12 villages	Particulars regarding the gudems and the names of the villages in which they are situated are given in the Collector's letter printed in G.O., No. 1000, Rev., dated 9th December 1890.
	Sirvel	2 do.	
	Nandyál	10 do.	
	Cumbum	12 do.	
	Márkápur	10 do.	

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List of Special Tracts where the Census was taken during the day (27th February 1891)—cont.

District.	Taluk.	Tracts.	Remarks.
North Arcot ...	Vellore	Nayakaneri, Kavanur, Thetta and Panangatteri.	
		Vellakullu.	
		Thillai.	
		Anamalai (hamlet of Athiyur and Kurivimalai).	
		Sakhajonai (hamlet of Ambur).	
		Nayakaneri (hamlet of Munjarpet).	
		Senganattam (hamlet of Palamudi).	
		Kolinim Médu (hamlet of Virupakshipuram).	
	Arni division	Devikapuram.	
	Pólúr	Sampattigiri.	
		Parvathymalai.	
		Kidampolliem hill.	
	Chandragiri	The abodes of Thirthavásis near the sacred waters, such as Papavinasam, Akasaganga, &c., on the Tirumalai hills.	
		Nagapatla forest.	
Salem	Atúr and Námakal	Kollimalais.	
	Atúr	Pachamalais.	
	Do.	Kalráyan hills.	
	Úttankarai	Chitterimalais.	
	Tirupatúr	Javadi hills.	
	Do.	Yelagiri hills.	
	Hosúr	Melagiri hills.	
Coimbatore ...	Satyamangalam	15 villages	The names of these villages and of the hamlets included in each are printed in G.O., dated 9th Dec. 1890., No. 1000, Rev.
	Kollegál	38 do.	
	Bhavání	2 do.	
	Coimbatore	3 do.	
	Udamalpet	4 do.	
Nílgiris	.....	Parts of Mudumalai and Benné in South-East Wynaad.	
		The tract lying between the Moyar and the foot of the hills, excluding the hamlet lying nearest the main road leading to Masnigudi known commonly as the Sígúr of Masnigudi plains.	
		The tract lying west of Governor's shola and stretching towards Murkarti peak.	
		The tract lying south of Avalanche and lying around Banghi Tappal and Sispara in the Kundahs.	
		The slopes of Melur and Hulikál in Merkunád.	
		The eastern slopes situated in Paranginád.	
Trichinopoly ...	Musiri	Kombai	Three villages on the Pachamalais.
		Vannadu	
		Tenbaranadu	
Madura	Kodaikánal division ...	Kodaikanal.	
		Adukkam.	
		Ettur.	
		Pannaikadu.	
		Periyur.	
		Pachalur.	
Tinnevelly ...	Nángunri	The coolies engaged on a wrecked steamer off the coast at Idintakarai.	
	Sankaranainárkoil	The forest tribes at the foot of the Western Ghaúts.	

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List of Special Tracts where the Census was taken during the day (27th February 1891)—cont.

District.	Taluk.	Tracts.	Remarks.
South Canara ...	Mangaloro	Kutluru.	
		Idu.	
		Nuralvettu.	
		Shirlal.	
		Karambar.	
		Kesramogar.	
		Navara.	
		Sulkeni kasba.	
		Kudyadi.	
		Mogara.	
		Savanal.	
	Kásaragód	Adur kasba.	
		Kinanur.	
		Yeleri.	
		Kudumane.	
		Peningana.	
		Maloth.	
		Chimuni.	
		Perambatte.	
		Kallar.	
		Panattadi.	
		Panattur.	
		Alattadi.	
		Kodoth.	
		Vedadka.	
		Bundudka.	
		Kuttikol.	
		Kolattur.	
	Uppinangadi	Yermekaya.	
		Kombar.	
		Gumatadka.	
		Bontra.	
		Arabi.	
		Guddekelage.	
		Four hamlets of Kasba Kukke.	
		Ainakidu.	
		Kombar.	
		Shinivagilu.	
		Pambettadi.	
		Kutuk[illegible]aja.	
		Kalmakar.	
		Kollamogar.	
		Katta.	
		Hariharpaltadka.	
		Kiribhag.	
		Balagod.	
		Kundrapadi.	
		Madapadi.	
		Mogar.	
		Balkamalkaje.	
		Arantodadtale.	
		Todikan.	
		Bailahalli.	
		Padnur.	
		Mudnur.	
		Devachalla.	
		Badagabhaga.	
		Mulavantige.	
		Chibidre	
		Hosamogar	
		Hiniyadka	
		Paduvettu.	
		Miyar.	
		Rekya.	
		Shisala Rekya.	
		Shibaje.	
		Shisala (kasba).	
		Mularnidagal.	
		Bangranidagal.	
		Shisalanidgal.	
	Udipi	Ninjur.	
		Vovvadi.	
		Padubettu.	
		Palli.	
		Hosur.	
		Nalkur.	
		Horalali.	
		Padukudur.	
		Hiliyan.	
		Choradi.	
		Durga.	

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List of Special Tracts where the Census was taken during the day (27th February 1891)—cont.

District.	Taluk.	Tracts.	Remarks.
South Canara—*cont.*	Udipi—*cont.*	Malebettu.	
		Hermunde.	
		Muttapadi.	
		Kabbiuale.	
		Varanga.	
		Kuchchur.	
		Kanabettu.	
		Belanje.	
		Nadpal.	
		Mala.	
		Nellikar.	
	Coondapoor	Hallihole.	
		Mandagadde.	
		Edmoge.	
		Hattuvaklu.	
		Tombettu.	
		Bechchalli.	
		Nadutundu	
		Halliumbala.	
		Agkimane.	
		Kallavattu.	
		Uttar.	
		Chillane.	
		Mudabhage.	
		Manaji.	
		Kappadi.	
		Ajri.	
		Kodladi.	
		Shinur.	
		Machchattu.	
		Amasebail.	
		Ullur.	
		Ballimane.	
		Keljadi.	
		Badagabeppade.	
		Hattuvaklu.	
		Arakhandga.	
		Maramannu.	
		Nittur.	
		Baisgal.	
		Kotishirur.	
		Hosalli.	
		Munur.	
		Eljit.	
		Golihole.	
		Hallibern.	
		Hallihosur.	
		Hosur.	
		Bellal.	
		Naikambali.	
		Keradi.	
		Salakod.	
		Mudur	
		Jedkal	
		Ellur	

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APPENDIX XI.

SUPPLY OF SCHEDULES.

No. XXXVI.—*Circular No. 2, dated Madras, 10th June 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of ————————

I have the honour to request that, as soon as you have completed the formation of census blocks, you will forward to me a statement, in the accompanying form, to enable me to give the necessary instructions for the binding of the enumeration books. It is desirable that this work should be commenced at once, and I shall, therefore, be obliged by your letting me have the information at the earliest possible date. Probably some taluks will be finished by the middle of June, and I, therefore, request that the statement may be furnished for each taluk as soon as the blocks are settled. When all are done a consolidated statement for the whole district should be sent to me.

2. In the second column the language in which the schedules will be written should be entered. As a rule, this will be the same for the whole of a taluk, but if more than one language is to be used, all should be entered and the columns filled up for each language. Householders' schedules, which will be in English, and of course, not bound in books, need not be taken into consideration, but where (as, for example, in Ootacamund) the number of houses to which such schedules will be issued is large, these houses should be deducted and the balance taken as the size of the block for the purpose of this statement. 'Building' includes shop, temple, school, &c., but not stables or other out-houses which are not used for human habitation.

Taluk.	Language.	Number of enumerators' blocks containing—												
		1—10 buildings.	11—20 buildings.	21—30 buildings.	31—40 buildings.	41—50 buildings.	51—60 buildings.	61—70 buildings.	71—80 buildings.	81—90 buildings.	91—100 buildings.	101—110 buildings.	111—120 buildings.	121 buildings and over.

No. XXXVII.—*Circular No. 6, dated Camp, Vizagapatam, 18th August 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of ————————

I recently sent you a number of copies of a specimen enumeration book in English. These are intended for distribution to divisional officers, tahsildars, deputy tahsildars and chairmen of municipalities so that they may know what kind of book is to be used.

2. The vernacular enumeration books to be actually used for the census will be forwarded to you during October, and in order to minimize the cost of carriage they will be made up into bundles for each taluk. To enable me to give the necessary instructions to the press for the

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despatch of these parcels, I shall be obliged if you will forward to me, as soon as possible, a statement in the subjoined form :—

*District*_____

Taluk.	Railway station or port to which the enumeration books should be sent.	Officer to whom railway receipt or advice note should be sent.	Remarks.

No. XXXVIII.—*Circular No. 12, dated Madras, 6th October 1890.*

From—H. A. Stuart, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

The despatch of enumeration books to the districts will be commenced in a few days, and I have, therefore, the honour to request that the following observations and instructions may be communicated to all tahsildars and chairmen of municipal councils.

2. There are four editions of the enumeration book consisting, respectively, of 10, 20, 30 and 50 blank schedules, and the manner in which the requirements of each taluk have been calculated is as follows :—

For a block containing	1— 10 buildings	1 book of 10 pages.
Do.	11— 20 do.	1 do. 20 do.
Do.	21— 30 do.	1 do. 30 do.
Do.	31— 40 do.	2 books of 20 do.
Do.	41— 50 do.	1 book of 50 do.
Do.	51— 60 do.	1 do. 50 do. and 1 do. 10 do.
Do.	61— 70 do.	1 do. 50 do. and 1 do. 20 do.
Do.	71— 80 do.	1 do. 50 do. and 1 do. 30 do.
Do.	81— 90 do.	1 do. 50 do. and 2 books of 20 do.
Do.	91—100 do.	2 do. 50 do.

I hope there will be no blocks containing more than 100 buildings, but if there are the distribution of books must be made in the same way. One book of 10 pages must be allowed for each uninhabited block.

3. I have further issued—

for 25 per cent. of the blocks one additional book of 10 pages;
for another 25 per cent. three schedule leaves (six schedules); and
for the remaining 50 per cent. one schedule leaf (two schedules).

These are intended for issue by supervisors to such enumerators as require extra schedules owing to there being more than eight persons in some of the houses. They need not be issued until the preliminary record shows that they are actually wanted. This matter is further dealt with in the instructions to supervisors, which are now under preparation.

4. I also send the loose schedules required for the floating population. The greater part of these will be distributed to the police constables and other special enumerators referred to in my circular No. 10, but it may be necessary to issue some of them to the ordinary enumerators if they are to enumerate travellers by road and the houseless poor. I must leave it to you to publish definite orders on this point after you have made arrangements for the enumeration of this portion of the floating population.

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5. Lastly I have sent copies of two editions of the householders' schedule—one for Europeans and Eurasians and the other for Natives. As pointed out in paragraph 7 of my circular No. $\frac{1}{22}$ the use of these should be restricted within the narrowest possible limits.

6. Tahsildars should take delivery of the packages as soon as possible to prevent damage by damp, white-ants, &c. For the same reason the forms must be carefully stored after receipt. I leave it to you to fix the date of issue to supervisors upon consideration of the local circumstances. It will, I think, as a rule, suffice if they are in the hands of supervisors by the 1st November, and distributed among the enumerators by the 15th of that month. This will give about seven weeks for the instruction of the enumerators by the supervisors, and it seems to me undersirable to allow more than this for the enumerator would probably in that case forget what he had been taught.

7. The books required for the census of the military population will be forwarded on receipt of your indent.

8. A number of books of each kind and of loose schedules will be sent to the head-quarters of each district to form a reserve.

No. XXXIX.—*Circular No. 16, dated Madras, 4th November 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to forward the subjoined correspondence for your information and guidance, in case paragraph 7 of my circular No. 12 should have misled you as it has misled the Collector of Madura.

Extract from Circular of the Collector of Madura, No. 136, dated 1st November 1890.

With reference to paragraph 7 of census office circular No. 12, dated 6th October 1890, the Tahsildar of Periyakulam and others were asked to submit an indent for the number of books required for the census of military population in their respective villages.

* * * * *

Extract from letter from Superintendent of Census Operations, to Collector of Madura.

With reference to your memorandum, I have the honour to inform you that paragraph 7 of my circular No. 12 applies only to bodies of troops in cantonments or other similar stations and not to soldiers absent on leave in their villages, as you appear to have understood it.

* * * * *

No. XL.—*Circular No. 14, dated* _____

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have requested the Superintendent of the Government Central Press to forward to your address the enumeration books and schedules noted at foot. These are intended to form a reserve for your district, and the existence of this reserve should be notified by you to all tahsildars, deputy tahsildars in independent charge and chairmen of municipal councils—

Language.	Number of books containing—				Number of loose schedule leaves.	Number of householders' schedules.	
	50 schedules.	30 schedules.	20 schedules.	10 schedules.		For Europeans and Eurasians.	For Natives of India.

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No. XLI.—*Circular No. 23, dated Madras, 1st December 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of ———————

I have the honour to enclose a statement showing the number of enumeration books and schedules which have been supplied to each taluk and municipality in your district. The requirements of the district have been calculated, with reference to the statements of blocks received from you up to date, in the manner described in paragraph 2—5 of my circular No. 12. If the alterations that may be made in the size of blocks hereafter are such as will necessitate the use of a larger number of books than have already been provided for, I have the honour to request that the additional number of books required may be supplied from the reserve furnished to you in accordance with my circular No. 14. Such alterations, however, should at the same time be intimated to me as requested in paragraph 2 of my circular No. 7.

No. XLII.—*Circular No. 24, dated* ———————

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of ———————

In continuation of my circular No. 23, I have the honour to inform you that the additional requirements of enumeration books and schedules can frequently be met by transfer from one taluk to another as well as by supply from your reserves.

2. If you find your reserve running short, much valuable time will be saved by your forwarding an indent of such additional forms as you require direct to the Superintendent of the Government Central Press, Madras, who has been asked by me to comply with your requisitions.

3. It will sometimes be possible to meet requirements by using two books instead of the single one prescribed by the rules, and there is no objection to this course being followed. Thus instead of a book of 50 schedules one of 20 and one of 30 or even two of 20 and one of 10 may be used.

4. Where there are many loose schedules the best plan will be to make them into a separate book. I have accordingly requested the Superintendent of the Government Press to send you 1,000 outer covers, and the same number of block lists and enumerator's abstracts, and with these you will be able to make up such books so that each is complete in itself.

5. I have also requested the Superintendent of the Government Press to send direct to tahsildars and chairmen of municipalities enough spare copies of the enumerator's abstracts to allow of the issue of two to every supervisor to be substituted for any that may have been rendered unserviceable.

No. XLIII.—*Letter No. 883, dated Kurnool, 4th March 1891.*

From—CHARLES KOUGH, Esq., C.S., Collector of Kurnool,
To—The Superintendent of Census Operations, Madras.

I have the honour to request to be informed whether census schedule, forms, &c, that have remained in excess should be sent back to the Government Press or whether they can be utilized here for covers, &c. I suppose the latter course is not objectionable, as the forms are no longer required for their legitimate purposes and sending them back will only cause unnecessary railway freight, &c.

No. 421, dated Madras, 10th March 1891.

From—H. A. STUART, Esq., Superintendent of Census Operations, Madras.
To—The Collector of Kurnool.

In reply to your letter, dated the 4th instant, No. 883, I have the honour to inform you that the surplus schedules forms, &c., should, for the present, be kept in the taluk or municipal offices, their number being reported to me.

Endorsement 421 No. -A, dated Madras, 14th March 1891.

Copy to all Collectors for the favour of the issue of the necessary orders.

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No. XLIV.—*Statement showing the number of schedules, &c., printed and issued to each district.*

—	Schedules 10.	Schedules 20.	Schedules 30.	Schedules 50.	Schedules as shown below.	Loose schedules.	Householders' schedules.		Spare instructions and spare schedules.	Block list.	Abstract.	Dockets.	Tickets.
							Europeans.	Natives.					
ENGLISH, ORDINARY.													
Godávari	2	14	8	8	.....	300	1,225	1,205	...	...	...	...	153,550
Kistna	...	4	4	10	.....	120	548	255	...	...	...	...	52,684
Nellore	200	150	137	100	.....	500	680	1,020	600	200	300	100	60,850
Bellary	63	12	2	56	.....	726	730	830	...	...	50	...	110,000
Kurnool	50	10	...	...	.....	200	150	300	...	...	...	...	63,600
Chingleput	2	17	...	...	.....	...	565	477	...	...	...	...	38,000
North Arcot	1	...	...	3	.....	8	416	594	...	...	...	...	79,850
Trichinopoly	...	...	1	...	.....	200	250	460	...	4	4	...	51,500
Madura	1	1	1	1	.....	20	489	125	...	...	...	...	70,265
Coimbatore	3	8	1	20	.....	44	250	800	...	...	...	...	60,000
Nilgiris	174	212	77	175	.....	1,570	650	170	50	...	...	...	12,000
Salem	11	1	5	9	.....	36	...	...	...	...	...	...	44,100
Malabar	7	8	2	5	.....	20	2,167	928	175	175	...	175	48,692
Superintendent of Census	17	18	15	22	.....	...	...	...	6	...	...	...	...
Bangalore	173	178	16	293	.....	2,990	3,000	1,000	50	...	...	...	3,000
Madras Municipality	1,000	1,300	600	1,768	.....	6,000	5,000	10,000	...	...	...	...	40,700
Buckingham Canal	3	2	2	3	.....	100	...	50	...	...	...	...	3,000
Ganjam	...	...	...	...	.....	...	1,275	995	...	...	...	...	50,066
Vizagapatam	...	...	...	...	.....	...	650	200	...	...	...	...	60,000
Cuddapah	...	...	...	...	.....	...	234	250	...	...	...	...	90,000
Anantapur	...	...	...	...	.....	...	165	345	...	...	...	...	19,000
South Arcot	...	...	...	...	.....	...	695	2,715	...	...	...	...	50,245
Tanjore	...	...	...	...	.....	...	729	1,284	...	...	...	...	55,272
Tinnevelly	...	...	...	...	.....	...	730	1,280	...	...	...	...	75,370
South Canara	...	...	...	...	.....	...	600	...	...	...	...	...	51,000
Coorg	...	...	...	...	.....	...	1,000	200	...	...	...	...	20,000
Officer Commanding St. Thomas' Mount.	...	...	...	...	.....	...	50	...	...	...	...	...	...
Officer Commanding Pallávaram ...	...	...	...	...	.....	...	30	...	...	...	...	...	...
Officer Commanding 17th Regiment, Quilon	...	...	...	...	.....	...	15	...	...	...	...	...	...
Deputy Conservator of the Port of Madras	...	...	...	...	.....	...	50	...	...	...	...	...	...
Madras Railway Company	...	...	...	...	.....	...	1,400	800	...	...	...	...	150
South Indian Railway	...	...	...	...	.....	...	980	700	...	...	...	...	15,000
Other Railways	...	...	...	...	.....	...	...	...	...	...	...	...	14,500
Balance on hand ...	...	...	...	...	.....	2,000	14,098	382	...	...	...	...	2,050
													16,000
TOTAL ...	1,707	1,935	871	2,473	.....	14,834	38,821	27,315	881	379	354	275	1,410,444

NOTE.—The numbers given in this statement do not in all cases agree with those given in the Collector's reports, but these may be taken as correct.

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Statement showing the number of schedules, &c., printed and issued to each district—continued.

—	Schedules 10.	Schedules 20.	Schedules 30.	Schedules 50.	Schedules as shown below.	Loose schedules.	Householders' schedules.		Spare instructions and spare schedules.	Block list.	Abstract.	Dockets.	Tickets.
							Europeans.	Natives.					
ENGLISH, MARINE.													
Ganjam	74	36	5	...	.....	...	...	...	...	...	...	...	...
Vizagapatam	10	10	10	...	.....	...	...	...	...	...	...	...	...
Godávari	...	20	...	...	.....	...	...	...	...	...	...	...	...
Kistna	25	...	5	...	.....	...	...	...	...	...	...	...	...
Nellore	13	4	...	...	.....	...	...	...	...	...	...	...	...
South Arcot	16	6	...	...	.....	...	...	...	...	...	...	...	...
Tanjore	1	2	...	...	.....	...	...	...	...	...	...	...	...
Madura	3	...	...	...	.....	...	...	...	...	...	...	...	...
Tinnevelly	27	5	2	...	.....	...	...	...	...	...	...	...	...
South Canara	2	3	2	...	.....	...	...	...	...	...	...	...	...
Malabar	36	13	1	4	.....	150	...	...	...	...	...	...	...
Deputy Conservator of the Port of Madras	200	20	...	...	.....	725	...	...	525	...	...	...	...
TOTAL ...	2,114	2,054	896	2,477	.....	15,709	38,821	27,315	1,406	379	354	275	1,410,444
ENGLISH, MILITARY.													
Bellary	...	...	12	8	.....	...	...	...	...	...	40	...	...
Chingleput	4	4	4	3	.....	...	...	...	...	...	...	...	...
Trichinopoly	2	2	2	18	.....	...	...	...	...	...	...	...	...
South Canara	...	8	1	9	.....	10	...	...	...	...	...	...	...
Malabar	4	13	...	15	(6) (8)	...	...	...	...	...	...	...	...
Superintendent of Census	14	...	1	...	.....	...	...	...	...	...	...	...	...
Quartermaster-General, Ootacamund...	4	...	10	5	.....	...	...	...	...	...	...	...	...
Officer Commanding 17th Regiment, Quilon	...	...	...	20	.....	...	...	...	...	...	...	...	...
Resident, Travancore and Cochin ...	...	...	14	32	.....	...	...	...	...	...	...	...	...
Officer Commanding Wellington ...	...	...	...	6	.....	...	...	...	30	...	...	...	...
Officer Commanding St. Thomas' Mount.	1	1	1	...	.....	...	...	...	...	...	...	...	...
Officer Commanding Pallavaram ...	...	...	1	...	.....	...	...	...	...	...	...	...	...
Bangalore	74	33	21	91	(6) (4)	1,000	...	...	...	...	50	...	...
Travancore and Cochin	1	4	3	2	.....	...	...	...	...	...	...	...	...
Madras Municipality	35	36	36	43	.....	...	...	...	...	...	...	...	...
S.O., Belgaum	...	50	...	80	.....	...	...	...	...	...	...	...	...
Officer Commanding Poonamallee ...	...	...	...	1	.....	...	...	...	...	...	...	...	...
TOTAL ...	2,253	2,205	1,002	2,810	12	16,719	38,821	27,315	1,436	379	444	275	1,410,444

NOTE.—The numbers given in this statement do not in all cases agree with those given in the Collector's reports, but these may be taken as correct.

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Statement showing the number of schedules, &c., printed and issued to each district—continued.

—	Schedules 10.	Schedules 20.	Schedules 30.	Schedules 50.	Schedules as shown below.	Loose schedules	Householders' schedules.		Spare instructions and spare schedules.	Block list.	Abstract.	Dockets.	Tickets.
							Europeans.	Natives.					
English, Railway Buildings.													
Kistna	30	5	...	...	.....	102	...	...	...	...	...	...	...
Bellary	18	13	7	9	.....	...	...	...	...	...	...	...	...
Superintendent of Census	100	10	10	...	.....	...	...	...	...	...	...	...	...
Madras Railway	40	28	30	21	(6)	...	...	...	...	...	...	...	...
South Indian Railway	580	30	15	5	79	...	...	...	...	...	...	...	...
Other Railways	...	20	...	...	10	400	...	...	...	...	...	...	...
Balance on hand	62	87	13	6	.....	...	...	...	...	...	...	...	...
Total	3,083	2,398	1,077	2,851	92	17,221	38,821	27,315	1,436	379	444	275	1,410,444
English, Railway Passengers.													
Kistna	56	...	...	...	.....	...	...	...	...	...	...	...	...
Superintendent of Census	50	...	...	...	.....	...	...	...	...	...	...	...	...
Madras Railway	189	27	23	...	.....	...	...	...	...	...	...	...	...
South Indian Railway	30	60	20	5	(6)	...	...	...	...	...	...	...	...
Other Railways	...	26	...	...	100	550	...	...	...	...	...	...	...
Balance on hand	19	...	...	...	.....	160	...	...	...	...	...	...	...
Total	3,427	2,511	1,120	2,856	192	17,931	38,821	27,315	1,436	379	444	275	1,410,444
Stock—English, Ordinary, Marine, Military, Railway Buildings and Passengers, &c.	175	275	375	175	.....	...	...	...	...	...	...	...	...
Grand Total	3,602	2,786	1,495	3,031	192	17,931	38,821	27,315	1,436	379	444	275	1,410,444
Tamil, Ordinary.													
Kistna	...	...	...	...	.....	20	...	...	...	...	...	...	...
Nellore	...	...	40	...	.....	...	...	...	...	...	...	...	...
Chingleput	2,757	2,102	716	2,984	.....	71,786	...	...	...	...	...	...	...
North Arcot	6,740	2,550	1,002	3,078	.....	31,797	...	...	665	2,450	3,100	2,450	...
South Arcot	8,010	5,722	2,534	6,768	.....	75,674	...	...	560	500	500	500	...
									...	1,000	1,000	1,000	...

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Statement showing the number of schedules, &c., printed and issued to each district—continued.

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							Europeans.	Natives.					
TAMIL, ORDINARY—*cont.*													
Tanjore	6,913	5,439	1,640	7,401	.....	74,932	...	...	1,111	2,600	3,638	2,600	...
Trichinopoly	6,773	3,522	888	6,040	.....	76,880	...	...	1,370	1,800	2,641	2,300	...
Madura	10,061	6,723	2,344	9,184	.....	95,608	...	...	1,000	1,000	1,000	1,000	...
Tinnevelly	9,028	3,589	1,033	8,296	.....	41,066	...	...	1,000	1,200	3,282	1,200	...
Coimbatore	6,236	4,322	1,622	7,598	.....	67,050	...	...	1,010	900	2,078	900	...
Nilgiris	155	163	59	154	.....	1,540	...	...	50	150	150	150	...
Salem	11,168	5,163	1,864	6,416	.....	59,400	...	...	1,000	900	900	900	...
Superintendent of Census	12	10	10	10	.....	...	...	...	550	...	...	...	...
Hyderabad	...	...	...	...	{(30) 110}	...	...	...	...	...	...	...	...
St. Thomas' Mount	...	...	...	...	.....	8,000	...	...	...	...	...	...	...
Madras Municipality	250	...	...	...	.....	...	...	...	...	...	...	...	...
TOTAL ...	68,103	39,305	13,752	57,929	110	603,753	...	...	8,316	12,500	18,289	13,000	...
TAMIL, MARINE.													
Kistna	50	...	...	...	.....	55	...	...	30	...	...	...	...
South Arcot	...	...	...	...	.....	10	...	...	10	...	...	...	...
Tanjore	46	24	...	...	.....	415	...	...	415	...	...	...	...
Madura	42	13	3	1	.....	415	...	...	415	...	...	...	...
Tinnevelly	32	10	4	...	.....	280	...	...	280	...	...	...	...
Deputy Conservator of the Port of Madras	...	25	...	...	.....	...	...	...	...	...	...	...	...
TOTAL ...	68,273	39,377	13,759	57,930	110	604,928	...	...	9,466	12,500	18,289	13,000	...
TAMIL, MILITARY.													
Bellary	...	...	...	4	.....	...	...	...	...	...	...	...	...
Chingleput	5	5	5	3	.....	...	...	...	...	...	...	...	...
South Canara	...	1	...	1	.....	10	...	...	...	...	...	...	...
St. Thomas' Mount	2	...	2	...	.....	...	...	...	...	...	...	...	...
Pallavaram	1	10	15	...	.....	...	...	...	20	...	...	...	...
TOTAL ...	68,281	39,393	13,781	57,938	110	604,938	...	...	9,486	12,500	18,289	13,000	...

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							Europeans.	Natives.					
Stock—Ordinary, Military and Marine	100	75	75	75	...	2,500	...	...	...	...	...	...	...
Grand Total ...	**68,381**	**39,468**	**13,856**	**58,013**	**110**	**607,438**	**...**	**...**	**9,486**	**12,500**	**18,289**	**13,000**	**...**
TELUGU, ORDINARY.													
Ganjam	3,194	2,599	1,631	3,901	.....	44,472	...	...	2,000	2,000	3,310	2,000	...
Vizagapatam	12,813	9,598	2,395	6,567	.....	78,188	...	...	1,000	500	1,682	500	...
Godávari	5,976	4,404	1,950	6,579	.....	147,076	...	...	1,425	1,300	2,982	1,500	...
Kistna	5,494	4,262	1,665	5,908	.....	102,378	...	...	800	1,300	2,350	1,300	...
Nellore	6,823	3,110	1,119	4,714	.....	69,432	...	...	670	4,000	4,980	4,000	...
Cuddapah	6,295	2,656	771	4,578	.....	53,130	...	...	900	1,000	1,864	1,000	...
Anantapur	2,692	1,665	707	2,564	.....	14,656	...	...	300	1,015	1,622	1,017	...
Bellary	3,531	897	118	2,297	.....	36,922	...	...	840	800	1,702	800	...
Kurnool	3,576	1,120	125	3,647	.....	29,560	...	...	500	1,000	1,764	1,000	...
Chingleput	31	39	31	54	.....	628	...	...	...	...	...	...	...
North Arcot	6,720	2,970	1,030	2,749	.....	28,315	...	...	610	530	500	500	...
Salem	960	479	245	348	.....	3,378	...	...	80	100	100	100	...
Superintendent of Census	10	10	10	10	.....	...	...	...	550	...	...	...	...
Hyderabad	...	...	...	...	(60) (70) (100) 205 35 14	...	...	...	...	...	...	...	...
Central Provinces	...	...	...	...	(18) (40) (64) 530 300 180	6,300	...	...	110	...	...	...	...
Do. returned ... ... Stock	...	...	...	...	300 200 280	8,000	...	...	...	...	...	...	...
Stock—Telugu, Ordinary, Military and Marine	75	75	75	75	25 25 25	...	...	...	...	...	...	...	...
					.....	2,000	...	...	...	...	...	...	...
TOTAL ...	**58,190**	**33,884**	**11,872**	**43,991**	(16) (40) (64) 855 525 485 (60) (70) (100) 205 35 14	**624,435**	**...**	**...**	**9,785**	**13,535**	**23,856**	**13,717**	**...**
TELUGU, MARINE.													
Ganjam	30	26	...	...	.....	105	...	...	105	...	...	...	...
Godávari	6	20	...	...	.....	150	...	...	150	...	...	...	...
Kistna	55	5	...	...	.....	125	...	...	100	...	...	...	...

