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REPORT

ON THE

CENSUS OF THE MADRAS PRESID

1871,

WITH

APPENDIX

CONTAINING

THE RESULTS OF THE CENSUS ARRANGED IN STANDARD FO
PRESCRIBED BY THE GOVERNMENT OF INDIA.

BY

W. R. CORNISH, F.R.C.S., SURGEON-MAJOR,

SANITARY COMMISSIONER FOR MADRAS.

VOL. I.

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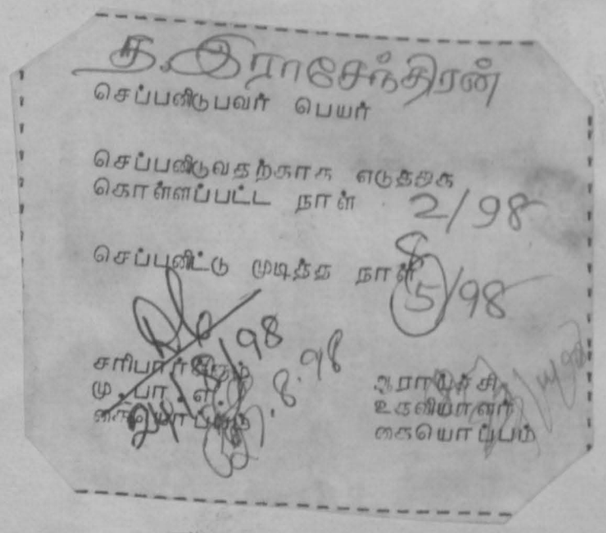

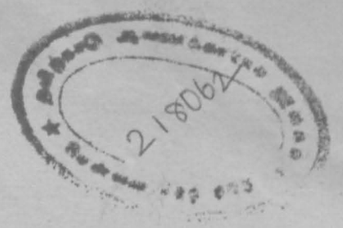

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OFFICE OF SANITARY COMMISSIONER,
MADRAS, 18*th December* 1873.

No. 381.

From

W. R. CORNISH, F.R.C.S., Surgeon-Major,
Sanitary Commissioner for Madras,
In Charge of Census Office,

To

THE SECRETARY TO THE BOARD OF REVENUE,
Madras,

SIR,

I HAVE the honor to forward herewith, for submission to the Board of Revenue and to Government, copies of my Report on the Census of the Madras Presidency, with Tables appended, framed in accordance with the standard forms of the Government of India. These Tables are complete, with the exception of Form No. IV., the details for the completion of which have not as yet been received from the Board.

2. A volume of supplementary Tables, illustrating in greater detail some of the results of the census, is now passing through the press.

3. The village statistics showing the cultivated and waste land of every village, the assessments on wet and dry cultivation, the population arranged from the direct tabulation according to caste, and the occupations of the male inhabitants of each village, have already been printed for the districts as per margin, and are in progress for the eight districts noted below :—

Ganjam.	Tinnevelly.		
Vizagapatam.	Trichinopoly.		
Godavery.	Tanjore	South Arcot.	Cuddapah
Kistna.	Coimbatore.	Madura.	Chingleput.

The passing of the remainder of these lists through the press, as already arranged, will be completed under the direct supervision of the Board. These village statistics alone will occupy several thousand pages of print.

4. The work of the Census Office for the past fourteen months has engaged my almost constant attention, and it is with no little satisfaction that I am able to announce the speedy completion of this truly gigantic undertaking.

5. The organization of the tabulating establishment and the heavy labors connected therewith devolved on the late Mr. C. E. Gover, and it is only due to his memory that I should in this place acknowledge that the methods of tabulation were initiated by him alone, and that whatever credit may attach to the results is due mainly to Mr. Gover's foresight. That he should have died in the midst of the work to which he had devoted his best energies, and that his large and varied acquaintance with the social divisions, manners, and customs of the Indian people should have perished with him, are subjects to be deeply regretted on public grounds.

6. In the drawing up of the Census Report there appeared to be two courses open to me, viz., either to publish the tables with a bare summary of the contents, or to endeavour to put the results before the public in a readable form. My previous experience of statistical work sufficed to impress upon me the

truth that bare figures are never read or digested by the general public, and I consequently determined to attempt such a description of the Census results as should be within the comprehension of any one interested in learning the ascertained facts regarding our population. In the execution of this resolve I am but too conscious of many failings and imperfections, but the subject being one of high public utility, I have endeavoured to awaken popular interest in it, and thereby to facilitate the labors of those who in future years may be called upon to take a part in census operations.

7. In some portions of the report I have ventured, not without some hesitation, on intruding observations drawn from the data before me. All that I need say in reference to such commentaries is, that they are the personal views of the compiler of the report, and to be regarded only in that light.

8. The tabulation of the Census results was sufficiently advanced to allow me to begin the compilation of the report in July 1873. This work occupied my time almost continuously, for a period of three months, or until the beginning of October, and the months of October, November, and December have been employed in passing the report through the press. I have to express regret that the publication of the results should have been deferred to the present time; but considering the nature and variety of the tabular matter, and the difficulty in hastening the tabulation, it was quite impracticable that it could be got out at an earlier date, and there has been no delay in the compilation of the report and in the printing of the results, beyond what was unavoidable.

9. It is now my pleasing duty to acknowledge the aid I have received in this laborious task.

10. To Government and the Board of Revenue I have to tender my respectful thanks for the confidence they have reposed in me, and for the ready and generous manner in which they have complied with all my requisitions for promoting and expediting the work. To Mr. J. Grose, Secretary to the Board of Revenue, I am indebted for advice and valuable aid on numerous occasions. Mr. Grose has throughout taken the strongest personal interest in the Census work, and I am aware that the late Mr. Gover was equally indebted with myself to Mr. Grose for friendly counsel in regard to the direction of the work.

11. To the Collectors of districts and other Revenue officials acknowledgments are due for their efforts to secure reliable returns, and for their reports on the Census operations of their several districts. And for special information in reply to definite questions propounded by the late Mr. Gover regarding the history, customs, and occupations of the various Hindu castes, I am also under deep obligations to numerous Christian Missionaries and Native gentlemen holding official positions.

12. In the preparation of maps showing the density of population and linguistic boundaries, I have to offer my acknowledgments to Colonel Priestley of the Revenue Survey Department, who had them executed in his office, to A. C. Burnell, Esq., and to the Collectors of districts in which more than one language is current, for information regarding the linguistic boundaries.

13. In the management and direction of the huge establishment of the Census Office, numbering at one time upwards of 360 clerks, and in the preparation of the numerous tabular statements illustrating the report, I have specially to acknowledge the aid and co-operation of Mr. Kalyana Soondrum Chetty

of the Revenue Board Office, whose services were placed at my disposal to assist in the completion of the work. This officer, during the whole period of our mutual labors, has shown the utmost zeal, ability, and devotion to his duties. He has worked incessantly in and out of office hours to hasten the completion of the tables and report, and has shown the strongest personal interest ~~in~~ securing reliable results. His constant presence in the office, and his cheerful and willing help on all and every occasion, have been of the greatest value, and it would be most gratifying to me were Government pleased to mark, in any manner it may deem suitable, the importance I attach to his special service in the Census department. I have already, in a separate communication, expressed my opinion of Mr. Kalyana Soondrum Chetty's great abilities as a public official, with the view of the same being recorded in the department to which he is permanently attached.

14. The Manager of the Census Office, Mr. C. Clark, the Deputy Manager and Supervisors noted in the margin, have all done good service in their several capacities, and are entitled to my best thanks and acknowledgments.

V. L. Narayaniah, Deputy Manager.

Supervisors.

Mr. R. Small, lately Dy. Manager	Tamil Dept.
Mahomed Ismail	
P. Sooba Row	Telugu do.
T. Etirajulu Naidoo	
Seetharamiah	Canarese do.
P. Ekambara Row	Malayalum do.
V. Kistniah	Statistical do.
C. Ramasawmy Pantulu.	
C. N. Seshagiri Row ..	

15. To Mr. Keys, the Assistant Superintendent of the Government Press, I am indebted for courteous and willing assistance in the printing of the report and tables. The printing establishment employed in the Census work has been so large as to temporarily disorganize the labor market of this particular trade.

16. Lastly, there is one, whom, though holding no official position in connexion with the census work, I trust I may be pardoned for publicly mentioning on this occasion. In the collation of evidence furnished by Missionaries and others regarding caste, customs, &c., in consulting numerous authorities, and making a précis of matters requiring to be noticed in the report, in the analysis and review of the district statistics, and in the revision of the proof sheets of the printed report, I have received for many months past the diligent and invaluable aid of my wife, who has spared no trouble or exertion in the drudgery so cheerfully undertaken, with the single object of lightening, and sharing in, the labors of her husband. While the work of the Census Office has been a heavy additional burden to me, it has been so far a pleasant task, in that I have met with nothing but cordial encouragement, counsel, and sympathy from every one interested or concerned in its progress.

I have the honor to be,

Sir,

Your most obedient servant,

W. R. CORNISH, F.R.C.S., Surgeon-Major,

Sanitary Commissioner for Madras.

SANITARY BOARD
6 MAR 1902
MADRAS

1/6

REPORT

ON THE

CENSUS OF THE MADRAS PRESIDENCY, 1871.

CHAPTER I.

INTRODUCTION.

Review of the Former Census Tables.

The general Census of 1871 was the first attempt at a systematic enumeration of the population of the Indian Empire. But, although the taking of a census was a novel thing in Bengal and some other parts of India, it was not so in the Madras Presidency. Here, the people had, in some degree, been prepared for the inquiries of the village officials in regard to the numbers, sexes, and occupations of their families. Ever since the year 1851 it had been the practice of the Revenue Board to require of each district official a quinquennial return of the population of his district; and as the duty of collecting these returns devolved on the village magistrates and accountants, these officials were mostly deputed to act as enumerators of the 1871 Census, the operations of which were, on the whole, carried out without opposition on the part of the people. In some respects the mode of procedure of the Census of 1871 differed from the practice observed in the former quinquennial census operations. Then the enumeration was performed in a single day, but for the Imperial Census it was decided to number each house with paint as a preliminary to future inquiries regarding the occupants, and this novel practice of an official daubing the house-doors with strange hieroglyphics appears to have induced a very general feeling that the Government wanted to impose a new tax. This feeling, however, wore off in some degree when the actual enumeration of the people was begun.

Before noticing the measures adopted for the taking of the Census of 1871, it will be necessary to review, briefly, the efforts to obtain an enumeration of the people on former occasions.

When the greater part of the Madras Presidency fell under British administration in the end of the last, and beginning of the present century, there does not appear to have been any accurate knowledge of the numbers of the existing population. Centuries of lawlessness and internal strife had undoubtedly thinned the people, and large areas, which are now thick with a settled and industrious population, were then absolutely waste and untenanted.

In the year 1822, after two decades of settled Government, the first attempt appears to have been made to ascertain the numbers of the people. It is not certain how the census results were then obtained, but it seems probable that the village commune, with its staff of headman, accountant, and other officials, formed the groundwork of the census machinery just as it has done nearly half a century later. On this occasion the population of the Madras Presidency was returned as somewhat less than 13½ millions (13,476,923). These figures include the population of North Canara, but omit those of Kurnool, which at the period referred to was an independent State. North Canara has since been transferred to the Bombay Presidency.

In the official year 1836-37 another enumeration of the population within the territorial limits included in the census of 1822 was made. By these later returns the population in the space of fifteen years had increased only by about 500,000, the numbers returned being 13,967,395. In the Rajahmundry, Guntoor, Nellore, Cuddapah, Chingleput, North Arcot, Madura, and Salem Districts the returns show an actual decrease of population. It may be that certain zemindary estates were omitted from the 1836-37 census, but there were other causes for the stationary character of the population during this period. In the year 1818 epidemic cholera appeared, if not for the first time within this Presidency, certainly for the first time within the memory of the then oldest inhabitants. From the time of this invasion until 1826 or 1827, a large number of the people fell victims to the disease, and in the year 1833-34 a more deadly epidemic than any former ones swept over the land. In this latter period a terrible famine preceded the cholera, and in the Guntoor District alone it was estimated at the time, by competent local observers, that more than one-half of the people had perished from famine and disease. The census returns of the district for 1822 show a population of 454,754, but in 1836-37 the number had decreased to 267,426.* Admitting that the census returns of zemindary tracts were defective in 1836-37, it is quite certain that the calamities of adverse seasons, famine, and pestilence, during the preceding ten years, had powerfully affected the normal increment inherent to an Indian population.

The population of the Presidency, according to the census returns of 1822 and 1836 to 1838, are shown in the following table :—

Population in 1822 and 1836 to 1838.

Districts.	Fasli 1231 (1821-22).	Fasli 1246-47 (1836—38).	The difference between Columns 2 and 3.
1	2	3	4
Ganjam	332,015	438,174	+106,159
Vizagapatam	772,570	1,047,414	+274,844
Rajahmundry (now Godavery)	738,308	695,016	— 43,292
Masulipatam } Kistna...	{529,849	544,672	+ 14,823
Guntoor }	{454,754	267,426	—187,328
Nellore	439,467	328,726	—110,741
Cuddapah	1,094,460	1,081,261	— 13,199

*Severe famines afflicted the people of this Presidency in 1733, 1782-83, 1805 to 1807, 1824, and 1832-33. In the latter famine, the loss of life was not confined to the Guntoor District, but spread over a great portion of the Presidency. It was computed at the time that Government and the ryots, between them, lost in revenue and produce about 2½ millions of pounds sterling in consequence of the famine. (*Dalyell's Memorandum on the Madras Famine of 1866.*)

Districts.	Fasli 1231 (1821-22).	Fasli 1246-47 (1836—38).	The difference between Columns 2 and 3.
1	2	3	4
Bellary	927,857	1,129,907	+202,050
Kurnool	...	...	...
Chingleput	363,129	331,821	— 31,308
Madras...	462,051	462,051	...
North Arcot	892,292	523,248	—369,044
South Arcot	455,020	484,800	+ 29,780
Tanjore...	901,353	1,128,730	+227,377
Trichinopoly	481,292	485,242	+ 3,950
Madura...	788,196	552,477	—235,719
Tinnevelly	564,957	850,891	+285,934
Coimbatore	638,199	783,392	+145,193
Salem	1,075,985	898,233	—177,752
North Canara } Canara	657,594	768,123	+110,529
South Canara }	907,575	1,165,791	+258,216
Malabar			
Total ...	13,476,923	13,967,395	+490,472

In 1849 the Government of India desired the local Government to establish, by means of its revenue officials, quinquennial returns of population such as had been ordered in the North-West Provinces, and thus was inaugurated a system of periodical stock-taking of the people, which continued down to the time when the Imperial Census was ordered. The first of these returns was taken during the official year 1851-52, the second in 1856-57, the third in 1861-62, the fourth and last in 1866-67. The quinquennial Census of 1871-72 was merged in the Imperial Census of 1871. Thus it will be seen that within a period of twenty years the population of this Presidency has been counted, more or less efficiently, on five occasions, and it becomes no cause for surprise that the fifth counting should have involved no more political anxiety to the Government than any one of the former enumerations. As remarked by the Madras Government, "There is nothing novel in the idea of a census in this Presidency, and there is no reason to anticipate any difficulty in carrying out the wishes of the Government of India."

G. O., No. 813, 27th March 1868.

In order to give an idea how the quinquennial census was introduced and subsequently conducted, it is necessary to reprint here the admirable code of instructions to Collectors and others, drawn up by Mr. J. D. Sim, Sub-Secretary to the Revenue Board, in the year 1850. These instructions were founded on others adopted in the North-West Provinces, but modified to suit the system of revenue administration in Madras, and are clear and complete as regards the points on which information was desired.

The census of 1871 was an ambitious attempt at accuracy in regard to age, caste, religion, occupation, education, and infirmity, but, so far as it was thought desirable to go in the quinquennial census operations, the circular of instructions of 1850 was sufficient to familiarise every subordinate revenue and village official in the country with the nature of a census, and if the 1871 Census has been more successfully carried out than any former enumeration, it is due to the fact that the great mass of village officials have, by past practice and standing instructions, been drilled into the habit of conducting such inquiries.

Circular to all Collectors, dated 17th February 1850, No. 298.

SIR,—I am directed by the Board of Revenue to forward herewith rules, &c., for a census of the population of your district to be taken on———.

2. The Government are particularly desirous that this Census should be taken with the utmost care.

3. To ensure the attainment of this object, it is absolutely essential that the co-operation of the people should be secured, and their prejudices and suspicions removed, and it is equally necessary that the persons entrusted with the work of enumeration should be thoroughly instructed in their duty beforehand.

4. The degree of success obtained in these important respects will depend on the exertions of of yourself and your assistants, and the Board are satisfied that your best efforts will not be wanting to meet the wishes of Government.

5. The printing press at your disposal will enable you to communicate the intention and objects of the Census to the mass of the people, and you will use it freely for this purpose. The Board request also that the fullest advantage may be taken by yourself, your assistants, and principal officers of the Jummabundy settlement of tours through the district, *personally* to convince the people of the true objects and advantages of the Census, to assure them of its having no connexion whatever with taxation, and to gain their confidence and co-operation.

6. The rules prescribe the manner in which your officials are to be instructed, and how each is to check the work in its different stages. Every opportunity, however, should be taken by yourself and your assistants to test their qualifications by questioning them on points of detail, and they should be distinctly warned that any inaccuracy which could have been prevented by care on their part will be punished. You will also be careful to apprise them that any attempt at exaction will be considered a serious offence, and to impress on them that they must endeavour to perform their duty in a conciliatory manner and with as little inconvenience to the people as possible.

7. In the villages the Census will be taken by the village officers, and in towns or villages of large size you are authorized to employ special agents either to aid the village officers, or to do the work entirely themselves. You will require the tahsildars to inform you whether in any particular instance the village curnum or munsif from want of education, unpopularity, or other cause should not be entrusted with the duty, and you will make special arrangements to meet the difficulty.

8. The Board also leave it to you to determine which of the tahsildar's subordinates shall be entrusted with the duty of checking the returns of the peishcars, so as to relieve the tahsildar and make the examination of the village returns as searching as possible immediately on their receipt, when supposed inaccuracies can be inquired into with a prospect of success. The degree of care taken by the enumerators will depend materially on the opinion they entertain of the character of the subsequent examinations, and it is indispensable to convince them that these will be searching and prompt.

9. As a rule every return should be forwarded by the village officers on the day of computation, be taken in hand immediately by each of the higher officers, and forwarded *as each* is finally checked to your office. (The abstracts will *all* be prepared in your office to prevent the returns being delayed in the talugs.)

10. In your office the returns will be tested by comparison with other statements, by personal inquiries, &c. Your subordinates might for instance test the returns of their own villages or of those with which they are acquainted, and form a good idea whether there is any material inaccuracy. Particular individuals who are entered as heads of families might be questioned as to the correctness of the number of inmates in their houses on the night of Census. A few of your officers might also be deputed to make similar inquiries in adjacent villages. By these means you will be enabled to form a fair judgment of the general accuracy of the Census, and it is particularly desired that you will give your opinion explicitly on this point.

11. The Board hope the forms and rules will be found sufficiently clear, but request that any doubts you may entertain may be communicated to them, as well as such suggestions as you may be inclined to offer.

12. You will perceive that in column 2 of statement 2 the head of the family is to be entered whether present or absent. The entry of the name of the head is chiefly to facilitate subsequent investigation, and is not made contingent on the presence of that individual, because this might lead to delay and confusion in settling who should be deemed the *present* "head" for the occasion. You

will carefully explain this to your subordinates. The subsequent columns will show the actual number of persons present in each house.

13. In filling up these columns the guiding principle is that *every one present should be entered, every one absent omitted*, except only such members of each household as are on duty or engaged in labor at nights *and return* home in the mornings. Mettu and Thanah peons, not having houses, will be returned as residents of the villages in which they are stationed.

14. There may be some difficulty occasionally in deciding whether a person is to be returned as "agricultural" or "non-agricultural." The principle will be to include them as one or the other according to the source from which the *bulk* of their subsistence is derived.

15. The most difficult matter, however, will be to secure an accurate Census of jungle tribes and wandering communities; your own experience and the counsel of persons conversant with the habits of such tribes will enable you to make arrangements in these exceptional cases. The Board particularly request that your plan of operation in regard to these classes may be fully detailed in your report, in order that a judgment may be formed of the correctness of the returns, and that the experience gained on this occasion may be made available for the next Census.

16. There are a few points in which the experience of the officers of the North-West Provinces in 1833 may be of use to you: a copy of the printed report was forwarded to your office on the 24th April 1855.

17. You will perceive that in some cases the enumerators in the North-West neglected to include themselves; in others infants at the breast were omitted. Some tahsildars again included Chermers, &c., as Mahomedans. These and similar errors you will be careful to guard against.

18. Your attention is also drawn to the great disparity of the sexes, in some places, in the North-West Provinces. Should any of your returns exhibit a similar marked inequality, you will carefully test the correctness of the return, and, if that is established, investigate the cause of the disparity.

19. You will perceive that in many instances in the North-West returns were made by householders themselves. You have authority to follow this course whenever you deem it safe, and it is only necessary for the Board to point out how very desirable it would be to secure the co-operation of the people in this manner. The reckoning of females is distasteful to Mahomedans generally, but by this means their prejudices will not be offended, and it may be hoped that persons thus taking the trouble to furnish correct returns of their own households may be induced to take an interest in the Census generally, and use their influence to persuade others to be accurate in their returns.

20. You are at liberty to entrust the detailed management of the census to one of your assistants if your other duties will not permit you to give the matter the close and constant attention it will require. You will of course carefully supervise your assistant's proceedings notwithstanding this arrangement.

21. The Board expect that your returns will be forwarded to them at the latest within three months after the day of Census, and they request they may be expedited as much as possible.

22. You will be good enough to report whether you will require any additional assistance in your own office, and if so, mention the number and pay of the extra servants you consider necessary.

23. You will perceive from the report on the Census in the North-West Provinces that a preparatory or trial Census was made in many districts previous to the final one, with the view of making the enumerators practically acquainted with their duties. The Board leave it discretional with you to follow this course wholly or partially according to circumstances.

(Signed) J. D. SIM,
Sub-Secretary.

RULES.

1. Collectors will without delay make extensively known to the people the desire of Government that an accurate Census should be taken of their numbers, &c., and endeavour to disarm their prejudices and suspicions. The district presses will enable the Collectors to circulate printed notices largely, and in these particular stress should be laid on the fact that the Census has no connexion

whatever with taxation or the imposition of fresh burdens. Collectors will also use the opportunities afforded by their personal intercourse with the people to convince them of this fact.

2. The Census in the villages will be taken by the curnum accompanied by the munsif, both of whom will sign the returns and be held answerable for their accuracy. If the village be too large for these officers to do the work jointly, each may undertake a separate portion with the help of the other village officers, and if necessary additional persons may be specially engaged at the Collector's discretion under Rule V.

3. Printed returns will be sent in duplicate to each curnum at least two months before the time fixed for the Census, in order that they may carefully study them and be instructed how to fill them up.

4. The Collector will take care to instruct the tahsildars and heads of police in the first instance: these officers will instruct the peishcars and other officers (having charge of several villages), who will finally instruct the munsifs and curnums. A supply of spare statements should be furnished to each peishcar to guard against accidents, and the tahsildars should be required to satisfy themselves by personal inquiry, whenever opportunity offers, that the peishcars have thoroughly instructed the village officers. The same course will be followed by the European officers in their tours through the district.

5. In villages of large size the Collector will allow the munsifs and curnums to employ one or more competent and trustworthy assistants on their own responsibility, and will give them such remuneration as he considers reasonable.

6. In towns of considerable size the Collector will himself select suitable persons for the duty, allotting to each a certain quarter of the town, and requiring them some days previously to make themselves thoroughly acquainted with their ranges.

7. Charges incurred under Rules 5 and 6 will be submitted for sanction in a separate bill.

8. The village officers will forward their returns to their peishcars on the day the census is concluded.

9. The peishcar's first duty will be to see that the returns are properly prepared, and if not, to have the necessary amendments made immediately. If the return is correctly framed, he will proceed without delay to check some* of the entries by personal inquiry, in which duty the entry of the name of the head of each family will afford great facilities. He will attach his signature in the column of remarks to such of the entries as he has checked with a note of any inaccuracies he may detect. He will then forward each return, as checked, without delay to the tahsildar.

*N. B.—Not less than 10 per cent. in each village if practicable.

10. The tahsildar will check the returns by personal inquiries in the same manner as the peishcar, and, noting the entries he has personally checked, will forward each return as soon as possible to the Collector.

11. The returns will undergo further scrutiny in the Collector's office, and will be checked as far as circumstances permit by the Collector and his assistants.

12. The results will be embodied in the Collector's office in a taluqwar statement with an abstract of the whole district, and forwarded to the Board with any remarks the Collector may have to offer, and *in all cases* with his opinion as to the accuracy of the Census.

13. The taluqwar and district statements are to be prepared in the Collector's office in order to obviate delay, and relieve the taluq and village officials as much as practicable.

14. Statement No. 1 will be fixed up in the villages at least 10 days before the day fixed for the enumeration of the people, and will be separately sent to the Collector through the peishcars and tahsildars.

15. Columns 1, 2, 3, and of 4 of Statement No. 2 will be filled up some days before the day of census.

16. On the day of the census the other columns will be filled in, the village officers proceeding from house to house for the purpose, and obtaining the requisite information with as little inconvenience to the people as possible.

17. In column 1 of both statements *empty* houses will also be entered, provided, of course, that they are not mere ruins, but are only uninhabited at the time. The absence of entries opposite them will show that they are empty without any remark to that effect in the statement. The houses will be numbered in consecutive order as they stand.

18. In column 2, statement No. 2, the name of the head of each family will be entered opposite its members. This will afford great facilities for check, as most of them will be able to mention how many persons slept in their house on the night in question if inquiry is promptly made. When the

same house is occupied by more than one family, the head of each will be entered by name in column 2. If the head of the family is absent on the night of census, his name will still appear in column 2, but be omitted from the subsequent columns. A note will be entered in the margin intimating his absence from home. Bachelors, spinsters, and widows, if cooking and eating their meals separately, will be entered as heads with their dependants or children. Heads of families will, of course, also be included, *if present*, in the *numbers* of the subsequent columns, and not omitted on account of the entry of their names in column 2.

19. A "family" comprises all who live under the same roof, cook their meals together, *and* partake of the same meals.

20. Hindus of all castes and including pariahs will be entered in columns 5 to 13, Mahomedans in columns 14 to 21, and Christians, as well as all persons *not* being Hindus and Mahomedans, in Columns 22 to 30. Collectors will take care that such classes as chermers, pariahs, &c., are not included in columns 14 to 30.

21. In column 3 of statement 2, the caste of the head of the family *only* is to be entered. The *caste* of a stranger or guest temporarily an inmate of the house will be also entered opposite his name.

22. In column 4 the occupation of the head of the family is to be entered, and that of strangers of guests temporarily resident in the house.

23. The "agricultural" class includes zemindars, mootahdars, inamdars, renters of lands, meerassidars, ryots, paycaries, pullars, &c., and all persons whose subsistence is chiefly derived from land, whether they are personally engaged in agriculture or not. Merchants dealing in the produce of lands, only as grain merchants for instance, are not to be entered in this column unless they are also landholders and live on its proceeds rather than on the produce they purchase and retail. The occupation of subordinate members of each family need *not* be entered, as they will be included in the "agricultural" or "non-agricultural" class according to it. Thus, suppose a ryot of the Vellaler caste has five sons (living with him as one family), of whom three follow agriculture, one is engaged in trade, and one is in Government service as a peon. The ryot as head of the family would be entered in column 3 as "Vellaler" and in Column 4 as "Cultivator." He himself and the three sons engaged in agriculture would appear (according to age) in columns 5 or 6. The other two sons would appear in columns 9 or 10. Again, suppose the head has three unmarried daughters and a widowed sister with him, and his sons have each a wife and child. The three daughters of the head of the family and widowed sister would appear in columns 7 or 8. The wives and children of his three sons engaged in agriculture would also appear in the same column, but the wives and children of the other two sons would appear in columns 11 or 12.

This class will include village servants paid in land, shepherds, cowherds, toddy-drawers, abkarry contractors.

24. The "non-agricultural" class comprises generally persons living by trade, ship-owners, fishermen, yeomiahdars, and others in receipt of *money* allowances, Government officials paid in money, medical men, priests, schoolmasters, vakeels, pensioned and retired soldiers, soldiers on leave, handicraftsmen, domestic servants, salt manufacturers, musicians, and all classes not deriving their living from land.

25. In Columns 5 to 30 no person present in a house on the night fixed on is to be omitted, and no person absent is to be included except Police peons, taliaries, private watchmen, and others doing night duty and regularly returning home in the morning.

26. Males and females above 12 years of age are to be entered in the columns for adults.

27. Males and females under 12 years of age in the columns for children. Children newly born and infants at the breast are to be included in these columns.

28. The census of persons passing the night at chuttrums, serais, dâk bungalows, encampments, &c., must be taken at sunset, as, if delayed till morning, many may have continued their journey and escape enumeration. *In all other cases* the census will commence at *sunrise* of the day succeeding the night of the census.

St. 3. 29. Returns of the inmates of jails, hospitals, and schools will be made by the person in charge of the institution. Forms of the statements and rules will be forwarded to them for the purpose in good time, and will be sent for in the day succeeding the night of enumeration.

30. Domestic servants living within the compounds of gentlemen and passing the night in their premises will be included in the returns of the master of the house.

St. 8. 31. Returns of lascars and others passing the night on ships, &c., in harbour, will be sought from the commander of the vessel, to whom the requisite forms will be sent by the Collector or Master Attendant.

32. Wandering tribes, Brinjarries, &c., will require special arrangements for which precise rules cannot be laid down. The Collectors must provide for the enumeration of these through the agency of their headmen, or in such other manner as may appear most likely to secure the accuracy of the returns.

33. The results of the enumeration of the classes referred to in Rules 30, 31, and the first part of Rule 28 will be kept separate, so as to lessen the chance of inaccuracy in the returns of the resident population of each district. The abstract form No. 5 is intended for wandering tribes. The accuracy or otherwise of the enumeration of these classes will be specially noticed in the Collector's reports.

34. The influence and co-operation of zemindars and large landed proprietors must be secured for the census of the population of their estates. Such persons will, of course, be allowed to make returns of the residents of their own houses, and the same privilege may be conceded to all persons of respectability at the Collector's discretion. The necessary forms, &c., will, of course, be provided beforehand.

35. The Military Department will arrange for soldiers present with their regiment and for all residents within the limits of cantonments and stations under military jurisdiction.

36. The officers employed in the actual work of enumeration will be warned to enter themselves in the returns.

37. Europeans and Eurasians are to be included in the census.

38. Statements 3 to 12 (both inclusive) are to be forwarded to the Board. Statements 1 and 2 are to be retained in the Collector's Office.

(Signed) J. D. SIM,
Sub-Secretary.

The first regular quinquennial census of the Presidency was taken in the official year 1851-52, or fourteen years after the census of 1836-37. The population on this occasion was found to have increased from 13,967,395 to 22,031,697, and it seems clear from the great increase in particular districts that the census of 1836-37 must have been badly taken, and the population of many zemindary estates omitted. On this occasion the population of the Kurnool District (273,190) was for the first time included with the Madras Presidency.

The following table shows the gross results of the periodical census of this Presidency compared with the results of the 1871 Census.

Madras Population according to Different Censuses, 1851 to 1871.

Districts.	Census of 1851-52 (Fasli 1261).			Census of 1856-57 (Fasli 1266).			Census of 1871 (Fasli 1281).		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
Ganjam	475,445	451,485	926,930	Not available.			779,112	749,976	1,529,088
Vizagapatam	645,948	608,948	1,254,272	670,972	613,971	1,284,943	1,110,034	1,049,165	2,159,199
Godavery	514,703	497,333	1,012,036	547,216	534,487	1,081,703	803,603	789,336	1,592,939
Masulipatam } Kistna	282,178	238,688	520,866	328,455	295,353	623,808			
Guntoor } Kistna	290,526	279,557	570,083	302,113	291,100	593,213			
Nellore	485,418	450,272	935,690	499,947	463,085	959,032	714,579	714,293	1,428,874
Cuddapah	759,121	692,809	1,451,931	704,362	646,789	1,351,151	707,392	669,419	1,376,811
Bellary	643,871	586,228	1,229,599	618,207	562,850	1,181,057	657,794	673,341	1,331,135
Kurnool	140,539	132,651	273,190	Not available.		287,726	807,833	860,173	1,668,006
Chingleput	809,705	279,757	583,462	314,964	290,357	605,321	468,757	490,883	959,640
North Arcot	769,715	723,158	1,485,873	811,834	776,270	1,588,104	475,968	462,216	938,184
South Arcot	533,087	473,918	1,006,005	695,195	530,766	1,135,961	964,600	964,600	2,015,978
Tanjore	841,130	834,966	1,676,096	821,883	835,402	1,657,285	869,895	869,895	1,755,817
Trichinopoly	360,325	348,871	709,196	414,603	394,977	809,580	1,019,703	1,019,703	1,973,731
Madura	883,123	873,668	1,756,791	897,720	895,017	1,792,737	612,274	612,274	1,200,408
Tinnevelly	636,728	632,493	1,269,216	668,685	670,689	1,339,374	1,184,549	1,184,549	2,366,615
Coimbatore	577,128	576,734	1,153,862	600,817	576,014	1,176,831	857,444	857,444	1,699,959
Nilgiris							888,299	888,299	1,763,274
Salem	609,872	585,505	1,195,377	646,246	621,954	1,268,200	{874,975 27,192	22,309	49,501
North Canara }	542,769	513,564	1,056,333	581,848	545,090	1,126,938	975,502	991,493	1,966,995
South Canara }									
Malabar	763,932	750,977	1,514,909	812,190	790,724	1,602,914	...	...	...
Total ...	11,050,113	10,531,584	21,581,697	10,846,557	10,323,835	22,407,855	16,837,690	16,356,995	33,683,025
Madras Town (estimated population)	...	...	450,000	...	...	450,000	194,676	202,876	397,552
Add population for which sex-particulars were not furnished by Collectors —									
Vizagapatam ...			300,000				...	...	...
Tinnevelly			300,041				...	...	...
Puducottah Territory			...				151,929	164,766	316,695
Grand Total ...	...	...	22,031,697	...	...	23,307,855	17,184,295	16,724,637	34,397,272

In the arrangements for taking a quinquennial census, the machinery of the village commune, so admirably adapted for the collection of statistical data referring to limited communities, was inapplicable to the circumstances of large towns. A census of the City of Madras was taken, after a fashion, in 1822, and

there can be no reasonable doubt that the population on this occasion was much overstated when put down as 426,051. In the census of 1851-52 the population of the town of Madras is entered as 720,000, but there was no attempt made at counting the people. The stated population was an estimate only, and, as subsequent events have proved, a very erroneous one. In regard to all large towns it seems probable that the quinquennial stock-taking of the population was a subject of estimate rather than of actual computation, seeing that no arrangements were made for the appointment of special enumerators for towns before the census of 1871. In the last census the Municipal Commissioners of forty-five towns took upon themselves the arrangements for conducting the census operations of their respective towns, and thus supplemented what was weak and defective in the statistics as formerly collected under the village revenue administration.

In the quinquennial census returns, ranging from 1851-52 to 1866-67, it will be generally found that the male population has been returned as in excess of the female.

From the persistence with which this error runs through all the figures, it might almost be thought that the excess of males over females was an established fact. In the North-West Provinces Mr. Plowden advanced an ingenious physiological theory to account for the assumed excess of males over females, but the nearer we approach to accuracy in the census of an Indian population, the more clearly does the fact appear that there is nothing peculiar in this country in the proportion of the sexes, that if there are from 104 to 106 females to 100 males in Europe, this proportion also obtains in India, that is, in all parts of the country where female infanticide is unknown.

The truth is, that the great bulk of enumerators have been singularly obtuse in comprehending the fact that the counting of females was a matter of any importance in census work. To understand how this is we must take into account the low estimation in which females are held in this country, and also the reticence of the people on all matters connected with their female relatives. In the registration of births and deaths the same error obtains. The birth or death of a female child is considered such an insignificant matter, especially among the lower classes of the population, that a great number escape registration. In certain districts, from the causes adverted to, the numbering of the female population in 1871 was undoubtedly erroneous, in so far that many were omitted from the census schedules, but in districts where the census work was well done, it will be found that the female population is invariably in excess of the male. In fact, the general accuracy of the results of any district may be judged of by the way in which the proportions of the sexes have been recorded.

The table already given illustrates the fact that when census returns were first introduced in 1851, there was a general disposition either to conceal the number of females, or, what is more probable, for the enumerators to consider their inclusion or exclusion from the village returns a matter of no importance whatever.

In the first quinquennial census of 1851-52 *every district*, without exception, returned the male population as in excess of the female. The total of males given is 11,050,113 and females 10,531,584. These numbers exclude the population of the town of Madras, for which the numbers of the sexes are unspecified.

In the census of 1856-57 there were *two* districts—Tanjore and Tinnevelly—which returned the population of females in excess of males. In this census the number of males and females of the Kurnool District and of the town of Madras

are not separately given, but for the other districts the males were 10,846,557 and females 10,323,825, or in the proportion of 100 males to 95 females.

In the census of 1861-62 *three* districts, *i.e.*, Tanjore, Madura, and Tinnevelly, returned the female population as of greater numerical strength than the male. On this occasion in the districts where the sexes were specially noted, the population was given as 12,092,820 males and 11,513,648 females, or in the same proportion as in the previous census.

The last quinquennial census was taken in 1866-67, and on this occasion *four* districts returned the female population in excess of the male, viz., Tanjore, Madura, Tinnevelly, and Malabar; one district (North Arcot) furnished no particulars of the sexes, and in another district (Trichinopoly) the female population is returned in almost equal numbers with the male. For the whole Presidency the returns show 95·2 females to every 100 males. These facts show that throughout the period, 1851 to 1866, the proportion of females returned was gradually increasing, and in the 1871 census we find that in *seven* out of the *twenty-one* districts the female population is returned in what we know to be about the normal proportions of the sexes. In the small native state of Puducotta, there were counted 108 females for every 100 males. In the whole Presidency the proportion was 99 females to 100 males, a great advance on all former efforts to obtain the correct proportion of the sexes.

The gross population censused in 1851 was, if we assume the Madras town population as 450,000 instead of 720,000 (a wholly untrustworthy estimate), 22,031,697, or in round numbers 22 millions. In 1856-57 the population had increased by nearly one million (826,158) or to 22,857,855. In 1861-62 the census showed a total population of 24,656,509, or an increase in the quinquennial period of 1,798,654.

This increase would have been still higher but for the transfer of the province of North Canara to the Bombay Presidency, the population of which province at the last census was 374,780.

In 1866-67 the total population of the Presidency was returned as 26,539,052, and the increase in the quinquennial period 1861 to 1866 was 1,882,543. From 1866 to 1871 the gross increase of population was 5,058,820. The numbers for 1871 show that in former census operations a large number of the people must have been omitted from the enumeration, and I think these figures prove that the earlier censuses have been imperfect, as it is not at all probable that the normal increase of population in the space of five years would amount to 16 per cent. of the population at the beginning of the period.

Of this increase, 784,368 is the population appertaining to places noted in the margin, where no census was taken in previous years. Deducting this, therefore, from the gross increase, the net increase will be 4,274,452.

Ganjam—Maliah villages ...	153,185
Vizagapatam—Jeypore ...	314,488
Tanjore—Puducotta territory ...	316,695
	784,368

The increase of population according to the census returns from 1851 to 1871 is shown in the following table:—

	Per cent.		Per cent.
From 1851 to 1856	3·7	From 1861 to 1866	7·6
„ 1856 to 1861	7·8	„ 1866 to 1871	16·1*

In the following table the population in the years from 1851 to 1871 is grouped in accordance with the three principal classes of the people, viz., Hindus,

* Excluding the places, the population of which was not included in the returns of previous years.

Mahomedans, and Christians. (The last class includes Natives, Europeans, and East Indians) :—

Table showing the Number of Hindus, Mussulmans, and Christians at each Census, 1851 to 1871.

Districts.	Hindus.					Mahomedans.				Christians.			
	1851-52 (Fusli 1261).	1856-57 (Fusli 1266).	1861-62 (Fusli 1271).	1866-67 (Fusli 1276).	1871-72 (Fusli 1281).	1856-57 (Fusli 1266).	1861-62 (Fusli 1271)	1866-67 (Fusli 1276).	1871-72 (Fusli 1281).	1856-57 (Fusli 1266).	1861-62 (Fusli 1271).	1866-67 (Fusli 1276).	1871-72 (Fusli 1281).
Ganjam	921,832	944,662	1,133,496	1,230,106	*1,513,673	4,536	2,874	4,491	4,826	549	556	1,193	1,043
Vizagapatam	1,238,590	1,266,541	1,400,056	1,915,463	†2,135,432	16,489	14,857	17,787	21,030	1,213	739	1,308	2,185
Rajahmundry, Godavery	991,210	1,060,275	1,335,177	1,394,453	1,555,981	20,998	30,538	31,496	35,173	430	1,316	1,523	1,483
Masulipatam } Kistna {	497,796	595,735	1,126,982	1,220,942	1,365,709	27,331	62,050	68,778	78,941	742	5,389	6,932	7,670
Guntoor } {	534,725	556,063				33,629				3,521			
Nellore	894,034	908,248	951,869	1,110,942	1,308,014	42,916	45,768	56,418	65,670	868	1,617	1,304	3,012
Cuddapah	1,355,804	1,253,803	974,611	1,055,674	1,242,317	96,839	74,528	87,521	103,676	509	965	1,564	4,973
Bellary	1,139,216	1,096,331	1,143,297	1,209,717	1,534,223	82,713	87,703	92,394	127,783	2,043	3,674	2,887	5,545
Kurnool	228,082	237,702	645,394	683,876	847,805	49,282	78,790	83,488	107,920	742	1,584	3,493	3,855
Chingleput	564,575	586,440	655,144	769,763	899,686	11,491	14,065	20,933	23,192	7,290	6,181	13,587	15,156
North Arcot	1,413,838	1,513,857	1,578,353	1,707,556	1,913,020	69,782	71,712	74,444	86,741	4,465	4,492	5,134	7,436
South Arcot	966,998	1,075,692	1,087,639	1,211,493	1,676,462	40,890	26,703	31,490	44,567	19,379	14,088	18,869	30,817
Tanjore	1,538,191	1,521,542	1,518,075	1,589,274	1,803,787	86,417	80,613	85,211	102,703	49,326	53,482	57,134	66,409
Trichinopoly	538,054	742,569	867,876	939,339	1,115,776	30,756	27,619	24,529	32,024	36,255	43,905	42,958	52,222
Madura	1,593,931	1,629,605	1,678,850	1,765,527	2,062,768	109,088	114,958	119,181	132,833	54,044	62,598	61,681	70,941
Tinnevelly	1,133,648	1,193,866	1,211,446	1,343,980	1,506,621	80,850	76,214	81,782	84,753	64,658	82,561	95,406	102,576
Coimbatore	1,127,914	1,143,270	1,180,522	1,386,915	1,715,081	22,815	25,067	28,274	36,026	10,746	10,331	15,549	12,067
Nilgiris‡					42,451				1,936				5,070
Salem	1,164,076	1,230,886	1,446,259	1,567,146	1,901,060	32,809	37,595	41,558	52,312	4,505	9,367	10,529	13,333
Canara	947,082	1,003,936	679,617	722,948	777,587	79,235	70,384	74,114	83,178	43,767	38,041	42,626	49,258
Malabar	1,112,212	1,165,174	1,244,050	1,347,708	1,637,914	414,126	437,492	478,245	581,609	23,614	27,539	30,425	41,642
Total ...	19,901,808	20,726,197	21,858,713	24,172,822	28,555,367	1,352,992	1,379,330	1,502,134	1,806,893	328,666	368,425	414,096	496,693
Madras Town ...	...	...	...	...	308,611	...	...	...	50,964	...	...	...	37,067
Puducotta Territory ...	...	...	...	...	296,829	...	...	...	8,506	...	...	...	11,360
Grand Total ...	...	...	...	...	29,160,807	...	...	...	1,866,363	...	...	...	545,120

* Includes 153,185, the population of Malish Villages.
† Includes 314,488, the population of Jeypore.
‡ Separated from the Coimbatore District in 1868.

Note.—(1) For Fusli 1261 (1851-52) the Mahomedan and Christian populations were not separately shown in the original returns received.
(2.) In the year 1871-72, besides the population classed under the above three main divisions, there were 21,254 Buddists and Jains, and 4,528 persons were classed as "others."

This table is unfortunately incomplete, inasmuch as the population of the City of Madras could not be classified as Hindu, Mahomedan, or Christian prior to the census of 1871, and in the 1850-51 census the Mahomedan and Christian populations were not distinguished; but omitting the population of the town of Madras, and without taking into account the census returns of the year 1851-52, we see that the Hindu population has increased during the fifteen years 1856 to 1871 by 37 per cent., the Mahomedans by 33 per cent., and the Christians by 51 per cent. The increase in the Christian population is chiefly due to the spread of Christianity amongst the natives of India, and not to any considerable additions to the European or Eurasian populations. The chief increase of the Mahomedan population has been in Malabar, where the Mussulmans are largely recruited from the lower castes of Hindus by conversion.

CHAPTER II.

The Preliminary Arrangements of the Census of 1871.

The general or Imperial census of the whole of India was originally intended to have been taken in the year 1861, but in 1859 it was decided that it would be impolitic to make the attempt so soon after the violent disturbances of the mutiny, by which a great portion of India had recently been agitated, and from which the country was not even then, in all parts, quite free.

The subject of a general census was revived in a communication from the Government of Bengal, dated 4th May 1865, No. 3,185, in which it was urged that the considerations which led to the postponement of the census in 1861 no longer applied, and that "anything like even an approximate knowledge of the population was much felt in every department of the administration."

The Governor-General in Council accordingly recommended to Her Majesty's Government that arrangements should be made for undertaking a general census in 1871, on the understanding that when the time approached, the measure would, if necessary, be suspended as it was in 1859. The Secretary of State for India having expressed his concurrence in this recommendation, the Government of India called upon the several local Governments to furnish them, by the 1st January 1870, with a report as to the best means of taking a census. The local Governments were desired to state whether special circumstances rendered the taking of such a census objectionable, and to use every effort to enlighten the people regarding the aims and objects of a census.

The Government of Madras, as already noticed, replied to the effect that there was nothing novel in the idea of a census in this part of India, and that there would be no difficulty in carrying it out, on receipt of instructions.

The whole of the organization of the arrangements for the census of 1871 naturally devolved upon the Board of Revenue. Every former census had been taken under the direction of the Board, and it was obvious that no other department possessed the requisite machinery or knowledge. As a preliminary to further operations the Collectors of Districts were directed to submit proposals of the special arrangements they considered it advisable to make, and of expenditure to be incurred, in regard to the census of their several charges.

When the arrangements had made considerable progress, it seemed probable that another postponement was imminent. The great financial crisis of 1869-70 occurred just at the time when preparations were being made for the Imperial Census, and some inevitable preliminary expenditure had been incurred, when orders where received from the Government of India to suspend all operations. It was pointed out by the Board of Revenue that the preliminary work had been commenced, houses numbered, and forms printed and distributed at a cost of Rupees 50,000; that, if the census were postponed, some of this expenditure would have to be incurred a second time, and would involve double labor so far as the work had gone; that Collectors might under-rate the importance of a measure which had been twice postponed; and that the proprietors of zemindary

estates had already been addressed by Government, urging their co-operation and aid. The arguments of the Board in favor of proceeding with the census work prevailed, and the sanction of the Government of India was accorded by telegram (*vide* G. O., 8th April 1871, No. 657).

The instructions issued from time to time by the Board of Revenue for the quinquennial census operations formed the groundwork of the regulations for the census of 1871. But in the last few years the people had been numbered in other parts of India, and much valuable experience acquired, which it seemed most desirable to utilize in the Madras census.

A very important question came up early for decision, viz., whether the people should be numbered in one day, or whether the work should be spread over a longer period. In a British census the actual enumeration is accomplished in a single day, and there is no doubt that this arrangement is theoretically the most perfect, but as regards India a moment's consideration is sufficient to show that a census thus taken must be full of imperfections.

In Great Britain there is no difficulty in employing men of education and intelligence in the most remote parts of the country as enumerators, and in addition, every householder is expected to, and the majority actually do, fill up their own schedules. But here it was quite evident that the enumeration would have to be entrusted very largely to illiterate men, who, if they could read and write intelligibly in a vernacular language, could do nothing more, and that not one householder out of a hundred would be able to fill up correctly his own house schedule. Again, from the population of villages being often scattered in wide-lying hamlets, it was in many cases a physical impossibility that the village officials could count the inhabitants, and fill up their schedules, in a single day.

After long and anxious consideration of this question, the Board of Revenue came to the conclusion that the preliminary census operations must be spread over more than a single day; that the first thing to be done was to ascertain the number of, and to mark the houses, so that there might be no confusion in regard to village boundaries, and to ensure that the inhabitants of every detached hamlet, or collection of houses, should be included within their proper village limits. This work being decided on, it was next determined that the actual enumeration of the people, and the filling up of the schedules, should be a calm and deliberate investigation of each household, extending over a period of not more than fifteen days, but the actual time depending on the size of the village and number of persons to be censused. Finally, having obtained the names, ages, castes, occupations, &c., of the whole people in this manner, and the enumerators' work having been checked and tested by the district officials, it was resolved that the 15th November 1871 should be set apart as the day for a final correction of the census schedules of every town and village, and for the special enumeration of travellers, soldiers, sailors, prisoners, and persons not present in houses.

By the adoption of this mode of procedure, the Board of Revenue concluded that all the advantages of a single day's census would be retained, while at the same time they diminished, to a minimum, the sources of error which obtain when the work is done in haste, and without adequate preparation.

The instructions drawn up by the Board for the guidance of district and

village officials were most carefully considered and matured. They are so important that it is thought advisable to include them *in extenso* in this portion of the report, with the view of explaining in detail the actual process of a census in this part of India, and also as a permanent record for guidance in any future census operations that may be undertaken in the Madras Presidency.

GENERAL INSTRUCTIONS FOR THE CENSUS OF THE MADRAS PRESIDENCY TO BE TAKEN ON THE 15TH NOVEMBER 1871.

In taking the next Census of the Presidency, which is to be part of a General Imperial Census of the whole of British India, great care and accuracy will be required.

2. Since the Board's instructions of 1858 were prepared, several censuses have been taken in various parts of India, and valuable rules can be deduced from the record of the manner in which they were effected and the results. The report of the Census of the North-West taken in 1865 is particularly instructive.

3. One most certain conclusion is taught by every Census that has hitherto been taken in India, and that is, that there must be a preliminary house-to-house enumeration extending over a lengthened period.

4. In the first place, statistics of villages with the number of houses in them and their area must be collected. Every Curnum must be required to submit to the tahsildar of his taluq a village return showing the following particulars :—

I.

Statistical Return of Houses, Area, and Assessment.

Village———
Taluq———
District——

1. Number of houses in the village ... ...
2. Number of detached houses outside the village site ... ...
3. Total number of houses ... ...

ACRES.

4. Area of Government land { Assessed ... { Occupied ... ... / Unoccupied ... ... ; Unassessed ... { Cultivable ... ... / Uncultivable, (including village site, roads, &c.)
5. Area of Inam land ... ...
6. Total area ... ...

RS. A. P.

7. Demand on account of Land Revenue (Ryotwar) for Fusli 1280 ... ...
8. Quit-rent on Inams, &c. ... ...
9. Total Land Revenue Demand ... ...

RS. A. P.

10. Average assessment per acre on occupied Government land. { Wet ... ... / Dry ... ...

At the foot of this return must be stated the data on which the estimate of area is based, whether on curnum's measurements, the pymash, or a professional survey, &c.

5. At the same time a house register must be prepared in the following form :—

II.

Register of Houses.

Village———
Taluq———
District———

Number of the enclosure or of the house if it is not in an enclosure.	Number of houses in the enclosure, and whether terraced, tiled, or thatched.	Number of families residing in each house.	Name of the chief resident in the enclosure, or house (if not in an enclosure).

6. As the Curnum enters an enclosure or house in this register, he must affix the register number to the house-door or in some other prominent place by a ticket or by paint, or in some other durable manner. It is left to the Collector to decide how this shall be done. In some districts, householders will be willing to do it themselves. In others it may be necessary to provide some kind of paint or numbers printed on cardboard at the District Press. In every case the numbering must be permanent enough to last till the 15th November.

7. These returns must both be prepared by the Curnums as soon as possible after the Christmas holidays. They must be stitched together lightly with a sheet outside, showing the name of the village, taluq, and district, and the name of the person who has prepared them. Jummahbundy or other work must not be allowed to interfere with this duty, and Tahsildars and divisional officers must understand that Curnums are not to be withdrawn from their villages till it is done.

8. The village books must be made ready and despatched to the Tahsildar not later than the 1st February.

9. The Tahsildar will carefully examine them to see if they have been correctly prepared. If not, immediate measures must be taken to get any errors rectified. From the village statistical return (Form I.) the Tahsildar will compile a taluq statistical return in the following form :—

III.

Statistical Return of the Villages, Houses, Area, and Assessment of the

Taluq—
District—

Names of Villages.	Total Area in Acres.	No. of Houses.	Area of Government Land.				Area of Inam land.	Area of Permanently-settled Estates (Polliems), etc.	Demand on account of Land Revenue (Ryotwar) for Fusli 1280.	Average Rate per Acre on Cultivated Land.						Quit-rent on Inams.	Peishcush on Estates.
			Assessed		Unassessed.					Wet.			Dry.				
			Occupied.	Unoccupied.	Cultivable.	Uncultivable, including village sites, roads, &c.											
1	2	3	4	5	6	7	8	9	10	11			12			13	14
	ACS.		ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	RS.	A.	P.	RS.	A.	P.	RS.	RS.

In Column 1 Government villages must be entered first, then entire inam villages, and then permanently-settled estates, polliems, &c.

10. At the end of this taluq return must be entered any tracts populated by wandering tribes, &c., which are not entered in the Curnums' reports. The area of such tracts is generally unknown, but it may be estimated with considerable accuracy.

11. In all cases a note must be appended to the return showing how the areas have been ascertained.

12. The statistics as to estates paying peshcush, &c., must be ascertained by the Tahsildar from the zemindary Curnums. Where rents are paid in grain, the grain should be commuted into money at the average price of the last five years.

13. The taluq returns will, in the case of the largest taluqs, take from ten days to a fortnight to compile. They must be all despatched to the Collector by the 15th February, with the village returns on which they are based. The village house registers (No. II.) must be separated from the returns in Form I. to which they have been lightly stitched, and must be retained by the tahsildar.

14. The Collector, after seeing that the taluq returns have been properly compiled, will abstract them taluqwar, thus :—

IV.

Statistical Return of Taluqs, Villages, Houses, Area, and Assessment.

District—

Names of Taluqs.	No. of Villages.	No. of Houses.	Area in Square Miles.	Area in Acres.	Area of Government Land. Assessed. Occupied.	Assessed. Unoccupied.	Unassessed. Cultivable.	Unassessed. Uncultivable, including village sites, roads, &c.	Area of Inam Land.	Amount of Estates paying Peshcush.	Amount on Account of Land Revenue.	Average Rate per Acre on Cultivated Land. Wet.	Dry.	Quit-rent on Inams.	Peshcush on Estates.
1	2	3	4	5	6	7	8	9	10	11	12	13		14	15	16
			ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	RS. A. P.		RS. A. P.	RS.	RS.

15. In the district return the Collector must be careful to include any hilly tracts, large zemindaries, or independent states which do not appear in the Tahsildars' statements.

16. To this return also must be appended a note showing precisely how the area has been estimated, thus :—

	Acres.
By Survey	
By Curnums' Measurements... ...	
By Pymash	
Mere guess-work, &c.	
Total ...	

17. These returns will be valuable in themselves, but they will be also indispensable in preparing for the census. Looked at in this light, their object is to provide that every portion of the country shall be duly registered and censused. The tahsildar knowing the area of his taluq, and the Collector the area of his district, will be able to see that the combined village and taluq totals omit no forest land, thinly-peopled tract, hill-country, or petty estate.

18. Both the taluq and the district statistical returns must be submitted to the Board in order that any obvious misapprehensions may be corrected. They will be returned as soon as possible, and the village and taluqwar statistical returns must then be sent back to the Tahsildars.

19. All this work must be finished by the end of June 1871.

20. Between February and June every taluq office must be visited by one of the divisional officers, in order that the registers of houses may be thoroughly examined. These registers must remain with the Tahsildar until wanted for the enumeration.

21. The preliminary house-to-house enumeration must next be made. It will not be a difficult operation in the greater part of the Presidency where the houses are all collected in villages, but in some districts, such as Malabar, South Canara, and the Neilgherries, where the houses are often scattered and isolated, special arrangements will have to be made.

22. The Board will leave it to the Collectors to state the number of houses with which each enumerator should deal. In the North-West Provinces the rule was to appoint one enumerator to every 100 houses. In villages containing less than 200 houses, the Curnum and Moonsiff will be the enumerators, unless in special cases the Collector thinks it necessary to employ other agency. In villages containing more houses, assistants will have to be appointed. They should be selected from amongst the Mirassidars or officially-recognized chief inhabitants. All officials in the Revenue Department will be available for this work, and their services must be utilized to the utmost. In towns special arrangements must be made. In Municipalities, the Commissioners will be requested to undertake the census and superintend the enumerators, following, as far as possible, the arrangements devised by the Madras Committee, whose reports have already been circulated. There should be about one supervisor to twenty enumerators. In Agricultural districts the revenue inspectors will be supervisors, but as there are not enough of them to perform the duty thoroughly advantage should be taken of the presence of any European or native gentleman who understands the nature and value of a census. There can be few such who will refuse at the request of the Collector to supervise the enumeration in their immediate neighbourhood. All clerks in the offices of Tahsildars and Sub-Magistrates will be available for this duty.

23. With regard to the question as to whether the enumerators should be paid, the Board, after full consideration, are of opinion that, whenever servants of Government are thus employed, they must be considered as discharging a part of their official duty, and entitled to no extra pay for it. In the North-West and Oudh it was found easy to get enumerators (in all agricultural districts) without pay, and the Board have no doubt it can be done here, but in towns some expense must probably be incurred.

24. By the end of June the Tahsildar must return the house registers to the enumerator, and must supply him with the proper number of papers in the following form :—

V.

Village Taluq District.

Enclosure No. Chief Resident.

Number of Houses, and whether terraced, tiled, or thatched.	Names of Males.	Age.	Religion.	Caste or Class.	Race or Nationality or Country of Birth.	Occupation.	Youths up to age 20, attending School, College, or under Private Tuition.	Able to read and write.	Name or Designation of Females.	Age.	Religion.	Caste or Class.	Race or Nationality or Country of Birth.	Youths up to age 20, attending School, or under Private Tuition.	Able to read and write.	Remarks showing number of males and of females, blind, deaf, dumb, insane, idiots, or lepers.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17

25. Most of the forms will be stitched together in book form, but a few loose forms will also be given.

26. The enumerator will also be supplied with a copy of instructions for filling in the form.

27. All the forms which have been described will be printed at Madras in English, Tamil, and Telugu, and Collectors should indent for the required number as soon as possible. When the forms are required in other languages, they must be printed at the District Presses.

28. The preliminary enumeration will begin on the 15th July 1871, and must be finished by the 31st.

29. Before it begins, the enumerator will fill in the heading and the first column of his return from the house register prepared in January.

30. Every morning, on and after the 15th July, he will proceed from enclosure to enclosure, or from house to house, filling in his forms. He will include only those who generally reside in the house, not guests who are there temporarily. If any house-owner desires to fill up his form himself he may do so, and a loose form will be given to him for the purpose, but in this case the enumerator must scrutinize the entries, and see that no mistake has been made. When his work is done, he will stitch up any loose forms he may have used with the others, and, having written the name of the village and his own name on the outside, send the book thus made stitched to the house register (No. II.) by the first convenient opportunity to the revenue inspector of his division, or to the other supervisor, if any other supervisor has been appointed for him.

31. The revenue inspector and other supervisors will superintend the enumerators whilst at work, and see that they understand their instructions. Till the 31st of August they will diligently seize every opportunity of testing the entries in the village books sent to them by the enumerators, and will authenticate the village books in which they have tested 10 per cent. of the returns by their signature. If any enumerator's work seems to be incorrect, the revenue inspector or other supervisor will report the fact to the tahsildar or divisional officer, and require the enumerators to do it all over again.

32. As each village book is tested, the revenue inspector or other supervisor will send it to the Tahsildar. On the 1st September he will send all the books that remain in his hands to the Tahsildar, whether they have been tested or not. The Tahsildar will, by himself and by confidential agents, test as many as he can of the returns (including some previously untested) from each revenue inspector's division.

33. During September and up to the 15th October divisional officers will visit the taluqs subordinate to them and examine the village books, testing as many of the entries as they can. On the 15th October the Tahsildar will send back the village books to the enumerators with a view to the final enumeration. It is of the last importance that this distribution should be complete. Three weeks, the Board believe, will be ample time. By the 7th November the Tahsildar must hold written acknowledgments of the receipt of the returns from each enumerator, and if any are not received, the cause must be immediately ascertained. If by accident any village book is lost at this late stage of the proceedings, the Tahsildar or some well-paid taluq official must at once proceed to the village concerned and superintend the final enumeration.

34. At daylight on the 15th November the enumerators will proceed from house to house as rapidly as possible with the forms previously filled up, and correct the totals by the number of people who slept in such house or enclosure in the night. The corrections must be made in red ink, and Collectors will take care that a sufficient supply is sent beforehand to each taluq. On this occasion the names or numbers of all guests, &c., who slept in the house that night must be entered under the corrected return of the ordinary residents. The Board believe that there are no large festivals at this time of the year which will interfere with the Census; but, if there are such in any district, the Collector should report the fact at once. Enumerators will not be liable to obey any summons issued by a revenue authority from the 10th to the 17th November. No cause whatever must be allowed to interfere with this final enumeration.

35. With regard to chuttrums, dak bungalows, encampments, cart-stands, &c., a different procedure is necessary.

36. The enumerators must visit them at 9 P.M. or later on the night of the 14th November, and enter the occupants in loose forms. The designation of the place should be written at the head of the form. The name of "the chief resident" must, of course, be left blank.

37. When the work is done, the enumerators will, as before, after firmly stitching all the forms in the same book, send them to the supervisors, and the supervisors will test them and forward them to the Tahsildar.

38. After being thoroughly examined and tested by supervisors, tahsildars, and divisional officers, the returns must be sent in taluq packages with the talup return (No. III.) to the

Collector. The returns prepared by Municipalities must also be sent to the Collector. Instructions as to what is then to be done with them will be issued hereafter.

39. All officers must be warned that throughout the whole of these operations the greatest vigilance and energy will be required, and that any negligence or inaccuracy will be severely visited on those who are responsible for it.

40. To assist in calculating the expense of the Census, the population may be classed thus—

1. Inhabitants of Government villages.
2. Of Inam Villages, Zemindaries, and Petty States.
3. Of Thinly-peopled Tracts.
4. Of Municipalities.
5. Of Cantonments.
6. Houseless, Marine, Prison, Wandering, Chuttrums, &c.

41. In Government villages, inam villages, zemindaries, and petty states very little expense need, in the Board's opinion, be incurred. Government are about to issue a circular to zemindars on the subject. In the case of proprietary villages the proprietor can generally be induced to do all that is necessary. In large villages where no Government officials can be found to do all the work, and no capable volunteers can be induced to undertake it, some expense will be necessary, and it must be calculated with reference to the remarks already made. In towns the name of the town should be written instead of the name of the village at the top of Form V.

42. For thinly-peopled tracts, hilly country, &c., the Board must leave it to Collectors to say what arrangements are necessary. A form as like Form V. as possible should be prepared, but many omissions will be necessary. No preliminary enumeration will be required.

43. In Municipalities the enumeration will be left to the superintendence of the Commissioners. It must be remembered, however, that they are to adopt the Madras system as far as possible, including the employment of indicators and the two enumerators.

44. The houseless, wandering, and travelling population must be enumerated at the final enumeration only. In the case of ships, jails, &c., also, the final enumeration is all that is required, and it can be done by the special officers concerned.

45. In cantonments a preliminary as well as a final enumeration is necessary. When the cantonment is in a Municipality, the operations will be directed by the Commissioner; when it is not, they will be conducted by Commanding Officers.

46. As it is of the greatest importance that the estimated expense should be known to the Board before the Budget of Charges is disposed of by Government, all Collectors (including those who have already addressed the Board on this subject) are requested to report what arrangements they propose to make and what expenditure they consider necessary for their districts before the end of September 1870. In these reports special reference should be made to such localities as the Khond Hills in Ganjam and the Rumpa Estate in Godavery, and to such races as the jungle tribes of Malabar. The expense of the last Census in the North-West Provinces (population 30,110,615) was Rupees 18,541, and in Oudh (population 11,220,232) Rupees 7,277. The Board are anxious that Madras, where Census after Census has already been successfully taken, may compare well with the other provinces of India both as to the cost and the accuracy of the Census.

47. An extract from Mr. Plowden's report on the Census of the North-West Provinces is to be found appended to the draft memorandum circulated with Government Order, dated 24th February 1870, No. 288. The report on the Census of Oudh (1869) has lately been distributed and contains much valuable information.

48. Detailed instructions for enumerators are sent herewith. They should be translated and published in the District Gazettes, and a copy should be given to every enumerator. If any Collector thinks any addition to the instructions is desirable, the Board will be obliged to him for making it.

MADRAS CENSUS OF NOVEMBER 15, 1871.

INSTRUCTIONS TO CURNUMS, MUNSIFS, AND OTHER ENUMERATORS.

I. PRELIMINARY OPERATIONS.

1. At the beginning of January 1871 the Curnums in each village throughout the Presidency will prepare a statistical return of the houses, area, and assessment of their village in the following form:—

I

Statistical Return of the Houses, Area, and Assessment.

Village———
Taluq———
District———

1. Number of houses in the village ... ...
2. Number of detached houses outside the village site... ... ...
3. Total number of houses ... ...

Acres.

4. Area of Government land ... { Assessed ... ... { Occupied... ... ... / Unoccupied ... ... / Unassessed ... ... { Cultivable ... ... / Uncultivable, including village site, roads, etc...
5. Area of Inam land ... ...
6. Total area ... ...

Rupees.

7. Demand on account of Land Revenue (Ryotwar) Fusli 1280 ... ...
8. Quit-rent on Inams ... ...
9. Total Land Revenue demand... ... ...

RS. A. P.

10. Average assessment per acre in occupied Government land... { Wet ... ... / Dry ... ...

In a note to this return the Curnum will state whether his areas are given from mere estimate, from his own and other Curnum's measurements, from the pymash, or from a professional survey, &c.

By "detached" houses are meant those which stand at a distance from the village itself, or its hamlets.

The figures entered should be those for Fusli 1280.

2. At the same time the Curnum will prepare a house register in the following form:—

II.

Register of Houses.

Village———
Taluq———
District———

Number of the enclosure or of the house if it is not in an enclosure.	Number of dwelling houses in the enclosure, and whether tiled, terraced, or thatched.	Number of families residing in each house.	Name of the chief resident in the enclosure.
1	2	3	4

In order to make out this register, the Curnum will proceed from enclosure to enclosure (or where the houses are not situated in enclosures from house to house). He will number the enclosures or houses consecutively, and affix the number to each by a ticket, or in some other durable manner, so that it may last till the 15th November. The Collector will issue orders as to the manner in

which the number is to be affixed. Empty houses, if they are not in too ruinous a condition to be occupied, must be entered as well as occupied houses.

The same number which is placed on the enclosure, or house, must be entered in the register in column 1.

If there is any doubt as to who is the chief resident, the curnum may enter the name of the head of any family living within the enclosure, or in the house.

3. When the return and the register are complete, they must be stitched together lightly in book form, with a sheet outside showing the name of the village, taluq, and district, and the name of the curnum who prepared the return.

4. The books must then be sent to the tahsildar, and they must reach him not later than the 1st February.

III.—*First Enumeration.*

5. The house register will be returned to the village by the 30th June. When the curnum receives it, he will send a written acknowledgment to the tahsildar.

6. With the house register he will receive a book containing a number of blank forms corresponding to the number of houses and house enclosures shown in his register, together with loose forms to be used when a single form is insufficient and the entries have to be continued in another, or when house-owners wish to fill up the forms themselves, or when forms are spoiled by mischance.

7. Before the 15th of July, the Curnums and the other enumerators will fill in the heading and column 1 of all the forms.

8. The preliminary enumeration will begin on the 15th July, and it must be finished before the 31st. Every morning on and after the 15th July the enumerator will proceed from enclosure to enclosure and from house to house filling in the form. If any householder wishes to fill up the form himself, he may do so, and a loose form will be given him for the purpose, but in this case the enumerator must scrutinize the entries, and see that no mistake has been made.

9. The required particulars are shown below. Specimens of forms filled up for Eurasian, Hindoo, and Mahomedan families are appended to these instructions.

III.

Village Taluq District.

Enclosure No. Chief Resident.

Number of Houses and whether terraced, tiled, or thatched.	Names of Males.	Age.	Religion.	Caste or Class.	Race or Nationality or Country of Birth.	Occupation.	Youths up to age 20, attending School, College, or under Private Tuition.	Able to read and write.	Name or Designation of Females.	Age.	Religion.	Caste or Class.	Race or Nationality or Country of Birth.	Youths up to age 20, attending School or under Private Tuition.	Able to read and write.	Remarks showing number of males and of females blind, deaf, dumb, insane, idiots, or lepers.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17

10. If any of the houses are unoccupied, the word "empty" must be written across the form.

11. *Column* 1.—In Column 1 all houses in an enclosure fit for habitation will be entered whether they are occupied or not. Stables and out-houses, which are not generally considered houses, should not be so entered. At the end of the book an entry should be made of all empty houses in the village which do not appear in the previous forms. First one house should be entered,

then the names of all residents in it, family after family, and when this is done, a second house if there is one in the enclosure, and so on.

Column 2.—In this column are to be entered the names of all the males belonging to the house. They must be divided into groups, corresponding to the number of families residing in the house. At the bottom of each group a blank space must be left for strangers, &c., where they will be entered at the final enumeration, but the names of passing guests should not be entered at the *first* enumeration.

12. The object of the first enumeration is to prepare for the final Census which is to be taken on the 15th November, and to give the authorities an opportunity of seeing that the enumerators know their work.

13. Accordingly the names of all people who habitually live in the house must be entered though they may be accidentally absent when the enumeration is made. On the other hand, the names of strangers and guests who are only there for a day or two must not be entered, as they will be absent on the day of the final enumeration. A space must be left at the end of each group for additional names in case any have to be added at the final enumeration.

14. A family consists of all who live under the same roof and cook and eat their meals together. If there is more than one family in the house or enclosure, they must be entered one after the other.

15. Servants who habitually sleep in the enclosure should be entered in the form relating to it.

16. In *Column* 3 the age next birthday, as near as it can be ascertained, must be entered. Thus, children under one year old must be entered as aged 1. Babies must not be omitted on any account.

Column 4 relates to religion. Amongst Hindoos the entry will generally be Shiva, Vishnava, or Lingayet; amongst Mussalmans, Sunnee or Shea; amongst Christians, Protestant or Roman Catholic.

Column 5.—The caste or class must be given in Column 5. If possible, the enumerator should represent it by some generally-known word and not by one of merely local use. If the person is a European or Eurasian the word must be entered in this column. In the case of Mahomedans the words Lubbay, Moplah, Arab, Seik, Syed, Pathan, Mogul should be entered.

Column 6.—The race or nationality or country of birth should be given in the general terms thus: English, French, Madrassee, Bengallee, &c.; when this information cannot be given, the general terms Hindoo, Mussalman, &c., will suffice.

Column 7.—The occupation should be described by some well-known word and not by one of merely local use. If any one has two or more callings, that should be selected and entered which is the most important to him. If any one has no calling, as will generally be the case with children, the word "none" must be entered.

Column 8.—In the case of all persons aged not more than 20, the words "yes" or "no" must be entered in this column to show whether they are under instruction or not.

Column 9.—In this column the word "*yes*" must be entered only if the person can *both* read and write. If he can only read and not write, or if he can only sign his name, the word "*no*" must be entered. In cases where the word "yes" is entered in column 8, no entry should be made in this column; but in all other cases it should be filled up.

Column 10.—In this column the names of females are to be entered unless the head of the family objects. If he objects to give the names, they must be designated by consecutive numbers. Thus, if there are five females in the house, they will be No. 1, No. 2, No. 3, No. 4, No. 5. As with column 2, this column should be divided into families, and a space for strangers, &c., must be left blank till the final enumeration.

Column 11.—*Vide* Column 3.
Column 12.—*Vide* Column 4.
Column 13.—*Vide* Column 5.
Column 14.—*Vide* Column 6.
Column 15.—*Vide* Column 8.
Column 16.—*Vide* Column 9.

Column 17.—In this column the enumerator must state how many (if any) of the males and of the females are blind, deaf, dumb, idiots, insane, or lepers.

17. When the book has been filled up, it must be stitched to the book containing the house register, and they must then be sent to the revenue inspector or other supervisor appointed to superintend the supervisor's work.

III.—Final Enumeration.

18. On or about the 30th October the Enumerators will again receive their books from the Tahsildar. They must as before send that officer a written acknowledgment of the receipt.

19. The final enumeration will take place at daylight on the 15th November (with one exception which will be noticed below). No enumerator must answer any summons from a Revenue authority between the 10th and the 17th November.

20. The enumerators will proceed with book in hand from enclosure to enclosure. They will be assisted by all the village servants.

21. At each house or enclosure they will inquire who slept in the house the night before, and such and no others, except watchmen, taliaries, &c., who do night duty and return to their houses every morning, or members of the household who sleep in their fields, must appear in the return.

22. If any member of the family or servant whose name is entered in the form has been absent during the night or has died since the first enumeration, the curnum must pass his pen through the name or number (using red ink which can be obtained at the taluq cutcherry). If any one who was not there at the first enumeration has come, his name or her number with the requisite particulars must be added to the rest in red ink.

23. Strangers or guests must be entered with full particulars in the place reserved for them.

24. Every effort must be made to complete the work before sun-set, but when there is great trouble, inquiries may be completed next day.

25. It has been stated that there is an exception to the rule that the Census is to begin at daylight on the 15th November. It is in the case of chuttrums, dâk bungalows, encampments, cartstands, &c. The enumerators must proceed to these with loose forms at 9 P.M. on the night of the 14th November and fill them up at once. The reason of this is that travellers, such as frequent these places, are likely to move on early in the morning. The forms should afterwards be stitched or pasted into the books. The ordinary forms will do, but the designation of the place should be written at the head instead of the number of the enclosure and the name of the chief resident, and there will be no need to group the people into families, servants, and strangers.

26. The toties and taliaries must be required to make certain that no one leading a wandering life and sleeping in the open air is omitted from the Census. When the work is done, the enumerators will send the corrected books to the supervisors.

27. Enumerators must understand that no work of any kind is to interfere with this.

SPECIMEN FORM OF SCHEDULE FILLED UP.

Village Ranipet, Taluq Wallajapet, District North Arcot.

Chief Resident, Ramachendra Row.

Number of Houses, whether terraced, tiled, or thatched.	Names of Males.	Age.	Religion.	Caste or Class.	Race or Nationality or Country of Birth.	Occupation.	Youths up to age 20 attending School, College or under Private Tuition.	Able to read and write.	Name or Designation of Females.	Age.	Religion.	Caste or Class.	Race or Nationality or Country or Birth.	Youths up to age 20 attending School or under Private Tuition.	Able to read and write.	Remarks showing Number of Males and of Females, blind, deaf, dumb, insane, idiots, or lepers.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Tiled ...	(1.) Ramachendra Row..	50	Vishnava.	Brahmin.	Hindoo.	Money-lender.	...	Yes.	Lutchmummaul ...	30	Vishnava.	Brahmin.	Hindoo.	...	No.	
	Narrayana Row ...	35	Vishnava.	Brahmin.	Hindoo.	Clerk.	...	Yes	Menacheummaul ...	15	Vishnava.	Brahmin.	Hindoo.	No.	No.	
	Bujunga Row ...	10	Vishnava.	Brahmin.	Hindoo.	None.	Yes.	...	Camacheummaul...	36	Vishnava.	Brahmin.	Hindoo.	...	No.	
	C te Royajee ...	35	Vishnava.	Brahmin.	Hindoo.	Servant.	...	Yes.								
	(2.) Venkata Charry ...	46	Vishnava.	Brahmin.	Hindoo.	Revenue Inspector.	...	Yes.	Canacummaul ...	25	Vishnava.	Brahmin.	Hindoo.	...	No.	
	Ramanoojah Coarry ...	20	Vishnava.	Brahmin.	Hindoo.	Village Munsif.	...	Yes.	Ragummaul ...	10	Vishnava.	Brahmin.	Hindoo.	No.	No.	
	Streenevassa Charry..	10	Vishnava.	Brahmin.	Hindoo.	None.	Yes.	...								
Thatched.	Streenevasiah	38	Siva.	Brahmin.	Hindoo.	Priest.	...	Yes	Janakeummaul ...	16	Siva.	Brahmin.	Hindoo.	No.	No.	1 Female deaf.
	Camalanabiah	15	Siva.	Brahmin.	Hindoo.	None.	Yes.	...	Parvatheummaul...	7	Siva.	Brahmin.	Hindoo.	No.	No.	
	Samiah	10	Siva.	Brahmin.	Hindoo.	None.	Yes.	...								
	Balaramiah	27	Siva.	Brahmin.	Hindoo.	Servant.	...	Yes.								
	ENCLOSURE No. 2.—Chief Resident, Syed Moostafa Saib.															
Terraced.	(1.) Syed Moostafa Saib.	61	Sunni.	Sheik.	Mussulman.	District Munsif.	...	Yes.	Kassum Bee Be ...	4	Sunni.	Sheik.	Mussulman.	...	No.	
	Syed Tajjudia Saib ...	35	Sunni.	Sheik.	Mussulman.	Clerk.	...	Yes.	Patcha Be ...	15	Sunni.	Sheik.	Mussulman.	No.	No.	
	Syed Mohideen ...	28	Sunni.	Sheik.	Mussulman.	None.	...	Yes.	Sultana	50	Sunni.	Sheik.	Mussulman.	...	No.	
	Syed Ali Saib	12	Sunni.	Sheik.	Mussulman.	None.	Yes.	...								
	Hussain	38	Sunni.	Sheik.	Mussulman.	Domestic Servant.	...	No.								
	(2.) Goolam Kawdar ...	23	Shia.	Patan.	Mussulman.	None.	...	Yes.	Gouse Bee Be ...	16	Shia.	Patan.	Mussulman.	No.	No.	
	Hussain Halli	19	Shia.	Patan.	Mussulman.	Cook.	...	Yes.	Jennet Bee Be ...	39	Shia.	Patan.	Mussulman.	...	No.	1 Female Blind.
									Neil Kadam ...	39	Shia.	Patan.	Mussulman.	...	No.	
	(3.) Goolam Mahomed..	39	Sunni.	Lubbay.	Mussulman.	Tailor.	...	No.	Saram	19	Sunni.	Lubbay.	Mussulman.	No.	No.	
	Goolam Moostafa ...	28	Sunni.	Lubbay.	Mussulman.	Tailor.	...	No.	Thasunissa ...	16	Sunni.	Lubbay.	Mussulman.	No.	No.	
	ENCLOSURE No. 3.—Chief Resident, John D'Cruz.															
Terraced.	John D'Cruz	50	Protestant.	Eurasian.	Madrassee.	Clerk.	...	Yes.	Anne D'Cruz ...	40	Protestant.	Eurasian.	Madrassee.	...	Yes.	
	James D'Cruz	21	Protestant.	Eurasian.	Madrassee.	Inspector of Police.	...	Yes.	Jane D'Cruz ...	17	Protestant.	Eurasian.	Madrassee.	No.	Yes.	
	Charles D'Cruz ...	12	Protestant.	Eurasian.	Madrassee.	None.	Yes.	...	Mary D'Cruz ...	9	Protestant.	Eurasian.	Madrassee.	Yes.	...	
	William D'Cruz ...	5	Protestant.	Eurasian.	Madrassee.	None.	No.	No.	Agnes D'Cruz ...	1	Protestant.	Eurasian.	Madrassee.	No.	No.	
	Antony	35	Roman Catholic.	Pariah.	Hindoo.	Domestic servant.	...	No.	Anne Gonis ...	30	Protestant.	Eurasian.	Madrassee.	...	Yes.	
	Savirymuttu	5	Roman Catholic.	Pariah	Hindoo.	Domestic servant.	No.	No.	Mariammaul ...	20	Roman Catholic.	Pariah.	Hindoo.	...	No.	
	Ramasawmy	40	Roman Catholic.	Pariah.	Hindoo.	Domestic servant.	...	No.	Santammaul ...	8	Roman Catholic.	Pariah.	Hindoo.	No.	No.	
	Muttusawmy	15	Roman Catholic.	Pariah.	Hindoo.	Domestic servant.	No.	No.	Chinnammaul ...	28	Siva.	Pariah.	Hindoo.	...	No.	
									Rangammaul ...	10	Siva.	Pariah.	Hindoo.	No.	No.	