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							Europeans.	Natives.					
TELUGU, MARINE—cont.													
Nellore	30	...	...	...	.....	120	...	...	120	...	...	...	...
Madura	...	...	...	...	.....	10	...	...	10	...	...	...	...
Deputy Conservator of the Port of Madras	...	25	...	...	.....	...	...	...	...	...	...	...	...
TOTAL ...	58,311	33,960	11,672	43,991	.....	624,945	...	...	10,270	13,535	22,856	13,717	...
TELUGU, MILITARY.													
Visagapatam	...	25	...	...	.....	...	...	...	...	...	...	...	...
Godávari	6	6	1	6	.....	30	...	...	...	...	...	...	...
Bellary	30	...	...	41	.....	...	...	...	...	...	40	...	...
South Canara	...	5	...	5	.....	30	...	...	...	...	...	...	...
Cuttack	30	10	12	...	.....	...	...	...	...	...	...	...	...
Berar	...	...	...	12	(60) 40	...	...	...	...	...	...	...	...
Grand Total ...	58,377	34,006	11,685	44,055	(16) (40) (64) 855 525 485 (60) (70) (100) 245 35 14	625,005	...	...	10,270	13,535	22,896	13,717	...
URIYA.													
Ganjam	8,338	2,383	1,126	2,965	.....	41,914	...	...	2,000	2,000	2,000	2,000	...
Vizagapatam	6,457	1,734	...	...	.....	19,636	...	...	...	500	500	500	...
Stock	25	25	25	25	.....	1,000	...	...	...	...	...	...	...
Grand Total ...	14,820	4,142	1,151	2,990	.....	62,550	...	...	2,000	2,500	2,500	2,500	...
CANARESE.													
Bellary	1,387	536	285	1,061	...	19,475	...	...	440	200	200	300	...
Coimbatore	205	183	34	349	...	5,896	...	...	50	100	100	100	...
South Canara	2,644	1,448	298	3,079	...	115,874	...	...	2,900	3,400	900	2,400	...
Superintendent of Census	10	10	10	10	...	...	...	...	...	...	...	...	...

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Statement showing the number of schedules, &c., printed and issued to each district—continued.

	Schedules 10.	Schedules 20.	Schedules 30.	Schedules 50.	Schedules as shown below.	Loose Schedules.	Householders' schedules.		Spare instructions and spare schedules.	Block list.	Abstract.	Dockets.	Tickets.
							Europeans.	Natives.					
CANARESE—*cont.*													
Coorg	600	...	...	30	(6) (12) (24) (36) 300, 350, 200, 37	12,000	...	...	1,000	1,000	...	1,000	...
Stock	100	100	100	100	.....	4,000	...	...	...	...	...	...	...
CANARESE, MARINE.													
South Canara	...	...	16	10	.....	430	...	...	...	...	...	...	...
Grand Total ...	**4,946**	**2,277**	**743**	**4,639**	(6) (12) (24) (36) 300, 350, 200, 37	**167,675**	...	...	**4,380**	**4,700**	**1,200**	**3,800**	...
MALAYALAM.													
Nilgiris	38	40	22	9	.....	700	...	...	20	100	100	100	...
South Canara	337	139	33	287	.....	9,768	...	...	450	500	100	500	...
Malabar	8,532	7,612	2,059	8,027	(12) 1,837	99,540	...	...	1,100	1,100	1,000	1,100	...
Superintendent of Census	13	10	10	10	2	...	...	...	4	4	...	...	...
MALAYALAM, MILITARY.													
Malabar	...	8	...	...	.....	20	...	...	...	...	...	...	...
Malayalam, Marine	...	...	...	...	.....	...	...	...	...	...	...	...	...
Malabar	19	18	5	3	.....	...	...	...	...	...	...	...	...
Stock	75	75	75	75	(12) 50	1,500	...	...	...	...	...	...	...
Grand Total ...	**9,014**	**7,902**	**2,204**	**8,411**	**1,889**	**111,528**	...	...	**1,574**	**1,704**	**1,200**	**1,700**	...
Grand Total of all kinds ...	**159,140**	**90,581**	**31,334**	**121,139**	**5,237**	**1,582,127**	**38,821**	**27,315**	**29,156**	**35,318**	**46,529**	**34,992**	**1,410,444**

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APPENDIX XII.

PREPARATION OF ABSTRACTS AND DESPATCH OF ENUMERATION BOOKS.

No. XLV.—*Circular No. 34, dated Madras, 23rd January 1891.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of ————————

I have the honour to forward a copy of the rules for the preparation of the taluk and district abstracts and the despatch of the books to the proper census office. Copies of these rules have been sent direct to all divisional officers, tahsildars, deputy tahsildars and chairmen of municipal councils, who have also been furnished with copies of the form given in paragraph 8 and of a letter advising despatch of forms. Ten copies of form B, annexed to the rules, are forwarded for the use of your office.

2. I have the honour to ask you to kindly issue the necessary instructions to the military authorities regarding the despatch to your office of the schedules relating to military limits.

3. If in any of the taluks of your district part of the books are in one vernacular and part in another, I shall be obliged by your furnishing me with a statement showing which circles use the one language and which the other. If there are any circles in which two languages have been used, it should be stated to which office it has been decided to send the books of each of such circles, so that I may send the circle lists to that office. Tahsildars, &c., have been requested in paragraph 10 of the rules to report all such cases to you at once.

4. I am issuing a supplemental rule regarding the preparation of the abstracts and despatch of books in the case of ports and copies will be furnished to all port officers.

5. In conclusion, I have the honour to request that you will issue orders to ensure the abstracts being prepared with the least possible delay, so as to permit the total population to be made known within a short time after the census.

RULES FOR THE DESPATCH OF ENUMERATION BOOKS AND THE PREPARATION OF ABSTRACTS.

ENUMERATORS AND CIRCLE ABSTRACTS.

The manual for charge-superintendents and supervisors contains the rules for the preparation of the enumerator's and circle abstracts and for the despatch of the books to the taluk or municipal office. The books should be sent by one or more village servants in order to avoid unnecessary expense.

TALUK AND TOWN ABSTRACTS.

2. In each taluk or municipal office there will be a register in the following form :—

"*District.* or $\frac{Taluk}{Town}$

Circle.	Occupied houses.	Population.			Remarks.
		Males.	Females.	Total.	
1	2	3	4	5	6
TOTAL ...					

Tested and submitted to the Collector of on the of

(Signed)

Tahsildar or Chairman."

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All the circles in the taluk or municipality (including port circles) will be entered in column 1 in serial order some time before the census, and as the books and abstracts for each circle are received the remaining columns of the register will be filled in. In the taluk register each place which is regarded as a town for census purposes (*vide* circular No. 30) should be shown separately, and if it comprises more than one circle, the total for all the circles should also be given.

When all the books have been received the register will be totalled, then signed by the tahsildar or municipal chairman, as the case may be, and despatched by post or special messenger, whichever is the more expeditious, to the Collector of the district.

District Abstracts.

3. On the receipt of the taluk and municipal abstracts by the Collector, the totals should be transferred to a district register, similar in form to that prescribed for taluks except that the first column will be reserved for (1) *Taluks*, (2) *Municipalities*, (3) *Military limits*, (4) *Railway charges*, and (5) *Canal charges*. The railway and canal authorities have been asked (*vide* rules) to send every Collector a copy of each circle list relating to the district, and from these the number of charges in the district can be ascertained.

4. Directly the total for the district is worked out, the Collector should telegraph the results to the Census Commissioner at Simla and to the Superintendent of Census Operations at Madras in the following concise form:—

'*Houses*, ; *males*, ; *females*, ; *total*, .'

5. In the case of ports, abstracts should be prepared on the 27th February 1891 of all schedules that have then been filled in, and these abstracts and schedules should be handed over to the authority designated by the Collector, under paragraph 12 of the rules for the enumeration of the sea-going population. If any vessels are enumerated or schedules collected between the 27th February and the 15th March, the port supervisor should on the latter date send the books of schedules, with abstract of each book duly filled up, direct to the Collector; but the telegrams to the Census Commissioner and the Superintendent of Census Operations should not be kept back until these figures are received.

6. A district abstract should be sent by post to the Census Commissioner in form A and to the Superintendent of Census Operations in form B, annexed. The railway and canal population should be included in that of the proper town or in that of the rural areas, as the case may be. Copies of railway and canal circle abstracts will be sent to Collectors to enable this distribution to be made.

7. It is most important that these abstracts should be accurate as the figures will be used for some of the final census tables. All officers responsible for their preparation should, therefore, be warned that they will be held to blame, if mistakes are afterwards discovered in the tabulation offices.

Every effort must be made to get the abstracts prepared quickly and no avoidable delay should be allowed to occur at any stage.

Despatch of Books.

8. The enumeration books of each circle will be received at the taluk and municipal offices packed in the serial order of the blocks as entered in the circle list, a copy of which will accompany each bundle (*vide* paragraph 51 of supervisor's manual). These bundles should be made up into larger parcels and packed in the gunny cloth in which the books were received, the edges of each package being protected by means of stout card-board or wood as was done by the Press. They should then be sent to the abstracting office indicated in the next paragraph. In each parcel should be placed a note in the following form:—

District. Taluk or Division / Municipality

No. of parcel

This parcel contains the enumeration books for circles No. to No. , both inclusive. The total number of enumeration books is

(Signed)

Date 1891. *Tahsildar* / *Chairman*

9. The parcels should be despatched as shown below, according to the language in which the schedules are written:—

District.	Language.	Address.
Ganjam	Telugu	Dy. Supt., No. II, Census Office, Madras.
	Uriya	Do. ,, VII, do. Berhampore.
Vizagapatam	Telugu	Do. ,, II, do. Madras.
	Uriya	Do. ,, VII, do. Berhampore.
Godávari	Telugu	Do. ,, III, do. Madras.
Kistna	Do.	Do. ,, III, do. do.
Nellore	Do.	Do. ,, II, do. do.
Cuddapah	Do.	Do. ,, I, do. do.
Kurnool	Do.	Do. ,, III, do. do.

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District.	Language.	Address.
Bellary	Telugu	Dy. Supt., No. I, Census Office, Madras.
	Canarese	Do. ,, VIII, do. Bangalore.
Anantapur	Telugu	Do. ,, I, do. Madras.
Chingleput	Tamil	Do. ,, IV, do. do.
	Telugu	Do. ,, I, do. do.
North Arcot	Tamil	Do. ,, IV, do. do.
	Telugu	Do. ,, I, do. do.
South Arcot	Tamil	Do. ,, IV, do. do.
Tanjore	Do.	Do. ,, V, do. do.
Trichinopoly	Do.	Do. ,, IV, do. do.
Madura	Do.	Do. ,, V, do. do.
Tinnevelly	Do.	Do. ,, VI, do. do.
Salem	Do.	Do. ,, VI, do. do.
Coimbatore	Do.	Do. ,, VI, do. do.
	Canarese	Do. ,, VIII, do. Bangalore.
Nilgiris (main dvn.), Gúdalúr (division)	Tamil	Do. ,, V, do. Madras.
	Malayalam & Tamil ..	Do. ,, IX, do. Calicut.
Malabar	Malayalam	Do. ,, IX, do. do.
South Canara ..	Canarese	Do. ,, VIII, do. Bangalore.
	Malayalam	Do. ,, IX, do. Calicut.
Madras	English	Do. ,, I, do. Madras.
Coorg	Canarese	Do. ,, VIII, do. Bangalore.
Bangalore	English	Do. ,, VIII, do. do.

English schedules will be tabulated in all offices, so they should be sent to the same office as the vernacular schedules of the town or village.

10. If in any circle there are schedules in two vernaculars, the books should not be separated but all should be sent to the same office. If a circle in Vizagapatam or Ganjam has some books in Telugu and some in Uriya all should be sent to the Uriya office. It will be easy to get men who know Telugu there, but if the books were sent to the Telugu office it would be difficult to get the Uriya schedules read. In the case of the other languages it does not matter which office is selected, but the decision should be made at once and reported to the Collector.

11. The circle lists received from the supervisors with the books should be carefully examined in the taluk or municipal office, special attention being paid to the accuracy of the entry in the column showing the number of books in the block. Each list should then be again tied up with the books of the circle, for transmission to the census office.

12. The charges for the carriage of the packages should not be prepaid, unless it is necessary to do so. As soon as the books are despatched intimation of the fact should be sent to the Deputy Superintendent to whom they are addressed, and the railway receipt or other advice note should be enclosed. When the packages have to be sent to some other place for despatch by railway or steamer, the person who is to despatch them from that place should be directed to forward the receipt or advice note direct to the Deputy Superintendent.

13. The date of the despatch of the books should be reported to the Collector of the district.

14. The books received from the military and canal authorities and those subsequently received from port supervisors should be despatched from the Collector's office, packed in the manner described in paragraph 8, intimation of the despatch being sent to the proper Deputy Superintendent.

15. The packages should be booked by goods train if sent by railway. No delay should be permitted to occur in the despatch of the parcels.

Form A.

Province ..... *District* .....

Name of town, cantonment, &c., and total of rural areas.	Occupied houses.	Persons.			Remarks.
		Males.	Females.	Total.	
A. Town A					
Cantonment A					
Town B.					
&c.					
Total, Towns ...					
B. Total, Rural Areas ...					
Grand Total ...					

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FORM B.

District

Taluk.	Name of town, cantonment, &c., and total of rural areas.	Occupied houses.	Persons.			Remarks.
			Males.	Females.	Total.	
Taluk M	Town X					
	Cantonment X					
	Town Y					
	&c.					
	TOTAL, TOWNS ...					
	TOTAL, RURAL AREAS ...					
	TOTAL, TALUK M ...					
Taluk N						
&c.						
Grand Total ...	Towns					
	Rural tracts					
	TOTAL ...					

No. XLVI.—*Circular No. 39, dated Madras, 2nd March 1891.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

I have the honour to request that the circle abstracts (Form No. 5 of the supervisor's manual) may be forwarded to the same office as the enumeration books of the circle.

2. I take this opportunity to request that no census records may be destroyed till a reference has been made to me on the subject.

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APPENDIX XIII.

REPORTS OF DISTRICT OFFICERS.

No. XLVII.—*Circular No. 40, dated Madras, 3rd March 1891.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

I have the honour to ask you to be kind enough to furnish me, before the 15th June next, with a report on the operations in connection with the census in your district.

2. Information is required on the points given in the appended list, but I shall be glad to be favoured with your remarks on any other matters which you may consider deserving of notice.

3. I enclose a statement showing the population of each district in 1881 and 1891 in order that you may see the rate of increase, &c., in districts bordering on your own.

4. If the number and size of blocks, circles and charges at the time of the final census differed from the figures entered in the latest No. III statement sent to me, please report the revised figures.

A. 1. Preliminary arrangements—

(*a*) The preparation of statements asked for in circular No. 1; mode of checking lists of villages; date of completion and despatch to my office.

(*b*) The delineation of the census divisions on maps; whether this was done, and if so, whether any use was made of such maps.

(*c*) The preparation of the block statement (circular No. 2); dates of completion and despatch.

2. House-numbering—

(*a*) Definition of *house*.

(*b*) Mode of numbering; material used; dates of commencement and completion; if the numbering were done earlier, would the numbers last until the census?

(*c*) Village or building lists.

3. Circle lists—

Dates of commencement and completion; dates of commencement and completion of printing; cost of printing.

4. Agency—

(*a*) Whether any difficulty in obtaining the requisite number of men.

(*b*) The number of charge-superintendents, supervisors, and enumerators actually employed for the preliminary record and the final census; number of special enumerators, *e.g.*, those for travellers by road, sea and canal, for forest tribes, festivals, &c.

(*c*) The number of each class of census officers falling under the heads of (*i*) officials, (*ii*) paid non-officials, and (*iii*) unpaid non-officials.

NOTE.—Only persons in the service of Government should be shown as officials. Village officers of Government villages are officials.

(*d*) The classes from which they were drawn, *i.e.*, in the case of officials, and of non-officials in the employment of district boards, municipal councils, &c., the department in which they are employed.

NOTE.—Village officers should be shown as such and not included in the Revenue Department.

Non-officials other than those mentioned above, should be shown under the following heads:—

Zemindari employés—
(i) Village officers.
(ii) Others.
Schoolmasters.
Vakils.
Clerks in private employ.
Agriculturists.
Shopkeepers.
Stamp vendors.
Others.

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5. Schedules—
   (*a*) Indents and supply.
   (*b*) Number of books and loose schedules issued; number not issued or issued but not used.
   (*c*) Householders' schedules; to what classes issued; number issued; advisability of extending their use.
6. Instruction of census officers—
   (*a*) The nature and extent of the instruction.
   (*b*) Supervision of instruction.
   (*c*) The printed instructions to enumerators and the manual for charge-superintendents and supervisors.
7. Block lists: by whom written and when; date of completion in each taluk.
8. Preliminary record—
   (*a*) Dates of commencement and conclusion.
   (*b*) Mode and extent of checking.
   (*c*) General opinion as to accuracy of preliminary record.
9. Final census—
   (*a*) Time occupied in taking.
   (*b*) Extent to which men who did not prepare the preliminary record were employed as enumerators; opinion regarding such course; reserve of enumerators (circular No. 26, paragraph 4).
   (*c*) Nature and extent of supervision.
   (*d*) Special arrangements for travellers by road, people assembled at fairs, festivals, &c.
   (*e*) Military limits and troops on the march; jails, hospitals, hotels and canals.
   (*f*) Tracts where the census was taken by day.
   (*g*) Tracts where the census extended over more than one day. A full account of the arrangements should be given.
10. Preparation of enumerator's circle, taluk and district abstracts; dates of completion and explanation of delay where it occurred.
11. Despatch of books to the abstraction offices; dates and explanation of delay, if any.
12. Demeanour of the people; particulars of prosecutions under Census Act, if any.
13. Opinion as to accuracy of census. Comparison of figures with those for 1881; remarks on increase in number of houses and population; also on proportion of sexes.
14. Expenditure, distinguishing between municipal and other expenditure, as also between expenditure in 1890–91 and that in 1891–92—*vide* paragraph 4 of circular No. 32 for form of statement.

CAMP, BERHAMPORE,
16*th April* 1891.

H. A. STUART,
Superintendent of Census Operations.

Extract from the Report of E. C. Johnson, Esq., Collector of Ganjam.

The delineation of the census divisions on maps was not done in this district, owing to the taluk maps on the scale of half an inch to the mile referred to in paragraph 4 of your circular No. 1—22 not being procurable either in Madras or Calcutta Survey office.

The census taluk officers were able to frame proposals for the sub-divisions of their taluks into blocks from the information contained in statement No. II. These proposals had in all cases to be returned for revision, and in many cases more than once. Almost all census taluk officers at first proposed blocks containing too large a number of houses, many in their proposals excluded from calculation the 'other buildings' shown in statements II and III, which was, of course, wrong. Considerable time elapsed before this revision was satisfactorily completed, so that the final consolidated statement of blocks could be despatched to your office only on the 13th October 1890.

No block in the district contained more than ninety buildings.

The earliest date of the commencement of the numbering of houses in certain taluks was 26th July 1890, and the latest date of its completion the 14th November 1890.

Even if the numbering had been done earlier, the numbers would have lasted until the final census day, as in most cases they are clearly visible still. But in the case of many houses on account of the Pongal feast, which took place on the 12th January 1891, the walls, together with the numbers, were whitewashed in accordance with the Hindu custom, and such houses had to be re-numbered.

Agreeably to the instructions contained in paragraph 8 of your circular No. 3, dated 17th June 1890, as each building was numbered it was entered in the building or village list, printed forms (both blank and specimen), of which were largely supplied to the taluk officers for distribution to village officers, &c. The printed form containing specimen entries was taken as a guide. In taluks, where the preparation of the building lists was over, the work of checking the completed lists was mainly done by revenue officials. To set an example to the divisional and taluk officers and to show what amount of importance was attached to this work, I myself undertook to personally inspect 24 circles in

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Berhampore taluk, requesting, at the same time, my divisional officers to similarly check as much as they can. *Vide* my foot-note to circular No. 7, dated 1st September 1890. Particular care was taken to see that pariah hamlets and streets inhabited by low castes were not omitted. I found the pariah hamlets omitted in the first two villages which I visited, and fined the karnams for the fault. Subsequently I rarely had occasion for any censure on this ground.

In all the taluks and municipal towns, except Aska, Sómpet, Aska and Kurla and Kallikot, great difficulty in obtaining the requisite number of enumerators was felt. I insisted on every Government karnam (and where possible every zamindári karnam) providing from among his relatives one enumerator besides himself. Moreover, many outsiders of average intelligence, capable of understanding the printed instructions, were induced to work as supervisors or enumerators *gratis* by the prospect of being employed in the census abstraction office at Berhampore, provided they gave satisfaction in their census work. Had it not been for such arrangements, the number of paid agents in this district, where education is backward, would have been necessarily large. For want of enough competent persons to act as supervisors in Berhampore, two circles had to be given to a single supervisor contrary to rules. In this connection it will not be out of place to mention that all the zamindárs and proprietors of estates whom I addressed lent every aid in their power to the successful accomplishment of the census within their estates.

Householders' schedules were issued to natives of position, to Government servants drawing Rs. 50 and upwards and to Europeans and Eurasians without restriction. The number of schedules of this description supplied to the district amounted to 1,090, of these only 602 were issued to, and used by, natives of India.

I am not in favour of extension of the use of householders' schedules. Being in English, they are unintelligible to the bulk of the population; and even those who could and did use them, did not in very many cases take the trouble to study the instructions, the result being that the schedules were full of mistakes.

On receipt of your circular No. 12, dated 6th October 1890, the census taluk officers and chairmen of municipalities were requested to see that their supervisors were properly instructed by the beginning of December. All supervisors and enumerators were assembled in taluk offices or in some convenient centres and instruction imparted. Their particular attention was drawn to the nature of the entries to be made in the religion, caste and occupation columns. The taluk officers or, where their presence was impracticable, the charge-superintendents or supervisors filled up some manuscript specimen forms in the presence of the enumerators, and thus taught them how to make entries in them. The enumerators thus instructed were sent to some neighbouring villages a few days before the preliminary census to take the census of a few houses. The rough schedules filled in by these were scrutinized by the supervisors designate. The work of both was tested by the charge-superintendent. When each man was found qualified for enumerator or supervisor he was given an appointment order in the form embodied in your circular No. 19, dated 12th November 1890. Sufficient number of copies of this form in the vernacular was printed and supplied for this purpose to all the taluk officers and chairmen of municipalities.

Each enumeration book supplied contained printed instructions with a specimen form of entries for enumerators. These were first widely distributed among the enumerators for study. The English copies of a manual for charge-superintendents and supervisors were supplied direct by you to tahsildars and chairmen of municipal councils as advised in your circular No. 17, dated 10th November 1890, but these proved to be of little use, as but few of the supervisors had any knowledge of English, while even some of the charge-superintendents were ignorant of it. Telugu copies were received subsequently. The manual was translated into Uriyá here and printed. These two vernacular versions proved very useful. The contents of the manual were duly explained by the taluk officers concerned to the charge-superintendents, and by them to the supervisors and enumerators.

The preliminary record prepared by the enumerators was closely scrutinized by the supervisors who went about their circles and tested the entries made by the former, by making as far as practicable house-to-house visits; in most taluks not much over 10 per cent. were tested, but in Sompet, Aska and Kurla, Dhárákóta and Atagada more than 40 per cent. of the entries were examined. The taluk officers were busy at this time of the season until the time of the census, travelling throughout their taluks to see that census officers understood their work and were performing it with the utmost precision and accuracy.

The preliminary record may be considered to have been very accurate, though some mistakes were committed in regard to the entry of religion, sect of religion and sub-division of caste, for these are so multifarious as to puzzle even a fairly educated native.

It was carefully impressed on taluk officers that final enumeration should, except when unavoidable, be done by the same person who had held the preliminary enumeration. Only in Parlakimedi taluk was this rule deviated from to any great extent; there 253 men were employed for the final enumeration who had not done the preliminary. No sufficient explanation for this has been furnished by the Deputy Tahsildar, who reports that the result was unsatisfactory.

As suggested by you in paragraph 4 of your circular No. 26, dated 15th December 1890, as regards the reserve of trained men to take the place of any who might be absent, I addressed the heads of all departments in this district under G.O., No. 1016, Revenue, dated 15th December 1890, and G.O., No. 22 L. and M., dated 9th January 1891, to place at the disposal of the several revenue officers the services of all their subordinates who had not already been lent for census duty during the three days, viz., 25th to 27th February 1891. Loose sheets of printed instructions for enumerators with specimen schedules were supplied to heads of departments with the request that they would see that their subordinates studied them well before leaving their offices. Official subordinates so lent, as well as some private individuals who offered themselves to serve gratuitously, were formed into a reserve in each taluk.

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Each charge-superintendent encamped on the night of the 26th February 1891 in a central village of his charge and inspected as many villages as he possibly could on that night. Any doubts referred by the supervisors and enumerators were cleared by them then and there. The supervisors checked the work of enumerators in the blocks of their respective circles on the night as far as lay in their power, paying particular attention to entries relating to the influx of guests, new-born children, &c., and to the entries already made being struck off as regards deceased or absent persons.

One hundred and ninety stations were selected at which to census travellers by road. Many of these being at places where police stations existed, arrangements at such were entrusted to the station-house officers; where they coincided with toll-gate, the gate-keepers were utilised. To other stations constables were deputed from the nearest police-station. Copies of the manual were supplied to police inspectors and the men instructed by them. The work was satisfactorily performed.

As directed in paragraph 6 of your circular No. M—1, dated 22nd August 1890, Mr. Scott, my senior Assistant Collector, Berhampore, was placed in direct communication with the commandant of the 27th Regiment. The arrangements made for censusing the population of the military limits were the same as elsewhere in the district, but the work there was entrusted to, and done by, the military authorities under direct supervision of Mr. Scott.

There were no troops on the march within the limits of the Ganjam district on the night of the 26th February 1891.

There were no tracts in the district where the final census extended over more than one day, but as said above there was no attempt to make a final enumeration on one day or night in the hill tracts. Census was taken there between the 20th January and 20th of February 1891; *i.e.*, six days earlier than in the plains, to allow of the abstracts reaching the head-quarters of the districts by the 27th of February 1891.

Nowhere was the slightest opposition made to the taking of the census, and though, no doubt, many of the people believed that some dark scheme of taxation would follow in its wake, the efforts which were made by myself and my assistants to dissipate this delusion were, I have reason to hope, not unsuccessful.

There were no prosecutions in any of the taluks of the district under the Indian Census Act XVII of 1890.

I have every reason to believe that the census has been as accurate as can possibly be expected in the case of a wild and poorly educated district. That it was more accurate than that of 1881 is the opinion of all officials in the district. It is my own belief that the greater part of the increase in population shown by the present census is due to more careful enumeration rather than to real increase of members. Should I be right in this opinion, the increase will be found to be mainly in the lower castes, among whom famine mortality was greatest, and in whose ranks the smallest percentage of increase would naturally be expected. The increase due to improvement in enumerations has more than counterbalanced our losses by famine and by emigration.

Extract from the Report of A. W. B. Higgens, Esq., Acting Collector of Vizagapatam.

A house was defined in circular No. 1 to be a dwelling place of one or more families with their resident servants living in it having a separate entrance from the common way. There was some difficulty in making the karnams understand the definition and particularly the meaning of the phrase 'common way.' The joint family system and the numerous cases in which a single house is divided among several coparceners created room for doubt as to whether a building was to be numbered as one or more houses. The thorough supervision exercised by taluk and divisional officers, however, rectified mistakes in this respect in a great many, if not all, cases. Another source of confusion was the distinction between a house and a building.

In some cases, viz., the houses of Pariahs, Gadabas and other low castes, the walls and the doors are made of bamboos or wood, and it was impossible to paint the numbers in the ordinary manner. In such cases the numbers were painted on small boards and hung up in front of the doorway. At the Pongal festival, when walls are generally whitewashed and doors and door frames are repainted, the numbers were in a few cases obliterated, but a timely circular issued and tom-tomed prevented any general loss of the numbers. The numbers have since remained intact. There is no reason to suppose that if the numbering had been done earlier, it would not, under proper precautions, have lasted until the census. The numbering was commenced on the 4th August and completed on the 18th December.

It was not an easy thing to obtain the requisite number of men, especially enumerators. The number of blocks was at first determined as far as possible with reference to the number of enumerators available. After conferring personally with the superintendent, their size was, however, reduced and the demand for enumerators was increased considerably. Especially as they were required to render their services gratuitously, much greater difficulty was experienced in procuring enumerators to be kept in reserve.

About 200 schedules were used by Europeans and East Indians and by certain Native gentlemen in municipal towns. It would, no doubt, help the enumerator greatly if householders' schedules would be used to a larger extent; but it was found that, from want of special knowledge of the method of filling up the schedules, some householders failed to fill up the schedules accurately. The issue of schedules must, therefore, be restricted to persons of considerable education.

After the enumerators finished the preparation of the preliminary record, all the entries in the schedules were carefully checked by the supervisor and all observed mistakes were rectified. The supervisors then checked not less than 50 per cent. of the schedules by going round from house to house in all the villages of their circles. The charge-superintendents also tested several schedules

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and the entries therein as far as possible. It is believed that the preliminary record was carefully and accurately prepared.

The final census in the plains commenced at the time of lighting lamps and continued till 2 A.M. It was a difficult thing to obtain the services of persons to be kept in reserve to serve as reserve enumerators. As the service was to be rendered gratuitously few were willing to come forward for employment. The taluk officers were, however, able to procure and employ twenty persons to fill vacancies among the enumerators at the final census. I entirely deprecate the employment of untrained men in the final census, as the measure is very likely to produce inaccurate and unsatisfactory results. It is best to train men, if they can be procured in the beginning, and keep them in reserve for the final census. At the same time it is most desirable that the enumerator who conducts the preliminary enumeration should conduct the final enumeration also, as otherwise the new man may commit serious mistakes owing to want of knowledge of the places and the people he visits.

The supervisors commenced their work at the time when the enumerators began the final enumeration. Their work lasted till 4 A.M., or in some cases till 6 A.M. The enumerator's work was very carefully supervised and corrected. The supervisors went round the several blocks in their circles and tested several entries in the schedules. All the corrections were made in good red ink. The charge-superintendents stationed themselves at places where travellers in chuttrams and the houseless poor were to be enumerated and carefully supervised the work of those enumerators there.

On receipt of superintendent's circular No. 10 (*a*) a list was prepared in consultation with the superintendent of police of all places where travellers and the houseless poor could best be enumerated. Toll gumastas were appointed where available as enumerators at their gates, beat and other constables being detailed for the work in all other places. The taluk officers and the supervisors concerned instructed the men so appointed in the census work and kept them ready for the final census which was carefully conducted by these men according to the rules. Persons assembled at fairs and festivals and at dawk-bungalows, chuttrams and cart-stands were enumerated by the enumerators of the block concerned.