NOTIFICATION BY GOVERNMENT.

From J. GROSE, Esq., Acting Secretary to the Board of Revenue, to all Collectors, dated Madras, 3rd September 1870, *No.* 5,573.

I AM directed to communicate the enclosed instructions for the Census which is to be taken next year, and to request that you will give them your most careful attention.

2. You will see that preliminary operations are to begin immediately after the Christmas holidays, that a preliminary enumeration is to be made at the beginning of July, and that the final Census is to be taken on the 15th November.

3. In their Order of the 24th February 1870, No. 288, Government express their conviction (in which the Board entirely coincide) that the success of the Census depends on the exertions of district officers in the following terms:—"Lastly, the Government would remind the district officers that all minor excellencies and defects in a scheme which only exists upon paper are of little weight when compared with the zeal and energy brought to bear by those who carry it into execution. The Government believe that by far the greater number of their officers will take a personal interest in the matter, and, if this expectation be fulfilled, a more successful Census than has yet been carried out in the Madras Presidency may reasonably be looked for."

The instructions to enumerators were translated into the vernaculars of the several districts and published in the District Gazettes, and a copy given to every enumerator.

In some districts supplementary explanations and orders were issued by Collectors. Mr. Puckle, the Collector of Tinnevelly, gave admirable instructions in the Local Gazette. Special arrangements, moreover, were made for the census of all railway employés, and travellers by rail, on the night of the 15th November. All officers of Government were enjoined to afford aid in the terms of the following notification:—

"The Supreme Government having ordered that a census shall be taken throughout India on the 15th November 1871, and it being desirable that every facility should be afforded to the officials charged with the duty of conducting the census in the Madras Presidency, the Right Honorable the Governor in Council hereby directs all officers of Government to afford all aid in their power, subject to the supervision of the Collector of the district, for taking the census on the 15th November 1871, if applied to, provided that such aid can be rendered without imperilling the conduct of their more important duties.

(By order of His Excellency the Governor in Council.)

(Signed) R. S. ELLIS,
Chief Secretary.

11*th February* 1871.

It will be seen that the chief revenue official in each district was entrusted with the sole responsibility of the census operations in the area of territory under his jurisdiction, but in municipal towns the arrangements for the census were made and supervised by the Municipal Commissioners, acting in concert with the District Collector, who is *ex-officio* President of all Municipalities within the limits of his district.

CHAPTER III.

The Enumeration of the People.

In the beginning of January 1871 the preliminary work of the census was commenced throughout the Presidency. The accountants (Curnums) of each village began to prepare the statistical returns of houses, area, and assessment of their villages in the form (I.) prescribed by the Board of Revenue in their instructions.

They also prepared house registers, giving the following information :—

(1.) Number of the enclosure, or of the house if it was not an enclosure.
(2.) Number of dwelling houses in the enclosure, and particulars as to whether they were terraced, tiled, or thatched.
(3.) Number of families residing in each house.
(4.) Names of the residents in the enclosure.

In order to prepare this information each village accountant had to proceed from house to house, and to affix a number to each house or enclosure in such a manner as to remain visible until the 15th November. This was done mostly by red paint.

On the completion of the village returns and house registers, these papers were stitched together in book form, with an outside sheet upon which was written the name of the village, taluq, and district, and of the accountant who prepared the return. These books were sent in to the chief revenue official (Tahsildar) of the taluq before 1st February 1871.

On receipt of these village returns and house registers, the Tahsildar compiled from them a taluq return containing the names of all the villages with the particulars appertaining to each village. This return was sent in to Collectors by the 15th February, and the house registers were at the same time returned to the village accountants for emendation or alteration on the occasion of the final census. The village returns of houses, area, and assessment were retained by the Tahsildars.

The object of these returns was to ensure that the whole area of each district should be censused, and that there should be no error in regard to village or district boundaries, and if any mistakes had been made in regard to these points, to give ample time before the preliminary numbering of the people for their rectification.

On the 15th July 1871 the real work of the census began in all the districts except South Canara and Malabar; in these two districts as the violence of the south-west monsoon rains in the month of July renders out-door work impracticable, it was thought advisable to anticipate the advent of the monsoon, and to get over the preliminary enumeration in the latter half of the month of May. On the occasion of the preliminary census no attempt was made to count the tribes inhabiting jungles, or thinly-peopled tracts, travellers, sailors, soldiers, prisoners, &c., but all settled villages were censused before the end of July, and the schedules of each village stitched together in book form, with a cover on

which was written the names of the village, taluq, and enumerator, and then despatched by the village accountant to the revenue inspector or other person appointed as supervisor of his district.

During the whole of the month of August the supervisors were required to seize every opportunity of personally testing the correctness of the entries in the village schedules, and of authenticating with their signatures the village books in which they had tested ten per cent. of the entries.

If they discovered any inaccuracies, a report was made to the Tahsildar, and the village enumerators were required to go through their work a second time. As each village book was tested, the revenue inspector, or the supervisor, sent it to the Tahsildar. On the 1st of September the supervisor had to send on to the Tahsildar all remaining books, whether tested or not.

The Tahsildar was required, by himself and his confidential agents, to test as many of the returns as he could spare time for.

During the month of September and for the first half of October the divisional officers, *i.e.*, Sub-Collector, Head Assistant Collector, Assistant and Deputy Collectors, were engaged in visiting their several taluqs or divisions, and testing the accuracy of the village books in as many villages as practicable. On and after the 15th October the Tahsildars returned the village books to the several village accountants to be in readiness for the final enumeration on the 15th November.

In municipal towns the preliminary census was mostly taken during the months of September or October, and the same practice was observed in a few military cantonments. In all these towns the work had been effectively gone through prior to the date fixed for the final enumeration which took place at daylight on the 15th November in all the towns and villages of the Presidency, except those noted below. In the district of Tanjore, owing to the occurrence of some grand festivals, and the presence of numerous strangers, the final census was deferred until the 30th November. In the town of Palghaut in Malabar it was, for a similar cause, postponed until the 17th November.

The taking of the final census was thus arranged. Each enumerator, having had his village book of schedules returned to him, proceeded from house to house, and inquired who slept in the house the night before. He then compared the replies with the schedule of the particular house. If any one present in the July census had died or was absent, a red ink line was drawn through the name. In like manner if any additions had accrued to the family, or if any strangers were present, their names were added to the schedule, in red ink.

In regard to rest-houses, travellers, bungalows, cart-stands, encampments, &c., the enumerators were directed to proceed to these with loose forms at 9 P.M. on the 14th November and take down particulars. The village watchmen were instructed to make certain that no persons leading a wandering life and sleeping in the open air were omitted from the census.

When the work of the final enumeration was done, the village accountants sent their books of schedules to the supervisors, who tested them and then transferred them to the Tahsildar. In the Tahsildar's office they underwent a further scrutiny, and, when all had been examined, the Tahsildar sent on the whole of the village returns of his taluq to the Collector's office.

From the returns thus prepared a rough estimate of the total population was at once obtained. The enumerators wrote on the covers of their village

schedule books the total number of persons described in the schedules; the Tahsildars, on receiving the village returns, were enabled to give the total population of their taluqs, and the District Collectors could then furnish to the Board the total population of their districts. From the district returns the Board of Revenue were able to prepare and publish in their Proceedings of 19th March 1872, No. 467, a return showing the gross population of the Presidency.

According to these figures the population numbered 31,312,150, and had increased about 18 per cent. since the quinquennial census taken in April 1866. These figures were, of course, only approximately correct, inasmuch as the individual entries in the house schedules still remained to be examined and tabulated on a defined plan.

The enumerators employed in the taking of the census of this Presidency, so far as the rural districts are concerned, were, for the most part, village officials, viz., the village magistrates, accountants, watchmen, &c., who received no extra remuneration for the work imposed upon them. But in large villages with scattered hamlets, and in small towns not yet under municipal government, extra enumerators had to be employed who were paid for their trouble. In municipal towns special arrangements were made for the entertainment of paid enumerators, and one-half of the charges on this account were met out of municipal funds, the remaining moiety being paid by Government. Many native gentlemen of position and influence gave their assistance gratuitously. Zamindars as a rule, exerted themselves in the census of the population on their own estates.

The annexed table shows the number of enumerators employed in each district on the census work, and the charges incurred on their account.

Statement showing the Number of Enumerators employed and the Charges incurred.

Districts.	Number of Enumerators, Supervisors, &c., employed.	Charges incurred.								
		On Account of Imperial.			On Account of Municipal Towns.			Total.		
		Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Ganjam	2,913	1,416	5	11	312	9	4	1,728	15	3
Vizagapatam	1,066	1,052	12	9	825	5	6	1,878	2	3
Godavery	2,744	373	10	11	411	8	5	785	3	4
Kistna	12,152	542	0	4	505	0	11	1,054	1	3
Nellore	2,405	439	8	4	206	2	10	645	11	2
Cuddapah	4,481	917	8	4	288	14	6	1,206	6	10
Bellary	2,976	482	13	5	1,194	3	5	1,677	0	10
Kurnool	1,159	729	1	3	179	9	7	908	10	10
Chingleput	2,466	412	6	10	477	5	10	889	12	8
North Arcot	4,030	528	0	5	230	8	7	758	9	0
South Arcot	3,603	667	9	0	186	15	0	854	8	0
Tanjore	2,864	674	0	0	644	14	0	1,318	14	0
Trichinopoly	4,044	263	2	10	436	9	6	699	12	4
Madura	4,004	1,421	6	3	110	10	0	1,532	0	3
Tinnevelly	3,994	1,661	15	2	1,145	0	0	2,806	15	2
Coimbatore	2,825	1,261	6	8	508	11	7	1,770	2	3
Neilgherries	125	1,418	0	0	199	3	0	1,617	3	0
Salem	1,227	2,630	9	10	467	4	7	3,097	14	5
South Canara	2,523	2,997	7	11	394	13	3	3,392	5	2
Malabar	10,036	2,695	4	2	946	2	5	3,641	6	7
Madras	64	...	...	...	1,077	8	6	1,077	8	6
Total ...	71,641	22,592	2	4	10,749	0	9	33,341	3	1

There was on the average one enumerator to every 436 of the population, and the cost of the enumeration per thousand was Rs. 1-1-0, or, in English money, 2*s.* 1½*d.* This small charge was entirely due to the employment of so many Government officials and village servants, who received no extra pay for their duties in connexion with the census. In the British census the cost per thousand in 1841 was £5-9-0, in 1851 £5-4-0, in 1861 £4-15-5. The Government of India has an immense advantage in the services of its own officials in every village of the country, but it may be a matter for future consideration whether the extra labor involved in the taking of a census should not in some way be remunerated.

With all our desire for accuracy it seems doubtful if the results will ever be thoroughly reliable until the class of enumerators have a direct interest in their work. There is evidence, in the returns of many districts, that the work was done in a perfunctory manner, and especially in regard to the numbering of the female population, and in future, perhaps, the accuracy of the returns may be better secured, if small money awards are made to those village officials, whose figures stand the test of a rigid scrutiny.

CHAPTER IV.

The Tabulation of the Results of the Census.

When the village schedules had been received in the offices of the District Collectors, it became an important question what should be done with them. The Madras Government, in Order No. 260, dated 8th February 1871, expressed an opinion that the returns from up-country municipalities, as well as those from the districts, should be tabulated in the office of the Board of Revenue.

On former occasions, when a quinquennial census was taken, the practice had been to have the abstracts of population in the several districts made out in the Collectors' offices, from whence they were despatched to the Board for submission to Government. It was felt, however, on this occasion, that to furnish the information desired by the Supreme Government, a more systematic attempt at tabulation must be made.

In their Proceedings, 13th July 1871, No. 2,908, the Board of Revenue strongly urged the necessity of the appointment of a special officer to supervise the tabulation, and at the same time recommended Mr. C. E. Gover, an official of the Madras Municipality, who had acted as Secretary to the Madras Town Census Committee, and who in this capacity had shown much aptitude for, and knowledge of, the details required in a census. The Municipal Commissioners of Madras, in their Proceedings of 18th August 1871, consented to place Mr. Gover's services at the disposal of Government for a period of eight months, the time which it was then estimated would be sufficient to complete the tabulation of the census schedules for the whole of the Presidency. Government, in Proceedings No. 1,453, of the 25th August, sanctioned the sum of Rupees 8,000 as remuneration for Mr. Gover's services, estimating that the work might occupy him as much as eight months; of this sum Rupees 1,000 was to be disbursed to Mr. Gover monthly, "the balance of the whole sum of Rupees 8,000 being paid in the last month, if less than eight months should be occupied."

In addition to the charge of the general census establishment, Mr. Gover was also employed by the Madras Municipality to tabulate, separately, the results of the town census, and for this duty he was allowed by the Municipality 150 rupees per mensem while the work was in progress. The municipal tabulation was expected to be finished before that of the general census commenced, but it was found, in practice, that it took longer to accomplish than was expected. The work was incomplete at the time of Mr. Gover's death in September 1872.

The amount of remuneration sanctioned for Mr. Gover appears to have been objected to by the Government of India. In Bengal, with a population nearly double that of Madras, the remuneration allowed to Mr. Beverley, Registrar-General of Assurances, who was deputed to tabulate the results and draw up the report, was fixed at Rupees 2,000, in addition to his ordinary salary.

The Board of Revenue in reply, No. 4,860, 27th November 1871, observed, that the remuneration was calculated at the rate of 1,000 rupees a month "in the rather improbable event of Mr. Gover's completing the work within eight months," and they regretted that there was no qualified officer in the Presidency who had sufficient leisure from his ordinary duties to admit of his undertaking

the census work in addition. As it was intended that Mr. Gover should give his whole time to the duties of the Census Office, and as he would draw no salary of any kind from the Municipality, the Board were clearly of opinion that the proposed rate of remuneration was not excessive.

On the 26th October 1871 Mr. Gover addressed the Board of Revenue on the general question of the office establishment to be entertained for the tabulation of the schedules, and on the preparation of the various forms and books, to be printed in readiness for the work to commence on the 1st January 1872.

In this letter he pointed out that the amount of work to be done depended upon the extent and number of the comparative tables which should be drawn from the returns. In his opinion 150 clerks at the least would be required. Mr. Gover recommended that temporary service of clerks in the Census Office should be allowed to count towards service for civil pensions, but the recommendation was not approved by the Board; from the experience I have had of the working of the office, I am of opinion that the omission to grant this privilege was a serious mistake in the constitution of the establishment.

The census schedules of the whole Presidency began to arrive in Madras early in the year 1872.

		Rs.
1	Manager and Head Accountant	175
1	Deputy Accountant ...	75
6	Supervisors @ 50 rupees each.	300
200	Clerks...	4,675
2	Servants in the Record Department	32
8	Office Servants	45½
218		5,302½

From the 1st February an establishment costing Rupees 5,302-8-0 per month, and a suitable building to accommodate the establishment at a monthly rent of Rupees 200, were sanctioned.

It was hoped that the schedules would have arrived in time for commencing the tabulation on the 1st January 1872, but there was delay in forwarding them in many districts, and on other grounds the work could not then be commenced. The tabulation of the Madras Town Census was conducted in the building rented for the general Census Office, and this work, instead of being finished, as anticipated, by the end of 1871, was not completed until a much later date.

The greater portion of the month of February was occupied in unpacking and arranging the village books of schedules, according to taluqs and districts, and in placing them in racks and shelves prepared for the purpose, and in making lists of the villages, so that the record-keepers might be able to find the schedules of any particular village without loss of time.

When it is considered that the house schedules numbered from seven to eight millions, and that they referred to a population of more than 31 millions of souls, it will be obvious that the arrangement of the papers was a most important preliminary to any progress in tabulation. A staff of one supervisor and ten clerks was engaged for six months in the arrangement of the records.

The census papers of South Canara were the last to reach the office. They arrived in Madras in June 1872. Some of the schedules from the Ganjam district being written in the Ooriah language had to be returned to the district for translation, as it was impossible to get any clerks in Madras who were sufficiently versed in the language to read the schedules. The translated schedules did not reach the office until 9th November 1872.

The disposal of the records of certain districts, especially those from Tanjore, Coimbatore, South Canara, and South Arcot, was much simplified by the care of the district authorities in their packing and arrangement.

The schedules of Vizagapatam and Salem arrived in some disorder. The Salem papers were received mostly in loose bundles or packages which had been destroyed *in transitu*, and the Vizagapatam papers, as received from the Sea Customs office, were in dilapidated packages. In future it would be well to direct that all schedules should be sent to the Census Office in substantial packing cases.

The schedules in the Central Office were tabulated both directly and indirectly. By the first method the object was to get the population of each village, arranged according to caste and occupation, without reference to particulars as to age, sex, religion, and education. The advantages of the village tabulation are thus explained by Mr. Gover in his letter of 11th June 1872 to the Board of Revenue :—

"Looking to the great importance of the village in the social system, seeing that it is often larger in extent, and is certainly a more distinct entity than an English parish; that the village is the unit of the legal, revenue, and political systems; remembering that, under the new local Acts, the village will be the base of our educational system also, it appears to me highly desirable to report results for every village in the Presidency. So minute a tabulation will undoubtedly throw a good deal of work upon this office, but the resulting expenditure will be of small moment compared with the value of a clear and easily accessible account of the population, area, revenue, &c., of each village. For every proposed railway, road, canal, school, dispensary, &c., such information is necessary, and has now to be gained, often very imperfectly, at the cost of separate and independent valuations. Beyond this such a detailed statement will form an invaluable basis for all subsequent censuses and statistical inquiry."

The work of the *direct tabulation* was begun in February and finished in May 1872. In some districts an abstract of the population had been written on the schedule books in different forms, some were arranged according to caste, some according to sex, and others according to age. Particulars of infirmities were also given, in a few cases, on the covers of the village books. But these figures were misapplied in the direct tabulation, as some dishonest clerks were detected in using these totals, and distributing the number of castes and occupations according to their own fancy. This was soon detected and rectified, so far as possible, by the establishment of a testing department in the office; but notwithstanding all the pains taken to ensure correctness, there is reason to suppose that the *direct* village tabulation was the most inefficient of the whole work turned out by the Census Office. The system of payment by results, that is, of paying the clerks in proportion to the number of entries effected, without adequate check, led to a good deal of scamping, which was checked only by summary dismissal of those detected in wrongdoing.

The working forms used in the tabulation of the census results were obtained, it is believed, by Mr. Gover from Dr. Farr, of the Registrar-General's Office, who had been connected with the census operations of Great Britain for many years. In these working forms, in the several columns allotted to caste, age, occupation, religion, infirmity, and education, the process was for the clerk to enter the particulars he required to extract from the schedules, in light strokes, thus 𝍸 every fifth entry being drawn across the four formed strokes, and the whole representing the particulars relating to five individuals. This

arrangement of the units facilitates the totalling. The strokes relating to particular villages were further distinguished by reference letters (*a*), (*b*), &c., and the names of the villages were written on the page of the working forms into which the particulars of the schedules had been extracted.

Originally eight tables of working forms were used for the purpose of comparative tabulation. The working of these tables by the clerks was so arranged as to admit of each individual schedule passing through the hands of *five* clerks.

1. *House* compared with *Religion* and *Caste*.
2. *Sex* compared with do. do.
3. *Age* compared with *Religion* and *Occupation*.
4. *Religion* compared with *Caste* and *Instruction*.
5. *Caste* compared with *Age* and *Occupation*.
6. *Occupation* compared with *House*, *Sex*, *Instruction*, and *Religion*.
7. *Infirmities* compared wit *Religion*, *Age*, and *Sex*.
8. *Instruction* compared with *Age*, *Sex*, and *Caste*.

Subsequently (in July 1872), the number of these tables was reduced to five, by doing away with those numbered 2, 3, and 6, and certain headings (those italicised in the margin) were expunged, in order to expedite the completion of the work. At a later period each schedule passed through the hands of only *two* clerks.

One of these two clerks was entrusted with the working book relating to caste, compared with age, sex, and occupation, the other with four books relating to religion, house, infirmity, and instruction. As each page (which generally contained between ten and twelve thousands of entries, representing so many individuals) was completed, the entries under different heads were totalled, and an abstract of that page was prepared by the clerks themselves in forms printed for the purpose.

The abstracts, as completed by the clerks, were examined and checked by the supervisors and their assistants.

The supervisors and their assistants had also to test every day the work of any two clerks in respect of any two, or more, villages worked by them. In spite of such testing some clerks were expert enough to falsify the results by simply entering strokes under different castes, religions, &c., without reference to the original schedules, and in some cases by preparing the abstracts with imaginary figures or entries, without actually going through the prescribed process in the work book. Such cases were often detected, and the culprits were duly punished.

From the *direct* tabulation two sets of returns have been prepared—one showing the population arranged according to major heads of caste, and another of population according to occupation.

To these two returns another has been added, compiled from data received from Collectors, showing the number of houses and particulars of area, revenue, &c., of every description of village in the country. Thus, irrespective of the census returns required by the Government of India to accompany the present report, there have been prepared in the Census Office three separate returns, showing the area, revenue, population, caste, and occupation of upwards of 50,000 villages, classified according to the nature of the village, whether "Government," "Inam," or "Zemindary," in every taluq of each district. The labor involved in these returns has been heavy, and, if the village populations are correctly classified, they should be invaluable as a work of reference on every question connected with the progress of a district, and especially in regard to all future census operations. These returns are in course of being

printed, and the whole, when completed, will occupy five or six bulky volumes, or from three to four thousand pages of printed matter.

The *comparative tabulation* was designed to show the population of each taluq, and district, arranged according to sex, age, religion, caste, occupation, &c., and as compared with each particular.

This tabulation was commenced in June 1872 and completed by the middle of April 1873. The original estimate of the time needed to complete the work was found to be wholly inadequate. There had been, in fact, no satisfactory data upon which to found an estimate.

The labor and anxiety attendant upon a work of such magnitude told severely on the health of Mr. Gover. For some weeks his health had been failing, and he had been unable to give that close supervision to the office establishment so necessary in work of this nature, when, to the great grief and regret of every one interested in the census, he died on the 19th September 1872.

As a temporary arrangement the Board of Revenue placed the Head Accountant of their Office, Mr. Kaliyánasundram Chetty, in charge of the Office, and the Madras Government requested the Sanitary Commissioner to take up and complete the work, which the lamented death of Mr. Gover had left unfinished.

I assumed charge of the Census Office on the 7th October 1872. On an examination of the work completed, it was found that the comparative tabulation in regard to a population of 5¾ millions had been completed, and that 25 millions remained to be done. At the ordinary rate of progress, with the existing establishment, it was calculated that the work could not be finished in less than eleven months. It became, therefore, an immediate question whether efforts should not be made to expedite the tabulation by the employment of extra clerks.

Proposals to this effect were submitted to the Board of Revenue and sanctioned by Government. An additional house was secured for the accommodation of 150 extra clerks, and by the 15th November the extra establishment had been selected, entertained, and set to work. I further requested that Mr. Kaliyánasundram Chetty, who, during the short period he had been in charge of the establishment, had succeeded in grasping firmly the business of the huge office, and had introduced various useful reforms, should be permitted to remain in the capacity of Assistant to the Superintendent of the Census, until the completion of the work. Without this assistance I could not have undertaken the responsibilities of the office in addition to my own current duties as Sanitary Commissioner of the Presidency. Of Mr. Kaliyánasundram Chetty's labors I shall have to speak more fully in another place.

The comparative tabulation was finished by the middle of April 1873, and from that date a large number of the clerks were no longer needed. But in the working books the totals had been abstracted for each page only, and to get at the taluq and district totals the figures on the several abstract sheets required to be summed up and adjusted. From the 1st May 1873 until 15th July a reduced establishment, numbering in all 92 clerks, was maintained for the purpose of totalling and compiling the figures included in the abstract sheets.

These abstract sheets were 3,500 in number, appertaining to each of the five working books, and each sheet on the average contained the tabulated particulars

in regard to from ten to twelve thousand persons. It should be mentioned also that the comparative tabulation was so worked as to give, if required, the particulars of each village independently.

Amongst such a large establishment of clerks upon a mere temporary task, with whom misconduct, if discovered, only involved immediate dismissal, it was to be expected that scamping of the work would, to some extent, be tried. If service in the Census Office had been permitted to reckon as time in Government employ for pension, a substantial guarantee would have been given for good conduct, but as it was, I have had to do the best I could with a number of men selected, not for any moral qualifications, but for their proved ability to read and translate the schedules written in Tamil, Telugu, Canarese, and Malayalum.

A test department had early to be organized. A certain proportion of the work performed was repeated in the test department; and, when discrepancies were discovered, the clerks doing the original work were permitted to challenge the results of the test department.

These challenges were frequent, but mostly unsuccessful, as from the first the test department was subjected to the rule that all errors of its own should be subject to fine or loss of pay. The test department was useful in bringing to light many inaccuracies, and in checking attempts at wilful falsifications of the books. No man knew when his work would be subjected to the scrutiny of this department, and if he pursued a system of falsification, he was sure, sooner or later, to be found out, and to incur the penalty of instant dismissal. But, notwithstanding the check of this department, it was found that many clerks evinced a want of conscientiousness in their work, and the services of a good number had to be dispensed with. Others again, and on the whole the greater number, have worked steadily and with care from the commencement of the tabulation. All who conducted themselves well were granted certificates of their services which may help them in getting employment hereafter.

The progress made by the native inhabitants of the Presidency town in the acquirement of a knowledge of English was of great help in bringing forward a host of candidates for employment in the Census Office. If a knowledge of English alone had been the sole qualification, there would have been no difficulty in obtaining properly-qualified candidates for employment. But in addition each clerk was required to read fluently and translate from a bundle of vernacular village schedules taken at haphazard; and, strange to say, a very large proportion of candidates had to be rejected for inability to read and translate their own language. This was especially the case in regard to the applicants who professed an acquaintance with Telugu. It was evident that with many, their only knowledge of Telugu was a colloquial one. These were mostly lads fresh from school who had evidently paid no attention to the study of the vernacular languages. There was some difficulty in obtaining the requisite number of clerks in Madras who understood Malayalum and Canarese. For the former, some men were brought from the Western Coast, and Canarese clerks were procured from Bangalore and Mysore.

With the sanction of Government it was decided that the Uncovenanted Civil Service Test should not be demanded of candidates for employment. A good number of passed candidates and matriculated students of the University came

forward, and many were employed, but it would have been impossible to secure a sufficient number of clerks who had passed these tests who had also the requisite knowledge of native languages to read the schedules accurately. The supervisors and assistant supervisors of each vernacular department were all chosen for proved capacity and intelligence, and on the whole they did their work very creditably.

The mode of remunerating the clerks engaged for the comparative tabulation was finally arranged in some degree according to results. Maximum and minimum standards of work were laid down, and after some little experience there was no difficulty in fixing what these should be.

If a clerk averaged a certain number of entries daily, forming the maximum average for the working days of the month, he was paid the higher salary. If he fell short of the number, a *pro-rata* deduction was made according to the actual work. The same system was followed in regard to the minimum standard. It was found in practice that certain men could do more than others, but it was not thought advisable to encourage men by extra pay to attempt more than the maximum, which experience had shown to constitute a fair day's work. As the work progressed towards completion, and the clerks acquired experience, it was found that the tabulation advanced more rapidly than at the beginning, and that fewer mistakes were discovered by the test department.

The reduction of this large temporary establishment, at different intervals of time, has been a sore point with those employed. Every man seemed to think that he was more deserving of being kept on than his neighbour. To obviate all ill-feeling, the selection of the reduced number for totalling, &c., was made from the whole staff by a competitive examination, but even this failed to satisfy the malcontents, who have in some instances expended their ill-feeling in anonymous abuse addressed to the Superintendent or his Assistant.

CHAPTER V.

Reports of District Officials on the Census Operations.

When I took charge of the Census Office I found that, although the several district returns had all been received, no reports had been called for to show the precise methods adopted in each district to obtain the census of the people. The Board of Revenue accordingly at my suggestion directed each district official to submit a report on the following points :—

1.—The popular feeling in regard to the aims and objects of the census.
2.—The method of obtaining the census in permanently-settled estates, where the village officials were not amenable to the orders of the revenue officials of the district.
3.—The number of enumerators employed, official and non-official.
4.—The actual expenses of the census.
5.—The method of censusing hill tribes, or aborigines, in sparsely-peopled and inaccessible tracts, and a notice of the principal classes of jungle tribes.
6.—Suggestions for simplifying or improving the census operations.

On these several points the Collectors of districts have been good enough to submit their opinions, and with the exception of the returns of the expenses of the census which will be found in another chapter, these reports are given almost *verbatim*. As a record of the work done, they are of great value, and they indicate also how, in future, a census of the population may be better accomplished.

A perusal of the reports will show an almost universal feeling that the census was a preliminary to further taxation, a subject on which the native mind is undoubtedly very sensitive. The conviction that taxation was to follow the numbering of the people was confirmed when, shortly after the census, the Local Funds Act of 1871 increased the local cesses, and gave authority for the imposition of a tax on houses for educational and sanitary purposes.

It was nothing to the purpose that the Local Funds Act had been considered and adopted on wholly different grounds. The fact remained that the operation of the Act in regard to the house-tax came into play shortly after the census was taken; and the people, as a whole, could not be brought to understand what was really the truth, that the census and the taxation had not the remotest connexion one with the other. The coincidence of the census with the taxation was unfortunate, as in future attempts at numbering the people it is to be feared that past experience will not be forgotten, and that it may interfere with that cordial co-operation of the people, without which a really accurate census is an impossibility.

The reports show that, notwithstanding the suspicions of the people in regard to the object of the census, there was little or no difficulty in accomplishing the work. Active opposition there was none, and the defects of the census,

such as they are, have resulted, I believe, more from the ignorance, incapacity, and caste-prejudices of the enumerators than from unwillingness of the people to give information. The defects in regard to the numbering of the female population have already been alluded to, and observations here and there in the reports give us a clue to the method in which errors have crept in. We are told, for instance in one case, that Brahman village officials were detected in the act of throwing house-numbers into the enclosures of out-caste communities, the intolerance of caste preventing them from doing their duty in the ordinary way by visiting each house; and again, in regard to Mussulman females, that difficulties were found in numbering them.

The number of Brahmans and men of respectable caste, who are either village munsifs or village accountants, is so large, it is quite possible that many of the lower orders, whose personal contact would be pollution to the Brahman, or Sudra of caste, were never counted at all, and it is quite certain that in the greater number of the districts the female population was not accurately censused. The Indian village system, with its staff of hereditary officials, is an admirable institution, but it has its weak points, and until certain reforms are instituted, and until men are appointed to offices with reference to their education and ability, rather than because their ancestors have filled the offices before them, the village system will not turn out good statistical work. In the Bellary District, where all the village accountants are Brahmans, it is significant that the males of all castes are returned in excess of females; and in Cuddapah, where the village officials are of the same class, the males are everywhere returned in excess of females, except amongst the Brahmans and Satani castes.

The difficulty in regard to the census of Mahomedan females was not so great as supposed. In a few districts the females were probably understated amongst the Mussulmans of Mogul, Arab, or Patan descent, but amongst the Mussulmans of mixed race the results generally show that the female population is returned as well as, or better than, amongst the Hindu castes. In any future census it would be certainly proper to arrange for the special employment of persons to take the census of out-castes and the lower castes of Hindus, unless meanwhile the village officials are made to understand that their caste-prejudices cannot be permitted to interfere with the performance of their duties.

The majority of district officials are of opinion that the arrangements for censusing the population are complete, and need no revision. A few suggest that the house-numbering should be permanently maintained in every village; and, considering that the measure would facilitate the work of a future census without alarming the people, it might be well to accept the proposals. Another suggestion made by Mr. Penington of Trichinopoly appears also worthy of consideration, viz., that there should be a less interval of time between the preliminary and final enumerations.

Ganjam District.

Mr. Master, Collector of Ganjam, reports:—

"The preliminary census commenced on the 15th July 1871, and was completed by the 31st idem. The final census commenced on the 15th November, and was completed on the same day, except a few cases where it lasted for two or three days. The supervision, however, extended to 31st August in the case of preliminary census, and to 31st December in the case of the final census.

"Except in the Municipalities of Berhampore and Chicacole, of which I will speak hereafter, the heads of villages were generally employed as enumerators. The instances in which Government servants and paid agents had to be entertained were not many. The supervisors were generally either Government servants, zemindary servants, or paid agents.

Taluqs.		No. of Enumerators.	No. of Supervisors.	Total.
Government Taluqs ...	Heads of Villages	1,184	11	1,195
	Government Servants. Collector's Office	...	16	
	Government Servants. Taluq Establishment	3	16	
	Government Servants. Revenue Survey	...	7	55
	Government Servants. Police	...	12	
	Government Servants. Vaccine	...	1	
	Paid Agents	5	27	32
	Total ...	1,192	90	1,282
Zemindary Taluqs ...	Heads of Villages and Servants of Zemindars ...	1,451	48	1,499
	Police	1	26	
	Revenue Survey	2	16	
	Vaccine	...	3	81
	Taluq Establishment	6	27	
	Paid Agents	22	29	51
	Total ...	2,674	239	2,913

"The zemindars and proprietors were previously addressed, and the services of their heads of villages, as well as of other servants of theirs, secured for the work. The Zemindar of Pedda Kemedi, however, considered it beneath his dignity to give the number of his household, and it was only very lately, and after several remonstrances from me, that he sent in the information.

"In the Municipality of Berhampore three indicators were employed for numbering houses, and 62 enumerators for taking the census. The work of these enumerators was supervised by three supervisors in the preliminary census and six in the final census. All these men (except four who were Policemen) were specially paid agents employed for the purpose.

"In the Chicacole Municipality the numbering of the houses and the supervision was done by the Municipal Inspectors, who were three in number, and for enumeration 63 men were specially employed (21 for preliminary and 42 for final census); 14 of these men were students of the Anglo-Vernacular School at Chicacole.

"The work performed by all these men, enumerators and supervisors, both in the Municipalities and the country, may on the whole be said to be satisfactory.

"Special arrangements were made for censusing, on a less systematic plan, the tribes inhabiting the *Maliahs* (hill-country above the ghauts). The Parla Kemedi Maliahs, chiefly inhabited by *Soweas*, and the Jalantra *Maliahs*, inhabited both by *Soweas* and *Khonds*, were, however, included in the general and regular census; and no such schedules as those taken for the other *Maliahs* (and referred to in my letter of this date, No. 1,449,) are, therefore, sent for them. The number of principal hill tribes inhabiting the *Maliahs* is two, viz., *Khonds* and *Soweas*. There are also mixed with them different classes of *Uriyas*, including *Soondis*, or arrack-sellers, and *Panos*, who are a degraded race of *Uriya* origin. The Special and Senior Assistant Collectors obtained the number of each of the above tribes from the head of each village, and tabulated the results in a simple form, distinguishing the men, women, and children of each tribe. These hill-people live by cultivation as well as by traffic in sundry articles. They are rude and uncivilized, and it was thought desirable not to attempt a regular census. Hence the adoption of a special mode of enumeration.

"As to suggestions for a future census, I have none to propose. The arrangements for the census of 1871 seem to have been well considered and to have answered their purpose.

"As to the feelings of the people in regard to the census of 1871, and the difficulties met with in taking it, I have to state that the arrangements made for the census were originally imagined by some to be a step preliminary to the eventual imposition of some kind of tax, but this impression appears to have been quite removed. The hill-people in particular were, owing to a similar erroneous impression, hostile to the census, and it was at one time considered desirable that no attempt should be made to census them in any way. The total absence of any information as to their number was, however, a matter much to be regretted, and it was also found that their opposition ceased once their erroneous impression, as to the census being a forerunner of some tax, was removed."

Vizagapatam District.

Mr. Daniel, the Acting Collector of Vizagapatam, reports :—

"The preliminary census for the district commenced July 1st, and ended November 30th. The final census was completed generally on one day, November 15th; in a few instances it lasted two days.

"The statement No. 3 will show the number of enumerators employed. In the greater part of the district no special agents were employed, the work being performed by the Village Kurnums and the Revenue officers. The greater part of this district is zemindary, but there was no difficulty in obtaining the information; it was obtained through the Kurnums and Revenue officers of the zemindars and proprietors who were employed as enumerators. The Kurnums are not the servants of the Government, and they may not, therefore, have been so careful as the Kurnums in Government taluqs, but there is no other agency by which the work could have been better done.

Statement showing the Number of Enumerators, &c., employed in taking the Census of 1871.

Names.	Enumerators.	Supervisors.	Indicators.	Special Agents.
Municipalities.				
Vizagapatam	59	3	...	...
Vizianagram	75	4	6	...
Palcondah	26	...	...	...
Bimlipatam...	347	...	...	...
Collector's Division.				
Srungavarapukota...	54	...	...	...
Chepurapilly	62	...	...	...
Principal Assistant's Division.				
Vizianagram	154	...	...	...
Gajapatinagaram	10	...	...	...
Bobbili	172	...	...	3
Salur	8	...	...	2
Parvatipur	1	...	...	...
Rayagedda	5	...	...	1
	...	...	...	1
Total ...	973	7	6	19

"The following extract from the report of the Acting Special Assistant shows the method adopted in obtaining the census of the hill tribes in the Jeypore country :—

"'The method adopted in taking the census of these tribes was to send for the head of a village and tell him to go round his village with a string in his hand, on which he was to make a knot for every house in the place. This was brought to the Deputy Tahsildar, who entered the number in the form. In order to obtain an average for calculating the number of people, the Deputy Tahsildars were directed to ascertain from each village head what was the actual number of males and females in two houses in his village. Without a longer knowledge of this people, I could not venture to suggest any improvement on this procedure, nor would it be possible much to simplify it.'

"And the following extract shows that adopted in the hill tracts of the Principal Assistant's Division :—

"'The enumeration of the people living in the hill villages in the Golkonda and Viravalli Taluqs was made by the Police. The following is the method pursued in enumerating the persons living in the hill villages, Golkonda Taluq. The Acting Principal Assistant Collector, with the assistance of the Hill Police Inspector, drew up a list of the muttahs and the principal villages, collected the chief *hill doras*, and went over the list with them, after which the list was finally prepared. The enumeration of those living in the villages, Viravalli Taluq, was supervised by the head gumastah of the Deputy Tahsildar's Cutcherry.'

"In the Senior Assistant's Division the same means were used as in *Jeypore*, and the Senior Assistant is of opinion that these returns are more reliable than those obtained by the more complicated procedure employed in the lower parts of the country.

"The census of the *Jeypore Hill tribes* was taken by Mr. Turner, and his report on the subject will be found in Board's Proceedings, dated 27th August 1872, No. 1,699 (appended to the District Report).

"There appears to have been a general feeling amongst the people at first that the taking of the census was the prelude to the imposition of a new tax, and this fear suggested to them various devices for concealing members of their household, but by the time of the final enumeration, I think

the apprehension had been explained away, and it may be hoped that it has not been the means of causing many inaccuracies in the returns. In future censuses, the difficulties occasioned by this will not have to be contended against.

"It is the general opinion that the means used in obtaining this census were satisfactory, and may well be used in making future censuses. I have not been able to obtain any practical suggestions for simplifying the procedure in future."

Godavery District.

Mr. Foster, Acting Collector of Godavery, reports :—

"The preliminary census was commenced throughout the district on the 15th July 1871 and completed on the 31st idem. In the thinly-peopled tracts of Rampah and Tatapully no preliminary enumeration was made. The final census was commenced and completed as per margin.*

	Commenced.	Completed.
* Coringa... ...	15th Nov.	16th Nov.
Amalapur	Do.	Do.
Peddapur	Night of 14th Nov.	Do.
Ramachendrapur ...	Do.	15th Nov.
Yernagudem ...	Do.	Do.
Cocanada	Do.	Do.
Tanuku	Do.	16th Nov.
Pittapar	15th Nov.	15th Nov.
Tuni	Night of 14th Nov.	16th Nov.
Ellore	Do.	15th Nov.
Bhimaveram ...	Do.	16th Nov.
Rajahmundry ...	15th Nov.	15th Nov.
Narsapur	Night of 14th Nov.	16th Nov.
MUNICIPALITIES.		
Rajahmundry.. ...	Night of 14th Nov.	15th Nov.
Cocanada	Do.	Do.
Ellore... ...	15th Nov.	Do.
† Cocanada.	The exact date is not known. The numbering of houses was commenced on the 22nd January, and as soon as this was finished the preliminary enumeration was begun.	End of July.
Rajahmundry.	Beginning of October.	Close of Oct.
Ellore... ...	15th Sept.	End of Sept.

† Cocanada.

"The enumerators employed, excepting in the municipalities, were 2,681, all of whom were Government officials. Most of these were Munsifs and Kurnums, and sometimes these were assisted by a number of educated private people of their own accord, but the number of these people could not be ascertained. The average may be taken at one for each village of importance, say 900.

"Those employed in the municipalities were 109, of whom 36 were Government officials, 46 non-officials, and 27 special paid agents.

"The official and non-official enumerators rendered all possible aid willingly.

"The information was obtained from the zemindary tracts through Munsifs and Kurnums as in ordinary Government villages, but in the Totapalli and Rampa Estates the proprietors rendered assistance.

"The final enumeration in Totapalli was superintended by the Deputy Tahsildar of Tuni to some extent.

"There are no independent estates in the district.

"The number of hill tribes cannot be stated with any approximity to correctness. Those generally in this district are *Koyas*. They live on cultivation for the most part, and there was no difficulty in taking the census of them.

"I have no suggestions to make to simplify the procedure of taking any future census. The people did not like the census, and were not altogether willing to give the information required. They believed the census was only the forerunner of some new tax."

Kistna District.

Mr. Leman, Collector of Kistna District, reports :—

"The preliminary census was commenced on the 15th July 1871 and completed on the 15th August 1871. The final census was commenced on the night of 14th November 1871 and completed on the 15th November 1871.

"The officers employed on the latter occasion were furnished with the registers of the preliminary census. They went to each house, called out the owner thereof, asked him to tell the names of the males and females in the house and their ages, comparing the register with the owner's verbal statements. They then struck out with red ink the absentees, and added to the register any individuals that were present in the house whose names were not entered.

"The census accounts are not here, without which it is impossible to give the actual number of officials employed as enumerators; in round numbers they were 12,050. The number of special paid agents was 102.

"In zemindary tracts the preliminary and final censuses were taken by the Village Kurnums. They are the servants of zemindars who had been, however, requested to order all assistance to be rendered.

"There are not any hill tribes or aborigines in this district. *Yerukulas* are, for the most part, settlers in villages here. *Brinjaries* were counted in the village where they happened to be found by the census-takers.

"I cannot give any hints; I was not in India when the census was taken, and I do not know in what special points, if any, matters were found to work badly.

"Adverting to the 1st paragraph of your letter, I am informed that, as usual, there was in this district a dread among the people that it was a preliminary to some tax."

Nellore District.

Mr. Horsfall, the Acting Collector of Nellore, reports:—

"The preliminary enumeration in the Nellore Municipality commenced on the 1st September 1871 and closed on the 15th idem. For the remaining portion of the district it was completed between the 15th and 31st July 1871, which was the time fixed by the Board. The final enumeration for the whole district was completed on the date fixed by the Board, viz., 15th November 1871.

"In the Municipality ten enumerators and five supervisors were employed for the preliminary enumeration. They were all selected from the Collector's office. For the remaining portion of the district the village officers were selected as enumerators, and Revenue Inspectors and Taluq Gumustas employed as supervisors. In the final enumeration of the municipality 146 enumerators and 15 supervisors selected from the Collector's office, the Civil and Munsif's Courts, as well as the Settlement and Public Works Departments and the Police were employed. The town and its suburbs were divided into convenient groups, allotting to each enumerator and supervisor a sufficient number thereof. In the remaining portion of the district the village officials and the taluq establishments were selected to do the work. In the zemindary tracts the zemindars placed all their establishments at our disposal for the final enumeration, and there was no difficulty experienced in these tracts in making the requisite arrangements. The Tahsildars were, in the first instance, directed to prepare lists, showing the names of enumerators and supervisors selected, and the names of villages or portions thereof clearly defined and allotted to each. These lists were prepared two months previous to the final enumeration and sent in to this office for examination, to see that no mistakes were made. After careful scrutiny in this office, they were returned with instructions to make the requisite alterations which were pointed out, and to fill up any vacancies which might occur in the meantime. In some few instances, changes became necessary, and they were promptly made. The actual number of persons is not ascertainable, as the lists were sent back to taluqs.

"This district does not contain thinly peopled tracts or hill-country. No particular arrangements were, therefore, considered necessary to census the hill tribes. In the town of Nellore there is a class of people called *Yanadies*, who reside in huts scattered over the whole town. A list of all such huts was carefully prepared, and special arrangements were made for their enumeration. Similar instructions were given to Tahsildars in whose taluqs the *Yanadies* are to be found.

"The procedure adopted at the last census is considered good and simple enough.

"As regards the feelings of the people in regard to the census, I am informed that at first there was a general impression that it was a step taken by Government to introduce some new tax, but care was taken to remove this impression, and no difficulties of any kind were met with in conducting the operations, and the result is considered satisfactory."

Cuddapah District.

Mr. Horsley, Collector of Cuddapah, reports:—

"The preliminary enumeration was commenced on the 15th July. It occupied from 15 days to a month. In one taluq the work extended over a month and a half. This was in consequence of bad work having to be done over again. The final enumeration commenced on the night of the 14th

November with reference to travellers only, and was continued on the 15th with reference to the general population. In one taluq it was not completed till the 16th.

"Officials and non-officials rendered willing assistance in the work, which was everywhere well done except in one taluq, where, as I have mentioned, the work had to be done a second time owing to inattention to orders. The work of enumeration was generally performed by village officers. Native officials in the taluq offices, assisted in some cases by officials from the Survey and Settlement Departments, supervised the work. The number of Government servants employed as enumerators was 4,356. The paid agents were 125 in number. In this district there are no zemindaries.

"*Yanadies* are very possibly an aboriginal tribe. They reside principally on the hills dividing this district from Nellore and North Arcot. They live upon roots and what grain they can get in exchange for honey and medicinal herbs. They will carry off sheep from flocks grazing on the hills when they can, effecting their purpose by violence if necessary. When inducements offer, they readily take to a civilized life, and rarely return to their old habits after they have found employment on the plains. They are useful servants in the Forest Department, where their knowledge of the forests is turned to good account. In their wild state they are a wretched set of people. They are small in stature with poor attenuated frames. They have no regard for human life. One of them admitted to me once that he saw no difference between killing a sheep and killing a man. In order to remove a cloth of trifling value from a sleeping man they have been known to kill the unresisting owner first. The number still living in a wild state must be very few, as murder, disease, and civilization have all tended to thin their ranks. No special steps have been taken to effect the enumeration of these people. Those whom the enumerators happened to find, on, I suspect, a very short visit to the hills, were entered in the returns. I do not think it would be possible in any circumstances to arrive at a correct conclusion as to the number of these wild people who are still in existence on the hills.

"The returns of the population furnished at the late census are, I believe, as correct as they can possibly be made, except in the matter of travellers. The effect of the Board's Order that travellers were to be counted on the night of the 14th November was that every traveller was enumerated twice and possibly three times. How often travellers by rail were counted I will not venture to say. Travellers by road ought to have been enumerated in each village up to noon on the final day. By that time every traveller has arrived at his destination for the day. Some arrangement, which I cannot at present suggest, should be made for ensuring correct returns of passengers by rail. It is not necessary that there should be so great an interval of time between the preliminary and final census. Fifteen days would be sufficient for the preliminary work; the same time should be allowed for supervision and examination, and the final day would be about a month from the commencement of operations. In so short a time but few changes would have taken place in the population, and the final census would tally more closely with the figures in the preliminary registers.

"There was a general idea among the people that the census was preparatory to the introduction of a poll-tax. Schemers turned these fears, no doubt, to good account. I heard that in a part of this district a report was spread that fowls were to be taxed. The originators of the rumour were enabled to buy poultry at a very low price. Some few Mussulmans resented the inquiries made regarding their families, but, as a rule no difficulties were experienced in taking the census."

Bellary District.

Mr. Master, the Collector of Bellary, writes:—

"The preliminary census was in this district commenced on the 15th July 1871 and finished by the end of the month. The final census was taken on the night of the 14th November and early in the morning of the 15th.

"Officials and non-officials rendered cordial assistance. Of the latter, however, very few in comparison were employed. In the villages the hereditary village officers conducted the operations on both occasions, and in towns officials were lent freely from the different departments at the final enumeration, the Police too helping materially. In the Municipalities the Commissioners personally undertook the supervision of the arrangements.

"Enclosed is a statement showing the number of enumerators employed both of Government servants and special paid agents:—

Statement showing the Number of Enumerators employed both of Government Servants and Special Paid Agents.

Taluq, &c.	Enumerators (Non-Official) employed in the Census Work.	Government Servants employed in the Work.	Total.	Taluq, &c.	Enumerators (Non-Official) employed in the Census Work.	Government Servants employed in the Work.	Total.
Bellary	26	171	197	Pennakonda... ...	...	134	134
Hospett	58	127	185	Madaksera	...	219	219
Kudligbi	26	82	108	Hindupur	47	231	278
Huvinhadgali ...	15	132	147				
Harpanhulli	16	137	153	MUNICIPALITIES.			
Alur	...	157	157				
Adoni	...	216	216	Bellary	46	...	46
Gooty	...	221	221	Adoni	23	4	27
Tadpatri	...	156	156	Gooty	...	...	...
Anantapur	...	217	217	Anantapur	...	...	...
Raidrug	44	222	266				
Dharmevaram ...	26	223	249	Total...	327	2,649	2,976

"There are no *hill tribes* or aborigines resident in this district.

"The people were no doubt suspicious when the preliminary enumeration was commenced that some taxation would follow the numbering of houses. The fact that in municipal towns the houses had been numbered and then taxed may have given rise to this idea, but all fear on this point was, I think, removed before the date of the final enumeration.

"The procedure adopted in taking the census was, I think, the best that could be devised. Nothing could be more simple.

* * * * * *

"I enclose copy of his (Sub-Collector's) report, and also of those from the other Divisional officers.

"It will be observed that no difficulties were met with in taking the census, the Mahomedan population even not generally objecting to give the names of the members of their household.

The Sub-Collector of this district remarks :—

"The census operations of 1871 made the people of this division suspect additional taxation. The details required were so much more copious than those of the year 1866 that people could not comprehend the drift of it at all. They could understand a simple enumeration, with some details as to sex and age, such as the former census was, but such a close scrutiny of families as was involved in the attempt made in 1871 to ascertain, not only the name and precise age, but even the physical peculiarities, if any, of each man, woman, and child, naturally excited strong suspicion, and in some resentment.

"The advent of the Local Funds Act in the same year did not help matters.

"The *Mahomedans* and other *gosha castes*, such as *Rajpoots, Kshatryas, Kummas*, &c., did not at all like being catechised about their wives and daughters. Hindus are, as you are doubtless aware, bashful about even mentioning the names of their wives in any public manner, and all classes of natives alike object, I believe, to acknowledge physical defects or deformities in members of their families. It will thus be seen that an enumerator going to the door of a house and asking for such particulars, as the last census required, would, probably in many cases, be baffled in his efforts to arrive at the truth, and I suspect the returns of *Mahomedans* and *other gosha women* were not in all cases either complete or accurate.

"It is also not improbable that many *Madhiga* (Chuckler) families escaped the scrutiny contemplated by the operations of the last census. These operations were conducted chiefly by men of the Brahmin, Lingayat, and Kapu Castes, whose horror of approaching the haunts of the lowest castes is notorious.

"This difficulty would be obviated by the employment of Mussulmans for the enumeration of such people, and to avoid omissions and inaccurate description in regard to *Mussulmas* and other *gosha females* I can only recommend the employment of female aid.

"The enumerator could take with him a woman who, with the permission of the inmates, would enter and count the females and children, noting the existence or otherwise of such particulars as are to have place in the census form, and obtaining the necessary information.

"This course seems to me to be necessary for three reasons—

"1. The objection above noted on the part of such people to answer every question put to them by an enumerator.

"2. The inability of so many heads of families to fill up the forms themselves.

"3. The fact that in some houses there is no male head who could communicate with the enumerator at the door.

"It may be that these difficulties are over-estimated, and that, having once submitted to a certain amount of troublesome scrutiny, people may view a repetition with less aversion on a future occasion. Still, as accuracy is important in census operations, it is just as well to recognize difficulties, however trifling, and be prepared to overcome them in a method at once efficacious and not uncongenial to the people. If the feelings of the people are not thoroughly respected, they will oppose the enumeration, whereas, if they see a desire to respect their scruples, they will meet us half-way.

"The enumeration of travellers too in the last day is, I am satisfied, a matter of difficulty in large villages.

"Native unpaid agency, which is what we employ, is, as a rule, apathetic, and it is almost too much to expect that, by visiting the haunts of travellers at a certain hour in the night, such agents could or would take the trouble to count, with such details as the 1871 census requires, all those who are halting in the villages. Some may have just arrived without the knowledge of others, and may be out in quest of food, firewood, or for any other purpose, and it is, in my opinion, difficult to suggest any accurate mode of enumeration that would not involve more zeal and trouble than unpaid agency would exhibit or take.

"In reporting lower down upon paragraph 3 of the Sanitary Commissioner's letter, I will suggest a mode of getting over this difficulty.

"The preliminary enumeration of 1871 was commenced on the 15th of July and terminated by the end of that month. The final enumeration was taken on the night of the 14th of November and on the following day.

"No special paid agents were employed in this sub-division, and the total number of enumerators was 967, besides 44 supervisors selected from Deputy Tahsildars, Revenue Inspectors, and Taluq Gumastahs.

"Unless Reddi and Kurnum Mirasidars be regarded as non-officials, there were no such employed in the work of enumeration in this sub-division.

"These Mirasidars were employed in every village, and no instances of either reluctance or negligence were brought prominently to notice. I am not, however (of my own experience in this sub-division), prepared to think that all such officers would lend their services with willingness or zeal. They are not even ready in all cases to undertake the offices of Village Magistrate or Kurnum for which their inams were granted, and they do not hold themselves under any obligation to Government. However they understand something of census operations now, and though no doubt paid agents would be more zealous and persevering, especially in the discovery and enumeration of travellers and wanderers, still the local knowledge and influence of the Village Mirasidars must make them in one way peculiarly adapted to the work.

"Should it be decided in future to employ either Mahomedans for the enumeration of the lowest castes, or females to assist the enumerator at the houses of Mahomedan or other gosha families, such employés would, of course, have to be paid, and after the enfranchisement of service inams Mirasidars, too, may have to be paid where employed.

"There are no zemindary or other independent estates in this sub-division.

"There are said to be no hill tribes or aborigines in this sub-division. The only peculiar tribes that I know of are the *Lambadies* and the *Korchas*.

"These lead a wandering life, and generally encamp at some little distance outside a village. They stay for some time at each place, and are said to have been enumerated in 1871 in the same way as the inhabitants of villages. This I do not quite understand. They ought clearly to be regarded as persons who have no fixed habitation, and should be enumerated on the last day, and that probably by some special agent to ensure correctness.

"To simplify the procedure at a future census I would propose that the final enumeration of persons actually present in each village on a certain day be dispensed with, and that the preliminary census results be retained, being merely checked on a final day by the addition of any births that may have taken place and the omission of any who may have died since the preliminary enumeration.

"I make the suggestion by several reasons—

(1.) "The final census, being a statement of persons in a village on a certain night, and not of the actual village residents, does not accurately represent the population of a village.

"(2.) The labor of correcting the preliminary census returns from a statement of permanent residents to a statement of persons actually present must be very considerable, and more than can safely be put down as the work of a single day. Moreover there is no time to check the results.

"(3.) It must be well nigh impossible to hunt up and enumerate accurately the travellers (other than family guests) scattered about in a large village at night, and it cannot, I think, be really necessary, as such travellers are sure to be enumerated as permanent residents in some other villages.

"(4.) It is quite necessary that all persons who have no home, such as *Beedboodki*, *Dombaroo*, *Yerikalajáti*, *Takkoovadlajáti*, and other beggars, should be enumerated on the final day, or the night previous, as they cannot be regarded as permanent residents of any village, and would not, therefore, be entered in the preliminary census records of any village. The careful hunting up and enumeration of such people, as well as of the wandering tribes (*Korchas* and *Lambadies*) alluded to before, would supply ample work for a final enumeration.

"(5.) The labor of making the preliminary census must, in many instances, be labor thrown away, as, in the course of three or four months, many who have been already entered and described as permanent residents will have to be struck out on the final day if they happen to be away from home, as no doubt many will be.

"If the object be to show how many people have actually been in each village on a certain day, then, of course, the proposal I make must be useless; but, if the object be to secure accurate and descriptive returns of actual population, I believe a carefully-prepared preliminary census of permanent residents, such as that of 1871, checked and supplemented on a final day in the ways I have described, would best secure the desired result."

The Head Assistant Collector of Bellary District remarks:—

"The preliminary census was commenced on the 15th of July 1871 and completed before the 31st of the same month. The final census was commenced on the night of 14th November 1871 and completed by the end of the 15th idem with only one single exception. One Ramireddy, the Reddi of Boodaly, of Hindupur Taluq, was enumerator for three small villages. He completed the final enumeration of two villages in the appointed time and neglected one, namely, Cattireddipally, a small village, where the final census was taken three days after the 15th.

"A taluqwar statement is enclosed, showing the number of enumerators employed on the census. It will be observed from that list the total number of enumerators employed was 880 for my whole division. Of these 807 were officials and 73 non-paid private individuals. Both the officials and the non-officials worked hard and cheerfully, because every opportunity was taken by this office to impress upon all the importance the Government attached to exactness. No paid enumerators were employed. The enumerators being in ninety-nine cases out of a hundred the Kurnums and Reddies of the villages, no difficulty was experienced in taking the census. It is only when a paid Government official is deputed for the work of this kind that the people, especially in outlying villages, became suspicious.

"There are neither *hill tribes* nor aborigines resident in this division.

"The procedure adopted in taking the last census was the best and most simple that can be devised. Nothing can be simpler.

"As to the feelings of the people in regard to the late census, I must state that the country people were under the impression that some taxation, in the shape of capitation-tax, would follow the numbering of houses, because they observed that houses were numbered in towns and house-tax was introduced, and that people in the country would be counted and capitation tax would follow. Both this office and the Tahsildar's did, as far as it lay in their power, endeavour to succeed in removing the impression during their tours, and so the final census was taken without difficulty."

The Deputy Collector of this district reports:—

"The preliminary census was commenced in July, and the final census was taken in November on 14th, 15th, and 16th.

"Most of the work was performed by Kurnums and Reddies of the villages. They and other officials and non-officials performed their work satisfactorily.

* * * * * * * *

"There are no hill tribes in my division.

"With reference to the 1st paragraph of the Sanitary Commissioner's letter, requiring to know the feelings of the people, I beg to state that the people will be subjected to some expense on the

appearance of a new work in their village, and the expense depends on the nature of the work and the persons who work it. In the matter of census, the Kurnums and Reddies only having performed the work, without being supported by any other paid servant of Government, the house-owners incurred some trifling expense (half an anna or one anna for each house and not exceeding two annas).

"It will be seen that no expense was incurred in Hospett Taluq for coloring the doors. It cannot be supposed that the Kurnums and Reddies expended their money for it. When the house-owners were required to fill up printed forms, they will willingly pay something to fill up the forms, as several of them are not capable of filling it up.

"It is to be remembered that when the paid servants of Government were deputed on this duty they were paid batta, and that the Kurnums and Reddies who had this additional work were not paid a single anna either for the work or for the journeys they have made to the villages and the taluq cutcherry on account of this work; and so, as far as possible, they have reimbursed themselves from inhabitants who are not troublesome."*

Kurnool District.

Mr. Hope, Acting Collector of Kurnool, reports:—

"First, as to the feelings of the people, I have not been long enough in the district to be able to speak from personal observation; but, from the reports of the divisional officers, it would seem that the feelings of the people were not very favorable. As elsewhere, there seems to have been in most villages a general impression that the census was only a prelude to the imposition of a house-tax, or a poll-tax; and the passing of the Local Funds Act about the same time, and the introduction of the house-tax into some of the villages soon after, probably helped to confirm this idea. But no difficulties were experienced either from this or any other cause in carrying out the census of the people.

"The preliminary enumeration and the final census were taken on the prescribed dates; the former between the 15th and 31st July, and the latter on the night of the 14th and on the 15th November. In large villages it lasted till the 16th.

"In the Municipalities of Kurnool and Cumbum the preliminary enumeration was taken in the second fortnight in October 1871.

"In the preliminary census 1,159 enumerators were employed, of whom 923 were officials and 236 non-officials. The officials were mostly the Reddies and Kurnums of the villages, who were aided in the case of large towns by the taluq gumastahs, and also by servants from other departments. The non-officials were principally the Kurnum Mirasidars and other respectable men who performed the work generally without any remuneration. It was found necessary to pay only in 50 cases.

"The work of these enumerators was thoroughly supervised during the months of August and September by the Revenue Inspectors and Taluq Gumastahs and by the Tahsildars and Deputy Tahsildars. The number of supervisors was 76.

"In the final census, which had to be taken on the night of the 14th and on the 15th November, more hands were employed, but the exact number is not stated by some of the Divisional officers. The number of special agents remunerated was, however, 91, of whom 37 were employed in taking the census of *hill tribes* and the remainder in the Municipality of Kurnool. The officials, as well as the non-officials, rendered their assistance promptly and cheerfully.

"There are no zemindaries in this district. There is an independent jaghire under the Nawab of Bunganapalli, in which the census was carried out under the orders of the Nawab at the same time, and in much the same manner as in Government villages.

"The only hill tribes in the district are the *Chentsus* who inhabit the Nallamalas. They seldom visit the plains, and their only occupation is to procure the bare means of subsistence. They live chiefly upon the products of the jungle, such as tamarind and honey, the root called "Chentsu-gaddalu," wood-apple, and other fruits, also upon game procured by the chase. They sometimes gather the hill products and barter them for grain, &c., to the merchants from the plains. In the Cumbum Division some of them earn a livelihood by guarding the crops and cattle of the ryots on the hill tracts. Their habits are generally peaceable, but a few of them who live near the plains are said to be addicted to petty thefts of grain, &c. They go about almost naked, with only a small piece of cloth tied round their waist and passed between the thighs, with a leather cap on the head. Their only weapons are the bow and arrow, a bill-hook, and sometimes a matchlock.

* This statement, as to the practice of enumerators requiring payment from the villagers, is borne out by the experience of some other districts.—W.R.C.

"The numbering of these people was made by Kurnums and other Mirasidars living in the vicinity of Nallamalas, and who were more or less known to them. They visited the Chentsu-gudems, or group of huts, and with the aid of the headmen of the tribe, and the Chentsus taliaries in the pay of the police, counted the number of people belonging to each gudem. There was no preliminary enumeration made of these tribes.

"On the whole Mr. Chase was of opinion that the census of the district was carried out with very great care, and that the result was more satisfactory than on any previous occasion when census was taken. It is believed that, with regard to Mahomedans, it was not quite so satisfactory owing to the peculiar habits and disposition of these people, and the resentment many of them seemed to feel at the necessarily more or less inquisitorial nature of the inquiry.

"Two of my Divisional officers have no suggestions to offer regarding the simplification of procedure in future census-taking. The Divisional officer of Peapally suggests that the census should take place at a time when troops are not marching from one station to another, and that, if this is unavoidable, they should be counted and shown separately with travellers, so that the normal population of the village may be accurately entered in the accounts. As regards the numbering of the houses, he suggests that this should be done permanently in all the villages either by painting the number on the door of the house if made of planks, &c., or by entering it on a piece of wood, which should be fixed by the owner of the house in some conspicuous part of the wall."

Chingleput District.

Mr. Barlow, Acting Collector of Chingleput, writes :—

"I have little to add beyond observing that, as reported by the Tahsildars, there was a general feeling of distrust throughout the district that the census was but a preliminary to a general house or poll tax, or something worse. On account of this misunderstanding the information was grudgingly given in some villages, though no really serious opposition whatever was met with.

"I think the system adopted in taking the census was good, and the agency used the only one possible in this country to ensure success, *i.e.*, the village officials checked by the taluq authorities, and supplemented here and there in large towns or military cantonments by paid agency as was done at the Mount, Palaveram, and Poonamallee."

The Tahsildar of Trivellore Taluq reports :—

"The people were afraid that by taking the census a new tax would be imposed on them, and that by counting the children, &c., some evil might arise to the family. As there was rain on the 15th November, great difficulty was experienced in taking the census.

"The preliminary census lasted 17 days, *i.e.*, from the 15th to 31st July 1871. The final census was commenced on the night of the 14th November and completed on the evening of the 15th.

"No paid enumerators were especially appointed for the work in this taluq. Government officials, as well as the Munsifs and Monigars of Government, zamin, and shrotriyem villages, acted according to the instructions published in the District Gazette and those issued from time to time by the taluq officials, and rendered them assistance.

"Government officials, *i.e.*, the Kurnums of the Government and shrotriyem villages and the Monigars, who are in receipt of mirah, &c., in the Sattivedu

Division	341
Munsifs and Monigars who received no remuneration	251
Government Officials	18
Total ...	610

The Tahsildar of Ponnery Taluq reports :—

"The people were at the time of taking census much afraid of the imposition of a poll-tax. After the publication of the notice in the District Gazette of 13th May 1871, they came to know that the census was only intended to ascertain the population. They were thus relieved of this fear.

"The preliminary census was commenced on the 15th July 1871 and completed on the 31st idem, while the final census was commenced on the 15th November and completed on the 16th.

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"This work was completed principally by the Government officials.

"As the villages of Pulicat and Coramandel are thickly-populated, five persons were employed for a day at the rate of three rupees per diem to aid the Government servants, and the census was thus completed.

"Persons employed at this work, including the officials and non-officials, amounted to 22. In the Jari moottah and shrotriem villages of this taluq the census was taken in the same manner as in Government villages by Village and Government servants.

"In taking a future census it will be easily accomplished if the village officers are directed to take the census of their villages at the appointed time. In the case of large villages and towns it will be sufficient if some persons are employed to assist the village officials."

The Acting Tahsildar of Madurantakum Taluq writes :—

"It appears that ordinary people entertained an opinion that the census of 1871 was intended by Government for imposing a new tax, while others attributed this to a desire on the part of Government to ascertain the exact population.

"No separate establishment was engaged for the work in this taluq. I beg, therefore, to state that the Revenue officers had to undergo great trouble. To explain this:—the village Kurnums, &c., having commenced to paint the numbers on the house-doors and take the preliminary census without fully comprehending the instructions issued in connexion with the census, they blundered in many instances, so that the Revenue Inspectors, Sheristadar, Deputy Tahsildar, and others who examined the work had to rectify these errors. As some of the village officials failed to attend to their duties connected with the final census agreeably to the instructions, it has caused, not only great trouble to the taluq officials in sending for those returns and filling the informations omitted, but also delay in preparing and submitting the returns.

"The preliminary census was commenced on the 15th July and completed about the close of October. The final census, which took place subsequently, was commenced on the night of the 14th and completed on the 15th November.

"In this taluq no special paid agents were appointed to take the census, but only the Government servants, viz., village servants and taluq officials, conducted this work. The number of these individuals was about, and more than, 900.

"I beg to suggest that the next census should be taken on the last day of the fusli or calendar year; that an abstract of the individual returns may be prepared and kept in the village; that subsequent increase and decrease may be noted in it with dates; and that a monthly return may be ordered to be forwarded: this procedure will simplify the taking of the census at any future time.

"I am of opinion that, if these suggestions of mine meet with your approval, the preparation of the returns of the final census can be easily done by taking an account of those who are absent from the village, as well as those who have newly come to the village at the time."

The Tahsildar of Conjeveram Taluq writes :—

"Although several notices were published in regard to the object of taking of the census of 1871 in the villages of this taluq, it appears that the people were under the impression that, in order to impose a new taxation, arrangements were made for ascertaining the exact population.

"It appears also that this census was taken by the village officers; that some difficulty was experienced only in taking the census of the *Mussulman gosha females* and other females; and that there was no such difficulty in other cases.

"The preliminary census lasted from 15th to 30th July 1871, and the final census was commenced on the night of the 14th November and completed on the 17th.

"The census taken by the village officials were examined by 30 persons, viz., 22 officials of the taluq and the division, and eight Revenue Inspectors and temporary zillahdars.

"The village officers have no incomes or maniems. They will not, therefore, be earnest in taking the census accurately. As the Revenue Inspectors and zilladars are engaged at collection and other various work, they are also unable to attend to the census work.

"I beg to suggest that ten days prior to the taking of census some new establishment, at a small outlay, should be employed, and the necessary forms, &c., supplied to them; that those which should be prepared beforehand should be got ready; that the census should be taken accurately on the days when it should be taken, and the same entered in the accounts, and that the Revenue Inspectors should be deputed to examine those accounts."

Conjeveram Town.—"The preliminary enumeration of census of this town was commenced on the 15th October and lasted till the 22nd of that month, while the final enumeration was commenced and completed on the 15th of November.

"Preliminary enumeration was conducted by 19 individuals especially appointed for the purpose, and the final by 73. The work of these agencies was superintended by the servants of the municipality and the teachers of the Free Church Mission and Patcheappah's branch schools of this town, the latter undertaking the work gratuitously. * * * *

"The townspeople in general apprehend, in spite of repeated notifications in the town explaining the views of Government in the taking of census, that the enumeration would gradually give birth to a new impost, what is generally termed a poll-tax."

The Tahsildar of Sydapett Taluq writes:—

"It appears that the census of 1871 is regarded by people as a step towards levying new taxation.

"When the village servants proceeded to the houses for taking the census, several persons refused to give accurate information, and the census was, therefore, taken with great difficulty.

"The preliminary census was commenced on the 15th July 1871 and completed about the close of September, and the final census was commenced on the night of the 14th November and completed on the 17th.

"The number of enumerators deputed to take the census, consisting of Government servants and those who were engaged on a separate allowance and the village servants, is 782.

"I am of opinion that, in taking a census, the necessary information may be easily obtained by the Munsifs and Kurnums of the respective villages, and that a separate establishment should be employed for larger villages, towns, and cantonments."

The Tahsildar of Chingleput Taluq writes:—

(Twenty-five, excluding village officials.)

"The number of officers deputed to take the census is noted in the margin.

"I beg to suggest that a date should be fixed for taking the census; that the village officials should be set to the work on that particular date; and that it will be expedient to direct the Revenue Inspectors to examine the accounts connected with the larger villages.

North Arcot District.

Mr. Whiteside, Collector of North Arcot, reports:—

"The preliminary census was generally commenced about the middle of July 1871 and completed by the end of that month, and the final census was taken in hand on the night of the 14th November and completed by the evening of the following day.

"The village officers and some of the influential ryots were employed as enumerators, and the taluq servants and some intelligent peons, and in some cases the officials of the Department of Public Works, were deputed to serve as supervisors. The enumerators went from house to house and collected the necessary information, and the supervisors afterwards personally tested the accuracy in as many cases as possible. The number of enumerators employed in each taluq and division is noted in the margin. No special paid agents were employed in the district as enumerators. All the persons employed on the work are reported to have rendered their assistance cordially. Some complaints were, however, received from the Palmanair Taluq and Kankundi Division that some village officers employed as enumerators made an illegal collection of one anna per house.* The offenders in the Palmanair Taluq (some three or four persons) were thereupon tried under the Penal Code by the Deputy Magistrate on general duties, and were dismissed from their posts. No satisfactory evidence was obtained against those accused in the Kankundi Division.

Goodiatham ...	...	312
Kankundi Division	...	82
Arcot ...	...	363
Vellore ...	...	690
Wandewash ...	...	411
Poloor ...	...	302
Arni ...	...	188
Chittoor ...	...	553
Chendragherry ...	...	(not known.)
Palmanair ...	...	386
Wallajah ...	...	409
Madderpak ...	...	144
Kalastri ...	...	289
Tirtani ...	...(not reported.)	
Narrainavanam	...(do.)	

* A similar complaint is made by the Deputy Collector of Bellary.—W.R.C.

"In the Narrainavanam Division of the Karvetinuggur Zemindary, one enumerator was appointed for every 100 houses, and one supervisor for 20 or 30 villages. The Monigars and Kurnums were employed as enumerators, and the officials of the zemindar as supervisors.

"In Tirtani Division of the same zemindary the houses were numbered and the registers prepared in January 1871. The Monigars and Kurnums were employed as enumerators, and the gumastahs of the Deputy Tahsildar, assisted by nine employés of the zemindar, performed the work of supervision. The census of the *hill tribes* was taken on the night of the 14th November, but no notes were taken of their means of livelihood.

"In the Madderpak Division of the Kalastri Zemindary Monigars, Kurnums, other competent persons, and four police constables, making a total of 144 persons, were employed as enumerators. Thirteen of the Zemindary Revenue Inspectors and four police constables acted as supervisors. No difficulty was experienced in taking the census of the *Yanadis*, a tribe the members of which in this district make their livelihood by burning charcoal.

"In the division of Kalastri in the same zemindary, 289 enumerators were appointed at the rate of one for every hundred houses, and 15 supervisors at the rate of one for about every 20 enumerators. The zemindary officials were employed as supervisors and enumerators, and the gumastahs of the Deputy Tahsildar's office also did work as supervisors. The zemindar is reported to have given every necessary assistance. No difficulty was experienced in taking the census of the *hill tribes*.

"In the Vellore Taluq there is a cluster of small villages on hills (30 in number) called *Malayalam*, situated to the south-west of, and 25 miles away from, Vellore Town. The number of the inhabitants there according to the last census is 1,373. These people are rude and uncivilized, and do not clothe themselves properly. The language, which is scarcely intelligible, is a sort of Tamil patois. They live by cultivation chiefly, and partly by trading in wheat, &c. They are also addicted to theiving. The census in this part of the taluq was taken by the village officers, and supervised by a Revenue Inspector.

"In the Poloor Taluq there are some hill villages occupied by people belonging to the *Vannyah* or *Vellala* castes, whose occupation is chiefly cultivation, and whose habits and employment do not differ in any perceptible degree from those of their caste-men in the low country. The same method was adopted in taking the census of these *hill-men* as in the low country.

"The same remark may be applied to the *hill tribes* inhabiting the Kalastri Zemindary.

"It is reported that in the Wallajah Taluq the heads of large families, under the influence of some superstition, withheld the real number of their families, and that some Mussulmans refused to give the age and names of their *gosha females*.

"In the Narrainavanam Division the people seem to have been under the apprehension that Government intended to introduce a poll-tax, and were, therefore, unwilling to give the true numbers of their families.

"In the Kalastri Division, also, it is reported that the more respectable Hindus and Mahomedans were averse to giving the names and ages of the female members of their families.

"Conciliatory words in most cases pacified those who were averse to the census, and no other difficulty was experienced in the matter.

"The course adopted in 1871 in taking the census was simple and efficacious, and I have no suggestions to offer in the way of improvement."

South Arcot District.

Mr. Sullivan, Acting Collector of South Arcot, reports:—

"All officers concur in stating that all classes viewed the census of 1871 with suspicion, considering it to be the prelude to some new mode of taxation. Some considered the form it would assume would be that of a poll-tax, and others that of a house-tax, and Act IV. of 1871 coming into force just about the time was not calculated to allay their doubts. The General Deputy Collector writes as follows:—'It is hardly necessary for me to remark that the people viewed the census operations with feelings of distrust. It was an unfortunate coincidence that the Local Act IV. of 1871, legalizing the levy of house-tax under certain circumstances, came into force just when the houses were being numbered, and the conclusion arrived at by the people was irresistible, viz., that the numbering of houses was to impose a house-tax. Some believed that a poll-tax was in contemplation.' But there was no difficulty or opposition to be met with in taking the census.

"The preliminary census was commenced on the 15th and completed on the 31st July 1871. The final census commenced on the night of the 14th and was completed on the night of the 15th November 1871, except in Trikalore and Trinomalai, where it was taken on the night of the 15th and on the morning of the 16th November.

"There were 3,603 enumerators employed in the district as noted in the margin. These enumerators did their work well. There are no zemindary tracts in the district except a small one in Trinomalai Taluq, where, as well as in shrotriem villages, the village officers did the work in the same manner as in Government villages.

Taluqs.	*Government Servants.*	*Special Paid Agents.*
Virdachellum...	402	...
Chedumbaram...	599	35
Kallakurchi	519	4
Tindevanum	536	3
Villapuram	486	...
Cuddalore	345	56
Trikalore	419	13
Trinomalai	395	...
	3,492	111
	111	
	3,603	

"In Kallakurchi Taluq only there are a few *hill tribes*.* Their number cannot be given, as the census accounts are all in your office. Their principal occupation is agriculture and felling timber. They are wholly uneducated. The preliminary census was taken by the poligars of the three hills, namely, Jadaya Gounden, Kurumba Gounden, and Ariya Gounden. They also assisted the special paid agents employed during the final enumeration.

"I am of opinion that the procedure followed during the census of 1871 was as simple and effective as could be devised."

Tanjore District.

The Hon. D. Arbuthnott, Collector of Tanjore, reports :—

"The preliminary house-to-house enumeration was commenced on the 15th and finished on the 31st July 1871.

"The final census was taken on the 30th November following. The day appointed for the whole Presidency was 15th November; but, owing to a large gathering of people at a native festival at Mayaveram on the 14th of that month, the final census was postponed for this district to the day first mentioned.

"The enumeration of the people was conducted in accordance with the Board's instructions circulated with their Proceedings, dated 3rd September 1870, No. 5,573. These, with supplementary instructions, were furnished to the village officers and others concerned, and the necessity for the greatest care and accuracy was impressed upon them. There is every reason to hope that the instructions were thoroughly understood by the generality of the enumerators, and that the work was on the whole performed with willingness as well as intelligence.

"The agency employed for both the preliminary and final census was mostly official, almost the whole of the Revenue establishment, supplemented by the establishments of the late Rajah's estate and chuttrums under the Collector's management, having been employed. It was only in zemindaries, and to some extent also in municipalities, that special paid agents had to be employed. In the former no assistance from the zemindars themselves was either calculated upon or received. In municipalities, the work of the enumerators was supervised and checked by the Municipal Commissioners, and everywhere else solely by Government officials on the Revenue establishment. The general supervision of the census operations received no small share of attention from Tahsildars, Divisional officers both covenanted and uncovenanted, and the Collector himself.

"The number of enumerators employed was—

For Government and Inam Villages	2,524
For Zemindaries	101
For Municipalities	239
Total ...	2,864

* These hill tribes are the same class of people as the *Malayalis* who inhabit the mountain tracts of the Salem District.—W.R.C.

"The number of supervisors, municipalities excepted, was 118.

"The method of taking the census was tolerably simple, and was attended with a large share of success. I have no suggestions to make with a view to its further simplification."

Trichinopoly District.

Mr. Pennington, the Acting Collector of the District, reports :—

"The preliminary enumeration was commenced in this district on the 15th of July 1871, and completed by the end of that month, and the second or final enumeration began on the night of the 14th of November 1871 and ended by the evening of the 15th.