There is only one military cantonment in the district, viz., Vizianagrum. Its limits were defined so as to exclude the bazaars and other places occupied by the non-military population. The houses therein were numbered in the usual way and blocks and circles formed. Enumerators and supervisors were selected and appointed from among the troops, the officer commanding being the charge-superintendent. The deputy tahsildar of the taluk instructed the enumerators in the work and both the preliminary and the final enumerations were conducted carefully under the supervision of the commanding officer. There were no troops on the march on the night of the census.

The agency or the hill tracts of this district were censused under the special arrangements. According to the computation recently made by the Survey Superintendent the area is 10,823 square miles. Owing to the malarious nature of the climate and to the paucity of educated people there, volunteer enumerators could not be had, 95 paid enumerators were therefore entertained. Their number was supplemented by some of the zamindári officials. The whole tract was parcelled out into convenient circles and each circle was given to one enumerator. The enumerators were trained by the taluk officers and kept ready for the work of enumeration, which commenced on the 15th December 1890, and was finished in the remotest parts of these tracts before the 15th March 1891. The same schedule was used as in the ordinary or non-agency tracts, except that in places inhabited by the Khonds, the Savaras, the Jatapas, the Dombs and the like, information to be entered in certain columns could not be obtained. The work of the enumerators was strictly scrutinized and supervised by the taluk and divisional officers and the enumeration was conducted with all possible accuracy. The census of the floating population, such as travellers by road and people assembled at fairs and festivals, was also taken on the 26th February during the day by the police in places selected for the purpose. These schedules were attached to the original record.

The people were quite indifferent to the census. The idea that the census is the forerunner of some further taxation has almost entirely vanished. People furnished the information required of them readily and willingly. There were no prosecutions under the Census Act.

The results of the census are believed to be accurate and satisfactory, as all possible precautions were taken for securing their accuracy. The divisional and taluk officers spared no pains in conducting the census of the agency tracts through the paid enumerators employed for the purpose and through the zamindári officials employed on the work. The results of these tracts should, therefore, be also taken as accurate.

Extract from the Report of W. A. Happel, Esq., Collector of Godávari.

The work of numbering houses was done by the village officers. The head karnam was held responsible for the accuracy of this work, the other village officers assisting him and acting under his directions. Numbers were marked by paint, which was a mixture of red lead and gingelly-oil in the proportion of one-fourth seer of the former to one-eighth seer of the latter. The figures were all in English and not less than 4 inches long. The brush used was a piece of the stem of the palmyra leaf or the flower stem of the cocoanut. Numbers were affixed wherever most conspicuous and always in front of buildings, care being taken that they were above the reach of children and sheltered as much as possible from the rain. Old census numbers wherever found were obliterated to avoid mistakes.

The people in this district are generally amenable to orders. Many offered themselves to work without remuneration, and those employed did their work satisfactorily. No difficulty was felt, except in the agency and other jungle tracts, where educated men procurable for employment on census duty were very few. Hence the final census was dispensed with in (1) the agency tracts of Bhadráchalam and Yernágúdam, except the river-side villages, and (2) 40 villages in the Tuni division which are as wild as most parts of the agency tracts.

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The census of these tracts was commenced early in February 1891 and finished before the 27th idem.

About 833 householder's schedules were issued to Europeans, Eurasians and educated and respectable natives. Most of the forms filled up by the heads of the families were found inaccurate owing to the instructions given for the filling in of the several columns not having been carefully attended to by them. This entailed additional work upon the ordinary enumerators who had to obtain necessary information in the morning of the 27th February 1891 for supplying the omissions. The use of these forms should be restricted to the narrowest possible limits. As a rule, they should be distributed only to Europeans and Eurasians, whose religious distinctions are not generally understood by the ordinary Telugu enumerators.

With a view to ensure the exercise of sufficient supervision over the whole extent of their taluks, tahsildars and deputy tahsildars were divested of their charge-superintendentships, other competent men being appointed in their places. They personally examined all the supervisors, and not less than 75 per cent. of the number of enumerators and satisfied themselves that they were well up in their duties. They were made to fill up a few rough schedules in their presence, and the mode of filling up the several columns, particularly those relating to caste and its sub-divisions, were clearly explained to them. They also satisfied themselves that supervisors were giving necessary instructions to the enumerators subordinate to them.

The printed instructions to enumerators and the manual for charge-superintendents and supervisors greatly facilitated the work of training the census officers in their duties and contributed to the accuracy of the statistics prepared.

During the period intervening between the dates of commencement and completion of the preliminary record, the charge-superintendents and supervisors were constantly on the move and inspected the work done by the enumerators. With a view to avoid too many corrections in the enumeration books, the enumerators wrote them up after the entries made by them in the rough schedule books specially prepared for the purpose had been checked by their supervisors. After the preliminary record was completed the supervisors tested not less than 10 per cent. of the entries made by the enumerators by actual house-to-house visits. Tahsildars and deputy tahsildars continued touring until they satisfied themselves that the preliminary record was accurately prepared, particular attention being paid to the circles in backward parts and in charge of inefficient supervisors and enumerators. The preliminary record was, on the whole, accurate.

The time occupied in taking the final census varied from six to eight hours according to the size of the blocks, except in the case of the divisions in charge of the Public Works Department, where it took the whole night owing to the long distances which the census officers had to travel.

In all the census divisions a number of enumerators and supervisors was secured as a reserve to fall back upon in case of need at the last moment and were trained in the duties expected of them. Vacancies having occurred in the ranks of enumerators at the last moment 260 persons of this description were employed for the final census. It is not desirable that final census should be taken by men who have not prepared the preliminary record as they are ignorant of the limits of their blocks, but in unavoidable cases the accuracy of statistics will not be seriously endangered if they should be shown round their blocks and instructed in the task of filling up schedules.

The charge-superintendents and supervisors were constantly on the move on the night of the final census and satisfied themselves that the enumerators did their work properly. They paid particular attention to cases where the preliminary record had not been prepared as of travellers in chuttrams, &c. When the books were returned next morning the supervisors read through every additional entry made by the enumerators on the census night and corrected any probable errors in them.

Police officers were chiefly employed for the enumeration of travellers by road and rivers, but not by canal, their number being supplemented where necessary by trained men taken from the reserve. The stations selected for the purpose were sufficiently close to each other to preclude the possibility of any traveller being left uncounted. Every traveller enumerated was provided with a ticket with instructions to produce it so as to avoid re-enumeration.

The final census was taken by day (morning of the 27th February) in the following tracts, owing to the wildness of the country having rendered a night enumeration impossible:—

(1) The Telaga villages in the Bhadráchalam taluk.
(2) The Agency villages in the Peddapur taluk.
(3) Eleven villages in the Polavaram division, viz., 1. Polavaram, 2. Patusum, 3. Gutala, 4. Tadipudi, 5. Tupakulagudem, 6. Pochavaram, 7. Ballipadu, 8. Venkatayapalem, 9. Cherukumilli, 10. Bayyanagudem, 11. Jangareddigudem.

The census of the following tracts extended over more than one day:—

(1) The Koya and Reddi villages in the Bhadráchalam taluk.
(2) The Agency villages in the Yernagudem taluk excepting the villages referred to in (*f*).
(3) Forty villages in Tuni division referred to in G.O., No. 1017, dated 15th December 1890.

In these tracts the final census was dispensed with owing to the villages being scattered over an extensive area and owing to the impossibility of securing an adequate number of educated men for employment as enumerators. The census in these tracts was commenced early in February and everywhere finished before the 27th February 1891. The work in these taluks was chiefly done by karnams, taluk gumastas, forest subordinates and agency schoolmasters. The work done by the enumerators was closely checked by supervisors who verified most of the entries in the schedules by actual house-to-house visits. As the people of these tracts do not often go beyond their own villages, it was not found necessary to make any special arrangements for the enumeration of travellers. The

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enumerators included in the schedules all the permanent residents of the villages whether living in them at the time of the census or absent therefrom on temporary journeys, except in the case of those who were absent in villages where a final census would be conducted and who were not likely to return therefrom before the 27th February 1891. In such cases their names were not included in the schedules of their native villages, but were left to be enumerated in the villages whither they had gone. The natives of villages outside these special tracts who were present at the time of the census in these areas were enumerated and furnished with tickets so as to prevent their being counted a second time in case of their return to their native villages before the date of the final census. The enumerators appointed to count travellers in the riverside and other villages where a final census was taken were careful not to count the residents of these special tracts as their names had been included in the schedules of their native villages.

No arrangements having been made for the preparation of separate statistics for agency tracts, your requisition received on 2nd March last for the separation of agency from non-agency totals entailed much difficulty. Most of the circles and taluk abstracts having been by that time finished, fresh accounts had to be prepared by tahsildars in order to furnish the necessary information. Most part of the delay would have been avoided had the agency villages been required to be distinguished from non-agency villages in the preparation of circle lists.

The people were generally calm and not obstructive; the object of the census being well understood, they willingly furnished all the information required by the enumerators. Some of the lower orders viewed the operation as a prelude to new taxation, but they were immediately disabused of their suspicions. In a few cases the hill tribes attempted to avoid the enumeration of their children from a superstitious belief that, if the names of all their children were given, they would lose some of them. Such people were at once made to understand that their apprehensions were quite unfounded. There was only one case of prosecution under the Census Act. One Chikkala Bhiranaswami of Guttinadivi, a zamindári village in the Amalapur taluk, was appointed as an enumerator. But he not only refused to work as a census officer but also wilfully spoiled the census schedules given to him for the preliminary record, and tried to induce other enumerators to follow his example. He was prosecuted before the Joint Magistrate and sentenced to a fine of Rs. 15.

From the manner in which the census operations were conducted, I am of opinion that the results are generally accurate. From the statement of rough totals received from you it appears that the census totals of 1891 compared with those of 1881 show an increase of 21·75 per cent. in occupied houses, 14·5 in males, 15·49 in females. The increase is attributable to (1) the statistics of 1891 being more accurate than those of 1881; (2) immigration from Vizagapatam chiefly and to a small extent from Ganjam where wages are much lower than in this district; (3) the thriving condition of the country; and (4) natural increase of the population.

Extract from the Report of A. W. B. Higgens, Esq., Acting Collector of Kistna.

Statement No. I referred to in circular No. 1 were prepared by the karnams for each village and submitted to the taluk office, where they were checked with reference to the taluk manual account A and audit registers of village servants, and also with reference to the settlement register, adangal accounts and the last census report. From these, statement No. II was prepared in the taluk office and forwarded to this office by each tahsildar. These statements reached the Collector's office between 21st June 1890 and 20th July 1890 from the several taluks. But under instructions received at the Census Conference held at Bezwada on the 5th August 1890, the No. II statement were returned to the tahsildars for revision and statement No. III was finally forwarded to you on 15th January 1891 (*vide* statement No. 321, dated 15th January 1891).

The census divisions were delineated by karnams' tracings on village survey maps taken by them for the purpose and similar divisions were marked on the taluk maps and forwarded to divisional officers by tahsildars. These maps were used by divisional officers and tahsildars for the purpose of checking the extent of the charges and circles entrusted to each superintendent and supervisor and were useful as showing that no portion of the villages or taluks had been left unprovided.

The final block statement was forwarded to you on 18th December 1890.

The numbers are still visible on many houses, so that it is possible that they would have lasted till the census had the numbering commenced six months earlier.

Some difficulty was experienced in out-of-the-way upland taluks where education is comparatively backward; but in the more enlightened portions of the district, agents were easily procured.

The first indent for schedules was submitted with this office No. 408, dated 16th December 1890 (extra). This was duly complied with, and supplemental supplies were applied for from time to time; in some cases without reference to this office. But no accurate information is available on the subject. A statement containing the necessary information is appended:—

Number of books		Number of loose schedules		Number of householder's schedules issued.	Remarks.
Issued.	Not issued.	Issued.	Not issued.		
16,280	1,218	42,890	20,353	610	

Householder's schedules were issued to Europeans, Eurasians, and a few respectable natives such as zamindárs, &c. The system may be more freely used so as to cause as little vexation as possible

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to educated and respectable persons and relieve the ordinary enumerators to some extent without impairing the accuracy of the entries in the schedules. The number of householder's schedules issued is reported to be 610.

All the divisional officers, tahsildars and deputy tahsildars were present at the Conference held at Bezwada on the 5th August 1890 and had the benefit of personal interview with you and an opportunity of gaining much information by the object lesson conducted in their presence. Mr. Arundel issued subsidiary instructions impressing on them as well as revenue inspectors and karnams the importance of special attention being directed towards the numbering of the habitations of lower orders, such as Pariahs, &c., the more extensive employment of non-official agency, the reduction of the sizes of each block, frequent inspection of the villages in their ranges and the mode of imparting instruction by object lessons suggested by him at the Conference. The General Deputy Collector adopted a very useful mode of clearing the doubts raised by his subordinates. He put the queries raised and the answers given by him side by side, and while replying to them submitted both for the approval of the Collector.

The preliminary census commenced on the 6th January 1891 in the taluks and on the 20th of that month in the municipalities and was completed by the 10th of February 1891.

The supervisors checked not less than 10 per cent. of the entries in each of the enumerator's schedules in their ranges, by visiting the houses personally and ascertaining the correctness of the entries. The charge-superintendents exercised general supervision over the work of the supervisors and enumerators in their charge.

The preliminary record is reported to be as accurate as possible. It must, of course, be expected that in a work conducted on such a large scale, there should be room for inaccuracies and errors.

The final census occupied from six to eight hours according to the size of the blocks.

A few persons (ninety-eight) were employed at the final census who did not serve at the preliminary census. But this does not seem to have affected the accuracy of the census record. It would certainly be desirable, were it possible, to have the same men for the preliminary and the final census.

A sufficient reserve of enumerators and supervisors was maintained in all the taluks to fall back on in an emergency.

The supervisors and charge-superintendents were moving about their ranges on the census night, keeping a sharp look-out on the enumerators' work, especially where they expected laxity.

Happily there were no fairs or festivals on the day of the final census.

The enumeration of the canal population was left in the hands of Public Works Department officers. The Guntúr jail, the only jail in the district, constituted a separate block and was enumerated by one of the officers of the jail, while the inmates of hospitals and hotels were numbere like those of ordinary houses.

There were no tracts where the census was taken by day, and none where it extended over more than a day.

In some taluks it is reported that there was some uneasy feeling among the uneducated classes as to whether the census were not intended as a preliminary step to the imposition of a new tax; but educated persons did not share that feeling, and they and the officers engaged in the census joined in removing it. There were no prosecutions under the Act.

All the officers reported that the census was fairly accurate.

Extract from the Report of H. Mounsey, Esq., Sub-Collector, in charge of Nellore.

The preliminary arrangements were begun a little late owing to pressure of jamabandy. Statement No. I was prepared mostly by the village karnams by making a rough estimate of, instead of actually counting, the numbers of houses in each village, and from these numbers statements Nos. II and III were compiled in the taluk offices between the 25th May and 30th July 1890, except in the Nellore municipality where they were completed on the 11th August 1890. The district statement No. 3 was drawn up in this office and despatched for the first time with this office letter No. 104, Census, dated the 29th September 1890. This being, however, based on original rough estimates of houses in each village, revised statements were sent to you on the 7th October 1890 and 16th February 1891.

Lists of villages were checked with reference to survey lists, settlement registers and survey maps of taluks. The omissions were duly noticed in this office and the taluk lists modified or corrected accordingly.

Census maps were prepared in all taluks and divisions (Nellore municipality excepted) and the charges and circles denoted thereon. An attempt was made to denote the blocks, but though this was done, I do not consider it was accurately done. The census maps were on one inch to mile scale, whereon the blocks could not possiby be correctly marked owing to limited space. Where populous localities had to be denoted in blocks, village maps were used to supplement the taluk maps. These census maps were of some service to the charge-superintendents when they went their rounds of inspection to check the preliminary arrangements and the work of supervisors and enumerators after the completion of the preliminary record. Each tahsildar or deputy tahsildar appears to have made two copies, keeping one for his use and submitting the other to this office. Here, however, they were not of much use.

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The block statements were found very useful not only in enabling the Collector to form at one glance an idea of the size of blocks in each taluk, but also to form a rough estimate of the number of schedules that would be required. It was not, however, till after the house-numbering was completed, checked and corrected that an accurate return was obtained.

In any future census, I would recommend the work being commenced with house-numbering with a view to secure greater accuracy in the returns above alluded to. The numbering can also last sufficiently long, as the numbers last given are reported to be still visible in many villages.

The definition of house given in paragraph 2 (*d*) of circular No. I was adopted. This was found pretty nearly accurate for all practical purposes. The expression 'common way' should, I think, be made clearer.

No difficulty was experienced except in the zamindári portions of the district where an adequate number of officials or other quite competent men could not be got for charge superintending and supervising. The Raja's officials were utilized to the full extent. The enumerators in the zamindári divisions were all zamindári village officers who could not be got to discipline satisfactorily. There were frequent complaints of wilful neglect, insubordination and carelessness against them. The Census Act was promulgated too late to be of much use. If passed earlier than it was done, it would have obviated some difficulties felt.

Schedules, indents and supply—*Vide* table below:—

—	50 pages books.	30 pages books.	20 pages books.	10 pages books.	Total enumeration books.	Loose schedules.	House holder's schedules.
Original indent	*Vide* letters Nos. 79—133, Census, 6th Sept. & 7th Oct. '90.					344,000	6,000
Total supply	4,814	1,299	3,210	6,973	16,296	41,332	2,640
Actually issued	4,738	1,201	3,085	6,331	15,355	30,810	2,500
Not used	76	98	125	642	941	10,522	140

Household schedules.—These were issued only to Europeans and Americans, East Indians and to some Native Christians, and educated and respectable native gentlemen (mostly officials). Number actually issued and used was 255, number received 2,640, number issued about 2,500.

I do not advocate their extension, except to the classes above named, and even this I deprecate. The collection of these schedules on the morning after the census is attended with risk and inconvenience, and they were generally badly filled up. Probably the householders never take the trouble to master the instructions printed on them before beginning to fill them.

The manual for charge-superintendents and supervisors was found most useful, and the rules therein were supplemented by subsidiary instructions issued by this office.

The block lists were generally prepared by the enumerators and in the taluk offices under the supervision of supervisors and the tahsildars or deputy tahsildars. They were written in most taluks before and in the rest either in the course or after close of the preliminary census. Where it was done after the preliminary census, it was perhaps done with a view to secure greater accuracy and obviate the necessity of having to correct the already marked page numbers of the enumeration books. The procedure does not appear to have caused any inconvenience, however, as the original building lists served the same purpose as the block lists were intended to.

Mode and extent of checking.—This was done by a house-to-house visitation and verifying of the schedule entries by the supervisors, and to a small extent by the charge-superintendents also. In this way over 10 per cent. of the enumerator's work was examined and the rest by a simple scrutiny and correction. In some cases the supervisors accompanied their enumerators (the least efficient of them) and personally watched their work by pointing out mistakes and correcting them.

General opinion as to the accuracy of the preliminary record.—Favourable.

Time occupied in taking the final census—four to twelve hours.

Owing to death, sickness, absence or other causus, new men had to be appointed as enumerators for the final census. The total number so appointed was over 120. This course is inadvisable but inevitable. I am inclined to consider that the disadvantages apprehended from such a step could be obviated by training a number of reserve enumerators and keeping them ready for service. Reserve was kept in some taluks, for example Atmakur. Where procured, the reserve was with difficulty constituted, especially in the zamindári division.

It was not practicable for the supervisors to adequately check the enumerators' work on the census night. They, however, visited as many blocks as possible and even watched the work of such as required help by accompanying them and seeing the enumeration done in their presence for a few houses. The charge-superintendents encamped where the travellers were expected to be large and supervised personally the work done.

There were no fairs or festivals in this district.

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The district jail in Nellore town was the only large jail which was constituted a distinct block, and enumerated by the jailor under the supervision of the charge-superintendent. The sub-jails were censused by the ordinary enumerators or by the officers in charge. There were no tracts where the census was taken by day, nor anywhere the census extended more than one day.

The people are reported to have generally, willingly and promptly furnished information, though perhaps some looked upon the census as the precursor of an impending famine.

There were four prosecutions ordered under the Act, two in Nellore municipality, one in Venkatagiri and another in Pólúr division. Sanction in the last two cases was withdrawn, as the enumerators, who first neglected their work, did it properly after warning. In the first two, 2 Muhammadans Hyder Sahib and Mir Hussain, were charged under section 10 (*a*) for wilfully refusing to answer questions put to them by the enumerator and convicted under section 7 and sentenced to fines of Rs. 7 and Rs. 5.

The results of the census are, I believe, more accurate than those of 1881.

Extract from the Report of O. Wolfe-Murray, Esq., Acting Collector of Cuddapah.

On receipt of your circular No $\frac{1}{11}$, the tahsildars were instructed to obtain the necessary information and submit the statements therein prescribed. Statements in vernacular, somewhat altered in arrangement, were printed and issued with instructions as to the necessary information that had to be embodied therein. Three different kinds of statements had to be printed (1) for villages with 1—10 hamlets, (2) for villages with 1—20 hamlets and (3) for those with 1—40 hamlets. The information obtained from the village karnams in form No. 1 formed the foundation for the preliminary arrangements and with the aid of this statement Nos. 2 and 3 were prepared. Statement No. 1 prepared by the karnams was checked in the taluk offices and statements Nos. 2 and 3 duly prepared. The area and number of villages therein entered were checked with the aid of the revenue accounts. Discrepancies in area were noted and explained. The survey area, as modified with the subsequent errata up to the date of compilation, was adopted as far as available. The census divisions, viz., blocks, circles and charges were then formed and maps were drawn up showing delineations in the different colours as required in the circular. In some cases scroll maps showing the village boundaries were utilized. The maps were taken as guides to see that no village was omitted; the village list was examined with the map. It will be seen from statement No. 3 that the maximum number of houses per block and circle did not exceed 94 and 1,404 respectively, and the number of blocks per circle was not more than 45. Subsequent to the submission of this statement, the revision of the blocks seemed necessary as per your instructions. The maximum limit, however, did not go beyond 100. Every effort was made to lower the limit, but the poor state of the district in securing the requisite number of enumerators and supervisors taxed the resources of the tahsildar. Though the maximum range of a block was somewhat large, the arrangements were made with sufficient care, so as to enable the enumerators to do their work without difficulty, and the supervisors to closely check the work done by the enumerators.

Some difficulty was anticipated in numbering the detached houses, such as the huts of the Lambadies, Erikalas and Vaddas, &c., which may not be provided with proper doors. Instructions were given that, if it was not possible to paint the numbers on the walls, wooden planks with the house numbers painted on them were to be obtained and fastened upon such houses.

Tar was used for numbering the houses in all taluks, except in a portion of Kadiri where red ochre was used. It was purchased by the tahsildars and supplied to the village officers.

The census numbers are even now seen, and if tar is used, I am of opinion that the numbers will last until the final census, even if the numbering were done earlier.

In the marginally noted taluks there was some difficulty in getting the requisite number of enumerators, there being no sufficient men in those villages who could understand the rules and fill in the schedules. The difficulty was to a certain extent overcome by slightly increasing the size of the blocks in some places without any degree of inconvenience to the enumerators. The appointments of certain supervisors in Madanapalle and Proddutur taluks from the judicial establishments (munsiff courts) was objected to by the District Judge. Some of them were, however, spared. Some difficulty was also experienced from the D.P.W. The greater part of the duty fell on the Revenue Department. Other taluks and the Municipality of Cuddapah felt no difficulty on this score.

Proddutur, Badvél, Cuddapah, Jammalamadugu, Pullampet and Kadiri.

There were no festivals in the district on the census night.

The following statement gives the particulars in regard to books and schedules :—

—	Number indented.	Number supplied.	Number issued.	Number not issued.	Number issued but not used.
Books	2,100	14,215	13,037	1,178	270
Loose schedules..	355,496	53,130	53,074	56	3,689

Householders' schedules were issued to Europeans and Eurasians and to a few respectable natives. The total number of such schedules issued was 127. No doubt the extension of the use

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of these schedules will, to a considerable extent, minimize the labour of the enumerator, but it is doubtful whether the people would be able to comprehend the meaning of the several instructions printed on the reverse of the schedules. It would, therefore, I think, be better to limit their use to such persons who specially apply for them, discretion being used for compliance or otherwise.

In the matter of house-numbering, the tahsildars were ordered to select a village near their head-quarters and number the houses themselves, so as to familiarise themselves with the actual working of the rules. They were then to call in their revenue inspectors and go through another village with them. The revenue inspectors were ordered to select three or four conveniently situated villages in their firkas, call in their karnams and reddies from villages around and instruct them.

A progress report was ordered to be submitted by the tahsildars every Saturday. The tahsildars also made special arrangements to secure weekly reports from all the villages. These progress reports were reviewed in the Collector's office and offices lagging behind were stirred up.

The preliminary record was commenced in the district during the first week of January and completed on the 20th February 1891, Pullampet taluk being the last.

The preliminary record on the whole was accurate and satisfactorily done.

The enumerators enumerated the blocks and first made entries in manuscript schedules and after subsequent check by the supervisors by house-to-house visitation as far as practicable, the entries were transferred to the printed schedules. This was subsequently examined by the charge-superintendents and the tahsildars and here and there by the divisional officers.

Most of the enumerators completed their work in a couple of hours, some took longer period. There were only very few cases where the whole night was occupied, this being necessarily the case in the case of travellers on roads.

Every attempt was made to secure the services of the same enumerator, both for the compilation of the preliminary record and for the final census. There was, however, a reserve of men in some taluks and a necessity for their services was not appreciably felt.

On the night of the census day the supervisors went round a large number of houses in their circles checking the entries made by the enumerators. In the municipality and other important villages the census officers first met at a particular place, then marched out to their divisions and after the conclusion of the work met again and dispersed. The superintendents camped themselves in different places and watched the work of the enumerators and the supervisors.

There were neither fairs nor festivals on the night of the census day in this district.

The inmates of the district jail were enumerated by the jail authorities and those in the sub-jails and dispensaries by the ordinary enumerators of the blocks in which they were situated. The canal authorities made arrangements for the enumeration of the canal population.

There were no special tracts where arrangements for taking the census by day were necessary. The hill people, such as Yanadis, Erikelas and the cowherds in the jungles, were enumerated by men of the Forest Department.

There were no tracts in the district where the census extended over more than a day.

It is reported that some of the people at first secured to have thought that the taking of the census was a preliminary step for the introduction of a new tax, but this impression seems to have soon cleared away. A very general impression prevails in the sub-division that the taking of the census is the cause of the present scarcity. Mahammadans were the only class of people that were a little obstinate in giving the enumerators the requisite information. On the whole not much difficulty was felt in getting the necessary helps and bringing the census to a successful termination.

Three cases, one from Pullampet, one from Madanapalle and another from Ráyachóti, were reported for prosecution under the Census Act. The case from Pullampet was that of an enumerator who refused to do the work and to receive the appointment order. My predecessor saw from the circumstances of the case no sufficient reason to sanction the prosecution. The case from Madanapalle was that of a Village Magistrate, who was appointed an enumerator and neglected to commence the preliminary census in good time and delayed the same considerably. The enumerator was also reported to have refused to receive the enumeration books when offered by the supervisor. In this case my predecessor punished the enumerator departmentally. The third case was from Ráyachóti, and it was to the effect that a householder had obliterated the census number given to his house and assaulted the enumerator in the discharge of his duties. I punished him by a sentence of one day's imprisonment for assault.

Every attempt has been made to secure figures as accurate as possible, but as nothing human is perfect, there may be some omissions.

The population of males exceeds that of the females, a sure proof to my mind that the records are incorrect.

Extract from the Report of C. Kough, Esq., Collector of Kurnool.

The lists of villages received from tahsildars were checked in this office by comparing them with the printed list of villages maintained in this office as well as with the revenue settlement registers and the villagewar census returns of 1881, and were approved and adopted after all omissions and errors had been satisfactorily accounted for.

The delineation of the census divisions as blocks, circles and charges on maps, was done in accordance with the instructions contained in circular No. I, but no use has been made of these maps.

The material used for house-numbering was a mixture of finely pounded and sifted charcoal and lamp oil.

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If the numbering had been done earlier, there would, I think, have been a risk, from the nature of the composition, of its becoming more or less obliterated by the time of the final census. In some cases in Pattikonda, Nandyál and Sirvel, the numbers marked in August or even later became obliterated and had to be repainted before the final census.

Great difficulty was experienced in obtaining the requisite number of men for census duty. The difficulty chiefly arose from the facts (1) that the district is notoriously backward in point of education; (2) that the very few private persons who had any rudiments of education at all were indifferent, if not averse, to serve gratuitously which they were required to do in view of the intentions of the Government to limit census charges to the smallest possible minimum; (3) that the services as supervisors, of pleaders and other private persons, who were educated and willing to work gratuitously were not availed of to any appreciable extent, Government having expressed the opinion that selection for that grade of census officers should be, as far as possible, from the official class, as they would be amenable to control in case of slackness in their duties; (4) that the services of persons from the police department were not at all utilized, except in assisting in the enumeration of the floating population in accordance with the wishes of Government; (5) that it was a night census and not a day one; (6) that most of the reddies or village heads in this district are illiterate; (7) that the services of officials from the Registration Department were permitted by Government to be availed of only to a very limited extent and subject to certain restrictions, and (8) that the hill blocks where the hill tribes, such as the Chenchus, the Sugalis, &c., live in gudems or small clusters of huts were situated far amidst the Nallamalai hills in five out of the eight taluks in the district, the distance from the nearest villages being in some cases so great as 66 miles. The difficulty experienced with regard to this last point was so great that the enumeration of the hill tribes in certain blocks in Nandikótkur taluk was pronounced by the tahsildar impossible without due remuneration, and thereupon a sum of Rs. 90 was of necessity sanctioned for procuring the necessary enumerating agency there. With regard to the Kurnool municipality, however, the case was different. Here there being several public offices, the services of these large establishments were freely lent and therefore the census here was conducted without difficulty. As regards Banganapalle the Nawab says that with some little difficulty the requisite number of men was obtained.

As the preliminary enumeration progressed, reasons appeared for apprehending that the number of schedules supplied would be found inadequate, and I, accordingly, sent up supplemental indents to the Superintendent, Government Press, direct, as occasion required.

The statement given below exhibits the number of books and loose schedules issued, as well as the number of those not issued or issued, but not used:—

District or State.	Number issued.							Number not issued or issued, but not used.						
	Books containing				Loose schedules.	Householders' schedules for		Books containing				Loose schedules.	Householders' schedules for	
	10 pages.	20 pages.	30 pages.	50 pages.		Europeans and Eurasians.	Natives.	10 pages.	20 pages.	30 pages.	50 pages.		Europeans and Eurasians.	Natives.
Kurnool district.	3,117	1,037	121	3,422	23,032	58	87	124	20	...	9	6,676	90	217
Banganapalle State.	131	38	4	173	216	...	...	119	1	...	...	1,414	5	20

Householders' schedules were mostly issued to Europeans and Eurasians, and to some extent to natives of position and education, irrespective of any distinctions of caste.

As to the advisability of extending their use I am of opinion that it should be extended to all educated and English-knowing natives. The advisability of employing them for educated Europeans and Eurasians is beyond question.

After the schedule books were distributed among the enumerators, the supervisor gathered all the enumerators of his circle before him, made them read the printed instructions bound in the book and explained any difficulty suggested. The enumerators were also made to enumerate a number of houses on blank paper and show the same to their respective supervisors for correction.

Some tahsildars report that in a very large number of instances the whole of the enumeration duty of the enumerator was first made to be committed to writing on blank papers which the supervisors went through thoroughly, and the enumerator was afterwards made to copy this into the schedule book *verbatim*.

In some places, as in Cumbum and Márkápur, the divisional officer or the tahsildar convened a meeting of as many census officers, including, of course, the special charge-superintendents as could possibly attend and discussed in detail the numerous points which had to be attended to. Here the instructions were read and every census officer present was given an opportunity of becoming thoroughly conversant with what he had to do and of having his doubts and difficulties cleared away.

This method on an extensive scale is, in my opinion, very desirable.

The printed instructions to enumerators and the manual for charge-superintendents and supervisors were used with the greatest advantage. The plan of binding printed sheet of instructions to enumerators in every book, was a great convenience to the enumerator, affording a ready reference for

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any doubts or difficulties occurring to him. The manual for charge-superintendents and supervisors, too, was very useful and convenient in the method in which the several portions of the subject dealt with were arranged, and it was rendered much more by having embodied in it the instructions to enumerators and the specimen instructions also.

The preliminary record was checked in all cases by the supervisors, and in a few selected cases here and there by the charge-superintendents. It was also checked to a large extent by divisional officers, tahsildars, deputy tahsildars and revenue inspectors in the course of their tours.

The record was thoroughly scrutinized by the supervisors, who examined every entry made in the enumeration books of all the blocks in their circles, correcting all palpable errors and supplying omissions, and most of them were checked by actual personal verification from door to door.

The time occupied in taking the final census ranged from two to eight hours or about five hours on an average for the district. In Banganapalle it took seven hours on the average from 7 P.M. to 2 A.M.

The number of cases in which men who did not prepare the preliminary record were employed as enumerators at the final census was 72. General opinion does not favour this course, for a man who takes up a block for the first time for the final census, a few days before it, is not likely to have so thorough an acquaintance with it as one who has worked over it from the very beginning.

No fairs or festivals took place in the district on the census night, except a festival in Banganapalle village belonging to the political state of the same name. For this purpose, 46 special enumerators were appointed by the Nawab to stay at all the points of entrance to the village. These enumerated all visitors to the festival and gave them each a ticket with instructions to show it to any others who might attempt enumerating again.

The tracts where the census was taken by day were certain localities situated far inside the Nallamalai hills in the Nandikótkur, Nandyál, Sirvel, Cumbum and Márkápur taluks of this district, where the hill tribes such as the Chenchus, the Sugalis, the Lambadies and other similar classes live in what are called gudems or small clusters of huts. The names of the villages to which these localities belong, their distance from such villages and detailed particulars of number of huts, &c., are given in the revised list approved of by Government in its order, No. 31, Revenue Department, dated 5th January last, the original list in which several changes were subsequently made as house-numbering progressed having already been approved of by Government in its order, No. 5056, Revenue, dated 15th August 1890, printed in G.O., No. 1000, Revenue, dated 9th December 1890. The arrangements for both the preliminary record and the final census of these tracts differed from those pursued for the census on the plains. The preliminary census of these blocks was taken by the karnams of the respective villages to which they belonged, a separate enumerator for one or more blocks, as the case required, having been appointed for the final census only. The supervisors, too, for the preliminary record were the revenue inspectors of the respective firkas, special supervisors having been appointed for the final census only. This special arrangement was approved of by Government in order, No. 377, Revenue, dated 29th May 1890. With regard to the final census of these hill tribes a day census was recommended in consideration of the wildness of the country, and the distances, in some cases so much as 66 miles, that had to be travelled by the enumerators; and this recommendation was approved of by Government in order, No. 5056, Revenue, dated 15th August 1890, quoted above. The day fixed was the 27th February on which the final enumeration commenced at 6 A.M. and continued till the evening according to the size and strength of the blocks. Considering the difficulties to be encountered in gathering these hill tribes for the final census, feeding them at the cost of Government was had recourse to as at the census of 1881, and Rs. 130 were budgeted for under this head (*vide* correspondence ending with your letter, No. 208, dated 11th February 1891). On the final census day, that is, on the 27th February, food (cooked cholum with condiments) was prepared under the supervision of the enumerators and supervisors and the hill tribes were fed in crowds at convenient distances. Owing to this attraction, it is reported that all the hill tribes, together with their families and children, attended, and the census of these tracts is thus stated to have been taken without difficulty and accurately.

There were no tracts in this district where the census extended over more than a day.

The demeanour of the people with regard to the census has been satisfactory. The present census having been the third that has been taken within the past twenty years, the people have got accustomed to it, and look upon it with indifference. The old prejudices against census-taking, such as that it was intended to be preliminary to the introduction of a new tax, &c., have almost died away by this time, except among some of the rudest Kurnool Musalmans. On the 25th February a lot of Musalman widows and others represented in public that they had been made to understand that their children were to be carried away at the census. I had explained to them the real objects of the census and that they had no reason to be afraid.

There were no prosecutions among the people for any kind of resistance or obstructiveness to census-taking. Among the census officers, however, there was a single case of prosecution under the Census Act in this district.

The general opinion of my divisional officers and tahsildars with regard to this point * is that the census was accurate, and I am decidedly of opinion that this is the case as regards the resident population. With regard to Banganapalle, the Nawab says that the census in his territory was perfectly accurate.

* Accuracy of census.

Extract from the Report of R. Sewell, Esq., Collector of Bellary.

Sketch maps showing the census blocks, circles and charges for each of the eight taluks, two municipalities, and for the military cantonment at Bellary, were prepared by the officers concerned,

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and submitted to this office, with statement No. II. These maps and statements proved that the whole of the district was taken up for census, and that no portion thereof had escaped notice of census officers.

Some of the tahsildars report that these maps were made use of in apportioning the charges and circles allotted for each superintendent and supervisor respectively, and that extracts thereof were furnished to them at the time of the census.

If the numbering had commenced earlier than August 1890, the numbers would not have lasted until the final census more than seven months' time.

Except in Kúdligi, Hadagalli, Hospet and Adóni taluks and in the Adóni municipality no difficulty was felt in obtaining the requisite number of men. In the above taluks the persons selected for census duty failed to come at the last moment, or were perfectly illiterate; but arrangements were promptly made to obviate the inconvenience caused by such men to the census officers.

The annual festival, *i.e.*, at Mylar in Hadagalli taluk, took place at the time of the final census. The Head Assistant Collector in charge of Hospet division was deputed to supervise the census arrangements. He acted as special charge-superintendent, assisted by the marginally-noted staff.

26 supervisors.
209 enumerators.

The statement appended in the margin shows the number of householders' schedules issued.

	Number issued.
Harpanahalli	5
Adóni	6
Mylar festival	2
Bellary municipality ...	405
Adóni do. ...	3
Military limits ...	160

These schedules were issued for the most part in the Bellary municipality to the members of European and Eurasian community, and to a few native gentry. Those distributed to taluks were issued to the officers of the survey, settlement, revenue and forest departments, and to missionaries who were out in camp on the census night, their establishments being enumerated by the ordinary enumerators.

Owing to the low state of education in this district, I do not recommend the extension of the use of these schedules to any but the educated classes of the European, Eurasian and native community.

The preliminary census was commenced and closed earlier in taluks than in municipalities according to the census superintendent's instructions issued in his circular No. 27.

The entries made by the enumerators on blank sheets of paper were first examined by supervisors and allowed to be copied in the printed schedules.

Not less than 10 per cent. of the entries in the printed schedules were checked by supervisors, the errors being corrected under their initials.

The final census took about six hours on an average. It took from three to four hours longer to census the pilgrim population at Mylar.

The annual 'Karnikum' festival at Mylar in Hadagalli taluk occurred at the time of the final census. The Acting Head Assistant Collector, Mr. G. E. L. Campbell, was the special charge-superintendent. A copy of the report on the arrangements made by him is enclosed.

A British officer and about 50 rank and file were encamped near Tornagallu in Hospet taluk on the night of the final census (26th February 1891). Arrangements were made in communication with the station staff officer to have these men enumerated by a non-commissioned officer, a householders' schedule being given for the use of the British officer.

There were no tracts in this district where the census was taken by day or where it extended over more than one day.

Some of the Lingayats in Kúdligi, Harpanahalli and Hadagalli taluks, sent in petitions claiming to be returned as 'Bráhmans.' After some discussion they gave in and were entered as Lingayats. Barring this, the demeanour of the people was, on the whole, satisfactory, though in the beginning they misunderstood the intention of Government in taking the census, many declaring it to be only a step towards fresh taxation.

Prosecutions were instituted under the Census Act against 12 persons—3 in Kúdligi taluk and 9 in the Bellary municipality. Two were prosecuted under clause (*c*) for refusing to answer, 2 under clause (*a*) for refusing to act as census officers and to do census work, and 8 under clause (*e*) for defacing census numbers of section 10 of the Census Act.

In the taluk of Alúr a settlement clerk, who was appointed as supervisor, wrote false weekly reports as if he had remained in his circle and examined the work, while, in fact, he was in Bellary. He was reported by the tahsildar to his (supervisor's) superior officer, who dismissed him.

The census may be said to be, on the whole, accurate.

Report on the operations in connection with the census taken in the State of Sandúr in 1891.

There was no difficulty in checking the list of villages by comparison with the revenue lists. In fact they were prepared from the revenue accounts.

Some difficulty was experienced in obtaining the requisite number of enumerators, which was overcome by taking seven boys from the Middle School and training them under the eye of the Dewan at his office.

Householders' schedules were issued only to Europeans and Eurasians. Only six were issued. It does not appear desirable to extend their use to the native population of Sandúr, where those able to fill them in correctly are so very few in number and the general intelligence of the people is so low,

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The time occupied in taking the final census was one night, and only one person was employed in it who had not prepared the preliminary record.

The people, with but few exceptions, gave without difficulty the information asked for by the census officers. No prosecutions were found necessary.

The census of 1891 of the Sandúr State may be taken as fairly accurate.

Report on the Census of the Pilgrims at Mylar by W. E. Jardine, Esq., Acting Head Assistant Collector.

The principal festival at Mylar known as *Karnikum* took place on the 25th February 1891. A week before it Mr. Campbell, the charge-superintendent, went to the place with all his office establishment, and had the camping ground staked out in convenient plots to facilitate the enumeration of the pilgrims halting there. The ground was divided into 300 blocks and 30 circles. About 20 carts, pals or tents, were ordinarily assigned to each enumerator as a block, and 200 (or 10 blocks) to a supervisor as a circle; taking each cart, pal or tent, to accommodate on an average of 10 persons, so that the number of persons to be enumerated by each enumerator was fixed at 200 and the number in each circle at 2,000.

In arranging the lines of pals, tents or carts, streets of convenient width were formed at a convenient distance from each other, with other streets crossing the first at right angles.

The limits of enumerators' blocks were indicated by means of red-colored flags set up at every twentieth cart, pal or tent; and similarly the limits of each circle by means of white flags of a larger size. These flags were assigned certain serial numbers and were fixed at the usual camping grounds at the rate of two flags for each enumerator's block and two for each supervisor's circle.

With the aid of the police, &c., pilgrims and shopkeepers, &c., were, as far as possible, made to settle themselves within these blocks, but in cases where they persisted in camping away from these fixed places, the area so occupied by them was divided into convenient blocks on the morning of the census day itself.

Pilgrims commenced to assemble from the 24th and before eve of the 25th the whole place was crowded, and after the utterance of the prophecy at 5 P.M. they began to disperse and before 3 P.M. on the 26th nearly half the population had left the place for their destinations, as the ceremonies were all over by that time.

Mr. Knight, the Assistant Collector of Dharwar (Bombay Presidency), who was deputed to be charge-superintendent of certain villages, bordering on the other side of the Tungabhadra river, had also visited Mylar to confer on matters connected with the census at Mylar, and in consultation with him it was arranged that the remaining pilgrims at Mylar should not be permitted to leave the place after 5 P.M. unless they were enumerated. The pilgrims were accordingly warned, by beat of tom-tom, to remain in their respective camping places and the evening services of temple, &c., were closed at 7 P.M. in consultation with the trustee of the pagoda; likewise the merry-go rounds, swings, &c., and places where pilgrims resorted to frequently.

At 8 P.M. on the 26th the enumeration of the population was commenced under lamp-light and was completed by 4 A.M. the next morning.

Special arrangements were made for censusing the pilgrims who wished to leave the place during night and the enumerators who were appointed on these roads were supplied with printed tickets. They furnished one ticket under their initials to each person enumerated by them.

Pilgrims who stayed in the village with their friends or relations or on the pials of houses were treated as visitors at such houses and were enumerated accordingly by the staff entertained by the tahsildar for the village. They were not included in the floating population. But all persons who were put up in temples, mantapams or other places of public resort were like the rest of the pilgrims treated as floating population and enumerated accordingly.

But as the survey staff left the district before February, and as it was considered undesirable to get the spare men from the taluks of Hospet and Kúdligi on account of the long distance, most of the men were selected from the taluks of Hadagalli and Harpanahalli and from among the intelligent men assembled at Mylar for the festival including the police officers.

The total number of pilgrims enumerated amounted to only to 23,538.

There were 209 enumerators and 26 supervisors, and 187 of the former and 8 of the latter were non-officials. All these men rendered their services gratuitously.

Extract from the Report of W. G. Underwood, Esq., Collector of Anantapur.

The villages were divided into blocks, each block containing from 1 to 98 houses. The rule restricting the number of houses in each block to 60 had to be deviated from on account of the difficulty of procuring enumerators.

The divisions were not delineated on maps as required in the circular owing to difficulty of effecting it.

Much difficulty was experienced in procuring competent hands for supervisors and enumerators in some of the taluks where almost all the guma-tas of the taluk office were posted as supervisors to the prejudice of current work and the taluk establishment was overworked.

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There were no festivals and no special tracts in which the census was not taken on the night of the 26th February.

Householders' schedules were issued to all the resident Europeans and Eurasians as well as the Natives who were mostly officials acquainted with English. The number issued was 64. It is, no doubt, advisable to extend the use of householders' schedules, as much as it is practicable to do so.

Previous to the filling in of schedules each supervisor assembled all the enumerators in his circle in one place and explained to them in the vernacular the instructions given in the schedule books for filling up the same. The doubts that arose to the supervisors and enumerators were checked by the charge-superintendents. Much use was made of the printed instructions to enumerators and the manual for charge-superintendents and supervisors.

The enumerators after being instructed according to the rules were made to fill in specimen manuscript schedules to avoid mistakes when left alone in enumeration. The mistakes committed by them and the doubts they had were then and there cleared up. The doubts and mistakes of one enumerator were explained to others.

The printed instructions were everywhere found sufficient, and when needful the manual of instructions was consulted and were of great help to the officers concerned.

The people everywhere, as a general rule, easily gave the information required without any annoyance. A few Muhammadans at Amarápur and some Lingayats at Madakasira and Madhody in Madakasira taluk gave some trouble. The former refused to give any information as regards their females, but the tahsildar inspected the place and settled the matter amicably. The latter (Lingayats) also refused to give any information till they were returned in the schedules as Bráhmans. But this difficulty was finally overcome and nothing worthy of note occurred. There were no prosecutions under the Census Act.

The results of the census can safely be said to be accurate inasmuch as there was efficient check and thorough supervision of the work of the enumerators.

Extract from the Report of R. E. Ellis, Esq., Vice-President, Madras Municipal Commission.

The first steps consisted in dividing the divisional map into blocks, each block containing from 60 to 500 houses. These blocks were then outlined on the map with five different colours and so arranged that no two blocks colored alike came next to each other.

The maps were then given to the overseers with instructions as to the way in which the numbering was to be carried out. See Appendix A. This work was commenced on the 1st of August 1890 and was finished on the 31st of October 1890.

As most of the blocks thus colored on the map contained more than 60 houses, it was necessary to sub-divide them, and a clerk on Rs. 15 a month was told off to each division to assist the overseer in dividing the blocks up so as to contain about 60 houses; care was taken to arrange that each new block commenced and ended at a corner of a street where it was possible.

A number was then given to each block and this was written on the map.

The division was then divided into circles, each circle containing about ten blocks. The circles were then numbered and written on the map. There were 1,287 blocks and 113 circles.

It was originally intended that the clerks in the Government employ should assist in the preliminary as well as the final census, but this idea was afterwards abandoned, and their services were only availed of for the final census.

In order to take the preliminary census it was necessary to employ paid enumerators; accordingly the supervisors selected 249 enumerators for the preliminary census, which was commenced on the 23rd January and finished on the 14th February.

The staff employed in the preliminary census consisted of—

8 charge-superintendents,
8 assistant charge-superintendents, viz. :—
the Public Works overseers,
72 supervisors, and
249 paid enumerators.

The preliminary record was very carefully compiled.

In the final census the staff employed comprised—

8 charge-superintendents,
8 assistant charge-superintendents,
72 supervisors,
1,465 enumerators. 418 of whom were paid, 974 were officials and 73 municipal employés.

The paid enumerators were drawn principally from clerks out of employ and students.

The system of employing Government clerks for final census was very satisfactory on the whole. There was practically no difficulty in these officials finding the houses in the block to which they were allotted. The system of numbering the houses assisted them greatly in this respect. In a few instances the numbers were obliterated, but these were readily traced from the numbers of the neighbouring doors. The numbering was finished four months before the final census, which gave ample time for obtaining the necessary information for the preliminary census and it is not advisable that this period be restricted to any great extent on future occasions.

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15,200 householders' schedules were issued from the office, but there is no record of the quantity used. Very few native householders' schedules were issued, and they might be dispensed with on a future occasion. It is strongly recommended that householders' schedules be used in future for the preliminary census only and returned to the enumerators seven days before the final census, except in the cases of jails, hospitals, hotels and clubs. On the evening of the final census, the householders' schedules could be corrected by the enumerators, where any change had taken place.

The final census was commenced at 8 P.M. on the 26th February and nearly all the work was finished by midnight, though there were some exceptions. From personal observation of the work of enumerators during the night and from the reports of the charge-superintendents there is no doubt that the work was systematically and conscientiously performed. The Superintendent of Census Operations accompanied the Vice-President, Public Works Department, on inspection during the night and expressed his satisfaction at what he saw.

Travellers by road were taken by the police at the toll-gates. Persons found sleeping under the trees were also enumerated by that agency.

Within military limits the military authorities compiled the census returns.

The census of Buckingham Canal was taken by the Executive Engineer.

The census of the jails, hospitals and hotels were taken by those in charge.

In the 3rd division the proportion of males to females differs from the average throughout the town, but this may be due to the fact that a large number of students and merchants from the west coast dwell in this part of the town. Two blocks consisting of 568 persons were checked carefully after the census was over, and the returns were found to be practically correct. On the whole, the inhabitants were willing enough to give the information required, the greatest difficulty being met with in the Muhammadan quarters. In one instance a man refused to give the information at the final census, and when prosecuted, he pleaded alibi, and that he was not responsible for those who refused; the case was dismissed.

The definition of a house was laid down in circular No. $\frac{1}{17}$, dated Ootacamund, 28th April 1890. A house is a dwelling place of one or more families with their servants, having a separate principal entrance from the common way. In carrying out this definition, houses were numbered which were omitted on previous occasions; hence the increase in the number of houses is due to the definition more than to actual increase of dwellings. The increase in population, too, may be due in some measure to the system adopted in carrying out the census.

Extract from the Report of J. H. A. Tremenheere, Esq., Acting Collector of Chingleput.

Census divisions were delineated on maps, and these were made use of in dividing each taluk into convenient circles and charges and in checking circle lists.

Had the numbering been completed earlier it is doubtful if the numbers would have lasted without obliteration until the final census.

Beyond some correspondence with the heads of other departments relative to the deputation of their subordinates on census duty, no difficulty was experienced in obtaining the requisite number of men. But the Deputy Collector, Saidápet division, and the chairman of the Conjeeveram municipality, report that they experienced some difficulty in securing the services of competent men for the Saidápet taluk and the coast-lying villages of the Ponnéri taluk and for the Conjeeveram municipality.

The schedules were issued to Europeans, Eurasians and natives who could read and write English well. Their supply was to be restricted to such as could intelligently fill them in.

Schedules were first written by enumerators in manuscript and they were corrected by the supervisors concerned before being copied in printed schedules.

Though the printed instructions to enumerators and the manual for charge-superintendents and supervisors were elaborate and of much use to them, yet they were not sufficiently exhaustive to remove all room for doubt.

The time occupied in taking final census is noted below :—

Sub-division taluks—	
Tiruvallúr, Ponnéri, Saidápet	The whole night of 26th February 1891.
Conjeeveram municipality	7 P.M.—3 A.M.
Pallavaram	8 P.M.—12 midnight.
Mount	2 hours in the night.
Poonamallee	Do.

A sufficient number of enumerators was kept in reserve in all the taluks and the municipality to take the place of a few men that were absent during final census.

The festivals which were to be celebrated in two of the temples at Conjeeveram on the night of the final census were postponed to other dates, the evening service in temples and mosques was arranged to be performed before 7 P.M. and all bazaars closed at the same hour.

The military cantonments in Saidápet taluk were enumerated by the military authorities concerned under the supervision of the commandants; people in the jails and reformatory by their respective superintendents, and canal population by the department concerned.

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Nowhere in this district was census taken by day and in no place did it occupy more than 24 hours.

The conduct of the people was, on the whole, good. A few of the villagers appear to have, at first, thought that the census was a preliminary arrangement for the imposition of fresh taxes, but they now no longer labour under that erroneous (and ridiculous) impression. There were no prosecutions under the Act, as all arrangements were made as smoothly as possible.

The general opinion as to the accuracy of census is that correct statistics have been obtained.

Extract from the Report of J. H. LeFanu, Esq., Collector of North Arcot.

The statement No. II for Government taluks was checked in the divisional offices and in my office with reference to the printed alphabetical list of villages supplied by the Settlement Department. In the case of zamindaries this statement was checked with reference to the paimash registers and the villagewar census statements of 1881. By way of illustration of the nature of check exercised in this office, I enclose a copy of the check slip issued to some of the tahsildars, asking for explanation of the discrepancies in the tahsildars' statement No. II, which will convincingly prove that the best possible endeavours have been made to secure accuracy in the preparation of the returns.

In your circular No. 3, a building has been defined as a place used or intended for human habitation, and para. 8 of the above exempted cart-stands, landing places, &c., from being numbered. To this, however, I made an exception and ordered that cart-stands, called bandipettas, which have substantial compound walls and entrances should be numbered, as generally people live and sleep there during nights. A house has been defined by you to mean the dwelling place of one or more families with resident servants, having a separate principal entrance from the common way, which is not necessarily a public way. In some parts of this district, such as Palmanér and Chandragiri taluks, there are a cluster of detached huts within a compound wall having a common entrance from the public way, but having separate entrances at a little distance from this common entrance. In some cases these huts belong to one and the same person, one of the huts being used as a kitchen, another as a store-room, a third as a bed-room, a fourth as a residence for his relations or tenants, and so on. In such cases the cluster of huts, if belonging to one family, has been considered as a single house, the several huts being treated as only so many apartments of a single house. In cases where more than one family lived in a cluster of huts, the abodes of each family have been given separate numbers to guard against possible mistakes.

I see no serious objection to the numbers being marked at an early stage; this would, on the other hand, facilitate the progress of work, viz., (1) the preparation of the building lists, and (2) the tutoring of the enumerators. There is not likely to be much confusion, as no large number of buildings will spring up between the date of numbering and the date of the census. There is, however, the risk of the numbers being obliterated, or worn away by rain and wind, in cases where the numbers have to be marked on outer walls which have no door, door-frames or a covering roof. In such cases the numbers will have to be painted again a few days before the date of the preliminary census, which the village karnam can do in a day without much ado. In fact, this was done in Chandragiri and Palmanér taluks, where houses of the description mentioned above, are to be found in almost every village, and to postpone the numbering *in toto* till a late period to save the trifling cost involved in numbering in a few cases would hamper the progress of the whole census work. There was also the risk of the numbers being effaced by white-washing during Pongal feast, but this was avoided as the authorities took a little precaution and warned the house-owners, by beat of tom-tom, in villages a few days before the feast, against causing any injury to the numbers.

As a rule, there was not much difficulty in getting competent officers for charge-superintendents. Wherever a sub-registrar, hospital assistant, a department of public works or abkári sub-inspector was available, he was made a charge-superintendent, in addition of course to the tahsildars, taluk sheristadars and deputy tahsildars. It was not an easy matter, however, to recruit an efficient staff of supervisors and enumerators, especially in the backward tracts, viz., the northern firkas of Chittoor taluk, Chandragiri, Palmanér and Punganúr, Kálahasti and Kárvetnagar zamindaries, where the people are not so advanced as in other parts. The work of enumeration chiefly depended upon the village officials, but in the tracts above mentioned a large proportion of them, especially the monigars who are reddis, are dullards and most of them are marksmen (*sic*) or cannot even sign their names correctly. In the zamindari tracts they are not altogether amenable to the revenue authorities as in Government taluks, and as the staff is generally ill-organized and ill-paid it is difficult to bring them to a sense of their responsibilities. In Wandiwash, too, where English education has not made much progress there was difficulty in procuring an efficient staff of supervisors, but unlike some of the northern tracts, there was a good and intelligent staff of enumerators who wanted very little help in mastering the instructions. In Pólúr taluk, the Javadi hills, the climate of which is notoriously unsalubrious and where the resident population is utterly illiterate, gave some trouble; but as the census was taken by day long before the date prescribed for the census in the plains, the requisite staff was provided from the official class employed on the plains and the work was satisfactorily got through.

I may mention that some of the officers of other departments, such as sub-registrars and school-masters who were appointed as charge-superintendents and supervisors left their stations to avail themselves of the Christmas holidays, and as soon as I discovered this during my tours, I brought them all to a sense of their duties, by telegraphing to the heads of departments to order them back by wire to their stations forthwith to attend to census work. Theoretically the officers of all departments are available for census work, in practice there is a great deal of friction; all sorts of objections are raised, which would be never admitted in the Revenue Department, and the result was that the

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great burthen fell on the latter department. In the next census very much more stringent orders should be issued by Government to place the officers of other departments at the disposal of the Collector without admitting of obstructive objections.

The following statement shows the indent and supply of the census books and schedules, as also the number issued, and that not used:—

Indent.			Supply.			Number issued.			Number not issued and number issued but not used.		
Enumeration books.	Loose schedules.	Householders' schedules.	Enumeration books.	Loose schedules.	Householders' schedules.	Enumeration books.	Loose schedules.	Householders' schedules.	Enumeration books.	Loose schedules.	Householders' schedules.
24,731	32,901	1,000	24,731	32,901	832	21,811	28,394	413	2,920	4,507	419

The total number of householders' schedules indented for and supplied is shown in the above tables. These were solely issued to Europeans, Eurasians and Native gentlemen of good education and position. I am of opinion that the supply of the householders' schedules should be limited only to a few select men in large towns who ask for them, undertaking to fill them *accurately*, so as to minimise the trouble and loss of time involved in correcting the mistakes, which even educated gentlemen are too apt to commit in the absence of some special training in filling up the schedules. It is certainly inadvisable to extend the supply of the schedules to any great extent. If men of rank and position do not like to be disturbed from sleep on the census night, they may be supplied with the schedules on their guaranteeing accuracy in their preparation.

The preliminary record was commenced throughout the district on the 6th January 1891, the prescribed date. In the municipalities it was commenced on the 19th January.

After completing the work, the enumerators were again made to go round their blocks to verify the entries already made. The records were subsequently handed over to the circle supervisors, some of whom repeated the process of enumeration outright to insure accuracy, while others did so in a fair proportion of the cases.

The actual work of the enumerators lasted, as a rule, from four to six hours, but the checking went on all night, and in many cases, even extended to the next morning.

The extent to which men who did not prepare the preliminary record were employed as enumerators, &c., was fortunately very limited, being only 69 in Punganúr and not more than 10 in each of the other places. As all the new hands were drawn mostly from the reserve, carefully instructed, the accuracy of the statistics was not affected. It is certainly undesirable that men, who had not had previous notice or time to carefully study the complicated and elaborate instructions, should be employed at the eleventh hour as enumerators, and it is therefore absolutely necessary to keep a reserve of enumerators sufficiently instructed. This reserve should consist invariably of public servants or paid men, as otherwise there can be no hold on them to prevent them from absenting themselves at the last moment.

On the night of the census all the charge-superintendents and supervisors, as also the divisional officers were busily engaged in going over the work of the enumerators. Nearly all the blocks were visited by the supervisors and many also by the charge-superintendents.

There were no fairs or festivals held on the night of the final census.

There were no military limits or troops on the march in this district. The people in hospitals were enumerated by the ordinary enumerators in whose blocks the buildings were situated. The officers in charge of the sub-jails had the work of censusing the jail population done under their careful supervision.

The Central Jail at Vellore, which is the only large jail in the district, was formed into a distinct block, and the enumeration of the jail population was entrusted to the officer in charge of the jail. The preliminary record was taken on the 19th February and completed within three days.

The following is the list of places where census was taken by day:—

Taluk.	Villages.
Vellore	1. Nayakaneri, Kavanur Thottu and Panangatteri. 2. Vellakullu. 3. Thellai. 4. Anamalai (hamlet of Athiyur and Kuruvimalai). 5. Sakhajonai (hamlet of Ambúr). 6. Nayakaneri (hamlet of Munjurpet). 7. Senganattam (hamlet of Palamudi). 8. Kolinim Medu (hamlet of Virupakshipuram).
Arni division	1. Devikapuram.
Pólúr taluk	1. Sampattigiri. 2. Parvathu malai. 3. Kidampolliem hill. 4. The Javadi hill villages.
Chandragiri	1. The abodes of Thírthavásis, near the sacred waters, such as Papavinasam, Akasa ganga, &c., in the Tirumalai hills. 2. Nagapatla forest.