"The Village Kurnums and such of the Munsifs as were able to write were charged with taking the census in the villages, and the clerks of the Tahsildars' and Deputy Tahsildars' offices were employed in the towns which were the head-quarters of either the one or the other officer. There was, therefore, no necessity for employing special agents, except in the town of Trichinopoly, where the Municipal Commissioners engaged paid men to do the work. Even in the zemindary tracts it was the Kurnums and Munsifs that did the work. Each taluq was divided into as many convenient groups of villages as there were Revenue Inspectors and clerks in the Tahsildars' and Deputy Tahsildars' offices, and each man had a group of villages given him, to all of which he went and examined three or four houses in each village and compared the result with the enumerators' accounts, and wherever any mistake was found the whole village was gone through carefully again, and the Kurnum's carelessness was taken serious notice of in each case. The Tahsildars and Deputy Tahsildars and the Divisional officers again examined them, of course visiting three or four villages of each group at random.

"There was no particular method adopted for censusing the people inhabiting the *Pachamalai hills** in this district; they are so notoriously unhealthy that we had to depend entirely upon the accounts furnished by the Kurnums of those villages, who all live in the low country and visit the villages probably once a week.

"No opposition whatever was met with in taking the census, but a rumour got abroad when the houses were being numbered that the Government intended it as a preliminary to fresh taxation, and the people were confirmed in this belief by the house-tax subsequently contemplated under the Local Funds Act.

"I have no suggestion to make by way of facilitating the operations of the census, except that a shorter time should be allowed between the preliminary and the final enumeration, so that the subjects may be kept fresh in the minds of all those concerned."

Madura District.

Mr. W. McQuhae, Collector of Madura, reports :—

"At first the people were under the impression that the numbering of the houses, with which the census operations commenced, was a prelude to fresh taxation in some form or other; but this impression gradually wore away, and, I believe, the real object of the census is now very generally understood. No difficulties were met with in taking the census, beyond those which were to be expected from the ignorance of large classes of the people regarding age, &c., and the stupidity of many of the village officers employed as enumerators.

"The preliminary enumeration was commenced on the 15th July 1871, and completed on the 31st of the same month. The final enumeration began on the 15th November and was finished the same day.

"In villages containing less than 200 houses the Kurnums were employed as enumerators, and they were assisted by the Nattamgars and other village servants. In the larger villages Kurnum and Nattamgars were obliged to work separately as enumerators. Non-official persons were employed as enumerators only in very large villages where the Kurnums and Nattamgars could not do the work unaided, in villages where there are no Kurnums and Nattamgars, and in certain Inam villages in the Ramnad and Shevagunga Zemindaries, which are not under the management of the proprietors, and which have no establishments competent to perform the work.

* These hills are inhabited by *Malayalis*, who are a pastoral and cultivating people of simple habits, holding but little intercourse with the low country.—W.R.C.

"The number of Government servants employed as enumerators was 3,910, and the number of special paid agents was 94. The manner in which the work was done depended greatly on the personal energy of the Tahsildar. In some Government Taluqs it was very well done, but in others the enumerators were not sufficiently checked and supervised. In the municipalities the work was very well done.

"In the zemindaries the enumerators were village officers as in Government villages, but the supervision was done by the Magistrates, who are the only Government servants in those tracts, aided more or less by the Zemindary officials. The census was probably less accurate in the large zemindaries than in the Government villages.

"There are no *hill tribes*, except a few wandering *Pulliars*, who are to be found in Warsanad and other jungles. No attempt was made to census them.

"The procedure adopted was simple and good. The village officers must do the census work, and the only suggestion I have to offer for the future is that the village officers should be very carefully instructed and supervised. If this is done, I see no reason why a census here should not be as accurate as in any other country."

Tinnevelly District.

Mr. Puckle, Collector of Tinnevelly, reports:—

"The preliminary census commenced on the 15th July, and closed on the 30th September 1871. The final census was taken on 15th November 1871.

"The number of enumerators employed was 3,994, at the rate of one enumerator to every 100 houses. Of these men, 3,748 were official and 246 non-official. Besides these, there were 203 supervisors, at the rate of one to every 20 enumerators. In the zemindaries, the village officials were made use of as in Government villages.

"All Tahsildars, Deputy Tahsildars, Taluq Sheristadars, Revenue Inspectors, besides many of the Huzoor, Division, and Taluq subordinates, and many of the Settlement and Survey hands then in the district were employed as supervisors. Many of the villages were personally tested by the European officers after the preliminary census, and the Assistant Collector, Mr. Bird, was specially employed on this duty.

"There are no *hill tribes* in this district, except 82 *Malialies* inhabiting two small hamlets above Papanassam.* The Forest Sub-Overseer was employed to take the census of these people.

"The only practical suggestion that occurs to me is to insist on the numbering of the houses being kept up everywhere as in municipal towns, and to hold the village officers responsible for all new houses being properly numbered."

Coimbatore District.

Mr. Wedderburn, Collector of Coimbatore, reports:—

"The general feeling was that the census was preliminary to the imposition of a tax. No difficulty, however, was met with. The object of the census was explained to the people, and their fears removed. The Head Assistant Collector reports that the *Vellala* cultivators, apprehensive of tax, threw difficulties in the way of ascertaining the correct number of their families; and that there was also some difficulty experienced with regard to *Patan families*, whose women do not appear in public. The census, however, was taken as accurately as possible.

"The preliminary census was commenced on 15th July 1871 and completed on 31st idem, except in Bhowany Taluq, where it was completed on 15th August 1871. The final census from daylight to sunset on the 15th November 1871. The occupants of chuttrums, dawk bungalows, cartstands, &c., were censused at 9 P.M. of 14th November 1871.

"The number of Government enumerators was 2,784
Paid Agents 41
Total ... 2,825

* In the mountains dividing the district from Travancore.—W.R.C.

"The assistance given by the enumerators was satisfactory. As a rule permanent Government servants were employed, and their duties temporarily performed by others. The procedure adopted was exactly that laid down in the Revenue Board's instructions of 3rd September 1870. The enumerator proceeded from house to house and filled in his forms in July, and on 15th November 1871, verified and corrected the forms in red ink.

"The procedure adopted in zemindary estates was also similar; the zemindar had the accounts prepared by his Kurnums and Monigars.

"*Note.*—We have no zemindary estates, only small poliputs in this district.

"The *hill tribes* number 150 in Collegal Taluq, 256 in Oodamelpetta, and 549 in Pollachy Taluq. Those who inhabit the Anamalay Hills are called *Kaders*. *Mulcers* live in the low jungles of Pollachy and Oodamelpetta Taluqs, and in Bolumputty jungles. Those who live in the jungles of Collegal Taluq are called *Sholagurs*. The hill tribes of Oodamelpetta and Pollachy are employed by land-holders as agricultural laborers; some, chiefly *Kaders*, are employed partly by the Forest Conservancy Department, and partly by merchants to collect forest products which they barter for grain, &c. They also cultivate for themselves patches on the hills with raggy, which they supplement as a food supply with roots, vegetables, &c., found on the hills. The *Sholagurs* of Collegal cultivate by turning the soil with a hand tool instead of plough, this is called "Kottoocaud" cultivation; some work for hire.

"These people were censused in the same manner as other ordinary ryots.

"I have no suggestions to make in reference to the simplification of procedure in any future census."

Nilgiri District.

Mr. J. R. Cockerell, Commissioner of Nilgiris, reports:—

"The preliminary census commenced on the 14th July 1871 and terminated on the 20th. The final census commenced on the 14th November and terminated on the 18th of the same month. The subjoined statement exhibits the number of enumerators employed both paid and unpaid:—

—	No. of Paid Enumerators.	No. of Unpaid Enumerators.	Total.
Nilgiri District	75	1	76
Ootacamund Municipality ...	39	...	39
Coonoor	3	...	3
Wellington Cantonment ...	3	4	7

"The enumerators employed appear to have done their work satisfactorily. No complaints were received.

"The limits of a brief report do not permit me to expatiate upon the habits and employment of the aborigines of the Nilgiris. The late Commissioner's compilation on the subject will shortly be given to the public. For the present, perhaps, all that it is necessary to say is that the aborigines are the *Todas*, the *Kurumbers*, the *Irulers*, and the *Koters*; and that the *Todas* live in munds or villages on the hill plateau, and are herdsmen; the *Kurumbers* live on the eastern slopes and below Seegoor, and obtain a livelihood by timber-felling; the *Irulers* are cultivators residing in the forests on the slopes; and that the *Koters* also live by tillage, and are the artizans of all the other tribes.

"I have no suggestion to offer in reference to any simplification of procedure in any future census."

Salem District.

Mr. Price, Acting Collector of Salem, reports:—

"The census was looked upon by the people with very great suspicion and distrust, the universal impression regarding it being that its ultimate object was the imposition of extra taxes. Everything was done to remove this idea, but the introduction of the Local Funds Act and the village cess, one after another, almost immediately on the conclusion of the census, made the people, I fear, think that our explanations and protestations that numbering them had nothing to do with

taxation were considerably wide of the truth. My opinion, which is based upon familiar chatting with natives of all classes, is that the impression, that the aim and end of the census was taxation, still exists. It is very natural that it should. The favorite view was that either a toll or house tax was intended, but the most absurd ideas of different kinds got afloat. In the sub-division, for instance, it was believed that all fowls were to be taxed, and the people set to work to sell or destroy them right and left. The tale doubtless was the production of some scheming fowl-merchant in Bangalore, who, before I could set the people right, must have made a handsome profit out of his knavery.*

"I personally worked a great deal at the census, checking the numbering and preliminary enumeration of a large number of villages and making protracted tours for the purpose. The supervision of the higher officials extended over fully 75 per cent. of the work done in the sub-division, and I arranged and carried out a plan by which I and the clerks of my office checked the work of the supervisors, and that of the Tahsildars and Deputy Tahsildars under whom they were employed. In the other taluqs of the district this arrangement was not so fully carried out, but the work seems to have been carefully done. Little or no difficulty was experienced in doing the numbering and in enumerating. The Mussulmans made objections in a few places, but when given to understand that no opposition would be permitted, they discontinued it. The Pariahs objected very strongly to allow any Brahmins to go into their streets, on the ground that they would bring them misfortune, but by employing Sudras I got over the difficulty, though not until I found that the Brahmins had numbered the houses in some places by standing outside the parcherry, and throwing to each head of a family a piece of wood with his number upon it. Wherever this had been done I had the numbering gone over again, and ascertained by personal inspection that it was correct. The difficulty as regarded the enumeration of travellers on the 14th November was avoided in the manner described in the enclosed copy of the final instructions issued by me as Sub-Collector, and which I believe that Mr. Longley adopted. Before beginning the enumeration, I mapped out all my taluqs into enumerators' ranges, and grouped these into supervisors' circles, numbered them all, and had a register showing the names of each enumerator and supervisor with the number of his range, and thus was able in a moment to ascertain who was the man responsible for any error or omission. I gave my whole attention to the business, and believe that the work done, in which I was most energetically assisted by all my subordinates, was as good as it could be.

"The preliminary census commenced on the 15th July 1871 and was completed on the 31st idem; the final census began on the night of the 14th November 1871 and was finished by the evening of the 15th.

"The officials and non-officials, with very few exceptions, rendered every assistance and worked very willingly. In the Salem Taluq I believe that the late Tahsildar was very remiss in the preliminary census, but I have heard of no other case of negligence. There was certainly little if any in the sub-division. The Muttadars in almost every case lent their office establishments, and paid enumerators and Government servants were employed to supplement these. A large number of the relatives of village servants gave their services gratuitously, and those who were ignorant or incapable had to pay for their substitutes. The Police and Forest Departments placed as many men as were fit and available at the disposal of the Revenue officers.

"There was no difference made in the census work of settled estates and that of Government villages.

"The *hill tribes* of the district are not of the marked description to be found in Coimbatore and Malabar. They consist almost entirely of *Malayalis* and *Irulers* who are also called *Pujaries*. The *Malayalis* are, I take it, the original inhabitants of the plains, who took refuge in the hills during the incursions of the Mahomedans and Mahrattas. They live almost entirely by agriculture of the roughest kind, breaking up land here and there, and giving it up when worn out. They reside in villages, and have none of the wild habits of the regular junglemen. Of their customs I can say nothing, nor yet have any of the officers called upon for the reports given me any information regarding them. Their headmen are all powerful with them; they have their own code of social regulations, and they seldom if ever trouble any court.

"The *Irulers* are a far wilder race, and they for the great part wander about in the jungles, gathering forest produce and living upon roots and whatever they can manage to kill. They are by no means particular as regards what they eat, and do not object to snakes, lizards, rats, and so forth. They are simple and superstitious to a degree, and have amongst the people of the plains the reputation of being sorcerers. They seldom if ever come out of the jungles, and their headmen, who are in their own way little kings, act as the middlemen in dealings with the chetties who barter grain, salt-condiments, and petty trinkets for jungle produce, and make handsome profits out of their transactions. Money has little or no value in the eyes of the generality of the *hillmen*, and they would far rather have tobacco or a sheep than a handsome present in money. When the Forest Department has been working for any time they are employed as timber-fellers and to clear selected trees of creepers and undergrowth, but their headman alone is the person with whom we deal. People employed in this way live in hamlets consisting of little bamboo huts plastered with mud. They seem to intermarry very much, and a plurality of wives is permitted. They have large families, but the children die off in great numbers from fever. They are singularly well-conducted and quiet, and during the seven years that I have been in the district I have known but one *Iruler* tried by a magistrate, and he was a man who was expelled from the tribe on account of his bad character.

"They are singularly fond of the ex raordinary custom of eating tobacco. An *Irular* will chew this drug without expectorating, and, having masticated it for some time, swallow it. Their theory is that it improves the wind and gives strength, and they are certainly wonderfully active in the way of climbing, but I should think that tobacco had but very little to do with that.

"In censusing the *Malayalis* on the Shevaroys and other hills picked men were employed, and as regards the *Irulers* we used the forest thannadars and watchers and the Village Munsifs and Kurnums who knew where they would be found.

"The system followed was just the sa ne as in the plains, and I do not think that there were any omissions. As regards the wandering tribes, such as *Koravas*, which were passing through the district, the services of the police who had to watch them were employed.

"The number of *hill-people* cannot now be given, as No. 5 statement has been sent to your office, and no record has been kept here.

"I do not see what could be done in order to simplify the work of any future census. India is totally different from any European country, and it is impossible to expect any appreciable aid from the people themselves. The preliminary work of numbering and enumeration should, I think, be continued.

"The area is immense, and the population scattered, and not given to moving about very much. Any attempt to census the people on one particular day would, in my opinion, prove abortive. I think that the system of giving tickets, introduced by me at the final census, would be, on any future occasion, of much use. I am of opinion also that better and more accurate results would be obtained if the mass of statistics regarding land, &c., was not required at the same time that the numbering of the people took place, that is, that the total area of the country, the number of the houses, and the population alone should be ascertained.

* This story was believed in by some of the Cuddapah people also.—W.R.C.

South Canara District.

Mr. Thomas, Collector of South Canara, reports:—

"The instructions issued by the Board for the guidance of the local officers, both in connexion with the preliminary and final enumerations, were strictly adhered to in this district, the only difference being in the following respects.

"The preparation of the statistical returns and house register of villages was ordered by the Board to be commenced after the Christmas holidays. The work was, however, taken up in this district a month earlier, and the registers were completed about the 1st of February. The registers underwent a thorough scrutiny at the hands of the taluq authorities, and were also, in many instances, examined and tested personally by divisional officers and by the Collector.

"The preliminary enumeration was, according to the Board's instructions, to have commenced from the 15th of July and be finished by the 31st of that month. As the monsoon commences in this district in June, and is usually at its height in July, it was found necessary, owing to the difficulty of working out-of-doors in that month, to commence the work two months earlier, *i.e.*, on the 15th of May and to complete it by the 15th of June 1871. In the town of Mangalore, however, it was conducted in the month of July, and in the patches of *Kumri* cultivation in the southern maganies of the Cassergode Taluq it took place in the month of September, this being the time when the cultivators reside in the kumries. These are forest tracts occupied during certain months of cultivation, and the preliminary enumeration was, therefore, taken here, so as to allow the shortest interval to elapse between it and the final enumeration, lest the first returns should be useless at the second enumeration.

"The agency employed for the preliminary enumeration was, as a rule, that of the shanbogues (village accountants), the village potails (headmen) being mostly illiterate or not qualified for the work; but in the Turfs (clusters of villages), in which there were more than 1,000 houses, one or two other persons were appointed to assist the shanbogues.

"The returns taken at the preliminary enumeration were examined and checked by supervisors, generally consisting of Taluq Clerks and Revenue Inspectors, and were further tested by Tahsildars and Deputy Tahsildars, and finally by the Divisional officers.

"The final enumeration was commenced precisely on the date fixed, i.e., on the morning of the 15th November, throughout the district, and was, it is believed, completed on the same day. Though it is possible that it may have been delayed till the next morning in some localities where the houses are too widely scattered, no such delays appear to have come under the notice of my predecessor.

"The final enumeration was conducted partly by village servants consisting of the shanbogues and such of the potails and ugraniers as could read and write, and partly by outsiders especially engaged for the purpose, including some persons who volunteered their services gratuitously. The number of houses allotted to each enumerator was on an average 100, and the work of every 20 or 25 enumerators was supervised by a Revenue Inspector or other supervisor deputed for the purpose.

"It was thought advisable to give the enumerators appointed for the final enumeration a previous insight into the work they had to perform, and with this view they were all made to accompany the shanbogues during the preliminary enumeration in order to acquire a thorough knowledge of the work to be done.

"In the southern maganies of the Cassergode Taluq, where the shanbogues are not generally acquainted with Malayalum, and the persons who could be engaged for the final enumeration did not on the other hand know Canarese, both the preliminary and final enumerations were made by the final enumerators themselves under the directions of the shanbogues.

"The kumries and jungle tracts inhabited by Male Kudiars and other hill tribes were censused by special enumerators.

"Public encampments, cart-stands, open halting places on the sides of roads, &c., were generally censused by the police, who visited them at 9 P.M., or later on the night of the 14th November.

"Men travelling during the night were also entered in the return about the same time by the police, and were furnished with tickets with directions to show them to any enumerators who might be about to enumerate them the next day.

"Persons in ships, pattimars, boats, &c., were censused by the Sea Custom officers at midnight of the 14th, and the inmates of the jail and subsidiary jails by the officers in charge of them. Persons travelling in boats were enumerated at their landing places and furnished with tickets.

"The census of the town of Mangalore was taken under the special arrangements made by the Municipal Commissioners, and required the services for the most part of paid enumerators.

"In the Military Cantonment of Mangalore the census was taken by the Commanding Officer, and on the Amindivi Islands, by the Monigar, Kurnums (accountants), and the peons.

"The following table shows the number of enumerators and supervisors employed, both official and non-official, at the final census :—

—	Number of Enumerators.										Supervisors.			
	Government Officials.						Other Agency.				Government Officials and Municipal Subordinates.			
	Shanbogues (Karnums)	Potails (Heads of Villages).	Village and Taluq Peons.	Other Government Officials and Municipal Subordinates.	Policemen.	Total.	Paid.	Gratuitous.	Total.	Total Enumerators.	Remunerated by a Fee.	Remunerated by a Travelling Allowance.	Unremunerated.	Total.
District ...	194	535	12	...	115	856	743	756	1,499	2,355	...	*64	†27	91
Municipality ...	...	...	...	36	12	48	16	...	16	64	9	...	...	9
Total ...	194	535	12	36	127	904	759	756	1,515	2,419	9	64	27	100

* Mostly Taluq Clerks. † Revenue Inspectors, &c.

"Not having been present in the district when the census was taken, I am unable to speak personally of the manner in, and the extent to which the officials and non-officials rendered their assistance in the work. I am, however, informed that all the Tahsildars exerted themselves, and that the Divisional officers took particular interest in the operations. From non-officials, at least so far as the influential part of them was concerned, not much assistance appears to have been derived, except in the Udipi and Kundapur Taluqs, where the Tahsildars appear to have been able to secure the services of a considerable number of gratuitous enumerators.

"The village servants and subordinate Government officials who were entrusted with the work of enumeration or supervision appear to have performed their duties satisfactorily, save that, in one instance, a shanbogue was discovered to have levied a small contribution from the inhabitants while numbering the houses and preparing the house-registers, for which misconduct he was duly punished.

"There are no zemindary tracts or other independent estates in this district.

"With reference to paragraph 4 there are, properly speaking, no *hill tribes* living exclusively in the jungles in this district, with the exception of a few *Male Kudies*, &c., in the Uppinangady Taluq, who reside in the cardamom forest tracts, &c., bordering on the ghauts. The following classes occur in the list of castes returned in this district for the purpose of the census :—

Kunalie.	Male Kudi.
Male Kunalie.	Kumri Mahratti.
Nad Kunalie.	Koragar.
Kari Kunalie.	

"Formerly, when the cultivation of kumeri was unrestricted, some of these people may have had their abodes permanently in the heart of the jungles; but they have been driven to the plains long since, and are now to be found everywhere, though still living in secluded localities. No separate census having been taken of these people, it is impossible to give their number, which is blended in the general returns of a village.

"There is no reason to suppose that the census operations in this district were viewed with any distrust by the more intelligent portion of the inhabitants; but, as it was unfortunately almost immediately followed by the imposition of a house-tax for educational purposes, it was impossible to reconcile the prejudices of the ignorant as to its being unconnected with taxation.

"In conclusion, I beg to add that my predecessor appears to have taken so much interest in the work that nothing was omitted that could have ensured the most satisfactory results. The returns from this district were acknowledged by the late Mr. Gover to be far superior to those of any other in the Presidency, and I am doubtful whether equally satisfactory results can be attained by following any other procedure or omitting any of the details. In fact the only alteration which appears necessary in future is in the plan of numbering the houses. The plan adopted under the Board's instructions was to number the houses by enclosures. This was found very inconvenient and to give rise to much confusion in this district, where the houses are in general widely detached from each other, and not within enclosures. I understand that in Malabar the houses were numbered consecutively without reference to enclosures, and the same plan should be followed in this district in future, the circumstances of the two districts being alike."

Malabar District.

Mr. Macgregor, Collector of Malabar, reports :—

"The preliminary census throughout the district, with the exception of municipalities and coolies in the coffee estates in Wynaad, was commenced on the 15th May 1871 and terminated with the end of the month, although, in some places, it inevitably lasted till the 10th June. The time originally fixed in the rules for the operation was from 15th to 30th July. As then the monsoon is always in full vigor in these parts, the dates of the operation were altered under the Order of Government, dated 2nd December 1870, No. 194, paragraph 3.

"The enumerations of municipalities and coolies of the coffee estates were conducted in October 1871, commencing generally from the 1st and ending with the 15th or 25th the latest.

"The final enumeration throughout the district, with the exception of Palghaut Municipality, was conducted in strict accordance to the rules published, viz., chuttrums, dâk bungalows, prisons vessels in the ports, &c., on the night of the 14th, and the remaining on the next day.

"As regards hill tribes, there was only one enumeration which was conducted in the month of September and October, the dates varying in different localities.

"The final enumeration of the Palghaut Municipality was conducted on the 17th November on account of the car festival at that place having occurred on the 14th and 15th.

"The preliminary census was taken by the amshoms (parish) officials under the supervision of the Revenue Inspectors and other taluq officials who were continually on the move. After the completion of the house register, but before the commencement of preliminary enumeration, the Divisional officers, and as many of the subordinates in the huzur and other offices under the Collector as could be spared, were engaged in examining and correcting the house registers, especially in the interior in out-of-the-way localities.

"The services of native agencies, paid or otherwise, was not found necessary in completing the preliminary enumeration, which was entirely carried out by Revenue officers. For the final enumeration, however, the services of the police and officers of other departments were secured as far as those departments were able to spare men.

"These officers were deputed mostly in supervising the enumerators. On the whole 10,036 persons were engaged for the work of the final enumeration, consisting of 1,059 Government officials and 8,977 non-officials. The number of houses per man varying according to character of the locality and density of population from 50 to 15.

"It is difficult to state with any amount of accuracy the number of *hill tribes* or *aborigines*, as, after the final census, all the forms were forwarded to Madras, the total population only being noted in this office. It can, I think, be ascertained by the tabulation carried on at Madras. The method adopted in censusing them was fully discussed in this office letter printed with the Proceedings of the Board of Revenue, dated 22nd November 1871, No. 4,825.

"The habits and employments of the *hill tribes* are too many to be detailed, but may be summarized as follows :—

"The majority have some recognized landlord among the adjacent proprietors, and receive some remuneration for guarding crops from wild animals, seeing to fencing, attending elephant pits, &c. During a part of the year they are employed in the forests, gathering honey, cardamoms, and other spontaneous products. As skilled axemen many are temporarily employed in Government teak plantations, and in coffee plantations in felling forest. These tribes are uniformly well conducted, but are averse to regular and sustained industry.

"All the amshom officials should be called upon to keep a register of houses in their respective amshoms, showing (1) the name of the amshom ; (2) deshom or street ; (3) nature of the house, that is, one or two storied, tiled, or thatched, and built of stone or mud ; and (4) the name of the occupant or owner. The book should be bound with blank sheets, so that the amshom officials may include any houses that may be newly built and exclude those that may have fallen to ruins. To ensure the keeping up of the register by village officers they may be required to submit monthly at jummabundy a statement showing the number of houses at the end of the previous year, those built in the year, those gone down, and those remaining. The Revenue Inspector should also be enjoined to see from time to time that these registers are properly kept. To be in possession of a register embracing these particulars regarding houses in a district will certainly greatly facilitate the taking of a census, and will also answer other purposes."

TOWN OF MADRAS.

The following remarks are condensed from Mr. Gover's Report :—

"The preliminary census of the Town of Madras was commenced on the 1st September 1871, and was continued throughout the month. The final census commenced on the 13th November and occupied seven days.

"The numbering of the houses was the first thing. This was done by the overseers and peons of the Sanitary Department under Mr. Gover's direction, and lasted about a fortnight.

"Every effort was made to acquaint the people with the reasons for, and objects of, a census. Hand-bills were delivered in every house. Advertisements appeared in every newspaper, whether English or Vernacular. Notices were distributed in the streets, and the town-criers were kept busily at work.

"A circular was sent to every school in the town asking the master or masters to explain to their scholars the reasons for, and benefits to be derived from, a census. These measures and the warm co-operation of influential native gentlemen were in a great measure successful in allaying any feeling of distrust regarding the census.

"A few persons left Madras before the enumeration, fearing to be included in some new assessment or poll-tax, which rumour declared would follow the census, but they returned before the final census.

"No difficulties were met with in taking the census of the native community. Sixty-four enumerators were employed, and there were 700 applicants for the post. Those engaged were, on the whole, a very intelligent set of men, of good position in native society. They were paid at the rate of 50 rupees each a month. Each enumerator was accompanied by a peon with belt and badge showing his office. This aid was of immense importance in indentifying and giving warrant to the enumerator.

"Mr. Loch, President of the Municipal Commission, and several of the Commissioners, were good enough to move about Madras, examining the operations of the enumerators.

"Each enumerator was required to census on the average 30 houses per diem ; after a short experience 50 to 90 houses was a common average.

"The work was tested by a special staff of seventeen testers, who personally examined about one out of ten houses, and by Mr. Gover, who drew up tables of the proportions of persons of different ages, sex, &c., and with which the daily results were compared.

"The Town Census on the whole was conducted with very great care, and the results show that the population was fairly counted."

CHAPTER VI.

Area, Districts, and Population of the Madras Presidency.

Description of the Presidency.

The territory included within the Presidency of Fort Saint George, or what is better known as the Madras Presidency, occupies a considerable area of the peninsula of India. The coast line extends on the east of the peninsula from Orissa, in Bengal, to Cape Comorin. On the west the narrow strip of country, which includes the Native States of Travancore and Cochin, forms the coast line from Cape Comorin to the town of Cochin, where Madras territory again extends along the coast until its junction with the Bombay Presidency at the northern extremity of the South Canara District. In the centre of the peninsula are the Nagpore country and Berar, the territories of His Highness the Nizam, known generally as the Deccan, and the province of Mysore; but all of the centre of the peninsula, south and east of Mysore, belongs to the Madras Presidency.

Area.

The Presidency of Madras includes an area of 139,698* square miles. It has a coast line of about 1,600 miles, and consequently a large area of country but little elevated above the level of the sea. Mountain ranges run northward from Cape Comorin along the western coast, attaining an elevation in some parts of from 4,000 to nearly 9,000 feet. Ranges of hills follow also the general line of the east coast; but these, as a rule, are of lower elevation than the Western Ghauts. The drainage of the peninsula is, for the most part, from west to east into the Bay of Bengal, the area of country drained by rivers running westward being only the narrow strip of territory between the Western Ghauts and the sea. As a rule the country slopes gradually from the eastern base of the western mountain chain down to the Coromandel Coast, while the fall is sudden and precipitous on the western side of the mountains. The centre of the peninsula consists generally of undulating table-lands from 1,000 to 3,000 feet above the level of the sea.

Physical geography—Influence of, on climate and production.

The peculiar physical geography of the peninsula of India, with a huge mountain chain running from north to south along its western boundary, is of importance in regard to climate and the productions of the various districts. These hills have the effect of arresting the lower strata of rain clouds brought up from the Indian ocean by the periodical winds of the south-west monsoon, and of causing excessive rain precipitation on the narrow strip of coast line on the western side of the peninsula.

Where the mountain range is of great height, as between Malabar and Coimbatore, the rain clouds are almost entirely diverted from the districts immediately below the mountains on the eastern side, and while the annual rainfall on the western side may be one hundred and fifty inches, not more than twenty inches will be registered on the eastern side, immediately within the influence of the mountain ranges. Where the mountain chain is of lower elevation, the rain clouds pass over the hills, and rain is precipitated in uncertain and varying amount over the peninsula to the east of the Western Ghauts; but, except in the northern districts, where the rainy season approximates to that of Bengal, the heaviest rainfall of the southern portion of the eastern division of the

* Including Pooloocottah territory (1,380 square miles).

peninsula occurs during the period of the north-east monsoon. During the continuance of this monsoon, the western ranges of mountains have a similar effect in arresting the rain clouds, so that at the season of the year when the Carnatic is deluged by heavy rain, the Western Coast Districts enjoy fine clear weather.

To the physical barrier of the Western Ghauts must be attributed the vast differences of climate, and the nature of the productions, in the eastern and western divisions of the peninsula. In the former the uncertainty, and capricious character of the rainfall has taught the cultivators of the soil the necessity of making provision for the storage of water for irrigation purposes, and the existence of innumerable tanks or reservoirs, scattered all over the country, testify to the fact that, from periods of the remotest antiquity, the inhabitants of the tracts of country which receive an irregular rainfall, have exercised great ingenuity and readiness of resource in the construction of public works for the artificial irrigation of the soil. On the western side of the mountains, however, the necessity for such works has never arisen. There the periodical rains fall with great regularity as to time and quantity, and the earth yields her fruits so abundantly that, although in certain exceptional years there may be partial failures of crops, absolute famine, as a result of bad seasons, is unknown. Only three of the twenty-one districts of which the Madras Presidency is composed lie within the influence of the never-failing rains of the south-west monsoon. In the remaining eighteen districts Nature demands the assistance of Art in the collection, storage, and distribution of the condensed moisture of the heavens. In some of these eighteen districts however, as in the northern coast area, the periodic rains fall more regularly than in others, while in several of them the rivers running eastward, swelled by the south-west monsoon rains, are utilized in the fertilization of districts in which the natural moisture is defective.

Districts.

The Madras Presidency, according to existing boundary divisions, is made up of twenty-one districts, as particularized below:—

Districts.	Area in Square Miles.	Position.
1. Ganjam ...	8,313	To the north and east along the sea coast on the Bay of Bengal.
2. Vizagapatam	18,344	
3. Godavery...	6,224	
4. Kistna ...	8.036	
5. Nellore ...	8,462	
6. Madras ...	27	
7. Chingleput	2,753	
8. South Arcot	4,873	
9. Kurnool ...	7,358	In the centre of the peninsula and mostly south and east of Mysore.
10. Bellary ...	11,007	
11. Cuddapah...	8,367	
12. North Arcot	7,139	
13. Salem ...	7,483	
14. Coimbatore	7,432	
15. Nilgiris ...	749	
16. Tanjore ...	3,654*	To the south, forming the south-eastern boundary of the peninsula.
17. Trichinopoly	3,515	
18. Madura ...	9,502	
19. Tinnevelly	5,176	
20. South Canara	3,902	On the Western Coast.
21. Malabar ...	6,002	

* Exclusive of Puducotta territory, the area of which is 1,380 square miles.

The four districts at the head of the list are known as the "Northern Circars." Prior to 1859-60 these circars consisted of five districts, but in that year, Sir Charles Trevelyan being Governor of Madras, the three districts of Rajahmundry, Masulipatam, and Guntoor were divided to form the present "Godavery" and "Kistna" Districts.

Northern Circars.

1. Guntoor.
2. Condapilly.
3. Ellore.
4. Rajahmundry.
5. Chicacole.

The northern districts were formerly under the Nizam's Government, and in that time the divisions were as noted in the margin. They came finally into British possession in the year 1823, by the payment to the Nizam's Government of Rupees 11,66,666, in lieu of an annual tribute.

When these districts fell into the hands of the East India Company, they consisted chiefly of large estates held by renters or zemindars, and of lands called "*Hávelly*," which were the old demesnes, or private estates, of former rulers, and of tracts near the principal towns which had been resumed by the Mahomedan Governors of the districts, and appropriated for the support of their numerous bands of soldiers and public establishments.

For some years prior to 1855-56 these Northern Circars were under the charge of a separate Commissioner, but each district had then also its own revenue and judicial establishments. The appointment of Commissioner of the Northern Circars was abolished in June 1856.

Carnatic.

The part of the Presidency usually known as the "Carnatic" appears to have been originally formed of three divisions, viz.:—*Northern*, extending from the river Pennar to the river Gundegama, and consisting of a portion of the Nellore District; *Central*, extending from the Coleroon to the Pennar river, and containing a portion of Trichinopoly, Chingleput, North Arcot, South Arcot, Madras, and Nellore Districts; and *Southern*, consisting of a portion of the Trichinopoly and the whole of Tanjore, Tinnevelly, and Madura Districts. These districts came into British possession between the years 1799 and 1801.

Chingleput & Madras.

In the year 1859-60 the two districts of Madras Town and Chingleput were amalgamated into a single district, the collection of Sea Customs revenue being separately provided for. In the year 1870 the Chingleput District was again divided as before, leaving the administration of the Madras Town District in the hands of the Sea Customs Collector. The Chingleput District was obtained from the Nawab of Arcot in 1763 in return for services rendered to him and his father by the Company. The grant was confirmed by the Great Moghul in 1765, and for a long time the district was known as the "Jaghire" of the East India Company. The site of the town of Madras was obtained in the year 1640, by a grant from the descendants of the Vijianaggur rulers, subsequently confirmed by the Moghul Government.

Ceded Districts.

The districts of Bellary and Cuddapah were ceded to the English by the Nizam in the year 1800 for the maintenance, in perpetuity, of a body of troops known as the Hyderabad Subsidiary Force, and as payment for troops furnished during the Mysore wars. To this day the territories so made over are known as the "Ceded Districts."

Kurnool.

In 1800 the rights of sovereignty exercised by the Nizam, as Soubadar of the Deccan, over the Kurnool country, became vested in the East India Company. The Nizam, in the treaty of partition, gave over to the British all his possessions south of the Toombudra and of the

Kistna rivers, below the junction of the former with the latter. At this time the ruler of the Kurnool country paid a yearly tribute of one lakh of rupees to the Nizam.

In 1839, the Kurnool District, through the rebellion of the then ruler of the country, was placed under British administration.

West centre districts, Salem and Coimbatore.

The districts of Salem and Coimbatore came into British possession, the former in 1792, by the treaty of Seringapatam, and the latter in 1799 after the final defeat of Tippoo and the partition of his territory between the British, the Nizam, and the legitimate successor to the Mysore Government, the late Maharajah of Mysore.

Neilgherries.

The Neilgerry Hills, formerly a taluq of the Coimbatore district, was constituted a separate district under Act I. of 1868.

West Coast Districts, Canara and Malabar.

The two districts of Canara and Malabar, on the western side of the ghauts, fell into the possession of the British in 1792. Canara had always been divided into North and South Canara for administrative purposes, and in 1860, North Canara, with a population of 378,825, was transferred, for convenience of administration, from the Madras to the Bombay Presidency.

Linguistic Divisions.

Within the Madras Presidency there are six well-defined linguistic boundaries. In the northernmost district of Ganjam is included a portion of the *Ooriya*-speaking population. The *Telugu* language is commonly spoken by the people of the Northern Circars, and in a portion of the Nizam's country, Kurnool, Cuddapah, part of North Arcot, Nellore, and some parts of Bellary. *Tamil* is the common language of the districts from a few miles north of Madras to the extreme south of the eastern division of the peninsula. *Malayalum* is the language of the Native States of Travancore, Cochin, and the Malabar District. *Tulu* is spoken in a limited portion of the South Canara District; and *Canarese* in certain portions of the Bellary, Coimbatore, Salem, and South Canara Districts. Besides these six Dravidian languages, the hill tribes of certain districts have dialects of their own.

In the whole Presidency there are about 11,610,000 persons who speak the Telugu language; Tamil, 14,715,000; Canarese, 1,699,000; Malayalum, 2,324,000; Tulu, 29,400; Ooriya and Hill languages, 640,000.

The area of country over which the various languages are common is shown in the accompanying map.

From time to time, colonies of Telugu and Canarese speaking people have found their way down to the southern or Tamil country. In some cases they have been invited to settle as cultivators in localities where waste lands were available. In others they followed probably in the train of invading armies. In the same way people from the Maharatta country have settled in the south, and in all the large towns there are colonies of silk weavers from Gujirat, who speak a language of their own. Along the border lines of the prevailing languages two or more languages are indifferently spoken by the people. There is no instance of the Tamil people pushing their colonies up towards the north. The migrations appear to have been always from north to south.*

* In the large military cantonments of Secunderabad and Bangalore there are Tamil-speaking populations, but these people have settled as camp-followers.

Population.

The total population of the Presidency, according to the tabulation in this office, is 31,281,177. To this should be added the population of the Puducotta State 316,695 (total 31,597,872). In the census arrangements no attempt was made to ascertain the population of the French Settlements at Pondicherry, Karical, Yanam, and Mahé, and the numbers are consequently not included in the above figures. In some districts it is quite certain that the female population was imperfectly returned. Allowing for omissions and errors, it is clear that the total population of the territories within the Madras Presidency is rather more than thirty-two millions. In dealing with the results of the census it will, however, be safest to limit observation to the actual figures relating to the several districts of the Madras Presidency.

In the annexed abstract a few particulars are given regarding the area and distribution of the population :—

Statement showing the Area in Square Miles of the Madras Presidency, Number of Taluqs, Villages, Houses, and Population, with Averages of the same.

Districts.	Area in Square Miles.	No. of Taluqs.	No. of Villages.	No. of Houses.	Population.	Average No. of Houses to a Square Mile.	Average No. of Houses to a Village.	Average No. of Houses to a Taluq.	Average No. of Villages to a Taluq.	Average No. of Persons to a Square Mile.	Average No. of Persons to a House.	Average No. of Persons to a Village.	Average No. of Persons to a Taluq.
Ganjam ...	8,313	3	4,562	341,404	1,520,088	41·1	74·8	113,801	1520·6	182·9	4·45	333·2	506,696
Vizagapatam ...	18,344	2	8,581	489,419	2,159,199	26·7	57·0	244,709	4290·5	117·7	4·41	251·6	1,079,599
Godavery ...	6,224	9	2,202	389,712	1,592,939	62·6	177·0	43,301	244·6	255·9	4·08	723·4	176,993
Kistna ...	8,036	11	2,140	282,358	1,452,374	35·1	131·9	25,669	194·5	180·7	5·14	678·7	132,034
Nellore ...	8,462	9	2,174	263,820	1,376,811	31·1	121·3	29,313	241·5	162·7	5·21	633·3	152,979
Cuddapah ...	8,367	11	1,337	339,063	1,351,194	40·5	253·6	30,824	121·5	161·5	3·98	1010·6	122,836
Bellary ...	11,007	15	2,568	351,943	1,668,006	32·0	137·0	23,463	171·2	151·5	4·73	649·5	111,200
Kurnool ...	7,358	8	787	205,884	959,640	28·0	261·6	25,735	98·3	130·4	4·66	1219·4	119,955
Chingleput ...	2,753	6	2,362	141,434	938,184	51·4	59·9	23,572	393·6	340·7	6·63	397·2	156,364
North Arcot ...	7,139	9	5,292	329,844	2,015,278	46·2	62·3	36,649	588·0	282·3	6·11	380·8	223,920
South Arcot ...	4,873	8	3,198	228,761	1,755,817	46·9	71·6	28,595	399·7	360·3	7·67	549·0	219,477
Tanjore ...	3,654	9	3,935	369,984	1,973,731	101·3	94·0	41,109	437·2	540·1	5·33	501·6	219,303
Trichinopoly ...	3,515	5	1,644	210,630	1,200,408	59·9	128·2	42,138	328·8	341·5	5·69	730·1	240,081
Madura ...	9,502	6	5,459	443,513	2,266,615	46·7	81·2	73,919	909·8	238·5	5·11	415·2	377,769
Tinnevelly ...	5,176	9	1,824	403,803	1,693,959	78·0	221·4	44,867	202·7	327·3	4·19	928·7	188,217
Coimbatore ...	7,432	10	1,575	361,109	1,763,274	48·6	229·3	36,111	157·5	237·3	4·88	1119·5	176,327
Nilgiris ...	749	1	17	13,922	49,501	18·6	818·9	13,922	17·0	66·0	3·55	2911·8	49,501
Salem ...	7,483	9	4,021	391,519	1,966,995	52·3	97·4	43,502	446·8	262·9	5·02	489·2	218,555
South Canara ...	3,902	5	1,288	184,569	918,362	47·3	143·3	36,914	257·6	235·4	4·97	713·0	183,672
Malabar ...	6,002	10	432	435,462	2,261,250	72·6	1008·0	43,546	43·2	376·7	5·19	5234·4	226,125
Madras City ...	27	1	23	51,741	397,552	1916·3	3249·6	51,741	23·0	14724·1	7·68	17284·8	397,552
Total ...	138,318	156	55,421	6,229,954	31,281,177	45·0	112·4	39,935	355·3	226·2	5·02	564·4	200,520
Puducotta Territory	1,380	3	1,270	77,638	316,695	56·2	60·7	25,879	426·3	229·5	4·07	247·6	105,565
Grand Total ...	139,698	159	56,700	6,307,592	31,597,872	45·2	111·2	39,670	356·6	226·2	5·01	557·3	198,729

Remarks on table.

Of the whole population 28,863,978 are Hindus, 1,857,857 Mahomedans, 490,299 Native Christians, 14,505 Europeans, 26,374 East Indians or Eurasians, 21,254 Jains, and 6,910 individuals are undistinguished as to their nationality or religion.

It will be seen that the twenty-one districts of the Presidency are divided into one hundred and fifty-six revenue sub-divisions or *taluqs*, the average population of each taluq being 200,520.

The 156 taluqs are further sub-divided into 55,421 villages, and there are 355·3 villages to each taluq on the average. The great majority of these villages

* The number of villages entered include those of zemindaries also.

have their own communal officers, such as magistrate, accountant, watchmen, &c. Each village on the average contains 564·4 inhabitants, but the average varies from 251·6 persons per village in Vizagapatam to 5234·4 in Malabar. In this latter district, the villages consist of large tracts of country called *amshoms*, and the houses are mostly isolated and surrounded by gardens or fields. The villages are large also in Kurnool, Cuddapah, and Coimbatore, where, as a rule, a number of detatched hamlets surround the parent villages. The average number of houses to a village vary from 57 in Vizagapatam to 1,008 in Malabar, and the mean of the whole is 112·4. On the average about five persons inhabit each house, but the proportions vary in different districts, from 3·55 in Nilgiris and 3·98 to a house in Cuddapah, to 7·67 in South Arcot and 7·68 in the Town of Madras. There are 226·2 persons to each square mile of territory, and the proportions vary from 66 per square mile in Nilgiris and 117·7 in Vizagapatam, to 540·1 in Tanjore, and 14724·1 in the Town of Madras.

Of the whole number of persons included in the census returns, 23,714,578 reside in Government villages or Inam lands, 7,566,599 on estates permanently settled (zemindaries), and 316,695 in the indipendent State of Puducotta.

The particulars of the population of each district are shown in the accompanying statement:—

Statement showing the Number of Children, Adults, and Nationalities of the Population of the Madras Presidency.

Districts.	Children.		Adults.		Total.		Hindus.	Mahomedans.	Native Christians.	Europeans.	Eurasians.	Buddhists or Jains.	Others.	Total.
	Boys under 12 years.	Girls under 10 years.	Males.	Females.	Males.	Females.								
1. Ganjam	369,009	251,443	499,503	489,583	779,112	740,976	1,513,673	4,826	679	149	205	45	511	1,520,088
2. Vizagapatam*	370,335	306,596	570,880	597,080	1,110,034	1,049,165	2,135,432	21,030	882	378	810	91	576	2,159,199
3. Godavery	310,588	256,223	492,705	532,113	809,603	788,336	1,555,881	35,173	585	451	385	39	325	1,592,939
4. Kistna	271,008	230,490	466,487	491,389	737,495	714,879	1,366,709	78,941	7,380	77	208	...	59	1,452,374
5. Nellore	248,362	213,811	459,030	455,608	707,392	669,419	1,308,014	65,670	2,653	101	287	...	136	1,376,811
6. Cuddapah	237,325	205,334	456,075	452,460	693,400	657,794	1,242,317	103,676	4,606	93	109	4	387	1,351,194
7. Bellary	299,477	258,969	560,696	552,774	860,173	811,783	1,534,223	127,783	3,354	1,213	978	327	128	1,668,006
8. Kurnool	173,338	148,269	315,325	320,488	488,663	468,757	847,895	107,920	3,644	40	160	2	69	959,640
9. Chingleput	183,370	165,662	292,598	296,554	475,968	462,216	889,686	23,192	11,480	2,090	1,571	147	18	938,184
10. North Arcot	385,695	345,322	625,183	640,308	1,020,678	994,630	1,913,020	86,741	6,316	336	666	7,889	310	2,015,278
11. South Arcot	344,384	310,398	541,538	559,589	885,922	869,595	1,676,462	44,367	30,219	123	370	3,861	215	1,765,817
12. Tanjore	356,960	317,259	537,573	702,504	894,533	1,019,763	1,808,787	102,703	68,302	389	522	239	829	1,973,731
13. Trichinopoly	219,777	197,754	368,357	414,520	588,134	612,274	1,115,776	32,024	50,852	633	630	143	380	1,300,408
14. Madura	450,294	380,984	681,802	773,963	1,132,096	1,154,549	2,082,708	132,833	70,445	175	166	13	215	2,396,615
15. Tinnevelly	311,870	273,981	534,639	583,663	846,515	857,644	1,566,621	84,753	102,249	197	130	...	9	1,899,959
16. Coimbatore	338,258	302,560	533,677	555,739	874,075	858,299	1,715,081	36,026	11,443	153	442	56	73	1,763,274
17. Nilgiris	9,033	7,734	18,160	14,576	27,193	22,309	42,451	1,936	2,935	1,339	796	...	41	49,501
18. Salem	382,087	343,524	633,115	647,989	975,602	991,493	1,901,060	32,912	12,684	256	577	28	278	1,960,905
19. South Canara	165,323	137,470	294,467	321,163	459,729	458,633	777,587	83,178	48,938	130	180	8,339	...	918,352
20. Malabar	496,982	356,789	697,507	770,572	1,194,489	1,127,361	1,637,914	581,669	22,260	2,579	5,409	31	1,428	2,251,250
21. Madras	86,673	67,211	137,868	165,685	224,541	232,896	368,611	50,064	21,441	3,613	12,013	...	930	397,552
Total ...	5,341,827	4,605,661	9,711,570	10,357,631	15,053,397	15,722,306	28,883,978	1,857,857	490,299	14,505	26,374	21,254	6,910	31,281,177
Pudoucotta Territory ...	53,644	50,851	96,285	113,905	149,929	164,756	286,829	8,506	11,325	8	24	...	...	316,693
Grand Total ...	5,395,471	5,106,522	9,807,855	10,471,536	15,203,326	15,874,325	29,160,807	1,866,363	501,627	14,513	26,398	21,254	6,910	31,597,872

* Note.—In the total number of males and females the population of Jeypore (Males 168,509 + Females 145,579 = Total 314,088) is included, but not in the particulars, viz., "children" and "adults."

Hindus.

The people classed as Hindus comprise about 92·3 per cent. of the whole population. The term "Hindu" includes all the aboriginal and mountain tribes, whether they have caste distinctions or not. Practically it is impossible to tell in what degree the people of Southern India are of Aryan extraction. The bulk of the people, whether of the hills or plains, are manifestly non-Aryan. The proportion of Hindus to the total population varies in the several districts from 99 per cent. in Ganjam, to 72 per cent. in Malabar.

Mahomedans.

The Mahomedan population is nearly 5·9 per cent. of the whole. The proportions vary greatly in different districts. As a rule the portions of the country in which the Mahomedans preceded us in administration are still thickly peopled with them, but in Ganjam and Vizagapatam their numbers are insignificant (0·3 and 0·9 per cent. respectively). This portion of the country was never really under Mahomedan administration, for, when it nominally belonged to the Deccan, the Mussulman rulers of the province collected their tribute, or rents, through Hindu agency. The chief Mussulman population of these northern districts is found on the seaboard. The Kistna District, in which lies the town of Masulipatam, the seat of administration of the Mahomedans when the country was under the Nizam's Government, has still a considerable Mussulman population (5·4 per cent.). But the districts ceded by the Nizam, *i.e.*, Bellary, Kurnool, and Cuddapah, which were for 200 years under Mussulman rule, have a more numerous population of this class, *i.e.*, 7·6, 11·2, and 7·7 per cent. respectively. In Madura and Tanjore there is evidence of former Mussulman dominion in the proportion of Mussulmans in the population, *i.e.*, 5·8 and 5·2 per cent. respectively. Tinnevelly, with its long seaboard, has a Mussulman population, chiefly of mixed descent, of 5 per cent. South Canara, formerly subject to the Mussulman dynasty of Mysore has a large Mahomedan population of 9 per cent. But in Malabar Mahomedanism is the most prevalent. Here 25·7 per cent. of the whole people are followers of the Prophet, and in the town of Madras, formerly the headquarters of the Mahomedan Nawabs of the Carnatic, the proportion of Mahomedans is 12·8 per cent.

Mahomedans mostly a mixed race.

It must not be supposed that the Mahomedans of Southern India are all of pure Arab, Pathan, or Moghul descent. While some good families remain in various parts of the country, the great bulk of the people are of mixed descent, in which the Hindu, or aboriginal, element largely predominates. Islam is ever active in seeking for proselytes. In Tippu's time thousands of Hindus in Malabar and Canara were forcibly circumcised, and compelled to confess the Mahomedan faith; but in the present day the numbers of the faithful are daily being added to by willing conversion from Hinduism. In the Western Coast districts, where caste intolerance is so powerful that a low caste man dare not advance within a certain number of paces of a Nair or Brahman, the lower castes (formerly slaves) have, to a large extent, embraced Mahomedanism, and in so doing have raised themselves, and their successors, in the social scale. The tyranny of caste no longer affects the Mussulman convert, and under these circumstances it is no cause for surprise that the Mussulman population on the Western Coast should be fast increasing.

But the number is not wholly due to the conversion of low-caste Hindus or aborigines. For more than a thousand years the trade between India and Europe was conducted by Arabs and Persians. They traded mostly to ports on the Western Coast, and the native rulers of the country gave them many facilities for pursuing their calling. Every season brought Arab ships to the Western Coast in search of pepper, spices, ivory, gems, &c., and from the constant influx of traders from Arabia and Persia, there resulted a hybrid coast population. At first half-Arab and half-Hindu or half-Persian and half-Hindu, but now much more Hindu than anything foreign, except in regard to religion. The Mapilas of the Western Coast, now-a-day, like the class of "Labbays" on the Eastern Coast, are a people with very little of the original foreign blood. The tendency has been to reversion to the Hindu or aboriginal type. They are mostly traders, agriculturists, fishermen, sailors, &c. They are bigotted in their religious belief, and for the most part wholly uneducated.

Influence of Arab and Persian traders.

The Native Christian community of this Presidency numbers more than half a million of souls, and it forms a really important section of the population. The numbers, of course, refer to the whole Christian population whether Roman, Syrian, or Protestant. In the districts north of the Godavery, Christianity has made hardly any progress amongst the native population, nor have Christian churches made much advance in the districts of Nellore, Bellary, Kurnool, or North Arcot. Coming down south so far as Madras, we find that 5·3 per cent. of the population is composed of Native Christians. In the surrounding district of Chingleput (to which tradition attaches the fame of the martyrdom of the Apostle St. Thomas), the proportion of Native Christians is 1·2 per cent. In South Arcot the Native Christian population is 1·7 per cent. of the whole.

Native Christians.

But south of the Coleroon river, the Christians are in larger proportion. How the early Christian churches were organized in India it is difficult to determine, but for many centuries past, and long before the advent of the Portuguese and their crusade against Indian idolatry, Christian churches were flourishing in Western India. The Jesuit fathers of the 17th century labored indefatigably in the propagation of Christianity in the southern districts, especially in Madura, Trichinopoly, and Tanjore. The names of Xavier, Robert de Nobilibus, Beschi, and Britto will always be honored as the founders of the Catholic church in the south of India, while in later years the Venerable Swartz, Kohloff, Rhenius, and a host of able and zealous men have devoted their lives to the conversion of the natives to the Protestant branch of the Church of Christ.

In Tanjore 3·3 per cent. of the population are Native Christians; in Trichinopoly 4·2 per cent.; in Madura 3·1 per cent.; in Tinnevelly 6·0 per cent.; in the Nilgiris 5·9 per cent.; in South Canara 5·3 per cent.; in Malabar 1·4 per cent.; and in the Native State of Puducotta 3·5 per cent.

Besides these it is known that a large Christian population abounds in the Native States of Travancore and Cochin, of which the Madras census affords no particulars.

The European population of the Presidency is 14,505. It is made up, to a considerable extent, of the men and families of the British Army; of persons in Government employment and their families, and of merchants, planters, traders, &c., with their relatives. The most important divisions of the Madras Army, *viz.*, Mysore, Hyderabad, Nagpore, and Pegu, are not included in these returns, but the European population of the Bellary, Chingleput, Madras, Nilgiris, Trichinopoly, and Malabar Districts is largely augmented by the presence of troops. There were only 40 Europeans in the Kurnool District, while in the town of Madras 3,613 were enumerated.

Europeans.

In no district, except the Nilgiris, did the European population amount to one per cent. of the total population, and in this district the proportion was per cent.

The Eurasian or East Indian population was found to consist of 26,374 individuals. The wonder is, considering how much the Portuguese, Dutch, French, and early English settlers intermingled with women of the country, that the numbers should be so few. Of the total number, more than one-half (13,584) reside either in the town of Madras, or in the neighbouring district of Chingleput. In the Malabar District, where the Portuguese and Dutch had established themselves in the forts of Cochin, Calicut, Cannanore, and Tellicherry, there are 5,409 Eurasians. In the other districts the numbers vary from 109 in the Cuddapah District, to 978 in Bellary. It is a very doubtful question whether the Eurasian population is increasing or not. The next census will afford an answer; but, looking to the fact that European nations have been in close intercourse with this portion of India for 370 years, it is not a little remarkable that the numbers of the mixed race should be so few. Like all hybrid races probably the tendency is to extinction, or to reversion to the pure native type.

Eurasians.

Eurasians probably not increasing.

The Jains and Buddhists, save in a few localities, are almost extinct at the present time in this part of India. The total population of this class is 21,254, and these are nearly all to be found in the districts of North and South Arcot (11,750) and South Canara (8,339). The Buddhists, the forerunners of the Jaina sect, were all powerful in the peninsula of India from about 300 years before Christ, to the fifth or sixth centuries of the Christian era. They are now extinct. They have left us many beautiful temples and topes, characteristic of their progress in art; but their monastic communities, and almost every trace of the ancient faith, have been swept away by the great Brahmanical rival of the eighth and tenth centuries.

Buddhists or Jains.

There were 6,910 persons unclassified under either of the foregoing heads. These include, amongst others, a small colony of Jews, settled at Cochin on the Malabar Coast.

Undefined Classes.

In the following abstract the proportions of population under each head are shown for each district separately:—

Statement showing the Numbers of the several Classes in each 100,000 of Population of the various Districts.

Districts.	Hindus.	Mahomedans.	Europeans.	Eurasians.	Native Christians.	Jains.	Others.	Total.
1. Ganjam	99,578	317	10	13	45	3	34	100,000
2. Vizagapatam	98,899	974	17	38	41	4	27	100,000
3. Godavery	97,679	2,208	29	24	37	3	20	100,000
4. Kistna	94,033	5,435	5	15	508	...	4	100,000
5. Nellore	95,003	4,770	7	17	193	...	10	100,000
6. Cuddapah	91,942	7,973	7	8	341	1	28	100,000
7. Bellary	91,978	7,661	73	59	201	20	8	100,000
8. Kurnool	88,346	11,246	4	17	379	1	7	100,000
9. Chingleput	95,597	2,472	223	167	1,223	16	2	100,000
10. North Arcot	94,926	4,304	17	33	313	392	15	100,000
11. South Arcot	95,480	2,538	7	21	1,722	220	12	100,000
12. Tanjore	91,386	5,206	20	27	3,307	12	42	100,000
13. Trichinopoly	92,950	2,668	52	52	4,234	12	32	100,000
14. Madura	91,907	5,860	8	7	3,108	1	9	100,000
15. Tinnevelly	88,941	5,003	11	8	6,036	...	1	100,000
16. Coimbatore	97,267	2,043	9	25	649	3	4	100,000
17. Nilgiris	85,758	3,911	2,705	1,608	5,929	...	89	100,000
18. Salem	96,648	2,600	13	19	645	1	14	100,000
19. South Canara	84,671	9,057	14	21	5,329	908	...	100,000
20. Malabar	72,434	25,721	114	239	1,428	1	63	100,000
21. Madras	77,628	12,819	909	3,022	5,393	...	229	100,000
Puducotta Territory ... Total ...	92,273	5,939	46	84	1,568	68	22	100,000
... ...	93,727	2,686	2	8	3,577	...	...	100,000
Grand Total ...	92,287	5,907	46	84	1,587	67	22	100,000

Density of population.

The distribution of population in the Madras Presidency is determined to a great extent by the facilities of procuring food. Along the seaboard the population is thickly grouped, and in the valleys or deltas of great rivers, the natural fertility of the soil supports a dense population. The upland districts abound in forests and uncultivated tracts, and the cultivated areas yield also less of food stuffs, acre by acre, so that the population is consequently more sparse. In some districts, as the inland tracts of Canara and Malabar, Vizagapatam, Ganjam, and Godavery, owing to the humidity of climate, and enormous development of vegetation inimical to the well-being of the human race, Man has been barely able to hold his own in the struggle for existence with the surrounding forest.

The average number of persons to a square mile throughout the Presidency is 226·2, but in the Tanjore District the average number was 540·1, while in the Nilgiri Hills the population was only 66 per square mile. The densest population of all is of course in the Madras Town District, where the 27 square miles of area have an average population of 14724·1 per mile. Even within the town of Madras the several municipal divisions show very different ratios of population. In the 2nd division, the population is in the ratio of 98,732 per square mile, while in the 4th municipal division there are only 2,500 to a square mile.

Population on the whole is most thickly distributed in the southern districts, thus Chingleput has 340·7 to a square mile, South Arcot 360·3, Tanjore 540·1, Trichinopoly 341·5, Tinnevelly 327·3, and Malabar 376·7. Nearly the whole of the Tanjore District is a huge rice field, irrigated from the Cauvery river, and the density of population is a direct result of the productiveness of the soil. In this district the cultivation is not dependent on local rainfall. The Cauvery river takes its origin in the Western Ghauts in the province of Coorg, where the rainfall of the south-west monsoon is always abundant, and the waters of this stream and its tributaries are nearly all expended in the irrigation of the Tanjore and Trichinopoly Districts.

If the results for each taluq or revenue sub-division are examined, we shall find instances of considerable variation in the population of the districts.

Table showing the Variations of Population in the Sub-divisions of each District of the Madras Presidency.

Districts.	Highest.		Lowest.		Average No. of Persons to a Square Mile for the whole District.
	Name of Taluq.	Average No. of Persons to a Sqr. Mile.	Name of Taluq.	Average No. of Persons to a Sqr. Mile.	
Ganjam	Chicacole ..	503	Gumsur ..	153	183
Vizagapatam	Bimlipatam ..	1,313	Jeypore ..	24	118
Godavery	Tanuku ..	457	Rajahmundry ..	63	256
Kistna	Repalli ..	273	Palnad ..	110	181
Nellore	Nellore ..	287	Kapur ..	118	163
Cuddapah	Siddavattam ..	224	Kadri ..	98	162
Bellary	Adoni ..	180	Ponnakonda ..	98	161
Kurnool	Kamalakotta ..	605	Markapur ..	74	130
Chingleput	Sydapett ..	556	Chingleput ..	279	341
North Arcot	Vellore ..	621	Palmanair ..	90	282
South Arcot	Cuddalore ..	1,009	Trinomaly ..	166	360
Tanjore	Combaconum ..	590	Pattukotai ..	251	540
Trichinopoly	Trichinopoly ..	519	Kulutalai ..	245	341
Madura	Madura ..	539	Periakolum ..	181	238
Tinnevelly	Ambasamoodrum ..	426	Ottapidaram ..	258	327
Coimbatore	Perindoray ..	..	Collegal ..	122	237
Nilgiris	....	..	....	..	66
Salem	Salem ..	396	Ossur ..	165	263
South Canara	Mangalore ..	289	Uppanangady ..	103	235
Malabar	Ponani ..	833	Wynaad ..	113	376
Madras	....	..	....	..	14,724

The distribution of population is dense on the seaboard of the northern districts, as in Chicacole (503) and Bimlipatam 1,313 per square mile; but the hilly portions of these districts are but thinly populated. The delta of the Godavery river has a dense population, but the hilly country in the interior of the district is but scantily occupied. The Kistna delta is not thickly populated, it having been liable to inroad from the sea, and fresh water floods, in past times. The Combaconum Taluq in Tanjore contains 1,009 persons to a square mile, and the average population of the whole district is high (540). The seaboard taluqs of Malabar have a dense population also, the numbers in Ponani taluq being 833 per square mile. The inland districts of Kurnool, Cuddapah, and Bellary have the thinnest populations of all the districts.

Emigration.

The population of Southern India is drained to some extent by emigration of the laboring classes to neighbouring countries, and especially to Burmah and Ceylon. British Burmah contains an enormous area of uncultivated land, and there is a migration of population from the Telugu districts, especially from the ports of Coringa and Cocanada to Burmah, but no account is kept of the numbers so migrating. The movement is voluntary, and unaided by the Government. A number of women emigrate from the northern districts to Burmah for the purpose of prostitution in the Burmese seaports. They usually return to their own country after a few years of absence, or when they have saved money. A temple was recently built at Coringa by a woman of this class at a cost of Rupees 30,000, or £3,000.

Emigration to Ceylon.

The emigration to Ceylon is on a larger scale, and the Ceylon Government keeps accurate records of all arrivals and departures. The greater part of the labor required on the coffee estates in Ceylon is furnished from Southern India. At certain seasons of the year, when labor is in demand, the laboring classes of our southern districts voyage across to Ceylon; and, when they have saved a little money, return again to their native villages. The cooly-traffic between the south ports and Ceylon is constant

and mutually advantageous to the people of India and to Ceylon. The high wages offered by the planters enable the people to save, and ultimately to take the position of small farmers in their own villages, while the planters in Ceylon can always obtain as much labor as they want by offering sufficient inducements. The Ceylon Government undertakes to see that the coolies are properly housed, fed, and provided with medical attendance, and the migration to and from the coffee districts is entirely voluntary.

About 70,660 persons go over to Ceylon every year from the southern districts, and of these about 54,000 return to India. The others settle more or less permanently in the Island. The Ceylon Government has been good enough to favor me with a return of immigration and emigration of Indian coolies for the 10 years ending 1871, from which the following abstract has been framed :—

Table showing Migration of Madras Population to and from Ceylon.

—	To Ceylon.	From Ceylon.	—	To Ceylon.	From Ceylon.
1862	68,896	41,915	1869	58,689	54,346
1863	70,718	61,765	1870	65,114	55,082
1864	81,800	62,276	1871	89,529	68,310
1865	89,597	64,539			
1866	88,528	49,229	Total ...	706,673	540,519
1867	42,769	45,996			
1868	51,033	37,061	Mean of 10 years ...	70667·3	54051·9

This table shows that the great check to coffee speculation in 1867 immediately affected the labor market. In that one year more coolies returned from the island than went over. But the great industry of Ceylon, under the stimulus of high prices, has been reviving, and in 1871 the cooly migration was as great as in the years 1864 to 1866, when much capital was expended in opening out new estates. In the ten years ending 1871 the southern districts of India have lost 166,154 persons by migration to Ceylon. The greater part of the survivors of these people are doing much better for themselves in the land of their adoption than they could hope to do in their native land. They are free to return whenever they please, and that they do not come back must be taken as an indication that they are well content to remain.

Emigration to Mauritius and West Indies.

Emigration goes on also to the more distant countries of Mauritius, Bourbon, and the West Indies, under regulations defined by law ; but the numbers proceeding to those places are comparatively few, and have been, apparently, decreasing of late years. The following abstract shows the number of emigrants and of returned emigrants for the ten years ending 1871 :—

Emigration to Mauritius, Bourbon, and West Indies.

—	From Madras Ports.	Returned Emigrants.	—	From Madras Ports.	Returned Emigrants.
1862	6,804	542	1869	3,084	1,696
1863	5,118	614	1870	3,816	667
1864	5,229	...	1871	3,308	1,293
1865	7,133	1,261			
1866	7,317	1,192	Total ...	55,574	8,884
1867	12,339	851			
1868	1,426	768	Mean of 10 years ...	5557 4	888·4

CHAPTER VII.

HOUSES.

The population of the Madras Presidency is accommodated in 6,229,954 houses, and on the average there are five persons to a house. Of these houses 371,960, or six per cent., were either places used as shops, and without inhabitants on the night of the Census, or they were simply empty houses.

The houses have been classified under three headings.

Classification of houses.

(1.) Terraced or flat-roofed houses, in some cases denoting a superior class of house as regards materials and construction.

(2.) Tiled-roofed houses, generally denoting a middling class of house, but not always of lasting materials, or of substantial construction.

(3.) Thatched houses, for the most part constructed of mud walls, and liable to destruction in floods and tempests ; but, as on the Western Coast, sometimes built of stone or brick, in substantial form.

Of these three classes of buildings the following numbers are shown in the Census returns :—

Terraced	492,279
Tiled	447,420
Thatched	5,180,146
Unspecified	110,109
Total ...	6,229,954

The thatched houses, as a rule, are about five to one of all other descriptions of dwelling place.

House construction.

In the rural districts the common method of building a house is to throw up mud walls for one, two, or three small apartments, and to cover the whole with thatch, supported on bamboos, or palmyra wood joists. Such a house has usually but a single door opening into the street, and no windows or openings for ventilation beyond what may be left in the construction of the roof. Frequently, the larger houses are built in the form of square, with an open court-yard in the centre.

In villages where houses are placed close together, accidents by fire are not uncommon in the long droughts of the hot season. Every year the thatching (either rice straw, or palm leaves,) requires renewal, but the thatched roofs have the advantage of moderating the temperature within the house, and on this account are preferred by the villagers. In municipal towns thatched roofs are discouraged on account of the danger from fire, and in many parts of the country, within reach of railway influence, tiled houses, of more substantial construction, are displacing the old-fashioned mud and thatched huts, but the process of displacement is necessarily slow. The thatched house of mud walls is still the abode of about five-sixths of the people. The building in perishable material being the ancient custom of the country, it is no cause for surprise

that towns and villages should be constantly disappearing, or that places spoken of by early travellers as important cities should now be utterly unknown.

The Indian population live an essentially out-of-door life, and on this account perhaps they have cared very little for the embellishment or decoration of their houses, within or without.

The common house has usually a raised flooring of hardened clay, which is cleaned daily and made smooth by a solution of cow-dung, which is also said to have the effect of keeping away insects. In some houses raised sleeping places of hardened clay are built, on which the people spread a mat and sleep; while in other parts of the country cots are used, and the people dread sleeping on the ground. The domestic furniture is scanty in the extreme. A few brass or copper vessels for eating and drinking, a strong box for the security of clothes and jewels, a few mats, and, in some parts of the country, bedsteads made of rough frames and coir or rope net work, constitute the domestic possessions of even well-to-do natives. Chairs and tables they do not use, as they always sit on the ground, and partake of meals in the same posture.

In some of the districts where high winds prevail for months together, as in Bellary, Kurnool, Cuddapah, and Mysore, the people have generally adopted the flat *terraced* roof, in preference to tiling or thatch, and the reason seems to be that it is better capable of withstanding the high winds than any other form of roofing, which would be liable to be carried away by sudden gusts of wind. In these districts it does not usually follow that a terraced or flat roof house is a superior class of building. It is in some places, as in parts of Kurnool or Cuddapah (where the houses are built of lime-stone), a very common form of roofing.

Public buildings.

While the people of Southern India have, for the most part, cared but little for domestic architecture, they have been lavish in the construction and embellishment of their religious houses and water reservoirs. The temples of Southern India are mostly constructed of cut-stone, gneiss or granite, though the *gopurams*, or towers over the entrance gates, are generally built of brick-work and plaster decorations. The stone-work is often richly decorated with carvings, and many of the masonry tanks, as at Madura, and Mannargudy in Tanjore, are magnificent works. The best of these works are of ancient date, and some of them must have been constructed before the art of rock-sculpture of the Buddhist era had died out amongst the people.

It is not at all improbable that the decorative designs of the ancient buildings in Southern India were derived from the *Yavana* or Greek colonists, for artistic work is not apparently indigenous to the people. All modern work of this kind is simply a repetition of stereotyped and debased forms, and the decorators of the present period seem to be wholly incapable of copying from nature. A comparison of the carvings on the rails of the great Amravati tope (figured by Mr. J. Fergusson in his "*Tree and Serpent Worship*") with the more modern productions of Hindu pagodas in the south, will at once prove that there has been a great retrogression in artistic design and execution, since the decay of Buddhism.

Houses according to location.

Of the total number of houses in this Presidency, 4,424,534 are in towns or villages of which Government is the landlord; 1,603,285 houses are located on permanently settled estates belonging to zemindars, and 202,135 are situated on endowed or *Inam* lands.

The terraced and tiled houses are most numerous in Government villages and towns. That is, in every ten thousand houses in Government villages there are 972 terraced, and 878 tiled houses, while in zemindari estates there are only 289 terraced and 284 tiled houses in every ten thousand.

On the next page is an abstract showing the number of terraced, tiled, and thatched houses in every ten thousand houses in Government, Zemindary, and Inam lands in each district.

Statement showing the Proportions of the several Descriptions of Houses in each District of the Madras Presidency.

Districts.	HOUSES.																			
	In Government Taluqs.					In Zemindari Land.					In Inam Land.					Total.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.	Terraced.	Tiled.	Thatched.	Unknown.	Total.	Terraced.	Tiled.	Thatched.	Unknown.	Total.	Terraced.	Tiled.	Thatched.	Unknown.	Total.
1. Ganjam	43	417	8,564	976	10,000	187	41	8,922	850	10,000	36	134	9,795	35	10,000	133	171	8,832	864	10,000
2. Vizagapatam	657	636	8,706	1	10,000	645	137	7,714	1,504	10,000	371	51	9,578	...	10,000	642	202	7,891	1,265	10,000
3. Godavery	7	749	9,189	55	10,000	14	294	9,647	45	10,000	2	255	9,716	27	10,000	9	550	9,391	50	10,000
4. Kistna	879	1,016	7,972	133	10,000	30	717	9,210	43	10,000	541	281	9,107	71	10,000	693	927	8,268	112	10,000
5. Nellore	105	677	9,174	44	10,000	205	282	9,462	51	10,000	40	87	9,808	65	10,000	135	499	9,318	48	10,000
6. Cuddapah	1,414	61	8,473	52	10,000	...	...	...	...	...	2,024	15	7,892	69	10,000	1,420	60	8,468	52	10,000
7. Bellary	6,891	86	2,973	50	10,000	3,376	370	6,254	...	10,000	7,078	...	2,881	41	10,000	6,877	84	2,990	49	10,000
8. Kurnool	4,642	8	5,270	80	10,000	6,244	...	3,756	...	10,000	3,767	...	6,135	98	10,000	4,699	8	5,216	77	10,000
9. Chingleput	58	2,983	6,920	39	10,000	37	1,568	8,372	23	10,000	81	2,258	7,637	24	10,000	58	2,719	7,188	35	10,000
10. North Arcot	199	1,524	8,127	50	10,000	245	514	9,212	29	10,000	380	1,077	8,388	155	10,000	221	1,160	8,576	43	10,000
11. South Arcot	40	927	9,018	15	10,000	8	1,129	8,831	22	10,000	27	439	9,527	7	10,000	39	917	9,029	15	10,000
12. Tanjore	170	2,348	7,456	26	10,000	12	114	9,874	...	10,000	199	2,673	7,117	11	10,000	166	2,286	7,524	24	10,000
13. Trichinopoly	325	510	9,158	7	10,000	19	202	9,772	7	10,000	1,153	94	8,752	1	10,000	325	431	9,237	7	10,000
14. Madura	264	656	9,073	7	10,000	101	314	9,571	14	10,000	48	29	9,918	5	10,000	166	446	9,377	11	10,000
15. Tinnevelly	257	569	9,160	14	10,000	76	28	9,875	21	10,000	148	115	9,716	21	10,000	209	417	9,359	15	10,000
16. Coimbatore	35	1,513	8,631	21	10,000	12	554	9,408	16	10,000	63	2,396	7,536	5	10,000	34	1,298	8,647	21	10,000
17. Neilgherries	50	1,295	8,522	103	10,000	...	...	...	...	...	...	...	...	...	...	49	1,325	8,522	104	10,000
18. Salem	29	1,987	8,843	41	10,000	36	777	9,142	45	10,000	29	932	9,003	36	10,000	31	968	8,929	42	10,000
19. South Canara	3	156	9,826	15	10,000	...	...	...	...	...	...	...	...	...	...	3	156	9,826	15	10,000
20. Malabar	...	269	9,731	...	10,000	...	...	...	...	...	...	...	...	...	...	...	269	9,731	...	10,000
21. Madras	1,079	6,843	2,078	...	10,000	...	...	...	...	...	...	...	...	...	...	1,079	6,843	2,078	...	10,000
Total	972	878	8,091	59	10,000	289	284	8,910	517	10,000	783	658	8,516	33	10,000	791	718	8,315	176	10,000
Puducotta Territory	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	18	312	9,664	6	10,000
Grand Total	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	781	713	8,331	175	10,000

HOUSES.

POPULATION COMPARED WITH HOUSES. 81

Comparing the population with the number of houses, we find that there were 2,505,539 persons occupying terraced buildings; 2,693,827 tiled; and 25,391,540 thatched houses. The average number of persons to a terraced house was 5, to a tiled house 6, to a thatched house 4·9, and to a house undefined 5·1.

Numbers residing in the different kinds of houses.

On the night of the final census there were 125,826 persons who were not inmates of houses. Of these 80,045 were returned for the district of Malabar, and probably include a large fishing population, sleeping in boats, or absent from their homes.

Houseless Population.

The houseless persons in other districts are so few as to raise a suspicion that the actual numbers were not properly censused.

The annexed table shows the number of houses of each description compared with population, and the average number of persons to each house in the several districts.

Statement showing the Number and Proportion of Inhabitants to each Description of House in the several Districts.

Districts.	Terraced.			Tiled.			Thatched.			Unknown.			Total.		
	No. of Houses.	No. of their Inhabitants.	Percentage of Population.	No. of Houses.	No. of their Inhabitants.	Percentage of Population.	No. of Houses.	No. of their Inhabitants.	Percentage of Population.	No. of Houses.	No. of their Inhabitants.	Percentage of Population.	No. of Houses.	No. of their Inhabitants.	Percentage of Population.
Ganjam ...	4,536	20,671	4·5	5,854	24,343	4·1	301,534	1,337,05	4·4	29,480	132,519	4·4	341,404	1,514,587	4·4
Vizagapatam ...	31,395	133,329	4·4	9,875	43,461	4·4	388,205	1,657,07	4·3	61,944	317,438	5·1	489,419	2,150,306	4·4
Godavery ...	967	1,659	4·2	21,417	119,089	5·5	365,982	1,462,00	3·9	1,946	4,877	2·5	389,712	1,588,130	4·0
Kistna ...	19,576	117,034	5·9	26,155	139,726	5·3	233,456	1,175,611	5·0	3,171	16,596	5·2	282,358	1,448,967	5·1
Nellore ...	3,547	18,308	5·1	13,177	66,468	5·0	245,824	1,279,618	5·2	1,272	10,369	8·0	263,820	1,374,061	5·2
Cuddapah ...	48,140	239,600	4·9	2,053	6,793	3·2	287,110	1,094,631	3·8	1,760	8,233	4·6	339,063	1,349,197	3·9
Bellary ...	242,039	1,188,364	4·9	2,973	12,969	4·3	105,217	444,346	4·2	1,714	15,944	9·3	351,943	1,662,153	4·7
Kurnool ...	96,751	506,212	5·2	154	880	5·5	107,898	443,323	4·1	1,581	8,395	5·3	205,884	958,790	4·6
Chingleput ...	819	6,505	7·9	88,459	249,454	6·4	101,661	676,799	6·6	495	5,051	10·2	141,434	937,809	6·6
North Arcot ...	7,304	33,253	4·5	88,272	252,014	6·5	282,850	1,715,004	6·0	1,418	10,410	7·3	329,844	2,010,681	6·0
South Arcot ...	888	6,545	7·3	20,975	148,159	7·0	206,551	1,597,084	7·7	347	3,345	9·6	228,761	1,755,733	7·7
Tanjore ...	6,120	35,442	5·7	84,568	506,924	5·9	278,394	1,438,134	5·1	802	3,153	3·4	369,884	1,973,653	5·3
Trichinopoly ...	6,858	40,766	5·9	9,076	52,740	5·8	194,618	1,105,295	5·6	140	1,433	10·2	210,690	1,200,234	5·6
Madura ...	7,354	43,301	5·8	19,777	116,633	5·9	415,901	2,105,101	5·0	481	1,582	3·2	443,513	2,266,517	5·1
Tinnevelly ...	8,421	38,425	4·5	16,847	72,900	4·3	377,908	1,578,955	4·1	627	3,679	5·8	403,803	1,693,959	4·1
Coimbatore ...	1,239	9,155	7·3	46,850	284,193	6·0	312,254	1,458,271	4·6	766	4,314	5·6	361,109	1,755,933	4·8
Nilgiris ...	69	452	6·5	1,845	9,547	5·1	11,864	38,729	3·2	144	773	5·3	13,922	49,501	3·5
Salem ...	1,204	6,869	5·7	39,074	232,526	5·9	349,586	1,715,948	4·9	1,655	11,464	6·9	391,519	1,966,807	5·0
South Canara ...	60	83	1·3	2,886	11,987	4·1	181,357	902,681	4·9	266	1,857	6·9	184,569	916,608	4·9
Malabar ...	7	6	0·8	11,729	52,410	4·4	423,726	2,128,789	5·0	...	...	...	435,462	2,181,205	5·0
Madras ...	5,585	34,170	6·7	35,404	290,156	8·2	10,752	46,481	4·3	...	3,113*	...	51,741	333,920	7·0
Total ...	492,279	2,505,539	5·0	437,420	2,689,527	6·0	5,180,146	25,391,540	4·9	110,169	564,445	5·1	6,229,954	31,155,361	5·0
Puducotta Territory ...	137	845	6·1	2,421	11,182	4·6	75,029	304,311	4·0	51	303	5·9	77,638	316,641	4·0
Grand Total ...	492,416	2,506,384	5·0	449,841	2,700,009	6·0	5,255,175	25,695,851	4·9	110,160	564,748	5·1	6,307,592	31,471,992	4·9

Districts.	Unknown.			Total.			Houseless.
	No. of Houses.	No. of their Inhabitants.	Percentage of Population.	No. of Houses.	No. of their Inhabitants.	Percentage of Population.	
Ganjam ...	...	...	...	341,404	1,514,587	4·4	5,501
Vizagapatam ...	...	...	...	489,419	2,150,306	4·4	2,893
Godavery ...	...	...	...	389,712	1,588,130	4·0	4,809
Kistna ...	...	...	...	282,358	1,448,967	5·1	3,407
Nellore ...	...	...	...	263,820	1,374,061	5·2	2,150
Cuddapah ...	...	...	...	339,063	1,349,197	3·9	1,997
Bellary ...	...	...	...	351,943	1,662,153	4·7	5,853
Kurnool ...	...	...	...	205,884	958,790	4·6	850
Chingleput ...	...	...	...	141,434	937,809	6·6	375
North Arcot ...	...	...	...	329,844	2,010,681	6·0	4,597
South Arcot ...	...	...	...	228,761	1,755,733	7·7	84
Tanjore ...	...	...	...	369,884	1,973,653	5·3	78
Trichinopoly ...	...	...	...	210,690	1,200,234	5·6	174
Madura ...	...	...	...	443,513	2,266,517	5·1	98
Tinnevelly ...	...	...	...	403,803	1,693,959	4·1	...
Coimbatore ...	...	...	...	361,109	1,755,933	4·8	7,341
Nilgiris ...	...	...	...	13,922	49,501	3·5	...
Salem ...	...	...	...	391,519	1,966,807	5·0	188
South Canara ...	...	...	...	184,569	916,608	4·9	1,754
Malabar ...	...	...	...	435,462	2,181,205	5·0	80,045
Madras ...	...	3,113*	...	51,741	333,920	7·0	3,632
Total ...	110,169	564,445	5·1	6,229,954	31,155,361	5·0	125,826
Puducotta Territory ...	51	303	5·9	77,638	316,641	4·0	54
Grand Total ...	110,160	564,748	5·1	6,307,592	31,471,992	4·9	125,880

It will be observed from the subjoined abstract that 71·5 per cent. of the population in Bellary, 52·8 per cent. in Kurnool, 17·8 per cent. in Cuddapah, and 13·7 per cent. in Madras are possessed of terraced houses. In the districts of Godavery, Chingleput, South Arcot, Coimbatore, Nilgiris, Salem, South Canara, and Malabar not even one per cent. of the population was shown to have occupied terraced houses. In the other districts, with the exception of those noted in the margin, the percentage of the gross population occupying this description of house varied from 1·3 to 1·9.

Vizagapatam	...	6·4
Kistna	...	8·1
Trichinopoly	...	3·4
Tinnevelly	...	2·3

The number of persons occupying tiled houses was large in the districts noted in the margin. In other districts the population inhabiting tiled houses varied from 9·7 in Kistna to 1·3 in South Canara, omitting the districts of Cuddapah, Bellary, and Kurnool, where it ranged between 0·8 to 0·1.

Madras...	...	73·7
Chingleput	...	26·6
Tanjore	...	25·7
Nilgiris	...	19·3
Coimbatore	...	16·2
North Arcot	...	12·5
Salem ...	...	11·8

Excluding Madras and the Ceded Districts, in all others the proportion of population occupying thatched houses varied from 98·5 in South Canara to 72·2 in Chingleput.

The annexed table shows the percentage of population occupying each description of house in each district.

Districts.	Percentage of Population occupying				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Ganjam	1·3	1·6	88·3	8·8	100
Vizagapatam	6·4	2·0	76·9	14·7	100
Godavery	0·1	7·5	92·1	0·3	100
Kistna	8·1	9·7	81·1	1·1	100
Nellore	1·3	4·8	93·1	0·8	100
Cuddapah	17·8	0·5	81·1	0·6	100
Bellary	71·5	0·8	26·7	1·0	100
Kurnool	52·8	0·1	46·2	0·9	100
Chingleput...	0·7	26·6	72·2	0·5	100
North Arcot	1·7	12·5	85·3	0·5	100
South Arcot	0·4	8·4	91·0	0·2	100
Tanjore	1·8	25·7	72·4	0·1	100
Trichinopoly	3·4	4·4	92·1	0·1	100
Madura	1·9	5·1	92·9	0·1	100
Tinnevelly	2·3	4·3	93·2	0·2	100
Coimbatore	0·5	16·2	83·1	0·2	100
Nilgiris	0·9	19·3	78·2	1·6	100
Salem	0·3	11·8	87·3	0·6	100
South Canara	0·009	1·3	98·5	0·2	100
Malabar	0·0002	2·4	97·6	...	100
Madras	13·7	73·7	11·8	0·3	100
Total ...	8·0	8·6	81·5	1·9	100
Puducotta Territory	0·3	3·5	96·1	0·1	100
Grand Total ...	7·9	8·6	81·7	1·8	100

CHAPTER VIII.

PROPORTIONS OF THE SEXES.

In a former portion of this report (pp. 10-11) it has been observed that in many of the districts the Census schedules bore internal evidence that the female population had been but indifferently returned. In the eight districts named in the margin the returns show an excess of females over males. In all the remaining districts the number of females is below that of males. In these eight districts the proportion of females to males is 103·6 to 100, and if the same proportions had been returned for the other districts we should have had to add 721,010 to the total female population.

1. Tanjore.
2. Trichinopoly.
3. Madura.
4. Tinnevelly.
5. Coimbatore.
6. Salem.
7. Madras.
8. Puducotta Territory.

The returns show, that of the total population of the Presidency (31,597,872) there were enumerated 15,874,235 males, and 15,723,637 females. In other words of every 1,000 persons counted, 502 were males and 498 females. In the Bellary District the females are returned in the proportion of only 93·9 to 100 males. In Vizagapatam 94·5, in Ganjam 95·1, in Cuddapah 94·9. In some other districts, *i.e.*, Malabar, South Canara, and South Arcot, the proportions of the sexes are given as nearly equal (99·2, 99·8 and 98·2 respectively). In Tanjore the females are returned as 106·9 to 100 males, and in Puducotta as 108·4.

The proportion for the whole Presidency is 99 females to 100 males.

Hindu females defectively returned.

Taking the various classes of the population, we find that the defects of the census are principally confined to the Hindus (including Native Christians and Buddhists). Amongst this section of the people, the proportion of females is only 99 to 100 males. In the Mahomedan population, the females are in the proportion of 100·3 to 100 males, in the Eurasians 102 to 100, and in "others" 102·4. In eleven districts the returns show Mahomedan females in excess of males.

Cause of the disproportion of sexes in Europeans.

The European population is peculiar in regard to the proportion of the sexes. It is made up largely of men in the prime of life who are in military or other Government service, and of men who come to India as a field of independent enterprise. In the army only twelve per cent. of the men are allowed to marry, and in other callings the natives of Britain do not usually burden themselves with family ties until their social position is in some degree assured. Hence in the European population of 14,561, there are 9,957 males and only 4,604 females. The proportion of females to males is only 46·2 per 100.

The following abstract shows the numbers of the sexes and the proportion of males to females in each section of the community, separately for each district:—

Statement showing the Population and Proportion of Sexes, &c.

Districts.	Hindus (including Native Christians, Buddhists and Jains).				Mahomedans.				Europeans.			
	Total Hindus.	Males.	Females.	Proportion of Females to every 100 Males.	Total Mahomedans.	Males.	Females.	Proportion of Females to every 100 Males.	Total Europeans.	Males.	Females.	Proportion of Females to every 100 Males.
1. Ganjam ...	1,514,397	776,296	738,101	95·0	4,826	2,349	2,477	105·4	152	103	49	47·6
2. Vizagapatam ...	2,136,405	1,098,681	1,037,724	94·5	21,030	10,490	10,540	100·5	397	245	152	62·04
3. Godavery ...	1,556,590	785,294	771,296	98·2	35,173	17,663	17,510	99·1	451	252	199	79
4. Kistna	1,373,089	697,344	675,745	96·9	78,941	39,957	38,984	97·5	90	53	37	69·8
5. Nellore	1,310,667	672,995	637,672	94·8	65,670	34,145	31,525	92·3	101	59	42	71·2
6. Cuddapah ...	1,246,929	638,669	608,260	95·2	103,676	54,437	49,239	90·5	97	53	44	83·02
7. Bellary	1,537,904	791,953	745,951	94·2	127,783	66,631	61,152	91·8	1,217	1,003	214	21·3
8. Kurnool ...	851,446	435,272	416,174	95·6	107,923	55,445	52,478	94·6	40	32	8	25
9. Chingleput ...	911,304	462,007	449,297	97·2	23,201	11,811	11,390	96·4	2,090	1,516	574	37·9
10. North Arcot ...	1,927,225	975,972	951,253	97·5	86,741	44,040	42,701	96·9	348	198	150	75·8
11. South Arcot ...	1,710,542	863,396	847,146	98·1	44,567	22,151	22,416	101·2	123	67	56	83·6
12. Tanjore	1,869,287	907,024	962,263	106·0	102,703	46,056	56,647	123·0	389	219	170	77·6
13. Trichinopoly ...	1,166,741	571,170	595,571	104·3	32,024	16,005	16,019	100·0	623	457	166	36·3
14. Madura	2,133,216	1,048,432	1,084,784	103·5	132,843	63,338	69,505	109·7	168	105	63	60
15. Tinnevelly ...	1,608,870	796,878	811,992	101·9	84,753	39,451	45,302	114·8	197	121	76	62·8
16. Coimbatore ...	1,726,580	856,786	869,794	101·5	36,026	17,810	18,216	102·3	153	109	44	40·4
17. Nilgiris	45,386	24,670	20,716	83·9	1,936	1,149	787	68·5	1,339	818	521	63·7
18. Salem	1,913,772	948,976	964,796	101·7	52,312	26,033	26,279	100·9	256	168	88	52·4
19. South Canara ...	834,819	417,589	417,230	99·9	83,223	41,961	41,262	98·3	130	83	47	56·6
20. Malabar	1,655,918	830,154	825,764	99·5	595,899	299,223	296,676	99·1	2,578	2,021	558	27·6
21. Madras	330,052	161,618	168,434	104·2	50,964	24,570	26,394	107·4	3,613	2,270	1,343	59·2
Total ...	29,361,139	14,761,176	14,599,963	98·9	1,872,214	934,715	937,499	100·3	14,553	9,952	4,601	46·2
Puducotta Territory.	308,157	147,880	160,277	108·4	8,506	4,035	4,471	110·8	8	5	3	60
Grand Total ...	29,669,296	14,909,056	14,760,240	99·0	1,880,720	938,750	941,970	100·3	14,561	9,957	4,604	46·2

Statement showing the Population and Proportion of the Sexes, &c.—(Continued.)

Divisions.	Eurasians.				Others.				Total.			
	Total Eurasians.	Males.	Females.	Proportion of Females to every 100 Males.	Total Others.	Males.	Females.	Proportion of Females to every 100 Males.	Total.	Males.	Females.	Proportion of Females to every 100 Males.
1. Ganjam ...	205	102	103	101	508	262	246	93·9	1,520,088	779,112	740,976	95·1
2. Vizagapatam ...	811	365	446	122·2	556	253	303	119·8	2,159,199	1,110,034	1,049,165	94·5
3. Godavery ...	385	202	183	90·6	340	192	148	77·0	1,592,939	803,603	789,336	98·2
4. Kistna	218	123	95	77·2	36	18	18	100	1,452,374	737,495	714,879	96·9
5. Nellore	237	121	116	95·9	136	72	64	88·9	1,376,811	707,592	669,419	94·6
6. Cuddapah ...	130	67	63	94·0	362	174	188	108·0	1,351,194	693,400	657,794	94·9
7. Bellary	974	521	453	86·9	128	65	63	96·9	1,668,006	860,173	807,833	93·9
8. Kurnool ...	160	92	68	73·9	71	42	29	69·0	959,640	490,883	468,757	95·5
9. Chingleput ...	1,571	624	947	151·8	18	10	8	80	938,184	475,968	462,216	97·1
10. North Arcot ...	676	361	315	87·3	288	107	181	169·2	2,015,278	1,020,678	994,600	97·4
11. South Arcot ...	370	190	180	94·7	215	118	97	82·2	1,755,817	885,922	869,895	98·2
12. Tanjore	522	257	265	103·1	830	412	418	101·5	1,973,731	953,968	1,019,763	106·9
13. Trichinopoly ...	630	287	343	119·5	390	215	175	81·4	1,200,408	588,134	612,274	104·1
14. Madura	173	81	92	113·6	215	110	105	95·5	2,266,615	1,112,066	1,154,549	103·8
15. Tinnevelly ...	133	62	71	114·5	6	3	3	100	1,693,959	836,515	857,444	102·5
16. Coimbatore ...	442	224	218	97·3	73	46	27	58·7	1,763,274	874,975	888,299	101·5
17. Nilgiris	796	523	273	52 2	44	32	12	37·5	49,501	27,192	22,309	82·0
18. Salem	377	194	183	94·3	278	131	147	112·2	1,966,995	975,502	991,493	101·6
19. South Canara ...	190	96	94	97·9	...	...	...	...	918,362	459,729	458,633	99·8
20. Malabar	5,413	2,780	2,633	94·7	1,441	711	730	102·7	2,261,250	1,134,889	1,126,361	99·2
21. Madras	12,013	5,810	6,203	106·7	910	408	502	123·0	397,552	194,676	202,876	104·2
Total ...	26,426	13,082	13,344	102·0	6,845	3,381	3,464	102·4	31,281,177	15,722,306	15,558,871	99
Puducotta Territory.	24	9	15	166·7	...	...	...	...	316,695	151,929	164,766	108·4
Grand Total ...	26,450	13,091	13,359	102·0	6,845	3,381	3,464	102·4	31,597,872	15,874,235	15,723,637	99·0

CHAPTER IX.

The Ages of the People.

All inquiries in regard to age of an Indian population must necessarily be unsatisfactory. Even supposing the people to be willing to give information on such a subject, they are so ignorant of their real ages that any statistics framed on the results of such an inquiry must be approximative only.

Age statistics unsatisfactory.

The ages of the population were tabulated in quinquennial groups up to the age of 60, and as regards young children they were separately tabulated from the ages 0 to 6, 6 to 12, 12 to 20, to furnish the information required in one of the tables sent by the Government of India.

As the quinquennial, decennial, and vicennial grouping of ages enables us to compare results with other countries, the following remarks will refer to that method of grouping only.

The following abstract shows the population according to age:—

Ages of the Population in Quinquennial Periods.

Ages.	Males.	Females.	Persons.
0 to 5 ...	2,804,112	2,878,039	5,682,151
5 to 10 ...	2,309,560	2,158,112	4,467,672
10 to 15 ...	1,427,802	1,160,232	2,588,034
20 to 25 ...	1,635,368	1,871,488	3,506,856
25 to 30 ...	1,298,768	1,389,455	2,688,223
30 to 35 ...	1,158,582	1,555,273	3,013,855
35 to 40 ...	827,794	706,018	1,533,812
40 to 45 ...	1,132,714	1,112,467	2,245,181
45 to 50 ...	517,332	430,074	947,406
50 to 55 ...	777,113	803,319	1,580,432
55 to 60 ...	278,673	233,450	512,123
Above 60 ...	517,214	564,645	1,081,859
Ages unknown.	482,697	501,052	983,749
	254,577	195,247	449,824
Total ...	15,722,306	15,558,871	31,281,177

The figures in this table do not include the Pudoottа results.

A mere glance at this table is sufficient to show that it is full of errors. In every country where ages are properly taken, it is found that the numbers under each quinquennial period decrease gradually with advancing age, but in this table we see that the people between 15 and 20 years of age are numerically greater than those between 10 and 15, and the same increase over the numbers of the lower age is observable in the totals for the ages 25 to 30, 35 to 40, 45 to 50, and 55 to 60. The explanation of this discrepancy, in comparison with the ages of the British census, is that the people of this country have, as a rule, no accurate knowledge of their ages, and that they have generally chosen a round figure like 20, 30, or 40, in recording their ages, thereby vitiating the results as regards the quinquennial arrangement of ages.

Errors in the table.

Some of the anomalies disappear when the population is grouped according to decennial periods of age, and the fact shows that the errors are those of ignorance in regard to exact age, rather than of wilful misrepresentation.

Decennial grouping of ages.

Ages of the Population in Decennial Groups.

Ages.	Males.	Females.	Persons.
0 to 10 ...	5,113,672	5,036,151	10,149,823
10 to 20 ...	3,063,170	3,031,720	6,094,890
20 to 30 ...	2,757,350	2,944,728	5,702,078
30 to 40 ...	1,960,508	1,818,485	3,778,993
40 to 50 ...	1,294,445	1,233,393	2,527,838
50 to 60 ...	795,887	798,095	1,593,982
Above 60...	482,697	501,052	983,749
Unknown ages ...	254,577	195,247	449,824
Total ...	15,722,306	15,558,871	31,281,177

In this method of grouping of the population, we see that the numbers decrease pretty steadily with each advancing period of age, as is the case in other countries.

In the following table is shown the percentage of population at each decennial period of age compared with the proportions found at the British census of 1861:—

Table comparing the Proportions of Populations at each Age in Madras, England, and Wales.

Ages.	10		20		30		40		50		60		Above 60		Unknown	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
British Census, 1861	25·0	24·4	20·6	19·6	16·3	17·5	12·8	13·2	10·2	10·3	7·06	7·08	7·04	7·7	...	...
Madras	32·5	32·4	19·5	19·5	17·6	18·9	12·5	11·7	8·2	7·9	5·06	5·1	3·07	3·3	1·6	1·2

Youthful population excessive in India.

This table shows that the young children below ten years of age are numerically greater here than in Great Britain, while above the age of fifty the Indian population has scantier numbers than the British population, and in ages above sixty the Madras population is not one-half so strong as the British.

In all countries it has been found that up to the age of 15 or 20, the males are in excess of females. More boys are born into the world than girls, but fewer survive to adult ages. In the large Lying-in Hospital at Madras, the records tell us that 112 boys are born to every 100 girls, and probably this proportion obtains throughout India. Up to the age of 20, the census returns show that the males are in excess of females, that is, for every 100 males there are only 98·7 females.

In the ages from 20 to 40, the females are returned in excess of males, *i.e.*, 101 females for 100 males. In the age period from 40 to 60 the proportion, according to British experience, should be still higher, but in Madras we find only 97·2 females to 100 males. It has been already noted that the female population in fourteen out of the twenty-one districts has undoubtedly been understated in the Census returns, and there can be no doubt but that the error has arisen mostly from neglecting to include women between the ages of 20 and 60.

In the ages beyond 60, the number of females is in excess of males, and this experience also corresponds with the British census of 1861, although the excess is less here than in England and Wales. The proportion of females above the age of 60 is 103·8 to 100 males.

The following table shows the Madras results, as regards proportions of sexes, in vicennial periods, compared with the proportion in England and Wales.

Vicennial grouping of ages.

Proportion of Females to 100 Males at different Ages.

—	All Ages.	0 to 20.	20 to 40.	40 to 60.	Above 60.
England and Wales	105·25	99·81	111·1	105·5	116·1
Madras Presidency	99·0	98·7	101·0	97·2	103·8

Assuming the British census figures to be reliable, and that they are applicable to India is apparent from the returns of several districts, in which the female population is shown to be in excess of the male, we see that the greatest percentage of error in the Madras returns is in the ages from 20 to 40 (about 10 per cent. below the British standard), and in ages above 60 (about 12 per cent.)

Omission of women from 20 to 60 years of age.

If there was any disposition to conceal the number of the females in the Madras census, it seems probable that women between 20 and 40 would be those mostly unaccounted for. Up to the age of 20, the proportion of females in Madras is nearly the same as in England and Wales, but beyond that age, it is clear that the discrepancies are due to the careless way in which the female population has been returned in many districts. This will be better brought out in an examination of the returns of those districts in which the proportions of sexes are fairly well returned. Here it will be observed that there is a very close correspondence between the English and Madras results, although the latter, at ages above 20, are slightly below the English mean,

Districts in which the Census shows an Excess of Females compared with British Census.

Females.	All Ages.	20.	40.	60.	Above 60.
England and Wales...	105·2	99·8	111·1	105·5	116·1
Tanjore	106·8	102·4	114·8	105·3	110·2
Madura	103·8	99·1	112·4	102·3	104·2
Tinnevelly	102·5	99·5	105·9	104·5	108·3
Madras Town	104·2	104·3	102·9	104·6	112·7
Trichinopoly	104·1	101·6	111·1	99·2	99·8
Coimbatore	101·5	99·5	105·2	100·8	102·2
Salem	101·6	100·9	103·4	100·6	103·9
Puducotta Territory...	108·4	102·8	120·5	104·2	101·8
Mean of the above districts...	103·6	100·6	108·9	102·4	105·6

The number of persons above 60 years of age are but few in comparison with the population of England and Wales.

Proportional Number of Persons living at different Ages, to 100 Persons of all Ages.

All Ages.	England and Wales.			Madras.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
0 to 20	45·043	46·628	44·092	51·907	51·997	51·816
20 to 40	30·309	29·859	30·774	30·331	30·013	30·649
40 to 60	17·289	17·179	17·395	13·190	13·311	13·069
Above 60	7·359	6·934	7·769	3·149	3·070	3·223
Unknown	...	...	...	1·423	1·603	1·243

From these figures we see an illustration of the fact that has been specially brought out in Mr. Plowden's report on the Census of North-West Provinces, *i.e.*, that the proportion of young people to adults is much greater in India than in any of the European countries where the people have been censused. Below the ages of 20 we find that the Madras population is nearly *seven per cent.* in excess of that of England and Wales at the same ages. At the ages from 20 to 40, it is curious to notice that the proportions are almost exactly the same in the two countries (*i.e.*, 30·309 per cent. in England and Wales, and 30·331 per cent. in Madras). But in the next vicennial period of life, there is a marked difference. In England the people who are between 40 and 60 years of age number 17·289 out of every hundred of the population, while in Madras only 13·190 survive to the same ages. And as regards the population beyond the age of 60, the British population contains 7·359 in every hundred, while in Madras only 3·149 per cent. live to be sexagenarians.

Early maturity and early decay of Indian population.

The peculiarities of our population then, so far as age is concerned, are that the people arrive early at maturity; swarm early from the parent hive; and die prematurely. With young persons and children the population is better supplied than in England. Of persons in the prime of life, the two countries have an equal proportion, but of people declining in life, and reaching the allotted "three-score years and ten" of the Psalmist, the Madras population is very deficient. The figures in fact confirm general observation and experience on this subject, that the aged are rare, and youth superabundant, in an Indian community.

CHAPTER X.

RELIGIOUS PERSUASIONS OF THE POPULATION.

The numbers of each great religious class of the community are as follows:—

Hindus	28,863,978
Mahomedans	1,857,857
Christians	533,760
Buddhists or Jains	21,254
Other religions (unspecified)	4,328
Total ...	31,281,177

HINDUS.

The Hindu religionists have been arranged under four classes in the Census returns:—

1st.—The worshippers of Siva ... ... SIVAITES.
2nd.—The worshippers of Vishnu, or his incarnations... VISHNAVAITES.
3rd.—The worshippers of the Lingam (an emblem of Siva). LINGAYETS.
4th.—Other persons whose religious faith was undefined in the returns ... ... OTHER HINDUS.

The aggregate numbers under these respective heads are—

SIVAITES	16,159,610
VISHNAVAITES	11,657,311
LINGAYETS	154,989
OTHER HINDUS(1)	892,068
Total Hindu Population ...	28,863,978

Distribution of Hindu Sects.

In the geographical distribution of the several Hindu sects, there are some facts of great interest. The Sivaites are in the minority in the northern districts. In the Ganjam district they are but as one to ten of the Vishnavaites; in Vizagapatam but as one to four; in the Godavery district as one to three and a fraction; and only when the Kistna district is reached, do the Sivaites approach in numbers to the Vishnavaites. In Nellore, Cuddapah, Bellary, Kurnool, Chingleput, North Arcot, and South Arcot, the proportions of these two great divisions of the Hindu people are nearly equal. While in the districts to the south, the Sivaites constitute the major portion of the Hindu population. In Tanjore they are nearly seven to one of the Vishnavaites; in Trichinopoly and Coimbatore about four to one; in Tinnevelly and Madura more than five to one; and in Salem two to one. On the Western Coast they also abound in the proportion of two to one in Canara; and about sixty-seven to one in Malabar.

Vishnavaites predominate in the north, Sivaites in the south.

If two maps were drawn to represent the geographical distribution of the two great religious divisions of Hindus in Southern India, we should have to shade the extreme south and west with the darkest color to represent the Sivaite sects, the northern Tamil and southern Telugu districts with a medium tint, and light shading for

(1) These include a number of hill tribes of the northern districts, of whom no information as to religious profession was obtainable.

the districts known as the Northern Circars. To depict the distribution of Vishnavaites, the process would be reversed, we should paint the Northern Circars in the blackest of tints, and diminish the intensity of coloring towards the extreme south, which should be the lightest shade of all.

Religious systems of the Hindus.

A Census Report is scarcely the place for a dissertation on the religious persuasions of the people, but the questions will probably be asked, what are these distinctive sects? and why is their geographical distribution in the south of India so peculiar; and to answer these a brief epitome of the Hindu religious systems is necessary. In the following remarks I have drawn largely upon the late Professor H. H. Wilson's Lectures delivered before the University of Oxford, "*On the Religious Practices and Opinions of the Hindus.*"

The Védas.

The history of the Hindu religion gives abundant proof that it is not of that stereotyped or unalterable form so commonly imagined. An examination of the VÉDAS, or sacred books, will satisfy any one that the primeval faith has undergone many modifications. The VÉDAS are four in number,(1) the *Rig-Véda*, *Yajur-Véda*, *Sáma-Véda*, and *Atharva-Véda*. The last-named is not so well known as the first three, and is but seldom referred to.(2) They consist of promiscuous prayers, hymns, injunctions, and dogmas put together, but in no way connected with each other. The Hindus believe these sacred books to be coeval with BRAHMA, the creative power, who is their author.(3) They have a legend to the effect that the VÉDAS were once lost, recovered, and then taught to a number of Brahmans by a son of BRAHMA. This legend probably refers to their composition by different Brahmans. Each hymn is said to have its *Rishi*, and these *Rishis* comprise individuals of other caste than Brahmans.(4) The VÉDAS are said to have been collected and arranged by the son of a *Rishi*, named "VYÁSA" (which means arranger). This Vyása was the son of a Hindu sage by the daughter of a man of the fisherman caste, and, therefore, according to Hindu orthodoxy, of impure caste. He is supposed to have lived 5,000 years ago, and modern research seems to have established that he may have existed about thirteen centuries B.C. It seems probable that he was aided in his collection and arrangement of the Védic hymns by other sages.

The VÉDAS are thought to be divisible into two portions, the *practical* and *speculative*.

Religion of the Védas.

The *practical* is at the present time nearly obsolete, because it consists mostly of prayers addressed to deities no longer worshipped. One of these named "Ribbu" is now unknown, and the language of the Védic prayers differs so widely from modern Sanscrit that their meaning is unintelligible to all but scholars.

In most parts of India the VÉDAS are not studied at all, or are studied only that the words may be repeated, parrot-like, though their significance may be unintelligible to the reader.

(1) Menu speaks only of three Védas (Haughton's Institutes of Menu, vol. i., pp. 264, 265, 266).
(2) Abbé Dubois states that it treats of "magic and dreadful mysteries."
(3) Menu, vol. ii., chap. i., p. 23.
(4) Abbé Dubois speaks of seven famous rishis or devotees, two of whom were of low caste and became Brahmans by their austerities. These seven rishis are the heads of the several divisions among the Brahmans, and give names to their families or Gotrams.

The almost universal neglect of the VÉDAS is a gross violation of the religious and moral code of the Hindus, which lays down that all males of the "three twice-born" castes are to pass through the first stage of life as religious students under a Brahman, with the sole object of learning the VÉDAS, and MENU asserts that "a twice-born man not having studied the VÉDAS soon falls into the condition of a Sudra,[1] as do his descendants," while a Brahman derives that name, not only from his birth, but from his knowledge of the VÉDAS. As the law stands, therefore, not one Brahman out of ten thousand, in the present day, is entitled to the respect and privileges which the caste claim as their peculiar rights.

The religion of the VÉDAS differed very widely from that of the present day. The worship was domestic, and consisted of oblations to fire (*Agni*) and invocations to the deities of fire, the firmament (*Indra*), the seasons, the sun and the moon. The sacrificer invited one or all of these deities to be present, and to accept his offering, either clarified butter, or soma juice. The *Védic* worship was essentially a worship of the primary elements (fire, air, water, earth, space), and of the heavenly bodies. In some texts only three deities are acknowledged, *i.e.*, fire, air, and the sun. By-and-bye the elements came to be regarded as types of Divine power, but the fundamental doctrine of the VÉDAS is *monotheism*. Repeated texts declare "there is in truth but one Deity, the Supreme Spirit." He from whom the universal world proceeds, who is the Lord of the Universe, and whose work is the Universe, is the Supreme Being." "Adore God alone, know God alone; give up all other discourse."[2]

At the period when the VÉDAS were composed it seems doubtful if idolatry was practised by the Aryan people. Images of the deified elements are not now worshipped. But in process of time there grew up a belief that every form of animated existence had its tutelar divinity presiding over it. In the TANTRAS, a doctrine is introduced to show the union of spirit and matter, and in which female deities are invoked. At the head of these stands *Bhagavati* or *Doorga*. Almost all the goddesses of the Hindus are different forms of *Bhagavati*, as the image of *Prakriti* or Nature. When female divinities were once brought upon the stage of Hindu mythology, the multiplication of the species was a rapid process, nor can we be surprised to learn that the number of Hindu deities has increased to 330,000,000,[3] though it would be difficult for the creators of these gods to name them all, or even a hundredth part of them.

Idolatry not common to the Aryans.

The special divinities, BRAHMA, VISHNU, and SIVA, personifying the Divine attributes of creation, preservation, and regeneration, may possibly have originated in the VÉDAS, but they are rarely named, and if mentioned at all, are blended with the elementary deities, and enjoy no pre-eminence, nor were they specially worshipped. There is no reason to suppose that visible types were ever worshipped in the *Védic* period.

Ministration to idols was held infamous in ancient times. MENU says temple priests are unfit to be admitted to family sacrifices, or to be associated with, and even to this day it is an admitted fact that Brahmans who wait upon the images, or serve in temples, are looked

Idol worship.

(1) Haughton's Menu, vol. ii., p. 168.
(2) See also Menu, chap. 1, 2, 6, 7, 8, and chap. 12, 108, and 5, 87.
(3) Ward's Religion of the Hindus, vol. i.

down upon as an inferior people. Idol worship is of inferior merit according to later authorities, and is excused on the plea of the vulgar requiring a visible sign of an abstract deity.

The dwelling of a householder in Védic times was his temple; if qualified, he was his own priest.

This custom, however, fell into disuse, and even the Brahmans, as they engaged in secular occupations, retained a family priest (*Puróhita*). Formerly this priest was also *Guru*, or spiritual adviser; now, he merely conducts the domestic rites. The *Puróhitas*, or family priests, were perhaps never remarkable for their intelligence; but in the present day they are almost entirely illiterate, and incapable of understanding the sacred books they profess to explain.

Some able scholars consider it doubtful whether the incarnations and types, under which names BRAHMÁ, VISHNU, and SIVA are now worshipped, are ever alluded to in the VÉDAS. *Ráma*, son of Dasaratha, and *Krishna*, the son of Vasudéva, are unnoticed in authentic passages of the *Sanhita*, or collected prayers, nor is the latter alluded to as *Góvinda* or *Gópala*, the infant cowherd, nor as *Jaganáth*, or other deified heroes, who have subsequently been worshipped as incarnations of VISHNU.

SIVA may perhaps have been the RUDRA of the VÉDAS. The only form in which SIVA is now worshipped is that of the *Lingam* or *Phallus*, and although the worship of female deities in relation with SIVA is common, it is admitted that these have no place in the Védic mythology. It is clear, therefore, that modern Hinduism differs widely from the authorities on which it professes to rest.

Some parts of the Védic worship are still extant, though mixed up with later ceremonial. A characteristic feature is the demand these religious observances make upon the people's time, and the way they enter into the trivial acts of daily life. The holiest prayer used by the Brahmans is the *Gáyatri*, and personified as a goddess, the wife of BRAHMA. This prayer was preceded by the mystic word OM. or AUM., the type of the Hindu Trinity, and the essence of the VÉDAS, and by three sacred words *Bhur*, *Bhuvar*, *Swar*, denoting 'earth,' 'sky,' and 'heaven.' The daily ritual occupies the best part of the forenoon, and is very burdensome, and in consequence has fallen into desuetude by nearly all secular persons.

Traces of Védic Worship still extant.

The marriage ceremonies of the Hindus are tedious, troublesome, and expensive. The VÉDAS did not sanction the marriage of children, as the ritual contemplated responsible persons only engaging in the marriage contract. In fact, were Hindus guided by Védic precepts, a man could not marry before the age of seventeen, because, unless under special circumstances, he must enter the first stage of life (*Brahmachári*) at seven or eight, and nine years are specified as the shortest period of studentship, and until that period was passed, he was not permitted to think of matrimony.

Marriage ceremonies.

The funeral ceremonies at present bear traces, in parts, of Védic practice. The custom of carrying the dead to the banks of a sacred stream has no warrant from antiquity. Burning the dead is a usage laid down by authority. *Satti*, or the immolation of widows, was common in India at the time of Alexander's invasion, but it does not seem to have been

Disposal of the dead.

generally practised by inferior people, and there is no warranty for it in the VÉDAS, and certainly none in MENU's laws.

Offerings to the dead.

A peculiar feature in the Hindu funeral ceremonies is the performance of the *Srádd.i*, or offerings to the spirits of the departed. These are binding on every householder, and are offered to his own ancestors daily, to the *Pitris* (fathers) of the human race, and to the progenitors of mankind. On the death of a kinsman they are presented by the nearest of kin for the space of ten days, and again, at stated intervals, for a year.

The above are some of the domestic usages of the Hindus, which, though modified in modern times, may be referred to their original institutes. Their public worship, however, has undergone still further change.

The system of the universe and theory of creation originated with the VÉDAS, and the great Divinities BRAHMA, VISHNU, and SIVA, who represent the Supreme Being in his threefold attributes of Creator, Preserver, and Destroyer, may also have originated at the same time or not long after the decadence of the Védic ritual.

Public Worship.

It is doubtful if BRAHMA, the Creator, was ever worshipped, though the *Brahma Purana* speaks of his being adored at Pushkara near Ajmere. In no other part of India, amidst the millions of people abounding in the country, is there any trace of his worship. SIVA receives worship, directly, under one form only, that of the *Lingam* or *Phallus*, although in modern times all the demon-worshippers and idolators, who seek to appease the powers of Evil, are included under the head of SIVA-worshippers. No mention is made of the Phallic emblem in the VÉDAS. It might have been an existing form of worship with the pre-Aryan people, but we hear of it only a little prior to the Christian era. It flourished best about the end of the 10th century, when twelve of the capital cities of India contained as many *Lingas*. Sómnáth was one of them, the destruction of whose temple by Mahmud of Ghizni, during the first Mussulman invasion of India, is narrated by Gibbon. *Lingam*-worship is now chiefly confined to the south and south-west of India and its votaries include a peculiar sect called "*Jangams*," whose tenets will be presently noted. But the great bulk of the community in the south of India worship SIVA, or his wife, indirectly, through the numerous deified heroes and heroines, who constitute the mass of tutelar deities, and one or more of which are to be found in every village of the country. These *gráma dévata*, or village gods, are supposed to have the power of inflicting injury on persons, crops, and cattle when their offerings are withheld, and their wrath is only to be appeased by blood sacrifices, sometimes of fowls, or (often when epidemic disease is prevalent) by the slaying of hundreds of sheep and goats.

Siva and Lingam Worship.

In Bengal the SIVA temples, though numerous, are mean, and but little used, for the worship has been largely superseded by that of the more popular VISHNU, in his many manifestations. It is only towards the south and west of India, amongst a people almost wholly aboriginal, that the destructive power, personated in SIVA, is the main object of worship.

Vishnu Worship.

VISHNU, the Preserver, in his incarnations of *Ráma*, *Krishna*, and *Jagernáth*, is the popular god in Bengal and throughout our own northern districts. In the text of the VÉDAS these avatárs,

or incarnations of VISHNU, are not mentioned, but in the *Upanishads* or commentaries on the VÉDAS, which are of later date, and some of them of doubtful authenticity, the history of these incarnations gives the character of hero worship to the Hindu belief.

Both *Ráma* and *Krishna* were of royal birth and cast in the heroic mould. *Ráma* as a character was faultless, though the feats attributed to him display marvellous imaginative powers in his historians. *Sita*, wife of *Ráma*, is a model of womanly grace and virtue, and the story of the loves and misfortunes of this noble pair, divested of the extravagancies and interpolations with which Brahman annotators have interlarded the RAMAYANA, will endure to the end of time. Most mendicant orders choose *Ráma* for their patron, probably for the reason that *Ráma* himself in his wanderings adopted the garb and habits of a devotee.

The worship of *Krishna* may be traced to the other great epic of the Hindus, the MAHABHARATA, though he is not described in that great work in his most popular character of *Gópála* or cowherd, and as the lover of *Rádha*, who in some parts of India receives nearly as much homage as *Krishna* himself. The history of his advent as a cowherd, and of his amours with the milk-maids, are told in one of the PURÁNÁS called the *Bhágavata*.

Origin of Jagernáth Worship.

The rise of the worship of *Jagernáth* is a good example of the process by which deities have been manufactured. In a remote age one *Basu*, a fisherman, went daily to the forest and offered oblations to a blue stone image beneath a fig tree. His son-in-law, a Brahman, (the legend accounts for a Brahman marrying a fisher girl by stating that the Brahman was *forced* into the yoke), is led blindfold to the spot, and recognizes the "Lord of the World," in the blue stone image. A voice is heard by the Brahman, saying "Oh! faithful servant, I am wearied of jungle flowers and fruits, and crave for cooked rice and sweetmeats. No longer shalt thou see me in the form of thy blue god." In process of time the king of the country hears of the discovery, and journeys to the forest with a vast army to seek for the blue god, but the deity had vanished. Nevertheless a temple was built at *Puri* in honor of the god, which for a long time lay buried in the sand, but after many prayers, the king was rewarded by the appearance of the "Lord of the World" in the shape of a block of timber half thrown up by the sea on to the sand. The block of wood was ultimately shaped into three images of *Jagernáth*, his brother, and sister, by no less a personage than VISHNU himself, in the guise of an ancient carpenter.

Dr. Hunter observes:(1) "The true source of Jagernáth's undying hold upon the Hindu race consists in the fact that he is the god of the people. His apostles penetrate to every hamlet of Hindustan. The poor out-caste learns that there is a city on the far eastern shore, in which high and low eat together. In the presence of the Lord of the World, priest and peasant are equal. The rice that has once been placed before the God can never cease to be pure, or lose its reflected sanctity. The lowest may demand it from, or give it to, the highest. Its sanctity overleaps all barriers, not only of caste, but of race, and hostile faiths; and I have seen a Puri priest put to the test of receiving the food from a Christian hand."

(1) Orissa, W. W. Hunter., vol. i., pp. 85 and 86.

Puránás.

The PURÁNÁS, next to the VEDAS, are accounted the most sacred works of the Hindus. They are eighteen in number, and are said to be the work of the same VYÁSA who is accredited with the compilation of the VEDAS. It is laid down that a PURÁNÁ should treat of five subjects, primary creation, secondary creation, the families of the patriarchs, the reigns of the Menus, and the dynasties of kings; but, in point of fact, none of the PURÁNÁS carry out this intention, and they afford internal proof of being compiled by different hands—at different times, and none of high antiquity. The oldest is thought to have been composed about the 8th or 9th century A.D., and the latest about three or four centuries ago. Some of the PURÁNÁS are read and taught to the people by the Brahmans, who ought to be acquainted with at least two of them, and by these PURÁNÁS are the fasts and feasts of the people regulated.

Object of the Puránás.

Prayers from them are extensively used, and most of the shrines to which pilgrims resort owe their fame to legends extracted from the PURÁNÁS, or the *Máhátmyás*, while texts quoted from them are valid in civil as well as religious law. That the PURÁNÁS represent an older scheme of Hinduism is no doubt true. They have handed down many legends, and all that the Hindus possess of traditional history, and are used authoritatively as regards their social and religious organization. But in their sectarial views, the prominence they allot to some one deity, or to his incarnations; the importance they attach to certain observances, as fasting on the 8th, 11th, and 14th days of each half-month; the holiness they attribute to certain places; in the spirit of their prayers and hymns; and in the frivolous, and often immoral legends which they have grafted on to the more dignified inventions of antiquity, they betray the purposes for which they were composed, viz., the propagation of new dogmas and the belief in new gods.

Authenticity of the Puránás.

The Hindus themselves have controversial doubts as to the authority of the *Bhágavata*, the most popular of the PURÁNÁS, and which many pundits decide to be the uninspired work of a grammarian, named Vopadéva, who lived in the 12th century. There is little doubt that the *Brahma Vaivartta Puráná* is still more modern. It treats of Krishna and his favorite mistress *Rádha*, and although the worship of *Rádha* is now very popular, especially in Western India, all the other PURÁNÁS, the heroic poems, and the popular literature of the Hindus before the last four centuries, are utterly silent concerning her.

It seems probable that the PURÁNÁS in their present form were designed to uphold the doctrines of rival sects, who were struggling for religious supremacy from the 3rd to the 9th or 10th centuries. Their efforts were first directed against the then prevailing faith of Buddhism, and after many centuries of fierce conflict, the Buddhists were vanquished; some driven from India to the adjacent countries of Siam, Java, China, Thibet, and Ceylon, while probably the greater number adopted the religious tenets of the reigning powers, under compulsion.

After the extinction of the Buddhistic heresy, and the subjugation of the Jaina sect, it seems certain that the various Brahmanical parties began to quarrel freely among themselves. About the 8th or 9th century arose *Sankara Achárya*, a great Brahmanical reformer, who after refuting a great variety of unorthodox professors, established the worship of SIVA, and instituted an order of mendicants, which still exists. Southern India had

Revival of Siva Worship.

the honor of giving birth to this great teacher. He is said to have been a Namburi Brahman of Cranganore, in Malabar. Other accounts refer to his birth at Chidambram, in South Arcot. He seems to have spent his time in successful controversy with various sects of *Sivaites* and *Vishnavaites*, and in founding monasteries and maths in various parts of the country. He travelled so far as Cashmere, and died in the Himalayas at the early age of 32. The works named *Sankara Charitia*, *Sankara Katha*, *Sankara Vijaya* describe his controversial victories over various sects.

But the supremacy of Siva worship was not to remain long unchallenged. Early in the 11th century *Rámánuja*, a follower of VISHNU, undertook to depose SIVA and to substitute his own divinity. *Rámánuja* was born in Stripermatur near Madras, and appears to have studied at *Kanchi* or Conjeveram, where he taught his system of the Vaishnava faith. He afterwards resided at *Sri Rangam*, a celebrated shrine near the town of Trichinopoly, in an island formed by the division of the Cauvery river. He subsequently visited other parts of India and resided in Mysore, and was successful in converting many from the SIVA worship. Tripati, the largest and richest temple in the peninsula, situated in North Arcot district, was wrested from the votaries of SIVA by *Rámánuja* and his disciples, and in it the worship of VISHNU enshrined. He is said to have founded 700 *maths*, or religious houses, one of which still remains at Mélcottah in Mysore. He also established 74 hereditary *Gurushipps* amongst his followers, the representatives of which still remain in Southern India, at Conjeveram, Srirangam, &c.

Revival of Vishnu Worship, Rámánuja.

The worship of the followers of *Rámánuja* is addressed to VISHNU and LAKSHMI, and their respective incarnations. They assert that VISHNU is BRAHMA, and that he was before all worlds, and was the cause and creator of all. The followers of *Rámánuja* are not very numerous in Northern India, but there the people generally follow the teaching of *Rámanand*, who was a disciple, 5th in descent from *Rámánuja*, and who flourished about the 13th century.

Rámanand.

In Southern India, the worshippers of VISHNU are mostly divided into two sects, called *Tengalas* and *Vadagalas*, and the disputes between these rival sectarians often run high, and form the occasion of rioting, and sometimes of bloodshed, at the great festivals.

Vishnavaite sects.

The *Tengalas* follow the precepts of one Manaválа Manumi or Rámyaja Matri, and the *Vadagalas* claim Védántáchári or Védánta Désica as their authority. Both of these saints were pupils of the same master, Rámánujá Chári, and neither sect speak disrespectfully of the apostle of the other. Both sects worship VISHNU, and use the same rites, with some minor differences.

Tengalas, Vadagalas.

The *Tengalas* and *Vadagalas*, if of the same caste, may eat together and intermarry, so that the points of difference apparently are not of vital importance; but among no other sects are there such frequent and bitter quarrels. *Tencalei* means "southern véda," and *Vadacalei* "northern," and in all probability the existing disputes, if their history could be traced, have reference to the assumption of superiority of ritual on the part of some northern Brahmans, settling in the south. The *Tengalas* are most numerous in the southern provinces, and this fact would seem to confirm the view that the quarrel primarily

arose from the northern people, the *Vadagalas*, attempting to interfere with the established practices of the southern sect.

The great, and really serious matter in dispute between the two sects, is in regard to the mode of wearing the trident, or caste mark. All Vishnavaites wear their caste marks on the forehead in *longitudinal* form, while the Sivaites wear theirs *horizontally*, or as round dots.

Some old Sanscrit authority has laid down that the Vishnavaite marks shall extend "*from the nose to the hair*," but no one seems to know who the authority was, or in what book the statement was made.

Caste mark disputes.

This very dubious authority seems to have been the cause of the quarrels of the sects. The *Vadagalas*, or northern Vishnavaites, say that "from the nose" means any part of the nose, and so begin their marks at the root of the organ, between the eyebrows. The *Tengalas* argue that everything has a beginning, a middle, and an ending, so they begin their marks on the upper part of the nose itself, considering that the organ is divisible into three parts. The trident is the same in both sects, only that one carries the middle line, a little way down the nose, while the other stops short at the root of the nose. Women of the Vishnavaite sects do not wear the trident, but a single straight yellow line from the hair to the nose. This weighty matter is a cause of constant clashing between the sects. If an old temple of VISHNU is found with the trident carved upon it after the fashion of the *Vadagala* sect, they claim the temple and endowments, as belonging to their party, and sometimes appeals are made to the law courts for the settlement of these disputes.(1)

"Strange, that such difference should be
'Twixt tweedle dum and tweedle dee."

Origin of Lingayets.

In the south and west of India, about the 12th century, there sprang up a new sect of the *Sivaites*, between whom and the disciples of *Rámánuja* a religious conflict was carried on, in which the Rajah of Kalyanapur was killed, and his capital destroyed. *Basava*, the founder of the sect, was the son of a Sivaite Brahman. When a boy he refused to wear the sacred thread, because the initiatory rites demanded adoration of the sun. He fled from home with his sister (A.D. 1135) to Kalyanapur, capital of Karnataca, whose king was a Jain. Here he joined his maternal uncle, a Brahman, and the minister of the king, who gave him employment and married his daughter to him. When the uncle died, *Basava* became prime minister.

Creed of the Lingayets.

The creed of *Basava* was a monotheism, embodied in the worship of SIVA. The *Lingam*, as the image of SIVA, was always to be worn on the person, and called *Jangama Lingam*, or locomotive image, otherwise living being, in contradistinction to the *Lingas* erected in SIVA temples, called *Sthavara Linga*, or the stable image.

No ideas of indecency are associated with the wearing of the Lingam. It is to the *Lingayets*, what the cross is to the Christian, a simple emblem of their faith.

The chief teachings of *Basava* are, that there is but one God, that all men are equal and holy, in proportion as they are temples of God. That caste distinctions were the invention of Brahmans, and consequently unworthy of acceptance. That women should be respected, and treated as the possessors of

(1) C. P. Brown, Notes on the Rival Vishnu Sects.—Madras Journal of Lit. and Science, vol. ii., 1840.

immortal souls, permitted too to teach the creed as well as men; while any neglect or incivility to a woman would be an insult to the God whose image she wears, and with whom she is one. Unchastity alone can forfeit her claims to respect.

The sect has existed for 700 years, but has never gained much popularity.

Jangam sect.

The Jangams adore one God, SIVA, and wear his image on their breasts. They profess to have kept the primitive faith. They reverence the VÉDAS and the teachings of *Sánkárá Achárya*. They reject the *Bhagavat* and *Ramayana*, and with them, the authority of the Brahmans. *Basava* they regard as a personification of SIVA. He, though a Brahman by birth, abolished all brahmanical observances, notably caste, pilgrimage, and penance. A man of low birth may become a *Lingayet*, or follower of *Basava*, as well as the highest caste Brahman. Some Brahmans have joined this sect, and are termed *árádhya* or "reverend," but they do not discard the sacred thread, and are consequently looked upon by ordinary Jangams, who have foresworn caste, as idolators.

They are now a peaceable race of Hindu puritans, and it is needless to add that the ignoring of brahmanical pretensions on their part causes them to be hated with a deep and bitter hatred by the Brahmans, who can hardly find language contemptuous enough to express their abhorrence of the *Jangams*. The *Jangams* are still numerous in western Mysore.

When the followers of *Basava* were contesting a hard fought-conflict in Southern India with the brahmanical priesthood of VISHNU, the Mahomedan invasion of India occurred, which had the effect of crushing both sects of disputants. Mussulman predominance prevented a like collision in Upper India between the *Vishnavites* and *Sivaites*. But for this interference, and the subsequent strong Government of the British, it is hard to say how the struggle between the puritans of the *Jangam* sect and the *Vishnavaites* led by Brahmans would have ended. In the south, it is certain that the worship of VISHNU has made no great progress since the conflict of the creeds was arrested, while in Upper India that form of worship made great extensions under Rámanand, to whom and to whose disciples the mendicant orders of *Vishnavaites* owe their origin.

Influence of Christian teaching on the Vedanta philosophy of the Hindus.

The late Mr. C. P. Brown, in his elaborate essay "*On the Creed and Literature of the Jangams*," (1) surmises that some of the traditions concerning *Basava* might have been borrowed from the legends current among the Syrian Christians, whose country bordered on that of *Basava*. Christian communities had obtained a settlement in Canara not later than the seventh century. It is quite possible that the surmise is correct, and that *Basava* had obtained those purer conceptions of a deity, and the claims of humanity, through the influence of Christian teachers. Who these early "Syrians" were we have no exact knowledge. But it seems certain that western India was tenanted by large settlements of Persians, or Manichæans, long before the time of *Basava's* existence, and from the fact of Mr. A. C. Burnell having recently discovered in the Christian Churches of the Western Coast *Pelhevi* inscriptions, it seems certain that these people were followers of Christianity.

Mr. A. C. Burnell's views.

Mr. Burnell quotes the remarkable fact from Cosmas, that in the sixth century there was a Persian Bishop at Kalliana, *i.e.*, Kalyanapur, near Udupi, *the identical place where Basava was a prime*

(1) Madras Journal of Lit. and Science, vol. ii., 1840.

minister of the State, six centuries later, and where the king was overthrown in a conflict between the professors of the old and new faiths. Mr. Burnell thinks it is now possible to prove that much in the modern philosophical schools of India comes from some form of Christianity, derived from the Persians, and this fact, he thinks, explains the origin of the modern Vedanta sects in Southern India *exclusively*.

He adds, "Patriotic Hindus will hardly like the notion that their greatest modern philosophers have borrowed from Christianity; but, as they cannot give an historical, or credible, account of the origin of these Vedantist sects, there is more than a strong presumption in its favor, for these doctrines were certainly unknown to India in Vedic or Buddhistic times. * * *

"Before the beginning of the ninth century A.D. the Persians had acquired sovereign rights over their original settlement, *Manigramam*, by a grant from the Perumal. These Persians were thus established long before the origin of the modern schools of the Védanta, and the founders of these sects were all natives of places close to Persian settlements. *Sankárá Achárya* was born not far from Cranganore, where the Persians first founded a colony; *Rámánuja* was born and educated near Madras, and *Mahdvacharya*, the founder of the sect which approaches nearest of all to Christianity, was a native of *Udupi*, a place only three or four miles south of Kalyanapur.(1)

"That these Persians were 'Manichæans' is, I think, to be concluded from the name of their settlement, 'Manigramam.' This can only mean 'Manes-town;' the only other possible meaning, 'jewel-town,' is utterly improbable."

About the end of the fifteenth century there arose in Bengal a new form of

Sect of Chaitanya.

VISHNU worship—introduced chiefly by one *Chaitanya*—who was born at *Nandiya* in Bengal in the year 1485. The birth of this great man, (as is usual with all Hindu saints and heroes) was accompanied by portents and omens indicative of his superhuman origin. He is, in fact, represented as a later incarnation of *Krishna*—who appeared with the view of instructing mankind in the true mode of worshipping him in this age.

At the age of twenty-four *Chaitanya* appears to have abandoned his family and domestic life, and to have begun his career as a religious devotée and teacher. For some time he settled at Cuttack and was engaged in the worship of *Jagernáth*, to whose festival at *Puri* he communicated great energy and repute. Later in life, he fell into a condition of mental derangement, seeing visions and dreaming dreams, and disappeared somewhat mysteriously about the year 1527.

The teaching of Chaitanya.

It was a main part of *Chaitanya's* doctrine to abolish all caste distinctions among his followers. The intolerance of the Brahmanical priesthood had caused a revulsion amongst the Vishnavaites in Bengal, just as it had done in Western India, some centuries before, when the Lingayet sect arose in opposition to the institution of caste which enslaved the people.

His doctrine was essentially the worship of *Krishna*, as supreme spirit, prior to all worlds, and both the cause and substance of creation. The whole religious and moral code of the sect is comprised in one word, *Bhakti*, a term that signifies a union of implicit faith, with incessant devotion, and which consists in the momentary repetition of the name of Krishna, under a firm belief that such a

(1) Letter in "The Academy," dated 13th May 1873.

practice is sufficient for salvation. *Chaitanya* uniformly maintains the pre-eminence of faith over caste. "The mercy of God," he says, "regards neither tribe nor family." *Krishna* did not disdain to eat in the house of Vidura, a *Sudra*. "The *Chándála*, whose impurity is consumed by the chastening fire of holy faith, is to be reverenced by the wise, and not the unbelieving expounder of the VÉDAS." Again, "The teacher of the four VÉDAS is not my disciple; the faithful *Chándála* enjoys my friendship; to him be given, and from him be received, let him be reverenced, even as I am reverenced."(1)

His views on caste.

This sect of Vishnavaites acknowledge six *Gosains* as their original and primary teachers. Of these *Rupa* and *Sanatana* were brothers in the employ of the Mahomedan Governor of Bengal, and they were either *Mléchhas* (outcastes), or generally regarded as such. Other of the early *Gosains* were Brahmans, but whatever their caste origin, they all united in the worship of *Krishna*, and in receiving into their community all persons without distinction of caste. The finest temples in upper India owe their origin to this sect.

In the present day the followers of *Chaitanya* have come to regard themselves as a distinct caste. In Bengal they are known as "*Baisnabs*."

Baisnabs.

"A Baisnab does not take animal food or strong drinks: unlike other Hindus he *buries* his dead. He does not recognize any ceremonial or outward sign of mourning for the loss of his friends. He allows the marriage of widows, and this independently of their age or worldly position. He does not affect to respect Brahmans more than other men. A great portion of the *Baisnabs* are mendicants, and a considerable number of them are strolling musicians. Admission to the sect is easily managed. The person desiring to be admitted makes application to a *Gosain*, with a payment varying from Rupees 1-4-0 to Rupees 7, and, with the help of the *Gosain*, arranges to give the usual feast to other *Baisnabs*. He eats with them and is then a *Baisnab*. A very large number of prostitutes are Baisnabs, but they frequently defer the initiatory rites until serious illness overtakes them, the object being, apparently, to obtain decent burial."(2)

The sect is the fruit of one of the most considerable social and religious reformations attempted in Bengal during the last few centuries, the protest made by the Brahman *Chaitanya* against caste and priestly tyranny. "There are 428,000 of the sect in Bengal. In Southern India the disciples of Chaitanya are known generally as *Satani*, but whether they derive the name from a softening, or corruption, of *Chaitanya* (*Saitanya*), or from the name of one of his most celebrated disciples (*Sanatana*), I am unable to decide, and the various authorities consulted give no clue to the derivation of the term.(3)

Identity of the Satanis, or Sanatanas, of Madras with the Baisnabs of Bengal.

The *Satani* are classified with the mixed castes, and under this name have been included the corresponding mixed castes of the SIVA sects as well. In Southern India the *Satani* are nearly all of Telugu origin. They wear the caste marks of the *Vadagala*, or northern sects of the Vishnavaites, and generally necklaces or rosaries of *Tulasi* beads.

The Madras Census Committee speak of them as "devoted Vishnavaites,

(1) From the *Chaitanya Charitamitra*. (2) Report on Bengal Census, 1871, p. 190.

(3) Some persons say that the name *Satani* is applied to the sect, because they do not wear the lock of hair (*Kudami*) as other Hindus do; the word being the negative of *Sata* = to wear.—W.R.C.

but make no reference to the origin of the sect, or of their identity with the *Baisnabs* of Bengal. They say that the inferior branches of the sect are mendicants, singers, torch-bearers at festivals, and that they are the minstrels of Southern India, and their songs a very important, though little known portion, of the popular literature of the country." Properly speaking the *Satanis* are not a caste, but a religious sect of Vishnavaites, made up of individuals who have ceased to regard caste distinctions. The origin of this sect within historical times, and the tendency of the sect to harden into a caste in Bengal and Southern India, serves to explain how new castes may be developed. Immediately a section of the people isolate themselves by reason of religious belief, or other cause of difference, they are regarded by others as a distinct caste, and in process of time they come to regard themselves in the same light.

The object of reformation a protest against caste.

The revolt of the disciples of *Basava* and *Chaitanya* against the hard and cruel institution of caste is a significant indication that the social and religious systems of the Brahmans never found universal acceptance in the hearts of the people. The Brahmans did their best to root out Buddhism from the land, and except in a few districts, they succeeded. Their chief reformers, *Sankara Achary*, *Ramanuja*, and *Madhvachari*, attempted to engraft on their old stock theology doctrines in all probability borrowed from the Christian communities of India, but these reformers never attempted to meddle with the caste system, which exalted their own order at the expense of the many. It was reserved for *Basava* and *Chaitanya*, as reformers of the SIVA and VISHNU worship, to declare the equality of man in the sight of the Supreme, to enunciate the noble doctrine that the soul of the Pariah out-caste is as dear to the Supreme One as that of the twice-born teacher of the VÉDAS; and that in His sight all men are temples of the living God. For a time these new ideas—the germs of a sublime faith—flourished, they have never completely died out, but they have been overlaid with the rank weeds and noxious vegetation of later heresies, and their free growth has been stifled. The *Lingayets* and the *Satani* sects in the present day are not so numerous in Southern India as the professors of Christianity. The Christian doctrines, in fact, have made greater progress than the attempted reformations of the older Hindu creeds.

Modern Hinduism sensual in tone.

Leaving the question of the influence of Christianity on the Vedantic philosophy of the Hindus, we return to a summary of the Hindu religious creeds. Professor Wilson observes that the language of prayer and praise among the early Hindus, though reverent, was calm and sober in tone, while later times showed a fervour of devotion, which breathed of, and might be mistaken for, the outpourings of sensual love. In the *Jayadéva*, translated by Sir W. Jones, songs which to the uninitiated appear to treat only of human passion, express to the believer the soul's longing for the Supreme. Allied with this ardour of language is another principle, viz., the sufficiency of faith alone to ensure salvation. Belief in *Krishna*, or any other deity, is all that is necessary. No matter how sinful a man's life may be, if he but paint his face and body with sectarial marks, or better still, brand them into his skin, if he chant hymns in praise of VISHNU, or, easier duty, simply iterate his name or names, he is sure of the Kingdom of Heaven.

Faith alone necessary for salvation.

Tantras.

There is a dark and mysterious phase of the Hindu religion which remains to be noticed. Its history is obscure, and its founders unknown. The composition of the TANTRAS is mythologically ascribed to SIVA, and are generally in the form of a dialogue between him and his wife PARVATI. These compositions are both numerous and voluminous, and, as they are referred to in some of the PURÁNÁS, are probably of older date. To the doctrines inculcated in the TANTRAS is due all that is most abominable in the Hinduism of the present day.

Sakti Worship.

The great dogma taught by the TANTRAS is the worship of SAKTI. Divine power, personified as a female, and embodying the sex generally, although the chief object of adoration is the bride of SIVA, under some one of her many names. There are two great divisions of SAKTI worshippers, the *Dakshinácháris* and *Vámácharies* = the *right* and *left* hands. In its right hand, and least objectionable division, it includes the performance of magical rites, by which a command over the spirits of heaven, earth, and hell is to be obtained, but to the left hand and popular division of the SAKTI faith, all the bloody, barbarous, and indecent worship current at the feasts of *Káli* and *Durga*, and at the *Charak*, or swinging festival, are to be ascribed. This SAKTI worship is apparently of aboriginal growth, and has been grafted on to the system of Aryan worship in some remote period.

No respectable Hindu will admit that he is a *Vámáchári* or follower of the left hand ritual, in which flesh is eaten, wine and spirits drunk, castes are promiscuously mingled, and a naked female, the personification of the vital power, is adored; but, according to the TANTRAS, "many a man who calls himself a *Sivaite* or *Vishnavaite* is secretly a *Sakti*, and a brother of the left hand fraternity."(1)

Kanchuliyas sect.

A sect of the SAKTIS called *Kanchuliyas*(2) are said to be common in Southern India. One of their peculiar rites has for its object, apparently, the confusion of all ties of female alliance, and enforces not only a community of women among the votaries, but disregard even to natural restraints.

"On occasions of worship the female votaries are said to deposit their upper vests (*Kanchuli*) in a box in charge of the *Guru*. At the close of the usual rites the male worshippers take each a vest from the box, and the female to whom the garment appertains, be she ever so nearly of kin to him, is the partner for the time of his licentious pleasures!"

It is difficult to ascertain to what extent SAKTI worship prevails in the present day in Southern India. The hideous, and filthy carvings on idol cars, and temple walls in the south, show but too clearly that lewdness and indecency enter largely into the religious life of the people, but it is doubtful whether the form of SAKTI worship, as above described, is as common as some writers have supposed.

Many respectable natives admit that the orgies of the *Vamacharis* are indulged in by men who wish to be rid of the restraints which caste customs impose, and who are glad of an excuse for indulging in spirituous liquors and flesh meats. Wilson surmises that the SAKTI worshippers in Bengal constitute

(1) H. W. Wilson's Essay on Religion of the Hindus, vol. i., p. 263.
(2) Do. do. do.

three-fourths of the population. They are certainly not so numerous, so far as we can judge, in the south of India, but it is difficult to form any conception as to numbers, when the worshippers are ashamed of their faith, and will not admit it to out-siders. If the worshippers in the south are numerous, they have the grace to be ashamed of the fact, and to keep their practices secret. (1)

From these remarks "it will be evident that the religion of the Hindus is by no means a concentrated and compact system, but an heterogenous compound, made up of various and not unfrequently incompatible ingredients, and that to a few ancient fragments, it has made large and unauthorized additions, the most of which are of an exceedingly mischievous and disgraceful nature!" (2)

Influence of aboriginal belief on Hinduism.

In considering the question of the religious belief of the Hindus we must not omit to take into account the influence of aboriginal rites and customs in modifying belief. Here, in the south of India, for every man of the so called "twice-born castes," we have at the least twenty who are *Sivaites* and *Vishnavaites* in name only, and whose only objects of worship are the stocks and stones of the village or household idol.

If we look to the religious belief of an aboriginal people, like the *Khonds*, we shall find it is essentially a religion of blood. "Gods many and terrible dwell upon the earth, and under the earth, in the waters and in the sky, each and all of which must be propitiated by victims. Their pantheon embraces one set of deities unmistakably aboriginal, a second class of mixed or doubtful origin, and a third which in its present form they have unquestionably derived from the Hindus. (3) And what has been said of the *Khonds* is applicable, more or less, to all the aboriginal people of the south of India. They have borrowed something from, and have also given numerous deities to, the Hindu pantheon.

Pre-Aryan period.

Of the people inhabiting India before the period of its Aryan colonization we have no exact knowledge. But they have left numerous traces of their existence all over the peninsula of India, in those wonderfully constructed burial places, the cairns and cromlechs, which are to be found in great abundance in almost every district of the country. These ancient people appear generally to have burned their dead, before they deposited their ashes and bones in cinerary urns, and vessels of baked clay. But not in all cases, for the cairns of the Kistna district yield bones, which have been uninjured by fire. Along with the human remains were buried, in some cases, weapons of iron, or the personal ornaments of the deceased. What these people were, and what their religious belief, it is impossible now to say. They have no history, even in the traditions of the country. It has been surmised that they were a Skythic or Turanian people, and that India was overrun by them prior to the Aryan colonization of the north.

Whatever they were, they probably modified the aboriginal character as regards religious belief. That they had some notions of a future life is probable from the care and labor they bestowed on the sepulture of the dead, providing in the tomb the various articles which had been useful to the corpse when living. The late Mr. Boswell has argued that the worship of the *Phallus* was originally a

(1) A member of the Civil Service informs me that there is an annual festival held at Periapolliam, a village in the Chingleput district, about 26 miles from Madras, on the Nellore road, at which the promiscuous mingling of the sexes forms the most important portion of the ceremonies, but this is the only instance that has come to my knowledge.—W.R.C.

(2) H. H. Wilson.

(3) W. W. Hunter, Orissa

Turanian or Skythic cult, and that it existed in India before the Aryan people had come down from the north with their Védic worship, but this point is by no means clear.

Tree and serpent worship.

But older still than the Skythic or Turanian remains in India (telling of a people once mighty and powerful, but now absolutely forgotten,) from the mysterious depths of antiquity, there has survived a form of religious worship which is as common now amongst the inhabitants of India as it was thousands of years back in the dim past. I allude to the worship of serpents and trees.

There is scarcely a village to be found in Southern India in which carved representations of the cobra are not set up in groves, by road-sides, or under the sacred *pepul* tree. The vast majority of these stones are evidently very ancient. The oldest perhaps are those of the single cobra, semi-erect with expanded hood; next to those come the stones on which are depicted the intertwining of two snakes in sexual embrace, and the most modern of all perhaps are the three, five, and seven-headed serpents, forming canopies over the gods and goddesses of the Hindu pantheon. Some of the latter evidently date back to the Buddhist period. In many temples and masonry wells may be noticed the fact that these carved stone representations of the serpent have been built into comparatively modern masonry. Some of these stones are so old that the original rude carving can now be only faintly traced. Their great antiquity is undoubted, but it is not perhaps so generally known, that offerings are daily made at these shrines throughout the country where they exist, and that the snake god is more commonly sought to be propitiated than any other of the village deities. Every woman who desires to be blessed with a son, and to enjoy the favor of her lord, no matter what her professed religion, brings her offerings of milk, ghee, eggs, or flowers to the snake deity.

Worship of the living serpent.

In many places the living serpent is to this day sought out and propitiated. About two years ago, at Rajahmundry, I came upon an old ant-hill by the side of a public road, on which was placed a modern stone representation of a cobra, and the ground all around was stuck over with pieces of wood, carved very rudely in the shape of a snake. These were the offerings left by devotees, at the abode taken up by an old snake, who occasionally would come out of his hole, and feast on the milk, eggs, and ghee left for him by his adorers.

Around this place I saw many women who had come to make their prayers at the shrine. If they chanced to see the cobra, I was assured that the omen was to be interpreted favorably, and that their prayers for progeny would be granted. There is a place also near Vaisarpadi, close to Madras, in which the worship of the living snake draws crowds of votaries, who make holiday excursions to the temple (generally on Sundays) in the hope of seeing the snakes which are preserved in the temple grounds; and probably so long as the desire of offspring is a leading characteristic of the Indian people, so long will the worship of the serpent, or of snake stones, be a popular cult. In all probability the snake stones were originally set up in commemoration of a living snake, formerly tenanting the spot. In most places the stones are to be counted by the dozen, or score, and judging from the modern practice, as I saw it myself at

Rajahmundry, they were probably set up in fulfilment of vows, and in remembrance of blessings flowing to the donors through snake worship.

The early religious idea in India was that of a propitiation of the powers of evil, and wherever the Aryan settlers who worshipped Nature, both in her mild and terrible forms, came, they modified the prevailing cult. It is perhaps on account of their comparatively modern progress to the south, and to their intermingling with the aborigines, that the prevailing form of worship to this day should be that of the destructive powers as personified in SIVA, rather than of VISHNU, or the deified heroes with whom he is associated. The idea of a god in the south of India is associated with power to do evil. Every village has its god or goddess, and the great bulk of the lower classes have no other idea of religion than that of appeasing the powers of evil by offerings made at the temple of some local divinity, the object of their fear and dread. Divinities of this kind are every day being manufactured. Mr. Boswell relates that in the Kistna district he came across a new temple dedicated to a goddess, *Póléramma*. This person had been the wife of a ryot, but was murdered by her husband. The husband was tried for the offence and acquitted, but "the rustic mind at once conceived the idea of adopting this unhappy woman as the personification of unsatiated vengeance. An image was made to represent her, and in her hands was placed a sword, and she was installed henceforth as the village goddess!" (1).

Aryan influence on the religious belief of aboriginal tribes.

Multiplication of deities still going on.

In South Canara and Malabar *Bhúta* worship is the prevailing cult. Mr. Walhouse, late of the Madras Civil Service, an accomplished and zealous antiquarian, who investigated the subject, came to the conclusion that the *Bhútas* were generally the spirits of murdered or notoriously evil-lived persons. A much dreaded dacoit was killed, and after his death became a fashionable *Bhúta*, and half the children born in the district were named after him. The demon worship of the Shanars of Tinnevelly is much of the same character. Dr. Caldwell tells a story of finding the grave of an European officer in a lonely spot. In life the officer had been much feared by the people, and after his death they got into the habit of trying to appease his restless spirit by placing offerings of brandy and cigars upon his tomb, these being the favored articles of consumption of the deceased in his lifetime.

Bhuta or demon worship.

I have entered into this subject in some detail with the object of showing that, although for census purposes the sects of the Hindus have been classified as Sivaites, Vishnavaites, and Lingayets, the great bulk of the people are practically worshippers of the powers of evil, in one or another shape, or of the deified heroes associated with the incarnations of VISHNU.

The influence of closer contact with European civilization and learning has, however, been perceptible in a modification of Hindu religion. Many natives of education have entirely rejected idol worship, and the monstrous teachings of the PURÁNÁS and TANTRAS, and address their supplications to the one Supreme Being. In Bengal the reformers have already made large accessions to their numbers, but in the conservative south, the doctrines of the *Brahmo-Samaj* have

Modern reformers.

Brahmo-Somaj.

(1) Reports on the Antiquities of the Kistna District, by J. C. Boswell, Madras Civil Service.

not penetrated deeply to the hearts of the multitude. In Southern India, however, Christianity has found acceptance with upwards of half a million of inhabitants, and, as education evokes the intelligence and reasoning powers of the people, there are grounds for supposing that the mass of the Hindus will awake to a recognition of a higher faith in the Unknown than the debasing ideas which now rule and guide them.

Christianity.

The age of hero deification is already passing away. The magnificent temples erected in past ages in honor of SIVA and VISHNU, or their human personifications, are slowly succumbing to the destroying hands of Time. New temples, on a scale of grandeur, equal to those of former eras, are unknown. The traveller through our southern districts will find many examples of noble buildings crumbling into decay, but he will see nothing in modern Hindu architecture to call forth his admiration, or to impress upon him the conviction that there is vitality and progress in Hinduism. The few buildings of the modern class are mean in structure and design, and mostly dedicated to village deities, whose peculiar claims to the worship of the people are unknown beyond the immediate neighbourhood. Already thoughtful Hindus are beginning to realize the fact that the magnificent endowments of their churches are not so certain of judicious application, as in the period when Christian officials were the *ex-officio* managers of temple endowments. Under purely Hindu management the revenues of these endowments are in danger of being frittered away in law suits, and in methods still more objectionable, and probably nine out of ten Hindus of intelligence would prefer to see the temple properties once more under the guardianship of the officials of the British administration, feeling thereby assured that the accounts of income and expenditure would be subjected to impartial audit, and that the revenues of church lands would not be perverted to uses foreign to the intentions of the founders.

Decay of Hinduism.

The general decay of Hindu temples throughout the country is but the visible sign of the waning vitality of the religion itself. Among the classes already influenced by western ideas, Hinduism is practically dead. Neither Deism nor Christianity have as yet stepped in to fill the void in the religious life of the educated people. History is always repeating itself, and the day is probably not very far distant when a great religious revival—a shaking of the dry bones of Hinduism—shall occur. The form and direction of the renewed religious activity lie in the uncertain future, but meanwhile it would seem to be politic to take such measures in regard to the management of the religious endowments of the country as should ensure them from spoliation, when the next religious upheaval of the Hindu people shall shake the country to its core. The thinking classes of the Hindus, who have no leanings towards Christianity or simple Deism, see clearly the dangers to which their religious endowments are exposed, in a period characterised by general spiritual indifference, and lack of zeal and religious fervor. They feel that what has happened in other countries may occur in their own; that in the disintegration of old creeds, and the conflicts attending the throes of new beliefs, the church endowments may slip away into the hands of spoilers, and be permanently alienated from their original objects—the intellectual, moral, and spiritual welfare of the people.

Possible revival of religious fervor in India.

A notice of Hindu sects, however brief, should not omit all reference to the great characteristic of the Hindus—their fondness for pilgrimages to sanctified shrines. In former times men who led a

Religious pilgrimages.

religious life wandered all over the country from shrine to shrine, subsisting mainly on the bounty of the charitable, and there were *hundreds* of such persons then for *tens* in the present day. The districts of the south are full of way-side resting houses, where pilgrims may rest and be fed. These places have been provided in times past, by pious rulers, for the use and benefit of pilgrims, and are still largely used; but the general testimony goes to show that the habit of pilgrimage is dying out, and that the great feasts of the southern temples do not attract the multitude of visitors who flocked to them in the days when there were no railways, and when pilgrimage to a distant shrine involved considerable risks to life and limb.

Pilgrimages are still made to a great extent to local temples, erected in honor of local gods. Once or twice in a year the people of the neighbourhood assemble to celebrate a feast. Religion and business are mostly combined on such occasions, and the rural inhabitants buy of traders who attend these feasts such things as they want in their homes. A pilgrimage of this kind is, in fact, nothing more than an "outing" of a few days, enjoyed by the whole family, as well as by the head of a house.

But the larger festivals are on a different scale. The temple managers send out touts all over the country to give information as to the dates of the festivals, and the means of getting to the shrine, and frequently persons will travel hundreds of miles to be present at a particular feast. Many of the great feasts are held at a season of the year when the harvests have been gathered, and when there is nothing for the ryot to do in his fields.(1) He then usually puts to his bullocks and cart, packs away in the latter all his family, a few cooking utensils, and food to last him the journey, and starts off, often on a long and perilous journey, to the shrine he has vowed to visit. A few days, or weeks more or less, at the season of the year when "the land is as brass or iron," make no difference to him. The cart, covered with a roofing of mats, is, for the time being, the home of the family, and the womenkind undoubtedly enjoy the diversion of the life of travel, which gives them more of individual liberty, and more subjects for contemplation, than the daily monotony of domestic toil, which is the special fate of the sex in their own homes. Many persons make their pilgrimages easily, travelling to and fro by railway. Others, in pursuance of vows, toil along on foot, while now and then, a few enthusiasts are met with who endeavour to roll themselves along the highway, or to measure the distance by extending themselves on the ground, and then getting up again.

There can be no reasonable doubt but that the religious fairs and festivals of the country are maintained mainly through the influence of Hindu women. Their ordinary life is dull and cheerless, and the pilgrimage is looked forward to, for months, as the only relief from the routine of home duties.

Educated men do not much approve of these gatherings, and men of the inferior castes moreover frequently decline, now that they have the option of so doing, to pull the cars on the festival days.

The crowding of many thousands of persons at places of pilgrimage, with the indifferent food supplies, and irregular life led by the people, frequently predispose to outbreaks of epidemic disease. When cholera prevails in the country it is pretty sure to attack pilgrims, and this was the case in former times, much more

(1) The Hindu year is divided into six seasons, and the first of these, lasting from the middle of March till the middle of May, is called *Vasanta ruttuvu*, or "the season of the Gods."

than it is now, since Government has insisted upon the adoption of sanitary precautions at the larger gatherings. The railways moreover are now greatly resorted to for the transit of pilgrims, and in this mode of travelling the public are less fatigued, and less exposed to the risks of epidemic disease, than in the old modes of progression.

MAHOMEDANS.

The religious divisions of the Mahomedans are simple.

Classification.

They are classified as "*Soonees*," "*Shias*," and "*Wahabis*."

The "*Soonees*" regard themselves as the only orthodox followers of the Prophet. They insist on the supremacy of Mahomet over all created beings, and acknowledge the succession of Abu Bekir, Oomer, Oosman, and Ali as the first four caliphs, or successors of Mahomet.

The "*Shias*" dispute the succession of the first three caliphs, and acknowledge Ali alone as the rightful successor. They reject certain traditions favored by the "*Soonees*," and insist on the authority of the KORAN alone.

The "*Wahabis*" are chiefly puritans of the *Soonee* sect.

The numbers of the different sects are as follows:—

	Population.	Per cent.
Soonees	1,654,529	89·0
Shias	69,302	3·7
Wahabis	3,954	0·2
Sect unspecified	130,072	7·1
Total ...	1,857,857	100·0

Soonee sect most numerous.

It will be observed that the "*Soonees*" are by far the most numerous of the Mahomedan sects, they abound in all the divisions of the Mahomedan community, but principally among the *Mapilahs* of the Western Coast, of whom 95·8 per cent. are *Soonees*. The largest proportion of "*Shias*" is to be found amongst Mahomedans of Pathan or Mogul descent, in each of which classes about 13 per cent. of the whole are *Shias*. The "*Wahabis*," outside the town of Madras, are but few in number. Some attention has been given to this sect of late in consequence of their supposed hostility to the established Government, and their advocacy of the duty, on the part of all faithful believers, of a religious crusade; but in Southern India the *Wahabis* appear to have made but few converts, and, numerically speaking, they are everywhere insignificant.

The Mahomedans of Southern India are in great part an aboriginal people. During Mahomedan rule forcible conversion was not uncommon, and to this day proselytism is going on among the lower orders of society. It is especially active in Malabar, where the slave castes of Hindus are numerous, and treated with the utmost contumely by the superior castes. Conversion to Mahomedanism in their case means a distinct advance in the social scale.

CHRISTIANS.

The Christian population of Southern India is numerically important. It is made up of the following classes :—

Europeans and East Indians	40,879
Natives of India	490,299
Christians of nationality unspecified	2,582
Total ...	533,760

Converts to Christianity most numerous in the southern districts.

Besides the numbers here given, the Puducottah territory contains 11,360 Christians. It is known also that Christians are numerous in the French territories of Southern India, while in the Native States of Travancore and Cochin Christian communities, numbering many thousands of persons, have, through the tolerance of the old Perumal rulers, flourished for many centuries before the Portuguese established themselves in Western India. It is worthy of notice that in the districts where the prevailing Hindu faith has assumed the form of VISHNU worship, Christianity has made but little progress, whilein those parts of the country into which the comparatively modern VISHNU worship has not penetrated as a popular cult, as in the extreme south and west of India, there the converts to Christianity mostly abound. *Nearly one-fifth of the whole Christian population is to be found in the Tinnevelly district, and next to this they are numerically strongest in Madura, Tanjore, Trichinopoly, South Canara, and Malabar.*

Divisions of the Christian population.