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As all these villages are situated in the midst of jungles infested by wild beasts and as night enumeration was found impracticable in them, the final census was ordered to be taken, except in the Javadis, on the morning of the 27th February 1891, instead of on the night of the 26th idem. In the Javadi hills covering an area of 62 square miles, and consisting of 110 hill villages, the census was taken in the first week of December 1890, with reference to G.O., No. 902, Revenue, dated 13th November 1890, owing to the extremely malarious character of the place after December. Both the preliminary and the final census took place simultaneously, and that during the day time. The time occupied on the whole for finishing the census was seven days. All the 110 villages were divided into 13 blocks and 4 circles, and placed in charge of one charge-superintendent, 4 supervisors and 13 enumerators. The charge-superintendent was a forest ranger, whose duties in connection with the forest administration rendered his constant presence on the hills absolutely necessary, and who, being intimately acquainted with the locality and the manners and customs of the hill tribe, was best fitted to be entrusted with the responsible duties of a charge-superintendent. One of the supervisors was the revenue inspector of the hill firka, and the other three were intelligent non-officials who rendered service most willingly at the request of the tahsildar. The enumerators were mostly karnams of the hill villages, who lived on the plains, and who were very intelligent men, and consequently found no difficulty in getting through the work with accuracy. The charge-superintendent supervised and inspected the work in eight nads, and the tahsildars did so in the remaining three nads.

I can say with confidence that the days in which the census was looked upon with suspicion as the stepping stone to a fresh impost or poll-tax are now gone. All such impressions were long ago dispelled, and having been sufficiently accustomed to census taking with a knowledge of the object with which it is taken, the people have now accepted the census with calm indifference, and offered no opposition or obstruction to the process. On the other hand, they gave the required information very readily and afforded great assistance by keeping lamps lit on the pials of their houses to enable the enumerators to do their work. There were no prosecutions under the Act.

As regards the accuracy of the census, my own belief is that the result was thoroughly accurate. I am glad of this belief, because I did a great deal myself to secure accuracy and made my subordinate officers do the same, as shown in the preceding pragraphs.

Extract from the Report of G. Stokes, Esq., Collector of Salem.

The maps were used and were of service in giving an idea of the limits of blocks, circles and charges.

The definition of 'house' in paragraph 3 of circular No. 3 was followed. The attention of the enumerators and supervisors was specially invited to the instructions contained in paragraph 13 of the Supervisor's Manual. The revenue inspectors, deputy tahsildars, tahsildars and divisional officers paid special attention to this matter during their tours to see that the definition was correctly understood and acted up to in numbering. Notwithstanding all this, however, there can be no doubt that the number of houses is understated. I would estimate from my experience the understatement at from ½ to 1 per cent.

In regard to huts without doors and walls, such as are commonly inhabited in the hill villages of this district, the number was marked on planks, which were safely tied at the entrance with instructions to the occupants of such huts to preserve them till the final census. This was the only easy and possible way of numbering in these cases, and there was no difficulty experienced at the preliminary or final census, as the Malayali population exercised the greatest possible care in regard to their preservation.

In reference to the query whether the figures would have lasted until the final census if the numbering had been done earlier, the opinions of the tahsildars differ. In Námakal and Tirupatúr figures had to be rewritten in a few villages. In Úttankarai and Atúr the numbering lasted till the census. The tahsildars of Hosúr, Dharmapuri and Krishnagiri are of opinion that the numbering could have been made earlier, as the figures are fresh even now. The tahsildars of Salem and Tiruchengód say that the figures would have lasted even if the numbering had been commenced earlier, but that there is no guarantee that they would be left intact. In some of the taluks, in several cases, the figures were obliterated by the ignorant occupants of houses in villages on the occasion of the Pongal festival, when white-washing, &c., is generally resorted to, and the provisions of the Census Act which subsequently came into force had to be explained and the houses renumbered. There can, I think, be no doubt that the figures would have lasted had the numbering been made two or three months earlier.

The village or building lists were prepared by the village officers when the house-numbering was being done and submitted to the taluk offices. With reference to this the tahsildar of Námakal remarks as under:—

"If these lists had been asked to be prepared first and then the various statements prescribed in "circular No. 1, it would have been very convenient. The course now adopted had given room for "confusion and had resulted in the waste of labour and stationery."

There was considerable difficulty experienced in obtaining the required number of men in almost all the taluks, and especially for the post of supervisors. Intelligent village officers had to be selected in view to have supervisors from among officials as much as possible. In Úttankarai taluk especially this difficulty was very keenly felt, and two or more blocks lying close together had to be entrusted to the charge of one enumerator.

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The following statement shows the number of enumeration books supplied, the number used and the balance :—

		Supply.	Used.	Balance.
Books of	10 pages	12,139	9,205	2,934
	20 „	5,643	5,449	194
	30 „	2,064	1,875	189
	50 „	6,673	6,586	87
	loose schedules	51,814	43,618	8,196

The householders' schedules were issued to all Europeans and Eurasians and to educated natives living in municipal towns and in the rural tracts. There is nothing to show in the taluk and municipal offices the actual number used, but in a good many cases the schedules were not returned which necessitated the ordinary enumeration of the inmates by the enumerator.

The annexed table shows the number supplied to taluk and municipal offices and the number issued :—

Taluk or municipal office.	Number supplied.		Number issued.	
	Europeans.	Natives.	Europeans.	Natives.
Salem municipality	150	350	28	219
Tirupatúr „	30	100	10	79
Vániyambádi „	20	50	...	12
Salem taluk	400	100	257	20
Atúr „	20	100	3	23
Hosúr „	100	30	25	...
Dharmapuri „	30	70	3	...
Krishnagiri „	30	100	10	...
Námakal „	20	50	...	50
Tiruchengód „	20	80	...	50
Tirupatúr „	60	40	...	...
Úttankarai „	20	80	...	...

All the tahsildars are of opinion that the use of these schedules should be limited considerably, as their extension is neither safe nor advisable. I entirely concur in this view. The large number of householders' schedules for Europeans issued in the Salem taluk is due to there being a large number of Europeans and Eurasians on the Shevaroy Hills and in the immediate vicinity of the municipal limits. In the taluks of Tirupatúr and Úttankarai not a single schedule was issued as there was no demand.

Instructions issued from your office were very detailed and explicit and experience suggests little in which they could with advantage have been altered.

The manual for charge-superintendents and supervisors was of invaluable help to all the officers employed on census duty. The instructions therein given being very clear, it is reported that several doubts which were entertained before its receipt were speedily removed. The instructions to the enumerators were very clear and to the point, and left very little to be desired. Before the distribution of the books and schedules, all the enumerators of a circle were collected together at the head-quarters of the circle, and manuscript forms were freely resorted to to give practical illustrations, and the enumerators were thoroughly drilled and instructed before they were sent to their blocks.

It would have been well if the instructions to enumerators had been amplified a little by way of illustrations as regards entries to be made in columns 3, 4, 5 and 11 of the schedule.

In Atúr and Úttankarai alone the preparation of the preliminary record occupied 15 days, and in all the other taluks a much longer period was taken, Hosúr being the worst. This is due mostly to the fact that it was impossible to start the work in all the circles simultaneously. Each enumerator would not have taken more than three or four days to complete the record of his block, and in the majority of cases the record of the circle was very well completed within the 15 days' time allowed. In some places, the enumerators did not like to trust much to their own intelligence, and so, as a preliminary measure, took the preliminary record in separate books of their own, and copied it out into their enumeration books after they were carefully checked by their supervisors. As to the accuracy of the preliminary record, it is reported that no errors of any serious nature were discovered by the various testing officers during their constant tours, and that the slight clerical mistakes discovered at the inspection were then and there completely rectified. From the way in which the work was done, and the methods employed in checking it, it is abundantly clear that the enumeration was as accurate as it could be made under the circumstances.

The time occupied in taking the final census is reported to be from 6 to 8 hours. The special enumerators, of course, were engaged the whole night.

Owing to purely unavoidable circumstances there had to be a change of hands in some cases at the final census, and the extent to which this was necessary was extremely small. It varied from

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2 in Dharmapuri to 15 in Salem, and the total number of changes in the district, as a whole, was about 60. Of course it is not expedient that there should be any change, for the enumerator who prepared the preliminary record would generally be in a better position to do the final census from his knowledge of the location of the houses and the condition of its inmates than any other man would be. On this principle the changing of hands was disallowed in all cases, except when the original enumerator was reported to be dead or to be so unwell as to be unfit for the work. In every circle of this district there was a reserve of men kept ranging from 1 to 3 in number. As they were to be utilized in cases of emergency, they were kept thoroughly drilled in order to fill up any vacancy at a moment's notice.

Lights were kept burning in the villages and hamlets till the enumerator paid his visit and censused the inmates of the houses. Each enumerator had a village menial or a ryot of the village to accompany him in his rounds. The supervisor accompanied by his village menial went about his circle to see that the enumerators were at their work, and that no delay of any kind was permitted He also verified the entries from inquiries made by house-to-house visitation in some blocks, where the enumerators to his knowledge were not of a very intelligent type. They paid particular attention to places like chuttrams, &c., where the censusing was rather difficult. The charge-superintendents were also on the move throughout the night checking and inspecting the work of the enumerators.

Instructions were issued in your circular No. 10 of the 1st October 1890 to make special arrangements for the enumeration of the houseless poor and travellers by road, &c.

The selection of the places made for enumeration was made with the greatest care after much correspondence, and is in itself a sufficient guarantee for the accurate enumeration of the floating population.

Special arrangements had to be made for the Mecheri festival, Salem taluk, which was the only one of importance.

The Remount Depôt at Matigiri, in the Hosúr taluk, was formed into a seperate circle (No. 33). The jail population of the central jail of this district was enumerated by the Superintendent, Central Jail, as instructed in your circular No. 25, dated 10th December 1890.

In the following hill tracts alone the census was taken by day :—

1. Kollimalais (Atúr and Námakal taluks).
2. Pachamalais (Atúr taluk).
3. Kalrayan hills (do.).
4. Chittari malais (Úttankarai taluk).
5. Javadi hills (Tirupatúr taluk).
6. Yelagiri hills (do.).
7. Melagiri hills (Hosúr taluk).

Arrangements were complete for taking the census of these tracts on the morning of the 27th February 1891.

In no portion of this district did the census extend over more than one day.

The demeanour of the people was excellent. With reference to your circular No. 33 of the 15th January 1891, I issued a notification in the District Gazette and the village sheet, requesting all persons who could conveniently do so, to spend the census night in their own houses and to avoid fixing that date for weddings, dramatic performances and the like, and requesting every householder to have a light burning near the door of his house on the night in question at the time of the enumerator's visit and to remain awake until he came. This notification was also published in the villages by beat of tom-tom and had a wonderful effect which showed exactly what the attitude of the people was. The instructions were obeyed to the very letter. The villagers rendered every assistance in their power to facilitate the work of the census officers. Of course, here and there the enumerator met with a churlish reception. This was, however, very rare. The generality of the people do not know the value of the census and only looked on with amused curiosity at the trouble and expenditure the Government was incurring in filling up a set of useless forms. The usual rumours about the object of Government in taking the census were afloat in the rural and hilly tracts, but speedily vanished when the village officers and headmen of the village explained the meaning of the census and recalled to the minds of the people the two previous censuses which were not followed by any evil effects. In some remote localities the people were averse to giving information to the enumerators as they dreaded the result of the census. There was a very curious rumour circulating in many of the villages of the Salem taluk bordering on Tiruchengód that a waggon of swords had arrived at the MacDonald's Choultry Railway station and that the authorities would rush upon the villagers on the census midnight and massacre them in cold blood. Of course this frightened the villagers a little. The census officers, however, speedily set at rest all these fears.

There was only one prosecution under the Census Act in the district. An enumerator of Tirupatúr was fined Rs. 3 by the Head Assistant Magistrate for refusing to receive the enumeration books after accepting the appointment.

I have every reason to believe that the enumeration was exhaustive and accurate.

The population of the district has increased during the decade by 369,651, or the annual rate of increase has been 23·2 per mille. The normal annual rate of increase worked out by me in 1881 on the basis of the quinquennial censuses carried out since 1851 was 7·95 per mille. If the above rate be assumed as the normal rate of increase per annum, there has been in this district during the decennial period an abnormal increase of population by 15·25 per mille per annum. The absence of epidemics on any very large scale and the general prosperity of the decennial period might have conduced to this result as also certainly the improved accuracy or the figures obtained at the recent census. It is rather singular to note that the district population of 1891 very nearly corresponds the district population of 1871, which was 1,966,995.

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It would have been well if the instructions for filling up the docket of the enumeration book issued under date, 2nd January 1891, had been embodied in the instructions for enumerators and in the manual for charge-superintendents and supervisors. The general scheme was generally as complete as it well could be.

Extract from the Report of J. Sturrock, Esq., Collector of Coimbatore.

Maps were drawn up for all the taluks and municipalities, distinguishing blocks from circles with reference to paragraph 4 of circular (No. I). There was, however, no occasion for their use, as the census officers knew the limits.

The numbers of the houses, as the tahsildars and chairmen of municipalities report, are still visible and will last for some time to come.

There was some difficulty in obtaining the required number of men, which was overcome by deputing for the work a larger number of officers of different departments than could conveniently be spared. Other official work unquestionably suffered everywhere.

It was thought advisable to confine the issue of householders' schedules to officers and others who had received an English education.

The preliminary record was commenced on the 6th January 1891 and completed on the 16th February.

The final census, except in the hilly tracts of Satyamangalam, Kollegál, Coimbatore, Udamalpet and Bhaváni, where it was taken during the day, was commenced at 6-30 P.M. on the 26th February 1891 and completed by 3 or 4 A.M. (of 27th) at the latest. Government, in its Order No. 1000, dated 9th December 1890, sanctioned a day census in the special tracts of the above taluks.

A copy of the rules issued for the enumeration of the floating population at festivals in Karaimadai and Somavarapatti was forwarded to you with this office reference on Proceedings, dated 15th February 1891.

The day census tracts were those referred to in pages Nos. 23 to 29 of G.O., No. 1000, dated 9th December 1890.

Only in Kollegál did the census last for more than a day; a number of shepherds and herdsmen arrived unexpectedly and the arrangements made did not permit of their enumeration within the day. They were provided with tickets to avoid double enumeration. The enumerators for this tract were two.

The tom-tom requesting the owners of houses to remain in their houses for purposes of final census seems to have created some alarm amongst the uneducated classes, but they were easily disabused of their fears. Ponnusami Pillai, 2nd-class Vaccinator, who was the supervisor of circle No. 47 of Palladam taluk, was prosecuted under the Census Act and fined Rs. 10 for neglect of duty.

I believe the census was accurate.

Statement showing the supply, issue and balance of Census schedules for the district of Coimbatore.

Coimbatore.	Number of schedules.	Books of				Loose schedules.
		10 pages.	20 pages.	30 pages.	50 pages.	
Supply	613,983	6,187	4,510	1,525	7,611	35,613
Issue	578,811	5,825	4,420	1,475	7,153	30,261
Balance	35,172	362	90	50	458	5,352

Extract from the Report of C. F. MacCartie, Esq., Acting Collector of Nilgiris.

The census divisions were delineated on maps specially obtained from the Central Survey office at Madras, and distributed to the officers concerned. In this office a complete set of maps denoting the division of blocks has been maintained; the deputy tahsildars of Gúdalúr and Coonoor were required to have them similarly marked on separate tracings. As regards Ootacamund taluk the division of blocks was effected in this office with the aid of the Revenue Inspectors of Tódanád and certain karnams and the limits of each were carefully shown and explained to the men engaged in census work. Similarly the blocks were marked in this office for Ootacamund municipality and a copy furnished to the municipal office, the census blocks of the Coonoor municipality were delineated on the Coonoor settlement map.

The maps so prepared were of great help in numbering the blocks in a consecutive series, and in denoting the extent of each block, the villages included and the distance to be travelled by each enumerator. The maps were also of great assistance in the revision of blocks as desired in your

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notes of inspection No. 354, dated 15th October 1890, on the progress of census operations in this district.

The paint first used was a mixture of charcoal and lamp-oil prepared in accordance with the Chingleput prescription, but being found by me after personal inspection to be quite unsuited, for the smoke begrimed and blackened door-posts and lintels of Badaga and Kota houses, it was discarded for red paint compounded of red-lead, linseed oil and turpentine which stood exposure admirably.

When house-numbering was in progress, certain European planters objected to the numbers being painted on the front part of the building, on the very reasonable ground of disfigurement. Their objections were conceded and friction avoided by painting the numbers in the rear of the buildings concerned.

The available staff of Government and village officials in this district was utterly inadequate to meet the numbers of census officers required, so that the trouble and correspondence in enlisting the services of competent private men were very great. With few exceptions, the European planters, private firms and public offices readily and cheerfully responded to my request for assistance by offering themselves and their employés for the enumeration, and I am under a great obligation to all concerned for their hearty and loyal co-operation. The planters especially rendered most distinguished service often at great personal inconvenience, and I have no hesitation in saying that but for their most loyal assistance, the enumeration would have been a fiasco instead of a success.

The following list shows the supply and issue of these schedules :—

Division.	Number supplied.	Number issued.
1. Ootacamund municipality	300	...
2. Coonoor municipality	294	136
3. Ootacamund division	100	Not ascertainable.
4. Coonoor division	.....	...
5. Gúdalúr division	125	2 (these were not used).

The schedules were issued chiefly to Europeans, Eurasians and English-knowing natives. I am of opinion that the issue of such schedules should be restricted to the narrowest possible limit, because the several columns are not properly understood and the entries are in many cases inaccurate. I would issue the schedules to respectable heads of families living in isolated houses situated at some distance from the other inhabited parts of the same block. I think that in a future census the householders' schedules in the vernaculars may also be advantageously introduced for use in case of isolated homesteads in South-East Wynaad, &c.

The Head Assistant Collector and Assistant Collector were chiefly engaged in visiting every estate owner and private employé in the South-East Wynaad and Ouchterlony valley in particular and giving them instructions as to filling up the schedules. I also visited every part of this district for the same purpose as also for checking and supervising the other work connected with census operations. The supervisors and charge-superintendents were fully and carefully instructed from time to time in all matters of detail.

Besides the above, general meetings were held for imparting instructions, two in Ootacamund, one in Coonoor, two in Wellington and one in Gúdalúr, where the Huzur sheristadar acting under my orders explained all the difficult points connected with the work of the supervisors and the enumerators. By these instructions the attention of the census officers was specially drawn to the classification of sect, caste, sub-division of caste, &c., and occupation; they were also supplied with a statement showing religion, sect, caste, &c., exemplifying the entries to be made in the schedules in the case of the principal races who are to be found in this district. Practical instruction was also given by testing several enumerators in making entries in sample schedules.

These were very useful and formed the basis on which the detailed instructions referred to above were founded. The supply of the manual earlier would have been more advantageous to charge-superintendents and supervisors.

The time occupied in taking the census varied from one to six hours, according as the block was compact or scattered. In the case of some enumerators who had to visit two or three hamlets, only one hamlet was censused in the night of 26th February 1891, the others being treated as special tracts, the census of which was taken on the following morning. The time occupied in taking the final census in Coonoor municipality was longest, viz., from 8 P.M. of the 26th night to 4 A.M. of the 27th morning.

There was a small number of reserve enumerators from whom men were drawn for final census in cases where the enumerator who prepared the preliminary record was not available for the final census. Every effort was of course made to secure the service of one and the same enumerator for both the final and preliminary census. When a fresh hand had to be taken on for the final he was coached as fully as possible.

In the Ootacamund and Coonoor municipalities and the Wellington cantonment, the work of the enumerators during the final census night was checked by the charge superintendents and supervisors. The Huzur sheristadar and I were all night in the Ootacamund bazaar. In the rural tracts this check was impracticable, as the supervisors were employed as enumerators also in many cases. Further it is difficult to travel at night from place to place in this mountainous tract.

By a special notice to which wide publicity was given throughout the district, the permanent resident inhabitants were required, as a matter of convenience, to remain at home during the final census

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night and to postpone all festivals and marriages till after the 26th February 1891, which being a Thursday did not happen to be a fair day or shandy in any part of the Nílgiris, nor did any public festival fall on this date.

Special enumerators were appointed in conspicuous localities in order to prevent any stray traveller from escaping enumeration.

Wellington cantonment was divided for census purposes into two parts—the military and non-military limits; the census of these limits was taken by non-commissioned officers, an apothecary and a clerk, in accordance with the instructions contained in the rules approved by Government in G.O., dated 9th June 1890, No. 413, Revenue.

In the three divisions—Ootacamund, Coonoor and Gúdalúr—places infested with wild beasts and inhabited by hill tribes, such as Irulers and Kurumbers, &c., were treated as special tracts, and the census was taken on the morning of the 27th February 1891. Arrangements were made by the District Forest officer, Nílgiris, for concentrating the hill tribes in prominent stations in the forests during the final census time.

The census did not extend to more than a day in any part of the district; it was completed either on the night of 26th or on the following morning. Before each enumerator proceeded to his block he was supplied with a lantern and a guide and a fire-stick when wanted. Village officers were under orders to require the leading men in their villages to render all possible assistance to the enumerators visiting the villages during the final census night, to keep awake till the arrival of the enumerators, to have a light burning near the doorway of each house, and to keep their dogs tied up, &c. Printed notices also explaining the provisions of the Census Act, and containing the above requisition, were posted in various localities throughout the district for the information of the public.

The census was at first either ridiculed as a waste of public money or feared as a preliminary to the imposition of a poll-tax but ridicule and apprehension were explained away as time went on and the final attitude of the people was very satisfactory. The European planters recognized the importance of the census by lending the services of the writers on their estates and many of them offered their own services. There was not a single case of prosecution under the Census Act.

The accuracy of the census is beyond question, as from the beginning to the end an effectual check was rigorously enforced.

Extract from the Report of M. Hammick, Esq., Acting Collector of South Arcot.

As I did not join the district until after the census was over, I have been mainly dependent for my information on the evidence of reports and returns. Indeed, I was on leave at the final enumeration and so had no experience of how it worked.

Sketch maps of the census divisions were made in all the taluks and municipalities and were of great use. They prevented the possibility of any part of the district being omitted and they enabled the charges and circles to be so drawn up with regard to communication and central points as to be as workable and handy as possible.

Houses which had no walls or door frames, such as Koravars' movable huts, fishermen's shanties and so forth, had numbers painted on small boards hung to them, or the owners were given numbered bricks with orders to produce them when called for. This latter plan seems to have worked admirably, and was cheap and speedy.

The material used was that used in Chingleput in 1881—charcoal and lamp-oil—and complaints about its lasting qualities are frequent. In many instances, the numbers had to be renewed before the final census. The charcoal may not have been powdered fine enough. The General Duty Deputy Collector, Tirukoilúr, suggests that the red ochre and oil of 1881 should be reverted to.

With the present paint it seems to be the general opinion among charge-superintendents that the numbering would not have lasted if done earlier in the year.

Neither does there seem to be any object in making this experiment.

Done when it was, the supervisors had sufficient time to go thoroughly over the numbering, and it is desirable that in the absence of some really important end to serve, the actual work of the census, attended as it is by a general dislocation of all other business at a critical time of the year, should extend over as short a period as possible.

Sufficient charge-superintendents seem to have been everywhere available and in only one taluk —Tindivanam—was there any difficulty in getting supervisors. But owing to the increase in the number of blocks, intelligent enumerators seem to have been in many places at a heavy premium.

The attainments of very many of village monegars extends only to signing their names and even men who could write found often the greatest difficulty in mastering the various rules for enumerators. One pial schoolmaster was so hopelessly incapable even after repeated coaching that he was finally replaced. Columns 4, 5 and 11 were the principal difficulty. In Porto Novo the merchants' accountants and in Tirukoilúr and Kallakurchi taluks the establishment of the Revenue Settlement Department were of great use.

The only places where any absolute dearth of men was felt were the hill villages in the Tenmalais and the poliems in the Kalrayan hills.

The village officers there are generally hopelessly illiterate, so that taluk peons, forest department men, and paid officers had to do the work. It was even difficult to get men to come forward for pay to do the work at night. They were much afraid of the unknown hill paths and the wild beasts in the jungles and still more of the fever that attacks men from the plains who drink the water there.

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The tahsildars were of opinion at first that a night census there was impossible, but finally it was ordered that each enumerator was to go up to his block in the day time so as to avoid the difficulty of the paths, to take his own water with him and go round with some one with a light or a fire-stick.

One of the three Kalrayan poligars lent some of his own servants, but the divisional officer was unable to persuade the other two to assist.

Householder's schedules were issued freely to Europeans and Eurasians and to some natives of the official class. The exact numbers are, respectively, 665 and 1,790. Only one tahsildar reports favourably on the extension of their use, and he advises that vernacular copies should be printed and freely issued to natives of education.

In the Cuddalore municipality, however, where the experience in this matter was widest, the verdict is the other way. It is reported that many of the householders begged the enumerators to come round and fill in the schedules for them, and that many others made mistakes in the entries. I agree with the chairman in his opinion that great care should be used in extending their use. The average householder is too apathetic to take the trouble to fill in his schedule correctly; or if not apathetic, is easily bewildered by the voluminous instructions in the meaning of which he has never been drilled. I may instance the case of an educated European householder who returned himself as 'learning' thinking it was equivalent to 'learned' and a step above 'literate.' To amend schedules filled up in this manner takes an enumerator as long as to write them himself and the amending, moreover, has to be done at a moment when he is pressed for time.

In several taluks enumerators were made to first write their entries on plain paper and only transcribe them after the supervisors had passed them. It is said that the capacity of the ordinary enumerator is such that this is the only way to prevent the wholesale spoiling of forms. I would suggest that this procedure might be recognized and adopted at a future census.

The General Duty Deputy Collector, Tirukoilúr, says that the instructions on columns 4, 5 and 11 of the schedule might be fuller. He suggests, and I agree with him, that the specimen schedule might contain more entries. He also proposes that a list of the more common castes and their subdivisions might be drawn up. Many of the enumerators were unable to distinguish a caste from a sub-division.

In the taluks the earliest and latest dates of beginning, the preliminary record were 6th January and 10th February, and in concluding it 21st January and 15th February.

In the municipalities it was begun later, in accordance with your circular No. 27. Both of them began on 1st February, Cuddalore finishing by 15th February and Chidambaram by the 20th.

The extent to which checking was effected is not everywhere accurately given. Some supervisors are reported to have gone over every house in their circles, and others to have done 25 per cent., 20 per cent., or 10 per cent. of their houses, but others again are vaguely said to have examined 'the greater portion.' Ten per cent. may perhaps be taken as the minimum number checked.

Any difficulties or debatable points met with in this work were sent up to the Collector. The word '*purakudi*' given in the instructions on column 11 in the manual, as an instance of an entry in that column, gave some trouble. Real purakudi tenure is unknown in this district, as there is no mirassi right here and the word usually means a man from an out village. To enter a man as a purakudi in column 11 would obviously be incorrect, but many men were misled by the manual on the point.

The time actually employed in taking the final census naturally depended largely on the nature of the block. For an average village block it is variously given from three hours to six. The two cases of festivals took the whole night to finish.

The request which was tom-tomed throughout the district, that all persons who could manage to do so should remain in their houses on the census night and keep a light burning, no doubt contributed much to fast times. In one case this request was found to have been improved by the enumerators into an order and a penalty of Rs. 10 for disobedience attached to it.

Ninety-two men who had not done the preliminary record were employed in the district for taking the final census. In most cases these were drawn from the trained reserve, who had been drilled as thoroughly as the ordinary enumerators and so no great inconvenience resulted. But even so, the method is unsatisfactory. A man who has not done the preliminary record has not had the advantage of actually making entries and hearing his supervisors comment upon them afterwards, an experience worth more than a great deal of printed and verbal instruction; the writing of the preliminary record is not his own, and will be difficult for him to decipher; and he does not know the geography of his block well.

A small reserve of enumerators was kept in most taluks. The difficulty of getting men was too great to allow it to be large. There were everywhere enough men ready at the final census.

Two Másimagham *festivals* required special arrangements. The Tirukoilúr god in procession on the way home from Cuddalore halted for the night at Melpattambakkam where the crowd of followers was enumerated without any notable difficulty by special officers.

Sri Búvaráhaswámi was similarly in procession on the way back to Srimushnam. In the ordinary course the crowd would have stopped the night of the 26th at Bhuvanagiri, where difficulty might have occurred. The trustee of the temple, however, agreed to return quicker than usual and manage to be at Kanur on the census night. This being a smaller place, the people accompanying the god were enumerated by special officers without trouble.

Special arrangements were also made for the inclusion of the night shift of coolies at the Nellikuppam distillery and for some large bodies of foreign ground-nut diggers.

In all these cases the schedules are reported to have been duly stitched into the book relating to the block in which the enumeration was taken.

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The most important of the special arrangements were those made *with the French Government* for the enumeration of the travellers by road between English territory and the French-Pondicherry, and of the British subjects resident in or visiting French territory.

In 1881 the French authorities merely enumerated the British subjects within their limits for our information on our own forms and under our instructions, but this year, at the suggestion of the Government of India they agreed to conduct a complete census of their possessions synchronous with ours and to send us an extract from it containing all the particulars obtained about British subjects.

To ensure a certain amount of uniformity, they adopted our rules and forms (copies of most of which were sent to them from the special agent's office) almost in their entirety.

To enumerate persons travelling from one territory to the other, a list of eighteen frontier stations, where either sayar, police, or toll-gate establishments were located, was made out by us, and accepted by the French Government as suitable places for enumerators. Only six sayar stations were used in 1881. The officers in charge of these stations were given the ordinary instructions with the addition that 'French subject' was to be written after the entry in column 10 in the case of persons who returned themselves as such. They were also sent copies of the French 'enumerated' ticket that they might recognize and acknowledge it.

The Government of Pondicherry desired to themselves enumerate the compounds of the railway stations at Pondicherry and Villianur, as both these were in their territory, and orders accordingly were sent to the railway authorities from your office.

Passengers in three trains on the railway through French territory were enumerated. Those in the train reaching Pondicherry at 5 A.M. on the morning of the 27th were counted either at Pondicherry or Villianur, according as they got out at one or the other station. Those leaving by the 7 P.M. and the 3-30 P.M. trains from Pondicherry on the 26th were similarly censused at the same two stations. The necessity for including the 3-30 P.M. arose from the fact that the French blocks were so large that to enable a man to get round them in one night, the enumeration had to be begun early on the afternoon of the 26th.