Of the Europeans and East Indians 23,538 are Protestants and 17,341 are Roman Catholics, while of the Native Christians 93,228 are classified as Protestants, and 397,071 Roman Catholics. Among the Christians whose nationality is unspecified, 926 are Protestants and 1,656 Roman Catholics. Taking the whole population, we find that 117,692 persons are enrolled as Protestants, and 416,068 as Roman Catholics. In this classification, I find that 13,763 persons of the Malabar district, described as Mussulmans, and known locally as *Nazaranies*, are classed amongst the Roman Catholics. This sect of Christians is found chiefly in the southern extremity of Malabar. The great bulk of them reside in the States of Cochin and Travancore. The fact of their being classed as Mussulmans would seem to indicate a foreign origin, and their fair complexion and regular features tend to confirm the supposition that they are not natives of that part of the country. Mr. Burnell's conjecture, that colonies of Persians, or Manichæans, were formed on the Western Coast, derives support from the fact that this Christian community was in high favor with the rulers of Travancore in the ninth century, and that the Christians elected their own chief or ruler, who had to acknowledge the supremacy of the Cochin Rajah. After the Portuguese established themselves in India, the Christians suffered bitter persecution, with the object of converting them to the Catholic faith. The fall of the Portuguese left a divided Church, partly Catholic and partly Syrian, and to this day the division continues. The Syrian Church suffered great depression during the Portuguese rule, and its priests became as illiterate and ignorant as the laity, but under missionary efforts this most interesting people are advancing in knowledge and enlightenment. They are a quiet, well-conducted folk, engaging mostly in trade and

Nazaranies of the Western Coast.

Syrian Church.

agriculture. Rival bishops at present dispute supremacy over the Syrian Churches of the Western Coast.

Early settlers in Western India.

The policy of the old Perumal rulers of Western India appears to have been to encourage trade with other parts of the world, by allowing trading colonies to settle on the coast on easy terms. In this way is to be ascribed the origin of the small colony of Jews in Cochin. More than ten centuries ago a few Jews were encouraged to settle at Cochin, and the Copper *Sásanams* in their possession relate that they were privileged to ride on elephants, to carry umbrellas, and to occupy certain lands. Four hundred slaves were made over to them, and from the descendants of these slaves, and an admixture of Jewish blood from time to time, have arisen a colony of "black" Jews, who have their own synagogue, and occupy a distinct quarter of the town. It is interesting to note that there has not been the slightest deterioration in the race purity of the white Jews. They have held their females rigidly aloof from intermarriage with the mixed race, and to this day the men and women are even fairer in complexion than the Jews settled in Europe. No doubt they must have died out long since but for the practice which obtains amongst them, of sending to Syria or Persia for young men, when there are marriageable daughters to be disposed of, so that the families are constantly being recruited and strengthened by the importation of new blood. The "black Jews," on the other hand, show a strong tendency to reversion to the original native type. Here and there a face may be seen with a decidedly Jewish cast of feature, but the majority are undistinguishable, ethnically, from the ordinary Malayalum people.

Jews at Cochin.

Theories have got abroad that the Jews of Cochin have become black by long residence in the country, the truth being that the "black" Jews are simply a mixed race, while the white Jews have suffered no deterioration in color. The importance of this fact will be evident when we come to discuss the question of Hindu castes, and the Aryan colonization of the south.

Mr. Burnell refers to a Pehlevi inscription in the ancient church of the Little Mount near Madras, which, in his opinion, would indicate the settlement of Persians or Manichæans on the Eastern Coast, as early as the sixth or seventh century. Tradition takes us back still further to the preaching and martyrdom of St. Thomas the Apostle, the locality of which latter event is given by some as at Mylapur, close to Madras, and by others somewhere in the Tinnevelly district. The Syrian Christians of Malabar have a tradition to the effect that their conversion originally came from the preaching of St. Thomas.

Early Christian Churches on Eastern Coast.

It is quite certain that Christianity has been known in Southern India for many centuries past, and that Christian people have lived and flourished peaceably in the country under heathen rulers. The Syrian or Nestorian branch of the church is the most ancient in India; then the Roman Catholic, which the Portuguese sought with all their strength to enlarge and widen; and, lastly, various sects of the reformed churches of Europe have labored, with more or less of success, for the conversion of the Hindus. These Protestant Churches really date back only to a period of about 50 years ago, and their progress during these years has not been unsuccessful. The influence of Christian teaching and example is not limited to the number of persons entered in the census returns as Christians. A large number of

Hindus have received their education in mission schools, and most important of all, the Christian missionaries have been the first to attempt the education of the women of the country, and already the fruits of their labors are beginning to appear, as we shall see when we come to review the condition of the people as to education in the several districts.

Mission statistics compared with census results.

The census numbers of the Protestants and Catholics are not likely to correspond entirely with the statistics of missionaries, because in some cases "adherents" are put down in the missionary statistics as Christians, while in the census reports these adherents are sometimes entered as Christians, and sometimes as Hindus. Every person's religious persuasion was taken down according to his own statement, and it is possible that many "adherents" would not call themselves Christians, until their formal admission into a church by baptism.

Castes of Native Christians.

It is often said that Christianity has made no converts of the higher castes, but the census results show that this is not wholly true. Very few Brahmans have embraced Christianity. The census shows that 3,697 Brahmans are Christians, and most of these are Catholic Christians in South Canara. The Kshatriya Christians are returned as 5,100, but it has been ascertained that many of the Shanars of Tinnevelly returned themselves as Kshatiyas, a position in the caste system which they have no claim to. Upwards of 2,000 of the Shanars of Tinnevelly are included in this total. The trading castes furnish 3,819 Christians, of whom the greater part are in Malabar, Tanjore, and Tinnevelly. The cultivating castes (Vellalar) have a total of 41,889 Christians; the shepherds 2,857; the artisans 5,614; the writers 168; the weavers 5,622; the Vunnias or agricultural laborers 102,263; the potters 732; the Satani or mixed castes 8,447; the fisher castes 14,737; the Shanars or toddy drawers 63,194; the barbers 1,326, the washermen 2,188; other Hindus 52,758; and Pariahs 161,531. Scarcely any Mahomedans have embraced Christianity, but in the Kurnool district three Mahomedans are returned as Christians, 9 in Chingleput, 10 in Madura, and 45 in South Canara, but the latter are *Nazaranies* or early converts to Christianity. In Malabar many of the foreign Christian settlers are returned as Mussulmans, but it is clear that these people, the *Nazaranies*, were never Mahomedans. There are 14,290 of them in Malabar.

The following abstract shows the castes of the Catholic and Protestant Native Christians:—

	Roman Catholics.	Protestants.
Brahmans	3,658	39
Kshatriyas	4,535	565
Chettics	3,444	375
Cultivating Castes	35,742	6,147
Shepherd Castes	2,462	395
Artisan Castes	5,215	399
Writer Castes	143	25
Weaver Castes	5,027	595
Agricultural laborers (Vunnias)	90,852	11,411
Potters	622	110
Mixed Castes (Satani)	6,861	1,586
Fishermen	14,459	278
Shanars	26,724	36,470
Barbers	906	420
Washermen	1,840	348
Other Hindus	49,389	3,369
Pariahs	131,367	30,164
Mahomedans	17	5
Nazaranies (wrongly classed as Mussulmans)	13,808	527

From these figures we see that all the great caste divisions contribute to the Christian community, although the numbers are highest amongst the lower castes.

The distribution of the Native Christians will be seen on reference to the supplementary tables in the Appendix.

BUDDHISTS AND JAINS.

Buddhism extinct.

Buddhism is, I believe, practically extinct in southern India. Of the 21,254 persons classified as belonging to these religious sects, the whole are Jains. In only three districts of the Presidency are they to be found to any extent, viz., in North Arcot (7,889), South Arcot (3,861), and Canara (8,339). Communities of Jains still exist in Western Mysore, but these will be included in the census of the Mysore Province.

Rise of the Jain sect on the downfall of Buddhism.

The Jains are a sect of comparatively recent institution. They appear to have come into power about the 8th or 9th century, but existed as a schismatic sect of the Buddhists for some centuries before that date. They had evidently quarrelled with the Buddhists, for there is a tradition to the effect that the *Buddhas* of *Kanchi* were confuted by *Akalanka*, a Jain priest, and thereupon expelled the country. *Vira Pandya* of Madura on becoming a Jain is said to have persecuted the *Buddhas*, subjecting them to personal torture. Mr. Stri Baliah, the Deputy Collector of South Arcot, informs me that there is a festival annually performed in the SIVA temple of Madura in commemoration of the Jains having been squeezed to death in stone presses. This legend, however, may have reference to the treatment of the Buddhists.

The king of *Kanchi*, who was a Jain, is said to have led an army against Madura, when *Vikrama* was reigning, and the SIVA religion flourishing. The heretics, it is said, attempted to destroy Madura "by magic" (1). The Jains were in power in Madura under *Vira Pandya* in the 11th century. It seems evident that the Jains rose into importance as the older Buddhist religion declined, and as the enmity engendered by kindred schisms is always the bitterest, there can be no doubt that the influence of the Jaina sect contributed in some degree to the downfall of the parent religion, as in like manner the development of the Vedanta philosophy amongst the Sivaites and Vishnavaites contributed subsequently to the suppression, and almost total extinction of Jaina worship.

Wilson observes "that the Jains had a political leaning towards the Brahmanical Hindus, rather than towards the *Buddhas*; observable in their recognition of the orthodox Pantheon, in the deference paid to the VÉDAS, and to the rites derivable from them, to the institution of castes, and to the employment of Brahmans as ministrant priests." (2)

Jain tenets.

The leading tenets of the Jains are (1) the denial of the divine origin and infallibility of the VÉDAS; (2) the reverence of certain holy men who acquired by practices of self-denial and mortifications a station superior to that of the gods; and (3) extreme veneration for the sanctity of animal life. As regards the worship of deified men, the Jains have enlarged upon the practices of the *Buddhas*, who confined their reverence

(1) *Madura Sthala Puranam* abstracted in Nelson's Manual of the Madura District.
(2) H. H. Wilson's Essay, On the Religion of the Hindus.

to *seven* heroes of this type. The Jains have extended the number to *twenty-four* of a past age, twenty-four of the present age, and twenty-four of the age to come.

The veneration for animal life is shown in various peculiar ways and customs. Some Jains carry a broom to sweep the ground before they tread upon it. They never eat or drink in the dark, fearing that they might inadvertently swallow an insect.

There are two main divisions of the Jains, the *Digambaras* and *Swétambaras*.

Sectarian divisions.

The former means "sky-clad," or naked, and the latter the "white robed," the teachers being so attired. In the present day the *Digambara* ascetics do not go naked, but wear colored garments. There are other minor sects besides those noted.

Secular Jains follow the pursuits of other Hindus. They give alms to their priests, termed *Yatis*, and present offerings, and pay homage to their deified heroes (*Tirthankaras*). In Upper India the Jains are said to be all of one caste, but in the south, Wilson says they are divided into castes. The Deputy Collector of South Arcot writes—"I am aware of no distinction of caste amongst the Jains in this part of the country. They are called *Thrivarnekas*, a generic name for the three sub-divisions, Brahmans, Kshatriyas, and Vaisyas, and a Jain is a Brahman, Kshatriya, or Vaisya according to the calling he pursues, but a Jain Brahman is not, therefore, superior to a Jain Kshatriya, or a Jain Vaisya, in social position. All the three intermarry indiscriminately."

The Jains of the present day are sensitive on the subject of their being confounded with Hindus, who acknowledge caste and Brahmanical authority.

My correspondent adds: "It is not to be lost sight of, as is often the case,

Jains a distinct community.

that the Jains have nothing in common with the followers of the Hindu religion. The Jains never associate with the Hindu Brahmans or Sudras on occasions of festivals and marriages. There is no intermarrying between the Jain and Hindu, and the Jain has his own place of worship."

In South Arcot the Jains abound chiefly in the Tindivanam taluq, where there are 25 villages of them, and about 45 villages in the whole district.

In North Arcot they are mostly located in the Arcot, Wandewash, and Polur taluqs. The chief priest resides permanently at Chittamur in the Tindivanam taluq, where there is a large Jain temple, and minor temples in 22 villages of the South Arcot district.

In South Arcot it is stated there are many apostate Jains, whose ancestors

Decline of the sect through Brahmanical persecution.

gave up their worship through Hindu persecution, and there can be no doubt that in former times when the Tondamandalam country was ruled by Jains, that the Jain worship was very extensive, as it was in Mysore, Madura, and Canara, where the ruling authorities during the 11th and 12th centuries were Jains.

The stories of the persecution of the Jains in a later age are probably true, for Brahmanical ascendancy can never be content with the existence of sects, which presume to question the superiority of Brahmans to the rest of creation.

The Mussulman occupation of the Carnatic occurred just in time to prevent the final extinction of this sect in the south. In Canara the numerous ruins of Jain temples testify to the former prevalence of the sect. The Jains are now the small remnant of the professors of a religious creed that was once dominant

in India, and which, spreading to other eastern lands, is the prevailing faith of upwards of 400 millions of the human race.

In the land of its birth Buddhism is dead, and it is now represented solely by the few survivors of the Jaina sect, who, under a tolerant administration, are permitted the liberty of worshipping God in their own fashion, but who apparently do not seek to extend their own views amongst the Hindus, simply desiring to be unmolested in their religion, and that they shall not be confounded with the various Hindu sects, with whom they have nothing in common.

CHAPTER XI.

CASTE.

The subject of caste divisions among the Hindus is one that would take a life-time of labor to elucidate. It is a subject upon which no two divisions, or sub-divisions, of the people themselves are agreed, and upon which European authorities who have paid any attention to it differ hopelessly.

Difficulties of obtaining facts in regard to caste distinctions.

The operation of the caste system is to isolate completely the members of each caste, or sub-caste; and whatever a native may know of the customs of his own peculiar branch, he is, as a rule, grossly ignorant of the habits and customs, or the origin, of those outside the pale of his own section of the community. The subject of caste development, so far as I know, has never been investigated scientifically, and the attempts of European writers to describe the castes of India have generally tended to make confusion worse confounded.(1)

The Government of India, however, desire that in the provincial census reports every possible information may be afforded on the subject of Hindu castes and families, and accordingly an attempt will be made to show, in some detail, the more important of the castes as they exist in Southern India.

Non-description of sub-castes not attempted.

To attempt to describe every sub-caste, or to trace the off-shoots in all cases to the parent stems, would be extraneous to the purpose of this report, and I shall not attempt it. As it is, the difficulties in obtaining any satisfactory evidence have been enormous. Many learned missionaries and native officials acquainted with the habits and customs of the people have been consulted, and their opinions collated on definite questions, but the replies, as a rule, have been so contradictory as to raise suspicion in regard to the value of the testimony.

Caste classification.

In no work on the subject of caste has any attempt been made to reduce into order and classification the almost innumerable sub-divisions which still go on extending amongst the people. The Committee of the Madras Town Census, aided by some native gentlemen, proposed in 1869 a system of classification, which, it was hoped, would enable the Government to obtain important information in regard to the great divisions of the people. The system proposed by the committee has been adopted both for the town census and for the Imperial census. It is not perfect, but it is, at any rate, an attempt at simplifying the abstruseness which now surrounds the whole question, and which simply repels the student of Indian sociology from diving beneath the surface in search of historical truth. The committee started with the assumption that the present Hindu castes must all have branched out from a few parent stems; that from the first there must have been a primitive division of labor, and hence of caste, corresponding to the great divisions of labor now existing, *i.e.*,

Proposals of the Census Committee.

(1) I must except from this statement Dr. W. W. Hunter and Mr. J. W. Nelson, who are the only authors I have met with who take a philosophical view of the subject of caste. Dr. Hunter, in his "Rural Bengal" and "Orissa," has shown very clearly that the Brahmans of the present day are not of uniform origin, and Mr. Nelson, in his Manual of the Madura District, has explained that the caste system of MENU never had any vitality in Southern India.

Professional, *Personal Service*, *Commercial*, *Agricultural*, *Industrial*, and *Non-productive*. They are probably correct in stating that in "early times the present almost innumerable sub-divisions of castes did not exist, and that a large number are mere repetitions of castes in another tribe and language. Long separation and infrequent communication have led to insulation so complete that former union is forgotten, and intermarriage is prohibited. Another very large aggregate of the population has sprung from a few root castes, simply because of local variations in the mode of labor. Length of time has fossilised minute changes, and new castes have grown up. These also, from an ethnic and social point of view, remain one and the same caste."

The committee accepted, without question, the divisions of the Hindu community into (1) BRAHMANS, (2) KSHATRIYAS, (3) VAISYAS, (4) SUDRAS, and (5) OUT-CASTES.

With reference to the first three divisions, the so-called "twice-born castes"—(1) *the Priesthood*, (2) *the Warrior Castes*, and (3) *the Trading Castes*—the proposals of the committee were simply to classify them in the order given.

Sub-divisions of Sudra Castes.

But the great order of Sudras and out-castes, containing a diversity of castes, required to be shown in sub-divisions, intelligible to the general reader. They were accordingly grouped in the following order:—

Sub-divisions of Sudra Castes.

1. Agricultural or cultivating Castes.
2. Shepherd and Pastoral Castes.
3. Artisan Castes.
4. Writer or Accountant Castes.
5. Weaver Castes.
6. Agricultural and Servile Castes of an early immigration, probably of Turanian origin or aborigines (chiefly employed as laborers or slaves of class 1).
7. Pot-making Castes.
8. Mixed Castes (chiefly of religious sects renouncing caste-distinctions, and connected with temple service and worship).
9. Fishing and Hunting Castes.
10. Palm-cultivating Castes.
11. Barber Castes.
12. Washerman Castes.
13. Lower races, now regarded as out-castes or Pariahs, but in some of their divisions, the representatives of the aborigines of India.

The proposed classification not intended to define social position.

It was not pretended by the committee that this classification of the Sudra community gave any social pre-eminence to any particular class, but practically it was found that nearly the whole population could be conveniently grouped under one or the other heading, and for such persons who could not be classified according to this system, another column has been added to the caste lists to include "Other Castes."

The census classification, it must be understood, makes no attempt to deal with the social position of any great division of the people. The castes are entered in the order in which native authorities are pretty generally agreed is the order of their relative importance, but there can, of course, be no unanimity on such a question, when every man thinks his own caste is superior to others. The liberty of thought and action among the Hindus under British rule has shown

itself in no more curious phase than this, that the lower the caste, the more it now claims pre-eminence for itself.

Activity in caste literature.

As the lower castes, in these days, frequently send out into the world men who accumulate wealth, so it happens that the surplus funds of such men are often employed in the feeding of pundits to prove the ancient glories of their particular caste. In Europe the rich *parvenu*, who has no pedigree to boast of, employs some heraldic agent to manufacture the article he wants, but in India it is the exaltation of the *caste*, rather than of the individual, that is desired, and for this reason, that no man can rise, socially, above his caste level.

A whole literature of ponderous tomes is springing up in Southern India with no other object than the exaltation of caste. "The *Shanars* of Tinnevelly," writes a reverend missionary, "have just now had their heads turned by an absurd tract written to prove that the Shanars are descendants of the great warrior caste. They do not merely mean that they were the original kings of the soil, but that they are descended from the Aryan Kshatriyas.

"One of their proofs is the existence of a gold coin which is called popularly '*Shanar Cash*' owing to its having a T cross which resembles a Shanar's palmyra pole, and which is well known to be a Venetian coin, having the Latin $\frac{D}{N}$ upon it, and a figure of the Doge of Venice, and one of the Virgin."

The proofs advanced generally by these caste historians are pretty much on a par with the specimen above given. They satisfy or convince the particular caste for whom they were composed, while other classes of the community treat them with scorn and unbelief.(1)

Caste exaltation a symptom of growing prosperity of the lower classes.

The uneasiness of the lower castes in regard to the social position assigned them by Brahmanical authority is simply an indication that, under British rule, they have increased in wealth and intelligence, and naturally desire to prove that the yoke imposed upon them by the caste system was tyrannical and unjust. They seek to accomplish the latter, not by boldly denying the authorities on which the institution of caste was built up, but by claiming a position under the Hindu system which they have no pretensions to. So far from caste distinctions dying out, there probably was never a time when the great bulk of the people of Southern India were so pertinacious in the assertion of the respectability and dignity of their castes as they have been since the development of the species of literature above referred to.

If the authors would honestly inquire into, and compile the traditions of their several castes, at the same time keeping to the domain of facts, and curtailing the natural tendency of the Hindu imagination to run riot, much service might be done to the cause of Hindu progress; but the majority of the works of this kind are simply mischievous, inasmuch as they encourage, by fanciful theories, the pretensions of humble communities to seek high places in the Hindu social economy, instead of boldly endeavouring to prove historically that

(1) While these sheets were passing through the Press, I received a visit from an intelligent native, whose object was to protest against the position assigned in the census classification to the *Vannias* or *Pully* caste. These people were serfs of the soil when the British obtained possession of the country, and are now the agricultural laborers and small farmers of the south. My visitor informed me that he had written a book to show, amongst other things, that the *Pullies* of the south are descendants of the fire races (*Agni kulas*) of the Kshatriyas, and that the Tamil *Pullies* were at one time the Shepherd Kings of Egypt! W.R.C.

the system was of foreign growth, imposed upon them by their northern rours as a mark of bondage, and consequently no longer applicable to the ...ging conditions of a free people under an impartial and just government.

To understand the practical bearings of caste we must briefly glance at its ancient history, and endeavour to trace its progress from the few and simple divisions of old, to the minute and fossilized fragments into which Hindu society has subsequently split up.

Ancient history of caste.

It seems to be generally acknowledged that long before the Aryan people came to settle in Northern India, the country had been overrun by invaders of Turanian or Skythian origin, who either amalgamated with the aboriginal people in some degree, or drove them back into the more inaccessible parts of the country. Whether the Turanians, or the aboriginal people possessed any caste system is not known, but in all probability they had none, inasmuch as the early Aryan settlers spoke of them in contemptuous terms, and hardly admitted their claims to a common humanity, and such being the case it is scarcely possible that they would have adopted the social code of a people they hated and despised. The great epic of the *Mahábárata* first dimly shadows forth the caste system, but not as it has come down to us, manipulated by the Brahmanical priesthood, in exaltation of their own calling. When the Aryans first came to India, they were a "fair-complexioned people," wholly unlike the brown or black races then in possession of the country. They lived a life mainly pastoral, keeping cows for the sake of the milk and butter, and sowing the land with grain. They supplicated their gods for rain, favorable harvests, and abundant cattle, for bodily vigor, long life, and progeny; but there is nothing to show that they had any settled distinctions of castes during the early Védic period.

Pre-Aryan occupation of India.

Caste in the times of the Mahábárata.

The caste system, as Wheeler (1) points out, arose "subsequent to the appearance of the Aryan colonists in the land of the five rivers, and before they had become a conquering power and established colonies at Delhi, Oude, Tirhut, and Bahar, under the ancient names of *Bhárata*, *Kósala*, *Mithila*, and *Magadha*. The origin of caste most probably was the disinclination of the haughty Aryan conquerors to intermix with the people of the soil. The tendency of all foreign conquest," Wheeler observes, "is to create a caste feeling between the conquerors and the conquered, and this feeling becomes intensified when the difference is one, not merely of political relations, but of color, language, and religion." When the caste system was perfected, and in full force, we see, from MENU, how intense was the feeling against intermixture of castes and races, how, notwithstanding all the invectives of Brahman legislators, this intermingling of the people could not be prevented, and how the origin of certain mixed castes was then ascribed to the mixture of Aryan and aboriginal blood.

Development subsequent to Aryan occupation of the land of the five rivers.

The most plausible theory in regard to caste is that the three "twice-born" castes—the priest, the warrior, and trading castes—are mainly the representatives of the Aryans of the Rig Véda, while the Súdras, who form, and always have formed, the mass of the people, are either the representatives of aboriginal races

The Aryan people represent the "twice-born" castes, and the aborigines the *Sudras* and out-castes.

(1) The History of India, by J. Talboys Wheeler, vol. i., p. 31.

or of the Turanian settlers of the pre-Aryan era. In early times the priest was an unimportant personage in the Hindu community, and th. priest-caste certainly had no pre-eminence at the period of the Mahábárata. At that time a Kshatriya King might marry a Brahman's daughter, or a woman of an aboriginal tribe, without question from his ghostly counsellors. When *Arjuna*, a Kshatriyan Prince, appears at the Swamayama of *Draupadi* in the disguise of a Brahma , and attempts to bend the magic bow that shall win him the favor of the lady, the surrounding Rajahs jeer at him and ask, "Shall a Brahman do this great thing, which all the mighty Rajahs have failed to do?"

Position of the priesthood in early period of the caste-system.

"Could not a Rajah win the damsel, and are we to be humbled by a Brahman?"

"A Rajah's daughter must ever choose a Kshatriya for her husband, and shall a Brahman trespass upon our right?"

A Brahman in those days was no more remarkable for physical power or bravery than he is now. It was the military class which undoubtedly stood first in the hierarchy of caste in its earlier development.

Predominance of military class in the early period of caste development.

But before the time of MENU, the effeminate and despised priest caste had succeeded in establishing their intellectual supremacy, and in tincturing all laws and philosophy with their own peculiar coloring. A more remarkable change in the position and influence of a section of the people it is impossible to conceive. The priests in the early history of the Aryans are simple students of the sacred books, or arrangers of domestic ritual, few in number, feeble in body and spirit, and playing an entirely subordinate part to the dominant military caste. Later on, when the Aryan soldiers and colonists had pushed their way further south, and established themselves as the rulers of the country, we find a codification of the laws and customs of the people, ascribed to MENU, but believed to be the work of many hands, and now a remarkable change has come over the people.

The caste system in Menu's time.

Advance of the priesthood to the first place in the social system.

The Brahmanical, or priestly, class are no longer the tolerated teachers of mysteries and the intercessors with the gods, but the first created and the first in order of all mankind. High above the warrior or king caste, whom but a few centuries earlier the Brahmans cringed and fawned before. They assert themselves now, in MENU and the PURANAS to have sprung from the mouth of Brahma, the Creator, while the Kshatriyas are alleged to have sprung from the arms; the Vaisyas from the thighs; and the Sudras from the feet.

Hindu history is mostly silent in regard to the steps by which the priesthood arrogated to itself the first place in public esteem, but sacred and profane history combine in affording somewhat similar instances of a priesthood assuming the offices and functions of demi-gods.

Hindu history a blank, as to supersession of the military caste by the Brahmans.

The date of the compilation of the Code of MENU is uncertain. Some authorities place it 1200 years B.C., others at 800 or 900, and others still later. But the work contains internal evidence of having undergone modifications after the period of the general diffusion of Buddhist doctrines, and it is generally allowed that *Sakya Muni*, the

Date of Menu's compilation of law.

founder of the Buddhistic theology, existed only about 600 years B.C. To give an instance of the additions to the code, it may be mentioned that the laws in regard to the use of flesh meat are inconsistent and contradictory. The Aryans of the Védic period were undoubtedly a flesh-eating and spirit-drinking people, and when the code was written, the use of animal food was clearly permitted, but later annotators, following the Buddhistic views in regard to the sacredness of life, appear to have added that "Flesh meat cannot be procured without injury to animals, and the slaughter of animals obstructs the path to beat tude; from flesh meat therefore let man abstain." And again:—"He who consents to the death of an animal, he who kills it, he who dissects it, he who buys it, he who sells it, he who dresses it, he who serves it up, and he who makes it his food * * not a more sinful man than he, who without an oblation to the manes or the gods, desires to enlarge his own flesh with the flesh of another creature."

In these extracts it seems easy to trace the influence of the growing Buddhistic theology, for the whole injunction is inconsistent with the older law, quoted below:—

"Beasts and birds of excellent sorts may be slain by Brahmans for sacrifice, *or for the sustenance of those whom they are bound to support*, since *Agastya* did this of old."

"Things fixed are eaten by creatures with locomotion; toothless animals by animals with teeth; *those without hands by those to whom hands were given*, and the timid by the bold."(1)

"He who eats (*according to law*) commits no sin, even though every day he tasted the flesh of such animals as may lawfully be tasted, since both animals who may be eaten, and those who eat them, were equally created by Brahma."

There is a wide difference between the liberty of these last-quoted texts and those that precede them, and there are many other examples in MENU which go to show that the compilation, as it comes down to us, was modified in the days when Buddhism prevailed. In speaking of Brahmans resorting to agriculture as a means of livelihood, the compilers, or interpolators, add that they must "avoid the business of tillage, *which gives great pain to sentient creatures*," and further "some are of opinion that agriculture is excellent, but it is a mode of sustenance which the benevolent greatly blame; for the *iron-mouthed pieces of wood not only wound the earth, but the creatures dwelling in it.*" This extreme veneration for created beings was not the doctrine of the VÉDAS, nor of the fighting Aryans who conquered India, but a development of later years and of a period long after that in which the Institutes of MENU are said to have been compiled. Again in Chapter III., page 363, allusion is made to "female anchorites of an heretical religion," who are contemptuously classed with prostitutes and loose women. Now the only people of this class were female devotees of the Buddhist faith, who were certainly not in existence at the time when MENU is popularly supposed to have lived.

The Code of MENU and some of the PURÁNÁS profess to give an account of the institution of castes. The system is credited with a divine origin, as that the castes sprung, according to Brahmanical ideas of superiority, from different parts of the person

Puránic accounts of caste origin, contradictory and improbable.

(1) Haughton's Institutes of Menu, vol. ii., chap. 5.

of the Creator, but on this point the authorities are not agreed. Some PURÁNÁS maintain that Brahma created both males and females, while the *Sri Bhágavata* holds that Brahma divided himself into two parts, his right side becoming a male, and the left a female, and that these two divided their children into Brahmans, Kshatriyas, Vaisyas, and Súdras. The compilers appear to have forgotten the fact that India was tenanted by a large population long before the existence of caste distinctions, and that the Creator of the Universe did not limit his beneficient operations to the small spot of earth termed Hindustan.

No reliance to be placed in Hindu authorities regarding origin of castes.

The fourfold caste division doubtful.

It is plain that in a critical inquiry regarding the origin of caste we can place no reliance upon the statements made in the Hindu sacred writings. Whether there was ever a period in which the Hindus were composed of four classes is exceedingly doubtful. MENU, while speaking of four classes, gives traditions of the origin of a great many other castes, as for instance of the writers, physicians, astronomers, artisans, oil-makers, workers in leather, musicians, and other classes, without whom the work of a settled community could not be carried on. But no dependence can be placed on MENU'S authority for the origin of these mixed castes. Such people existed in his time, and their existence had to be accounted for, and it is always an easier thing for a Hindu author to make fanciful assertions than to adhere to the sober domain of fact, and hence probably the wonderful legends of their origin from certain mixtures of castes.

It is characteristic of the Brahmanical intolerance of the compilers of the code that the origin of the lowest caste of all (*the Chandála*)(1) should be ascribed to the intercourse of a Súdra man and Brahman woman, while the union of a Brahman male with a Súdra woman is said to have resulted in one of the highest of the mixed classes. Indeed it was quite lawful in ancient times for a Brahman to take a succession of wives from the inferior castes.

The object of the regulations regarding admixture of castes seems to have been to visit with the heaviest pains and penalties any irregularities of the *females* of the "twice-born" castes, and their degradation, and that of their offspring, for unions with inferior or impure castes; and consequently in the origin of mixed castes, MENU assigns to the offspring of the Brahmani women the lowest degradation of all.

Again, the *Chunchu* or *Chentsu*, a race of hunters and forest-men, are spoken of by MENU as "sons of Brahmans by women of the *Vaidéha* class, whereas these identical people exist to this day, as they had existed probably thousands of years before the caste system was known, as an aboriginal people living in forests, subsisting on the products of the chase, and such roots and vegetable substances as require no cultivation. The whole of the chapter relating to mixed castes is so puerile in tone, and shows so much of class hatred and intolerance, it gives such freedom of intercourse to Brahmans without disqualification, and heaps such dreadful penalties on the incontinence of Brahmani women, that the object of the compilers is at once apparent. It is plain that the account of the origin of mixed castes is entirely fanciful, and that not the smallest reliance can be placed on this authority.

(1) "The abode of a *Chandála* and *Swapaca* must be out of the town; they must not have the use of entire vessels; their sole wealth must be dogs and asses.

"Their clothes must be the mantles of the deceased; their dishes for food broken pots; their ornaments rusty iron; continually must they roam from place to place. Let no man who regards his duty, religious and civil, hold any intercourse with them, and let food be given to them in potsherds, but not by the hand of the giver." (*Menu.*)

Menu's authority for the origin of mixed castes of no value.

The caste system of Brahmanical origin.

The whole caste system, as it has come down to us, bears unmistakeable evidence of Brahmanical origin. At what period the Aryan colonists ceased to be warlike, and the warriors, traders, and farmers were thrust aside and treated as of no account by the priesthood, it is impossible to say. It may be that the Brahmanical people represented a later invasion of India, but whether this were the case or not, they proceeded to assume to themselves a sanctity and superiority over all other Aryan tribes, and to legislate for their own special advantage. Not content with claiming the first place amongst men, they assumed an equality with the gods. Thus *Kapila*, a Brahman, reduced by his curse 60,000 sons of King Jagara to ashes;(1) *Agastya*, a sage, swallowed the sea, with all its contents; *Trita* and other Brahmans cursed SIVA for seducing their wives in the form of a Sanyási, and deprived him of virility;(2) and hundreds of instances might be given to show the tendency of the priestly class to claim the powers of divinity.

Hindu laws favor the Brahmans at the expense of other classes.

The whole system of ancient Hindu law was built up to maintain the monstrous idea that a Brahman was of a different order to the rest of created beings.

Examples.

The magistrate was not to imagine evil in his heart against a Brahman, nor could a Brahman be put to death for any crime whatsoever. He might be fined, banished, or branded only. A Súdra molesting a Brahman was to be put to death. A Súdra committing adultery with the wife of a Brahman was to suffer horrible mutilation and death. A Brahman committing the same offence with a Súdra's wife was to suffer a small fine, and do penance. If a Súdra dared to sit on the carpet of a Brahman he was to be punished by branding with a hot iron, to be banished the kingdom, or to suffer mutilation. If a Súdra plucked a Brahman by the beard or hair, or seized his neck, the magistrate was to cut off his hands.

Throughout the long catalogue of crimes and offences specified in MENU, the Brahman is to suffer little or no punishment, the Kshatriya something more severe, the Vaisya a still heavier penalty, but the wretched Súdra alone is to bear the full burden of his offence.

> "That in the captain's but'a choleric word,
> Which in the soldier is flat blasphemy."

Menial service to Brahmans is declared to be the highest privilege of the Súdra, and by eating the orts of his master the poor Súdra may be purified from all sin. Not only is the Súdra to be disgraced in his body, but more important still, the caste law forbids him to read, or hear read, the sacred VÉDAS. No person can teach the VÉDAS but a Brahman. Every *guru* or priest must be of the Brahmanical caste, and if a Súdra wishes to accomplish any undertaking, he is assured that the road to success lies through the favor of Brahmans. They must be propitiated by feasts and gifts, otherwise the exertions

(1) Mahábárata. (2) Skánda Puráná.

of the Súdra to gain his end will be futile. This is the law, according to MENU, but it was never carried out in the south of India. Brahmans have been obliged to descend to priestly offices for Súdras, otherwise they must have starved. In this matter they have had to contend with rival priests of the several Súdra castes, and to this day all the inferior castes have their own priests, who are not Brahmans.

Ascendancy of the Brahmans.

Before the caste system of the Aryans could have ended in the complete ascendancy of the priestly class, the Kshatriyas and Vaisyas must have undergone a long and slow process of degradation. Various fictions are recounted, explanatory of the decay of the warrior and merchant castes, but none of them are worth a moment's consideration. It is said that *Parasu Rama* exterminated the Kshatriya caste; but, notwithstanding this declared extinction, they are constantly cropping up in Hindu literature. The only extinction which happened to them probably was that of gradual amalgamation with the races already in possession of the country. We find in the *Máhábárata* the five Pándyan brothers of a kingly race taking one wife between them, and it is tolerably certain that warriors from a distant country brought to India but few women of their own tribes. We learn there also that the Kshatriyas were allowed a form of marriage called "*Gándharva*," or that of mutual agreement and desire, and that they were in the habit of celebrating another kind of marriage, "*Rakshasa*," when they had defeated and slain their enemies, and claimed the women of aboriginal tribes as their legitimate spoil.

Degradation of Kshatriya and Vaisya castes of Aryans, the result of intermarrige with aborigines.

To this day the Rájputs of the North-west, who murder their female children to avoid the expenses of marriages, obtain low-caste women from a distance as wives for their young men, and there can be no reasonable doubt that the decay of the Kshatriya people, as the dominant class, was mainly the result of intermarriages with the aboriginal people. The warriors' caste naturally would always be pushed on to the front of the occupied territory, while priests, traders, and cultivators would remain in the more settled districts, so that the Kshatriyas of all the Aryan people would be the most prone to form connexions with women of the races recently conquered.

Dr. Hunter's views.

Dr. Hunter is of opinion that that the fourfold classification of castes of MENU never extended beyond what he calls the "middle land," *i.e.*, the country between the Himalayas and Vindiyas; it certainly has never had an existence in the south of the peninsula. Here the people are either Aryan or non-Aryan. If of Aryan descent, they have almost all taken the name of Brahman. If there are any Kshatriyas in the south, they are colonies of recent importation, mostly within historical times.

Dr. Hunter thinks that the extinction of the Kshatriyas in the south was mainly due to their assumption of the dignity of Brahmans at the time when MENU's fourfold classification was adopted in the middle land. He says:—"The Aryans were the aristocracy of lower Bengal, the Brahmans were the aristocracy of the middle land; and when a rigid division of the people took place in the parent country, the aristocracy of the distant province claimed the same rank, and the same title, as the aristocracy of the father land.

"This rank was never fully given however. The mere name of Brahmans

the Aryans of the south might easily usurp, but the Brahmans of the middle land never admitted them to equal honor with themselves."(1)

Whether the disappearance of the Kshatriyas is to be attributed to their wholesale conversion to the Brahmanical order, or, as I have suggested, to the loss of their power and purity by "gándharva" and "rakshasa" marriages, it is difficult to say.

Against Dr. Hunter's theory, there is the fact that the Brahmans of the south possess none of the qualities which all Hindu authorities agree in attributing to the Kshatriya or warrior caste. They have none of the fighting propensities which still distinguish the descendants of the ancient Kshatriyas in Northern India. But, on the other hand, it is not improbable that these qualities would have been lost during the mixture with other races, which must have characterised the early Aryan settlers, or invaders of the south.

Recent research seems to show that Brahmans had not penetrated to the south of the peninsula in any numbers prior to the seventh century A.D., and that the Aryans who preceded them were Buddhists, who did not tolerate caste distinctions.

The ethnological view of caste generally overlooked.

In all discussions regarding the origin of caste, the ethnological view of the question has never received the attention which it really deserves. It cannot be too strongly insisted upon that the ancient Aryans were a white-skinned people, and that, when their descendants contend for an unsullied purity of race, the onus remains with them of explaining how it is that in the present day the majority of the "twice-born" castes are in no way to be distinguished as regards cranial development, physique, or complexion, from the great bulk of the people who make no pretensions to Aryan descent. Some persons have thought that the progeny of enfeebled generations in a tropical climate would, in time, change their complexion, but there is not a single fact on record to warrant such a belief. The idea, in regard to the influence of climate in the causation of varied types of humanity, is a very old one, and received the sanction of Hippocrates, who flourished some 2,300 years ago; but, with a much wider field of observation than Hippocrates ever enjoyed, we are forced to the conclusion that the external influences we call climate are powerless to effect any appreciable change in the color of a man's skin.

Climate does not change the color of a man's skin.

The white-skinned races in many parts of the world exist only with difficulty. Their tendency is to die out and become extinct in tropical climates, and they would surely do so in India, but for the importation of new blood. The white Jews of Cochin are as fair in complexion to day as were their ancestors who settled in the country 1,000 years ago. The secret of their color is that, instead of intermarrying with the aboriginal races, they find Jewish husbands for their daughters from a foreign land, and thus keep up the purity of their race.

White races in intertropical climates.

Instance of the white Jews of Cochin.

"The Dutch families who settled in Southern Africa three hundred years ago are now as fair, and as pure in Saxon blood, as the native Hollander; the slightest change in structure or color can at

Hollanders in Africa.

(1) Rural Bengal, by W. W. Hunter.

once be traced to intermarriage,"(1) and in every other part of the world to which the white-skinned races have migrated, the same consistent story may be gleaned. The aristocratic settlers of the Southern States of America suffered no race degeneration in a tropical climate. Their descendants fought as bravely in the battle fields of Virginia, a few years ago, as ever did their ancestors in the Wars of the Roses, or in the great struggle between the king and the people, in Cromwell's time, and the explanation of their physical prowess in these later times is that they have not deteriorated by admixture with the dark-skinned races from Africa employed in servile labor.

English in Southern America.

The Spaniards in their intercourse with Brazil, Mexico, and Peru, adopted the practice of intermarriage with the people of the country. The Portuguese did the same in India, and the results, in both cases, were rapid deterioration and reversion to the type of the stronger race.

Results of intermarriage of white and dark races.

"By intermarriage," says Knox, "a new product arises which cannot stand its ground—1st, by reason of the innate dislike of race to race, preventing a renewal of such intermarriages; 2nd, because the descendants will, if necessary, fall back upon the stronger race, and all traces, or nearly so, of the weaker race, must in time be obliterated." In the Aryan colonization of India the strong race, as regards vitality, must have been the aboriginal people in possession, and the weak race the white-skinned Aryans. Of this fact we may be perfectly sure, that if communication between India and Europe were now intercepted, there would not be a white-skinned individual surviving in India a century hence. The later Aryan colonists evidently saw that if they were to preserve their individuality and supremacy, they must draw a hard and fast line between themselves, the earlier and partly degenerated Aryans, and the brown and black races of the country, and hence probably we get a natural explanation of the origin of caste.

The natural explanation of the origin of caste.

Caste essentially a race distinction.

It was at first essentially a distinction of race. An ancient authority(2) states that at first the Brahmans were *white*, the Kshatriyas *red*, the Vaisyas *yellow or brown*, and the Sudras *black*. The Sanscrit word for caste, *Varna*, means color, and Professor Lassen is of opinion that the difference of complexion was the primary ground of caste distinctions.

The repugnance of the white Aryan to the black races is abundantly shown in Védic times. In the RIG VÉDA the God who destroyed the *Dasyans* and protected the Aryan color is praised! the black skin was "the hated of Indra," and the sacrificer pours out his thanks for scattering the "slave bands of black descent," and for "stamping out the vile Dasyan color." The black people are spoken of as "voiceless" "speech bereft," and "black sprung, servile hosts."

Antipathy of the early Aryans to the black races.

Later on we find these dark-skinned races converted to the religion of the VÉDAS, making presents to Brahmans, and appearing as the friends, and not the

(1) "The Races of Men," by Dr. Robert Knox.

(2) In the Motcha Dharma of the Shantiparva, Bhrigu says to Bharadhwaja, "Oh! excellent Brahman (God) created Brahmans, Kshatryas, Vaisyas, Sudras, and other beings, amongst the creatures that can be distinguished by their color. The color of Brahmans is white, of Kshatriyas red, of Vaisyas yellow or turmeric color, and of Sudras it is black."

enemies, of Indra. And in this transition we see the natural consequence of newcomers settling, and to some extent mixing, with the people of the country. The white-complexioned Aryans bring with them a new religion, which is grafted on to the existing paganism and demonolatry of the aboriginal tribes, and the combination, in process of time, produces that strange compound known as the Hindu religion.

The institution of castes, therefore, may be regarded as an attempt on the part of the Aryan colonists, of a certain part of the country, to prevent that degeneration of their race which experience had shown to follow contact with the natives of the country. They could not entirely repudiate those Aryans who had intermixed with the people, and who had fought for their possessions, and enriched their community by trade and agriculture, but they assigned to them inferior positions.

In process of time the true Kshatriyas and Vaisyas, it is said, have become extinct, and the Brahmans and Sudras alone, according to Brahmanical tradition, remain to represent the fourfold division of the people in the days of MENU.

As a matter of fact we do find, to this day, representatives of the Aryan immigrants, who have not wholly lost their original characteristics. In Northern India where the caste system first hardened into law, the effect was to preserve a very considerable purity of blood amongst the Aryan castes. In many districts a fair, but not white, complexioned people of the three twice-born castes may be seen, especially amongst the Brahmans, and some of the trading castes, who jealously guard the purity of their race. But in lower Bengal and, the peninsula in the fusion of the Aryan and aboriginal elements, in by-gone ages, was more complete, and the small number of Aryans were lost in the hordes of aboriginal tribes, so that the caste of an individual can no longer be associated with the color of his skin. Could the compilers of the Code of MENU return to life, and see the Brahmans of South India of the present day, it is to be feared that they would fail to recognize in them the haughty and exclusive Aryan people who devised the caste system. A "black Brahman" would be as strange an anomaly to them, as a "black Irishman" or "Englishman" would be to us. An old Hindu proverb asserts that "a black Brahman and a white Pariah" are to be regarded with suspicion.

Race distinctions still exist.

Fusion of races general in Southern India.

Human nature everywhere is superior to artificial codes, and in past times, there can be no doubt that the Aryan people were never strong enough to conquer the aboriginal races of the south by force of arms. Their policy was one of intellectual ascendancy and conciliation, and they attempted to include the aborigines in their own social system, by grafting them on to the great order of Sudras, or servile castes. This, if the Aryan element was weak, could not be accomplished without an admixture with the numerically strong party in possession, and in process of time the people claiming to be of Aryan descent would in no important respect differ from the aboriginal people around them.

The aboriginal people of South India never conquered by Aryans.

The mixing of white and black races, physiologically considered, has never been found to result in the production of an improved race.

Physiological results of admixture of white and dark races.

"Nature produces no mules! no hybrids, either in man or animals. When they accidentally appear they soon cease to be; for they are either non-productive, or one or other of the pure breeds speedily predominates, and the weaker disappears. This weakness may be either numerical or innate."(1)

All history tends to show that where a fusion of races has occurred, the resulting generations approach more and more nearly to the type of the race which is numerically the strongest. This has been the case in Mexico, where the prevailing type of the hybrid Spanish race has become almost purely Indian. India presents us with a modern example too, in respect of the Portuguese. The race mixture in this country has not been, as a rule, between the fair-complexioned European and the semi-Aryan castes, but of the white people with the dark-skinned races of purely aboriginal type, and the experience of the last three hundred years shows that there is no permanency in such a mixed race, and that it exists only as it reverts to the original type of the stronger of the two, and undoubtedly the same results have attended the fusion of the Aryan and non-Aryan elements of the Indian population. In those parts of the country where the Aryans were strongly settled, and where they were tied down by rigid caste laws, there was but little fusion with the aboriginal people, and they still preserve the characteristics of their race; but in Southern India it was not so. The earlier colonists intermingled with the people of the country, and, so far as race characteristics are concerned, succumbed to the stronger.

Recent migrations southward of Aryan castes.

From time to time colonies of Aryan people from the north have moved down and settled in the south, and these have, in a greater degree, preserved their purity. Even within historic times fair-complexioned Brahmans have followed in the wake of Mahratta plunderers, and seeing that the land was a pleasant land, "flowing with milk and honey," have abided in it. But a fair-complexioned Hindu of the south can almost in every case assert that his ancestors came from the north, within a comparatively recent period, and in proportion to his fairness are the probabilities of his Aryan descent.

Mussulman degeneration due to intermixture.

The Mussulman conquerors of India have, in later years, undergone precisely the same process of race degeneration as the early Aryans did in their southern progress. In their case probably the reversion to aboriginal type has been a more rapid process than in the case of the Aryans, who were hedged around with rigid caste rules; the Mussulman invaders have ever had a fatal facility for intermarrying with the people of the country, and it is no wonder that, physically and mentally, they should have fallen to the level of the people over whom they ruled. They have further attempted to proselitise, and sometimes employed force in the conversion of the people, drawing around them many of the despised helots of the Hindu tribes, and thus assimilating their race in closer bonds with the aboriginal inhabitants. Probably three-fourths of the Mahomedans of Southern India are wholly aboriginal, as regards race.

Race distinctions of the Aryan or non-Aryan castes now mostly obliterated in the south.

In all that follows, therefore, in regard to the divisions of castes, it must be understood that however strictly caste differences may now be maintained, there are not, in the south of India, those marked race distinctions between the "twice-born"

(1) Knox, The Races of Men, p. 66.

and Súdra castes now observable, which, in an early period of Hindu undoubtedly existed. Caste has become, in later days, an institu- wholly different from what it was in its origin—a measure to prevent mixture of the white and dark races. No one can look at the people of this part of India now-a-days without the conviction that the of races has been more or less complete, and that the fair-complexioned s have, for the most part, disappeared in the presence of the more rous dark races, to whom India is a soil in which they can prosper and bly. The fair northern Brahmans are delicate exotics in Southern India. cannot labor in employments requiring exposure to a tropical sun, any than Anglo-Saxons can. They are probably shorter lived than the darker and if they had to work for their living as the black-skinned *Pullies* and hs do, exposed all day long to the fierce heat of a tropical sun, they would die out. The plains of Southern India never could have supported a pure an stock.

Divisions of "right" and "left" hand castes.

In Southern India there is a curious division of Hindu castes, which exists in no other part of the country—the division of the "right" (*Vadangei*) and "left" (*Idangei*) hands. The origin of the distinction is lost in obscurity; but we have seen that a similar division exists amongst the SAKTI worshippers, although these religious sects appear to be in no way connected with the division of the Súdras into right and left hands. The people themselves can give no satisfactory account of the origin of the distinction. Some years ago when M. Pasquier, author of a history of India, was writing his book, he endeavoured to obtain some information on the subject, and applied to influential Brahmans of Pondicherry to assist him. These gentlemen referred the question to the chief *Guru* of Chidambram, who referred it to learned pundits of Tanjore. These again passed on the question to the Arch-Brahman of Jagernath, he, in his turn, to the Brahmanical College of Benares, and the result of all these inquiries was that M. Pasquier was no wiser in the end than in the beginning. Not a single authority could throw any light upon the division of the castes into "right" and "left" hands. Abbé Dubois, after a life time of familiar intercourse with the natives, could make nothing of it. The fact of the existence of such a distinction has frequently intruded itself unpleasantly upon the attention of Government, and in many feuds between the rival "hands," the peace has only been restored on calling out troops. Whatever the origin of the dispute, it seems certain that the castes of the "right hand" fraternity claim certain privileges which they jealously deny to those of the "left" hand. The right hand castes, for instance, claim the prerogative of riding on horse-back in processions, and of appearing with standards bearing certain devices, and of erecting *twelve* pillars to sustain their marriage booths, while the left hand castes may not have more than *eleven* pillars, nor use the standards and ensigns belonging to the right hand fraternity.

The quarrels arising out of these small differences of opinion were so frequent and serious in the seventeenth century that in the town of Madras it was found necessary to mark the respective boundaries of the right and left hand castes, and to forbid the right hand castes in their processions from occupying the streets of the left hand, and *vice versâ*.

The following list shows the more important of the castes whi in the disputes of the rival "hands":—

Left Hand.	Right Hand.
Chetties.	Vellalars.
Artisans.	Kavaries.
Oilmongers.	Komities.
Weavers.	Accountants.
Patnavars.	Silk weavers.
Leather workers (males).	Pullies (males).
Pullies (females).	Pariahs.
	Leather workers (females

It is curious that the females of two of the inferior castes shoul different sides to their husbands in these disputes. The wives of the cultural laborers side with the left hand, while their husbands help in ing the battles of the right, and the shoemakers' wives also take the opposed to their husbands. During these factional disturbances the ladies who hold political views opposed to those of their husbands deny to the latter all the privileges of the connubial state. Certain castes take no part in these feuds, and occupy a neutral position. These are Brahmans, Kshatriyás, shepherds, and the mixed castes (Satani), who have practically foresworn caste observance.

This singular division of the people is unknown in Bengal or Northern India. It obtains in greatest force in the extreme south, and it is not a little remarkable that history and tradition should be silent regarding the origin of the custom. It is another instance of the tendency of the caste system to go on extending beyond the limits which its early progenitors assigned to it.

The use of the terms "high" and "low" caste in official descriptions of the people, is to be deprecated.

Use of the terms "high" and "low" caste deprecated.

The French Government at Pondicherry, and our own British Government, have frequently been asked to define what is a "high" caste and what a "low" caste, but our administrators, not at all ambitious of pulling the proverbial hornet's nest about their ears, have prudently declined to attempt a definition of this knotty point. The "twice-born" castes claim to be above all other grades of society, just as the Norman conquerors of England claimed a superior social position to the Saxons whom they found in possession. Among these three castes there are no contentions as to place and position, but it is not so with the great mass of aboriginal inhabitants, who accepted the position of Súdras under the caste system of the Aryans. Here every sub-division contends for a better position than the one it occupies in public esteem.

Some of the so called "low" castes, and Pariahs, represent a people who were supreme in Southern India before the caste system was forced upon them, while the claims of the higher castes, to purity of descent, are sometimes more than dubious. Caste is already learning to accommodate itself to existing conditions, and any attempt to define the respective positions of each caste would only help to perpetuate a social peculiarity, which has lived its day, and which is now the greatest bar to the advance of the Indian people in civilization and aptitude for self-government.

THE PRIESTHOOD (*Brahmans*).

The number of persons classified in the census returns as Brahmans is 1,095,445, of whom 547,027 are males and 548,418 are females, the proportion of the latter to the former being 100·3 to 100 males. The distribution of this important caste is not a little curious, and shows very conclusively that the Aryan colonization of the south could never have been the result of the conquest and subjugation of the aboriginal races.

Distribution.

They are most numerous in Canara, and in the northern districts of the Presidency. In South Canara they are 13 per cent., and in Ganjam they constitute 6·9 per cent. of the Hindu population. In the Godavery district 5·8 per cent.; in the Kistna 7·2 per cent.; in Nellore 4·9 per cent.; in Chingleput 3·6 per cent.; in South Arcot 1·9 per cent. In the Tanjore district still further south, we find a sudden rise to 6·8 per cent. In Trichinopoly again the proportion diminishes to 2·7 per cent.; in Madura only 1·8 per cent. In Tinnevelly, the most southern district, 3·5 per cent. The Brahmans are rare in Coimbatore and Salem, where the proportions are 1·6 and 1·5 per cent. respectively. In the remaining districts they average from 2·3 to 3·6 per cent. of the Hindu population. For the whole Presidency the average proportion of Brahmans is 3·7 per cent. of the Hindu population. The unequal distribution of the Brahman population is probably the result of the occupation of favorite sites by the Aryan people in ancient times. When Ráma went forth on his twelve years' wanderings into the jungles, we read in the *Rámáyana* of his meeting with solitary Brahman sages, dwelling as hermits, amongst savage races, on the banks of rivers like the Godavery, Kistna, &c. The southern rivers in early times acquired repute as the abodes of sanctified Brahmans (Rishis), and the tendency was for the Aryan colonists to make for the valleys and deltas of the Godavery, Kistna, Cauvery, Vigai, and Tambrapoorni, where the soil was fertile, the water abundant and good, and the land pleasant to dwell in, rather than to spread themselves over the forests and high lands of the interior, where the savage *Rákshasás* and aboriginal races held possession. On the western side of India the Brahmans passed down from the Konkan and Deccan, in comparatively recent times, and settled more abundantly in Canara than they did in the southern district of Malabar. The Malabar Brahmans are thought to have been manufactured out of a fishing caste. This legend however is doubtful, and in all probability they represent an early immigration, subsequently isolated and cut off from the rest of India, by geographical position. Thus it is that the Brahman population of the present day is diffused most numerously in favored localities. As time went on, and certain places became holy and famous in connexion with the great men of the past, an impetus would be given to successive bands of colonists and settlers to migrate to the favored spots. The aboriginal rulers of the country encouraged such migrations moreover by grants of lands, and by establishing temples and schools of learning, and by endowing them. There is a tradition that Brahmans were invited to settle in the valley of the Kistna river about the third century A.D., and they certainly seem to have made no progress in the south, prior to the decline of the Buddhist religion. The great antiquity claimed for the Brahman occupation of the south is entirely without foundation.

Causes of unequal distribution.

The religious divisions of the Brahmans in this Presidency are, as in all other castes, broadly those of *Sivaites*, *Vishnavaites*, and *Lingáyets*, but a few other religionists have been classed under the head of Brahmans.

Religious divisions of Brahmans.

The following are the numbers of each :—

	Numbers.	Percentage of each Sect.
Sivaites	717,774	65·5
Vishnavaites	365,352	33·4
Lingáyets	1,500	0·1
Other Religions	1,601	0·2
Roman Catholic Christians	3,658	0·3
Protestant Christians	39	0·004
Jains(1)	5,521	0·5
Total ...	1,095,445	100

Here we see that the worship of SIVA, or practically, the worship of destructive divinities, is the popular cult amongst the Brahmans of the south of India. In the Ganjam district, close upon the scene of the worship of VISHNU in his incarnation as *Jagernath*, the Vishnavaites amongst the Brahmans are in excess of the Sivaites, and the same result is found in the Bellary and Chingleput districts, in both of which celebrated VISHNU temples are located, but in every other district the Sivaite form of worship predominates.

There are at present three great divisions amongst the Brahmans as regards their religious philosophy. These are the *Smártás*, *Mádhwás*, and *Sri Vishnavás*.

Smártás.

The Smártás are the followers of SANKARA ACHÁRYA, and while honoring the whole Hindu triad, they especially worship SIVA. In philosophy they are Adwaitas, that is, they believe that there is but one soul in the Universe, the soul of man being identical with that of God. The

Mádhwás.

Mádhwás are the followers of MADHWA CHÁRYA, and ascribe supreme honor to VISHNU. They are Dwaitas in philosophy, and believe that the human soul is distinct from that of God. The

Sri Vishnavas.

Sri Vishnavas are the disciples and followers of RAMANUJA, and are, of course, worshippers of VISHNU. They hold philosophical views somewhat different from the other two sects. While they believe that the divine and human souls are in some respects identical, yet, for all human purposes they are regarded as distinct, and that in life the human soul is subordinate and responsible to the divine soul. They are "*Visishta Adwaitás*," "or Adwaitas with a difference." These philosophical speculations on the nature of the soul and its relations with the Supreme, are derived mostly from the views of the three great apostles of the Védantist schools, who taught and flourished in Southern India, viz., SANKARA ACHÁRYA in the ninth century, RAMANUJA in the twelfth century, and MADHWACHARYA a little later. The distinctions are vital amongst Brahmans, but have no place in the theology of the common people.

It was proposed by the late Mr. Gover that the census tabulation should specify the number of Brahmans of each of these great religious sects, but probably some difficulty occurred in the execution of the intention, for in the system of classification laid down by him, the idea was abandoned. However,

(1) The Jains are not Brahmans at all, but some Jains were returned as "Jain Brahmans," and these were erroneously included amongst Brahmans in the tables referring to religion and caste.

the present arrangement classes the Srí Vishnavás and Mádhwás as "*Vishnavaites*," and the Smártás as "*Sivaites*."

Lingáyets.

The Lingáyet Brahmans are very few in number. They belong to that division of the Jangams termed *Arádhyás*. They accept the doctrines of the Jangams, except that they retain their caste, and wear the sacred thread.

Christians.

The Native Christian Brahmans are found principally in South Canara. They were originally from the Konkan, and, it is stated, were forcibly converted to Christianity by the Portuguese.(1) They still retain some caste customs, such as refraining from eating the flesh of the cow, &c., but are said to be extremely observant of the rites and ceremonies of the Romish Church.

The Brahmans who have embraced Protestantism are very few in number.

Duties of Brahmans.

The functions of the priestly caste, as laid down in the Code of MENU, are—

1*st*.—*Yájanam*, i.e., performances of holy sacrifices.
2*nd*.—*Yoajanam*, assisting at the performance of such by others.
3*rd*.—*Adhiyayanam*, i.e., reading the VÉDAS.
4*th*.—*Adhiyápanam*, i.e., teaching the VÉDAS.
5*th*.—*Dánam*, i.e., making gifts.
6*th*.—*Prithigraham*, accepting gifts.

If any of these means of existence failed in supporting Brahmans, they might be permitted to resort to the occupations of the inferior classes, with certain restrictions as to the articles in which they might trade, supposing them to select the occupation of a *Vaisya*. We shall now be able to see how far the Brahmans have kept to the legitimate employments of their caste, and in what way they have departed from the rule of life which the *Shástras* lay down for them. If we turn to the tables showing how the various castes are employed in the different districts, we shall find some extraordinary revelations in regard to the present social position of the Brahmans.

The male Brahman population of the Presidency is 547,027, and of these 338,934, or 61·9 per cent., are entered in the occupation columns, and are thus accounted for :—

Present occupations of Brahmans.

		No. employed.	Proportion in 100.
Professional ...	Government Civil Service ...	8,837	1·6
	Military or Police Service ...	747	0·1
	Learned Professions	18,499	3·4
	Minor do.	55,504	10·2
Domestic ...	Personal Service	19,584	3·6
Commercial ...	Traders	12,910	2·4
	Conveyers	969	0·2
Agricultural ...	Cultivators	132,443	24·2
Industrial ...	Dress	165	0·03
	Food	1,778	0·3
	Metals	20	0·003
	Construction	55	0·01
	Books	40	0·007
	Household goods	16	0·003
	Combustibles	11	0·002

(1) Pharoah's Gazetteer of South India, p. 551.

		No. employed.	Proportion in 100.
Indefinite and Unproductive.	Laborers	... 5,384	1·0
	Property	... 64,545	11·7
	Unproductive	... 15,529	2·9
	Others	... 1,898	0·3
		338,934	61·9

Government Service.

We find 1·6 per cent. of male Brahmans in the civil service of the Government. In Bellary 4·6 per cent. of the Brahmans are thus employed, while in the Ganjam district there are only ·4 per cent. The reason of the great difference is that in Ganjam the writer or accountant castes are mainly the village officials, while in Bellary, when we obtained possession of the country, there were no hereditary village officials of the writer castes, and Brahmans, as the only educated people, were inducted into the office.

The Brahmanical element is strong in all the higher offices open to natives of India in the civil departments. In every department of the administration there are representatives of this great class, who have been the first to seize upon, and profit by, the opportunities offered to the people of India of educating themselves in western knowledge under the British rule.

In the military and police departments of Government the Brahmans number only 747, or ·1 per cent., and nearly all these belong to the police. Military duty is no more congenial to the southern Brahmans now than it was in the days when they separated from the great warrior caste to assume priestly functions.

In the learned and minor professions there are a considerable proportion of Brahmans employed, some as family and temple priests, some as astrologers, some as calendar Brahmans, or almanack makers, some as lawyers and doctors. In trade and commerce too 13,879 find occupation, but the great bulk of this community are occupiers and cultivators of land, or derive their income from the possession of landed property. 132,443, or 24·2 per cent., of the male Brahmans are classed as cultivators; and 64,545, or 11·7 per cent., as deriving income from property. As regards the cultivating Brahmans, their numbers vary greatly in different districts. In Tinnevelly 41·5 per cent. of the Brahmans are cultivators, in Chingleput 40·5 per cent., in South Canara 39·4 per cent., while in Malabar, Cuddapah, and Vizagapatam only 8·2, 7·5, and 6·8 per cent. respectively are engaged in such occupations.

Brahmans as cultivators and landholders.

In the southern districts, where the ryotwary system of tenure prevails, the Brahman landholders are described mainly as "cultivators." As a rule, they do not work with their own hands in agricultural pursuits, but employ laborers of the old servile races to till the ground, or enter into arrangements with them, to enjoy the non's snare of the profits of cultivation. In the northern districts, and in Tanjore, the Brahman land-owners figure chiefly as the "owners" of property (land) and as deriving their incomes from property. This means that in former days pious rajahs granted lands to Brahmans with the object of increasing learning and religious observances in their dominions, whereas these lands are now, to a large extent, in the hands of secular Brahmans, who do nothing in furtherance of the objects for which the lands were alienated from the State.

The following abstract will show the proportions of male Brahmans in the several districts who either cultivate land under their own supervision, or derive their incomes from landed property:—

Proportion of cultivation and landholders.

	Occupied in Cultivation.	Property.
	Proportion per cent.	
Ganjam	30·9	4·2
Vizagapatam	6·8	35·3
Godavery	11·0	39·3
Kistna	26·9	12·9
Nellore	26·7	10·9
Cuddapah	7·5	23·9
Bellary	18·4	5·3
Kurnool	9·9	25·1
Chingleput	40·5	0·5
North Arcot	31·2	4·4
South Arcot	36·4	1·3
Tanjore	12·0	24·6
Trichinopoly	31·6	0·4
Madura	38·7	0·7
Tinnevelly	41·5	0·4
Coimbatore	22·9	0·1
Nilgiris	6·5	...
Salem	26·8	1·8
South Canara	39·4	0·02
Malabar	8·2	1·4
Madras	1·1	2·9
	24·2	11·7

Brahmans now the landed aristocracy of the South.

It will thus be seen that the Brahmans have gradually shifted their position from that of mere priests, teachers, and beggars, to the more substantial one of a landed aristocracy. All other occupations fade into insignificance in comparison with that of landholders. As a rule, Brahman cultivators have secured for themselves the best lands in the country. By the proceeds of the land, tilled by serf-labor, they have increased in substance and grown wealthy, but they have contributed little or nothing by their own exertions, or foresight, to this result. A Brahman farmer considers it beneath his dignity to plough with his own hands, or to do any work beyond that of directing his laborers, or arranging with his sub-tenants.

Industrial employments.

Upon the various industrial employments, Brahmans, except in the Presidency town, where caste intolerance has had to accommodate itself to the conditions of the place, have hardly entered at all. As laborers, without any distinct occupation, they are numerous only in the Ganjam district, where, according to Dr. Hunter,(1) Brahmans have been, in past times, manufactured out of the inferior castes. It is not improbable that a similar process of conversion of lower castes into Brahmans has occurred in the south, but the present occupations of the caste do not warrant the assumption that such has been the case on a scale of any magnitude.

The Aryan communities of the south have much degenerated as regards race and complexion, but their early instincts appear to have been to stick by

(1) Orissa by W. W. Hunter, vol. i., p. 252.

the land, and in all the changing circumstances of the country they have held fast to it as their primary occupation, the more intellectual duty of studying the VÉDAS, and the performance of priestly functions, being left to the few, and in no way regarded by the bulk of the Brahman population.

Unproductive Brahmans.

The number of Brahmans classed amongst the unproductive classes is 15,529. They represent the persons of this caste who subsist on alms, and lead a mendicant life, according to the primary rules of their order. The proportion of such persons is only 2·9 out of a hundred of male Brahmans, and in this respect also there is a great difference in the past and the present. It is no longer looked upon by the bulk of the Brahmans of the south as meritorious to subsist on the bounty of the charitable. The bulk of them do not attempt to conform to MENU's precepts in this respect, but prefer to gain their living in other and more honorable ways. The change on the whole is for the public advantage.

Divisions of Brahmans.

As regards their origin the Brahmans of Southern India are mostly what are called *Dravida* Brahmans, although there are some *Gaur* or Northern Brahmans as well.

The *Pancha Drávida* and *Pancha Gaura* divisions are as follows :—

Drávidas.	*Gauras.*
1. Andhra.	1. Kanójia.
2. Mahrátta.	2. Saraswat.
3. Drávida.	3. Gaur.
4. Karnátaca.	4. Utkala.
5. Gurjar.	5. Mathila.

These divisions are again sub-divided into numerous others, named after districts, petty towns, or villages.

The *Gaur* and *Drávida* Brahmans do not eat together or intermarry, and the Gaur tribes are entirely distinct from one another, but the *Drávida* or Southern Brahmans, as regards the four first divisions, may eat together, although they rarely intermarry. Sherring states that *Mahrátta* and *Guzeráti* Brahmans have been settled from generation to generation as permanent inhabitants of Benares, and yet there is no intermingling between them and the northern tribes of Brahmans, and they continue as much distinct from them as if they were a separate race of beings.

Mahrátta Brahmans.

The *Mahrátta* Brahmans are, beyond doubt, the most intellectual and energetic division of the caste. When the *Mahráttas* overran the south and established a kingdom in Tanjore, the Brahmans settled in large numbers wherever they could obtain lands, and the descendants of these Mahrátta Brahmans have always occupied a prominent place in the civil administration of the southern districts. They are essentially a fair-complexioned people. Some even with light greyish eyes and aquiline features. In western India these Mahrátta Brahmans are at the head of the agricultural community, and hold almost a monopoly of office as village accountants, &c.

The Andhra or Telinga Brahmans have, according to Sherring, eight sub-divisions, who do not eat together or intermarry. They are found mostly in the Northern or Ceded Districts, but some have migrated to the south or Tamil districts.

The *Drávida* Brahmans are those who inhabit the Tamil country. These, as a rule, are scarcely distinguishable in features or complexion from the

other castes of the south. In Malabar the Brahmans are called *Namburi*, and they have no communication with Tamil Brahmans. They hold each other in the greatest contempt. The *Namburis* are a remarkably fine, and physically handsome, race of people, and the legend of their origin from a race of fishermen is very improbable. The *Karnátaca* Brahmans are chiefly found in Mysore, Bellary, and Canara. There are about eight divisions amongst them, named principally after the locality of residence. They are mainly cultivators and village servants.

The *Guzeráti* Brahmans are not numerous in the Madras Presidency. They are reputed to be devoted to the study of Sanscrit literature in their own country. They hold little or no intercourse with other of the Drávida tribes of Brahmans. There are said to be 84 sub-divisions amongst them.

Gótrams.

The *Gótrams*, or families of the Brahmans, it is impossible to speak of with certainty. Some of the native authorities give as many as 155, but others say 39, 16, 9, 19. The original *Gótrams* were named after *Seven* famous Rishis, but now-a-day it seems to be the practice to describe the classes of Brahmans according to the country or village from which they first migrated, and hence the sub-divisions are so numerous and confused that no two authorities agree as to the number, or names of them. The names of some of these *Gótrams* are appended :—

1. Káseapa.
2. Bharadwája.
3. Vásishta.
4. Gauthama.
5. Viswámithra.
6. Athreya.
7. Bathráyana.
8. Agasthya.
9. Jamadagni.
10. Swathathra Capis.
11. Kausica.
12. Strivatcha.
13. Bhárgava.
14. Parásara.
15. Kanvantha.
16. Mythréya.

The great difference between Brahmans and other classes is in the objects of their worship.

Amongst the Brahman community this one fact stands out clear and distinct, that they do not indulge in the worship of *Gráma Dévata*, the village gods, to which the aboriginal population almost exclusively bow down.

It is not pretended that there are not here and there apostate Brahmans who, for filthy lucre's sake, will degrade their office by serving in village temples, and doing homage to the gods of the people. In Tinnevelly, according to one authority, some Brahmans join in such worship, and the Tahsildar of the Virdachellum taluq reports that *Gurukal* Brahmans in the Tamil districts of Southern India do so, but the great mass of the Brahmanical caste have kept themselves, to some extent, aloof from the debasing beliefs of the dark races of the South. Much that is foolish, bloody, and indecent has undoubtedly been incorporated into the Brahmanical worship, but such as it is, this worship, public and private, is directed mainly to SIVA, VISHNU, or SAKTI, not to the "gods many" of the multitude. It is accounted a dishonorable thing for a Brahman to connect himself with the worship of village deities. In reviewing the manners and customs of the other castes, we shall see how wide is the gulf in this respect between the Brahman and the other sections of the community.

Customs of Brahmans.

As regards general customs, the widows of Brahmans are not permitted to re-marry, nor is concubinage amongst them tolerated as a caste practice. They burn their dead, except young children and mendicants, who are usually buried.

Some Brahmans are so far vegetarians, that their animal diet is restricted to milk, curds, and butter, but others again eat mutton, goat-flesh, and fish, sparingly. As a rule they are a temperate people, eschewing intoxicating beverages; but in large towns, and amongst the younger men, who are impatient of the trammels caste imposes upon them, the use of strong drinks is becoming common. Brahmans are not fond of an active life of physical exertion. They eat too much sugar and butter in their diet, and grow fat early in life.

The following quotation from Sherrings—"*Hindu Tribes and Castes*"—gives a very fair exposition of the present position of the caste, in which I agree in the main :—

"The Brahman occupies the highest rank among Hindus for at least three reasons. The first is his assumed sanctity. By the people generally he is regarded as a pure, stainless, twice-born being, divine as well as human, worthy of unbounded admiration and worship. He is the priest of the Hindu religion, directing the ceremonies performed at the temples, sacred wells, sacred tanks, sacred rivers, and at all other hallowed places throughout the land. He is present to sanction, and give effect to, the great social festivals of his countrymen held at marriages, at births of sons, and at deaths. He casts the horoscope, tells the lucky days, gives spiritual counsel, whispers *Mantras* or mysterious words, executes magical incantations and charms, and is at once household god, family priest, and general preceptor and guide in behalf of the many millions of Hindus residing in the vast country lying between the Himalayas and Cape Comorin.

"The second reason of the Brahman's superiority is that for many ages, perhaps from the outset of his career, when, with other Aryans, he first entered the plains of India, he has been intellectually in advance of the rest of the Hindu race. Endowed with an extremely subtle, rather than a powerful, mind—which by long habit perpetuated from age to age, and from family to family, he has trained to the utmost keenness—dogmatic, self-willed, pertinacious, and extremely arrogant and vain, he has in turn encountered and beaten the intellects of all the other tribes, and has attained the position of a victor, with whom it is considered to be hopeless infatuation to contend.

"The third reason is a consequence of the second. The Brahman is not only a thinking, but also a reading man. He possesses, and perhaps reads, the holy canon—Védas, Shastras, and Puránás. He has been the author of Hindu literature; he has interpreted its secrets to his countrymen; he has sharpened his own understanding by its instrumentality, but has withheld it from them.

"Other reasons might easily be adduced to account for the Brahman's elevation above all other Hindu tribes. But these are some of the most important, and will suffice. Light of complexion, his forehead ample, his countenance of striking significance, his lips thin, and mouth expressive, his eyes quick and sharp, his fingers long, his carriage noble and almost sublime; the true Brahman, uncontaminated by European influence and manners, with his intense self-consciousness, with the proud conviction of superiority depicted in every muscle of his face, and manifest in every movement of his body, is a wonderful specimen of humanity walking on God's Earth.

"Yet the Brahman has lived his day. His prestige is rapidly on the decline, and is only maintained at its ancient pitch in remote villages and in the fastnesses of superstition in great cities. Here, as of old, it envelops him like a glory. But the further he moves from such places, the more dim becomes the glory, until it fades away altogether. Education and other influences are treating the Brahman roughly. Yet the fault is his own. He has had a better start by reason of his great natural endowments than any Hindu of the other castes below him; but he has neglected his opportunities. I fear he has been too proud, too self-satisfied, to avail himself of them. Some of his race—not many—have however done so, and succeeded. But, in proportion to their numbers and importance, the Brahmans, especially the pundits, or those Brahmans who are regarded as men of learning, not merely by other castes, but also by members of their own, have not applied themselves to the acquisition of the knowledge imparted in the colleges and schools established by the English in India to an equal degree with some of the castes inferior to them.(1.)

"Education in the European sense is fast stripping the Brahman of his divine assumptions, and reducing him to the condition of ordinary humanity. But to this condition he does not wish to come. Were he, in the spirit of true philosophy, to submit calmly to the changes which are coming over the

(1) This remark does not apply to the Brahmans of Southern India. They have been the first to appreciate the advantages of an English education, and have almost a monopoly of the higher administrative offices open to natives of India.

land, and endeavour to turn them to his own advantage, he might still occupy the highest position intellectually among all Hindu tribes, as he has done so long and so persistently. But his belief in Brahmanism, in the systems, and habits, and traditions of his ancestors prevents him from exercising a wise judgment in the matter. He claims, in virtue of his caste, special honor and attention. Should he condescend to receive or impart instruction in his own dearly cherished sacred literature, in the educational establishments organized by the Government or missionaries in the country, he must be granted exceptional privileges. From a kindly, though perhaps injurious, consideration for his sensitiveness, such exceptional privileges he, for the most part, obtains. Similarly, in other concerns, he likes to regard himself as needing special arrangements for meeting his special circumstances. And it must be confessed he is very often successful in attaining his wishes, not only with Europeans, but also with Hindus, for they both desire to pay him respect for the sake of what he is, and of the brilliant associations connected with his tribe. Yet it is certain that he is thereby left behind in the great race of improvement which the Hindus have commenced.

"Sometimes—and the instances are not infrequent, and indeed in certain parts of the country are numerous—the Brahman is content to stand on a level with others, and casts in his lot with them. At once he proves his equality with the best of them, and often his superiority. He is quick in the acquisition of knowledge; he makes a sharp accountant, he is a clever diplomatist; an acute lawyer; a subtle, if not a profound, judge; an accomplished professor; an effective writer. He need never be ashamed of his abilities, or ask special favors for himself. He is by nature mentally strong; and might, if he chose, be in future the leader of public thought in India as he has been in the past.

"But he is not prepared for such a social revolution, and is consequently unconsciously giving place rapidly to others far below him in caste rank, and who, in former times, were of little or no consideration at all, but who are now already tripping him up and passing on to the front. The Kayasth or writer caste, and the Vaisya or trading caste, are seizing the golden opportunities that education, civilization, and a thousand favorable circumstances are, in these days, placing within the reach of the natives of India, and are striving with conspicuous success to make the best use of them. It is not too much to affirm that in regard to the past they are taking in the development and growth of the nation, and in promoting its prosperity they are even at the present time of more account than the Brahmans, blindly treading the old well-worn tracks, which, from the infatuation of obstinacy and folly, they seem unwilling and unable to abandon."

THE WARRIOR CASTES (*Kshatriyas*).

Kshatriya castes uncommon in Southern India.

The next caste in importance, according to Brahmanical authority, is the warrior or governing class. The modern representatives of this order of the community are not numerous in Southern India. The census returns account for only 190,415 of them in the whole Presidency, and of these 97,115 are males and 93,300 females, the proportion of the latter being only 96 to 100 males.

The Kshatriyas form only 0·6 per cent. of the Hindu population.

They are most numerous in Vizagapatam, Godavery, Nellore, Cuddapah, North Arcot, South Canara, and the town of Madras.

In the far south of Tinnevelly there is a colony of *Rájputs* in Strivilliputtur taluq, where there are some thousands of them, but how, and when, they came to settle there, I have not been able to ascertain. In the districts where there were formerly large independent territories, it was the custom of the rulers to employ Rájputs as soldiers and peons, and thus their southward migration would be accounted for.

Pure Kshatriyas unknown.

The Rájputs of the south have undoubtedly degenerated. Even in Northern India their custom of choosing low-caste women for wives has caused a deterioration of race, and so far as complexion and general appearances go, there is very little in the Rájputs of the present day to indicate their Aryan origin.

The sub-divisions of the *Kshatriyas* found in this part of India are chiefly of the following classes :—

Arasar (Tamil)	King's Caste.
Oorya Kshatriya	Kshatriyas of the Oorya country.
Bondiliar	Rájputs of spurious origin.
Bhat Rájáh	Bards who sing the praises of kings.
Manu	Name implying descent from a Menu.
Pándyakulam	Descendants of Pándiyas.
Rájavar (Telugu)	King's caste.
Nandamandalam Rájulu	Of the Nandamandala country.
Murikináti Rájáh	Named from the locality.
Súryavamsapu Rájulu	Of the Solar race.

Of these the most numerous are the *Bondiliar* and *Bhat Rájáh* sub-castes.

Some entries in the census returns are unreliable.

In the census classification, some of the headmen of other tribes are returned as Kshatriyas; and amongst the Christian *Shanars* of Tinnevelly about 2,000 have returned themselves as of the warrior caste. The tendency of the people to assume a caste descent above what they are entitled to is so great, that considerable caution must be exercised in admitting that the whole of the persons classed as *Kshatriyas* have any claim to the title.

Rájputs.

Of the ordinary *Rájputs* there is very little to remark. They are nowhere an important class of the community. They are largely engaged in agriculture; some own estates and live on the income derived from their property; a few are in the civil and military service of the Government; more are in personal service, and occupied as laborers, and some in trade. 65·2 per cent. of the males are entered in the occupation columns as engaged in some employment. In their general customs they resemble the Brahmans more than any other class. Five out of fourteen authorities consulted on the subject report that in religion they worship the village deities as well as SIVA or VISHNU. Three authorities describe them as addicted to SAKTI worship, and two say that they adore fire (*agni*). They observe the *Hoolee* and *Daserah* festivals, and the festivals connected with SIVA, VISHNU, or SAKTI worship. They burn their dead, except young children, and their widows are not re-married.

The *Gótras* of Rájputs are derived from the names of Rishis, but no information has been given in regard to the number.

Bondili Rájputs.

The *Bondili* or *Bondiliar Rájputs* are said to obtain their name from their country of origin, *Bundelkund*. Mr. Sherring says, the Bondela caste is to be found in Benares, and the Bondecots are common in Oude. They are said to have sprung from the union of a Rájput with a slave girl. (1) The name is the same, or nearly the same, in all the Dravidian languages. They claim to be Rájputs, but appear to have degenerated. The *Sivaites* of this sect are said to bury their dead, while the *Vishnavaites* burn. In the Kadri taluq of Cuddapah, all are said to bury. The custom in this respect appears to differ in different localities. Besides SIVA and VISHNU worship, three of eight authorities who give particulars of this section of the Kshatriyas agree in stating that they worship village deities as well. All say that re-marriage of widows is not permitted; one states that concubinage of

(1) Elliot's Supplementary Glossary, vol. i., p. 46.

widows is permissible, while seven agree that it is not. The Bondiliar Rájputs are generally cultivators, *peons*, or the body guards of zemindars.

Bhat Rájáhs.

The *Bhat Rájáhs* hold a debateable position amongst the castes. Some assert that they have no claim to be considered Kshatriyas, while others admit the claim; and, as a fact, they wear the *pavitra*, or sacred thread, and for the present they have been classed with the warrior tribes. Sherring describes them as a mixed caste, springing from Kshatriyas and Vaisyas. Their caste name implies their position. They are the bards and minstrels who sing the praises of the Kshatriya race, or indeed of great men in general, and especially of those who liberally reward the singers. They are a wandering class, gaining a living by attaching themselves to the establishments of great men, or in chanting the folk lore of the people. The practice of the caste, in regard to the disposal of the dead, is various: some burn and some bury. Their treatment of widows is also a matter of local custom. In some districts the widows may be re-married, and in others not; and the same remark applies to the concubinage of widows. They are mostly VISHNU worshippers, and in only one district is it reported that they worship village deities.

The rulers of Southern India not of Kshatriya origin.

The Kshatriya tribes in Southern India have never had any acknowledged footing. It seems to be the case that the Brahmans colonized the south independently of their aid, for except in a few localities, where the presence of Kshatriyas is easily accounted for, they hold no place. The kings of Southern India in ancient times made no claim to descent from the warrior castes. Their origin was of much greater antiquity. Ráma, in his invasion of Ceylon, was assisted not by an army of monkeys, as the legend goes, but by the ugly and monkey-faced tribes of the south, a fierce and warlike people then, as now, and in physical power, endurance, and courage, as superior to the degenerate Kshatriya races of the north, as light is to darkness. An eminent authority has said: (1) "The fact is Rájputs have had their day, and are now a down-going race. Partly the furnishing of armies and feudal hosts has exhausted the material, and corrupted the simplicity of their original villages; partly infanticide and other causes tend to diminish their number. . . . They cook once a day with great fuss and form, almost every man for himself, after the most approved Hindustani fashion, and are very particular about caste marks. Their widows may not re-marry; and it is their excessive point of honor to marry their daughters to none but men of the best tribes, that renders the daughters such a burden to them, and makes female infanticide unfortunately so common amongst them. Their wives are again shut up after the Mahomedan fashion, and are lost for agricultural labor."

Degeneration of Rájput tribes.

In a former portion of this report I have spoken of the tendency of the numerically stronger race to assume the dominant characteristics, in the mixture of superior and inferior races. The degradation of the Rájputs is the result of intermixture with lower races, and their custom of slaying their own female infants tends to hasten their downward progress. Where these customs obtain it is not to be wondered at that the Kshatriyas should have ceased to yield those qualities which make armies and races invincible. The late Bengal army was composed mainly of Rájputs and Brahmans, and when the men mutinied and were left to their own guidance, they showed neither soldierly virtues, nor the common courage that might have

(1) Campbell's Ethnology of India.

been expected of the descendants of an Aryan race. In these respects, and in physical strength and endurance, the hybrid Aryan race is not to be compared with the hardy, aboriginal tribes of the south, but this common-sense view of the question finds no favor with certain *doctrinaires* who argue that, because the southern tribes have had internal peace for three quarters of a century, they are no longer fitted for military service.

THE TRADING CASTES (*Chetties*).

Trading castes of mixed origin.

The great division of the Hindus in ancient times into four classes, placed the traders and farmers in the third order, the *Vaisyas*. As they formed the strength of a community, they were accredited with an origin from the thighs or loins of Brahma. But in the present day the trading castes have got separated from the agriculturists, and in the south of India it is the representatives of the trading classes alone whose claims to belong to the *Vaisyas* are generally admitted. In point of fact there can be no doubt that many of the aboriginal people are now classified amongst the trading castes, from the simple fact that families have, for centuries past, confined themselves to trade, and have either taken the affix of "Chetti" or "Setti," or the title has been accorded to them by common consent.

Sherring remarks that "the Vaisyas and Súdras have become so intimately blended that it is hard to point with precision to any leading distinction between them. All indeed, for the most part, that can be said respecting them amounts to the statement, merely, that certain castes are purer Vaisyas or purer Súdras than others. Here and there a Vaisya caste may be found with an irreproachable lineage for many generations.* * It is not improbable that a small number of Vaisya castes, of great strictness in the observance of the rules of their order, may be descended from primitive Vaisya tribes, with little or no intermingling with other castes." (1)

Numbers and distribution.

In the Madras Presidency 714,712 persons, or 2·4 per cent. of the Hindu population, have been returned as belonging to the various trading castes. It is not, however, to be inferred that the whole of these are of Aryan descent. Many wear the sacred thread, and claim to be Vaisyas. Some of them are clearly foreigners, and are known as *Márwáries*, *Guzerátis*, *Lálás*, &c. Others, who are not of recent immigration, have the fair complexion, high forehead, and intellectual caste of feature, which tells of their Aryan blood. Many Chetties are clearly of aboriginal descent. The trading castes are split up into many divisions, and some of them intermarry less with the people amongst whom they reside than any of the other twice-born castes. They have settled chiefly in places where trade and commerce have attracted them, and are by no means equally distributed throughout the country. They are more numerous in proportion to other classes in Kistna, Nellore, Cuddapah, Kurnool, Madura, Coimbatore, and most so of all in the town of Madras. Every town has a proportion of them. The *Chetties* are few in number in South Canara district only, and here the trade of the country seems to have fallen into other hands, *i.e.*, Brahmans, Mussulmans, and others. In Canara and Malabar, where few of them figure as traders, we find that a larger

(1) Hindu Tribes and Castes, Sherring

proportion are described as cultivators, and the reason appears to be that they advance money on growing crops of pepper, ginger, turmeric, and other produce, superintend the cultivation themselves, and ultimately obtain possession of the land. The proportions of the sexes amongst the trading castes are almost equal; there are 357,749 males and 356,963 females, or 99·8 females to one hundred males. The sub-divisions of these trading castes are numerous. In the census returns they are entered under about ninety different designations, but most of these refer to the localities inhabited. The greater part of the people are classified as "*Chetties*," or "*Béri Chetties*," and "*Kómaties*" (from different localities), *Banyias*, *Márwáries*, *Oilmongers*, *Kásikkárá*, or bankers, and even some of the less fortunate traders are described as "*Bankrupt Chetties*."

Sub-divisions.

Kómatis.

The *Kómati* Chetties all claim origin *from* the Vaisya division of the Hindus. The term appears to be unknown in the north-west of India, for Sherring does not mention it, and the authorities consulted in this Presidency are divided in their views as to its meaning. Some say it comes from *Go-matm* (sprung from a cow); others say *Kumati* (designing); one authority gives *go-mati* (*go* cow, *mati*=mind or sense, cow minded, *i.e.*, calm, quiet people). The word is the same in all the southern languages. They are generally said to have migrated from some place in the north, and a few authorities mention Pennaconda, which was a place of importance under the Vijayanaggur dynasty. They are divided into *gótrams* or *clans*, and most authorities agree in fixing the number at upwards of one hundred. No one has ventured to give a list of the *Gótras*.

Religion and customs.

In religion the *Sivaites* generally predominate in the trading castes, and as regards the Kómatis some worship VISHNU and some SIVA; a few also are *Lingayets*. The opinion is generally concurred in that the Kómatis worship the goddess *Kámákchi Paraméswari*, and five out of eighteen reporters record that they also worship village deities. The almost exclusive occupations of this branch of the caste are trade and mercantile pursuits. They burn their dead, except in the case of young children, unmarried people, and ascetics, who are buried. They do not approve of widow re-marriage, nor of their use as concubines.

Oil Merchants.

The *Vániyars*, or oil pressers and dealers, form another important section of the traders. In Tamil they are called *Vániyar:* in Hindustani *Teli:* in Canarese *Sanna;* in Telugu *Gándla Vándlu*. The origin of the name is said to be the Sanscrit *Vánik*—trade, and the Rev. Dr. Caldwell suggests *Banija*—merchant. There are evidently many persons of mixed origin in this occupation, for five authorities speak of them as Vaisyas by repute and custom, while six others declare them to be Súdras. These people for the most part deal in oil seeds and press oil, and some cultivate also. They worship either SIVA or VISHNU, and most of them village deities as well. In funeral rites they appear to practise both burying and burning, as may be the custom of the caste in the locality where they reside. In the Carnatic the widows are not allowed to re-marry, but in Canara, according to the Rev. A. Maimer, they may. In this district also they worship *Bhútás* (devils or evil sprits). The oilmongers are sensitive on the subject of their caste position, and wish to be considered *Vaisyas*, but it is the fact that in MENU'S time they were described as one of the mixed castes, and the reports received here from different parts of the country go to

show that the claim to Aryan descent, or to caste purity, is a very doubtful one. In Bengal the oil merchants hold a rather low position amongst the Súdra castes, and, although for convenience they have been included amongst the trading castes in the census returns of this Presidency, it is not intended to be thereby implied that they have any claim to Vaisya descent.

Bankers and money lenders.

Another great division of the trading castes comprises the people who are the bankers, and money dealers of the people. In the south they are generally described as "*Kásikkárar*." This division of the people appears to have preserved considerable purity of race. They are mostly fair-complexioned, and intellectually featured, with stout and well-formed limbs. Their monetary transactions are often on a large scale, and the bankers of Marwar and Guzerat are to be found in every part of the country where there is business to be transacted. In the North-west they are known as *Oswals*, *Agarwálás*, and *Tatis*. Their general reputation for integrity stands high, and it hardly ever occurs that their drafts are dishonored. Amongst the people who borrow money at usurious interest, with small prospect of repaying it, the native money dealers are accounted hard and avaricious, but no worse charge is made against them than a liking for high interest, and a punctual and regular repayment of advances. Money lenders, all the world over, have hard things said of them by borrowers, and human nature is much the same in India as it is in other countries. The lenders like good interest, and the borrowers are generally unable to give substantial security, so that the rates of advances rule high, in proportion to the impecuniosity of the applicants.

On the whole the trading and money-dealing castes of the Hindus are an important section of the community. They have not the whole field to themselves, for many Mahomedans and Hindus of other castes are now competing with them, but they hold their own, as communities possessing capital, gifted with the spirit of enterprise, and free from the vice of personal extravagance, must always do. They care very little about Government service, civil or military, and especially disincline to the latter.

THE AGRICULTURAL CASTES (*Vellálars*).

We come now to deal with the people who are the real backbone of the country, the cultivators of the soil. It will be quite impossible in a report of this nature to do more than briefly glance at the characteristics of the many divisions of the agricultural classes.

Vellálars, a type of the Agricultural Castes.

The *Vellálars* may be taken as a type of the agriculturists in the Tamil country. They have a tradition to the effect that they are the descendants of foreign emigrants introduced by the Pándyas; but, if this be the case, the admixture of foreign blood has been lost in the course of ages, and there is nothing now to distinguish them from the aboriginal children of the soil. They speak a pure Tamil and no other language. They are chiefly the ryots or farmers of the districts they inhabit. Those who are well to do, like the Brahman farmers, do not work with their own hands, but employ persons of inferior castes to do their menial work. They are a peaceful, loving, frugal, and industrious people, and in the cultivation of rice, betel, tobacco, &c., have perhaps no equals in the world. The *Vellálars* will not condescend to work of a degrading nature. Some are well educated, and

employed in Government service, and as clerks, merchants, shop-keepers, &c., but the great bulk of them are the peasant proprietors of the soil, and confine their attention to cultivation.

Religion and Customs.

In religion the *Vellálars* are mostly *Sivaites*, but their chief worship is that of the village gods. They keep the *Pongal* and *Dípávali* feasts especially. They mostly burn their dead, but some bury. The re-marriage of widows is not allowed, and as regards eating and drinking, they follow very much the practices of the Brahmans. For adultery, if the fault has been committed with a person of the caste, a woman is seldom divorced, unless her shame has become very public.(1) From their rigid adherence to caste customs, they are in social position almost equal to the Brahman cultivators. There is not that hard line of separation between Brahman and Súdra in Southern India which obtains still in the North-west. In some districts the *Vellalars* adopt the title of "Pillai," a term signifying 'sons of the gods,' which is used also by the shepherd and accountant castes.

Vellálars of the Madura Hills.

A custom prevails amongst the Karakat *Vellálars* in the hill districts of Madura, which may be noticed. These people were probably an off-shoot of the low-country *Vellálars* before the latter adopted the customs of the Aryan colonists.

"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 boy of ten or twelve."(2)

While the *Vellálars* may be taken as a representative caste of cultivators in Southern India, it should be noted that they are mostly confined to the Tamil-speaking districts. On the other hand, there are other agricultural tribes which have migrated to the Tamil country, whose language betrays their origin. In the Madura district, Mr. Nelson shows that in a population of 1,700,000 in 1851, there were 300,000 persons who spoke Telugu or Canarese, and the Telugu settlers are especially to be found scattered throughout the southern districts.

Kavare, a Telugu agricultural caste. Baligi.

The *Kavare* are a body of Telugu people, divided into about eighteen castes and sub-castes, who have in part migrated to the Tamil country. They were primarily an agricultural people, holding on military tenures, residing upon and working their own lands, by the aid of inferior castes. By common consent they have received a high place in the social system of India. The *Baligi* section of this caste are to a great extent engaged as petty traders, hawkers, &c. Some of them own ships, and are sailors, but the *Kavare* people appear in some respects to resemble the *Vellálars*, and, as most of their sub-divisions are agricultural, they have been classed with the cultivating castes.

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(1) Buchanan's Mysore, Canara, and Malabar, vol. ii., p. 38.
(2) Nelson's Manual of the Madura District, part 3.

The *Tóttiyars* are one of these sub-divisions, and are largely settled in the Madura district, whither they came some four or five centuries ago during the Vijayanaggur dynasty. They are said by Mr. Nelson to be "an industrious and energetic race, and great proficients in the art of reclaiming waste lands." They, as well as most of the Telugu agriculturists, are professors of the *Vishnavaite* faith, "but in private," says Ward in his "Survey Account," "each family has its household deity. They have *gurus* of their own caste, instead of Brahmans, one of whose privileges appear to be to lie with the wives of their disciples whenever they feel inclined:

Tóttiyars, a sub-caste of agricultural castes.

"After marriage it is customary for the *Tóttiyar* women to cohabit with their husbands' brothers and near relatives, and with their uncles; and, so far from any disgrace attaching to them in consequence, the priests compel them to keep up the custom if by any chance they are unwilling. Outside the family circle they affect to be strictly chaste." (1)

The *Velama* castes in the Telugu country are practically the same as the *Vellálars* in the Tamil districts. They held formerly on military tenure, and made good and faithful soldiers. The cultivators of the Ceded and Central districts are called *Kápus* or *Kápulu*. In Bombay they are known as *Kumbis*. In the Northern districts as *Kápus* or *Naidus*, *Kammavárs*, and *Kammás*. In Canara they are called *Bhuttars*. In Malabar the *Nairs* are the corresponding class of land-occupiers, and these appear formerly to have had a military tenure of their lands. The sub-divisions of these cultivating castes are exceedingly numerous and perplexing. In the census schedules no fewer than 590 names are entered of agricultural castes, though in many cases these are merely repetitions of names, with slight variations or descriptions referring to the localities in which they reside. The sub-divisions of the cultivating castes are endless, and no object is to be gained by noticing them in detail. For all practical purposes we have to inquire whom they represent in the social system of the Hindus, and there can be no question that they are, in the main, the chief representatives of a pre-Aryan immigration, partly aboriginal perhaps, and partly Turanian in origin.

Numerous sub-divisions.

As a people connected with, and attached to the soil, they have split up into many divisions. We know that in Europe there is a great difference in manners and customs of the people who have engaged in cultivation, even within limited areas of country. A farmer of Somersetshire, who keeps cows and makes cheese and butter, is a different order of being, in thought and habit, to one of Norfolk or Mid-lothian, who grows corn and turnips, and there is very little in common between them.

In India the circumstances of provincial isolation are aggravated by the institution of caste. As a rule all the Telugu, or northern, agriculturists think themselves superior to the Tamil cultivating castes. In the Madura district Mr. Nelson tells us that soon after the establishment of the Náyakan dynasty, the Telugu immigrants became so numerous, and grew so influential, that the Jesuit priests of Madura regarded them, with the Brahmans, as constituting the chief part of the people, and that at the present day the poorest and most ignorant Telugu banc seller is disposed to give himself airs, and to affect a superiority over Tam

Migration of Telingá farmers to Tamil districts.

(1) Nelson's Manual of the Madura District.

considerably better position than himself. It would be a hopeless task to attempt to reconcile the differences, in themselves slight, which keep up and perpetuate so many sub-divisions amongst the cultivating castes. To all intents and purposes they may be regarded as one great section of the people. And in regard to their claims to Aryan descent, all that we can say is that the habits and customs of the cultivating castes, in regard to the worship of village deities, the polyandrous habits of some of the sub-castes, and the peculiar relations of the se[illegible] families,(1) to say nothing of complexion and features, indicate a non-Aryan origin. That they were incorporated into the caste-system of the Aryan people as the Brahmans acquired influence in the south is quite certain, and from the fact that the old warrior and trading castes of the north never took any strong position in South India, the cultivating castes have usually ranked next to the Brahmans. The Brahmans act as domestic priests for the cultivating castes, but they have also *Pandárams* or inferior priests of their own.

Agricultural castes, non-Aryan?

Although Brahmans and men of the cultivating castes do not eat together or intermarry, they meet in social assemblies, their children attend the same schools, and sit on the same benches, and both classes are rivals in Government employ, in mercantile pursuits, the professions, &c. The educated representatives of the cultivating castes are quite equal to the Brahmans in ability, and their numbers in pursuits, denoting a high education, are yearly increasing.

Position in regard to Education.

The agricultural castes were not so quick as the Brahmans in appreciating the advantages of culture, and consequently fewer of their numbers have advanced to the higher standard of education; neither had they the hereditary intellectual power, which for thousands of years past has been the inheritance of the Brahmans, but notwithstanding all these disadvantages, they are proving themselves to be capable of the highest intellectual training. Some of the best Tamil pundits have been of the *Vellálar* caste, and among the few graduates of the Madras University who have proceeded to the M.A. degree, the *Vellálars* have held a good place.

Until the last few years nothing was done to provide for the teaching of agriculture on a scientific basis. The Indian farmer follows in the footsteps of his forefathers, and is the most conservative of men in his habits and actions; but the great principles of scientific agriculture are as applicable in India as to other countries, and if two ears of corn can be made to grow where one grew before, the advantage to the farmer, and to the trade of the country, must be immense. The Madras Government has already done much to encourage improvements in agriculture, and when more than seven millions of its male subjects are engaged in the cultivation of the soil, it is plain that the education of the farmers should not be a mere routine of ordinary school instruction, but a technical teaching of the principles and practice of agriculture, applicable to the various localities which the people pursue their industry. A beginning has been made in

Condition of agriculture.

(1) A native official of the Cuddapah district informs me that, although the re-marriage of Kap as well as concubinage is disallowed, yet the latter is generally winked at, because if the relatives widows, they would become public prostitutes, and thereby disgrace the whole family. The sam adds that adultery is but little regarded, so long as the offenders belong to the same caste or sub-ca portions of the district he asserts that women of the cultivating castes will prostitute themselves fo stranger passing through their villages.

direction by the establishment of model farms under the superintendence of a scientific agriculturist.

Number of cultivating castes.

The number of the population classed as *Vellálars*, or agricultural castes, is 7,826,127, of whom 3,925,704 are males and 3,900,423 females, the latter being in the proportion of 99·4 to 100 males. These castes form 26·6 per cent. of the entire Hindu population. They abound most numerously in Vizagapatam, Cuddapah, and Coimbatore, where they number 38·4, 43·6, and 40·8 per cent. of the people, and they are fewest in proportion to the Hindu population in South Arcot (14·3 per cent.), in South Canara (13·4 per cent.), in Trichinopoly 17·2 per cent., and in Tanjore 18·6 per cent. It is not that the cultivating classes have no field for the exercise of their calling in the districts named, but that they have been supplanted by Brahman and other immigrants in the possession of the soil, and that the Vunnian or Pully castes take their place as cultivators in the south.

Occupation of cultivating castes.

Of the 3,925,704 male *Vellálars*, 2,578,500 are returned as engaged in some occupation, or 65·6 per cent. of the whole. Of these 1,922,605, or 49 per cent., are returned as "cultivators," and 325,576, or 8·3 per cent., as "laborers." One per cent. are returned as owners of property, about two per cent. are engaged in trade, and 1·6 per cent. in personal service. Less than one per cent. are employed in the civil and military services of the State, but in the town of Madras, where the advantages of education have been open to this class, more than seven per cent. are in Government service. In the Presidency town, in fact, the cultivating castes have, to a great extent forsaken their caste occupation. Only two per cent. of their number were thus employed, while in the strictly agricultural districts 49 per cent. of the males are cultivators.

SHEPHERD AND PASTORAL CASTES (*Idaiyars*).

This was one of the great primitive divisions of the people in pastoral times. The Tamil word "*Idaiyar*" may come from *Idai*=middle, that is, neither high nor low caste. The Telugu term "*Golla*" is a corruption of "*Gópala*"=cowherd. In Mahrátta the caste is called *Gallaru* or *Dhonagar*. In Canarese "*Gollam*." In the north-west of India the corresponding classes are the *Ahirs*.

The shepherd caste was probably an important division of the people in ancient times, before the country was cleared for cultivation. They have, in past ages, given rulers to the people, but when the caste system of the Aryans came into operation, the shepherds fell into the great division of Súdras. The advent of KRISHNA amongst this caste has raised it somewhat in the Hindu estimation, and many of the shepherds of the south declare that they have sprung from the same *Gótram*, or clan, (*Yaduculam*) as the family by whom KRISHNA was born, but this claim seems to be a very doubtful one, and is not capable of proof. Formerly times the pastoral races, all over India, were probably supreme, but for hundreds of years past they have been of secondary importance, in comparison with the great body of cultivators.

The numbers of the shepherd castes in the Madras Presidency are 1,730,681, distributed as males 872,763 and females 857,918, the proportion of females to males being 98·3 to 100. The *Idaiyars* form 5·9

per cent. of the Hindu population. They abound mostly in inland districts, where the country is hilly and mountainous, or from the nature of the climate is unadapted for cultivation. In Bellary, Kurnool, Cuddapah, and Nellore the shepherd castes are numerous, but they have hardly any representatives on the Western Coast, where the climate is inimical to sheep and goats, and where the breed of cattle is inferior. In Bellary and Kurnool the *Idaiyars* number 14·1 and 11·3 per cent. respectively of the Hindu population, but in Canara and Malabar only ·1 and ·2 per cent. respectively. In the fertile deltas of the Godavery and Cauvery, the shepherd castes are comparatively few in number. These people can only exist by their caste occupation in districts where there is much waste land, or where they have grazing rights over forests, &c.

Sub-divisions.

There are many sub-divisions of these castes, and in the census schedules there are eighty-six designations given to them. The tendency with these pastoral tribes, as with the agricultural castes, is to split up into almost endless sub-divisions. M. Esquier, in his *Les Castes dans l'Inde*, mentions *seven* sub-castes of the *Idaiyars* in Pondicherry. The shepherd castes have *Gótrams*, some say 4, 5, 7, or 8, named after animals or trees, or the occupations they follow, but no authorities agree in regard to the number or names of these various *góts*.

There are said to be eight principal branches of the caste:—

1. Úridaiyar.
2. Máttidaiyar.
3. Áttidaiyar.
4. Tambidaiyar.
5. Karithát daiyar.
6. Tolia Idaiyar.
7. Kátu Idaiyar.
8. Vadugù Idaiyar.

and eighteen sub-divisions of each sub-caste, none associating familiarly with the others.

Religion and Customs.

As regards religion more of the *Idaiyars* are reported to be *Vishnavaites* than *Sivaites*, and this would seem to be natural, considering that the caste appreciate the honor of producing in Krishna an incarnation of VISHNU. The gross numbers are of *Sivaites* 702,041, and *Vishnavaites* 1,020,088, but the divisions are very extraordinary. In Ganjam the Vishnu worshippers are 96 per cent. of the whole, and in most of the northern districts the Vishnu worshippers predominate, while in the extreme south they are in a minority. In the Madura district for instance 76 per cent. of the *Idaiyars* are *Sivaites*, or demon-worshippers, while in the neighbouring districts of Tanjore and Trichinopoly the *Vishnavaites* are 90·6 per cent. and 67·6 per cent. respectively of the *Idaiyar* castes.

Returns have been received from seventeen persons regarding the customs, &c., in regard to this caste. It is acknowledged by all that the principal worship is that of village deities, while some profess *Sivaism* and others *Vishnuism*. They celebrate the Pongol feast, with *Vishnu* and *Siva* feasts according to their religious profession.

The disposal of the dead is a subject on which the practice varies. Seven of the authorities say they burn, and seven that they bury, while three report that both methods of interment are practised. Widow re-marriage is not sanctioned generally. Three authorities state that concubinage of widows is allowed, but this is apparently not the general practice. In some districts the widows

this caste are married by the husband's brothers, and the sexual relations within the caste, or sub-caste, are somewhat loose.

Occupations of Idaiyars.

The *Idaiyars* are no longer a wandering pastoral people. Of the 872,763 males, 332,380, or 38 per cent. of the whole, are returned as "ryots or cultivators," and 105,215, or 12 per cent., as "laborers." In only two places (Tanjore district 8·9 per cent., Madras 2·1 per cent.,) do they figure largely in the class of holders of "property," the average for the whole Presidency being 0·6 per cent. Their numbers are few in the military and civil services, but about 2 per cent. are engaged in commercial pursuits. About 10 per cent. only are employed in occupations connected with food, *i.e.*, as milk, butter, and curd makers, and vendors, and one per cent. in occupations connected with dress. In the Bellary district, and in Salem, 4·0 and 3·7 per cent. respectively of the shepherd castes have taken to weaving. In the Presidency town large numbers of these people have adopted occupations other than their original caste pursuits. The educated *Idaiyars* are held in esteem by the community generally. They are generally addressed as "Pillai," and many are employed under Government, and in capacities of trust and responsibility. The milkmen and cowherds also appear to hold a social position of some importance, and receive marks of respect from the inferior castes and pariahs. Even Brahmans do not disdain to drink milk or curds from their hands. In their business relations as milk-suppliers they do not bear a high repute. A Hindu proverb avers that "a *golla* will not scruple to water the milk he sells to his own father," and the ingenuity they display in this respect is quite equal to that of London milkmen. It is rather curious that so little should have been done in the way of improving the quality of the milch cattle of the country, seeing how important are milk, curds, and butter in the dietary of the people, but except in one or two districts, like Nellore, and Punganoor in North Arcot, where the natural facilities for the grazing of cattle are good, the Indian breeds of cattle are very poor milk-yielders. Too much dependence is placed on the buffalo, an animal whose nature it is to wade in swamps and marshes for its food, and is a yielder of milk on coarse and scanty fare. The caste system in regard to the shepherds has certainly not tended to the perfection of their special occupation. Whether it be sheep, goats, milchkine, or buffaloes, they have done literally nothing to improve the breeds, or the food-supply of the people. Most of the ryots and farmers now keep cattle of their own for ploughing, but the breeding of cattle, making of ghee, and the sale of milk and curds is chiefly in the hands of the shepherd castes. There is practically no longer room for such a sub-division of labor in India, and of this we have proof in the large percentage that have adopted agriculture as their occupation. The sooner the two callings of stock-breeding and farming can be combined into a single occupation, the sooner will progress be made in the improvement of the breeds of cattle and sheep, and in farming generally.

THE ARTISAN CASTES (*Kammalan*).

The artisan castes in Southern India are known by the Tamil name "*Kam-*
lar" or the Telugu "*Kamsála*," or *Pánchála* (Pancha, five, *i.e.*, the five descrip-
of artisans—goldsmith, blacksmith, copper and brass smith, carpenter, and
cutter). In Mahrátti they are called *Lohari*, and the same name is

common to the blacksmith castes, in Benares, according to Sherring. It would seem that in the North-West the goldsmiths are regarded as a distinct caste, and the same with blacksmiths and carpenters, but in the south of India the members of the several artisan trades are regarded as of one caste only, all of whom can eat together and intermarry. It is said by Sherring that the Mahrátta goldsmith caste (*Sonar*) regard themselves as allied to Brahmans, and here in the south all the members of the *Kammálar*, or artisan castes, wear the sacred thread, and many of them call themselves "*Visva Brahmans*." Sherring gives a list of seven divisions of the blacksmith caste in Benares, none of which, he says, intermarry. In this part of India, on the other hand, the caste customs of the artisans present a wide difference, and the several divisions intermarry freely, though the Telugu artisans hold no intercourse with those of Tamil districts.

Question of supremacy between the Brahmans and Artisans.

The artisan castes in Southern India have always maintained a struggle for a higher place in the social scale than that allotted to them by Brahmanical authority. Here, they wear the thread of the "twice-born" castes, and some of them style themselves "*A'chári*," or "religious teacher." The origin of the quarrel between the southern artisans and Brahmans it is not easy to trace, but there is no doubt as to the fact, that the members of this great caste dispute the supremacy of the Brahmans, and that they hold themselves to be of equal rank with them.(1) In the Madras Presidency there are 785,085 persons of these castes, of whom 393,875 are males and 391,210 females, the latter sex being in the proportion of 99·3 to 100 males. The artisans constitute 2·7 per cent. of the Hindu population. They are most numerous in South Canara, Malabar, Vizagapatam, and Madura, where they average from 3·2 to 5·1 per cent. of the population. In the Cuddapah district they are only 1·3 per cent. of the whole Hindu people. They are the principal workers in metals, stone, and wood. Of the total number of males (393,875) there are 251,954, or 63·9 per cent., entered in the occupation tables as following some trade or business. Of this number 115,954, or nearly one-half, are employed in occupations connected with metals, and 74,211, or 18·8 per cent. as "carpenters," "builders," &c.; nearly 5 per cent. of the number as "laborers," and 6·3 per cent. engage in cultivation. These are their chief occupations.

Sub-divisions.

In the census schedules of the various districts, these artisan castes have been entered under sixty-nine headings, many, however, being different names signifying the same caste. As regards the question of their origin, six reporters say that they belong to *Súdras*, two say

(1) "Dr. John Fryer, who voyaged to India in 1670, has the following rather involved reference to the quarrel. It may be that he refers to the disputes between the "right and left hand" castes, and to the suppression of the feuds by the Mussulman Government of the Deccan. The artisans are the chief supporters of the "left hand" castes, but the origin of the "right and left hand" disputes seems to be wholly lost. Mr. Nelson supposes that the quarrel may have originated in the refusal of the artisans to accept the position assigned to them by Brahmans. Writing of the people of Masulipatam and their past history, Dr. Fryer says:—"But the most insolent were the artificers, as the engravers, refiners, goldsmiths, carpenters, and the like, who behaved themselves not only disrespectfully to their superiors, but tyrannically to those of a viler rank, as the husbandmen and laborers, whereupon they jointly conspired their ruin, and with that their own slavery; taking the Moors to their assistance, who not only reduced the usurpers to composition, which was that they should be accounted the offscum of the people, and as base as the Holincors (whom they account so because they defile themselves by eating anything, and do all servile offices) and not be permitted to ride in a Palankeen at their festivals or nuptials, but on horseback, which they count as high disgrace; but they (the Moors) also took the power into their own hand, which though despotical, the Gentus endure, rather than endeavour the recovery of their former liberty, and to subvert it from a monarchy into an aristocracy." (*Dr. John Fryer's Account of India, containing a twelve months' voyage through divers climates.*)

Brahmans, two *Vaisyas*, and two *Visva Brahmans*. They have no special traditions as to the country of their birth. As regards *Gótrams* or clans, reporters differ: some say that they are called after their five occupations, others that they are named after Rishis.

Religion and Customs.

In religion the artisans are almost entirely *Sivaite*, 670,416, or 85·4 per cent. of them being thus classified, and only 10 per cent. as *Vishnavaites*. As so called *Sivaites* the artisan castes worship a local deity named *Kámátchiamma*, *Kali*, and in some cases the ordinary village deities. All the artisans of the Sivaite sects *bury* their dead, while the Vishnavaites usually *burn*. They do not tolerate widow re-marriage, nor openly allow concubinage. (1)

Caste influence in handicraft work.

The artisans who are smiths or carpenters usually bring up their children to the same pursuits. It might have been supposed that the hereditary influence, in the course of generations, would have tended to excellence in the several pursuits, but it has not been so. Ordinary native work in metals, stone, and wood, is coarse and rough, and the designs are of stereotyped form. The improvements in handicraft work of late years have been due entirely to European influence. The constructors of railways have been great educators of artisans. The quality of stone-masonry, brick-work, carpentry, and smithwork has vastly improved within the last twenty years, and especially in districts where railway works have been in progress.

Goldsmiths.

The gold and silver smiths of Southern India are a numerous body. Their chief employment consists in setting and making native jewelry. Some of their designs are ingenious, but here again the ordinary work for native customers is often noticeable for a want of finish, and with the exception of the few articles made for the European markets, there is no evidence of progressive improvement in design or execution. That the native artists are capable of improvement, as a class, is evident from their skill and ingenuity in copying designs set before them, and from the excellent finish of their work under European supervision; but there must be a demand for highly-finished work before the goldsmiths will have generally improved. The wearers of jewelry in India look more to the intrinsic value of an article, than to the excellence of design or workmanship, so that there is very little encouragement for artistic display. They like to have their work cheaply done.

THE WRITER OR ACCOUNTANT CASTES (*Kanakkans*).

The Writer, or Kanakkan, caste is not a numerous body in Southern India, and their numbers are very unequally distributed in the several districts. The caste name in Tamil is "*Kanakkan*," in Telugu "*Karnam*" or "*Curnam*." They correspond to the "*Kayesths*" in Bengal and North-Western India, who in that part of the world take rank as the highest of the Súdra castes, and are said to be quite equal to Brahmans intellectually.

(1) Captain Medows Taylor, in his charming novel of "Seeta," has argued that the re-marriage of a goldsmith's widow was permissible on the ground that goldsmiths are Súdras, and that all Súdra widows are at liberty to marry again, whereas the customs of many of the Súdra castes in Southern India do not tolerate widow re-marriage. The author, however, is generally so accurate in regard to all his descriptions of caste customs, that he may possibly be quite right in regard to the goldsmiths of the Deccan. Caste practices vary a good deal in different localities.

Number and Distribution.

The writer caste in this Presidency numbers only 107,652 persons, of whom 54,038 are males and 53,614 females, the latter being in the proportion of 99·2 to 100 males. They are very irregularly distributed, and in some districts the representatives of this caste are scarcely known at all. They constitute only ·4 per cent. of the Hindu population, and are most numerous in the Ganjam district, where they number 2·1 per cent. of the people. In this district there are 32,260 of the writer caste, while in South Canara there are only 36, or 4 in 100,000 of the population. In Malabar again there are only a few representatives of this caste, or about 3 in 10,000 of the population. In Nellore, Cuddapah, Bellary, and Kurnool the members of this caste are very few, but in Chingleput, North Arcot, and South Arcot districts they constitute 1·6, 1·1, and 0·6 of the population respectively. In many of the districts of Southern India the duties of village accountant, which is the hereditary occupation of the writer caste,

The office of village accountant usurped in some districts by Brahmans and other castes.

have been usurped by Brahmans or Vellálars. These in Canara are called *Shambogues* and in Malayalum *Adigári*. In Cuddapah, Bellary, Kurnool, and Nellore most of the village accountants are Brahmans. There is no caste in fact which is distributed in so peculiar a manner as the writers. From the position and influence of the caste it is evident that the numbers are considerable in Lower Bengal and the North-West. In Ganjam, our most northern district, they exist largely also, but in Vizagapatam they are less numerous, and in the Kistna district they almost entirely disappear. But further south, in North and South Arcot and Chingleput, they re-appear in considerable numbers, while in all other districts they are very few. I am not aware that the *Kanakkans* of the south have any traditions of their migration; but, from the fact of the distribution of the caste being confined chiefly to three districts, it would seem as if they must have been brought down from the north, in some remote period, in connexion with their profession as village accountants. In Bengal the Kayesths are supposed to be of mixed origin and partly of Aryan stock. In point of education, intelligence, and enterprise, the

Position of Writer Caste in Bengal.

caste there occupies a high position. It supplies writers and accountants to all classes of the community, and many of the ablest native lawyers are of this stock. No class of the community avail themselves so largely of the educational advantages within their reach. In some districts they are large land-owners, and form a local aristocracy. They not only rival the Brahmans in all intellectual employments, but, as Mr. Campbell has remarked, "have almost wholly ousted them from secular literate work, and under our government are rapidly ousting the Mahomedans also: very sharp and clever these *Kayesths* certainly are."(1)

On the other hand, Sherring tells us(2) that the *Kayesths* are notorious for

Sub-division.

drinking and gambling propensities, by reason of caste loses much of that respectability which its talent and education would otherwise secure." In Bengal the caste is divided into 12 sub-divisions. In Madras they have apparently four sub-divisions—(3)

(1) Campbell's Ethnology of India, p. 188.

(2) Sherring's Castes and Tribes, p. 307.

(3) Mons. A. Esquier, in his "*Essai sur les Castes dans l'Inde*," says that "in Pondicherry there are four divisions of the caste: (1) Sircanaka, (2) Haratticanaka, (3) Saraloucanaka, (4) Nattucanaka. None of these sub-divisions intermarry, or hold social intercourse with each other."

1. Sr Kanakkan.
2. Saratu Kanakkan.
3. Minadu Kanakkan.
4. Mattuvali Kanakkan.

But I cannot identify any of them with the list of sub-castes given by Sherring. Two reporters in the North Arcot district say that the *Kanakkans* came originally from the north. In this part of India the writers are too scattered to take the influential position they do in the north; but in the districts in which they are located they are ordinarily the village accountants, or shroffs. In the early days of our intercourse with the country they were the interpreters, agents, and brokers of the Company. The term "Conicopillay," applied to agents, purveyors, &c., is a corruption of *Kannacan pillay*, a writer or accountant. In religion the majority of them are returned as Vishnavaites (58·5 per cent.), but in the south they are mostly Sivaites.

As regards employment, of the 54,038 males, about 20 per cent. are engaged in professional work as accountants or in other professions, 22 per cent. are cultivators, and four per cent. laborers, nearly six per cent. are in personal service, about 1½ per cent. in mercantile pursuits, and nearly 4 per cent. owners of property. The *Kanakkans* are usually addressed as "*Pillei*," a title of respect common to them and the agricultural and shepherd castes. In religion the writer castes are worshippers of village deities, as well as of Vishnu and Siva. Some bury and some burn their dead. They do not re-marry their widows, nor is it allowable to use them as concubines. So little is this caste known in some of our districts, that two reporters from Cuddapah state: "this is not a caste, but a profession," the fact being that in the locality in question the duties of village accountants are discharged by people who claim to be Brahmans, and the writer castes have never had any footing there.

Occupation.

Religion.

WEAVING CASTES (*Kaikalar*).

There are 1,071,781 persons belonging to the weavers' castes in this Presidency. Of this number the census returns show 541,088 males and 530,693 females, or 98·1 females to 100 males.

Numbers and Distribution.

In the early period of Indian history, when the people not only wove their own cotton fabrics, but exported their manufactures to foreign markets, the weavers formed an important section of the community. They now constitute 3·7 per cent. of the Hindu population, and are distributed all over the country, though they are still most numerous in districts that are productive of the raw material upon which the weavers exercise their skill. In Vizagapatam, Godavery, Kistna, Cuddapah, Bellary, Coimbatore, Salem, and Tinnevelly, the great cotton-producing districts of the Presidency, the weaver castes are numerous in proportion to the population. They are comparatively rare in South Arcot, Tanjore, and Trichinopoly, and in South Canara and Malabar.

Sub-divisions.

The weavers in Tamil districts are known as—

Kaikalar (Kaikal, to undertake).
Seringar.
Jéndravar.
Saliyar.
Sedan.
Silupan.

In Telugu as—

Salay (cloth or spider.)
Jéndrar.
Padmay Salay.
Thokata.
Dévángalu.

and as *Jawai* in Mahrathi.

There are numerous sub-divisions amongst them, and the weaver colonists from northern countries, if settled in the south, hold no intercourse with the southern weavers. In every large town there are colonies of silk weavers (*Patnúlkars*) who originally migrated from Guzerat, and who live apart from the ordinary weavers, and speak a Guzerati dialect amongst themselves. They are a fair complexioned and handsome race, the women especially. The chief men of these communities are generally wealthy, dealing on a large scale in raw silk, and disposing of the manufactured articles. The silk weavers have the repute of being a dissipated people, and addicted to drink. These people are known in Benares and the North-West as "*Santi.*" The names given by Sherring to the weaving castes in Bengal in no way correspond with those they bear in Southern India. We shall find, with regard to the majority of the weaving castes in the south, that their habits and customs are almost entirely non-Aryan. The great bulk of them are worshippers of village deities or demons, and professed Sivaites, *i.e.*, 62 per cent. of the whole, while only 34·3 per cent. are Vishnavaites. They have the aboriginal taste for strong liquors, and no class of people perhaps are harder drinkers than the weavers. Some of the weaving castes sanction widow re-marriage and concubinage of widows, while others do not. In the Telugu districts the *Jéndra* castes follow Hindu custom in this respect, while *Thokatas* allow greater latitude in eating, drinking, marriage, &c.

Silk weavers.

The Sivaites bury, and the Vishnavaites burn, their dead. The sect of the Jangams or Lingayets have made many converts amongst this caste, and about 2½ per cent. of the weavers are members of this religious sect.

The occupation of the weaving castes is mainly confined to their original employment. Of 541,088 males 354,630, or 65·5 per cent. of the whole, are entered as pursuing some calling. Of these 256,787, or 47·4 per cent. of the male population are returned as employed in "textile fabrics and dress." About six per cent. of the weaving castes have forsaken their looms for agriculture, and nearly three per cent. for trade and commerce; about six per cent. are laborers; a few persons are employed in other capacities also.

Occupation of the caste.

The weaving business has, for many years past, been in a decaying state. Manchester floods the country with cheap piece-goods, loaded with China clay; and, if the fabrics imported would only wear, the weaving trade in India would decay faster than it is now doing; but the Lancashire manufacturers have not yet attained the secret of producing machine-made cloth, equal in strength and price to the products of the hand-looms of India, and consequently there is still a demand for hand-woven cloth, and occupation for a large number of hand-loom weavers. While the weaving trade is but a poor industry, it affords employment to a large number of persons, probably half a million in all, as the women and children of weavers' family all work at the looms. That it is not a very prof[itable] able industry may be inferred from the fact that only 0·3 per cent. of the

of weaver castes are returned as subsisting by "property." The yarns and twists used by the Indian weavers, except for the coarser qualities of cloths, are all imported. There are, as yet, no cotton-spinning mills on this side of India in use.

THE AGRICULTURAL LABORING CASTES (*Vunniars*).

The classification of the Census Committee includes a number of purely aboriginal tribes in this major caste. The Committee remark :—"There can be no doubt that in all its branches this caste is non-Aryan. Speaking generally, this great caste may be considered as subordinate to the VELLÁLARS, or proprietary cultivating class. It must not, however, be supposed that the many branches of this class have a common origin, any further that they are Dravidian and not Aryan. They represent a number of tribes which, in their former division and labor, resembled what the Nilgiri tribes are now. Practically they belong to the one class of laborers, and are named after the best-known class *Vunnias* or *Pullies*. Many of the most extensive divisions are only local."

Amongst this class of the people have been included the *Maravars* and *Kallans* of the southern districts, formerly fierce and turbulent tribes, addicted to thieving, fighting, and lawless occupations in preference to honest industry.

Maravars and Kallans.

The *Maravars* are most numerous in Madura and Tinnevelly. The *Kallans* (called *Colleries* in Orme's Hindustan) are numerous in Madura, Trichinopoly, and Tanjore, and the Rajah of Puducotta is the acknowledged head of the tribe. The *Maravars* were formerly the great warrior tribe of the south and held their lands under military tenure. They were very numerous and powerful in Madura and Tinnevelly, even after the date of our first occupation of the country; but, according to Mr. Nelson, they are disappearing. There are seven divisions amongst them.

In religion they are nominally Sivaites, but practically demon-worshippers. Their widows re-marry. Divorce is easy and common. In their daily life they use flesh meats and drink spirits.

Kallans.

The *Kallans* are a diminutive, dark-skinned tribe, numerous in the southern provinces, and formerly the terror of the country they inhabited, on account of their thieving propensities and violence. They were employed to some extent by the ancient rulers of the country as watchmen, but their profession was robbing and plundering. During the wars in the south, in the latter part of the eighteenth century, these people were everywhere troublesome; but, as with the *Maravars*, a great change has come over them, and they have now settled down in peaceable occupations. In their habits and customs they are entirely aboriginal. They are mostly devil-worshippers (nominally Sivaites). They usually bury their dead. Divorce and re-marriage of women are allowed. Marriage of near relatives is usual in this tribe. The Western *Kallans* of Madura are polyandrists. It constantly happens, says Mr. Nelson, "that a woman is the wife of either ten, eight, six, or two husbands, who are held to be the fathers jointly and severally of any children that may be born of her body. And still more curiously, when the children grow up they style themselves the children not of ten, eight, or six fathers as the case may be, but of [illegible] and two, or six and two, or four and two fathers." (1)

(1) Nelson's Manual of Madura District.

Oddars or Wuddava.

The *Oddars* or *Wuddava* are a laboring tribe of Telugu origin, but now scattered all over the country. They are the tank-diggers, well-sinkers, and road-makers of the country, and live usually in detached settlements, building their huts in conical, or bee-hive form with only a low door of entrance. They are rather a fine-looking race; and all that I have come across are "*Vishnavaites*," in theory, wearing the trident prominently on their foreheads, arms, and breasts. The women are tall and straight, and not so plump as the Tamil laboring castes. They eat every description of animal food, and especially pork and field rats; and all drink spirituous liquors. A man marries as many wives as he can get; and, as they all work and earn their subsistence, the plurality of women is not expensive. Divorce is common, and re-marriage of widows also.

Although the *Oddar* caste pray to VISHNU, they are in reality worshippers of one of the destroying spirits, named *Yellamma*. They are a purely aboriginal tribe, and probably the hardest-working people in the country. They object to day-labor, but will work in gangs on contract; and on these occasions it is the custom for all the men, women, and children to assemble at the place of labor, and for every one, but the very old or very young, to take a share in the work. The women carry the earth in baskets, while the men use the pick and spade. The babies are usually tied up in cloths which are suspended, hammock fashion, from the boughs of trees. These people are employed largely in the Public Works Department, and in the construction and maintenance of railways. They are wholly uneducated.

Vunnias or Pullies.

The *Vunnias* or *Pullies* are the great agricultural laboring class of the southern districts. Before the British occupation of the country, they were slaves to the Vellalar and Brahman cultivators, but a large number of them are now cultivators on their own account, or else work the lands of the higher castes, on a system of sharing half the net produce with the proprietor; others are simply laborers, and many of them, by taking advances from their employers, are still practically serfs of the soil, and unable to extricate themselves from the bondage of the landlord. In all respects these people have the characteristics of aboriginal tribes. They are, as a rule, a very dark-skinned race, but good field laborers, excellent farm servants, and cultivators. They abound largely in the Tamil districts of Trichinopoly and Tanjore. The *Vunnias*, like so many of the Súdra castes in the south, are striving to prove that their position in the caste system is a wrong one. In 1833 they attempted, in Pondicherry, to get a legal decision that they were not of a low caste; but the Administration refused to deal with the question, on the ground that the Hindu law did not refer to the *Vunnias* at all. There can be no doubt that when the aboriginal tribes ruled in south India many *Vunnias* raised themselves to the position of *Polygars*, or independent chiefs. The term *Naick* is usually affixed to the names of the Vunnias, and the Naicks of Madura and Tinnevelly were great men not very long ago.

There are about thirty sub-divisions of the *Pullies*, named chiefly after their different occupations, but they may all eat together and some intermarry.

The Upparava (*Salt-makers*) are another great division of the Vunnia class Along the sea coast salt is made by the evaporation of sea water, but in the interior some saline earths are used for the manufacture, and the same class of people in certain districts make saltpetre also.

These are the principal classes grouped under the head *Vunnia* or agricultural laboring castes.

In the whole Presidency they number 3,944,463 persons, or 12·6 per cent. of the entire population. Of these numbers 1,951,437 are males and 1,993,026 females, the latter being in the proportion of 102·1 to 100 males.

Distribution.

These castes are not numerous in the Telugu country. It is only in Chingleput, North and South Arcot, Tanjore, Trichinopoly, Madura, Tinnevelly, Salem, and Coimbatore that there are many of them. In the Telugu districts they nowhere form three per cent. of the population, but in the Tamil country, as in South Arcot, Tanjore, and Trichinopoly, they form more than 30 per cent. of the Hindu population.

Religion.

In religion, as stated with reference to the sub-castes, the great *Vunnia* division of the people are practically demon-worshippers, whatever their actual profession. 74·5 per cent. of the whole are returned as Sivaites, and 22 per cent. as Vishnavaites, but these figures must be understood as meaning only that these proportions of the people are nominally Sivaites or Vishnavaites, though practically worshippers of inferior deities.

Occupation.

As regards the occupation of this great division of the people, we shall find that some are employed as village servants, policemen, &c., while others engage in minor professions, trades, and personal service. But the great bulk of the people are returned as cultivators or laborers. Of the 1,951,437 males, 1,247,664, or 63·9 per cent. of the whole, are entered in the occupation lists. Of these 45·2 per cent. are cultivators, that is, in the position of ryots owning lands, or sub-renting from others, and 11·9 per cent. are laborers for hire. About one per cent. of the people own "property" and subsist thereon. A large proportion of the *Vunnias* were abject slaves before the period of British administration, incapable of owning property, or of cultivating on their own account. Others were thieves and robbers by profession, and existed on plunder. A wonderful change must have taken place in the last century to bring more than two-thirds of them into the class of small farmers, or peasant proprietors.

POTTERS' CASTES (*Kusaven.*)

The *Potters'* trade is a very ancient one; but, notwithstanding the fact that in the Hindu social system it has been the labor of a special caste, there are grounds for supposing that the products of this industry have deteriorated rather than improved.

Distribution and Numbers.

The pottery exhumed from the tombs of the Turanian or Skythian people, who formerly overran India, is actually of better make and design than the articles turned out in the present day. The *Potters'* caste in this Presidency is composed of 250,343 persons, of whom 127,092 are males and 123,251 females. The females are in the proportion of only 97 to 100 males, showing that the census of the inferior castes was badly taken. They constitute ·9 per cent. of the Hindu population. They are distributed all over the country, but are rather more numerous in Kurnool, Madura, Nellore, and South Canara than in other districts. The potter in the old village

commune was a public servant, receiving a share of the agricultural produce in return for his labor. But this is not now generally the case. The potters make bricks and tiles, as well as earthenware pots for household use.

Religion.

In religion they are mostly *Sivaites* (71·6 per cent.), and 2·3 per cent. of them are *Lingayets;* but, as with all the inferior castes, village deities or demons are the principal objects of worship.

Occupation.

Of the 127,092 males, 84,466 are entered in the occupation columns as employed. Of these 49,501 are stated to be following their caste occupation of potters, giving on the average nearly one potter for every village in the Presidency. A few, nearly three per cent., are engaged in trade; 13·3 per cent. are returned as cultivators, and 5·1 per cent. as laborers.

The potters do not appear to be split up into sub-sections, although the Tamil and Telugu potters do not intermarry or hold any intercourse. They bury their dead; widows in some localities re-marry.

MIXED CASTES (*Sátáni*).

In the system of caste classification adopted by the Census Committee, two great religious sects, the followers of reformers, who practically renounced caste distinctions, have been included under the term *Sátáni*.

These are the *Sátánis* or *Sanatanas* proper, who are the disciples of *Chaitanya*, a reformer of the fifteenth century, and who are exclusively *Vishnavaites*, and the corresponding reformed sect of the *Sivaites*, who follow the teachings of *Basava*, and are known as "*Jangams*" or "*Virasaivas.*" The great characteristic of both divisions is that they are made up of persons of all classes. Properly speaking these people do not belong to any caste, but religious sects have a tendency to harden into castes, and so the great reforming sects, which started on the basis of the abolition of all respect for persons among their adherents, have gradually got to acquire the position of separate castes, and are here included as the "mixed castes," that cannot be classified with any of the recognized and defined orders of the people.

The *Sátánis* in Madras probably get their name from *Sanatana*, one of the first and ablest of the disciples of *Chaitanya*, the reformer, whose views they profess to adopt. This man was an out-caste, but became distinguished as an author and expounder of the doctrines of his master. They are frequently religious mendicants, priests of inferior temples, minstrels, sellers of flowers used as offerings, &c., and have probably largely recruited their numbers by the admission into their ranks of individuals who have been excommunicated from higher castes. As a matter of fact, many prostitutes join this sect, which has a recognized position amongst the Hindus. This they can easily do by the payment of certain fees and by eating in company with their co-religionists, and they thus secure for themselves decent burial, with the ceremonial observances necessary to ensure rest to the soul.

The *Jangams*, and *Pandárams*, of Sivaite sects have also been classified with mixed castes, because in their religious tenets they agree in the ignoring of caste distinctions, and in admitting all who desire to join them irrespective of caste position.

The number of persons grouped in these mixed castes in the census returns is 714,233, of whom 350,844 are males and 363,389 females. The proportion of females to males is greater among these people than in any other portion of the community (103·6 to 100), showing that, with the ignoring of caste, they have not hesitated to tell the truth as to the actual number of their females. These mixed castes number 2·4 per cent. of the Hindu population. They are most numerous of all in the Trichinopoly district, where they form 16·5 per cent. of the Hindu people, and they are also common in Coimbatore and Bellary, where they constitute 6· and 4·2 per cent. respectively of the population. In Malabar only ·7 per cent. of the people are of the mixed castes.

Numbers and distribution.

The *Sátáni* proper are all Vishnavaites, or rather worshippers of *Krishna*, one of the incarnations of VISHNU. They number 194,777, or only 21·9 per cent. of the mixed castes. The *Lingayets* or *Jangams* (Siva reformers) are only 31,694, or 4·4 per cent., and the remainder of these castes, 461,102, or 64·6 per cent. of the whole, are mostly connected with Siva worship as *Pandárams*, or inferior priests. The mixed castes have been entered in the schedules under about 200 designations, of which the following are a few :—

Religion.

A'ndi.	Gósáyi.	O'chan.	Satatan.
Bairágí.	Jangam.	Pandáram.	Tambiran.
Dásaradi.	Jógi.	Ráma Jógi.	Víra Saivas.
Dásari.	Lingadhári.	Satadavan.	Bógam.

The *Sátánis* are really very few in number, and the bulk of the mixed castes are a nondescript people devoted to religion or temple service. About 29·4 per cent. of the males of these castes are returned as "cultivators," and about 11 per cent. as laborers; 7·3 per cent. are entered in the "unproductive" classes, and these subsist chiefly by begging. A few are in Government Service, in minor professions, as priests, &c., and some in trade.

These people have accommodated themselves to present circumstances; and, although their "unproductive" members are more numerous than in any other class of the community, it is satisfactory to find that of the mendicant orders *par excellence* there are only 7·3 per cent. devoted to unproductive industry. In former times the religious devotees were the terror of the country.(1)

THE FISHING AND HUNTING CASTES (*Sembadaven*).

The long line of sea-board of the Madras Presidency gives employment to a large fishing population. Some of the people who engage in sea-fishing are of the fishing castes, while many others are Mahomedans and out-caste tribes. Of the fishing and hunting castes proper, the population is 971,837, of whom 488,791 are males and 483,046 females. The proportions of the sexes are 98·8 females to 100 males. These castes constitute 3·3 per cent. of the Hindu population. They are most numerous in the inland districts of Bellary and Kurnool, where they number 18 and 12·6 per cent. of the population respectively, and next to this in Chingleput, the sea-board near

Numbers and distribution.

(1) "These idle and pretended devotees assemble sometimes in armies of ten or twelve thousand, and under pretext of making pilgrimages to certain temples, lay whole countries under contribution. These saints wear no clothes, are generally very robust, and convert the wives of the less holy part of mankind to their own use in their religious progresses." *Dow.*

Madras, where they are only 1·6 per cent. In some of the northern sea-board districts they are less than one per cent. of the Hindu community. The truth is that the people of the fisher castes are either fishers or hunters, according to the locality they live in.

The Tamil term "*Sembadaven*" is said to be derived from *Sivam padavar*, the boat men employed by Siva. In Canarese they are called *Mukkava* or *Mogiva*. In Telugu *Besta*.

The fishing castes are principally *Bói* or *Bóya*, *Besta*, *Chápakulam*, *Patnávar*, *Mogivlu*, *Paravas*, and *Valaiyán*. The Telugu fishing castes are much employed in carrying palankeens. The *Bóis*, a Telugu tribe, are the best bearers in the country, and are still largely employed in domestic service. The fishing castes are mainly employed in fishing, hunting in jungles, and navigation.

As fishermen, they confine their operations mostly to the sea shore, to the backwaters, or lagoons, running parallel with the shore, or the mouths of rivers. As hunters, they frequent the forests and jungles of the interior, and some still live by the products of the chase, although many have settled down to other occupations since the forests have been decreasing. The northern fishing castes, as the *Bóis*, are mostly Vishnavaites, but in the south they are nominal Sivaites and practical demon-worshippers. They marry a plurality of wives, are allowed to eat flesh and fish, and mostly bury their dead. These fishing castes are undoubtedly all non-Aryan; and, from the nature of their primitive occupations, it seems very probable that they are entirely of aboriginal stock. They have their headmen (*Pedda Bóis*) and priests, their "chetties" and merchants. The Telugu fishing castes do not intermarry with those of the south.

The *Paravas*, a fishing caste on the Tinnevelly and Madura coasts, were found by the Portuguese, on their arrival in India, to be groaning under the Mahomedan yoke, and they were assisted by the Portuguese, on condition of their becoming Christians.(1) This general conversion, for political ends, explains why the fishing population of the present day along the south-eastern coast is to a considerable extent Roman Catholic.

The fishing and hunting tribes have 488,791 males, of whom 307,288, or 62·8 per cent., are returned as following some occupation. In the coast and jungle districts most of them get their living by hunting and fishing, as in Chingleput 56·6 per cent., South Arcot 40 per cent., Canara and Malabar 26 per cent. On the whole, however, only 6·6 of the population are returned as employed in connexion with food supplies; 31·2 per cent. are engaged as cultivators. In the Trichinopoly district 51·8 per cent. are so employed, but in Chingleput only 2·1 per cent. The truth is that, where the country has been cleared and settled, the old hunting and fishing tribes have taken to agriculture, like all other castes, while on the coast or in forest districts, they still adhere to their old calling. About three per cent. of these castes are in trade, 2·5 per cent. in personal service, and 15 per cent. are simply "laborers" for hire. In Kurnool, North Arcot, and Tanjore there is a large percentage of men of this class who are possessors of "property."

Occupation.

(1) Nelson's Manual of Mad[illegible] District, p. 75.

PALM CULTIVATOR CASTES (*Shánárs*).

The distribution of the various castes engaged in palm cultivation is mostly confined to the districts in which the cultivation is practised. The common date palm grows wild in many parts of the country; and in the districts where it grows there are people of the *Shánár* class who tap the trees and extract the juice, which they use either to boil down into coarse sugar, or to distil into intoxicating drinks. The palmyra tree also grows without special care in some parts; but in Tinnevelly and other dry districts it is cultivated largely on account of its saccharine juice, its oil-producing nuts, and the value of its timber and leaves, which the people largely use in the construction of their houses. The cocoanut palm, however, is always cultivated. It thrives best along the sea-belt of the Western Coast, and in these districts the growth of cocoanut palm affords occupation to an immense population. On the Eastern Coast and in many inland districts the cultivation is largely extending, the value of the produce, oil, coir, &c., having increased about threefold within the last twenty years. The areca palm is also grown to some extent on the Western Coast.

Distribution.

The numbers of the *Shánár* castes are 1,664,862. Of these 833,745 are males and 831,117 females, the proportion of the latter to the former being 99·7 to 100. They constitute 5·7 per cent. of the Hindu population. But their distribution is very unequal. In Malabar, Canara, and Tinnevelly they constitute 32·3, 18·1, and 18·1 per cent. respectively of the Hindu population, while in Cuddapah, South Arcot, and Trichinopoly they number only ·8, ·6, and ·4 per cent. respectively. The *Shánárs* of Tinnevelly and the south of the peninsula are also called *Ilavar*, the derivation of which term may mean either "toddy palm juice," or the "Island of Ceylon." In the Tinnevelly district they are divided into five families, but these intermarry. The palm cultivators in Malabar and Travancore are called *Tiyars*; in Canara *Billawar*; and in the Northern or Telugu districts *Idigas*. The tradition amongst the southern *Shánárs* is that they came originally from Ceylon; but, as the population movement has always been in a different direction, namely, from north to south, this account is very improbable. That there have been migrations to and from Ceylon of the southern inhabitants is certain, but this hardly settles the country of origin of the palm cultivators. The various species of palm flourish only in peculiar climates. The dry, rainless tracts of Tinnevelly bring to perfection the *Borassus flabelliformis*, or palmyra tree, while the *Cocos nuciferos*, or cocoanut, will not flourish out of reach of the salt air of the ocean, and Western India and Western Ceylon are its natural habitat. The *Shánár* people, in whatever district they be found, are clearly a non-Aryan people.

Numbers and distribution.

Religion.

The relations of the sexes and their religious development are just those of all aboriginal people. In Tinnevelly and Canara they are chiefly devil-worshippers. In Malabar they have hardly any religion at all, beyond the worship of some local deities. They are chiefly classed as Sivaites 68·3 per cent., but 24·4 per cent. are nominally Vishnavaites. They have their own gurus or priests in the *Sivaite* sects, but Brahmans officiate for the *Vishnavaites*.

The *Tiyars* sometimes have one wife between several brothers, and plurality of wives and divorce also are common. The sexual relations are extremely loose within the caste, and similar customs are more or less common amongst all the *Shánár* tribes.

In the Tinnevelly district many *Shánárs* have become Christians, and a great improvement has taken place in regard to their habits, customs, and social repute. They are now extremely interested in proving that the *Shánárs* are of respectable descent, in a caste point of view. In this matter, however, they are not likely to gain many adherents. If they attempted to show that the palm cultivators in certain districts were formerly an important people, providing the community with food, drink, and clothing, and having their own rulers, nobody would be rash enough to gainsay them. A common idea has obtained circulation that the *Shánárs*, as an aboriginal people, are not Hindus, but they have just as much claim to the title as any other of the great divisions of Súdras in Southern India. All that can be said of them is that they have no claim to Aryan descent, while the three "twice-born castes" have claims that are more or less dubious. The *Shánárs* are everywhere a hard-working, industrious people, eating freely of flesh and fish, and drinking the toddy and spirit they extract from the palm trees. The *Tiyars* especially are a fine, and physically handsome, race, and some of their women in sea-port towns, where they have had intercourse with Europeans, have more European than native blood in them, and are remarkably fair. Women of this class on the Western Coast are often the concubines of Europeans, and the daughters of such unions are usually brought up to follow the profession of the mothers.

The *Shánárs* are traders, cultivators, toddy-drawers, distillers, &c. About five per cent. of the males are engaged in trade; 20·8 per cent. as cultivators; 13·7 per cent. in occupations connected with food, drink, and stimulants; and 17·2 per cent. as laborers. In Malabar and Tinnevelly about one in a thousand of the males is engaged in Government service. In Tinnevelly some of the Christian converts of this caste have graduated in the Madras University; and where they have availed themselves of educational advantages, the social position of the caste is improving.

Occupation.

THE BARBER CASTES (*Ambattan*).

The barber is an important personage in Indian society. He not only shaves the heads and faces of his clients, but he is the village newsman, and goes between in the arrangement of marriages, feasts, funerals, &c. In ancient times he was a village servant receiving from the communal stock a yearly allowance of grain in recompense for his labors. I am not aware that there is any real sub-division of castes amongst the barbers, but there are numerous families of them, and the barbers of one locality do not hold any intercourse with those of another district. The barbers attached to the British army, however, are migratory, and they have friends and connexions in all military cantonments, with whom they exchange news, and hold social intercourse.

The barbers of India are almost the only people, besides the potters, who ...bble in surgery. They are also musicians, beating the tom-tom and playing

on public occasions. They are called *Ambattan* in Tamil, *Mangala* *Hujam* in Hindustani, Canarese, and Mahrathi.

There are 340,450 persons of this caste in the Madras Presidency

Numbers. 172,235 are males and 168,215 are females. They buted pretty equally throughout every district, and 1·2 per cent. of the Hindu community.

The barbers are everywhere a people of the soil, and their d

Religion and occupation. labor is usually handed down from father to son. they follow the practice of their customers: where of the people are Vishnu-worshippers, so are the barbers; and where t are Sivaites, the barbers conform to the general practice. Of the ma 42·6 per cent. are engaged in their trade, 9·5 per cent. are cultivators per cent. "laborers."

In the Northern districts some are returned as owners of property

In social customs the barbers are equally conformable. In some a plurality of wives and re-marriage, or concubinage of widows, is ble; in other localities these practices are not common. Practically th are everywhere worshippers of village gods, and they take an ackn place as masters of ceremonies on the occasion of weddings, funerals, &c the highest castes.

THE WASHERMAN CASTES (*Vannán*).

Another primitive division of labor under the caste system was th ing, or washing, of clothing. Every communal village had its public s this description, who, like the barber, was paid by a share of the village These people are called *Vaanán* in Tamil, *Sákala* in Telugu, *Agasa* arese, *Asavun* in Malayalum. They are more numerous than the

Numbers. There were 524,660 of them at the time of the c 265,515 males and 259,145 females, the proportio latter to the former being 97·6 to 100. They are stronger in the Telugu compared with other portions of population, than in the southern There they average from two to three per cent. of the Hindus, while in the average is from 1 to 1·5 per cent. For the whole Presidency the a 1·8 per cent. of the Hindu population.

The washing castes, like the barbers, are rarely brought togethe

Occupation. siderable communities, and consequently they have the opportunity of splitting up into sub-sections like the rest of the people. There may be sub-divisions of castes amo but none have been reported. From the nature of their duties, the wa not hold a high place in social esteem. About 47·5 per cent. of the m engaged in their trade occupation, but a few of them till the ground cent.); others are common laborers (6·9 per cent). In religion and they are, like the barbers, attached to the popular side in the distri inhabit, only that on the whole more of the washers are *Sivaites* than *vaites*, or 64 and 33·8 per cent. respectively. In social customs the conform to the practices of other subordinate castes.

OTHER HINDU CASTES.

In this division of the people are included a good many persons who properly should have been classified under one or other of the foregoing divisions; but who, owing to faulty descriptions in the schedules, or to the use of local names unknown beyond the limits of the district, could not be identified with any of the recognized castes. This division includes also most of the hill tribes, known by different names in different parts of the country, the remnants probably of aboriginal people who occupied India before the Skythian and Aryan invasions.

The numbers included under "Other" castes are 2,666,890, of whom

Numbers. 1,381,636 were males and 1,285,254 females. The proportion of females to males censused in this class of the population was only 93 to 100 males, and the fact shows that many females must have been omitted. This was evidently the case in regard to many of the hill tribes, and especially in Ganjam and Jeypore, where the census numbers were arrived at by a process of averaging the results of a few houses, rather than by counting the actual numbers of the sexes in each village. The number of persons unclassified according to castes amounts to 9·1 per cent. of the Hindu population. In the settled and cultivated parts of the country the proportions are lower,

Distribution. but in the hilly districts of Ganjam and Vizagapatam, Kurnool, Neilgherries, South Canara, and Malabar, they vary from 54·2 per cent. in the Neilgherries and 31·4 per cent. in Ganjam to 7·4 per cent. in Kurnool.

The reports of the District Collectors refer in some detail to the various

Hill Tribes. classes of wild tribes in their several districts. Numerically speaking, the *Khonds* and *Sowras* of the northern districts, occupying that wild and mountainous country north of the Godavery river, between the sea and the Central Provinces, are the most important of the people that have been left out of the reach of civilization. South of the Kistna we come upon the *Yénadies*, *Yerakalas*, and *Chentsus*, who are practically the same people as the aborigines further north, inhabiting wild and jungly districts, leading the lives of savages, and in some parts partially civilized and engaged in settled occupations. Further south and west, in the mountainous tracts of the Salem and bordering districts, we find tribes of hill people, who are cultivators and shepherds, the *Malayalies* or "hill men." Further west again, we come upon the remnants of old races in the mountains of Coimbatore, Malabar, and Canara, who live by the products of the chase, and on wild roots and herbs requiring no special cultivation (*Mulcers and Kaders*). In the same localities also there are tribes that till the land, as the *Badaghers* of the Neilgherries, who have unquestionably moved up into the mountains from the low country. All over the plains of India, moreover, there are wandering tribes whose principal occupation is the carrying of produce from the coast to the interior (*Brinjaries*, *Lambadies*), and other named tribes that pursue juggling, snake-charming, bird-catching, basket-making, &c., as their occupations. All these tribes are included in the unclassified castes of the Hindus.

If we turn to the occupations recorded of these people, we shall find that 65

Occupation. per cent. of the males are shown as pursuing some definite occupation. A large proportion are traders and carriers (about

6 per cent.); 2·8 per cent. in personal service; 26·2 per cent. are engaged in cultivation; 1·3 per cent. in food employments; 1·1 per cent. in making household goods (baskets, mats, &c.); and 21·6 per cent. are laborers. As regards employment, there are very few of these aborigines who are "unproductive," only 1·1 per cent. of them falling under this head. These people, as a rule, represent the classes of aborigines who preferred a free life in the wild country, to serfdom under the stronger races that overran India and began to cultivate it. With the advance of civilization, and the gradual clearing of the forests, they have decreased in numbers and importance. Some tribes have already merged in the general population, while others appear to be slowly undergoing the same process.

Religion.

The religious beliefs of the aboriginal tribes have been modified to a great extent by the prevailing phases of Hinduism. Thus, in the northern districts almost all the people of this class are returned as *Vishnavaites*, while in the south and west of India they are nearly all *Sivaites* in name. Practically, however, they are worshippers of local deities, generally of female divinities, who have power to harm, and who are to be propitiated only by bloody sacrifices. 37 per cent. are returned as *Sivaites* and 40·8 per cent. as *Vishnavaites*, while of 19·8 per cent. no information was given.

The following list contains the names of some of the principal castes or tribes classified under "Other Hindus":—

Bududbudukar	...	A class of mendicants.
Badaghers	...	Cultivators in the Neilgherries.
Gadala	...	A sub-division of Jat tribe.
Irulars	...	Hill tribe of the Neilgherries.
Jetti	...	Boxers, wrestlers, shampooers.
Jógis	...	Beggars and mendicants.
Koravars	...	A wandering tribe common in many districts of the Carnatic, addicted to thieving, &c.
Kótars	...	Artisans of the Neilgherry tribes.
Kumari	...	Jungle cultivators.
Lambádi	...	A gipsy tribe, carrying salt and grain.
Malayálies	...	Inhabitants of hills.
Mulcers	...	Tribes of the Western jungles.
Pyelavar	...	Jugglers.
Pámbattar	...	Snake-charmers.
Tombiravan	...	Jugglers.
Villi	...	A jungle tribe.
Yénádi	...	A wild tribe of the Eastern Coast districts.
Dommara	...	Juggler tribes.
Brinjaries	...	Gipsies and grain-carriers.
Chenstu	...	Hunters and forest races.
Yerakala	...	Do. do.

Most of these people have already been referred to in the Collectors' remarks, and some will be further noticed in the district reports.

Koravars.

There is one wandering tribe, however, common to several districts that may be noticed here. These are the *Koravars* of the Tamil districts and *Yerakalas* of the Telugu country, practically one and the same people. They have no settled homes, but pitch their camps in

open places near villages, and move from place to place. Their property consists mostly of cattle and asses. They carry salt, collect jungle produce, hunt game, weave baskets, and, principal characteristic of all, are the fortune-tellers and magicians of the country. They are in ill-repute with the police on account of their thieving propensities, and when large gangs of them enter a district, a body of police is told off to watch them until it be their pleasure to depart.

In physical appearance they do not differ from the aboriginal Hindus who lead a civilized life. They have priests of their own people, and worship gods which they carry about with them. One of these is named "Polér Amma."

Customs.

These tribes are somewhat loose in their sexual relations. Polygamy is common; and, if a man owes money to his neighbour, he pledges his wife or daughters to his creditors, who may either use them as concubines, or hand them over to some one else. When a man of this caste is sent to jail, his wife lives with another man of her tribe. On the return of the prisoner he claims his wife and any additions that may have accrued to his family in his absence.

In North Arcot the *Koravars* mortgage their unmarried daughters, who become the absolute property of the mortgagee till the debt is discharged. The same practice exists in Chingleput and Tanjore. In Madras the *Koravars* sell their wives outright, when they want money, for a sum equal to 50 rupees. In Nellore and other districts they all purchase their wives, the price varying from 30 to 70 rupees, but money rarely passes on such occasions, the consideration being paid in asses or cattle. There are several divisions of these people, and the various clans or families do not intermarry. They all bury their dead, and have no restrictions as to eating and drinking.

Dommeras.

The *Dommeras* or Jugglers are another wandering tribe, somewhat similar to the *Koravars*. They go about the country in gangs, performing athletic feats. They are frequently thieves. The women perform as well as the men, and most of them are common prostitutes.

Dancing-girl Castes.

A few remarks may be made here in regard to another peculiar caste common to the whole country, viz., that of the Dásís, Bhógam, or prostitute class. These women abound in every large town and village, where there are temple endowments.

Recruiting of the Caste.

They are regarded as a distinct caste, but, as a matter of fact, their ranks are recruited by the purchase of female children of any caste, and also by members of certain Hindu castes vowing to present daughters to the temples on recovering from illness, or relief from other misfortune. The female children of the dancing women are always brought up to the mother's profession, and so are the children purchased by them, or assigned to the temple service by the free will of the parents. At an early age they are taught to sing, play on musical instruments, and to dance, and in past years were the only class of Hindu women who received any education at all. The people women confine their favors to Brahmans and the higher castes of

Súdras. There are numerous prostitutes amongst the Pariah and other aboriginal castes who are not connected with any religious houses.

The women attached to temples have certain public duties, for which they are paid a small sum from the temple revenues. They have to attend the customary morning and evening services of the temple, and also on festival days. Those, says Buchanan, "attached to temples of extraordinary sanctity are reserved entirely for the use of the native officers, who are all Brahmans. * * Indeed almost every one of these girls that is tolerably sightly is taken by some officer of revenue for his special use, and is seldom permitted to go to the temple, except in his presence."(1)

Whether the higher classes of native officials of the present day countenance systematic prostitution of this description I do not know, but I am not aware that any of them have had the courage to denounce practices which are not only illegal, but more mischievous to the morals of the people than *sátti* and the swinging festivals, which have been put down by the strong hand of Government. That there should be a traffic in young girls, avowedly with the object of training them as prostitutes for the use of a particular class of the community, and that Hindu parents should be permitted to devote their daughters of tender years to the service of the temples, or in plain language to prostitution, is not a creditable state of things, either to the Government or the people concerned.

THE PARIAH, OR OUT-CASTE, TRIBES.

We now come to that great division of the people, spoken of by themselves as the "fifth caste," and described by Buchanan and other writers as the *Pancham Bandam*. There is no part of the country in which these out-caste races are not to be found under various designations.

Names of Pariah Castes.

The word Pariah is said to be derived from *parei*, a drum, an instrument upon which these people perform at festivals, but the derivation is apparently a fanciful one. In the Tamil country they are called *Pariahs*; in Telugu *Mala*; in Canarese *Holia*; in Malayalum *Poliyar*; and *Dheda* in Mahrátti. They are everywhere the menial servants of the country, and wherever they reside they have allotted to them a separate place on the outskirts of the village, called *Paria cheri*, or Pariah village, as their near presence would be pollution to the Hindus. Abbé Dubois states that the repugnance of the Brahmans to association with Europeans was principally due to the employment of these people by the latter as domestic servants; and, however it has come about, the poor Pariah has met with nothing but scorn and contumely at the hands of Hindu castes in no way more entitled to consideration than himself. Still, notwithstanding the contempt in which he is held, there are occasions on which the caste Hindus are very glad to avail themselves of his strong arm and physical courage. In the great faction fights of "the right and left hand" castes the despised Pariah ranges himself with the right hand faction, and is permitted to style himself the "friend of the right hand" while another sub-division of the Pariahs, the shoe-makers and tanners of skin, are equally the supporters of the "left hand" fraternity.

(1) Buchanan's Mysore, Canara, and Malabar, vol. i.

Slavery.

In times prior to British rule the whole of the Pariah community, without exception, were the slaves of the superior castes. The luxurious Brahmans, Chetties, and Vellalars of the southern provinces waxed fat on the proceeds of the labor of a people, with whom personal contact would be horrible pollution. The Pariahs were not the only slaves in those times, for almost all the inferior agricultural tribes were in a similar position. The Hindu law recognized five descriptions of service, four of which might be performed by any one without loss of dignity or caste, but the fifth order of service was to be performed only by slaves, styled *Dass*, from their *Dasyan*, or aboriginal descent.

The "undue service" to be exacted of the latter class included the sweeping and cleaning of the house, the doorway, the necessary, and other impure places, and in times of sickness, attendance upon the patient after the natural evacuations, "and to take away the excrement, and rub the feet."(1) There were fifteen species of slaves recognized:—

1*st.*—Those born of female slaves.
2*nd.*—Purchased for a price.
3*rd.*—Those found by chance.
4*th.*—Slaves by descent.
5*th.*—Those fed and kept alive in famine times.
6*th.*—Those given up as a pledge for money borrowed.
7*th.*—Those binding themselves for money borrowed.
8*th.*—Those captured in battle.
9*th.*—Those unable to pay gambling debts.
10*th.*—Those becoming slaves by their own wish.
11*th.*—Apostates from a religious life.
12*th.*—Slaves for a limited period.
13*th.*—Slaves for subsistence.
14*th.*—Those who for love of slave-women became slaves.
15*th.*—By voluntary sale of liberty.

Of these fifteen descriptions of slaves, the first four could never obtain their liberty without the consent of their owners. The other kinds of slaves might obtain their freedom, under stipulated conditions. Slave-women, however, bearing sons to their masters, became free. People of any caste might sell themselves into slavery, or be made slaves by conquest, &c., but "the Brahman alone can never be a slave."(2) When a recognized system of slavery of this description existed, it is easy to see that there must have been considerable confusion of castes, and we can in some degree understand the process of degeneration of the white-skinned races, under a law which permitted concubinage of the lower castes with the higher. The only wonder is how the caste system maintained its position at all, when such latitude was permissible in respect to intercourse with Dasyan or slave races.