Samples of our 'enumerated' tickets were sent to the French authorities to enable them to accept and recognize them and avoid double counting.

The general demeanour of the people here was one of absolute apathy; in the words of one of the reports they 'submitted to the operation.' In one or two cases in the taluks the usual snares were started that a poll-tax was to follow or that one male out of each household was to be sent across the Black Sea. But this, though interesting in showing how hard the old uneasiness at the sight of a census dies, caused little inconvenience. The tahsildars and supervisors went about re-assuring the people and explaining the objects of a census, and the general impression resulted that the curiosity of the Government was harmless if fanciful.

There was no occasion for any prosecution under the Census Act, but in some villages in Vriddhá-chalam taluk the numbers on houses were obliterated during Pongal week, as it was thought unlucky to have black marks on a dwelling house at so auspicious a time.

As stated above, the tahsildars of the district are generally of opinion that the census was as accurate as could be expected.

I am myself of opinion that the enumeration was an improvement on that of 1881, and that this was due, among other causes, to the smaller sizes of the blocks this year, the absence of a number of contradictory and supplemental orders at the eleventh hour, a higher standard of supervision and the system of enumerating road travellers, &c., by a special body of men.

But the accuracy of a census is a function of many variables, one of the most dominant of which is the average rate of intelligence of enumerators.

There is little to show that this is higher than in 1881, and indeed the increase in the demand probably compelled the employment of a second-rate class of men who would not otherwise have been enrolled.

Before a census can be really accurate there must be a more trustworthy foundation of enumerators.

Some parts of the work may be driven into a man until he does them with a certain mechanical accuracy; and no doubt reliance may be placed on the figures relating to number, sex, religion and such like.

But to fill up correctly some of the columns in the schedule, required that the enumerator should think for himself and the result of thus asking him to think, as shown in the tahsildars' diaries and reports, is not always cheering reading.

Enumerators, however, appear to have been generally honest. Only two cases are reported of wilful falsifying the returns, and these are not established. In one an enumerator was charged with having omitted some of the men in the hostile faction in his village, and in another it was said that five persons had been entered in a house that they did not inhabit, with a view to affecting the result of a civil suit there pending.

The proportion of the sexes remains the same as in 1881. Population has increased at a higher rate per mille per annum than that calculated as normal for a Madras district by the Superintendent of the last census.

This may be partly due, no doubt, to increased accuracy of enumeration (especially of travelling by road). But the difference (over 200,000) is too great to be entirely explained thus. It is to be explained, no doubt, chiefly by an increased birth-rate consequent on the greater prosperity of the people. The effects of the famine of 1876 have passed away, and owing to activity in trade, especially in ground-nut, the last 10 years have been of probably unexampled prosperity in the district. That

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the district is richer than it was is, I think, evidenced by the way in which the people here have been able to hold up against the last few bad seasons.

The most noticeable fact in the figures is the large percentage of increase in houses as compared with that in population.

Here again no doubt careful enumeration and increased prosperity has much to do with the change, but I believe another cause to be the spreading tendency among Hindu families to meet the requirements of modern ways by division.

Extract from the Report of H. M. Winterbotham, Esq., Acting Collector of Tanjore.

Instructions were sent to divisional officers to have two maps drawn up for each taluk and municipality so that one might be sent to this office after duly marking thereon the blocks, circles and charges, as directed in paragraph 4 of circular No. 1. The tahsildars of Máyavaram, Shiyali and Nannilam sent a map each, but others did not. Owing to subsequent changes in the size of blocks, circles and charges, these maps became useless and were returned. All the tahsildars and chairmen report that no use was made of them during the census operations. With a view of retaining a complete record of the census work, I directed the tahsildars and chairmen, after its close to make up a map with the census divisions as finally approved, and send one copy for record in my office. With the exception of the tahsildars of Tanjore and Pattukota they have done so.

The method described in Mr. Price's order, appended to census circular No. 3, was generally adopted in numbering the houses, proceeding in the right hand direction. The material used was a mixture made of red-lead powder and cocoanut-oil as used in the previous census.

Some tahsildars report that if the houses had been numbered earlier than July, the numbers would have largely disappeared by the time of the final census. In very many cases, in almost all the taluks and zamins, the numbers on the houses had to be repainted, some owing to the original numbering not having been well done, some owing to the quality of the paint used and to various other causes. With proper care taken in making the paint and using it, the numbering would have lasted easily till the final census.

The tahsildars of Tanjore, Kumbakónam, Negapatam, Tiruturaipúndi and Patukóta and the Chairman, Municipal Council, Kumbakónam, report that they experienced great difficulty in obtaining the required number of men for enumerators and supervisors, but overcame it by appointing men from agricultural as well as other classes (upon advice from this office) and were also able to hold a few men in reserve for emergent duty at the final census. In the other taluks, Máyavaram, Shiyali, Nannilam and Mannárgudi and towns, viz., Tanjore, Máyavaram, Negapatam and Mannárgudi, no difficulty was experienced.

The difficulty complained of was due to omission to utilize classes other than official, and when this was pointed out and they were instructed to appoint whoever were able and willing to do the work, the vacancies were at once filled up and a reserve for sickness or other causes was also enrolled.

At the time of the preliminary record, these calculations (*i.e.*, of the number of schedules required) proved illusory, and one and all the tahsildars and chairmen applied for additional supply, the reason being that in a large number of the houses the inmates were more than eight, requiring even more than two and three forms for each. The indents from the tahsildars of Tanjore and Kumbakónam were the largest. The reserve was too small to meet these indents and supply was obtained from Madras on supplemental indents by post and telegram and sent to tahsildars, &c., according to their requisitions. After the time when such indents were being received, my impression was that the demands were not properly calculated and I issued a circular to the divisional officers to be careful in passing them to me for compliance. Notwithstanding this warning the indents became numerous and large and I could not hold they were unnecessary, but had to comply with them without demur.

A large quantity was unused and now remains in several of the taluks. The supply was not short anywhere.

The number of householder's schedules issued was 676. None of the tahsildars or chairmen report in favour of extension of the use of this form of schedule and some complain of it owing to the trouble caused by some of the recipients not having been able to properly fill it. Generally they were issued to the Europeans and Eurasians and to natives who are well acquainted with the English language.

The divisional officers, tahsildars and chairmen of municipal towns report that they summoned all the enumerators and supervisors at several centres in their taluks and towns and gave them instructions on filling up the schedules. The printed directions to enumerators and the manual for superintendents and supervisors were of invaluable service. During the preliminary enumeration, I went through the district, except into Patukóta, and tested wherever I had opportunity on the march and at halting places. I found to my satisfaction that houses had been taken account of and the entries in the schedules had been generally properly made except with regard to age. There was much trouble in the case of Muhammadan families (Labbais) where the heads themselves were often unable to furnish proper information regarding their numerous households. Pariahs were in the main correctly taken in point of number, but age in their case was most inaccurate. The Bráhman enumerator generally would not put foot in the parcherry and the best course was to have the village cleared out and ranged up for enumeration and check, and enumerators were instructed accordingly. I found the unpaid agency inaccurate as compared with public servants. The divisional officers and tahsildars spared no pains to instruct these men both while in the head-quarters and in camps. My opinion is that enumerators were all well trained to the work.

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Your visiting the district in November and personally meeting the divisional officers and tahsildars did much to clear doubts and gave an incentive to proper work.

The Head Assistant Collector submitted a report from the Negapatam tahsildar and suggested that the block lists might be written after the preliminary census, as, by writing them up before it, it might sometimes happen that the schedules attached to a book would be found insufficient to census all the houses entered in the block list attached thereto. I disapproved of this suggestion and insisted on the block lists being filled up before the preliminary census.

The average time occupied in making the final census may be taken at eight hours.

Tanjore	... 2 per cent.
Kumbakónam ...	... 6 men.
Máyavaram ...	... 4 „
Shiyali	... 4 „
Other taluks ...	... a few.

Persons who did not prepare the preliminary record were employed in all the taluks but Patukóta, as noted in the margin, and they did the work satisfactorily as they had been previously trained and kept in reserve for the purpose. There was no opportunity for employment of such men in Patukóta and the five municipal towns.

The system of employing men who did not prepare the preliminary record is, in principle, bad, but casualties must occur.

There was a cattle fair at Kumbakónam and an ordinary festival at Shiyali, and arrangements were made by the chairman and the tahsildar for the due enumeration of the people that assembled there. There were no tracts where the census was taken by day nor anywhere it extended over more than a day. Some superstitious people regarded the enumeration of their children with disfavour as calculated to produce evil to their health and prosperity, and there was some objection in some quarters at first to answering enumerators' questions; but this disappeared when the census officers and tahsildars explained to them the object of the decennial enumeration. All the tahsildars and chairmen report that they found no obstruction to the census work and that the people behaved well.

There was only one prosecution in the Kumbakónam municipality. The accused, a pensioned police constable, was charged with having refused to give proper answers to a supervisor. The prosecution was sanctioned by me in Proceedings, No. 1321, dated 20th February 1891, and tried by the Joint Magistrate and the accused sentenced to pay a fine of 1 rupee (Calendar case No. 20 of 1891).

The local officers, divisional officers, tahsildars and chairmen are unanimously of opinion that the census of 1891 is far more accurate than that of 1881 or 1871, owing to the systematic arrangements made from the outset. In my opinion the arrangements were excellent, the officers worked well and the testing of the entries was extensive. The result must, therefore, be a fairly accurate record.

The increase in the number of houses is attributed generally to the extension of Hindu families by partition, to advancing civilizat on, whereby people desiring to live more comfortably have constructed separate dwellings and to the correct application of the term 'house.'

Extract from the Report of C. J. Weir, Esq., Acting Collector of Trichinopoly.

Copies of taluk maps were obtained from the Survey office and the census divisions were marked on them. It was not, however, possible to mark the blocks on them. The maps were useful in the formation of compact circles and charges. In the Trichinopoly municipality the divisions were marked on the town map, a tracing of which was forwarded to the Census office. The map is said to have been very useful in fixing definitely the boundaries of the twelve circles into which the municipality was divided for census purposes. In Srírangam a sketch plan was prepared, but it was too small to show census circles.

The mixture used for numbering was prepared in the taluk offices, and was made up of finely pounded charcoal and lamp-oil in the proportion of 2 to 7 pollams.

Only a few cases are reported in which the numbers faded. Some numbers were obliterated by the white-washing of houses during the Pongal festival or through ignorance. In such cases the numbers were restored before the census. The vast majority of the numbers would last till the census even if the numbering were done earlier.

There was considerable difficulty in securing the requisite number of enumerators. There was also some difficulty in securing supervisors and superintendents. The Revenue Department was largely indented upon, and most of the clerks in taluk offices were appointed either enumerators or supervisors. Private agency had been resorted to, but several persons who had originally agreed to be census officers subsequently withdrew dreading responsibility. In some cases enumerators and supervisors had to be sent from a distance owing to the difficulty of finding men on the spot.

Householder's schedules were supplied to all Europeans and Eurasians and to a few educated natives. For the town of Trichinopoly only 50 schedules were supplied for distribution among natives. They might have been more largely used. In Srírangam 41 schedules were distributed to native gentlemen. In the mofussil the number of householder's schedules used was very limited, not more than half a dozen in any taluk. It is believed that in the principal towns more extended use might have been made of these schedules.

The printed instructions were clear and made the work easy. The manual was supplied to all supervisors and charge-superintendents.

In Trichinopoly, Kulitalai and Perambalúr, the preliminary census was commenced on the 6th January and completed on the 25th *idem* in the first-named taluk and by the end of the month in the other two. In Perambalúr, however, the preliminary record which was first written in manuscript schedules, was not copied into the printed books until the 10th February. In Udayárpálaiyam the preliminary census commenced on the 6th January and completed on the 10th February. In Musiri

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it was commenced on the 6th January except in two firkas where it was begun on the 15th owing, it is said, to the non-receipt of the required number of enumeration books. The record was finished in the majority of villages by the 5th February and in a few cases only on the 12th *idem*.

In the two municipalities the preliminary census was commenced on the 1st February and completed on the 10th.

Both during the course of preparation of the preliminary record and subsequently the work of the enumerators was checked by supervisors by making inquiries in houses. In many cases the supervisors themselves went with the enumerators and made them fill in the schedules for a number of houses. The supervisors generally checked more than 50 per cent. and in some cases nearly the whole of the schedules. The charge-superintendents examined a fair proportion of the enumeration books. The tahsildars and deputy tahsildars personally checked a large number of the enumeration books. The Collector and divisional officers also moved about the district and checked a good number rectifying the defects noticed. The Chairman, Municipal Council, Trichinopoly, reports that the work was well checked by the supervisors and was accurate. In Srírangam the schedules written by the enumerators were given to supervisors who went round the blocks and checked 10 per cent. of the entries. The charge-superintendent is also said to have tested some schedules.

The time occupied for final census was generally from three to six hours. In the Trichinopoly municipality the final census was not completed till 3 A.M. and the census of travellers till 6-30 A.M. on the 27th.

There was a Muhammadan festival in Kalattur in the Musiri taluk, and special arrangements were made to enumerate the visitors and the Deputy Tahsildar of Turaiyúr was present on the spot. There was also a festival in Mohanúr in the Salem district, adjoining the Musiri taluk, and men were posted along the road to see that none of the travellers from the neighbouring villages escaped enumeration. A sufficient number of tickets was supplied for the purpose.

The census of the Trichinopoly military limits was taken by the military authorities. They were constituted into a circle of 20 blocks under the charge of the Officer Commanding Trichinopoly. There were no troops on the march in this district on the census night.

In the three villages of Kombai, Vannadu and Tenbaranadu on the Pachamalais in the Musiri taluk, the census was taken on the morning of the 27th February under the supervision of the forest ranger.

The demeanour of the people was satisfactory. They offered no opposition and freely gave information. Even the poorest ryot, says the Tahsildar of Trichinopoly, kept a light burning in his house until the enumerator visited it. There was only one prosecution under the Census Act in the Srírangam municipality for erasing the census number. The Tahsildar of Udaiyárpálaiyam reports that there appeared to be some superstition in the minds of some illiterate people that a census would be followed by epidemics, while the Tahsildar of Musiri reports that the ignorant masses appeared at first to believe that the census was a prelude to a poll-tax or compulsory emigration. Such opinions, if prevalent at all, were confined to a very small section of the population. The great bulk of the population now understand well enough the object of a census.

The last census was, it is believed, much more exhaustive and accurate than any preceding one. The size of charges, circles and blocks, was considerably reduced, though in my opinion the size of blocks was smaller than was necessary. The enumerators had ample time to prepare the preliminary record and the supervisors to check. The nature and extent of supervision left little to be desired.

Extract from the Report of S. H. Wynne, Esq., Acting Collector of Madura.

As a first step towards the work, the number of villages was ascertained. In Government taluks the number of villages settled by the Survey or Settlement Department was taken. In zamindári tracts the villagewar lists of 1881 were checked with reference to subsequent changes and the actual number was then determined.

A map for each taluk, division or municipality was drawn, making out census divisions as per Census office instructions given in the circular No. 1-22 above quoted, except in the Madura municipality, where census divisions were not delineated. A very rare use was made of the map as it was not received in time, and as the divisions and sub-divisions once made underwent several changes with reference to instructions that were received from time to time.

The charcoal preparation proposed by the Collector of Chingleput did not answer well. The charcoal had a tendency to settle at the bottom of vessels leaving the oil clear above it. The figures painted with this mixture were all pale and had to be renewed in many cases. In the taluks of the sub-division of this district, the admixture of some burnt straw was found to remedy this. In many parts of the principal division, tar was used and the numbering of houses with it appeared to have been better done at a cheaper rate.

There is no doubt that the numbers would have lasted until the census, if the numbering had been done earlier and tar had been used for painting; but there does not appear to have been any necessity for numbering the houses earlier.

In municipal towns there was no difficulty, as competent men in Government employ were mostly available. In rural tracts, except in Tiruppavanam and Sivaganga, great difficulty was experienced in securing not only enumerators, but also supervisors and charge-superintendents. Owing to want of proper men, illiterate men who could only sign their names were employed as enumerators. In this case the work was got through with the aid of supervisors and some of such enumerators had the aid

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of their own men for the purpose. In the Tirumangalam taluk alone four supervisors were each given two circles for want of men.

Householder's schedules were issued generally to European gentlemen and the East Indians. In Madura town they were issued to some of the native gentlemen who applied for them. The total number of schedules issued was 254. The use of these schedules might be extended with advantage.

There was a large gathering of people at Virupatchi in Palni taluk on the census day on account of the weekly market, and the census of such persons and of the men assembled at important chattrams was taken by additional enumerators.

In Tirupparankundram in the Madura taluk special constables were employed for enumerating the pilgrims who attended that place on the census night on account of Santhavakoodam festival.

In half the Kodaikanal division enumeration was conducted in the day time, the villages wherein the enumeration was so conducted being Kodaikanal, Ettúr, Pannaikandu, Pachalúr, Vellaigiri and Peraiyúr.

In no tract did the taking of census occupy more than a day.

In the majority of cases information was given without opposition. In certain tracts the people were under the impression that the census was the fore-runner of further taxation; but this impression was gradually removed when the object of the census was explained. In the Palni taluk and in portions of Periyakulam and Tirushuli the Shanars objected to recording their castes as Shanars. But these particulars were recorded as stated by them. There were no prosecutions under the Census Act.

The subordinate officers have reported that the census now taken was correct. As the work was carried out strictly in accordance with the instructions, I have no reason to differ from their opinion.

Extract from the Report of G. S. Forbes, Esq., Acting Collector of Tinnevelly.

Survey maps on the scale of one inch to a mile were supplied from the Collector's office to taluks, in most of which manuscript maps on the scale of the taluk survey maps were also prepared. In some taluks the maps were used for the delineation of circles and charges, while in others, owing partly to the constant changes made before the divisions were finally settled, they were not utilized at all; but nowhere were they found serviceable for the marking of village blocks, as these were generally too numerous to be distinctly denoted within the small space allotted. With regard to zamindari villages, as these are not surveyed nor shown on the survey maps, no attempt was made to delineate the census divisions for them. For the taluks of Sátúr and Otapidáram no maps at all were prepared, as they contain large unsurveyed zamindari tracts not shown in the survey map. With regard to municipalities in Palamcottah the census divisions were delineated on a survey plan of the town, but no map was prepared in the other two municipalities of Tinnevelly and Tuticorin. The only places in which maps are reported to have been usefully employed are the taluk of Ambásamudram, where the tahsildar states that they served to ensure that no portion of the area was omitted, and the Palamcottah municipality, where the maps are said to have proved of great use in ascertaining the exact limits of the area, each supervisor had to deal with as well as the situation and extent of the blocks and in securing that no part of the town was left out.

The mixture of ink referred to in the Chingleput district circular, appended to circular No. 3, was first adopted for the numbering of houses, but it was found that the numbers drawn with it soon faded. Coal tar was subsequently used in many taluks with advantage; the material is cheap and the figures marked with it will endure for the whole period required. In some places stencils of tin or iron were used to delineate the figures. In Tuticorin dealwood planks with the numbers painted thereon were supplied to owners of palmyra-leaf sheds without walls to be hung up.

At first considerable difficulty was experienced owing to the disinclination of non-official persons to render gratuitous service; but the then Collector, Mr. Nicholson, issued an invitation to the people to give what aid they could in the public interest. In response to this invitation, coupled with persuasion on the part of divisional officers, tahsildars and other officials, a sufficient number of agents was secured generally except in the Otapidáram and Tenkarai taluks, where in a few cases more than one block and circle had to be assigned to one enumerator and supervisor respectively. In Sankaranainárkoil taluk forty men were engaged as enumerators at a remuneration of 2 rupees a head.

The number of schedules supplied and the number issued were:—

—	Ten-paged schedules.	Twenty-paged schedules.	Thirty-paged schedules.	Fifty-paged schedules.	Lobse schedules.
Supplied	9,026	3,589	1,033	8,296	41,066
Issued	8,455	3,430	1,001	8,286	35,815
Not issued or issued, but not used	571	159	32	10	5,251

Householder's schedules were issued to European and Eurasian gentlemen, high native officials, and English-knowing educated native gentlemen. The number issued was 410. As to the advisability of extending their use the weight of opinion seems to be against it, as it is difficult to get people not accustomed to forms to take the trouble of study and understand what is required for the accurate filling up of the schedules.

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The printed instructions to enumerators were clear and full and are reported to have been easily understood. The Tenkási Tahsildar, from personal experience of the last two censuses, states that the rules were 'wonderfully vivid and simple.'

Copies of the manual were supplied to all charge-superintendents and supervisors in English or Tamil according to circumstances. The manual was of great use.

The time occupied in taking the census is returned generally as from four to six hours.

There were no fairs at the time of the census, but there was one important festival at Tiruchendúr, in connection with which special arrangements were made. Special enumerators to the number of twenty were appointed and worked under the supervision of the sub-registrar of the station, who was the supervisor of the circle in which the festival took place.

There is no military station in the district, but a detachment of a regiment of Madras Pioneers was encamped at Tuticorin. The census of this detachment was taken by the officer commanding, and the schedules handed over to the Chairman of the Tuticorin Municipality.

The coolies engaged on a wrecked steamer off the coast at Idintakarai, Nángunéri taluk, and the forest tribes at the foot of the western ghauts within the limits of the Sankaranainárkoil taluk were numbered by day on the early morning of the 27th February.

There were no tracts where the census extended over more than one day.

The objects of the census have become sufficiently known to the people who are no longer influenced by any wild apprehensions in connection with it. They, therefore, cheerfully co-operated to render it a success. In Tenkarai the Shanars contended that they should be entered as *Kshatria Sanror*, and the request was complied with. There was but one prosecution under the Act. It was in the Tinnevelly municipality and under clauses C and D of section 10 of the Census Act and sections 352 and 186 of the Indian Penal Code. The accused, a first-grade pleader, was charged with having refused information, and assaulted the enumerator on the night of the final census, but the prosecution failed owing to want of evidence.

The census figures are believed to be very fairly accurate, and to be certainly more correct than those of the previous census. The blocks and circles were smaller and more efficient supervision was possible.

The most striking increase is in Tuticorin, where houses are more by about 50 per cent. and the population is larger by 55 per cent. This is due to the rapid growth of the town as an important commercial sea port. The taluks of Sátúr, Otapidáram, Sankaranainárkoil and Srívilliputur come next with percentages ranging from 17 to 25. These four taluks in which the cultivation is mainly of 'dry' crops suffered severely during the period of the famine which preceded the census of 1881. The progress of Sankaranainárkoil is the more remarkable as, owing to a barren and infertile soil, it has fewer capabilities of development than any of the other taluks which show a similar growth of population.

Extract from the Report of J. W. F. Dumergue, Esq., Acting Collector of Malabar.

Maps showing the census divisions were prepared in the taluks and the municipalities. They were used in the examination of the grouping of villages into census divisions and of the distribution of blocks.

No great difficulty was experienced in obtaining the requisite number of men, except in the taluks of Chirakal, Walawanád and Wynaad, where properly qualified men could not be secured.

A statement of the indent and supply of schedules and their issue is appended.

Schedules										Householder's schedules.			Remarks.
Indented.		Supplied.		Issued.		Not issued.		Issued, but not used.					
Books.	Loose schedules.	Books.	Loose schedules.	Books.	Loose schedules.	Books.	Loose schedules.	Books.	Loose schedules.	To what class issued.	Number supplied.	Number used.	
7,641	314,525	21,646	174,970	24,640	59,254	1,754	6,748	1,656	2,687	Europeans and Eurasians.	1,421	523	The people are not sufficiently advanced to understand the matter clearly so as to enable them to fill up the schedules correctly, and it is not, therefore, advisable to extend their use.

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The preliminary record was taken on hand on the 6th January 1891 and completed by the 30th idem. In Chirakal it was, however, completed only by the 15th February. The municipalities commenced the work on the 2nd of February and completed it by the 22nd.

Supervisors in many cases accompanied the enumerators to a number of houses in each block when the preliminary record was in course of preparation. On its completion they examined all the entries in the schedules and tested the entries in not less than 10 per cent. of the schedules by actual house-to-house visits. Charge-superintendents in their respective charges and divisional officers in their divisions exercised general supervision over the whole work.

The arrangements made this time have been as effective as possible, and it may safely be said, therefore, that the preliminary record was more accurate than at the census of 1881.

A day enumeration was sanctioned for this district by G.Os., Nos. 5390 and 802, dated 1st September and 13th October 1890, on my representations. The final census operations, therefore, commenced on the morning of the 27th February and were completed by the evening of that day. Travellers by road, the houseless poor, &c., were enumerated on the previous night by special enumerators, who handed over the schedules to the enumerators of the respective blocks, in which the population was censused and the schedules were subsequently incorporated with the regular schedules of those blocks.

There are only three military stations in the district, and their census was taken by the military authorities and the tahsildars concerned rendered every assistance required of them. Troops were not on the march on the day of the final census.

In no part of this district did the census extend over more than one day.

The census of the hill tribes was taken during the first half of November, except in Chirakal, where it was taken in February for reasons stated in this office letter No. 2209-P., dated 19th June 1890. They were gathered at convenient places in each taluk, and their census taken with the aid of the jenmies. Ten special enumerators were appointed for the Attapady valley (Walawanád taluk). Five of them having taken ill, the work was done by the rest, but was not completed till the end of November. These men were paid Rs. 71, as no one could be found to do this work without remuneration. This was the case in 1881 also.

The people of the district appear to have exhibited confidence in the utility of the census. Not much difficulty was experienced by the census officers in doing their duty, and the supervisors are reported to have met with every facility in the course of their work. There was only one instance of prosecution in the district under the Census Act. The enumerator of block No. 104 of the Walawanád taluk having been present for the preliminary record under the tahsildar's sunnad of appointment, refused to receive the books for the final census, notwithstanding the repeated orders of the tahsildar. The matter was duly reported to the divisional officer, on whose recommendation his prosecution was sanctioned by the District Magistrate. The enumerator was fined Rs. 50 by the Special Assistant Magistrate.

All divisional officers and tahsildars agree in thinking that the census was more accurately taken this time than in 1881. The arrangements made for taking the census were effective, and the people have learnt from past experience to view the census operations favourably. The required particulars were, therefore, gathered with comparative ease.

In the case of Wynaad there was a great decrease in the number of occupied houses and in population as shown in the margin. This is caused by the emigration of a large number of coolies to the plains owing to a large number of coffee estates having been abandoned, resulting in a falling off in the demand for labour.

Decrease in the number of houses	448
Decrease in population ..	11,326

Extract from the Report of V. A. Brodie, Esq., Acting Collector of South Canara.

Before proceeding to deal with the several points mentioned by you, I shall make some general remarks. This district has five taluks with 1,285 villages according to the Revenue accounts, or two towns, Mangalore and Udipi, and 1,279 villages according to the census returns.* There is a municipality and a military cantonment situated within the limits of the municipality at Mangalore, the head-quarters of the district. The district has also one A schedule port and eight B schedule ports, besides a few sub-ports.† Five islands (of which only four are inhabited) out of the Laccadive group are also attached to this district. The taluks were parcelled out into six charges each, except Coondapoor, the smallest taluk, which was divided into only five charges; but tahsildars were made responsible for the arrangements of the whole of their taluks. The municipality, the cantonment and the Laccadive Islands were each made a separate charge under the superintendence of the chairman, the commanding officer and the monegar (corresponding in rank to a deputy tahsildar on the mainland) of the islands respectively. The principal arrangements made in the islands were similar to those on the mainland: first, the houses were numbered and building lists prepared; then, the preliminary record was prepared; and, lastly, the final census was taken on the night of the 26th February. But owing to the difficulty of getting sufficient hands there were no supervisors appointed to check the work of the enumerators, but it was checked by the charge-superintendent (the monegar) himself, which he could do without much difficulty, as the total number of houses and other buildings in all the four islands was only 981. As stated in my letter No. 1657, dated 10th May

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* *Vide* alphabetical lists of villages sent with my letter No. 2822, dated 21st July 1891.
† Exclusive of three open roofs.

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1890, to Government no special arrangements were considered necessary for taking the census of the hill tribes of this district, as they all live in fixed abodes in the same villages with, and not far removed from the dwellings of, the ordinary population of the district. The final census was ordered to be taken on the night of the 26th February 1891 in all parts of the district, except in the 136 villages reported in my letter No. 4337, dated 17th November 1890, to Government, which are situated on or near the slopes of the Western Ghauts, and in which a night census was considered impossible for the reasons stated in my letter No. 2646, dated 16th July 1890, to Government, viz., (1) the houses in these villages are much scattered, (2) the paths connecting them are often very rough, and (3) the jungles and hill-slopes intervening between the houses are infested with wild beasts.

The census divisions of the Mangalore and Kásaragód taluks were sketched on maps obtained from the Survey Department, but the sketches had to be dispensed with in the case of the remaining three taluks, as suitable maps were not available (*vide* your letter No. 117, dated 13th June 1890). Even the sketches of the former taluks did not prove of any use, as shortly after they were prepared the number and size of blocks and circles were altered as remarked above. The want of such sketches was not, however, at all felt.

In the first circular issued by me on the subject, the mixture—charcoal powder and lamp oil—prescribed in paragraph 3 of the Chingleput Collector's note above referred to was ordered to be used for numbering houses. But it having been subsequently discovered that common tar was both a cheaper and a better material, it was used in all parts of the district, except the Uppinangadi taluk, where the mixture first prescribed was used, as some expense had already been incurred on its preparation, when the second order about the use of tar was sent. In the case of houses with black walls, it was ordered that a square foot of the wall should be whitewashed and the number put upon that square, so that the number might easily catch the eye. It may also be mentioned here that in the case of the huts of pariahs, &c., which have no mud walls, the numbers were ordered to be painted on pieces of arecanut sheaths and hung up in front of the huts.

All officers agree in considering that numbers marked with tar would last until the census, even if the numbering were done earlier, their opinion being based, as stated by some of them, upon the fact that the numbers put on the present occasion have lasted till the dates of their reports, *i. e.*, two or three months after the census was over.

As the duty of supervisors in connection with the preliminary census extended over a long period, other departments were not able to spare many hands for this work. Consequently even after employing all competent magane shanbhogues on this duty, it was found necessary to appoint some private men as supervisors; and vakils and intelligent landholders, &c., who could be expected to do the work satisfactorily with a little training were selected for this work, chiefly in Kásaragód taluk, where the number of circles was the largest. More or less difficulty was also experienced in every taluk in obtaining the requisite number of enumerators, because (1) the number of enumerators this time was much greater than in 1881; * (2) the number of literate men in the interior is very limited, and (3) the men were to be induced to serve without remuneration.