From the *Dass*, or black-skinned slaves, we have the Pariah population, and it seems not at all improbable that they may lay claim to be the original people of the soil. Omnivorous in diet, they can work hard and thrive under conditions which would soon prove fatal to their white, or fair-skinned, Aryan conquerors. A laborious, frugal, and pleasure-loving people, they are the very life-blood

(1) Halhed's Gentoo Code, chap. vii.
(2) Ibid.

of the country, in whatever field of labor they engage in. Yet notwithstanding their admitted usefulness in the social scale, the hatred and contempt evinced by the higher castes towards them is almost beyond belief. The British administration has freed them, as a community, from the yoke of hereditary slavery, and from the legal disabilities under which they suffered; but they still remain in the lowest depths of social degradation. In public passenger boats, a Pariah dare not show his face, and in Government schools, or schools helped with public money, it is pretty much the same. The Christian missionaries, to their undying honor be it said, have, as a rule, persevered in breaking through the time-honored custom of treating the Pariah as dirt, and have admitted him to equal rights and privileges in their schools and churches, and whatever may be the present position of the Pariah community in regard to education, intelligence, and ability to hold a place for themselves, they owe it almost wholly to the Christian men and women who have given up their lives to win souls for their great Master.

Numbers and distribution.

The Pariah population of this Presidency is not very far short of five millions of souls (4,761,503). There are 2,400,522 males, and 2,360,981 females, the latter being in the proportion of only 98·4 to 100 males. The disproportion of the sexes is evidently the result of general disinclination on the part of enumerators to visit their hamlets, and seek for accurate information. The worst results in this respect were obtained in Nellore, Cuddapah, Chingleput, and Malabar. The Pariah castes number 16·2 per cent. of the Hindu population. They are more than four times as numerous as the Brahmans, and nearly three times as numerous as the whole of the "twice-born" castes put together. In the Tinnevelly and Madura districts they only form 10 per cent. of the Hindu population, but in Chingleput and South Arcot they number 26 per cent. In other districts, excepting Vizagapatam where they were only 8·6 per cent., the proportions vary between these extremes.

Occupation.

As regards their occupations the despised race of Pariahs do not now materially differ from any other class of the community. A few are in Government service as village watchmen; some in the police and military services. About 4·4 per cent. in personal service; but, except in the districts where Europeans are numerous, personal service is not generally popular with them. About one per cent. are traders; 21·2 per cent. are cultivators; 7·4 per cent. are employed in connexion with dress (generally as shoe and slipper makers); and about 26·4 per cent. laborers, agricultural or otherwise. On the whole, 65·3 per cent. of the males are returned as engaged in some occupation. The women of this class work as hard as the men, both in agricultural and all other descriptions of labor, but the employments of women have not been entered in the census returns.

Pariah castes.

There are numerous sub-divisions of the Pariahs, but the more common are the *Pariah*, the *Pallan*, the *Chuckler*, and *Tóti*. The two first are chiefly engaged in domestic service and common labor, while the chucklers are the workers in leather and skins, and the *Tótis* are the scavengers, and the establishment of every village commune formerly had a servant of this description. [illegible] gives a list of 29 sub-divisions of Pariah castes in the district of Madura, while in the census schedules they

have been entered under upwards of 200 different names. It is a mistake to suppose that the Pariahs have no caste system. They have adopted the habits of the Súdra communities, and are quite as tenacious of their privileges in this particular as any of the higher castes. They have their own *gurus* or priests, and intermarry only amongst their own sub-divisions.

Customs.

The morality of the Pariahs, as of the other non-Aryan castes, is low. The women are marriageable at any age, widows remarry, and concubinage is common. In eating and drinking, the Pariahs have no scruples as to what is clean or unclean. Some of their sub-divisions eat pork and beef, while others do not. A few ape their betters in discountenancing widow re-marriage, but with many of them the marriage bonds are held very loosely. Almost all are drinkers of arrack and toddy, but they are no worse in this respect than the weavers and agricultural laboring castes.

Religion.

In religion they are nominally Sivaites or Vishnavaites, but practically worshippers of village idols and demons. As domestic servants they are a patient and hard-working people, and they are excellent laborers in the field, or in any capacity requiring unskilled labor.

The Pariahs, though within a recent period ground down to the dust by their fellow men, were not always in the condition of degradation which the caste system imposed upon them. The most popular poem ever produced in the Tamil country, the *Kural*, was written by a Pariah named *Tiru Valluvar*, "the divine Pariah" as he has been termed. This remarkable work is read and admired by Hindus of every class and creed. The author addresses himself to mankind in general, without reference to caste or creed. He enunciates a monotheism, embracing all humanity. He rises above the puerilities of castes, and preaches a pure morality to the human race as a whole. This man, though a Pariah, was deemed to be worthy of election to the Academy of Madura, an honor usually reserved exclusively for Brahmans of learning and piety.

Another Pariah poet, Kapila, author of the *Agaval*, is supposed to have been a brother of the author of the *Kural*, and his works still hold a high place in popular esteem.

MAHOMEDANS.

The Mahomedan communities of the south have, strictly speaking, no caste system, but the influence of their Hindu brethren is apparent in the several divisions amongst them, and they have been classified as follows:—

1. *Labbays.*
2. *Mapilahs.*
3. *Arab.*
4. *Sheik.*
5. *Syed.*
6. *Pathan.*
7. *Mogul.*
8. *Other Mahomedans.*

Labbays.

The origin of the term "*Labbay*" is difficult to ascertain. The Gentu Code speaks of a class of slaves "found by chance" as "*Labbihees*," but whether this is the origin of the term I cannot say. The word is used to signify the descendants of foreign traders (Arabs and Persians) with women of the country.

The *Labbays* in the present day have few characteristics of a mixed race. Whatever the origin of the tribe may have been, there is nothing now to

distinguish them from the aboriginal people, beyond their peculiar method of shaving the head, trimming the beard, and mode of dress. They appear to be exactly the same class of people as the hybrid race of the Western Coast called *Mapilahs*. They are numerous in Madura, Tinnevelly, Trichinopoly, and Tanjore, and especially along the sea coast, where they are fishermen, boatmen, sailors, and traders. They have extended themselves inland also in the districts of North Arcot, Coimbatore, and Salem, where they are generally traders and farmers. There were 312,088 of this class entered in the census schedules, or 16·7 per cent. of the total Mussulman population, and nearly the whole of them are to be found in districts south of Madras. In Tanjore 80 per cent. of the Mahomedan population are of this class. Of the total number of *Labbays* 146,493 were males and 165,595 females, the latter being in the proportion of 113 to 100 males. It was thought that there would be more difficulty in counting the females of the Mussulmans than of the Hindus, but as regards the *Labbays* the results show that the proportions of the sexes are fairly well returned. As many of these people are sea-faring in their occupations, the large number of females may perhaps be due to the absence of some males from home at the time of the census.

In religion 83·8 per cent. of the *Labbays* are "*Soonees*" and 2·7 per cent. "*Shiahs*."

Origin.

Mapilahs.—The hybrid Mahomedan race of the Western Coast is confined almost exclusively to the country on the western side of the ghauts. In the districts on the eastern side they are numbered by units and tens, while in Malabar alone there are upwards of half a million of them. All the races indigenous to the western side of the peninsula are passionately attached to their country, and none will leave it if they can avoid doing so. Not very many years ago these districts were cut off from the eastern side of the peninsula by impassable forests and mountains, and in the early days of the English settlements in India, the only communication with Malabar was by sea. The Arabians possessed the entire trade between India and the west for many centuries before the Portuguese established the long sea route, and they undoubtedly formed many trading colonies or settlements along the Indian coast, and were numerous and powerful in the days of the early travellers to India. The *Mapilahs* were originally partly of Arab extraction, but, as in the case of all other hybrid races, the stronger element has prevailed, and they are now almost purely aborigines of the Western Coast; their numbers are constantly being added to by conversion of the slave castes of Malabar.

"Slavery is now illegal in British India, but nevertheless a large part of the

Condition of slave castes in Malabar.

population of the lower castes is in a state infinitely worse. These miserable people are agricultural laborers, and the tyranny of their Hindu landlords is boundless. Nor is this all: the mere approach of the poor wretches involves ceremonial pollution to their masters, and men and women are also forced to go almost naked. Their only hope is in the Mahomedans or Christians, who can give them a religion worthy of the name, and also remove their reproach of caste; but this their masters will never allow. Their gross fetishism is encouraged; but, if they turn to a purer faith, they are ejected at once from their plots of barren ground, which are their chief means of subsistence."

"Even where, as is mostly the case on the Coromandel Coast, the Government is nominal proprietor of waste land, it is always assigned to the landlords by preference, and they will never allow a low-caste man to hold any; but, should such a person make an application, they will procure it for themselves even at a loss. In Malabar the land is all private property, owing to the ignorant and ridiculous notions of the early British administrators, who imported European aristocratic notions, entirely repugnant to the prevailing Mahomedan law. Converts, therefore, amongst the agricultural laborers are practically martyrs, especially if they turn Mahomedans, and this was the cause of the Mapilah insurrection in Malabar nearly twenty years ago, which ended with the murder of the Collector, Mr. Connolly."(1)

The *Mapilahs* must naturally be a source of considerable anxiety to the Government. They are not only zealous Mahomedans, but many of them, who are recent converts, have old grudges against their former Nair masters, who have ousted them from their holdings, and the ill-feeling between the land-owners and the *Mapilahs* occasionally crops up, as in the instance of a recent outrage.

Character of the Mapilahs.

The *Mapilahs* are usually a hard-working, plodding, and frugal people, temperate and simple in their lives, and striving their best to live honestly and decently. They are almost entirely uneducated, and their religious fanaticism is, under these circumstances, a source of danger to the public peace. Under the influence of religious excitement they are reckless of their own and of others, and the presence of European troops in the district has always been considered essential to the preservation of peace. For a period of nineteen years the *Mapilahs* have been quiet, but the recent outbreak (2) shows that the old feuds have been smouldering. In no other part of the country is there exhibited such contempt and hatred by the Brahmans and Nairs for their inferiors, as in Malabar, and while this caste intolerance continues on the part of those who should know better, it is no cause for surprise that the *Mapilahs* will now and then seek to retaliate.

The *Mapilahs* are 612,789 in number, or 307,321 males and 305,468 females. They constitute 32·7 per cent. of the Mahomedan population. The proportion of females to males is 99·4 per cent., and the results show that the census of the female population of this branch of the Mahomedan population was not so well taken as of the *Labbays*; of the total number, 546,912 are located in the Malabar district, and 65,641 in South Canara. 95 per cent. of the whole of the Mapilah population belong to the *Soonee* sect of religionists.

About nine per cent. of the males are traders, 18·7 per cent. are "cultivators," and 22·4 per cent. are simply "laborers." Only 53·8 per cent. of the males are returned as following some employment.

The *Mapilahs* all speak the Malayalum language, but they use a modified form of the Arabic alphabet to write in. "It is not known who introduced the Arabic character, and adapted it to the Dravidian languages. But its use extends over the whole Tamil country also, and since the last few years it has been the favorite character of all Mahomedans in Southern India, who make ever so small a claim to be educated."(3)

(1) Specimen of Southern India Dialects (No. 2), by A. C. Burnell, Madras Civil Service.
(2) In September 1876.
(3) Specimen of Southern India Dialects (No. 2), by A. C. Burnell, Madras Civil Service.

The *Mapilah* women are secluded, as is the case with Mahomedans generally, and polygamy is allowed, although the poverty of the people is generally a bar to the taking of a plurality of wives.

Arabs.—The number of persons of the Mussulman faith returned as "Arabs" is very small—only 2,121; of these 922 are males and 1,199 females. The proportion of females is very high. These people are found chiefly in the Trichinopoly and Tinnevelly districts.

Sheiks.—The term "*Sheik*" is supposed to refer to the lineal descendants of Mahomet, Aboo Bikr, and Omar; but, although a great many persons in South India assume the title, it is by no means certain that they have any right to it. The Madras Census Committee stated very truly "that the great mass of the Mussulmans in this Presidency are the descendants either wholly, or in part, of Hindu converts, voluntary or enforced. On taking their new religion, the converts were compelled to adopt some Mahomedan name. Striving to do themselves as much honor under the operation as possible, they took great names, and their children came out as "*Syeds*" or "*Sheiks.*"

The number of persons returned as "Sheiks" is 511,112, of whom 260,817 were males and 250,295 females. The proportion of the latter is only 96 to 100 males, and these results show that a number of females must have been concealed from the census enumerators. The worst results as regards this class came from the Guddapah district, where only 90 females were returned for every 100 males. The "Sheiks" are 27·3 per cent. of the whole Mussulman population, and they appear to be most numerous in the Northern and Ceded districts. The prevailing religious sect of this division is the "Soonee," 92·9 per cent. A fair proportion of these people (more than three per cent. of the males) are in Government employ, civil or military; five per cent. are in personal service, and about six per cent. in trade and commerce; 18·5 per cent. are cultivators, and nearly 5 per cent. employed on dress; 17·8 per cent. are common laborers. On the whole 60·6 per cent. of the male population are employed.

Syed.—The term "*Syed*" indicates a lord or chief, and is especially applied to the descendants of Hoossain, the son of Ali, and grandson of Mahomet.

The number of persons returning themselves as *Syeds* is 89,219, or 4·7 per cent. of the Mussulman population. Of this number 45,883 were males and 43,336 females, the proportion of the latter being only 94 to 100 males. Very few of the Western Coast Mahomedans have returned themselves of this class, or as Sheiks. In their occupations these people are almost precisely in the proportion of the "Sheiks," except that a larger number of them figure as owners of property and unproductive; 58 per cent. of the males are returned as following some employment.

Pathans.—This term is applied to Mahomedans of Affghan descent, or descendants of Kut Buddeen and his followers; and of these the returns show a total number of 70,943. The males were 36,115 and females 34,828, and here again the proportions of the sexes (96·4 to 100) show that many females must have been left uncounted by the enumerators. The Pathans form 3·8 per cent. of the Mussulman population. They are most numerous in Ganjam, Coimbatore, and Salem. Like all other divisions of the Mahomedans, they have degenerated by intermarriage.

large proportion of the males are in the Military and Civil Services of rnment—more than six per cent.; but in the other occupations their pro- do not differ greatly from those of the Sheiks or Syeds.

oghuls.—The Moghuls are the reputed descendants of Tartar chiefs, who followed Tamerlane into India. Only 12,407 persons, or 0·7 per cent., have been returned as belonging to this class, of whom 6,329 were males and 6,078 females. The proportion of females to males is 96 to 100. The Moghul families are most numerous in the Northern and Ceded districts, and in Salem. They follow much the same occupations as the Pathans, *i.e.*, military and civil services, personal service, trade, agriculture, and unspecified labor. About 3·2 per cent. of the males of this class are returned as owners of property.

Unspecified.—The number of persons who returned themselves simply as "Mahomedans" was 261,535, or 14 per cent. of the whole; of these the males were 130,835 and females 130,700, or 99·9 of the latter to 100 males. The total includes the whole of the Mussulman population of the town of Madras, of whom no particulars were ascertained in regard to the above subdivisions.

The following abstract will show, in one view, the numbers of the sexes in ach division of the Mussulman community, and the proportion such divisions he total Mussulman population:—

visions.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Proportion to the Gross Mahomedan Population.
Labbays	146,493	165,595	312,088	113·0	16·7
Mapilahs	307,321	305,468	612,789	99·4	32·7
Arabs	922	1,199	2,121	130·0	0·1
Sheiks	260,817	250,295	511,112	96·0	27·3
Syeds	45,883	43,336	89,219	94·4	4·8
Pathans	36,115	34,828	70,943	96·4	3·8
Moghuls	6,329	6,078	12,407	96·0	0·7
Other Mahomedans	130,835	130,700	261,535	99·9	14·0
Total ...	934,715	937,499	1,872,214	100·3	100·0

CHAPTER XII.

THE OCCUPATION OF THE PEOPLE.

The adult male population of the Presidency, excluding all children under 12 years of age, is 9,660,973.

The number classified as following some occupation is 9,930,012, or 63·1 per cent. of the whole male population. The explanation of this large proportion of employed persons is, that in many cases boys under 12 years of age have been entered in the occupation column of the schedules.

More persons entered in the occupation lists than there are males above 12 years of age.

The classification of the occupations of the people has been arranged on the principles laid down in the Madras Town Census Report, and corresponds in most important particulars with the system of classification proposed by Dr. Farr and accepted generally by statistics in Europe.

Classification of employments.

In this system of classification the population is accounted for under six major groups, and nineteen sub-divisions as follows :—

I.—PROFESSIONAL.
1. *Government Service, Civil.*
2. *Military and Police.*
3. *Learned Professions.*
4. *Minor Professions.*

II.—DOMESTIC.
5. *Personal Service.*

III.—COMMERCIAL.
6. *Traders.*
7. *Conveyers.*

IV.—AGRICULTURAL.
8. *Cultivators.*

V.—INDUSTRIAL.
9. *Dress and textile fabr*
10. *Food, drink, and stimu*
11. *Metals.*
12. *Construction.*
13. *Books.*
14. *Household goods.*
15. *Combustibles.*

VI.—INDEFINITE AND NON-PRODUCTIVE.
16. *Laborers for hire.*
17. *Property.*
18. *Unproductive.*
19. *Others.*

An important modification, however, has been made in the classification of Dr. Farr. The practice of returning young children and females as following the occupation of the head of the family, leads to fallacious results, as for instance in regard to the wives and families of persons in the civil or military service of Government, and more or less in regard to all other occupations. It is not intended to be understood that no females in this country follow the occupations of their husbands, or male relatives. They do to some degree ; but, as the great bulk of the women and children are non-productive, in an economical sense, it was considered that their inclusion in the occupation returns would only lead the casual student of census statistics to the conclusion that more people were engaged in productive labor than was really the case. The occupation tables, therefore, have been framed so as to refer only to the male population, of an age to follow some calling, that is, males above twelve years of age, although in some instances younger male children have been included. As regards the town of Madras, the females

No females entered in the employed lists, except for the Town of Madras.

ere actually employed in any occupation were entered in the occupation ut in the other districts no females are included.

ted number of who follow some on.

he number of females in Madras who are pursuing some occupation is 27,973, and if the same proportion of employed women exists in other parts of the country, there must be a total of 2,222,824 females who pursue some occupation beyond dom stic duties.

The ber of males engaged in the classified occupations is as follows :—

	Number.	Proportion of each Sub-Division.	Proportion of Major Groups.
1. Governm	57,251	or 0·4	
2. D y and Police ...	54,827	„ 0·3	... 2·0
3. Learned Professions	37,249	„ 0·2	
4. Minor Professions	172,116	„ 1·1	
5. Personal Service	519,350	„ 3·3	... 3·3
6. Trade and Commerce	534,662	„ 3·4	
7. Conveyance of men, animals, and goods ...	48,108	„ 0·3	... 3·7
8. Cultivators	4,878,890	„ 31·1	... 31·1
9. Employments connected with dress or textile fabrics	540,061	„ 3·4	
10. Employments connected with food, drink, and stimulants	335,287	„ 2·1	
11. Workers in metals	126,117	„ 0·8	
12. Workers in constructive works, buildings, &c.	121,036	„ 0·8	... 7·72
13. Employments connected with paper and books	3,421	„ 0·02	
14. Household goods	71,805	„ 0·5	
15. Combustibles.	13,189	„ 0·1	
16. Laborers for hire (unskilled)	2,071,602	„ 13·1	... 13·1
17. Persons subsisting on property, or of independent means	176,580	„ 1·1	
18. Unproductive, such as mendicants, strollers, &c.	103,778	„ 0·7	... 2·2
19. Persons unclassified under any of the foregoing heads	64,683	„ 0·4	
Total ...	9,930,012	„ 63·1	

It only requires a glance at this list to see that the main employments of the people are connected with agriculture. Nearly one-half of the whole number of persons employed (4,878,890) or 31·1 per cent. of the males, are cultivators, that is, either peasant proprietors holding land directly under Government, or under zemindars. It has been ascertained that the number of holders, under lease (puttah) from Government, is 2,392,064, but the holdings are frequently sub-divided, or the land is worked jointly by the several members of a family. In addition to the great body of small farmers, there are upwards of two millions of adult males (2,071,602), or 13·1 per cent. of the male population, classed as "Laborers," and probably more than three-fourths of these find employment in connexion with the land. They represent in some degree the classes of the community who were formerly predial slaves, bound to labor for their masters, and remunerated, for the most part, even to this day, by payment in kind. Money-payment for labor is the rule in the Presidency town and other places where Europeans abound, but is the exception in the rural districts of the Presidency. In some districts, where the landholders do not themselves cultivate, the

The main employments of the people connected with agriculture.

Laboring classes.

f the Maliah Villages in Ganjam, and Jeypore Z y in Vizagapatam, is excluded this chapter.

farm servants are permitted to grow an after-crop on their own acco remuneration for their services.

Two-thirds of the people employed in connexion with the land.

The cultivation of the land, therefore, gives employment to about two of the entire population. All other occupations fad insignificance in comparison with that of the culture 8291. Every section of the community, and represen a of every caste of the Hindus, from the proud Brahman to the out-caste Pa and of the several sub-divisions of Mahomedans, will be found ngst th cultivators of the soil. No matter what the cas or calli n may be, the craving for the possession of land is so gr mstances admit, he will strive for a holding of his own, significant it may be. Of late years, subsequent to the abolition of slavery, the lower orders of the Hindus have become to a great extent farmers on their own account, and their position has materially improved.

Land tenure in the Madras Presidency.

The greater portion of the area of the Madras Presidency is held under the system of ryotwari tenure, but about one-fifth of the whole land has been permanently settled, and is held by proprietors who pay a fixed contribution (peishkush) to the State, and who receive the rents from the peasant proprietors (ryots). Other lands (inams) have, in past ages, been granted as endowments of temples, or as rewards for personal service, and from these the State derives either no revenue at all, or a fixed quit-rent only.

In Malabar the land for the most part is the freehold of the proprietors, the State revenue being derived mostly from the commuted value of six-tenths of produce of the cultivated area, calculated many years ago, when cultivation had not attained one-fourth of its present development, and also from a tax on cocoanut palms fixed also long ago, when the cultivation of the palm was much less practised than it is now.

The Board of Revenue have, in their Proceedings of the 30th January 1873, No. 125, explained so fully the various methods under which land revenue is realized, and the several rights of the State, the zemindar, the holders of grants, and peasant proprietors, that I quote the following extract as the shortest and simplest illustration of the condition of land tenure in the south of India:—

"*An Account of the Systems under which Land Revenue is realized.*

"The State possesses a right everywhere to sell up any proprietor of land unless the tax on that land fixed by the Government at their discretion, but in accordance with certain principles, is paid by him, and a right which exists in all places except permanently-settled estates—Malabar and perhaps part of Canara, but is restricted where the ancient 'Merassi' system (or hereditary lien on the village area) is in force, as in Chingleput and Tanjore, to all land which is not held and paid for by farmers.

"*Ryotwari.*—Throughout four-fifths of the Presidency the State collects its tax direct from the cultivator, who is, to all intents and purposes, a peasant proprietor, his right of property in his land being indefeasible, unless and until he fails to pay the land-tax due on it.

"The land is divided nearly everywhere into fields, and the tax on each field is fixed. During a stated period of each year cultivators may either obtain more fields, or give up any of those which they have. Remissions of the tax are granted in specified cases, as for instance when there is a failure of irrigation from a supply of water assumed to be sufficient when the tax was fixed. Charges are made in addition to the fixed field-tax when water is supplied to irrigate a second crop in the same year on land taxed as growing only one crop, or when water is supplied to land which is taxed as not being so supplied.

"There is an annual settlement (Jummabundy), at which are re

land held by each proprietor who has increased or diminished his property, remissions of tax granted under the rules, and charges made in addition to the field-tax for irrigation.

"This system, which is known as the ryotwari system, is the most famili to the people, and it creates an elastic revenue which increases, as increasing population and pro rity cause more land to be reclaimed and cultivated.

"The amount of revenue due under this system in the year beginning on the 1st July 1870 and ending on the 30th June 1871 was £3,631,407. Ten years before, in 1860-61, it was £3,417,926. The expansion has been regular from year to year.

"It has been observed that the State has a right to fix the land-tax at its discretion, but in accordance with certain principles. In cases where Government deals direct with the peasant proprietors (ryots) it is held that the tax can be altered from time to time, and (with a few exceptions) that its proper amount is half the value of the net produce of the land, after the expenses of cultivation have been deducted from the gross produce. At the commencement of the British rule, the tax was determined in a rough and ready manner, which left many anomalies and inequalities to be afterwards rectified. The worst of these have been amended from time to time, and now there is a Survey Department which determines the exact area of villages and sub-divisions of villages (kandams) and fields, and a Settlement Department which calculates the rate of assessment, or, in other words, the tax which should be paid for each in accordance with the 'half-net' principle. The assessments thus revised are to be in force for thirty years. In Godavery, Kistna, and part of Kurnool an important deviation has been allowed from the 'half-net' principle in the case of land irrigated by channels led from the great anicuts across the Godavery, Kistna, and Tungabudra. The land-tax has been calculated as if the land were not irrigated, and the irrigation is charged for at a uniform rate per acre.

"*Permanent or Zemindary Settlement.*—About one-fifth of the Presidency is permanently settled, i.e., the land-tax on so much of it is fixed for ever. Where this is the case all the rights of the State have been made over to private proprietors who are called, in most cases, zemindars. The proprietor is the owner of all waste land or land not held by cultivators within the limits of the estate, and he derives from Government the right to sell up cultivators when they fail to pay the land-tax. The portion of the tax payable to Government by the proprietor is fixed for ever, so that no increase of revenue accrues to the State as more and more land is brought under cultivation. In most portions of the northern districts the British Government found this tenure in existence on their assumption of the country, the proprietors being the nominees of the Mahomedan Government and occasionally the descendants of Hindu independent princes. A similar settlement was also found to be in force with certain chieftains in other portions of the residency, and shortly after the British assumption it was contemplated to extend it to all part s was done in Bengal; but, before the intention had been carried out to any great extent, it becam evident that an enormous and useless sacrifice of revenue would thus be inevitable, and wiser cou els prevailed. Since the tax on these estates was fixed their value has doubled, but the State der es no benefit, and the owners are, with the rarest exceptions, listless and apathetic, possessing none of the merits which in England are supposed to appertain to great landlords. The five largest estates, the revenue paid by them to Government (peishkush), and the estimated value of the rent roll are as follow:—

Estates.	Revenue paid to Government.	Estimated Rent Roll.
	Rs.	Rs.
Vizianagrum	4,96,426	19,64,000
Venkatagherry ...	3,90,937	7,80,000
Ramnad	3,24,404	8,98,000
Shevagungah	2,88,317	7,00,000
Pittapuram	2,50,239	5,60,000

"The revenue derived from permanently-settled estates in the year beginning on the 1st July 1870 and ending on the 30th June 1871 was £514,364.

"*Inam.*—When the State has given up its right to the land-tax, or a portion of it in favor of an individual or an institution, or to remunerate persons for performing certain duties, the grant is termed an inam. An enormous number of such grants was made by former governments, and it was a condition of most of them that they could not be alienated without the consent of the State (1); that

(1) "Royal grants consist only of pensions either in land or money, which the king gives, augments, retrenches, or takes away at pleasure." *Travels in the Moghul Empire by Francies Bernier*, 1672.

they would escheat to Government on the failure of male heirs in the direct line; and that they might be cancelled on the occurrence of any lapse. In some cases the grants are to be resumed after a certain number of lives, *i.e.*, after a certain number of successions by inheritance. In 1858 a commission was established to examine the titles of the possessors of inams, and to enfranchise them by commuting for a moderate quit-rent the right of Government to prevent alienation or resume. In cases where the inam is a grant to remunerate services rendered by successive holders the grant has been simply confirmed or annulled. The work is now almost finished

"The amount of quit-rent paid on land held under these grants in the year beginning on the 1st July 1870 and ending on the 30th June 1871 was £188,989. Ten years before it was £136,370. The increase is chiefly due to the quit-rent imposed by the Commission when enfranchising the grants.

"*Miscellaneous.*—In addition to the revenues already described there are many miscellaneous items. The largest of these is between £80,000 and £90,000, and is the sum paid for water supplied by means of the Kistna and Godavery anicuts to perpanently-settled estates (zemindaries) and land granted on favorable terms as to land-tax (inams). The total amount in the year beginning on the 1st July 1870 and ending on the 30th June 1871 was £269,971. Thus the land revenue of the year just described was—

	£
Ryotwari	3,631,407
Permanently settled	514,364
Inam	188,989
Miscellaneous	269,971
Total ...	4,604,731"

Sub-Order 1.—Civil Service of Government.

The sub-division of the soil into so many independent interests necessitates a large staff of Government officials in connexion with revenue administration. Each village has its staff of officials, amongst whom the most important are the magistrate, the accountant, the watchman, and water distributors. These village officials are frequently paid by grants of land appropriated specially in remuneration of their services, and the offices sometimes descend in the family of the official. It is, therefore, easy to understand how a total of 57,251 persons may find employment in the civil departments of the administration. The above number includes the superannuated or pensioned servants of the class also. The classification of professional labor, however, has not been well carried out, for I find that a great number of the village accountants have been entered under the heading "minor professions," instead of amongst Government servants, and similar mistakes have been made also in regard to other village servants. The number of persons employed in the civil department of the State is probably much understated from this cause. The largest proportion of persons in the civil departments of Government is amongst East Indians, 9·1 per cent. of the male population being thus employed. Europeans come next with 7·6 per cent., and then Moghul, Pathan, and Seyd Mussulmans, Brahmans, Writers, and the Warrior castes. The trading and artisan castes scarcely enter Government service at all.

Sub-Order 2.—Military and Police.

The military and police duties of the Presidency are provided for by a staff of 54,827 persons (including superannuated or pensioned servants). These are engaged in the preservation of peace and order within the Presidency, but a portion of the strength of the Madras army, European and Native, occupy stations outside the limits of the Presidency, and, although not counted in the census, are not the less important on that account in contributing to the

good government and prosperity of the industrious millions who occupy the Indian peninsula. There were 32,979 persons in military service, European and Native, within the Presidency limits at the date of the census, with 597 sepoys in the Chingleput and Kurnool districts, returned as Nawab's "Sepoys," and 19,911 persons were employed in the police, besides 1,340 military pensioners. In the Military and Police Departments 36·7 per cent. of the male European population are employed, and only 3·3 per cent. of male Eurasians. Mussulmans of Sheik, Syed, Pathan, or Moghul descent have from 3·7 to 1·9 per cent. of their males in this description of service, but the Brahmans have only 0·1 per cent., and the trading castes still fewer in proportion, or 0·05 per cent.

Sub-Order 3.—Learned Professions.

Classification of professions a failure.

The arrangements for the classification of professional labor were by no means well considered, and the result is that it is now impracticable to distinguish clearly those professional persons who are in Government service from others pursuing their callings on their own account. Mr. Gover decided to classify professional labor in two branches, *i.e.*, learned and minor professions. In the first of these divisions, he proposed to place members of the Ecclesiastical, Legal, Medical, Literary, Educational, Artistic, and Scientific professions; and amongst the minor professions, the Accountants, Clerks, Temple servants, Musicians, Calendar Brahmans, and other professional persons. The division however has not been very successful, for the census results show, plainly enough, that many persons are classed amongst the members of the learned professions who have no right to the title. For instance many Hindu, "priests" are included, who are probably no more learned than the "pujalis" or "purohits" placed in the minor professions, nor do the self-styled doctors and physicians, who have never been educated in their professions, deserve to be so classed.

The number of persons entered as belonging to learned professions is 37,249, and they are thus divided:—

Ecclesiastical	5,387
Legal	1,597
Medical	9,233
Literary, Artistic, and Scientific	7,173
Scholastic	13,787
Others	72

The system of classification followed does not, unfortunately, enable us to specify the number of persons of each nationality engaged in the various professions.

The Ecclesiastical profession includes not only the Christian Bishops, Priests, and Deacons, but the Hindu and Mahomedan as well. The Legal profession is represented chiefly by *Vakeels* or Pleaders, of whom there are 1,518 practising in the district law courts. "Attorneys, Barristers, and Lawyers" number, according to the returns, only 79 in the whole Presidency.

Medical profession.

The Medical profession (9,233) includes Apothecaries, Druggists, Dentists, Hospital Assistants, Medical men, Physicians, and Vaccinators. The returns are so vague that it is impossible to say how many of these are Government servants and how many are in independ-

ent practice, but of the 6,274 Native Doctors and 2,186 Physicians, it seems certain that most of these are persons practising as medical men, without any qualification, or special education.

It is rather a curious circumstance, that in the south of India there should be no Hindu caste specially following the profession of medicine. In Bengal and the North-West, the profession is mainly in the hands of a mixed caste, known as *Baids*, who, according to Brahmanical authority, are sprung from a mixture of *Brahmans* and *Vaisyas*. The Mussulmans everywhere practise medicine; but in the south this profession does not appear to be followed by any one Hindu caste in particular. Barbers practise rough surgery, and potters are employed, now and then, to set broken bones, while women of the barber and chuckler castes officiate as midwives; but a man of any caste may practise as a native doctor.

The people in remote parts of the country are badly off for medical aid. Government has liberally assisted in the establishment of hospitals and dispensaries in every district, but these are necessarily few and far between, and the people at large have to depend mainly on their own resources in times of sickness. The number of persons reported to be practising medicine is very few in comparison with the bulk of the population, and the country generally is wretchedly off for anything like skilled medical aid. In Bengal and Northern India, where the practice of medicine has been the honorable occupation of a distinct caste from time immemorial, the people appreciate the value of a skilled physician, and hundreds of graduates of the Calcutta, Agra, and Lahore Medical Colleges are now making a living in the independent practice of their profession, but in the whole of the Madras Presidency there is hardly a single native physician of European training in independent practice. The people of the south seem to prefer the services of magicians, exorcists, and workers of spells, to the legitimate medical practitioner. "Devil-driving" is a recognized occupation amongst the minor professions.

In only one district, Tanjore, does the medical profession appear to be numerously represented. In it there are returned 1,670 medical practitioners. It is believed that under the Tanjore Rajahs, some public allowance was made for medical aid to the poor of the district, but of late years no such bounty has been given. *Serfojee*, a former ruler of Tanjore, not only studied medicine himself, but encouraged the study and practice in others. On this account perhaps the representatives of the medical profession are more numerous there than in any other district of the Presidency.

The condition of the medical profession in this Presidency is eminently unsatisfactory. A *Vakeel* cannot practise in a Court of Judicature without some proof of his competency, but any one may call himself a physician or doctor and publicly practise as such, without submitting to any examination or test of his professional skill. For the public services, and for duty in hospitals and dispensaries founded for the benefit of the sick-poor, Government provides qualified medical men, but the profession generally has no status in native estimation. Its members may be qualified or unqualified, but the law affords no advantage to the one over the other. The passed medical man and the "exorcist" are precisely on the same level.

The majority of the candidates for employment in the subordinate medical department of the Government are either Eurasians, Christian converts, or persons of inferior castes. A few Mussulmans enter the department, but it apparently possesses no attractions for the educated youth of the higher classes. In other parts of India, the Medical Colleges have attracted Brahman and high-caste students, but in the south of India the profession has always been shunned by them.

Amongst the literary, artistic, and scientific professions, numbering 7,173 persons there are "Poets," "Photographers," "Astronomers," "Musicians," &c. Poets seem to flourish best in Ganjam, Vizagapatam, Madura, and Tinnevelly; Astronomers in Chingleput and Malabar; and "Musicians" thrive in all districts, but mostly in Ganjam and Vizagapatam. Musicians form the great bulk of this class (6,086), but looking to the condition of musical art in the East, it is quite certain that this occupation should have found no place amongst learned professions. The tom-tom players have been included in "minor" professions.

The Scholastic profession includes Catechists, Pundits, Professors, Puranareaders, and Schoolmasters or Teachers. Of the latter there are nearly 13,000, and they appear to be more numerous in Tanjore and Madras than in the other districts. In the classification there has been some confusion. In Madras town the schoolmasters are placed under "minor," but in other districts under "learned" professions.

Sub-Order 4.—Minor Professions.

There are 172,116 persons grouped under the head of "minor" professions, and most numerous of these are the Accountants, 41,693. Many of the village *Curnams*, who are properly speaking Government servants, have, I suspect, been classed under this head. There are a great many Brahmans entered under this sub-division who perform various religious and social duties, such as *Vadiki*, readers of the Védas (18,477), Purohits and Calendar Brahmans (21,053), Archakan (6,723). Actors and Acrobats number about 4,000. Astrologers nearly the same. Tom-tom players or drummers about 5,500.

The services of the inferior temples employ 27,897 "Poojalies" or priests, and about 10,000 other persons are classed as "Church or temple servants." Clerks' service, and writing and copying, occupies the time of about 22,000 persons. In the list of minor professions we find "Dancing masters," "Devil-drivers," "Gymnastic players," "Jugglers," "Monkey dancers," "Nattuvan" (the class of men who accompany dancing women), "Bill collectors," "Agents," "Dubashes," and some others needless to specify in detail.

Tabulation of professional occupations requires revision.

In any future census, clear and definite instructions will have to be drawn up for the tabulation of professional employments, so as to show distinctly the numbers of each profession under Government and in independent employ. Through the bungling and stupidity of the tabulators, these classes have been frequently confused, so that the results of the present tabulation are anything but trustworthy, as regards the details of professional labor. On the whole two per cent. of the male population are engaged in professional employments, including Government service and military employ. The proportions vary in different districts, from 10 per cent. in the town of Madras, to 1·2 per cent. in the Salem district.

Sub-Order 5.—Personal Service.

There are 519,350 persons returned as employed in personal service, being 3·3 per cent. of the whole population. Nearly one-half of these have been entered simply as "servants" (213,472). The Dhobies or Washermen take the next place, with 126,211 of their numbers under this head. The Barbers number 62,245. "Domestic servants" nearly 26,500. "Scavengers," public and private, about 34,000. "Peons" are returned as 19,789, but it is possible that some of these, as well as the 14,586 "watchmen," may be public servants. There is a curious entry under this head of personal service. It seems that it is the practice in many places to employ Brahmans to attend in private houses daily to wash the idols, and make the usual offerings of flowers, &c., (Devatarchana). These persons are paid either in grain or money for their labor. They are entered in the census schedules as "worshippers," under the class of personal service and number 1,243. There are 3,446 persons returned as "zemindari" servants.

Sub-Order 6.—Traders.

The next entry in the occupation list is that of traders. There are 534,662 persons stated to be engaged in trade, or 3·4 per cent. of the male population. All castes and classes of the people are traders, though certain branches of trade remain chiefly in the hands of the Chetty or trading castes. Traders are most numerous in the Northern Coast districts and the town of Madras, and fewest in South Arcot, Salem, and Trichinopoly. The proportions vary from 7·8 per cent. of the male population in Madras, to 2·2 per cent. in South Arcot. The chief trading caste is the Chetty, of whose males 42 per cent. are engaged in trade, next are the Fishermen and Toddy-drawing castes, who have respectively about 3 and 5 per cent. of their numbers busied in trade and commerce. The mixed class of Mussulmans, known as Labbays and Mapilahs, are petty traders to a large extent, and indeed all the divisions of Mahomedans seem to furnish a larger number of traders than the Hindus.

Mussulmans engaged largely in trade.

The particular branches of trade are entered in the schedules under eighty-one headings, but the great bulk of traders are described simply as "merchants" (234,531) and "Bazaar-men" (146,182). The following are a few of the chief trading occupations specified: "Arrack-sellers" (14,146), "Bangle-sellers" (7,908), "Fish-sellers" (47,555), "Cloth-merchants," "Contractors," "Cattle-dealers," "Bankers and Money-lenders," "Oil-mongers," "Salt Merchants," "Indigo-dealers," "Leather-merchants," "Wood and Charcoal dealers." A vast majority of the "Merchants" and "Bazaar-men" are general dealers, and their shops supply the usual requirements of the community.

Definition of trades.

The export trade of the Presidency consists chiefly of agricultural produce, cotton, oil or oil-seeds, grain, coffee, ginger, turmeric, dye-wood, indigo, skins, &c. The imports mostly of piece-goods, twist, metals, liquors, &c. The export and import trade used to be mainly in the hands of European merchants, but native traders are now beginning to conduct their operations direct with Europe, without the intervention of the local houses of agency.

Export and import trade.

Sub-Order 7.—Conveyers.

The number of persons engaged in the carriage of persons and goods is entered as 48,108, or 0·3 per cent. of the male population; but the correctness of the returns are doubtful, inasmuch as many "laborers" of the cooly class are probably engaged at certain times in the transport of men and goods.

Entries of this description of employment were numerous only in Madras and Nilgiris. The chief entries are under the head of "carters," or "bullock drivers," upwards of 30,000 being returned in this employment; somewhat less than 7,000 are stated to be boatmen or sailors; more than 1,600 are returned as railway servants; and the remainder as persons in charge of horses or cattle. It seems impossible that the whole of the sea-faring population in the Presidency could have been included in the Census Returns.

Sub-Order 8.—Cultivation.

The number of the population engaged in agricultural pursuits has been already remarked upon (p. 177). Nearly the whole are entered simply as "cultivators," but 9,812 are said to be "betel gardeners." Garden cultivation is in some places a separate occupation, carried on by a distinct class of the people; but in the returns nearly the whole have been described as cultivators. Agriculture is the one great industry of the country, before which all other occupations are of small account.

Sub-Order 9.—Textile Fabrics and Dress.

There were 540,061 males engaged in these occupations, of whom nearly three-fourths are "weavers." About 113,000 persons are "shoe makers," or workers in skins and leather; and 25,000 are engaged in cleaning and ginning cotton for export; and about 15,000 are "tailors." The great bulk of the people of India do not indulge in clothing that requires the aid of a tailor to shape and sew it, but some of the better classes, of both sexes, wear cut-jackets; hence the small number of tailors, compared with the numbers engaged in making shoes, or coverings for the feet.

The produce of the Indian looms is not exported now to any great extent. In former days the chintzes of Masulipatam enjoyed a great celebrity abroad. They were celebrated for the freshness and permanency of their dyes, the colors being brighter after washing than before. There is still a small demand for these articles in Burmah, the Straits, and Persian Gulf; but Manchester has nearly beaten the Indian exporter out of the field. The home-made cloths, however, still hold their own in competition with British goods.

Sub-Order 10.—Food, Drink, and Stimulants.

The classification under this head is not quite satisfactory, as it is evident that many persons have been entered under the order of "traders," who should properly have been placed under persons engaged in occupations connected with "food and drink."

The numbers returned in the census schedules are 335,287, or 2·1 per cent., of the male population. They are most numerous in South Canara, Tinnevelly, and Chingleput. About one-half of the whole of this class are engaged in supplying milk, curds, and butter to the community, and a great portion of the

remainder in drawing and selling toddy, or distilling spirits. Only about 10,000 persons are specified as engaged in the occupation of catching fish; but, as nearly 43,000 are returned under traders, as sellers of fish, it is obvious that the number of fishermen is not adequately given under the head of food supplies. Butchers are returned as less than 6,000, and the small number may be taken as evidence of how little the flesh of animals enters into the dietary of the bulk of the people. The sale of betel nut is sometimes a speciality, but mostly included in bazaar produce. About 3,000 persons are engaged in this commerce. There are no other occupations under this head worthy of special notice.

Sub-Order 11.—Metals.

The working in metals is almost the exclusive employment of certain divisions of the artisan castes. Of a total of 126,117 males engaged in labor connected with metals, 115,954, or 91·9 per cent. of the whole, are members of the Hindu artisan castes. The metal workers form 0·8 per cent. of the entire male population. Black-smiths or iron workers are about 40,566 in number; gold and silver smiths 70,075; brass and copper smiths about 15,000; and workers in tin about 200. There are a few other occupations under this heading, as "engravers," "platers," wire-drawers, "knife-makers," &c., but the numbers so engaged are insignificant.

Sub-Order 12.—Construction and Buildings.

There are 121,036 persons returned as engaged in constructive works, or 0·8 per cent. of the male population. Employments of this description are most common in the Madras town, where 2·8 per cent. of the people are so occupied. Tanjore, Tinnevelly, and Malabar are wealthy districts, and employ more than the average number of persons in building works. There are upwards of 60,000 carpenters, and between 8,000 and 9,000 workers in stone, and these two occupations draw in nearly all of the 74,211 members of the artisan castes, who are shown to be engaged in constructive works. A few are returned as coach builders, artificers, mechanics, turners, &c. There are nearly 25,000 persons entered as bricklayers, or brick and tile makers, and more than 20,000 as "earth diggers" (mud houses being by far the most common in the country). The manufacture of umbrellas occupies more than 3,000 persons, nearly all of whom are in the Western Coast districts, where all, who can, carry umbrellas. Painters number nearly 2,000, and are to be found chiefly in Tanjore and Madras. There are forty-seven entries of trades under this head, which, in addition to those mentioned above, includes "architects," blind manufacturers, engineers, fitters, watchmakers, harnessmakers, &c.

Sub-Order 13.—Books.

The ancient usage of the country was to copy books from hand to hand, by writing on the palmyra leaf. Printing is of recent introduction, and even now confined, in a great measure, to the Presidency town, and to the head-quarters of each district, where the Collector is officially supplied with a printing-press for the use of a local gazette, and the preparation of official forms. Of late years a good deal has been done in the printing of books in the vernacular languages, but the census returns show that only 3,421 persons, 2 in 10,000 of males, are engaged in occupations connected with books. Nearly one-half of these are inhabitants of the town of Madras. Tanjore, Malabar, South Canara, and

Nilgiris, are the chief districts in which there is any activity in printing. Vernacular newspapers have no large circulation in this part of India, but re-prints of vernacular works issue in considerable numbers from the native presses, and are exposed for sale in the bazaars of the chief towns and villages. Some of these are anything but moral in their tone, and a censorship of the press, with power to suppress indecent literature, will probably be necessary, as the use of printed books extends among the people.

Sub-Order 14.—Household Goods.

The simplicity of Hindu domestic life is especially noticeable in the furniture of their houses. As a rule, no house contains either chairs, raised seats or tables, and the people sit and sleep either on the bare floors, or on mats or carpets. Only 71,805 persons are returned as engaged in occupations connected with the manufacture of *household goods*, or 0·5 per cent. of the males. Of this number, upwards of 50,000 manufacture earthenware pots for holding water and cooking food, while about 16,000 weave baskets and rattan work. In some districts the people use cots of wicker work to sleep upon. The weaving of mats gives employment to upwards of 3,000 persons. The other specified employments under this head are insignificant.

Sub-Order 15.—Combustibles.

The number of persons who engage in industries connected with combustible substances is small, viz., 13,189, or 0·1 per cent. of the male population. They are mostly employed as wood-cutters, bratty-sellers, and makers of fire-works. In Southern India the consumption of fuel for domestic purposes is small. All householders, who keep cows or cattle, use the dry manure (bratties) in lieu of wood, and almost every poor person in rural districts collects his own bundle of sticks or leaves for cooking. In towns only is fuel purchased. In the forest districts of Malabar there are 4,510 wood-cutters, or nearly half the number returned for the entire Presidency. A large export of timber and bamboos takes place from Malabar.

Sub-Order 16.—Laborers for hire.

This important section of the population includes 2,071,602 persons, or 12·1 of the male population. Laborers of this class are most common in Malabar (27·4 per cent. of the population), and least so in the Kistna and South Canara districts, where they are only 7·5 and 7·4 per cent. respectively. Members of every Hindu caste, from the lordly Brahman to the humble Pariah, figure in this class of occupation, and so also do Mussulmans. The Brahmans, however, have only one per cent. of their numbers engaged in cooly labor; the Kshatriyas 5·5 per cent.; the Chetties 5·8 per cent.; the Vellalars 8·3 per cent.; the Shepherds 12 per cent.; the Artisans 4·7 per cent.; the Accountants 4·1 per cent.; the Weavers 6·2 per cent.; the lower agricultural castes (Vunnian) 11·9 per cent.; the Potters 5·1 per cent.; the mixed caste (Satani) 10·7 per cent.; the fishing castes 15· per cent.; the palm cultivators 17·2 per cent.; others 21·6 per cent.; Pariahs 26·4 per cent.; the Mussulmans have 17·4 per cent. of their numbers engaged in ordinary labor; the Europeans 0·2 per cent.; and the [illegible]ians 1·3 per cent.

[illegible]ese proportions will give a very good idea of the castes that constitute the

laboring population of the country. They come in the following order:—"Pariahs," "other Hindus," "Mussulmans," "Palm cultivators," "Fishermen," "Vunniars," "Satani or mixed castes," "Vellalars." The castes that have settled trades, like the weavers, artizans, barbers, potmakers, and washermen, contribute but slightly to the unskilled labor market. Upwards of two millions of the laborers have been returned simply as "coolies;" a few as "laborers," "workmen," "lascars," "diggers," "padiyal" (persons paid for their labor in grain).

The abolition of slavery has been so recent in India, that employers still, to a great extent, pay their servants by allotting to them a share of grain produce, and by the present of a cloth or two on occasions of family festivities, marriages, &c. Money payments for labor, except in large towns, coast districts, and coffee plantations, are still far from common. To all intents and purposes the greater part of the laborers of the soil are still practically serfs, for the masters generally contrive that the servants shall be a trifle in their debt, so that escape or relief from predial slavery is almost a hopeless task. A few run away from their villages, tempted perhaps by the bright pictures of the emigration agents, or with a view to getting employment in the coffee districts; but the life of the bulk of this class is a weary struggle for the bare means of subsistence. No member of the inferior castes would dare to send his sons to a school in which the *Vellalars'* children are taught, and, except in the few localities where Christian missionaries have established schools, their prospects of raising themselves by education are almost hopeless. Hard toil, and a scanty share of the products of their industry, seems to be their fate.

Sub-Order 17.—Property.

The number of persons who own property, and who are independent of labor, as returned in the census schedules, is 176,580, or 1·1 per cent. of the male population. They are most numerous of all in Tanjore district, where 7·7 per cent. of the males are so entered. In the Godavery district this class forms 3 per cent. of the population, while in Tinnevelly and Coimbatore only 0·04 and 0·02 per cent. are so returned. Landed proprietors (Zemindars) are most numerous in the northern districts. The great bulk of the people entered under this class are "Merassidars" (lords of the manor), "Inamdars," holders of lands, alienated from the State and paying only a quit-rent, and "Jaghirdars," persons holding large tracts on a settled tenure. The Brahmans figure out of all proportion to any other class as holders of property; 64,545, or 11·7 per cent. of their numbers are included under this head. The Kshatriyas have 3·1 per cent. The Chetties on the other hand, who have their capital mostly laid out in trade, have only 0·5 per cent. The Vellalars, or cultivating castes, only 1·6 per cent., but many of these are wealthy, though they hold their lands only on ryotwary tenure. The writer, or accountant, castes are considerable holders of property in two districts, Vizagapatam and Tanjore, where 22·4 and 31·4 per cent. respectively of their numbers are so classed. Some of the Mussulmans of Sheik, Syed, and Moghul descent are also wealthy landholders, but the great bulk of the Hindu castes have considerably less than one per cent. of their numbers classed as owners of property. Practically the Brahmans have a monopoly of the Inams and Mirassi rights. These, in long past, it appears to have been the practice of conquerors to

a certain period. The Mussulman rulers on the whole dealt fairly with the wed property of the country, and the practice of the British administration also been to treat the holders of State grants liberally. The Inam Commis- was appointed to inquire into the validity of such grants, and the results ve been that a very large proportion of them have been confirmed in rpetuity.

Sub-Order 18.—Unproductive Classes.

There are 103,778 persons classed under this heading, and nearly the hole of them are "mendicants." Some belong to religious orders, and others simply beggars. They constitute only 0·7 per cent. of the male population. here can be no doubt but that this class of the community is falling off in numbers. Old travellers in India report that religious mendicants formerly traversed the country in large gangs, levying contributions from the villagers by force, and abusing the women to a shameful extent. An improved police has succeeded in abolishing this public nuisance; the mendicants now usually travel in small bodies, or congregate about large towns and places where pilgrims are moving. While Hindu women are usually strictly guarded, the customs of the country permit them to hold unrestricted conversation with religious beggars, and there is no doubt that much of the unproductive labor still existing depends upon the circumstance that the charitable females of the country exercise the privilege of bestowing food and alms on the sanctified vagabonds who prefer an idle life, to working for their bread in a legitimate way.

Sub-Order 19.—Others.

There are 64,683 persons engaged in pursuits that could not be conveniently classified. They number 0·4 per cent. of the male population. The class includes nearly 39,000 persons who are returned as engaged in "caste occupation," a heading which may mean that they follow the original business of the caste or that they hold some official position in respect of their castes. The greater portion of the remainder are simply entered as in "private or other employment," "hunters," "pilgrims," "grave-diggers," "snake-charmers," &c.

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CHAPTER XIII.

EDUCATION.

All that the census professed to ascertain in regard to instruction was the number of persons, male and female, of each religion, able to read and write.

Five per cent. of population able to read and write.

It would seem that out of a total of 30,835,577 persons in the Presidency, respecting whom this information was sought, 1,530,150, or only five per cent. of the whole only, were so far instructed in the rudiments of education as to be able to read and write. There is a wide difference in the condition of the several districts as regards education.

Education most general in Madras, Tanjore, and Tinnevelly.

The town district of Madras naturally stands highest in this respect, and here 18·3 per cent. of the population are able to read and write. The district of Tanjore comes next with a percentage of 8·8; Tinnevelly ranks third in order, with 8·2 per cent. of its population educated. The Nilgiri Hills has 8·1 per cent., and Chingleput district 7·9.

Education backward in northern districts and Salem.

The northern districts are the most backward in regard to education. Excluding the population of the hilly ranges, Ganjam and Vizagapatam have only 2·5 and 2·3 per cent. respectively of the people instructed. Salem district in the south is backward also, only 2·8 per cent. of the people being able to read and write.

Female population generally uninstructed.

The proportion of instructed strikes one as being unusually small, but it is accounted for by the almost total absence of education amongst the female sex. If we take the male population alone (exclusive of the Madras Town), we shall find that 9·3 per cent. of them are able to read and write, while on the other hand, only sixteen women out of ten thousand are instructed to the same extent. These figures relate to the districts, and do not include the town of Madras, the statistics of which were not prepared in a method to show the educated of each sex separately. Of the male population, 4·4 per cent. under twelve years of age can read and write; 10·06 per cent. of ages from 12 to 20; and 13·09 per cent. of those above 20, while of females below twelve ·1 per cent., and of those from 12 to 20, ·2 per cent., and of those beyond twenty ·19 per cent. can read and write, or taking the whole female population, the proportion is 0·16 per cent. In Tanjore 18·03 per cent. of the males come under this class; in Chingleput 15·4, and in Tinnevelly 15·9 per cent. Female education outside the Presidency town has made the greatest strides in Tinnevelly district, where six females out of every thousand can read and write, while in Tanjore, a district which stands high in regard to male education, only one in a thousand can do so. This is mainly due to the labors of the Protestant Missions in the Tinnevelly district.

Primary education of females.

Mr. Gover, in his report on the educational results of the Madras Town Census, showed that 15·8 per cent. of Hindu girls of pupil age were under instruction at the time of the census, 8·6 per cent. of Pariah females, and only 1·2 per cent. of Mahomedans. From these facts it is clear that the primary education of women is making way in the town of Madras among certain classes of the population, but except in Tinnevelly the census results show that female education has made but little progress elsewhere.

In regard to the spread of education amongst the various religious sects, we find that while the general average of persons able to read and write is 5 per cent.,

PERSONAL ...

... have only 4·8 per cent., the Mahome...
...s 7·4 per cent., Europeans and East Indians 53·... per ce...
..., and "others" 18·4 per cent., who can read and write.

Position of Jains and native Christians in regard to primary education.

Primary education is most marked in the small community of Jains, and Native Christians are decidedly in advance of the bulk of Hindus and Mahomedans, although there are certain castes of Hindus, such as Brahmans, Writers, &c., who are more generally able to read and write than the Christian converts, who have come, as a rule, from the inferior castes.

The late Mr. Gover remarked in his Educational Report:—"The higher a caste or race stands in the social scale, the better is its educational position, and this is mainly the result of the educational tests imposed by Government, as a condition of employment in the public service. Government service is the most respectable employment a man may obtain. Those who gain its prizes are leaders in native society. Hence an English education has become a sort of *sine qua non* for public honor and private respect among the Hindus of Madras."

Position of Hindu castes in Madras, as to primary education.

In the Madras Town Census, the position of several castes was shown in regard to primary education, and next to the Europeans and East Indians it was found that the Brahmans headed the list, with 40·7 per cent. of their numbers able to read and write, writers being next in order, with 37·2 of their numbers so instructed. The proportions for each caste are given in the margin, and are most instructive in regard to the diffusion of primary education am... will be seen that the ... better instructed tha... many of the provinc...

1. Brahmans	...	40·7	14. Kusavens	...	14·6
2. Kshatriyas	...	23·8	15. Rembadavens	..	11·1
3. Chetties	...	35·9	16. Shanars	...	11·5
4. Kavarais	...	21·3	17. Pariahs		10·4
5. Vellalars	...	28·2	18. Other castes	...	17·9
6. Idaiyars	...	19·7	19. Mahomedans	..	18·1
7. Kanakkans	...	37·2	20. Europeans	...	80·1
8. Kammalans	...	18·4	21. Eurasians	...	60·4
9. Vannians	...	10·4	22. Other Races	...	53·5
10. Weavers	...	13·1			
11. Satanies	...	23·4	Total	...	...
12. Barbers	...	8·8			
13. Dhobies	...	4·...			

The following table shows the numbers and proport... able to read and write in the several districts. The info... rately for males and females in Table No. III. in the App...

Number and Proportion of Instructed Persons in e...

Districts.	Population.	Number of Persons able to read and write.	Percentage of Columns 3 to 2.	Districts.
1	2	3	4	1
Ganjam	1,388,976	35,362	2·5	Madura ..
Vizagapatam ..	1,844,711	42,449	2·3	Tinnevelly ..
Godavery	1,592,939	47,202	3·0	Coimbatore ..
Kistna	1,452,374	58,173	4·0	Nilgiris ..
Nellore	1,376,811	55,688	4·0	Salem ..
Cuddapah ..	1,351,194	44,179	3·3	South Canara ..
Bellary	1,668,096	69,576	4·2	Malabar .. ..
Kurnool	959,640	35,918	3·7	Madras ..
Chingleput ..	938,184	74,492	7·9	
North Arcot ..	2,015,278	109,038	5·4	Total ..
South Arcot ..	1,755,817	93,920	5·3	Pudukottah Territory .. .. ..
Tanjore	1,973,741	173,349	8·8	
Trichinopoly ..	1,200,408	72,086	6·0	
				Grand Total

...of the Director of Public Instruction it would app... there are 4,381 (1) schools in the Presidency under Go... ment supervision. Of these 3,922 are intended for boys a... 296 are mixed schools for both sexes, and 163 are female schools. In th... schools there were 132,859 pupils under instruction, *viz.*, 122,141 boys and 10,7... girls. Out of 100,000 of boys under 20 years of age 1,4... were under instruction, and in the same number of girls unde... 12 years of age 191 were being taught in schools. The largest proportion of persons of both sexes under instruction was in the Madras and Chingleput districts, where 4,323 boys and 1,775 girls out of 100,000 of population at pupil ages were at school. The Tinnevelly district shows the next best results, with 2,018 boys and 832 girls. South Canara, Malabar, and Tanjore rank next as regards female instruction, the numbers being respectively 232, 262, and 176, of each 100,000 girls at school. In the Northern districts scarcely any girls' schools are in existence. The results of an examination of the statistics of schools and scholars compared with population corroborate the figures of the census in regard to primary education. Education is backward north of the Kistna, and especially female education. In the south, the Salem district is the most behind hand, while Madras, Chingleput, Tanjore, Tinnevelly, and Coimbatore take the lead.

...struction.

Pupils in Government or aided Schools.

The education of women in India is a matter of recent development, and due almost entirely to the influence of Christian Missionaries. The instruction of women is wholly foreign to the traditions and usages of the people. The Hindu Law declares (2) that "day and night must women be held by their protectors in a state of dependence.

Female education.

...protect them in childhood, their husbands protect them in ...ns protect them in age; a woman is never fit for independ-

...employed "in the collection and expenditure of wealth, ...male duty; in the preparation of daily food and the super-...ld utensils." She is declared to have "no business with ...s," and having therefore "no evidence of law, and no ...texts, sinful women must be as foul as falsehood itself." ...assion for men," says Menu "their mutable temper, ...ction, and their perverse nature (let them be guarded in ...hey soon become alienated from their husbands. Yet ...diligently careful in guarding them; though they well ...which the lord of creation formed them." With the ...'s nature here disclosed, it is hardly to be wondered ...should look askance at propositions for the education ...ndu opinion the only respectable position of a woman ...only education required by her in that station is the ...edge of the duties of a household. To courtezans and ...women alone are educational accomplishments permis-... women it is something in their favor that they should ...er sex, but the Hindu male intellect cannot see the ...attractions (to others) of his own wife, and in this view ...rhaps be pardoned if he regards with suspicion these new-

(1) Exclusive of 13 Normal and 4 Professional Schools.
(2) Haughton's Institutes, Menu. Chap. ...

...gled (but well meant) efforts of the ruling race, to raise his womenkind out ...the slough of ignorance, to which his ancient sages have agreed to confine ...em, as the safest and most virtuous position for the sex to occupy. The truth is that although a few persons of the educated classes of natives lament the bondage in which their women are held, and feel ... domestic life the want of congenial female companionship, they are comparatively powerless to effect reforms, while the custom of infant marriage is universal. Female education practically means a revolution of th... ...es-tic life of the people. If women are to be educated ... kindred subjects taught in boys' schools, they cannot be withdrawn ... instruction, at the ages of ten or twelve, as at present, and if girls are to be taught anything worthy of remembrance, the custom of burdening young women of twelve or thirteen with the cares of maternity must unquestionably be modified. The idea is very strong in the Hindu mind that liberty and license, in regard to women, are synonymous terms. The advocates of female education see the danger of sudden changes in customs sanctioned by antiquity, and on the whole it is not a little remarkable to find that so much has already been effected in the way of female education, considering what the habits of thought of the people really are. There must spring up a desire for knowledge amongst the women themselves, before any great results are achieved. In all domestic reforms the willing aid of the females of the household must be secured, and until the educational question, and the domestic changes consequent thereon, are approved of by Hindu women generally, we must not expect to see girls' schools held in equal esteem as those for boys.

Marriage customs involved in the educational question.

The following table shows the number and proportion of boys and girls at school in the different districts.

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No.	Districts.	Total Number of Schools. For Boys	Mixed	Girls	Total	Number of Pupils. Boys	Girls	Total	Number of Pupils to 100,000 Inhabitants. Girls	Total
	Ganjam ...	178	...	1	179	4,077	11	4,088	42	625·8
	Vizagapatam	148	1	4	153	4,153	287	4,393	709	811·2
	Godavery	281	1	2	284	7,739	37	7,786	1806	1062·9
	Kistna	87	...	...	87	2,822	...	2,822	...	437·2
	Nellore	262	...	8	270	5,263	168	5,431	71	899·1
	Cuddapah	211	...	1	212	4,911	46	4,957	2	706·5
	Bellary	152	1	3	156	4,200	156	4,356	545	612·4
	Anantapur	199	...	...	199	3,500	...	3,500	...	847·07
	Chingleput and Madras	274	18	50	342	14,688	4,211	18,909	1775·0	3273·8
	North Arcot	215	1	6	222	6,688	386	6,974	1919	753·9
	South Arcot	234	1	4	239	6,478	130	6,608	381	807·3
	Tanjore	326	...	15	341	11,053	627	11,680	1786	1334·9
	Trichinopoly	106	...	5	111	8,307	164	8,471	7501	662·5
	Madura	278	2	6	286	8,014	193	8,207	463	813·8
	Tinnevelly	145	141	37	323	8,786	2,323	11,313	832·9	1530·3
	Coimbatore	...	...	...	...	...	...	...	...	...
	Nilgris	476	8	2	486	10,645	119	10,764	124	1299·6
	Salem	183	2	5	190	4,011	638	4,649	62·5	537·8
	South Canara	64	16	7	83	2,885	306	3,191	332·9	822·2
	Malabar	87	104	7	198	9,388	1,067	10,465	262·1	1024·7
	Total ..	3,922	296	163	4,381	122,141	10,718	132,859	191·9	965·03
		Males under 20 years.	Females under 12 years.	Total.	For Boys	Girls	Total			
	Total ..	8,176,342	5,584,964	13,761,306	8,922	296	163	4,381		

* This is exclusive of 16 Normal and 4 Professional Schools.

Higher education.

As regards the higher education of the people, the Matriculation lists of the Madras University furnish us with the means of judging in what degree the several classes of the community are availing themselves of the educational advantages placed within their reach, by Government or Mission schools. From a return obligingly furnished to me by Mr. A. A. Gordon, the Registrar of the University, I find that in the fifteen years ending 1872-73, the following classes of the community have matriculated in the University in the numbers noted below :—

Matriculation Standard of the Madras University.

Brahmans	2 058
Hindus, other than Brahmans	356
Europeans and Eurasians	424
Native Christians	294
Mahomedans	61
Total ..	3,693

If we come to compare these numbers with the male population of the several classes, at the ages from 15 to 40, we shall at once see the position, in an educational point of view, of the several classes of the people. It is to be regretted that the University records do not furnish the particulars of the various castes, the Hindu under-graduates being simply classed as Brahmans, and non-Brahmans, or it might have been practicable to show the educational position of each great caste separately. Some of the Hindu castes are fairly well educated, but many of the Súdra sub-divisions are wholly devoid of book knowledge.

Table showing the Proportion of Under-graduates in Madras University to 100,000 *of Male Population, Ages* 15 *to* 40, *for the* 15 *years ending* 1872-73.

Europeans and East Indians	3,650(1)
Brahmans	875
Native Christians	298
Mahomedans	16
Hindus, other than Brahmans	15

We might have expected that the descendants of the ruling race would hold the first place in regard to University examinations, considering their educational advantages, and the fact that they have not to seek their knowledge through the medium of a foreign tongue, and accordingly we find that the Europeans and East Indians send four times the proportion of successful candidates up for examination, more than the great literary and intellectual caste of the Hindus.

But, numerically, the Brahmans stand far ahead of every other class of the community as regards the higher education. In 1858-59, the first year of the University Examination, only 16 Brahmans passed the Matriculation standard. The numbers have gone on steadily increasing until 1872-73, when 354 members of this community became under-graduates. Amongst the candidates for the Uncovenanted Civil Service Test Examination the proportion of Brahmans is much the same, and it is this one class of the community—a class numbering only about 1-26th of the Hindu population—that

Brahmans take the lead in higher education.

(1) This is a proportion only, the European and East Indian population being under 100,000.

practically furnishes the more important of the subordinate officials of the c administration. The Brahmans for thousands of years past have been the onl people of any culture. They have always monopolised the best places in Government employ, and when an educational test was demanded for admission thereto, they were the first to awake to the importance of the measure, and to the necessity of educating their youths to qualify for admission into the civil service.

The non-Brahmanical castes were slow to understand the position. Many of the Súdra castes were grossly ignorant, and practically slaves to their superiors, and are to this day denied the advantages of sending their children to Government schools. Others, as the great cultivating castes, saw not the advantages of education for their children, and, excepting the few who inhabited towns, they had no opportunities for instruction. In 1858 only seven persons of the non-Brahmanical castes matriculated, but in 1872 the numbers were 144. The undergraduates of the non-Brahmanical castes have not been increasing in a corresponding ratio with the Brahmans. If they furnished candidates in the same proportion, there should have been upwards of 8,000 of them in 1872-73, instead of 144. The educated persons of these castes belong chiefly to the cultivators, shepherd, accountant, and mixed castes. Hardly any of the inferior castes, unless they have had access to mission schools, have received even an elementary education.

Position of Native Christians in regard to the higher education.

The Native Christian community has been recruited very largely from the out-caste races and inferior castes of Hindus, and nothing can be more gratifying than to see what education has done for this despised section of the people. In the fifteen years, to which the table refers, a proportion of 298·7 per 100,000 of males between 15 and 40 years of age, have advanced to the Matriculation standard of the University, while *in the non-Brahmanical Hindu castes the total proportion is only* 15 *in* 100,000. For the first few years of the existence of the University, the number of Christians passing was small. In 1863-64 fifteen candidates of this class passed, and in 1872-73, the number was 54. The increase has been steady and progressive during the last nine years. The Native Christians constitute only about 1-60th part of the population, but in the last 15 years they have furnished about one-*twelfth* of the successful candidates for the University entrance examination, a result that cannot but be extremely gratifying to the laborers in Christian Missions, and showing also what may be done in the improvement of the status of the inferior castes of Hindus, if the advantages enjoyed by Native Christians could be brought within their reach.

The standard of education of the Mahomedan community is about on a par with that of the non-Brahmanical Hindus. 16 per 100,000 of males, between 15 and 40 years, only have proceeded successfully to matriculation, while amongst non-Brahmanical Hindus the proportion is only 15. Very few Mahomedans, however, have advanced beyond the position of under-graduates. In comparison with the Brahmans and certain castes of Súdras, the Mahomedans are nowhere in the race for University distinctions.

The Brahman candidates for examination appear to be better prepared than the other Hindus, or Native Christians, and a greater proportion of them pass the prescribed test, but in the highest examination of the University, for the degree of M.A., only three Brahmans have as yet succeeded, and an equal number of Hindus who are not Brahmans, besides one Parsee and one European.

...far as ...y examinations go, it would seem that the ...Brahmans, th... intellectual of all the people, have not a monopoly of inte... ...n becomes more general amongst the other castes, it will be dif... ...mans to maintain their present position.

Brahmans have in... ...ied the first place in the civil administration of the country, and the s... ...nforcing an educational test for admission to all subordinate offices under the ...ment has only tended to strengthen their position in the executive. Their caste influence is tempered by the presence of a sprinkling of Europeans, East Indians, "Other Caste" Hindus, and Native Christians, but in respect of their numbers, they still have, practically, a monopoly of Government official service requiring intellectual qualifications.(1) If the Brahmans really represented the feelings of their countrymen, and had any sympathy with, or desire for, the moral and material improvement of the people outside their own small section of the community, no great harm would arise from their employment in the service of the State; but it is sufficiently notorious that, as a class, the Brahmans care mostly for their own advancement, and that they have no desire to see the lower classes educated or improved in social position. Politically it is not to the advantage of the Government that every question connected with the progress of the country should be viewed through the medium of Brahman spectacles. The contempt which the Brahmans evince for the lower classes, is in itself a serious bar to their usefulness in many phases of official life, and the true policy of the State would be to limit their numbers in official positions, and to encourage a larger proportion of non-Brahmanical Hindus and Mussulmans to enter official service, so as to allow no special pre-eminence, or great preponderance of any particular caste. So long as the caste divisions of the people are operative in giving special advantages to certain classes, it is obvious that special measures are needed to ensure that no single caste receives an undue advantage in the distribution of offices connected with the administration of the country. With the extension of education among the Mussulmans and Súdra castes of Hindus, there will be no longer an actual necessity for choosing candidates for responsible offices, mainly from a single section of the people, as has been the case up to the present period.

(1) A list of candidates who ha... passed in "Special Tests" for advancement in official employ has lately been published in the *Fort St. George Gazette*. From this list I observe that the names of 181 out of a total of 289 successful candidates indicate their possessors to be Brahmans; 90 of the candidates were Hindus of various castes; 7 Native Christians; 4 Mahomedans; and 7 Europeans or East Indians.

CHAPTE

INFIRMI

An attempt was made in the taking of the census to ascertain the number of persons laboring under mental or bodily infirmity, disqualifying them from earning a livelihood. The results are probably not very accurate, for there is a reluctance with most people to admit the existence of physical defects, and the figures, therefore, must be accepted with a liberal margin.

Amongst the total population, exclusive of the Hill tribes of Ganjam and Vizagapatam, the following numbers of infirm were noted:—

Infirmity.	Males.	Females.	Persons.
Insane	4,088	3,447	7,535
Idiots	3,491	2,991	6,482
Deaf or Dumb	21,373	19,596	40,969
Blind	27,984	32,869	60,853
Lepers	9,240	4,607	13,847
Total ..	66,176	63,510	129,686

Insane and Idiots.

The insane and idiots number in round figures 14,000 persons. There are about 45 persons of unsound mind in every one hundred thousand of the population, and this proportion would appear to be decidedly low, as in European countries the proportion is more than one in a thousand. It is just possible, however, that a large number of those of unsound mind in India are not included in the schedules.

The insane in this country never come under observation, except when they commit overt acts of violence or mischief, of which cognizance is taken by the police. As a rule the people of India are kind and merciful to the mentally afflicted. Many people of this class wander about beyond their villages, and are fed by the charitable, their little eccentricities of conduct being unregarded so long as they are not violent or dangerous to others. Asylums for the reception and treatment of lunatics have been provided by Government in Madras, Calicut, and Vizagapatam; but, except in the case of persons who are brought before Magistrates for offences, there is not much desire on the part of the community to avail themselves of the advantages which the asylums afford for the treatment and safe custody of lunatics. Lunatics and idiots are more numerous, according to population, in the town of Madras than elsewhere; but this is due to the presence of a large asylum, and to the collection therein of lunatics from other districts.

Deaf and Dumb.

The numbers returned as deaf and dumb are more than 40,000, but it may not be understood that there are 40,000 persons who are *both* deaf and dumb. The column of the schedules was arranged to show either deafness or dumbness, and both infirmities have been lumped together in the tabulation, so that it is not practicable to distinguish the relative numbers of each class. In the town census tabulation it was found that the

greater portion of the deaf persons were those of advancing years, who had lost their hearing through bodily decay, and in all probability the same explanation holds good in regard to the deaf of the districts generally. The proportion of infirm persons of this description in the town of Madras was about double the average of the districts generally, from which circumstance it seems evident that the district returns were not filled up with any exactness.

Blind.

More than 60,000 persons are returned as blind, or about 19 in every 10,000 of the population. Here again the largest proportion is given for the Presidency town, leading to the inference that in other parts of the Presidency the numbers have been but indifferently returned. Most of the blind are persons advanced in years, and the number of females is in excess of the males.

Lepers.

The loathsome disease of leprosy exists in all our districts, but the returns make it to appear less common inland than in the coast districts. In Coimbatore, Salem, Bellary, Cuddapah, Madura, and Trichinopoly there are only two lepers returned for every 10,000 of population; while in Canara, Malabar, Tanjore, and Madras there are from 6 to 10 per 10,000. The total number of lepers entered in the schedules is 13,847, of whom 9,240 are males and 4,607 females. From the Madras Town Census report we gather that the disease is common amongst all castes, but the results for the districts have not been tabulated to show the number of lepers in each caste.

There is special accommodation provided for the reception and treatment of lepers in Madras and the Malabar districts. On both Eastern and Western Coasts the disease is common.

CHAPTER XV.

POPULATION OF EACH REVENUE DISTRICT.

GANJAM.

Early history of the Northern districts.

The present Ganjam district was formerly a portion of the Circar of Chicacole or Kalinga, of which Calingapatam, the sea port, was the ancient capital. There is very little that is authentic in regard to the early history of this district, although it is well known that Calingapatam was of old a place of importance, and that commerce existed between this port and the opposite coast of Burmah, the islands of the Indian Archipelago, and China. The early Aryan settlers most probably worked their way through the Ganjetic valley, and skirting Bengal, pushed on through Orissa to the districts of the Madras coast.

Some of them settled in the low country, driving the aboriginal people, now known as *Khonds and Soeras*, into the mountains of the interior, where to this day they remain distinct tribes.

Some centuries B.C., these Aryan settlers had departed from the faith of the Védic period and become Buddhists. The rock inscriptions in the district containing the edicts of Asoka (250 B.C.) to this day testify to the prevailing doctrines of 2,000 years ago. In the fourth century of the Christian era, the district is said to have been invaded, from the sea, by *Yavanas*, whom Dr. W. W. Hunter identifies with the Grecian colonists of Asia Minor, or Ionians. For a period of 140 years, these foreign invaders held the Kalinga country, and were expelled in A.D. 473. But their expulsion from this part of India was not an expulsion from the country, for in 515, the existing dynasty of the province of Andhra, or the northern portion of what is now the Madras Presidency, the capital of which was Warrangul (now in the Hyderabad State), was overthrown by *Yavanas*, who held the country until 963 A.D. The *Yavanas*, whether of Ionian or Bactrian origin, had no small influence on the inhabitants of the country. They appear to have been typical Buddhists in religion. Their works of art which remain to us in Orissa, or in the famous Amaravaty tope (the buried marbles of which have enabled Mr. James Fergusson to illustrate on a scale of unusual magnificence, the "Tree and Serpent Worship" of India), are, as Doctor Hunter observes, "perfectly unlike the present coarse conventional idea of sculptured beauty." No history remains to tell us of the decline of Buddhism, or of the disappearance of the *Yavana* people, who brought art and civilization in their train; but after some centuries of fierce conflict, the Brahmanical faith asserted itself and spread southwards, and we hear no more of the *Yavanas*, or of the ascendancy of the Buddhists. What remains of them is to be found in their sculptured rocks and topes so far south as the Kistna river, and in the coins which are occasionally turned up, a silent testimony to their past power and magnificence. After the decay of Buddhism in the northern districts, the worship of SIVA appears to have generally

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prevailed, and continued for four or five centuries, during which period Bhuvaneswar, in Orissa, was the great SIVA shrine, but subsequently the worship of VISHNU became the prevailing religion in these parts, and its popularity has continued to this day. This form of faith is said to have been professed by Proli, king of Warrangul, who ruled over the country in the 12th century. In the beginning of the 16th century, the northern districts became subject to the Muhomedan rulers of Golcondah, but Kistnadeo or Gajipatti, a prince of Orissa, who ruled in Rajahmundry and Chicacole, disputed the possession, and the country was never properly settled until 1713, when the Nizam appointed Anawaroodeen Khan, afterwards Nawab of the Carnatic, to the government of Chicacole.

In 1752 the Northern Circars were made over to the French by the Nizam, and M. Bussy was appointed to rule the provinces; but, having to reside generally at the Nizam's Court at Hyderabad, he could not personally carry out his plans of revenue administration. In 1758, during the struggles for supremacy between the French and English, the former were defeated in action at Peddapore, and again in April 1759 when Masulipatam, their last stronghold in the north, was wrested from them by Colonel Forde. After this, a treaty was concluded with the Nizam, by which the territory around Masulipatam was ceded to the British, and the French were required to leave the country. The northern portion of the Circars nominally remained in the hands of the Nizam; but, owing to internal dissensions in his government, he never ruled them.

After many treaties and negociations, the Northern Circars were taken under the Company's management in 1769. The district of Guntoor was rented by the Company at first, and only in 1823 was the annual tribute (peishkush) redeemed.

Extent of Ganjam.

The district of Ganjam contains an area of 8,313 square miles: a large portion of it consists of hills and forests, peopled by *Khonds*, and held by petty chiefs, who contribute nothing to the revenue.

Political divisions.

The district is composed of three taluqs and 54 permanently settled estates. There are 4,562 villages, of which 2,393 belong to the zemindary or settled estates. It contains two towns which are under municipal control—Berhampore and Chicacole—and the district is divided into two circles for the collection and expenditure of local taxes.

Town of Ganjam.

The town of Ganjam was formerly the seat of an English factory and settlement; and when the district came into British possession, it was made the head-quarters of the district, but in the year 1815 a virulent outbreak of fever almost depopulated the place, and the civil courts were removed from thence to Chicacole and Berhampore.

State of the census schedules when received.

The census schedules of this district were many of them written in the Ooriya character, and had to be sent back to the district for translation. The direct tabulation of the returns, therefore, was only commenced in June 1872. Owing to certain peculiarities in regard to religious profession, castes, and occupation, the tabulation was more troublesome than in other districts.

Results by different methods of tabulation.

The annexed abstract gives the population arrived at by means of the direct and indirect tabulation.

Talugs, &c.	As reported by the Collector.	According to the direct Tabulation.	According to comparative Tabulation.	Percentage of difference between 2 and 3.	Percentage difference between 3 and 4.
1	2	3	4	5	6
Gumsúr	160,718	158,819	158,061	— 1·1	— 0·5
Berhampore	243,343	243,580	243,945	+ 0·1	+ 0·1
Chicacole	167,951	167,887	169,094	— 0·03	+ 0·7
Zemindaries...	791,227	796,314	817,876	+ 0·6	+ 2·7
Total ...	1,363,239	1,366,600	1,388,976	+ 0·2	+ 1·6

It will be observed that there is a considerable variation between the figures reported by the Collector and those arrived at by the comparative tabulation, as regards the zemindary estates. The difference is accounted for by the inclusion in the comparative tabulation of 22,073 persons belonging to Maliah villages in the Purlakimedy estate, who were not included in the Collector's totals.