* Number of enumerators this time 4,448
In 1881 2,520
Increase ... 1,928

The particulars of indent and supply of enumeration books and schedules are as follows:—

Particulars.	Canarese schedules in single pages.	Malayalam schedules in single pages.	Householders' schedules.
First indent as per statement IV sent with my letter No. 2803, dated 26th July 1890.	332,000	44,000	600
1. Received on 9th December 1890 as per your advice, dated 11th December 1890, excepting reserve stock.	226,854	22,388	600
2. Received on 30th December 1890 on account of the reserve stock and on account of the additional supply (16,000 Canarese and 4,000 Malayala schedule leaves) asked in my telegram to you, dated 10th December 1890.	† 39,586	† 8,916	...
3. Received on 13th January 1891 on account of the additional supply of 14,000 Canarese schedule leaves asked for in my telegram of 27th December 1890 to the Superintendent, Government Press.	28,376	...	...
4. Received on 11th and 16th February 1891 on account of the additional supply of 20,000 Canarese schedule leaves asked for in my telegram of 4th February 1891 to the Superintendent, Government Press.	40,000	...	...
Total Supply ...	334,816	31,304	600
Difference between the original estimate and the total supply	+ 2,816	— 12,696	*Nil.*

†		Canarese.	Malayalam.
Books of 50 schedules	...	30 = 1,500	3 = 150
Do. of 20 do.	...	30 = 600	3 = 60
Do. of 10 do.	...	125 = 1,250	16 = 160
Loose schedules	...	36,236	8,546
Total ...		39,586	8,916

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The number of books and schedules remaining unused are shown below; and all the rest may be taken to have been issued and used as exact information as to how many were actually used is not available:—

Books of	50	schedules	19
Do.	30	do.	36
Do.	20	do.	47
Do.	10	do.	156
Loose schedules			23,612
Householders' schedules			364

Householders' schedules were issued only to Europeans and Eurasians, the total number issued being 112.* Householders' schedules for natives were not indented for and issued, as in paragraph 7 of your circular No. 1, dated 28th April 1890, it was stated that the census conference recommended that the use of such schedules should be restricted to the narrowest possible limits, and also because it was not known at first that such schedules would be printed for the use of natives. As regards the advisability of extending the use of householders' schedules in future, two tahsildars think that they may be issued to natives who can read and understand the rules and fill up the forms correctly, while two others deprecate their issue to natives on the ground that few would take the trouble of filling them up correctly. The municipal chairman is also against their issue to natives, as he thinks it would be difficult to distinguish as to which class of natives they should be issued to and which not. Both my divisional officers recommend the issue of these schedules to natives; but while the Head Assistant Collector would limit their issue to native officials of position, the General Duty Deputy Collector goes much further, as he proposes that they be issued to all heads of families who are able to read and write. This course will, he thinks, not only reduce the scriptory work of enumerators, but educate the people in their duty as citizens in connection with the census and also increase their confidence in the true objects of Government in taking a census, seeing that they are themselves trusted by the authorities. To guard against inaccuracies from ignorance, &c., he suggests that the schedules be issued and required to be filled up at the time of the preliminary census itself, so that they may be checked and the mistakes therein pointed out by the enumerators before the final census. I think, however, that this recommendation of the General Duty Deputy Collector cannot be safely given effect to for some time to come, and that on the occasion of the next census householders' schedules may be issued only to educated natives of position, whether they be officials or not, as there are many vakils, &c., who can fill up the schedules for themselves as well as officials.

* Mangalore town	... ...	80
All taluks	... ...	32
Total	...	112

The manual and the instructions to enumerators seem to be as complete as possible, though charge-superintendents and other census officers felt doubts in applying certain rules to particular local cases, &c., and sought orders, copies of which were communicated to you from time to time. It seems desirable, however, to make rule 13 about filling up column 13 more clear (language known by literate of the enumeration schedule), as doubts were entertained this time as to what language should be entered in this column when a person wrote (*a*) Canarese only in Tulu characters, or (*b*) the Konkani language in Hindustani or Persian characters, or (*c*) the Malayalam language in Arabic characters, without, in each case, knowing to read and write the characters of the one language and without being able to speak the other language. Your telegram to me of the 26th January was to the effect that in such cases the language one wrote and not the character used should be the criterion. But rule 13, as it is at present worded, only requires ability to read and write a language without requiring that one must also be able to understand or talk it.

Supervisors, besides examining carefully all the schedules filled up by enumerators and correcting any patent mistakes, tested the entries by house-to-house visits, and the percentage of the houses tested by them was much larger than the prescribed number (10 per cent.), especially in the Udipi and Coondapoor taluks, where from 56 to 75 per cent. seem to have been tested. The charge-superintendent also checked the entries in a large number of blocks in the same way. The divisional officers examined a number of books so checked. The opinion of all the officers is that the preliminary record was made carefully and as accurately as could be expected.

Except in the villages in which the census was taken during day-time as sanctioned, the final census commenced at about 8-15 P.M. on the night of the 26th February 1891 (*i.e.*, the time at which the moon rose on that night), in accordance with your telegram of 4th February 1891 in reply to my letter, No. 420, dated 29th January 1891, and was concluded in the course of the same night, except in one block (No. 172) of Mangalore taluk, in which it is said to have extended till 7 A.M. the next morning, owing to the block being rather large. It is reported that in some places the work was finished by 4 A.M. and in others later. In villages in which a day census was taken, the final census was begun early in the morning of the 27th February (*i.e.*, about 5 A.M.) and completed before the evening of that day owing to the circumstances that the people of this district do not reside in compact villages, but in separate gardens or compounds, often some distance apart, it was unavoidable that the enumeration should take up the greater part of the night.

As shown in the list sent with my letter, No. 88, dated 10th January 1891, there were some festivals to take place on the 26th February. But as suggested by you, arrangements were made with the temple authorities to hold the festivals on some other date, before or after the 26th February, except in the case of two festivals (at Nárání in Mangalore taluk and at Kadekár in Uppinangadi taluk) and one fair (at Kániyúr in Uppinangadi taluk). Though these could not be similarly postponed or held on some earlier date, yet it was arranged to conclude them before the evening of 26th February, so that the people assembled might return to their homes before the hour fixed for the commencement of the final census; and the special enumerators easily took the census of the few people that still remained. At one of these places (Kániyúr) the tahsildar was present in person and carried out the above arrangements.

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All officers say that the people did not show any opposition to the census. The Acting Head Assistant Collector, Mr. Slight, writes: "The general demeanour of the people seems to have been "quite quiet and satisfactory. Although they did not like being asked all the particulars required "for the census, they appear, as a rule, to have answered without giving trouble." I think these remarks represent correctly the attitude of the people towards the census generally, and apply to all parts of the district and more or less to all classes of people. As on former occasions, the ignorant people seem to have at first entertained some false notions about the object of the census which were probably suggested to them by mischief-makers :—

(*a*) it was apprehended that a poll-tax would be imposed or the taxes raised in some other way;

(*b*) that young men would be forcibly enlisted in the army; and

(*c*) in the Mangalore taluk a rumour seems to have also been prevalent that the object of taking a night census this time was to kidnap young persons to be offered up as sacrifice in connection with the construction of a certain bridge.

Of course, tahsildars and other charge-superintendents, as well as supervisors and enumerators carefully explained to the people the real objects of the census; and all officers believe that the people were satisfied after these explanations, and that the accuracy of the census was not affected to any degree by these rumours.

There were no prosecutions whatever under the Census Act in this district.

The divisional officers, as well as tahsildars, are unanimously of opinion that the census was as accurate as it could be. Among the circumstances which contributed towards this result, the chief are (1) the small size of the blocks, circles and charges this time; (2) the greater supervision and better arrangement generally; (3) the fact of the census being taken at night; and (4) the care and interest taken in the work by almost all concerned in it. This is the first time that a night census was taken in this district, and in order to ensure that enumerators might not neglect their work owing to disinclination or fear to work at night, the important nature of the work confided to them and the necessity of obtaining a correct record was again and again impressed upon them and arrangements were made beforehand for every enumerator being supplied by the village officers with torches and with one or two men to accompany them on the census night. All tahsildars report that in all parts in which a night census was ordered, and also in a few of the villages of the Coondapoor taluk in which a day census had been sanctioned, the enumerators did all perform their duties conscientiously on the census night.

The great increase in the population of the Mangalore municipality seems to be due to the following causes :—(1) there was only half a regiment here at the time of the census of 1881, while at the time of the present census there was a whole regiment with the sepoys' families; (2) every year people from other places, both in and out of the district, come and settle in this town to pursue their different callings; and (3) a large number of workmen from the neighbouring villages resort to the town during the fair weather to earn their livelihood by day labour, &c., for which the demand is yearly increasing with the growth of the town and of its commerce and industries.

The smallest rate of increase is in the Laccadive Islands. From the Head Assistant Collector's report on his visit to the islands at the beginning of this year, this result appears to be due to two causes :—(1) the absence of the crew of several boats from the islands at the time of the census, and (2) the high rate of mortality among children, as 20 per cent. of the children born are said to die before they are a year old.

The excess of males in the Mangalore town is attributable to the fact that many men of the trading and working classes from other places are to be found in this town during the trading season and that the bulk of the floating population is composed of this sex.

Extract from the Report on the Census of the Pudukóta State.

Considerable difficulty was felt in obtaining the requisite number of men for the mufassal. In addition to the village and taluk officials, many enumerators were sent out for mufassal work from several of the public offices in the town. After all this, there still remained a good many blocks without enumerators. Private agency had to be resorted to, and many persons of very poor ability had to be appointed enumerators. The work was, however, pushed through with the material that was available, and, by careful and repeated training, the backward section of the enumerators was at last brought up to something like the level of the more competent enumerators.

The printed instructions to enumerators and the manual for charge-superintendents and supervisors left little to be desired as to the points on which instruction was needed. A more complete list of castes and sub-divisions than was to be found either in the instructions to enumerators or in the manual was felt as a want, and I accordingly, with the sanction of the dewan-regent, issued a pretty complete list based on the caste tables of the last census.

The use of the word 'single' (in the manual) to denote the civil condition of divorced persons caused some confusion, as the word was not among those given in the heading in the schedule. The word was translated 'தனிமையுள்ளவர்' in the Tamil version of the manual, and this confirmed the confusion and led many persons to suppose that 'single' was a fourth civil condition in addition to 'married,' 'unmarried,' and 'widowed.' The opinion of these many persons was allowed to prevail, and the entry 'தனிமையுள்ளவர்' will be found in the census books of this state. It appears

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to be now settled that the word 'single' is merely another word for 'unmarried,' the heading in the prescribed final census tables containing the word 'single' and omitting the word 'unmarried' altogether.

The preliminary record was begun on the 6th January 1891 in all charges alike, and was concluded in many of the charges before the close of that month. In the two charges in Alangudi taluk the work was concluded on the 17th February.

The mode of checking was that prescribed in the manual. The extent was, in many cases, greater than the minimum required by the manual, some of the supervisors having checked even the whole of the entries made by the enumerators.

The final census was taken on the night of the 26th February 1891, and, in the large majority of cases, occupied the whole of the night. In some cases the work was over by 2 or 3 o'clock in the morning but the enumerators were still asked to be on the move till dawn with a view to watch births and deaths and rectify the entries accordingly.

So far as I am able to form an opinion on the accuracy of the census, I think that the census of 1891 in this state was as accurate as the nature of the thing will admit. No pains were spared either by the working or by the supervising agency in accomplishing what could be done by honest and diligent work. I am, therefore, confident that the schedule entries correctly record the facts of the census night.

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APPENDIX XIV.

ESTABLISHMENT.

No. XLVIII.—*Proceedings of the Government of Madras, Revenue Department, dated 20th February 1891, No. 132, Revenue.*

READ—the following letter from H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras, to the Secretary to Government, Revenue Department, dated 12th February 1891, No. 217:—

I have the honour to submit the following proposals regarding the abstraction of the particulars entered in the census schedules.

2. The abstraction sheets prescribed by the Census Commissioner have been adopted with a few slight modifications, which have been approved by him. They are twelve in number, but sheet VIII which relates to sect of Christians will not be required in this presidency, as complete information regarding sect will be afforded by sheet IV. No special sections for sheets IX and XII will be necessary in the first instance, as these will not then be ready. The men employed on sheets V and VI will work faster than the others, and it will probably be possible to give them the above two sheets to do.

3. I have already reported to Government that I propose to have nine abstraction offices in all, viz., three Tamil, three Telugu and one each for Malayalam, Canarese and Uriya. At Madras there will be six offices of equal strength, the number and distribution of the men employed on abstraction in each being as shown below:—

Working sheet.	Number of abstractors.	Number of overseers.	Number of supervisors.	Remarks.
I & VII ...	* 60	2		* That is 30 abstractors and 30 readers. The latter will also take sheet VII.
II	25	1		
III	30	1		
IV	35	1	2	
V	15	1		
VI	15	1		
X	30	1		
XI	30	1		
TOTAL ...	240	9	2	

4. A testing department will also be required. This is the same as the correcting department mentioned in Mr. Stokes' letter, printed in G.O., dated 28th March 1881, No. 526, and it will be entrusted with the duty of testing the work by the comparison of totals that ought to agree, and of correcting mistakes within certain defined limits. I propose for the present that it should consist of twenty men and one overseer, and I intend to place it directly under the deputy superintendent, thus avoiding the necessity for the entertainment of a supervisor.

5. *Tabulation.*—For the compilation of the totals of each sheet a staff equal in number to about one-fourth of the abstracting staff is required. Thus, for an office of 240 abstractors, 60 tabulators will be necessary. A supervisor and two overseers to control and supervise the work will also be needed. The tabulators and their overseers will receive somewhat higher salaries than the abstractors and the overseers of that department.

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6. *Record Department.*—A separate record department for each of the six offices is unnecessary. It will be sufficient to have one for the Tamil offices which will be in one building, and one for the Telugu offices which will be in another. The record department is a most important one, and it is essential that it should be strong enough to allow of the work being disposed of without the slightest delay. The following staff is proposed :—

Record-keeper	1
Assistant record-keepers	3
Attenders	6

After the work has been started it may be possible to make some reduction, and this will, of course, be done if it is feasible. But it would be false economy to start with a record establishment too weak to cope with the work, and I therefore trust that the Government will be pleased to sanction the above staff.

7. *Cash-keeper.*—One cash-keeper with a clerk to assist him in preparing the pay bills and one shroff will be sufficient for all six offices. The cash-keeper and shroff will have large sums of money passing through their hands, and I propose that they should give security of Rs. 2,000 and Rs. 700, respectively.

8. *Menial establishment.*—Each deputy superintendent will require one peon and three night watchmen, and a gate-keeper will be necessary for each building. Attenders will also be required to carry books from one section to another: three for each office or eighteen in all will be sufficient. A sweeper for each building completes the menial establishment.

9. The plan of the offices at Calicut, Berhampore and Bangalore will be the same except that they will not be on so large a scale. The first two will each be one-half the size of the Madras offices, and that at Bangalore one-third the size. There are a few minor alterations in the matter of overseers and supervisors necessitated by the smaller size of these offices. The rate of pay given to the record-keepers, cash-keepers and shroffs is also lower, as the work will not be so heavy. I propose that the security to be given by the cash-keepers and shroffs should be Rs. 1,000 and Rs. 300, respectively.

10. The annexed statement shows the strength of each office with the proposed pay. The average pay of abstractors is entered as Rs. 14. It is proposed to give Rs. 12 for the minimum and Rs. 15 for the maximum outturn of work. The designations *overseer* and *supervisor* are substituted for those of *supervisor* and *superintendent* which were used in 1881. As the head of the office is a deputy superintendent, it is liable to cause confusion if the title of superintendent is given to his subordinates.

11. *Superintendent's office.*—My duties will be two-fold :—

1*st*—Supervising the work of abstraction and tabulation.

2*nd*—Preparing special statistical tables and collecting notes for the report.

To allow of my exercising thorough and constant supervision, it is necessary that I should have a special checking establishment. I shall also want one clerk for registering, indexing and despatching, and one copyist. I accordingly propose the following establishment in place of that which I now have :—

Proposed.	Rs.	Present.	Rs.
1 Assistant	100	1 Assistant	200
1 Clerk	30	1 Clerk	30
4 Clerks	25]	2 Clerks	20
1 Clerk	15	2 Do.	15
1 Attender	8	1 Attender	8
1 Duffadar	10	1 Duffadar	10
2 Peons	8	2 Peons	8
2 Do.	7	2 Do.	7
		1 Sweeper	2½

12. I have already addressed Government on the subject of the pay and allowances of the deputy superintendents. I have, therefore, not included them in the statement appended to this letter.

13. I have, in conclusion, the honour to solicit the favour of very early orders.

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ENCLOSURE.

Office.	Department.	Establishment. Number.	Establishment. Designation.	Rate of pay.	Total monthly cost.
				Rs.	Rs. A. P.
No. I, Telugu	A. Abstraction ...	240	Abstractors	14	3,360 0 0
		9	Overseers	20	180 0 0
		2	Supervisors	50	100 0 0
		251	TOTAL ...	...	3,640 0 0
	B. Testing ...	20	Clerks	20	400 0 0
		1	Overseer	30	30 0 0
		21	TOTAL ...	...	430 0 0
	C. Tabulating ...	60	Tabulators	20	1,200 0 0
		2	Overseers	30	60 0 0
		1	Supervisor	50	50 0 0
		63	TOTAL ...	...	1,310 0 0
	D. Menial establishment.	1	Peon	6	6 0 0
		3	Attenders	7	21 0 0
		1	Muchi	10	10 0 0
		5	TOTAL ...	...	37 0 0
No. II, Telugu	The same as office No. I.				
No. III, Telugu	The same as office No. I.				
Nos. I, II and III ...	E. Records ...	1	Record-keeper	50	50 0 0
		3	Assistants	20	60 0 0
		6	Attenders	10	60 0 0
		10	TOTAL ...	...	170 0 0
	F. Menials ...	3	Night watchmen	4	12 0 0
		1	Gate-keeper	5	5 0 0
		1	Sweeper	3½	3 8 0
		5	TOTAL ...	...	20 8 0
Nos. IV, V and VI ...	The same as office Nos. I, II and III.				
Nos. I, II, III, IV, V, VI.	F. Accounts ...	1	Cash-keeper	50	50 0 0
		1	Clerk	20	20 0 0
		1	Shroff	25	25 0 0
		3	TOTAL ...	...	95 0 0
			Grand Total ...	...	32,978 0 0
No. VII, Uriya	A. Abstraction ...	120	Abstractors	14	1,680 0 0
		9	Overseers	20	180 0 0
		1	Supervisor	50	50 0 0
		130	TOTAL ...	...	1,910 0 0
	B. Testing ...	10	Clerks	20	200 0 0
		1	Overseer	25	25 0 0
		11	TOTAL ...	...	225 0 0
	C. Tabulating ...	30	Tabulators	20	600 0 0
		1	Overseer	35	35 0 0
		31	TOTAL ...	...	635 0 0
	D. Menial establishment.	1	Peon	6	6 0 0
		2	Attenders	7	14 0 0
		1	Night watchman ...	4	4 0 0
		1	Muchi	10	10 0 0
		1	Gate-keeper	5	5 0 0
		1	Sweeper	3	3 0 0
		7	TOTAL ...	...	42 0 0

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Office.	Department.	Establishment. Number.	Designation.	Rate of pay.	Total monthly cost.
				Rs.	Rs. A. P.
No. VII, Uriya—cont. ...	E. Records ...	1	Record-keeper	30	30 0 0
		1	Assistant	15	15 0 0
		2	Attenders	8	16 0 0
		4	TOTAL ...	...	61 0 0
	F. Accounts ...	1	Cash-keeper	35	35 0 0
		1	Shroff	15	15 0 0
		2	TOTAL ...	...	50 0 0
			Grand Total ...	...	**2,923 0 0**
	A. Abstraction ...	80	Abstractors	14	1,120 0 0
		7	Overseers	20	140 0 0
		1	Supervisor	50	50 0 0
		88	TOTAL ...	...	1,310 0 0
	B. Testing ...	8	Clerks	20	160 0 0
		1	Overseer	30	30 0 0
		9	TOTAL ...	...	190 0 0
	C. Tabulating ...	20	Tabulators	20	400 0 0
		1	Overseer	30	30 0 0
		21	TOTAL ...	...	430 0 0
No. VIII, Canarese ...	D. Menials ...	1	Peon	6	6 0 0
		2	Attenders	7	14 0 0
		1	Night watchman	4	4 0 0
		1	Gate-keeper	5	5 0 0
		1	Sweeper	3	3 0 0
		1	Muchi	10	10 0 0
		7	TOTAL ...	...	42 0 0
	E. Records ...	1	Record-keeper	30	30 0 0
		1	Attender	10	10 0 0
		1	Do.	8	8 0 0
		3	TOTAL ...	...	48 0 0
	F. Accounts ...	1	Cash-keeper	35	35 0 0
		1	Shroff	15	15 0 0
		2	TOTAL ...	...	50 0 0
			Grand Total ...	...	**2,070 0 0**
No. IX, Malayalam ...	The same as office No. VII.				
			Grand Total of all offices ...	...	**40,894 0 0**

ORDER—dated 20th February 1891, No. 132, Revenue.

Census No. 7.

The proposals of the Superintendent are approved and sanctioned.

(True Extract.)

(Signed) C. A. GALTON,
Secretary to Government.

NOTE.—This scale was departed from to a considerable extent, especially in the case of the testing establishment, which had to be largely increased.

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Abstraction Sheet I.

[Size—14 in. × 22½ in.]

District
Taluk (or town)
Village (or ward) { *No.* *Name*

Circle No.
Block No.
Book No.

SEX, AGE, RELIGION, AND CIVIL CONDITION.

Signature of { *Reader* *Abstractor* *Totaller*

Date of Abstraction

Males.																	Females.															
Age.	Married.	Single.	Widowed.	Total.	Married.	Single.	Widowed.	Total.	Married.	Single.	Widowed.	Total.	Married.	Single.	Widowed.	Total.	Total, Males.	Age.	Married.	Single.	Widowed.	Total.	Married.	Single.	Widowed.	Total.	Married.	Single.	Widowed.	Total.	Married.	Single.	Widowed.	Total.	Total, Females.
Infant.																		Infant.																
1																		1																
2																		2																
3																		3																
4																		4																
0—4																		0—4																
5—9																		5—9																
10—14																		10—14																
15—19																		15—19																
20—24																		20—24																
25—29																		25—29																
30—34																		30—34																
35—39																		35—39																
40—44																		40—44																
45—49																		45—49																
50—54																		50—54																
55—59																		55—59																
60 and over.																		60 and over.																
Total ...																		Total ...																

(Signed) *Overseer.* Date 1891.

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ESTABLISHMENT. 495

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Abstraction Sheet II.

[Size—11 in. × 14½ in.]

SEX, AGE, RELIGION, EDUCATION.

District
Taluk (or town)
Village (or ward) { *No.* / *Name*

Circle No.
Block No.
Book No.

Signature of { *Abstractor* / *Totaller*
Date of Abstraction

Males.						Females.					
Religion.	Age.	Learning.	Literate.	Illiterate.	Total.	Religion.	Age.	Learning.	Literate.	Illiterate.	Total.
	0— 9 ...						0— 9 ...				
	10—14 ...						10—14 ...				
	15—24 ...						15—24 ...				
	25 and over ...						25 and over ...				
	TOTAL ...						TOTAL ...				
	0— 9 ...						0— 9 ...				
	10—14 ...						10—14 ...				
	15—24 ...						15—24 ...				
	25 and over ...						25 and Over ...				
	TOTAL ...						TOTAL ...				
	0— 9 ...						0— 9 ...				
	10—14 ...						10—14 ...				
	15—24 ...						15—24 ...				
	25 and over ...						25 and over ...				
	TOTAL ...						TOTAL ...				
	0— 9 ...						0— 9 ...				
	10—14 ...						10—14 ...				
	15—24 ...						15—24 ...				
	25 and over ...						25 and over ...				
	TOTAL ...						TOTAL ...				
	Grand Total.						**Grand Total.**				

(Signed) ..... *Overseer.*

Date ..... 1891.

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Abstraction Sheet III.

[Size—14¼ in. × 21½ in.]

SEX, AGE AND OCCUPATION.

District

Taluk (or town) } *Circle No.* *Signature of* { *Abstractor* / *Totaller*

Village (or ward) { *No.* / *Name* } *Block No.* / *Book No.* *Date of Abstraction*

Males.					Females.				
Occupation.	Age.			Total, Males.	Occupation.	Age.			Total, Females.
	0—4.	5—14.	15 and over.			0—4.	5—14.	15 and over.	
TOTAL ...					TOTAL ...				

(Signed) Date 1891.

Overseer.

Abstraction Sheet IV.

[Size—11 in. × 14¼ in.]

RELIGION, SECT, CASTE WITH SUB-DIVISION, AND SEX.

District

Taluk (or town) } *Circle No.* *Signature of* { *Abstractor* / *Totaller*

Village (or ward) { *No.* / *Name* } *Block No.* / *Book No.* *Date of Abstraction*

Religion.	Sect.	Caste.	Sub-division.	Males.	Total.	Females.	Total.
			TOTAL ...				

(Signed) Date 1891.

Overseer.

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Abstraction Sheet V.

[Size—10 in. × 11 in.]

SEX AND PARENT-TONGUE.

District

Taluk (or town) }
Village (or ward) { *No.* / *Name*

Circle No.
Block No.
Book No.

Signature of { *Abstractor* / *Totaller*
Date of Abstraction

Males.			Females.		
Language.		Total.	Language.		Total.
	Total, Males ...			Total, Females ...	

(Signed) Date 1891.

Overseer.

Abstraction Sheet VI.

[Size—10 in. × 11 in.]

SEX AND PARENT-TONGUE.

District

Taluk (or town) }
Village (or ward) { *No.* / *Name*

Circle No.
Block No.
Book No.

Signature of { *Abstractor* / *Totaller*
Date of Abstraction

Males.			Females.		
Birth-place.		Total.	Birth-place.		Total.
	Total, Males ...			Total, Females ...	

(Signed) Date 1891.

Overseer.

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Abstraction Sheet VII.

[Size—10 in. × 11 in.]

SEX, AGE, CASTE, INFIRMITIES.

District

Taluk (or town)

Village (or ward) — *No.* / *Name.*

Circle No.

Block No.

Book No.

Signature of — *Abstractor* / *Totaller*

Date of Abstraction

SECTION I (AGE).

Males.					Females.				
Age.	Insane.	Deaf-mute.	Blind.	Leper.	Age.	Insane.	Deaf-mute.	Blind.	Leper.
0— 4					0— 4				
5— 9					5— 9				
10—14					10—14				
15—19					15—19				
20—24					20—24				
25—29					25—29				
30—34					30—34				
35—39					35—39				
40—44					40—44				
45—49					45—49				
50—54					50—54				
55—59					55—59				
60 and over ...					60 and over ...				
TOTAL ...					TOTAL ...				

SECTION II (CASTE, &c.).

Caste, &c.	Males.				Females.			
	Insane.	Deaf-mute.	Blind.	Leper.	Insane.	Deaf-mute.	Blind.	Leper.
TOTAL ...								

(Signed) Date 189 .

Overseer.

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Abstraction Sheet IX.

[Size—10 in. × 11 in.]

EUROPEANS, &c., AGE AND SEX.

District

Taluk (or town)

Village (or ward) { *No.* / *Name*

Circle No.

Block No.

Book No.

Signature of { *Abstractor* / *Totaller*

Date of Abstraction

European, &c., Eurasian, or Armenian, &c.	Males.					Females.				
	0—14.	15—34.	35—49.	50 and over.	Total, Males.	0—14.	15—34.	35—49.	50 and over.	Total, Females.
TOTAL ...										

Signature.

Dated 1891.

Overseer.

Abstraction Sheet X + XIII.

[Size—11 in. × 14½ in.]

RELIGION, CASTE, EDUCATION AND SEX.

District

Taluk (or town)

Village (or ward) { *No.* / *Name*

Circle No.

Block No.

Book No.

Signature of { *Abstractor* / *Totaller*

Date of Abstraction

Religion.	Caste.	Males.					Females.				
		Learning.	English literates.	Other literates.	Illiterate.	Total.	Learning.	English literates.	Other literates.	Illiterate.	Total.
	TOTAL ...										

(Signed)

Dated 1891.

Overseer.

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Abstraction Sheet XII—(Special).

[Size—8½ in. × 20 in.]

District
Taluk (or town)
Village (or ward)

Circle No.
Block No.
Book No.

Signature of { *Abstractor* / *Totaller*

Date of Abstraction

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

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APPENDIX XV.

RESULTS OF THE CENSUS.

No. XLIX.—*Proceedings of the Government of Madras, Revenue Department, dated 1st April 1891, No. 246, Revenue.*

READ—the following letter from H. A. STUART, Esq., C.S., Superintendent of Census Operations, to the Secretary to Government, Revenue Department, dated 19th March 1891, No. 490:—

In continuation of my demi-official of yesterday evening, I have the honour to forward the enclosed statement of the results of the census. The figures have been compiled from the abstracts made by the enumerators and must be regarded as only approximately correct. The results of the census in the Laccadive and Amendivi Islands have not yet been received; I have, therefore, omitted these tracts from the statement for 1881 also.

2. The total population is 35,633,206, the increase being 15·49 per cent., which is nearly twice as great as the normal rate of increase as estimated by Mr. G. Stokes and Mr. G. F. Hardy, the actuary. Part of the increase is possibly due to more accurate enumeration and does not, therefore, represent a real addition to the population; but it was the general opinion of the officers who took part in the census of 1881 that the enumeration was very fairly accurate, so there seems no reason to doubt that the real increase in numbers has been considerably greater than was anticipated.

The increase in the case of females has been slightly greater than in the case of males, but the proportion of the sexes is almost exactly the same as it was in 1881. In that year there were among every 10,000 of population, 4,950 males to 5,050 females. The present ratio is 4,946 males to 5,054 females.

The increase in occupied houses is 18·69 per cent., which is higher than the increase in population, so that the number of persons per occupied house has fallen from 5·46 to 5·31. As the definition of a house was much the same on both occasions, these figures may be taken as showing real improvement in the material condition of the people.

Taking the area as given in the census report for 1881, the number of persons per square mile was in that year 221. It is now 255.

3. It is entirely due to the energy of the district officers that I have been able to furnish the Government with the results of the census so quickly. The Collector of the Nilgiris telegraphed the totals for his district on the 3rd instant, while those for Trichinopoly, Tanjore and South Canara were sent on the 4th, 5th and 6th, respectively. I beg particularly to invite the attention of the Government to the fact that owing to the excellent arrangements made by the Agents to the Governor in Vizagapatam and Ganjam, it was rendered possible to compile the totals for those districts, including the agency portions, by the 10th March in the one case and the 11th idem in the other.

District.	Date of telegram.	District.	Date of telegram.
Madras	28th February 1891.	Cuddapah ...	11th March 1891.
Nilgiris	3rd March ,,	North Arcot ...	
Trichinopoly ...	4th ,, ,,	Gódávari ...	
Tanjore	5th ,, ,,	Nellore ...	12th ,, ,,
South Canara ...	6th ,, ,,	Anantapur ...	
Salem	9th ,, ,,	Chingleput ...	
Vizagapatam ...	10th ,, ,,	Malabar ...	13th ,, ,,
South Arcot ...		Kurnool ...	16th ,, ,,
Tinnevelly ...		Bellary ...	
Ganjam	11th ,, ,,	Coimbatore ...	17th ,, ,,
Kistna		Madura ...	

ORDER—dated 1st April 1891, No. 246, Revenue.

Census No. 12.

Recorded.

2. The rapidity with which the results of the recent census have been arrived at is very creditable to all concerned.

(True Extract.)

(Signed) C. A. GALTON,
Secretary to Government.

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APPENDIX XVI.

FINANCIAL.

No. L.—*Circular No. 4, dated 23rd June 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of ———————

I have the honour to request that I may be furnished as early as practicable with an estimate of the cost of census operations in your district. The estimate should be in the accompanying form and should relate only to expenditure which will be incurred during the current financial year. It should be accompanied by a note affording such explanation of the items as may be required. The estimated expenditure in each municipality should be shown separately in a similar form, the name of the town being added after that of the district at the head of the form.

2. The travelling allowances of officials should not be included, as these will not be debited to 'census.' The item 'petty stationery, &c.' is chiefly intended for the cost of such paper, pens, &c., as may be supplied to non-officials. Village officers and other official enumerators and supervisors can generally use their own pens and paper or those supplied to them for their ordinary duties. It will not usually be necessary to provide enumerators with lights, as they will, in most cases, have lamps or torches of their own. The red ink used on the occasion of the last census was in many instances very bad and much extra work was thereby caused in the abstracting offices. It would, therefore, be advisable to have a supply of good ink made up in the taluk offices and distributed to the enumerators.

3. I have, in conclusion, the honour to request that the expenditure on census operations may be kept as low as possible, and that, in accordance with the wishes of the Government, every endeavour may be made to induce non-official enumerators and supervisors to give their services gratuitously.

Estimate of expenditure on census operations in 1890–91.

District.

Head of account.	Amount of estimate.			Amount sanctioned.			——
	Rs.	A.	P.	Rs.	A.	P.	
1. House-numbering							
2. Lights, red ink, &c.							
3. Petty stationery, &c.							
4. Remuneration of non-officials ...							

No. LI.—*Circular No. 5, dated Camp Bangalore, 21st July 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of ———————

In my circular No. 4 it was stated that the travelling allowances of officials should not be included in your estimate of expenditure in connection with the census as these would not be debited to the head of 'census.' The Government of India desires, however, that a statement of the actual cost of the conduct of the census operations should eventually be prepared, and I have, therefore, the honour to request that you will be good enough to keep an account of the travelling allowances drawn by those officials whose ordinary duties do not require them to travel as, for example, taluk gumastahs. Such stationary officials should not, as a rule, be employed at a distance from their head-quarters, as it is most desirable to keep down the expenditure to the lowest possible amount.

2. The travelling allowances (if any) of officials who habitually move about their charges need not be included in this account, and no travelling allowances, except those of non-officials, should be provided for in the estimate asked for in my circular No. 4.

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3. In accordance with the instructions of the Census Commissioner no provision was made in the statement appended to the above-mentioned circular for the carriage of enumeration books from the railway station, landing place, &c. These instructions have now been modified, and I have the honour to request that expenditure on this account may be included, an additional head (Carriage of Enumeration Books) being opened for the purpose.

No. LII.—*Circular No. 32, dated Madras, 5th January 1891.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

I have the honour to forward a copy of a note on the district estimates of census expenditure, together with a statement of the estimates as revised by me.

2. It is difficult to frame an estimate that can be regarded with confidence as even approximately correct, but I believe that with care and economy the amounts given in the statement will be found sufficient. The total provision for the district should not be exceeded without urgent necessity, full particulars being communicated to me.

3. In some districts some small expenditure has been incurred on the printing of circle lists. This can generally be met from the provision for the district press, but where this cannot be done the amount should be reported to me.

4. All district charges on account of the census should be disbursed before the end of the present financial year, as there will be no provision for such expenditure in the budget for 1891-92. A statement of the expenditure should be forwarded to me as soon as possible after the census. This statement should be in the same form as the estimate.

5. Municipalities will be supplied with all forms free of charge, but the rest of the cost of the enumeration will be debited to municipal funds as directed in G.O., dated 1st December 1890, No. 975, Revenue. The estimates received from you have been forwarded to Government for sanction.

6. The charges incurred in military limits will, under the orders of the Government, be debited to cantonment or station funds. No estimate of these charges seems necessary, but a statement of the actual expenditure both in military limits and in municipalities should be forwarded to me after the census is over.

7. I have not made any special provision for the census of the sea-going population as none seems necessary. I trust that every endeavour will be made to avoid extra expenditure on account of boats, crews and the like. The visit to each vessel on account of the census can in most cases be made in the port boat with the ordinary crew.

Revised estimate of expenditure on account of the census in 1890–91 (exclusive of municipalities and cantonments).

Districts.	House-numbering.	Lights, red ink, &c.	Petty stationery.	Remuneration of non-officials.	Carriage of enumeration books.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Ganjam	400	60	100	400	200	1,160
Ganjam Agency tracts ...	...	...	...	1,500	...	1,500
Vizagapatam	300	60	30	400	300	1,090
Vizagapatam Agency ...	...	...	...	2,500	...	2,500
Godávari	230	50	100	100	60	540
Kistna	110	60	100	200	100	570
Nellore	140	40	60	300	70	610
Cuddapah	110	40	80	100	50	380
Kurnool	100	40	80	250	20	490
Bellary	100	40	80	500	50	770
Anantapur	160	40	80	200	50	530
Chingleput	170	40	40	250	50	550
North Arcot	260	50	100	400	60	870
South Arcot	200	50	90	300	50	690
Tanjore	300	60	100	400	50	910
Trichinopoly	180	40	80	250	20	570
Madura	450	60	100	300	100	1,010
Tinnevelly	220	60	100	350	70	800
Salem	220	40	90	300	70	720
Coimbatore	300	50	70	400	80	900
Nilgiris	30	40	10	250	50	380
Malabar	170	40	120	350	150	830
South Canara	50	40	90	300	150	630
TOTAL ...	4,200	1,000	1,700	10,300	1,800	19,000

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Note on the District Estimates of Census Expenditure.

1. *House-numbering.*—The total estimate, excluding Ganjam, for which no estimate has been received, is Rs. 6,142-7-4. There is great divergence between district and district, the highest being Coimbatore with Rs. 750, while Malabar, with a greater population and a larger number of houses, is only Rs. 200. The latest figures of actual expenditure in the districts show that the amount spent up to date is only Rs. 4,376 including Ganjam. The bulk of this is, of course, for house-numbering, and there should be very little more expenditure on this account. A very fair estimate may accordingly be made from these figures and this is how the estimate as revised has been calculated.

2. *Lights, red ink, &c.*—The estimate under this head is Rs. 4,476, and there are the same divergencies between district and district. Nearly all the estimates are too high. The census will be taken on a moonlight night, so there need be no expenditure on lights if householders are asked to keep a light ready for the visit of the enumerator. Even in those exceptional cases where lights are deemed necessary, the enumerators can no doubt provide them themselves. Red-ink powder will be supplied from the taluks. If special indents on the Stationery office or special local purchases are thereby rendered necessary the extra charge will be debited to the census. A small provision must, therefore, be made on this account. The estimates as revised by me vary from Rs. 60 to Rs. 40, and these amounts will not, I hope, be exceeded.

3. *Petty stationery.*—The total for all districts is Rs. 2,570, the amounts varying from Rs. 437 in Malabar to Rs. 60 in Nellore, Rs. 30 in Vizagapatam and Rs. 10 in the Nilgiris. The larger estimates are much too high and have accordingly been reduced. As already explained village officers and other official enumerators can use their own pens or paper or those supplied to them for their ordinary work; nor will it be necessary, save in a few exceptional cases, to supply even non-officials with pens, for if a man can write he is sure to possess a pen or to be able to borrow one.

4. *Remuneration of non-officials.*—The estimate under this head is Rs. 19,764, of which more than one-fourth (Rs. 5,770) appears against Tinnevelly. There is no apparent reason for any such special provision being made for that district and as a matter of fact it is not now anticipated that there will be any great difficulty in obtaining the gratuitous services of a sufficient number of non-officials. The next largest figure is that for Coimbatore (Rs. 1,960), then come Tanjore (Rs. 1,600), Malabar (Rs. 1,572), Bellary (Rs. 1,150) and South Arcot (Rs. 1,014). But so far, in the course of my tours, I have been informed very generally that paid men will not be required, and in these circumstances the estimates seem unnecessarily high. Moreover if Vizagapatam requires only Rs. 300, Kistna Rs. 200, Godávari Rs. 124 and Cuddapah nothing, the needs of the southern districts where there is a much greater proportion of educated people cannot be so high as Collectors have anticipated. The Collector of Madura indeed has asked for only Rs. 200, and there are in that district many zamindari divisions. The estimates have, therefore, been reduced with confidence to the amounts entered in the appended statement. Some Collectors have opened a special head for travelling allowance for non-officials. This was unnecessary, as the head 'Remuneration of non-officials' embraces all kinds of remuneration; the amounts given in the revised estimate accordingly include travelling allowance. Travelling allowance should not be given to non-officials unless it is claimed. The grant of it will seldom be necessary, as very few non-officials will have to travel and all of those who do so will not claim travelling allowance. The sum entered for Bellary (Rs. 500) is comparatively high, as provision is made for a number of paid men for the enumeration of the people attending the Mylar festival.

5. *Carriage of enumeration books.*—The bulk of the books have been sent, carriage paid, to the head-quarters of each taluk, and the cost of distributing them to the supervisors will be but trifling, as village servants and taluk peons have no doubt been largely employed on this duty. The provision, therefore, of such large amounts as Rs. 500 (Madura), Rs. 487 (Malabar) and Rs. 350 (Kistna) seems unnecessary. The case of Vizagapatam (Rs. 550) is different: the books were forwarded from the press only to Vizagapatam or Bimlipatam, and from there they have to be sent long distances. But even allowing for this the estimate is probably too high. The amounts entered in the appended statement will, it is believed, prove sufficient.

6. The Collector of Nellore has provided Rs. 83 under the head of 'Miscellaneous.' This is not permissible, as all expenditure must be shown under one or other of the heads prescribed by the Census Commissioner for India.

7. The Agent to the Governor in Vizagapatam has provided Rs. 2,500 for salary of enumerators in the agency tracts. This has been shown under the head of 'Remuneration of non-officials,' and a sum of Rs. 1,500 has been entered for the same purpose in the Ganjam agency tracts.

8. The revised estimate does not include any provision for municipalities or cantonments, as the charges there will be borne by municipal and cantonment funds, respectively.

MADRAS,
5th January 1891.

H. A. STUART,
Superintendent of Census Operations.

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No. LIII.—*Statement of expenditure.*

Main Head.	Sub-head.	1890–91.	1891–92.	1892–93.	1893–94.	Total.
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Part A.—Enumeration. I.—District charges.	1. District office establishment ...	.....	.....	.....	.....	.....
	2. Special printing and petty contingent charges	1,353 12 9	1,317 1 11	.....	.....	2,670 14 8
	3. House-numbering	4,400 14 4	71 7 3	.....	.....	4,472 5 7
	4. Lights, ink, &c.	2,807 2 7	330 7 1	*3,000 0 0	.....	6,137 9 8
	5. Remuneration of Census officers.	3,082 9 10	3,956 14 4	265 6 6	.....	7,304 14 8
	6. Petty stationery	2,899 3 2	.....	.....	.....	2,899 3 2
	7. Freight of schedules, &c., from stations and landing places...	2,052 6 4	510 2 10	.....	.....	2,562 9 2
	Total I, District charges ...	16,596 1 0	6,186 1 5	3,265 6 6	.....	26,047 8 11
II.—Enmtn. Printing.	8. Paper for schedules, &c., at Press	18,399 1 2	100 2 9	.....	.....	18,499 3 11
	9. Printing and binding	5,314 13 4	.....	.....	.....	5,314 13 4
	10. Despatching from press ...	2,066 3 6	.....	.....	.....	2,066 3 6
	Total II, Paper and Printing, A ...	25,780 2 0	100 2 9	.....	.....	25,880 4 9
	TOTAL, ENUMERATION ...	42,376 3 0	6,286 4 2	3,265 6 6	.....	51,927 13 8
Part B.—Abstraction and Compilation. III.—Tabulation office.	11. Office rent	606 4 10	6,519 5 10	1,265 4 5	133 9 3	8,524 8 4
	12. Office furniture and repairs, &c.	617 2 5	2,986 1 10	49 1 9	.....	3,652 6 0
	13. Record establishment	5 6 4	5,735 9 2	926 6 4	26 10 11	6,694 0 9
	14. Correspondence and Accounts establishment	.....	1,823 5 7	271 4 7	.....	2,094 10 2
	15. Menial establishment	8 15 7	6,334 10 9	464 3 11	9 5 4	6,817 3 7
	16. Working staff, including superintendence—officials	235 9 6	36,566 15 7	5,980 8 4	61 0 11	42,844 2 4
	17. Working staff, clerks, specially entertained	.....	†2,52,575 13 0	14,588 15 7	.....	2,67,164 12 7
	18. Travelling allowances to and from the office...	.....	73 4 9	34 6 0	.....	107 10 9
	19. Freight of schedules, &c., to office	1,540 13 10	513 9 1	0 4 2	.....	2,054 11 1
	20. Petty stationery and contingencies	195 1 4	2,492 1 4	647 4 2	.....	3,334 6 10
	Total III, Tabulation office ...	3,209 5 10	3,15,620 12 11	24,227 11 3	230 10 5	3,43,288 8 5
IV.—Tabulation, Printing.	21. Paper for sheets, registers and tables, at press	9,434 15 3	7,302 15 1	3,745 6 4	.....	20,483 4 8
	22. Printing of forms, tables and reports	419 1 6	11,354 11 4	2,992 5 1	.....	14,766 1 11
	23. Freight of sheets, &c., to office.	81 2 5	349 14 6	.....	.....	431 0 11
	Total IV, Paper and Printing, B	9,935 3 2	19,007 8 11	6,737 11 5	.....	35,680 7 6
	TOTAL, COMPILATION ...	13,144 9 0	3,34,628 5 10	30,965 6 8	230 10 5	3,78,968 15 11
Part C.—Superintendence. V.—Superintendent.	24. Provincial Superintendent's deputation allowance ...	4,148 6 10	4,525 14 7	4,525 14 7	340 10 7	13,540 14 7
	25. Pay of substitute of Superintendent	3,466 11 5	2,941 13 5	3,176 9 2	249 13 1	9,834 15 1
	26. Travelling allowance of Superintendent	2,608 9 3	1,559 1 7	368 13 0	84 13 4	4,621 5 2
	Total V, Supt.'s Personal Charges ...	10,223 11 6	9,026 13 7	8,071 4 9	675 5 0	27,997 2 10
VI.—Superintendent's office.	27. Superintendent's office establishment	2,982 9 0	2,691 3 9	1,672 5 3	154 15 0	7,501 1 0
	28. Travelling allowances for establishment	.....	343 6 4	57 6 10	34 0 2	434 13 4
	29. Office contingencies for establishment	2,538 4 1	419 13 8	345 6 9	39 4 7	3,342 13 1
	30. Rent of Superintendent's office establishment	.....	412 8 4	465 1 9	.....	877 10 1
	Total VI, Supt.'s Establishment ...	5,520 13 1	3,867 0 1	2,540 4 7	228 3 9	12,156 5 6
	TOTAL, SUPERINTENDENCE ...	15,744 8 7	12,893 13 8	10,611 9 4	903 8 9	40,153 8 4
	Grand Total ...	71,265 4 7	3,53,808 7 8	44,842 6 6	1,134 3 2	4,71,050 5 11

* Contribution to the Madras Municipality in payment of half the charges. The net amount due was subsequently found to be Rs. 2,780–3–11 and Rs. 234–14–11 were refunded in 1893–94 and shown as a receipt.

† Exclusive of Rs. 7,998–15–10 (contribution from municipalities) which has been taken in abatement of charges.

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No. LIV.—*Statement of district expenditure.*

District.	Total.	House-numbering.	Lights, ink, &c.	Remuneration of non-officials.	Petty stationery.	Freight of schedules, &c., from stations and landing places.	Special printing and petty contingent charges.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Ganjam ... 1890–91 ...	670 3 0	281 7 4	150 6 10	...	84 7 10	153 13 0	...
Ganjam ... 1891–92 ...	673 1 0	...	129 4 1	415 14 0	...	127 14 11	...
Ganjam ... Total ...	1,343 4 0	281 7 4	279 10 11	415 14 0	84 7 10	281 11 11	...
Visagapatam. 1890–91 ...	3,263 12 7	325 9 3	58 12 3	2,223 4 8	74 15 6	581 2 11	...
Visagapatam. 1891–92 ...	397 6 11	14 4 0	65 14 3	131 4 10	...	185 15 10	...
Visagapatam. Total ...	3,661 3 6	339 13 3	124 10 6	2,354 9 6	74 15 6	767 2 9	...
Gódávari ... 1890–91 ...	834 13 10	271 14 0	76 14 10	86 12 0	89 6 4	102 7 4	207 7 4
Gódávari ... 1891–92 ...	265 6 10	...	...	170 4 0	...	95 2 10	...
Gódávari ... Total ...	1,100 4 8	271 14 0	76 14 10	257 0 0	89 6 4	197 10 2	207 7 4
Kistna ... 1890–91 ...	185 15 11	135 14 10	20 10 4	...	12 9 0	16 13 9	...
Kistna ... 1891–92 ...	350 4 6	30 9 0	93 11 9	74 0 0	...	16 15 9	135 0 0
Kistna ... Total ...	536 4 5	166 7 10	114 6 1	74 0 0	12 9 0	33 13 6	135 0 0
Nellore ... 1890–91 ...	593 12 0	188 8 2	87 11 6	...	23 10 1	94 6 3	199 8 0
Nellore ... 1891–92 ...	221 13 0	...	...	178 13 0	...	21 0 0	22 0 0
Nellore ... Total ...	815 9 0	188 8 2	87 11 6	178 13 0	23 10 1	115 6 3	221 8 0
Cuddapah ... 1890–91 ...	304 13 5	101 1 10	32 2 4	9 0 0	112 13 3	49 12 0	...
Cuddapah ... 1891–92 ...	112 7 0	...	3 7 0	103 0 0	...	6 0 0	...
Cuddapah ... Total ...	417 4 5	101 1 10	35 9 4	*112 0 0	112 13 3	55 12 0	...
Kurnool ... 1890–91 ...	491 14 11	140 3 2	41 15 8	195 9 0	71 0 2	43 2 11	...
Kurnool ... 1891–92 ...	...	...	...	...	...	...	...
Kurnool ... Total ...	491 14 11	140 3 2	41 15 8	195 9 0	71 0 2	43 2 11	...
Bellary ... 1890–91 ...	932 4 7	135 13 10	41 12 9	0 8 0	675 4 6	78 13 6	...
Bellary ... 1891–92 ...	39 7 8	...	...	30 0 0	...	8 0 2	1 7 6
Bellary ... Total ...	971 12 3	135 13 10	41 12 9	30 8 0	675 4 6	86 13 8	1 7 6
Anantapur ... 1890–91 ...	303 11 11	161 7 9	28 13 2	...	52 5 0	61 2 0	...
Anantapur ... 1891–92 ...	91 3 6	26 10 3	2 13 3	57 12 0	...	4 0 0	...
Anantapur ... Total ...	394 15 5	188 2 0	31 10 5	57 12 0	52 5 0	65 2 0	...
Madras ... 1890–91 ...	...	...	...	...	...	...	...
Madras ... 1891–92 ...	807 2 6	...	...	807 2 6	...	...	...
Madras ... Total ...	807 2 6	...	...	807 2 6	...	...	...
Chingleput ... 1890–91 ...	†368 3 5	175 0 0	53 3 5	15 0 0	75 0 0	50 0 0	...
Chingleput ... 1891–92 ...	11 12 0	...	...	11 12 0	...	...	...
Chingleput ... Total ...	379 15 5	175 0 0	53 3 5	26 12 0	75 0 0	50 0 0	...
North Arcot. 1890–91 ...	870 0 0	250 7 1	171 1 10	155 0 2	172 1 11	121 5 0	...
North Arcot. 1891–92 ...	482 12 0	...	...	482 12 0	...	...	...
North Arcot. 1892–93 ...	260 10 6	...	...	260 10 6	...	...	...
North Arcot. Total ...	1,613 6 6	250 7 1	171 1 10	898 6 8	172 1 11	121 5 0	...

* Includes Rs. 105–9–0 spent on feeding hill tribes.

† The details of the charges for 1890–91 were not furnished, the total amount has, therefore, been arbitrarily distributed over the various heads.

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No. LIV.—*Statement of district expenditure*—cont.

District.	Total.	House-numbering.	Lights, ink, &c.	Remuneration of non-officials.	Petty stationery.	Freight of schedules, &c., from stations and landing places.	Special printing and petty contingent charges.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Salem ... 1890–91 ...	419 11 7	226 4 1	41 1 6	...	111 14 9	40 7 3	...
Salem ... 1891–92 ...	257 4 9	...	16 0 9	241 4 0	...	...	...
Salem TOTAL ...	*677 0 4	226 4 1	57 2 3	241 4 0	111 14 9	40 7 3	...
Coimbatore ... 1890–91 ...	758 3 4	292 4 1	216 6 4	57 0 0	129 3 2	63 5 9	...
Coimbatore ... 1891–92 ...	576 8 0	...	...	576 8 0	...	...	...
Coimbatore TOTAL ...	1,334 11 4	292 4 1	216 6 4	633 8 0	129 3 2	63 5 9	...
Nilgiris ... 1890–91 ...	336 10 8	34 4 0	199 9 3	...	13 7 6	10 9 9	78 12 2
Nilgiris ... 1891–92 ...	21 4 0	...	19 4 0	...	...	2 0 0	...
Nilgiris TOTAL ...	357 14 8	34 4 0	218 13 3	...	13 7 6	12 9 9	78 12 2
South Arcot. 1890–91 ...	1,133 2 0	210 7 11	51 0 5	...	52 9 7	49 0 1	770 0 0
South Arcot. 1891–92 ...	55 4 6	...	...	48 0 0	...	...	7 4 6
South Arcot TOTAL ...	1,188 6 6	210 7 11	51 0 5	48 0 0	52 9 7	49 0 1	777 4 6
Tanjore ... 1890–91 ...	614 10 0	305 3 5	162 11 8	50 12 0	77 2 11	18 12 0	...
Tanjore ... 1891–92 ...	19 4 0	...	...	19 4 0	...	...	...
Tanjore TOTAL ...	633 14 0	305 3 5	162 11 8	70 0 0	77 2 11	18 12 0	...
Trichinopoly. 1890–91 ...	440 12 0	186 13 4	51 8 3	...	159 4 2	43 2 3	...
Trichinopoly. 1891–92 ...	207 2 5	...	...	202 0 0	...	...	5 2 5
Trichinopoly. 1892–93 ...	4 12 0	...	...	4 12 0	...	...	...
Trichinopoly TOTAL ...	652 10 5	186 13 4	51 8 3	206 12 0	159 4 2	43 2 3	5 2 5
Madura ... 1890–91 ...	981 15 5	549 6 10	42 3 11	...	82 10 10	209 8 7	98 1 3
Madura ... 1891–92 ...	78 15 4	...	...	41 8 0	...	37 7 4	...
Madura TOTAL ...	1,060 14 9	549 6 10	42 3 11	41 8 0	82 10 10	246 15 11	98 1 3
Tinnevelly ... 1890–91 ...	1,495 10 8	232 14 8	751 13 11	218 12 0	235 14 1	56 4 0	...
Tinnevelly ... 1891–92 ...	103 5 0	...	...	103 12 0	...	0 9 0	...
Tinnevelly TOTAL ...	1,598 15 8	232 14 8	751 13 11	321 8 0	235 14 1	56 13 0	...
Malabar ... 1890–91 ...	1,401 3 4	151 2 6	494 13 6	71 0 0	521 1 5	163 1 11	...
Malabar ... 1891–92 ...	1,288 1 6	...	...	143 0 0	...	...	1,145 1 6
Malabar TOTAL ...	2,689 4 10	151 2 6	494 13 6	214 0 0	521 1 5	163 1 11	1,145 1 6
South Canara. 1890–91 ...	194 8 5	44 10 3	32 4 11	...	72 5 2	45 4 1	...
South Canara. 1891–92 ...	126 3 0	...	...	120 0 0	...	5 1 0	1 2 0
South Canara TOTAL ...	320 11 5	44 10 3	32 4 11	120 0 0	72 5 2	50 5 1	1 2 0
Total, Madras Presidency 1890–91 ...	16,596 1 0	4,400 14 4	2,807 2 7	3,082 9 10	2,899 3 2	2,053 6 4	1,353 12 9
Total, Madras Presidency 1891–92 ...	6,186 1 5	71 7 3	330 7 1	3,956 14 4	...	510 2 10	1,317 1 11
Total, Madras Presidency 1892–93 ...	265 6 6	...	...	265 6 6	...	...	...
Total, Madras Presidency TOTAL ...	*23,047 8 11	4,472 5 7	3,137 9 8	7,304 14 8	2,899 3 2	2,563 9 2	2,670 14 8

* This is exclusive of the contribution (Rs. 3,000) to the Madras Municipality.

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No. LV.—*Statement of receipts, Madras.*

Year.	Nature of receipts.	Amount.
		Rs. A. P.
1892-93	By sale of unused forms in the districts	108 14 8
	By sale of furniture	197 2 9
	By sale of census type	2,994 9 0
	By sale of waste paper, &c.	859 3 7
	By calculating machine	150 0 0
	By type-writer	275 0 0
	By cyclostyle	40 0 0
	TOTAL ...	4,624 5 0
1891-92	By sale of surplus forms in the districts	654 6 3
	By sale of furniture	320 2 0
	TOTAL ...	974 8 3
1893-94	By sale of waste paper	1,193 10 5
	Contribution from Madras Municipality	234 14 11
	TOTAL ...	7,027 6 7

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Appendix.	Serial Number.	Document. Office Number.	Date.	Subject.	Page.
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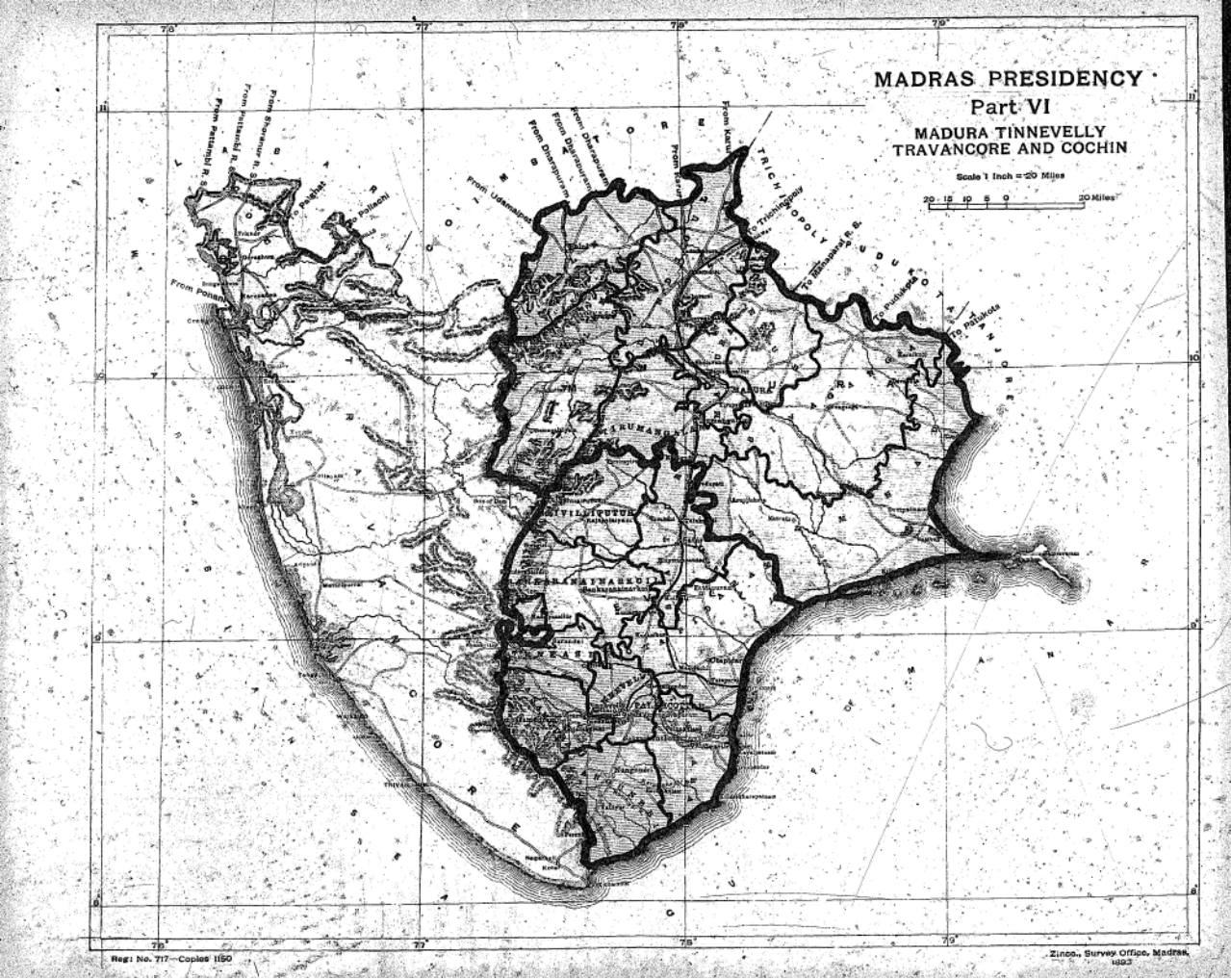

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