Census of Maliah villages.

There has been some misunderstanding in regard to the inclusion of the population of these Maliah or hill villages. The Collector reported the population of all the Maliah villages in the district to be 123,988, but so late as the 30th June 1873, it was found that the population of Maliah villages of the zemindaries noted in the margin* had not been included in the first statement, the returns not having come to hand in time. The figures since received bring up the population of Maliah villages to 153,185. Regarding these hill tribes, the census did not profess to obtain particulars of age, caste, occupation, &c.; but as these details in regard to 22,073 persons were furnished in the returns of the Purlakimedy estate, they have been tabulated, and with reference to the remaining 131,112 persons of the class, the following particulars have been obtained :—

*Vizianagger or Pedda Kimedy 20,236
Sûrangi ... 1,151
Budarsingi ... 824
Chikati ... 455
Jarúda ... 1,101
Mandása ... 3,825
Jalantra ... 1,895
20,197

No.	Names of the Divisions.	Children.		Adults.		Total.		Particulars of Tribes.									
		Boys.	Girls.	Males.	Females.	Males.	Females.	Oreiyas.	Sontis.	Khonds.	Panos.	Sowras.	Hill Rajahs.	Telegas.	Goudas.	Pydas.	Total.
1	Gumsúr ...	7,292	5,668	7,880	7,597	15,172	13,262	4,259	1,271	19,931	2,903	..	..	..	..	..	28,364
2	Chinna Kimedy ...	13,744	6,174	26,330	8,845	40,074	15,019	14,304	..	22,039	18,750	..	..	..	..	..	55,093
3	Sorada ...	1,525	1,232	1,800	1,406	3,325	2,638	..	..	5,056	707	..	..	..	..	..	5,763
4	Kalwingira ...	1,238	264	1,545	369	2,778	633	540	..	1,789	1,082	..	..	..	..	..	3,411
5	Bodagada ...	3,267	827	4,256	945	7,512	1,772	1,401	..	5,475	2,408	..	..	..	..	..	9,284
6	Vizianagyar or Pedda Kimedy ...	4,572	3,768	5,938	5,958	10,510	9,726	5,043	..	..	..	15,193	..	..	..	..	20,236
7	Sirangi ...	222	183	385	361	607	544	..	..	41	..	1,110	..	..	..	..	1,151
8	Budarsingi ...	104	84	226	212	330	294	..	..	624	..	..	..	..	..	..	624
9	Chikati ...	101	118	125	111	226	229	..	..	455	..	..	..	..	..	..	455
10	Jarúda ...	248	196	380	383	628	623	..	3	114	..	984	..	..	..	..	1,101
11	Mandása ...	749	682	1,256	1,138	2,005	1,820	325	54	..	..	2,865	282	128	92	79	3,825
12	Jalantra ...	445	321	527	514	970	835	86	4	211	..	1,504	..	..	..	..	1,805
	Total ...	33,220	19,596	50,597	27,789	83,817	47,295	25,968	1,332	55,735	25,850	21,656	282	128	92	79	131,112

Population of Maliah villages.

The number of males (83,817) is nearly double that of the females (47,295), and such a result was tolerably certain to follow the crude method by which the census particulars were obtained.

Method of censusing Maliah villages.

It will be seen from paragraph 4 of the Collector's letter to the Board, recorded in their Proceedings, dated 15th December 1870, No. 7,154, that the census was taken by sending enumerators to count the houses in each hamlet or village, and by taking the families of *two* selected houses as representing the average of each house. In this way the female population has certainly not been properly accounted for.

The hill tribes are principally *Khonds* (55,735), *Oeriyas* (25,958), *Panos* (25,850), *Sowrahs* (21,656), *Sonds* (1,332).

The difficulties of the census of high lands.

The difficulties of censusing the highlands of the district, inhabited only by wild tribes, are described in a letter of the Collector to the Board of Revenue, recorded in their Proceedings above quoted, of which the following is an extract :—

"4. With regard to the *Khond* and *Sowrah* highlands, which, according to a rough estimate made by Mr. Carmichael, are supposed to contain a population of about 125,000, scattered over an estimated area of about 3,400 square miles, I beg to state that there are no village officers capable of undertaking the duties of enumerator, and no one in the low country would be willing to perform the duties of enumerator or supervisor in these highlands in consideration of any amount of remuneration that may be paid him. I, therefore, propose to utilize the services of the Hill Schoolmasters and the Gumastahs of the Maliah Sub-Magistrate, and to address the Patros and Bissoys of forts on the subject; but it is necessary that some handsome remuneration should be made to Patros and Bissoys, and batta to Hill Schoolmasters and Maliah Sub-Magistrate's Gumastahs. A the agency that may be thus procurable will be but small, particularly in the *Sowrah* highlands, where there are neither Sub-Magistrates nor Hill Schoolmasters, the final enumeration is all that can be made in these highlands, but this cannot be completed in one day. I, therefore, beg to propose the advisability of commencing it on the 1st, so that it may be completed by the 16th November 1871."

Population of the district.

The following table shows the particulars of houses and population in the district, excluding all the Maliah villages but those of the Purlakimedy estate, which are here tabulated :—

Talugs, &c.	Houses.			Population.											
				Children.		Adults.		Total.							
	Inhabited.	Uninhabited.	Total.	Boys under 12 years.	Girls under 12 years.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Syphthists or Jains.	Others.	Total.
Government Talugs.															
Gumsúr ...	29,624	2,540	32,164	36,396	28,747	48,703	53,604	79,260	78,761	157,754	306	193	..	448	158,061
Berhampore ...	47,204	5,325	50,619	49,095	41,633	70,742	82,455	119,837	124,083	241,332	2,907	703	3	3	243,945
Chicacole ...	31,661	2,098	33,559	33,129	27,582	51,256	56,997	84,423	84,669	167,696	1,276	113	1	8	169,094
Total ...	108,489	9,963	116,452	118,620	98,072	170,703	193,056	283,352	287,513	566,782	4,489	1,009	4	459	571,100
Zemindaries.															
Vizianagger ...	7,837	302	8,139	7,961	6,663	12,705	12,908	20,673	20,571	41,111	53	..	..	..	41,244
Kantrúta ...	5,181	267	5,448	7,067	6,004	10,534	11,963	20,897	21,279	42,066	77	..	..	..	42,166
Purlakimedy ...	77,148	2,439	80,184	84,159	69,145	77,377	80,497	126,489	123,543	249,677	279	7	..	13	250,976
Chikati ...	11,370	644	11,913	9,363	8,071	11,887	13,403	20,230	20,234	40,464	58	..	..	..	40,522
Mandása ...	6,569	306	6,875	7,923	6,934	9,944	10,467	16,611	17,031	33,642	30	1	..	2	33,675
Pratápgiri ...	5,302	276	5,578	6,853	4,534	9,005	8,823	14,500	14,482	28,930	84	..	..	..	29,013
Dhráxáma ...	5,302	276	5,578	6,853	4,534	9,005	10,967	15,800	16,038	31,838	55	8	..	..	31,901
Jalantra ...	5,952	207	6,159	6,089	5,068	8,927	10,967	14,956	18,020	32,976	7	..	..	..	32,983
Singhar ...	3,402	165	3,567	3,443	2,753	6,027	8,501	9,470	8,643	18,113	..	..	..	..	18,113
Tekkali ...	1,772	87	1,859	1,862	1,671	3,516	5,512	5,378	4,338	9,716	..	..	..	..	9,716
Sorkhetam ...	14,841	693	15,534	16,442	14,199	25,695	27,694	42,137	37,552	79,689	79	..	..	..	79,768
Hotghur ...	3,054	174	3,228	3,238	2,737	6,711	10,005	9,975	9,763	19,738	184	..	..	..	19,922
Mitior Zemindaries. ...	15,773	514	16,287	17,331	12,430	22,967	26,509	40,298	38,768	79,066	169	3	..	5	79,243
	28,168	1,508	30,004	29,020	24,012	44,186	46,726	73,206	73,238	146,444	375	13	18	30	146,843
Total ...	196,449	7,397	193,935	183,570	156,065	249,143	269,598	411,713	405,163	816,879	1,177	34	44	42	817,876
Grand Total ...	207,067	15,380	312,457	276,389	221,937	418,606	461,744	695,295	692,681	1,383,661	4,866	1,043	48	501	1,388,976

The total population of the district was 1,388,976, or, adding the villages of the highland tract, which are scattered over 3,400 miles of country, 1,520,088 ;

perhaps another 40,000 ought to be added to these figures for the evident error in the estimate of the female population of the hill villages.

Increase in the population.

The census of 1866 did not profess to include the hill villages. Deducting, therefore, the population of these (153,185) from the total increase of 284,298, we see that the population has increased during the five years, by 131,113, or 10 per cent.

The following abstract shows the increase in each taluq. :—

Taluqs, &c.	Population as per Quinquennial Returns of Fusly 1276 (1866-67).	Population of 1871 according to the Final Tabulation.	Increase.	Percentage of Increase.
Gumsur	134,832	158,061	23,229	17·2
Berhampore	214,649	243,945	29,296	13·6
Chicacole	154,593	169,094	14,501	9·3
Zemindaries, &c. ..	731,716	817,876	86,160	11·8
Total ..	1,235,790	1,388,976	153,186	12·3
Maliah Villages ..	..	131,112	..	..
Total of the District ..		1,520,088		

Sexes of the population.

Of the population of the district, exclusive of Maliah villages, 508,326 were children and 880,650 adults; of the children, 276,389 were boys under 12 years of age, and 231,937 girls under 16 years; of the adults, 418,906 were males and 461,744 females.

The female population, as counted at the census, was in the proportion of 99·8 to 1[illegible] Berhampore, Chicacole, Kallikóta, Dhárakota, Sirghur, Chíkati, Mandása, and Hotghur the females were in excess. The deficiency in other parts of the country was probably the result of defective census arrangements, rather than of actual paucity of females.

Divisions of the population.

The population of the Ganjam district is almost entirely Hindu. Although Mahomedans have nominally held the country, they have never effected any permanent settlement in it, while missionary efforts at conversion to Christianity have, in comparison with other parts of the country, been either untried or unproductive.

The Hindus (including aborigines of the lowland tribes) numbered 1,382,561, Mahomedans 4,826, Christians 1,043, Buddhists 45, and others unclassified 501.

Years.	Hindus.	Percentage to the Total Population.	Mahomedans.	Percentage to the Total Population.	Christians.	Percentage to the Total Population.
Fusly 1266 (1856-57)	944,562	99·4	4,586	0·5	549	·06
Do. 1271 (1861-62)	1,132,496	99·7	2,874	0·2	556	·05
Do. 1276 (1866-67)	1,280,106	99·5	4,491	0·4	1,193	·1
Do. 1281 (1871-72)	1,382,561	99·6	4,826	0·3	1,043	·09

Proportion of each nationality.

The Hindus number 996 out of every 1,000 persons in the district, the Mahomedans 3, and the Christians 0·9. In the last ten years the Christians have increased from 556 to 1,043 in number.

Houses.

The number of houses was 312,437, of which 15,380 were empty. As regards the class of houses, 1·4 per cent. were terraced roofed, 1·9 per cent. tiled, and 96·5 per cent. thatched. The small

number of the better class of houses denotes the backward state of civilization in the district.

Average number of persons to a house.

The average number of inmates to each house was 4·7.

The annexed table shows the average number of persons to each class of house in the several divisions of the district (exclusive of Maliah villages).

Taluqs, &c.	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Gumsúr	5·8	6·1	5·3	...	5·3
Berhampore	5·4	4·9	5·2	9·0	5·2
Chicacole	5·2	5·3	5·3	6·1	5·3
Total ...	5·5	5·0	5·2	7·0	5·3
Zemindaries.					
Vizianaggar or Pedda Kimedy ...	6·6	16·3	5·2	...	5·6
Kallikóta	4·7	6·6	5·2	5·0	5·2
Purlakimedy	4·6	5·4	3·2	3·8	3·2
Chíkati	6·3	3·7	3·6	10·0	3·6
Mandása	5·0	7·0	5·3	...	5·3
Pratápagiri	8·5	8·7	5·3	5·1	5·4
Dhárakóta	6·4	7·7	5·7	...	5·7
Jalántra	15·5	6·0	5·3	...	5·4
Sirghur	5·7	9·3	5·4	...	5·4
Tekkally	4·6	3·9	5·2	9·2	5·3
Strikórmam	6·3	6·1	5·0	...	5·1
Hotghur	6·5	7·1	5·5	...	5·5
Minor Zemindaries	5·3	6·6	5·1	8·2	5·1
Total ...	4·8	6·5	4·3	5·2	4·5
Grand Total ...	4·9	5·3	4·6	5·9	4·7

Religion.

In this district the religious persuasions of the people have been described in different terms to those which usually obtained. The terms noted in the margin are common in the schedules of this district. The meanings of a few of the terms are given below :—

Sivaites.
1. Addabottu.
2. Chuckabottu.
3. Káli.

Vishnavaites.
4. Goudia.
5. Arthapandari.
6. Harimantheram.
7. Kolla.
8. Rámamatham.
9. Páramárthi.
10. Jaggili Vieng.
11. Panchamatham.

Adda Bottu, Adda=horizontal, Bóttu=spot. The sectarial mark drawn horizontally on the forehead with sandal paste. Chukka Bottu, Chukka=spherical, Bottu=spot. A spherical mark in the forehead.

Kali=wife of Siva.

Harimantheram, Hari=Vishnu, Mantheram=a temple, temple of Vishnu.

Kolla? probably identical with Golla, a shepherd.

Páramárthi=a devout man.

Rámamatham, Religion of Ráma or Vishnu.

The Hindus are classified, as regards religious belief, under four classes as per margin. The worship of Vishnu, under one form or another, is the prevailing religion in this district. About 77 per cent. of the people are Vishnavaites, and 8·5 per cent. Sivaites, or, in other words, the Vishnavaites are nearly 10 to 1 of the Sivaites. The numbers entered under "Other Hindus" include the population of the highland villages (153,185), regarding

Vishnavaites	1,165,602
Sivaites ...	130,925
Lingayets ...	5,743
Others ...	214,003
	1,516,273

whom nothing was ascertained in respect of their religious belief. The Lingayets number 5,743, or 0·4 per cent. of the entire Hindu population.

As regards the distribution of the several religious sects, we find the percentage of Vishnavaites to the Hindu people varying from 71 to 96 per cent. in the various taluqs and zemindaries. The Sivaites are numerous in only two places, viz., Kallikóta (21·6 per cent.) and Pratápagiri (23·8 per cent.). The Lingayets are mostly congregated in the Jaláutra estate, where they number 6·4 per cent. of the population.

Taluqs, &c.	Proportion to the Hindu Population (exclusive of Malijar Villages).			
	Vishnavaites.	Sivaites.	Lingayets.	Other Hindus.
Gumsúr	79·2	6·1	..	14·7
Berhampore	85·1	10·1	·4	4·4
Chicacole	88·3	11·3	·3	·09
Purlakimedy	79·6	7·2	·4	12·8
Vizianaggar or PeddaKimedy	82·0	9·8	·06	8·2
Kallikóta	74·8	21·6	..	3·6
Chíkati	92·0	5·6	1·4	1·0
Mandása	92·0	7·9	·1	·006
Pratápagiri	71·2	23·8	1·0	4·0
Dhárakóta	92·6	7·0	..	·4
Jaláutra	88·2	3·2	6·4	2·2
Sirghur	95·9	4·1	..	·03
Hotghur	85·7	12·0	·03	2·3
Strikúrmam	90·8	9·2	..	..
Tekkally	89·0	9·2	·2	1·5
Minor Zemindaries ..	85·1	9·4	·7	4·8
Total ..	84·1	9·5	·4	6·0

Mahomedans.

The few Mahomedans live mostly in the districts on the sea board. About 71 per cent. of them are Sooneos, and of 25 per cent. the sect is not named.

The following table shows the distribution of the Mahomedans :—

Taluqs, &c.	Proportion to the Mahomedan Population of			
	Sunnis.	Shias.	Wahabis.	Other Mahomedans.
Gumsúr	87·7	..	..	12·3
Berhampore	52·5	5·9	·3	41·3
Chicacole	89·4	2·3	·5	7·8
Purlakimedy	62·7	..	..	37·3
Vizianaggar or PeddaKimedy	100	..	..	..
Kallikóta	100	..	..	..
Chíkati	100	..	..	..
Mandása	100	..	..	..
Pratápagiri	100	..	..	..
Dhárakóta	98·2	..	..	1·8
Jaláutra	..	57·1	..	42·9
Sirghur	..	..	..	..
Hotghur	98·8	..	..	1·2
Strikúrmam	100	..	..	..
Tekkally	73·4	3·8	..	22·8
Minor Zemindaries ..	63·8	6·2	..	30·03
Total ..	70·9	5·7	·3	23·1

Christians.

Under this head Europeans, Eurasians, and Native Christians were classed together. The total number was 1,043; of whom 591 were Roman Catholics and 452 Protestants. Of the Europeans and Eurasians who numbered 354, 173 were Roman Catholics and 181 Protestants. Of the Native Christians (679), nearly 61 per cent., or 417 were Roman Catholics, and 38 per cent., or 262 were Protestants. The Christian proselytes are mainly confined to the towns and places on the coast. In most of the zemindary estates there are none, as the following table will show :—

Taluqs, &c.	Proportion to the Total Number of Europeans and Eurasians of		Proportion to the Total Number of Native Christians of		Proportion to others of	
	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.
Gumsúr	28·6	71·4	28·8	71·2	..	100
Berhampore	61·6	38·4	71·6	28·4	..	..
Chicacole	20·3	79·7	43·6	56·4	..	..
Purlakimedy	..	100	..	..	20	80
Vizianaggar or PeddaKimedy	..	..	..	..	..	..
Kallikóta	..	..	..	..	..	..
Chíkati	..	..	..	..	..	..
Mandása	..	100	..	..	..	..
Pratápagiri	..	..	..	..	..	..
Dhárakóta	..	..	..	..	..	..
Jaláutra	..	100	100	..	..	..
Sirghur	..	..	..	..	..	..
Hotghur	..	..	100	..	..	..
Strikúrmam	..	..	..	..	..	..
Tekkally	..	..	..	..	..	..
Minor Zemindaries	80	20	100	..	..	..
Total ..	48·9	51·1	61·4	38·6	10	90

Buddhists.

Only 45 persons were included in the Census returns as Buddhists or Jains. Of these, 26 appear in the Tekkally, 18 in petty minor estates, and one in the Chicacole taluq. It is a strange commentary on the vicissitudes of nations, that this district, which for some hundreds of years was one of the strongholds of Buddhism in India, should now contain but 45 professors of a Buddhistic sect.

Caste.

The Collector of the district has furnished a list showing the names of 225 castes, beside 25 tribes or sub-tribes of the highland districts.

The following abstract shows the number of the sub-divisions included in each grand division of caste :—

Brahmans are classed under		8	Sub-divns.
Kshatriyas	do.	7	do.
Vaisyas or Chetties	do.	4	do.
Sudras—			
1. Telegas or Balijes	do.	11	do.
2. Kápu (Cultivator)	do.	24	do.
3 Golla (Shepherd)	do.	9	do.
4. Panchánanulu (Smiths)	do.	21	do.
5. Jéndra (Weavers)	do.	9	do.
6. Karanálu (Accountants)	do.	7	do.
7. Pújalies (Temple-worshippers)	are classed under	7	do.
8. Kummari (Potters)	do.	2	do.
9. Upparalu (Earth-workers)	under	3	Sub-divns.
10. Mangala (Barbers)	classed do.	2	do.
11. Chákalla (Washermen)	do.	3	do.
12. Milalu (Fishermen)	do.	10	do.
13. Sóudilu (Toddy-drawers)	do.	5	do.
14. Telekula Vandlu (Oil-mongers)	do.	3	do.
	do.	64	do.
15. Others		26	do.
Pariahs are classed under		25	do.
Hill tribes	do.		
	Total ...	250	

The next statement contains the population of each Hindu caste, as arranged in the census results.

Castes.	Males.	Females.	Total.	Proportion of Number of Females to 100 Males.	Proportion to Hindu Population.
Brahmans (Priests)	51,764	52,585	104,349	101·6	6·9
Kshatriyas (Warriors)	1,464	1,706	3,170	116·5	0·2
Chetties (Traders)	9,097	9,419	18,516	103·5	1·2
Vellair (Agriculturists)	154,767	156,751	311,518	101·3	20·6
Idaiyars (Shepherds)	52,273	51,763	104,036	99·02	6·9
Kammalan (Artisans)	21,953	22,264	44,217	101·4	2·9
Kanakkan (Writers)	16,324	15,936	32,260	97·6	2·1
Kaikalar (Weavers)	24,800	23,896	48,196	98·3	3·2
Vannian (Laborers)	14,601	15,797	30,398	108·2	2·0
Kusavan (Potters)	6,090	5,879	11,969	96·5	0·8
Sanani (Mixed Castes)	6,575	7,709	14,284	117·2	0·9
Sembadavan (Fishermen)	24,731	25,010	49,741	101·1	3·3
Shanan (Toddy-drawers)	22,303	22,427	44,730	100·6	3·0
Ambattan (Barbers)	10,739	10,788	21,518	100·5	1·4
Vannan (Washermen)	17,377	17,202	34,579	99·0	2·3
Others	258,704	217,403	476,107	84·04	31·4
Pariahs	83,243	81,566	164,809	98·0	10·9
Total ...	778,296	738,101	1,514,397	95·08	100·0

Brahmans.

	per cent.
Berhampore	12·3
Vizianagar	13·4
Pratápgiri	15·7
Dharakóta	16·9
Singhur	24·7
Hotghur	12·8

The Brahmans of this district numbered 104,349, or 6·9 per cent. of the Hindu population. In the places noted in the margin these people are numerous. The Brahmans of Ganjam, like those of the neighbouring district of Orissa, described by Dr. W. W. Hunter, are mostly "cultivating" Brahmans.

Kshatriyas.

Only 3,170 persons have been classed as belonging to the second great order of the Hindu community, the Kshat-riyas.

Chetties.

The Chetties or mercantile caste numbered 18,516, or 1·2 per cent. of the population.

Vellálars.

More than 20 per cent. of the Hindu population belong to the great cultivating castes, described in the Census Returns as "Vellálars." In the Telugu districts they are known mostly as Velamas, Kápús, Koombis, and Reddis; and are for the most part the cultivators and peasant proprietors of the soil. They are most numerous in the cultivated plains near the sea, and are few in number in Gumsúr talaq and the highland estates. In Strikúrmam they comprise nearly half of the population, or 43·7 per cent., while in Gumsúr they are 10 per cent.

Idaiyars.

Shepherds, who are here known as Gollavándlu (literally cowherds, from Gópala, a cow,) are very numerous. They average nearly 6·9 per cent. of the entire people.

The carpenters, weavers, fishermen, and toddy-drawers are very evenly distributed throughout the district; and, taking them in order, are as 2·9, 3·2, 3·3, and 3·0 of the population; not so the barbers and washermen, the former of whom are in the ratio of from ·8 to 2·7, while the latter range from 1·8 to 3·2.

Pariahs.

Pariahs, as is usually the case, are plentiful enough, more especially in the Purlakimedy estate, where they form 15 per cent. of the inhabitants; elsewhere they vary from 13·9 in Chikati to 5·4 in Gumsúr.

Other castes.

Other Castes form a very high percentage in Ganjam, where castes are many and various, differing much from those in the south of the Madras Presidency; their total has been swelled by the introduction of the hill tribes, who number 153,903, and whom it is found

impossible to bring within the ordinary caste tabulation. They comprise one-fourth of the entire population. Attention must here be drawn to the fact, that the people of the Maliah villages, with the one exception of Purlakimedy, have no part in these caste particulars. Their census numbers, amounting to 131,112 persons, having been received only after the closing of the tabulation. Adding these, therefore, to the hill tribes previously described, the total hill population will be 285,015, and particulars of their divisions appear below:—

Hill tribes.

Ooriyas			25,958
Khonds	Khonds	82,987	
	Bado Khonds	2,927	
	Sono do.	2,168	
			88,082
Sowrahs	Sowrah	64,604	
	Jara Sowrahs	4,174	
	Sudda do.	2,117	
	Arisa do.	4,973	
	Tekkallydo.	1,237	
			77,105
Jonds		1,332	
Panos		34,670	
Erikula (Vánlu)		2,379	
Jannaloo		2,164	
Pittala (Vánlu)		2,439	
Gartala		6,375	
Yanadi (Vánlu)		9,889	
Jatafee (Vánlu)		16,029	
Golla (Vánlu)		3,528	
Agurtu		5,256	
Gadabalu		4,664	
Konda Rajulu		282	
Loddi Rajulu		4,614	
Telegas		122	
Gouda		92	
Pydelu		79	
			93,870
			285,015

Ooriyas.

The *Ooriyas* are said to form the wealthiest and the most important class. They inhabit the valleys, engross the cultivatable land, and monopolize the trade of the country. In this district the *Ooriyas* numbered 25,958.

Khonds.

The *Khonds* of the district, according to the Census of 1871, numbered 88,082. Of this total, 2,927 persons are styled Bado Khonds, and 2,168 Sono Khonds, while the rest, viz., 82,987, are returned as *Khonds* simply. These people are to be found in large numbers in Orissa also. Their origin, manners, and customs, and their government, are fully described in the work on "Orissa, by Dr. W. W. Hunter."

Khonds' occupation.

The *Khonds* are the most numerous of the hill tribes. They own and cultivate the soil; or if they engage in any other occupation, it is that of hunting. Personally, the men are of medium height, stout, strong, and not uncomely, with aquiline noses, high cheek bones, and receding foreheads. The females, as is the case with women who are exposed to hard field work, have little of the loveliness expected of their sex. They are described as short in stature and coarse in feature, while their habits are spoken of as unclean.

Dress and food of the Khonds.

These people adhere to a primitive simplicity of dress; their women bare the bosom and wear a scanty piece of cloth round their loins, scarcely reaching to the middle of the thigh, while the

dress of the men is yet briefer. The head-dress engages all their attempts at ornamentation, and is a characteristic one. The hair is drawn well forward and rolled up into the semblance of a short horn in the middle of the forehead. Round this a piece of red cloth is twisted; the feathers of some bird serve for still further adornment, and the whole forms a convenient receptacle for a pipe, comb, or other small matters. Both men and women wear a profusion of brass rings in their ears; their nostrils also are pierced, and heavy brass armlets and necklets of brass or glass beads are freely used. Their food is the ordinary bean or pulse of the country, or rice boiled the day before, and made into a gruel, with the addition of wild game or animals, if the chase has been successful: domestic animals are a rare luxury.

The hills of the Khond country form a barrier against the invasion of epidemic diseases, and their ordinary ailments of the tribes are fever, scrofula, rheumatism, and spleen affections, which they cure, or the reverse, by the application of a few roots and simples.

Government of the Khonds.

The system of government amongst the *Khonds* is described by Macpherson as patriarchal, and it is said that their boys are married at the ages of from 10 to 12, to girls three or four years older.

Religious divisions under each caste.

The annexed statement shows the population arranged according to religion in the order of their castes. It is noticeable that Vishnavaites predominate in all castes, save among the Chetties, carpenters, and weavers. Out of 18,516 Chetties, 65 per cent. were Sivaites and 34 per cent. Vishnavaites, while of weavers 49 per cent. were followers of Siva, them than in any other caste, and amounted to 6 per cent. of their number. The rival sects were nearly balanced among the carpenters, with a slight preponderance in favor of the Sivaites, increased by the addition of 559 Lingayets, who, it will be remembered, adore Siva under another form.

Caste.	Sivaites.	Vishnavites	Lingayets.	Other Hindus.	Christians.	Total.	Percentages to the Population under each Caste.				
							Sivaites.	Vishnavites.	Lingayets.	Other Hindus.	Christians.
Brahmans ..	30,262	73,931	43	91	..	104,327	29·0	70·8	0·04	0·08	..
Kshatriyas ..	251	2,905	..	14	..	3,170	7·9	91·6	..	0·4	..
Chetties ..	12,025	6,549	102	40	..	18,516	64·9	34·3	0·6	0·2	..
Vellálars ..	7,166	362,822	102	1,402	26	371,518	2·3	97·2	0·03	0·4	0·01
Idaiyars ..	2,422	100,206	..	1,410	4	104,036	2·3	96·3	..	1·3	0·003
Kammalan ..	21,274	21,961	559	1,322	1	44,217	48·1	47·6	1·2	3·0	0·002
Kaikolar ..	940	30,881	36	401	2	32,260	2·9	95·7	0·1	1·2	0·006
Vannian ..	23,768	18,440	3,028	2,957	3	48,196	49·3	38·2	6·3	6·1	0·006
Kusavan ..	518	29,880	..	..	..	30,398	1·7	98·3	..	..	..
Satani ..	1,298	10,481	151	39	..	11,969	10·9	87·5	1·3	0·3	..
Sembadavan ..	3,502	10,464	222	92	..	14,280	24·6	73·3	1·5	0·7	..
Shanan ..	2,345	47,103	..	269	6	49,723	4·7	94·7	..	0·5	0·01
Umbattan ..	663	43,985	..	82	..	44,730	1·5	98·3	..	0·2	..
Vannan ..	570	20,863	..	84	..	21,517	2·6	97·0	..	0·4	..
Others ..	1,960	30,281	75	2,263	..	34,579	5·7	87·6	0·2	6·5	..
Pariahs ..	6,136	274,493	124	185,148	517	476,107	3·3	57·7	0·02	38·6	0·1
Total ..	130,925	1,133,902	5,743	214,003	679	1,514,352*	8·6	76·8	0·4	14·1	0·04

*This is exclusive of 45 Buddhists or Jains.

Mahomedans.

Of Mahomedans there are only 4,826, 40·8 per cent. of whom are Sheiks, with some Pathans, Syuds, and a few Moghuls and Labbays. They are to be found mostly in Berhampore and Chicacole, and are sparsely distributed over the rest of the country, while in the Sirghur estate there are no Mahomedans at all.

Native Christians.

The Native Christians are a mere unit in the Ganjam district, numbering only 679 in all, 120 of whom are Pariahs. 517 come under the head of "others," while only 42 belong to the superior castes, and none at all rank higher than the cultivating castes.

Vellálar	26
Idaiyar	4
Kammalan	1
Kanakkan	2
Weaver	3
Fishermen	6
Pariahs	120
Others	517
	679

Occupation.

More than two-thirds of the male population follow some occupation, as detailed in the annexed table.

Major Headings.	Minor Headings.	Number of Persons.	Number of Persons under each Major Head.	Proportions.
Professional	Government service (Civil) ...	3,535		0·5
	Do. (Military)	2,182		0·3
	Learned professions	4,058		0·6
	Minor do.	8,355	18,130	1·2
Domestic	Personal service	...	50,197	7·2
Commercial	Traders	33,770		4·9
	Conveyers	2,441		0·3
			36,211	
Agricultural	Cultivators	...	234,586	33·8
Industrial	Dress	16,023		2·3
	Food	18,867		2·7
	Metals	7,763		1·1
	Construction	3,560		0·5
	Books	23		0·003
	Household goods	3,536		0·5
	Combustibles	370		0·1
			50,342	
Indefinite and Non-productive.	Laborers	90,363		13·0
	Property	2,911		0·4
	Unproductive	4,980		0·7
	Others	1,937		0·3
			100,191	
	Total ...		489,657	70·4

Cultivators.

Nearly half of the occupied population are engaged in the pursuit of agriculture. Of these, 83,329 are Vellálars or cultivators proper, but there is a large admixture of other castes, 17,772 shepherds, and no fewer than 16,008 Brahmans till the soil, in spite of admonitions of Menu, who tells them it is the last means of subsistence should embrace, and is one which the benevolent greatly blame. Pariahs next in number as agriculturists, then Shanars and Writers. Only 125 Mahomedans are classed under this head. Government civil service employs

nearly ·5 per cent. of the people, or 3,535 souls. Of these 1,171 are Vellálars and 417 Writers. Next strongest the Pariahs muster, then shepherds, and afterwards Brahmans. There are only 61 Mahomedans, which is not a low proportion however, when it is borne in mind how few of this nationality there are in all.

Government service (civil).

Military service does not engage many persons in the Ganjam district; only 2,182 are entered under that heading, and as 1,256 are stationed in the cantonments of Berhampore and Kallikota, but few remain to be accounted for. In some of the zemindaries, a few of the old sibbundy corps still exist. Besides the military, there is a police force of 1,335 men, whose ranks seem chiefly recruited from the Vellálar castes.

Military service.

Of persons engaged in the learned professions, the largest number as may be expected are Brahmans. Out of 4,058 persons, 2,818 belong to this caste, or 69 per cent. of the whole, which, with a percentage of 16 who are writers, leaves a very small minority to divide among the other castes. The same observation applies to the minor professions, which employ 8,355 persons, 3,854 of whom are Brahmans, 1,167 writers, and the others of various castes, including 348 Pariahs. Upwards of 7 per cent. of the people are engaged in personal service. Out of a total of 50,197 persons so engaged, nearly one-fourth are Pariahs, besides which there are 8,251 washermen and 5,885 barbers. So many as 4,618 Vellálars are ranged under this head, and the large number of 2,546 Brahmans, who are probably chiefly cooks and water-carriers, for all people can eat food that is prepared by a Brahman, though he himself would be defiled by food cooked by one of an alien caste.

Learned profession.

Minor professions.

Personal service.

Trade and commerce are followed by 33,770 people, of whom one-sixth are Chetties, whose natural occupation it is. The largest number of traders is in Parlakimedy, where they muster 4,692 strong. 2,852 Brahmans earn their living in this way, and 2,507 Shanars or toddy-drawers live by trade. Of conveyors, there are 2,441, the bulk of whom are Vannians, and nearly all are found in Berhampore.

Trade.

Conveyors.

Of the 50,342 people engaged in industrial pursuits, nearly one-quarter are busied with the providing of dress, and most of these, or 82 per cent., are of the weaver caste. As with them, so also with the purveyors of food, caste and occupation go hand in hand together. Out of 18,867 so engaged, nearly one-half, or 8,157, are shepherds, and 5,533 are fishermen, the rest being made up from among the Chetties, Shanars, Weavers, and Pariahs.

Dress.

Food.

In these more primitive districts, caste and occupation are still, to a great extent, interchangeable terms, the returns under the head of workers in metals being another case in point. Out of 7,763, all but 247 belong to the Kammalan or Artisan caste, while under the head of "construction," out of 3,560 souls, 3,057 are Artisans, who, it will be remembered, are divided into five branches, as goldsmiths, carpenters, blacksmiths, stone-cutters, and brassiers. 3,536 people supply "household" requirements; of these 2,765 are potters, or Kusavans, and 570 folk deal in firewood and other combustibles.

Metals.

Constructors.

Household goods.

The laborers of the district numbered 90,363, or 13 per cent. of the male population; of these, 26,109 are Pariahs and another 27,951 are classed as "others." There are also 14,592 of the cultivating castes. It is observable that in this district so high a number as 2,465, or 4·8 of the highest caste, viz., Brahman, are employed as laborers, while in other districts the proportions of this caste so employed vary from 0·1 in Godavery to 1·3 in Bellary, South Canara, and Malabar.

Laborers.

Of the 9,828 persons scheduled as "unproductive," just one-half are mendicants, more than one-quarter have private means to live on, and the occupation of the remainder is too indefinite to admit of classification. Nearly all these gentlemen who live at ease are Brahmans, who, with Satanis, make up the bulk of the religious beggars who subsist on the pious charity of the populace.

Unproductive.

Education is at a low ebb in Ganjam. Exclusive of the hill tribes who may be pronounced utterly illiterate, only 2·5 per cent. of the population, or 35,362 individuals, can read and write; 367 of whom are females.

Instruction.

	Gross Population.	Number of Persons able to read and write.	Proportion.
Hindus	1,882,561	34,448	2·5
Mahomedans	4,826	528	10·9
Europeans and Eurasians ...	364	179	49·2
Native Christians	679	207	30·5
Buddhists	45	...	...
Others	501	...	...
Total ...	1,888,976	35,362	2·5

VIZAGAPATAM.

This is the largest district of the Northern Circars, and is enclosed on the east side by a range of hills running parallel to, and about 40 miles distant from, the coast line, and reaching from the Mahánady in the north, to the Godavery river in the south. The higher peaks of these hills achieve an elevation, in some cases, of 5,000 feet, but have hitherto been little visited by Europeans. The hilly country is but very sparsely inhabited by wild tribes.

Position.

About the middle of the 17th century, the East India Company established a factory at the town of Vizagapatam, which, later on, became a place of some importance, and subsequently gave its name to the district.

Town of Vizagapatam.

The district consists of two Government talugs and 44 zemindaries, and covers an area of 18,344 square miles. It boasts four municipal towns, viz., Vizagapatam, Bimlipatam, Vizianagaram, and Palcondah.

Political divisions.

Of the 44 zemindaries, that of Vizianagaram is the most ancient and the most powerful. It was handed over to British administration in 1817, until a debt incurred by the then zemindar, which had run on until it amounted to £120,000, was discharged. In five years the estate was cleared of its liabilities and restored to the zemindar. In 1827,

Vizianagaram Zemindary.

the owner proceeded to Benares and left his zemindary again to be managed by English prudence. Finally, in 1852, the present Mahárájah assumed charge of his property, and found it completely free of debt and with a balance of Rupees 2,12,728 to credit.

Climate.

The district is favored in its climate. Hot land winds are almost unknown, being warded off by the hilly range. In the Jeypore territory, a great part of which lies in the Vizagapatam district, the nights are always cool, though the day heat is intense, and during some months of the year a fire is even grateful.

Census operations.

The preliminary and final enumeration of the population was, with a few exceptions, begun and ended in the prescribed time. In the hilly ranges of Jeypore, a primitive mode of counting the wild people was adopted. The headman of a village went round, with a string in his hand, in which he made a knot for every house in the place. This was brought to the Deputy Collector, who entered the number in a form. In order to get an average for calculating the number of inhabitants, two houses in each village were taken and their inmates, both male and female, were counted. It is reported by the Assistant Collector that the suspicions of the people were aroused as to the object of the census, and the old cry, as to its being the preliminary of a head tax, was raised, while the artful plan was hit upon, by those who had relatives in other places, of sending their children backwards and forwards while the first enumeration was going on, to avoid their being included in the census. The reports as to the objects of the tax were often very whimsical, as for instance, that it was the fowls that were to be subjected to the new duty.

Census in the Hill Ranges.

Effects of the suspicion caused by the census.

According to the Census of 1871, the population of the Vizagapatam district, exclusive of Jeypore, was 1,844,711, and the number of houses 428,181.

Houses & population.

The annexed table shows the distribution of the people under each description of land, by which it will be seen that 10·7 per cent. of the population live in Government, 2·6 in Inam, 82·9 in zemindary lands, and 3·8 per cent. in Municipal towns.

Proportion of population in each description of land.

Taluqs.	Population.				
	Government Land.	Municipalities	Inam.	Zemindary.	Total.
Golcondah	57,294	...	11,116	26,372	94,782
Sarvasidhi	62,504	...	7,311	65,099	134,914
Anakapalli	...	...	...	161,361	161,361
Srungavarapukóta	...	...	...	165,499	165,499
Vizagapatam	...	...	...	133,960	133,960
Vizianagaram	...	32,191	5,319	43,318	80,828
Bimlipatam	...	29,169	...	117,276	137,445
Palcondah	...	8,744	...	97,675	106,419
Chepudupalli	...	8,812	24,777	52,768	164,571
Parvatipore	78,154	...	...	204,337	204,382
Bobbili	45	...	...	135,606	135,606
Sálúr	...	...	...	139,289	139,289
Gajapatinagaram	...	...	...	77,364	77,364
	...	...	...	108,351	108,351
Jeypore	197,997	69,916	48,523	1,528,275	1,844,711
	...	...	...	314,488	314,488
Total ...	...	...	...	1,842,763	2,159,199

Particulars of population.

Subjoined is another table entering into the particulars of population in each taluq and detached zemindary, as to adults, children, sex, and nationality.

Taluqs.	Houses			Population.										
				Children.		Adults.		Total.						
	Inhabited.	Uninhabited.	Total.	Boys under 12 years.	Girls under 10 years.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists.	Others.	Total.
Golcondah ...	23,116	859	23,975	20,201	16,390	28,262	29,927	48,763	46,019	93,773	987	22	...	...	94,782
Sarvasidhi ...	33,584	6,503	40,087	29,529	23,937	38,316	42,612	68,345	66,569	132,102	2,811	11	...	...	134,914
Bimlipatam ...	21,309	2,140	24,449	21,631	18,338	33,776	31,603	55,407	50,041	105,241	834	210	...	34	106,319
Vizianagaram ...	21,309	2,140	24,449	21,631	18,338	33,776	31,603	55,407	50,041	105,241	834	210	...	34	106,319
Vizagapatam ...	38,313	906	39,219	34,543	27,043	48,453	51,564	82,996	78,607	159,964	1,359	28	...	28	161,361
Anakapalli ...	38,445	1,358	39,803	34,543	27,043	49,453	51,564	84,021	80,528	162,479	2,980	...	...	27	165,499
Srungavarapukóta ...	37,350	1,523	38,873	33,538	28,904	47,335	49,183	81,138	77,822	155,512	1,421	...	...	27	156,960
Vizagapatam ...	37,350	1,523	38,873	33,538	28,904	47,335	49,183	81,138	77,822	155,512	1,421	1,102	6	198	158,960
Vizianagaram ...	14,199	2,004	16,203	15,602	13,242	22,185	22,799	37,787	35,041	70,679	3,641	247	83	33	74,828
Bimlipatam ...	14,199	2,004	16,203	15,602	13,242	22,185	22,799	37,787	35,041	70,679	3,641	247	83	33	74,828
Palcondah ...	28,132	1,691	29,823	26,623	26,866	42,338	42,592	68,961	68,458	133,250	3,644	518	...	33	137,445
Chepudupalli ...	28,132	1,691	29,823	26,623	26,866	42,338	42,592	68,961	68,458	133,250	3,644	518	...	33	137,445
Parvatipore ...	35,551	916	36,470	30,623	25,686	52,373	52,489	82,996	78,803	158,382	195	247	83	4	161,311
Bobbili ...	35,551	916	36,470	30,623	25,686	52,373	52,489	82,996	78,803	158,382	195	247	83	4	161,311
Chepudupalli

A comparison of the present figures with those of the 1866-67 Census shows an increase in population for the whole district of 224,641, which increase is, in a great measure, due to the more complete enumeration of the hill tribes of Jeypore. The following table exhibits the present number of people in each taluq and zemindary as compared with 1866-67 :—

Increase in the present population.

Taluqs.	Population as per Quinquennial Returns of Fusly 1276 (1866-67).	Population according to the Census of 1871.	Increase.	Percentage of Increase.
Golcondah	78,195	94,782	16,587	21·2
Sárvasidhi	100,030	134,914	34,884	34·9
Viravalli	138,645	161,361	22,716	16·4
Anakapalli	155,892	165,499	9,607	6·2
Srungavarapukóta	102,232	133,960	31,728	31·0
Vizagapatam	49,794	80,828	31,034	62·3
Bimlipatam	95,552	106,419	10,867	11·4
Vizianagaram	107,180	137,445	30,265	28·2
Palcondah	138,579	164,511	25,932	18·7
Chipudapalli	162,112	204,382	42,270	26·0
Parvatipore	118,900	135,606	16,706	14·0
Bobbili	112,349	139,289	26,940	24·0
Sálúr	61,179	77,364	16,185	26·5
Gajapatinagaram	84,406	108,351	23,945	28·4
Total ...	1,505,045	1,844,711	339,666	22·6
The population of divisions which were separately shown in the previous returns, but included in the population of the above places in the present returns	429,513	...	...	...
Jeypore	...	314,488	...	...
Total ...	1,934,558	2,159,199	224,641	11·6

The population of this district numbered 2,159,199 souls. There were of Hindus 2,135,432; of Mahomedans 21,030; 2,185 were Christians, and but 91 Buddhists or Jains. The annexed abstract shows these results side by side with those of the *previous census*.

Religious division of the population.

	1866-67.	1871.	Increase.	Percentage.
Hindus	1,915,463	2,135,432	219,969	11·5
Mahomedans	17,787	21,030	3,243	18·2
Christians	1,308	2,185	877	67·0
Others	...	552	552	...
Total ...	1,934,558	2,159,199	224,641	11·6

Sexes.

Of the total population, exclusive of Jeypore, 941,125 were males and 903,586 females. Of the former, 370,235 were boys under 12, and 570,890 male adults. Of the latter 306,506 were girls under 10 years of age, and 597,080 adult females.

Proportion of sexes.

The proportions in the case of children were 82·7 girls to 100 boys; while of adults, it was as 104·6 females to 100 males. But looking to the aggregate results, the proportions are 96 females to 100 males. In all the taluqs, the female population is turned out as less than the male.

Religion. Hindus.

An analysis of the Hindu religious sects shows that out of 1,820,944 persons (exclusive of Jeypore), the great bulk, as in all the more northern parts of the Madras Presidency, are followers of

Vishnu, 79·7 per cent. profess themselves as his disciples, while only 19·9 are Sivaites, and a mere fraction of ·1 per cent. are Lingayets. 3,867 people figure under the head of "others," and these, which amount to ·2 per cent. of the population, obtain chiefly in the Palcondah estate and Sálúr zemindary, where the hill tribes are to be found in large numbers.

Mahomedans.

Out of 21,030 Mahomedans, three-fourths belong to the *Soonee*, and only 536 to the *Shiah* sect. 192 enrol themselves as *Wahabis*, and 3,779 are classed as "other Mahomedans." As a rule these people in Vizagapatam are in very humble circumstances.

Christians.

The Christians number 2,185, and call for no observation, except perhaps that the Protestants muster pretty strongly as compared with other districts, being 39 per cent. to 61 per cent. of Romanists. They have increased by 67 per cent. in the last five years.

The subjoined abstract exhibits the distribution and proportions of the several religious sects of the people in the different taluqs.

Taluqs.	Hindus.				Mahomedans.				Christians.					
									European and Eurasians.		Natives.		Others.	
	Vishnuvites.	Sivaites.	Lingayets.	Others.	Soonees.	Shiahs.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.
Golcondah ..	62·4	37·4	...	·02	83·2	1·4	9·8	5·5	..	..	..	..	..	..
Sarvasidhi ..	65·1	34·8	·4 *	·03	89·0	·8	..	10·2	9·6	90·9	..	..	..	..
Bimlipatam ..	88·7	11·2	...	·05	76·4	·5	..	23·3	50·3	49·7	84·0	16·0	83·8	11·1
Viravalli ..	75·5	24·4	·08	·06	95·1	1·2	3·9	..	..	..	..	..	..	..
Anakapalli ..	71·7	28·1	·1	·01	93·3	3·4	..	3·0	33·3	66·7	100	..	100	..
Srungavarapukóta.	72·5	26·3	·03	·006	90·8	·3	..	8·8	..	..	..	..	..	..
Vizagapatam ..	80·1	19·1	·5	·3	39·0	1·1	..	59·7	52·7	47·2	76·3	23·7	65·2	34·8
Vizianagaram ..	80·1	19·1	·5	·3	88·1	2·1	1·2	8·5	4·7	95·3	73·6	26·4	75·0	25·0
Palcondah ..	84·7	15·0	·2	·07	54·3	9·7	..	35·5	83·3	16·6	100	..	..	..
Chipudapalli ..	85·9	13·8	·01	1·5	86·3	3·2	..	10·6	..	100	..	..	..	..
Parvatipore ..	86·8	13·1	·05	·0009	99·1	·9	..	..	18·1	81·8	100	..	..	..
Bobbili ..	77·8	22·2	·002	·03	56·3	37·8	..	5·8	61·9	..	..	..	100	..
Sálúr ..	84·7	15·2	·04	·06	72·1	1·2	..	26·7	..	..	..	..	..	..
Gajapatinagaram.	82·9	16·2	·01	·8	88·5	..	..	11·4	..	..	..	..	..	..
Total..	83·7	11·2	·0009	·02	79·7	19·9	·1	·2	38·6	2·8	·9	17·9	43·8	56·2
	79·7	19·9	·1	·2	38·6	2·8	·9	17·9	43·8	56·2	82·7	17·2	74·8	25·2

Caste.

The Hindu population of the district appear under the following caste divisions :—

Castes.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Proportion to Hindu Population.
Brahmans (Priests)	25,619	25,601	51,220	99·9	2·4
Kshatriyas (Warriors)	8,430	8,035	16,465	95·3	0·8
Chetties (Traders)	22,147	21,703	43,850	93·5	2·1
Vellálars (Agriculturists)	417,294	402,322	819,616	96·4	38·4
Idaiyars (Shepherds)	62,366	59,163	121,529	94·9	5·7
Kammálan (Artisans)	34,053	33,412	67,465	98·1	3·2
Kanakkan (Writers)	6,027	5,928	11,955	98·4	0·5
Kaikalar (Weavers)	51,512	49,125	100,637	95·4	1·7
Vannian (Laborers)	6,754	6,798	13,552	100·7	0·6
Kusavan (Potters)	4,131	3,978	8,109	96·3	0·4
Sátáni (Mixed Castes)	15,912	16,211	32,123	101·9	1·5
Sembadavan (Fishermen)	7,509	7,167	14,676	95·4	0·7
Shánán (Toddy-drawers)	30,207	29,088	59,295	96·3	2·8
Ambattan (Barbers)	14,210	13,154	27,364	92·6	1·3
Vannán (Washermen)	28,140	26,539	54,679	94·3	2·5
Others...	269,257	239,931	509,188	89·1	23·8
Pariahs	95,113	89,569	184,682	94·2	8·6
Total ...	1,098,681	1,037,724	2,136,405	94·5	100·0

The *Brahmans* form 2·4 per cent. of the population, and the proportion of males and females are given as almost exactly even. The *Kshatriyas* are few in number, and count not quite one in a hundred of the gross population.

Brahmans and Kshatriyas.

Of *Chetties* there are only 43,850. The fourth Hindu caste absorbs the great bulk of the people, and of these the cultivating castes, a warlike race of great respectability, who claim equality with the Kshatriyas, form 37·9 per cent. of the gross population.

Chetties and Vellálars.

Idaiyars and Weavers.

Shepherds are 5·6 and Weavers 4·7 per cent. of the population.

Of *artisans* there are the usual supply, sufficient for the requirements of, and scattered pretty evenly over, the district. They numbered 67,465.

Kammalans.

Karnams and Vannians.

The *Karnams* and *Vannians* are very few, being only ·5 and ·6 per cent. of the Hindus in this district.

The *Shanars* are a strong body, and form 2·8 per cent. of the Hindus; they engage in carrying palankeens as well as in their more legitimate occupation of toddy-drawing.

Shanars.

Barbers, *Washermen*, *Potmakers*, and *Fishermen* are as 1·3, 2·5, 0·4, and 0·7 per cent., respectively, of the people; the latter also live by palankeen-bearing.

Barbers, &c.

Satanis.

32,123, or 1·5 of the people, are *Satanis*, or mixed castes.

Other Hindus.

So many as 194,700 are classified as "Other Hindus," but in these figures, some of the hill tribes, besides those of Jeypore, are included.

Pariahs.

Pariahs as usual are important by strength of number, if not of position. They count about nine in every hundred of the population.

Native Christians.

The Native Christians are included under the head of Hindus, and muster only 882. Of these the greater bulk are Pariahs, viz., 573; 198 figure vaguely as "Others;" 107 are Vellalars, 2 Weavers, and 2 Satanis.

Buddhists.

The Jains seem lowly in position. There are but 91, of whom 12 are laborers, 10 toddy-drawers, 8 Pariahs, and 61 "Others."

Non-inclusion of Jeypore population.

The Jeypore population is not included in the above abstract, and calls for some separate, though brief remarks, the substance of which is drawn chiefly from the District Manual compiled by Mr. Carmichael.

Ooriya Brahmans.

The *Ooriya* Brahmans are numerous, and have 15 divisions. They eat many kind of meats, chiefly the flesh of game, and will drink water drawn by the Shepherds.

Kothreo.

The *Kothreo* caste are the zemindars. In their customs they resemble the Brahmans, and are sub-divided into 1[illegible] classes.

Of Karnams or writers, there are 11 classes, and they, with the Brahmans, are the only people in the country who boast of any education.

Karnams.

There are ten castes of traditionary fighting men (Paicks), though many in these more peaceful times have now taken to trade and cultivation. They are a fine race, brave, and are good shots with the matchlock. Their names are given in the margin.

Paicks.

1. Snathro.
2. Bollama.
3. Noula.
4. Kampoo.
5. Kalgina.
6. Koonoo.
7. Ooriya.
8. Binakoorya.
9. Bonuntoa.
10. Guri.

Many of the people classed as ryots are skilful in the use of the bow and arrow, and appear as Paicks or fighting men when called on. They formerly held land under military tenure.

Ryots.

The weavers are not called on to exert much delicacy or skill in their craft, a large sheet of thick cloth is the usual dress of the richer folk, while the poor of both sexes content themselves with a small rag round the loins, woven from bark.

Weavers.

The Toddymen, however, drive a thriving trade, and well they may, as it is the usual thing to get drunk every market day.

Shanars.

Pariahs have divisions amongst themselves. In every depth there is a lower deep. From one of their divisions the supply of thieves is chiefly kept up.

Pariahs.

The following abstract contains the numbers of each religious sect in each of the Hindu castes. It will be seen that the Brahmans of this district are mostly Sivaites, as are the Artisans and Potters, while in other castes Vishnavaites are in the majority.

Castes.	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Total.	Percentage to the Population under each Caste.				
							Sivaites.	Vaishnavaites.	Lingayets.	Other Hindus.	Christians.
Brahmans (Priests)	38,699	12,331	30	110	..	51,226	75·6	24·2	·05	·2	..
Kshatriyas (Warriors) ..	1,550	14,905	13	19	..	16,487	9·4	90·6	..	·06	..
Chetties (Traders)	18,622	25,196	13	932	107	43,850	42·5	57·5	·03	·04	..
Vellálars (Agriculturists) ..	79,846	738,692	39	22	..	819,616	9·7	90·1	·005	·1	·01
Idaiyers (Shepherds) ..	9,595	111,796	266	12	..	121,529	7·8	92·6	·2	·03	..
Kammalan (Artisans) ..	65,413	1,564	509	..	..	67,486	97·0	2·3	·7	·02	..
Kanakkan (Writers) ..	772	11,178	4	..	..	11,955	6·4	93·6	·03	..	..
Kaikalar (Weavers) ..	53,953	47,248	278	26	2	100,537	52·8	46·9	·3	·03	·002
Vannian (Cultivators and Laborers)	932	12,592	..	6	..	13,540	6·9	93·0	..	·04	..
Kusavan (Potters)	7,560	383	166	..	..	8,109	93·2	4·7	2·0	..	..
Satani (Mixed Caste) ..	8,268	23,572	285	6	2	32,123	25·7	73·4	·9	·02	·006
Sembadavan (Fishermen) ..	827	13,849	..	..	..	14,676	5·6	94·4	..	..	..
Shanan (Toddy-drawers) ..	9,262	49,792	116	114	..	59,285	15·6	83·8	·1	·05	..
Ambattan (Barbers) ..	1,943	25,362	..	14	..	27,364	7·1	92·8	..	..	..
Vannan (Washermen) ..	13,493	11,016	46	124	..	24,679	24·7	74·0	·08	·2	..
Others	32,154	166,130	67	318,588	198	509,127	6·3	31·5	·01	62·2	·04
Pariahs	20,909	162,762	68	372	573	184,874	11·4	88·1	·03	·2	·5
Total ..	362,855	1,462,425	1,817	318,355	882	2,136,314	17·0	68·0	·09	14·9	·04

Occupation.

Of the total male population of 941,125, (exclusive of Jeypore) more than two-thirds (675,240) are engaged in some occupation or other, of whom more than one-half (361,184) are cultivators, 19·6 are indefinite and unproductive, and 11·8 industrial.

Major Headings.	Minor Headings.	No. of Males employed.	Total.	Proportions of the Occupied Male Population.	Proportions of the Total Male Population.
Professional	Government Service ...	3,601			·4
	Military	2,016			·2
	Learned professions ...	2,559			·3
	Minor do	3,927			·4
Domestic	Personal Service ...	...	12,103	1·8	
Commercial	Traders	40,000	49,488	7·3	5·3
	Conveyers	430			4·2
					·04
Agricultural	Cultivators	...	40,430	6·0	
			361,184	53·5	38·4
Industrial	Dress	37,591			4·0
	Food	16,674			1·8
	Metal	14,682			1·5
	Construction	6,654			·7
	Books	57			·006
	Household Goods ...	3,011			·3
	Combustibles	704			·07
Indefinite and non-productive.	Laborers	112,092	79,373	11·8	11·9
	Property	14,394			1·5
	Unproductive	3,395			·4
	Others	2,781			·3
			132,662	19·6	
			675,240	100	71·7

Something under 2 per cent., or 12,103 of the people, are classed as profes-

Professional. sional, of whom 3,601 are in Government service. These include a noticeable number of the Vellálar or Velama caste, viz., 1,630. Of Brahmans there are 445, a large proportion, compared to the insignificance of their numbers.

Only 2,016 come under this head, of whom 849 are Vellálars, who we have

Military. seen before are a warlike race, and 332 are Mahomedan Sheiks. Police are included in this item.

Learned professions do not employ many of the people. 2,559 are enrolled

Learned and minor professions. under this head, nearly all of whom are Brahmans, with a few Writers and Satanis. In the minor professions, out of 3,927 so engaged, 1,229 are Brahmans, 784 Vellálars, and 336 Satanis. It is worthy of note that 451 Writers and 278 Shepherds are thus engaged.

More than 7 per cent., or 49,488 of the occupied population, are employed in

Domestic Service. personal service. Of these, 15,601 are washermen, and 7,814 barbers.

Traders number 40,000, of whom upwards of one-fifth are Chetties. A good

Traders. many Vellálars, Weavers, Toddy-drawers, and Pariahs, however, earn their living by trade. Of conveyers there are but 430 in all.

As has been said before, more than half of the total population live by the soil,

Agriculture. and of these upwards of two-thirds are members of the cultivating castes. Shepherds and Pariahs also furnish a small quota.

Industrial pursuits engage the attention of 11·8 per cent. of the employed, or

Industrial occupation. 79,373 souls; of these, 37,591 deal in dress, nearly 30,000 of whom are weavers. Some Mahomedans, probably tailors, some Pariahs, and a few Satanis nearly account for the remainder.

Food. Those who deal in food number 16,674, or about 2·5 per cent. of the employed.

Workers in metals, constructors of buildings and furniture, are drawn entire-

Metals, &c. ly, with a few exceptions, from the artisan castes, who seem to form themselves into an exclusive guild, sacred from intrusion.

Household goods employ only 3,011 people, two-thirds of whom are potters.

Laborers. 112,000 individuals rank as laborers, the bulk of whom are Vellálars and Pariahs.

14,394 people figure as owners of property, or with private means. Most

Property. of them are Brahmans, with a good many Writers, Kshatriyas, and Vellálars.

Only 3,395 are classed as unproductive, nearly half of whom are Satanis,

Unproductive. who in this district subsist largely by begging.

The progress of education needs but few words. Only two per cent. of the

Instruction. people can read and write, or 42,449, and not one thousand of them are females. The Mussulmans in this district are better educated than the Hindus. 214 out of 882 Native Christians, or about 24 per cent., have received instruction; and the Eurasians also show pretty well in this respect. There are 811 of them and 397 Europeans, making a total of 1,208; 547 of whom can read and write. The proportions are shown below:—

	Gross Population.	No. able to read and write.	Proportions.
Hindus	1,820,944	40,644	2·2
Mahomedans	21,030	1,027	4·9
Native Christians	882	214	24·0
Europeans and Eurasians	1,303	547	42·0
Buddhists	91	...	...
Others	461	17	3·7
Total ...	1,844,711	42,449	2·3

Mr. H. G. Turner, the Assistant Agent in Jeypore, has furnished the following valuable report on the wild tribes of the Jeypore country:—

From H. G. TURNER, Esq., Assistant Agent, to the Agent to the Governor of Fort St. George at Vizagapatam, dated Endrika, 30th May 1872, No. 75.

I have now the honor, in continuation of my letter No. 10, dated 23rd January 1872, where I set forth certain details of the population in my division, to forward to you an analysis of the castes.

2. The exceptional nature of the country, and the obscurity that has hitherto hung over it, seem to me to warra the somewhat lengthy remarks that accompany the figures.

Division of the subject into Aryans, pre-Aryans, and out-castes. I have not been able to make my report as full and accurate as I wished to do; but I trust that it will go some way towards the preparation of more correct returns on the occurrence of another census.

In treating the subject, it appeared to me that explanations merely appended to a nominal roll of the castes would be a confused and unsatisfactory method. The great interest with which the hill tribes are regarded seemed to demand that special prominence should be given to them, and I have accordingly adopted a classification which secures this result to some extent. It is, however, difficult to define exactly what is meant by the term "Hill Tribe." If we take the test of language we shall exclude many races that ought to be included; and if we take that of autochthony we shall find that nearly every race has traditions of immigration. We are taught that we have in India a series of pre-Aryan races which have been overflowed by a wave of Aryans. This wave is, in some parts, so deep as to hide the existence of the so-called aborigines; and in other parts shallow enough to allow distinct notice to be taken of their existence. In the country above the ghauts the older race have nowhere been obscured, and to some the wave has not even spread. The limits and depth of this inundation being, therefore, accurately known, we are at once able to adopt a classification of the whole population into the Aryans and the pre-Aryans; and as we

have, on these admitted grounds of race-origin cut off from the head of the social scale a considerable section, so are we, on similar broadly-recognized grounds, justified in separating from these pre-Aryans that large portion of the community which is ranked under various names throughout India as out-castes. We have, therefore, these three divisions—Aryans, pre-Aryans, and out-castes.

In order to bring out as prominently as possible the agricultural class, I have introduced a further division into the pre-Aryan group, separating from the tillers of the soil that portion of the community which, though intimately connected with the ryots, gain their livelihood in other ways. These are liquor-sellers, oil-men, iron-smiths, potters, and such like.

3. In order to render the following remarks intelligible, it will be necessary to interpose here a short reference to the topography of the division.

Jaipúr topography.

The country is naturally divided into three parts, viz., the Uplands, the Jaipúr Plains, and the Malakangiri level. The uplands stretch from Gúdem to Káeipúr, whence they run north into Gánjam, where they are known, as in this district, by the term Mahliahs. Here they attain an average elevation of 3,000 feet above the level of the sea.

The Jaipúr plains stretch from Jaipúr town north to the borders of the Raipur country of the Central Provinces. The average height of this plateau is 2,000 feet above sea-level. The Malakangiri country, under 1,000 feet in elevation, stretches south-west from Jaipúr to within 20 miles of the Godaveri. Colonization has set principally towards the Jaipúr level, both because the Rájá has his capital there, and because the land is more fertile than in any other part. Therefore, in this middle country we have a more mixed population than is found either in the uplands or in Malakangiri. Of these two last, the uplands, though less fertile, have, owing to their proximity to the coast districts, received many more colonists than Malakangiri. They are consequently more densely populated than the latter country, and their condition is really flourishing.

4. *The Aryans.*—First in the social scale stand the Aryans, who hail from Orissa and the Vizagapatam plains. In this category are placed the Rájá and his relations, Brahmans, Goldsmiths, Uriyás, Reddis, Bisrágis, Mahomedans, Paiks, Telagas, and other castes, which are familiar to those acquainted with the ethnology of the low country. It is probable that they are themselves a very mixed race; but they claim, and are allowed, the position that the Aryans have assumed throughout the rest of India.(1) They are all of recent arrival, generally dating their immigration at a few generations back, and most of them still keep up communication with their relatives in Orissa. The Paiks (Uriyá soldiery) are the most numerous of these castes. They came up in the train of the Rájá, by whom their descendants are still, to a great extent, supported. Many have now turned their attention towards agriculture, and they are somewhat encouraged in this employment by receiving lands on favorable tenures. Similarly, the Brahmans have, in some instances, obtained easy terms, and so find it profitable to supplement the dole they receive from their patron, the Rájá, by farming undertakings.

The detailed list of these Aryans will be found in Table A. Here it is sufficient to notice that they number in all 3,640 houses, forming nearly one-seventeenth of the entire population.

5. We now pass to the second section of the subject, viz., the Cultivators. The cultivating class differ greatly in the three levels. They have different soil-rights, different dialects, and different traditions. Whilst the Aryans and the out-castes extend generally throughout the country, and whilst their particular sub-divisional castes are met in a greater or less degree in every taluq in the Jaipúr division, the soil-folk change materially. The classification adopted in the report is intended to afford some help to the identification of these tribes; and it has been formed on the following considerations:—

The pre-Aryans, Classification into tribes.

1st.—*That of Language and Traditions.*—The language becomes a trustworthy guide from the help afforded by the investigations of others (and principally from those lists of words drawn up by various officers of the Central Provinces); and their traditions are generally capable of corroboration by their present condition and circumstances.

Principles of Classification.

1st.—According to Language and Traditions.

2ndly.—The Geographical Position they hold in the Country.—Here, as in other countries, a very palpable distinction is apparent between the occupants of the hill tracts and the dwellers in the champaign country. We find the mountaineers (and seeing that many points in Jaipúr are more elevated than any in the British Isles, the term is not inapplicable) retaining far greater independence than the ryots of the Jaipúr and Malakangiri levels. In the uplands the patriarchal authority is still of unassailable importance; whereas in the lower-

2nd.—Geographically.

(1.) For a discussion on the Aryan origin of the Hindus of Southern India, see Chap. XI. on "Caste."—W. R. C.

lying tracts it is only met with in parts where a struggle is still being carried on between cultivation and jungle.

A further consideration under this head is, that an attempt will be made to separate those tribes that come in from the east and north from those that have immigrated from the west.

3rdly.—The Position the Tribes enjoy as Holders of the Soil.—Every kind and degree of tenure is found throughout Jaipúr. The most interesting phase is that where the landlord tenure generally held by the Zemindars—where, indeed, it is only of late years, that the ownership of the land still rests with the people in contradistinction to the annual gift in token of homage has been commuted to a payment in kind and money—in such cases the land-owner is nearly always the head of a village; and though it may be doubted whether he has any right to dispose of the land for his own private interest, he has for ages been in the habit of selling or mortgaging parts of the landed property of the village without reference to the Rájá or to his Managers. From this patriarchal authority we are able to trace from tribe to tribe and through division after division of the country a regular gradation in the tenures, as they pass by degrees to the paramount authority of the Rájá. The status held by each tribe in this chain gives a further clue to its history and origin.

3rd.—According to Land Tenure.

Considerable importance in inquiries of this nature usually attaches to such matters as physical appearance, religion, and social customs. But, however interesting these subjects may be in themselves, I believe they are of little value as aids in identifying individual tribes. Physiology, may be, should not be condemned in such terms, but the study is so technical as to be repulsive to any one but an enthusiast.

Physical appearance, Religion, Social Customs, not yet sufficiently investigated.

The ceremonies of religion and the practices of social life, though sufficiently distinct as between Aryan and pre-Aryan, or between Hindu and Mahomedan, do not vary greatly between tribe and tribe, or perhaps it would be fairer to say that the gulf opposed to our intimate acquaintance with these races is so wide as to make everything beyond appear to be wanting in detail. The process of the fusion of the customs of later immigrants with aboriginal customs is, however, very apparent. In those parts of the country which are in a prosperous condition, ideas and manners imported from the coast districts are gradually overcoming and absorbing all aboriginal conceptions; but, on the other hand, in jungle-covered, backward lands, the colonists are always corrupted by the superstitions of the indigenous folk.

Thus in Kotepad, Naorangpúr, and Singpúr, highly cultivated, flourishing tracts, the incomers have taught the earlier races to burn their dead instead of burying them; and the practice of early marriages is spreading among the richer ryots—a custom altogether foreign to aboriginal ideas. As an instance of the way in which religious rites are borrowed from the aborigines, the Móriah sacrifice may be quoted. This is believed to be strictly a Khond rite, yet it was adopted by the colonists, for we have evidence that it was practised by former Rájás of this and the neighbouring Hill States. A more familiar instance is the increased belief in witchcraft, which forests and lonely tracts give rise to.

6. The following list of tribes has been arranged under the heads adopted by Mr. (now Sir) George Campbell, in his Essay on the aboriginal tribes of the Central Provinces. He holds that they admit of classification into two families, viz., Kolarian or Northern, and Dravidian or Southern.

Dravidian and Kolarian tribes.

The list has been prepared by collating words taken down by myself from these races with lists found in certain Essays on the Central Provinces.

Kolarian.	Dravidian.
1. Gadabás.	1. Parjás.
2. Kerang Kápus.	2. Dhárwa Goads.
3. Bhumiyas.	3. Batrás.
4. Bhunjyás.	4. Kois.
	5. Matiyás.
	6. Konda Kápus.
	7. Konda Doras.
	8. Khonds.
	9. Kottiyás.
	10. Pentiyás.
	11. Muryás.

Note.—I feel that this list is not accurate. The term Parjá includes some tribes that should, I expect, come under the Kolarian head. But unfortunately in the census operations no note was taken of the variety of tribes making up these so-called Parjás, which is merely a generic term for certain ryotwar classes found principally in the upper level.

The list also shows what are taken to be aboriginal tribes as opposed to those incomers who have likewise taken up the occupation of agriculture. Their claim to be considered as indigenous is founded on traditions obtained from them, and their present position as land-owners or quasi land-owners of the soil.

Pre-Aryan colonists.

7. The list of incomers, who have settled down as farmers, is as follows:—

Immigrants from the East and North.		Immigrants from the West.	
Caste.	*Language.*	*Caste.*	*Language.*
Ronás ..	Uriyá.	Saourás	Uriyá.
Mális ..	Uriyá and Telugu.	Halabás	Uriyá.
Amanátiyas ..	Uriyá.	Tagarás	Telugu.
Bhaktás ..	Telugu.	Bonkás	Uriyá
Dooleyás ..	Uriyá.		
Dhákoodos * ..	Uriyá.		
Ojás (?)	Do.		

8. The total number of houses occupied by these cultivators is 39,535, that is, they constitute nearly two-thirds of the whole population of this division. Of this number, 18,797 houses are found in the upper level, more than one-half of which, or 10,844 houses, are inhabited by members of the Parjá class.

Total of cultivating class.

9. *The Parjás.*—There are held to be seven classes of these Parjás, which differ from each other in points of language, customs, and traditions. The term "Parjá" is, as Mr. Carmichael has pointed out, merely a corruption of a Sanscrit term signifying a subject; and it is understood as such by the people themselves who use it in contradistinction to a free hill man. "Formerly," says a tradition that runs through the whole tribe, "Rájás and Parjas were brothers, but the Rájás took to riding horses (or as the Barenja Parjás put it, "Sitting still,") and we became carriers of burdens and Parjás." It is quite certain, in fact, that the term Parjá is not a tribal denomination, but a class denomination; and it may be fitly rendered by the familiar epithet of "ryot." I have laid stress on this, because all native officials and every one that has written about the country (with the above exception) always talk of the term Parjá as if it signified a caste, and it was from this misconception that the error in the census papers arose of neglecting to enumerate the individual tribes which make up this class.

There is no doubt, however, that by far the greater number of these Parjás are akin to the Khonds of the Ganjám Maliahs. They are thrifty, hard-working cultivators, undisturbed by the intestine broils which their cousins in the north engage in, and they bear in their breasts an inalienable reverence for their soil, the value of which they are rapidly becoming acquainted with.

The Parjá Bhúmi is contained almost entirely in the Upper Level. Parts to the south held under Páchipenta and Mádugulu are not Parjá Bhúmi, nor, indeed, are some villages to the north in the possession of the Khonds. Their ancient rights to these lands are acknowledged by colonists from among the Aryans, and when a dispute arises concerning the boundaries of a field possessed by recent arrivals, a Parjá is usually called in to point out the ancient land-marks. The next aboriginal tribe that concerns us here are the Gadabás. Though represented as indigenous from the long lapse of years that they have been in the country, they are by no means of that patriarchal caste that characterizes the Parjá. They are quite evidently an inferior race, and were it not for their connexion with the Kolarian branch of Turanians and their peculiar dress and customs, they would hardly merit special notice. To adopt an illustration from geology, they are as a vein of some inferior metal which has forced itself up through the primitive Parjá rocks. They number in these Uplands only 643 houses.

10. Contrasting strangely with the energetic, patriarchal, and land-reverencing Parjá, are the neighbouring indigenous tribes found along the crests of the eastern ghauts. They are known as Konda Dorás, Konda Kápus, and Ojas. From what has been ascertained of their languages, it seems certain that, divested of the differences which have been engrafted upon them by the fact of the one being influenced by Uriyá and the other by Telugu, they are substantially of the same origin as the Parjá language and the Khond language. But the people themselves seem to have

The Konda Dorás and Konda Kápus.

* The Dhákodos are illegitimate descendants of Brahmans. They ought, perhaps, for this reason to be classed amongst Aryans; but, as they are cultivators, they seem to claim a place here.

entirely lost all those rights to the soil which are now characteristic of the more northern tribes. They are completely at the mercy of later immigrants, so much so that, though they call themselves Konda Dorás, they are called by the Bhaktás, their immediate superiors, Konda Kápus. If they are found living in a village with no Telugu superior, they are known as Dorás. If, on the other hand, such a man is at the head of the village affairs, they are to him as *descripti glebæ*, and are denominated Kápus or ryots.

It is apparent that the comparatively degraded position that this particular soil-folk holds is due to the influence of the Telugu colonists; and the reason why they have been subjected to a greater extent than the cognate tribes further inland is possibly that the Telugu colonization is of more ancient date than the Uriyá colonization. It may further be surmised that, from the comparative proximity of the Telugu districts, the occupation of the crests of these ghâts partook rather of the character of a conquest than that of mere settlings in the land. But, however it came about, the result is most disastrous. Some parts of Pánchipenta, Hill Mádugulu, and Kondakumberu, which have been occupied by Telugu-speaking folk, are far inferior in agricultural prosperity to the inland parts where the Uriyás have assumed the lead in the direction of affairs.

The Konda Dorás and the Konda Kápus number 1,954 houses.

The Ojás number 174 houses.

11. Having thus described at some length the aboriginal cultivating classes of the Uplands, we can now take notice of the other agricultural tribes that lie above these.

The Ronás.

Among the Parjá lands a noteworthy class of occupiers is known by the name of Ronás. These are conjectured to be originally from Orissa, a Turanian race, driven into the hills by the advent of more civilized settlers. They hold a position superior in the social scale to the Parjás, from whom, by compulsion and cajolery, they have gotten unto themselves estates. They are not of very long standing. Every Parjá village head is still able to point out the fields that have been taken from him to form the Roná hamlet; and if he is in antagonism with a neighbouring Parjá village on the subject of boundaries, he will include the fields occupied by the Roná as belonging *de jure* to his demesne. In the Uplands these Ronás number 1,103 houses.

Passing from these we turn to the Mális, who are in a like predicament to the Ronás, though, as earlier arrivals, their rights to the lands acquired from the Parjás are of a substantial nature; and the only evidence to show that their possessions were formerly Parjá Bhúmi is perhaps a row of upright stones erected by the older race to the memory of their village chiefs.

The Mális.

These Mális are, as their name denotes, gardeners. They chose for their settlements sites where they were able to turn a stream to irrigate a bit of land near their dwellings. Here they raise fine crops of vegetables, which they carry to the numerous markets throughout the country. There are 798 houses of Mális in the Uplands. The race which, as described above, have imposed its yoke on the Kápus are known as the Bhaktás. They are found throughout Hill Mádugulu. In the low country they consider themselves to take the rank of soldiery, and rather disdain the occupation of ryots; here, however, necessity has divested them of such prejudices, and they are compelled to delve for their daily bread. They generally, nevertheless, manage to get the Kápus to work for them, for they make poor farmers, and are unskilled in husbandry. They are set down as numbering 1,007 houses. Besides these tribes and castes I found others mentioned in the lists who are taken to be agriculturists.

The Bhaktás.

They are—	Houses.
Kottiyás	1,102
Khonds	798
Dooleyás	369
Dhákodos	2
Matiyás	3
Tugarás	6
Bonkás	3
And others.	

The first two are so well known from their counterparts in Ganjám that no specific note is required of them here. The Dooleyás are cultivating Paiks. The Dhákodos, Matiyás, and Bonkás find mention further on.

12. Turning now to the agricultural section of the population of the Middle Level we find that the number of houses inhabited by this class is 19,344 out of a total number of houses reckoned to be 32,356.

Aboriginal tribes and early incomers in the Middle Level.

In the lists appended to this report this part of the country has been divided according to the Sub-Magisterial Divisions of Kotepad and Naorangpúr, but it will be convenient to treat it here under one head. There is no such hard and fast line between the aboriginal land-owners and the incomers in this Middle Level as there is in the Uplands. Tradition has it that all the land which, from ancient times, formed part of the Jaipúr dominions was possessed on the advent of the Rájá to this country by the Parjás, and that they voluntarily surrendered all their title to it to the paramount power.

The Parjás.

They number here 4,166 houses, but so far from enjoying the high position of their brethren in the Uplands, they are mostly farm-laborers under the more wealthy incomers.

The aboriginal tribe of that part of this Middle Level that has been acquired from Bastar, namely, Kotepad, Poragahúr, Umerkót, and Ráigahr, is possibly the Batrás. They are not found in the Central Provinces further inland than Bastar. They were classed by the Ethnological Committee of the Central Provinces (1868) as a Gond tribe, and some words of their language have been collected. But here they have quite lost all knowledge of any language but Uriyá, though if the dialect spoken by them were examined many Gond words would no doubt be discovered.*

The Batrás.

Owing to the long association with Uriyá-speaking colonists, the language test of the aborigines in this division is of very uncertain application. With the one exception of the Dhúrwa Gonds, I have not been able to procure any lists of words from the tribes whose traditions stamp them as indigenous.

Yet in the Central Provinces the Bhúmiyas, the Bhúnjiyas, (erroneously classed in the lists with Bhúmiyas), the Halabás, and other tribes, found also in Jaipúr, are said to have their peculiar languages. The influence that a superior race has in stifling a foreign language has many illustrations in Jaipúr. Recently, on inquiring into the circumstances of the Konda Kápu race, I found that members of the tribe that had for a couple of generations been living in a Bhakta village had completely forgotten their own language. Now among a few families of Konda Kápus, some four miles distant, the language was still used, and they were able to give me a list of words.

The Batrás number 6,719 houses.

The Bhúmiyás.

Next in point of numbers to these stand the Bhúmiyás, a tribe concerning which I have not been able to obtain very accurate information.

They are in the Central Provinces' lists classed as Kolarian, and I have, therefore, put them under that head in this report. They are found principally in the Rámgiri and Bákdiri talugs; and they have not, in many instances, abandoned that habit of wandering from place to place which is seemingly characteristic of these Hill tribes. The ability to do this depends, of course, on the roominess of the country; for, directly a society finds that it cannot move without disturbing a neighbour's rights, it has, perforce, to stay where it is. Their houses number 2,168.

We now come to the Gonds—that great race which forms the agricultural section of many of the divisions of the Central Provinces. They are known here as Ráj Gonds and Dúrwa Gonds; the latter being the more numerous. The Ráj Gonds are, as their name imports, of superior position. In the Central Provinces "the Gond Princes founded kingdoms, received high titles of nobility from the Moghul Emperors, and, even in their decadence, were treated by their Mahratta conquerors with all the form due to established royalty." —(Gazetteer Central Provinces, Introduction, pp. cix., cx.)

The Gonds.

They possess a better knowledge of tillage than the Parjás; they keep wains for agricultural purposes; and small irrigation works are to be seen in some of their fields. The Ráj Gonds have lost all remembrance of their language and talk only Uriyá, or rather Chatteesgahree. The Dhúrwa Gonds, on the other hand, still have their ancient speech, which, from the short list that I have procured, seems akin to the Parjá, the Koi, and the Khond languages. These Dhúrwa Gonds are said, in the Central Provinces, to have "sunk to the very bottom of the community," (Ibid. p. cxii.); but this is not the case in Jaipúr, where they are rather esteemed as agriculturists.

No distinction has been taken between these two branches of the Gond tribe. They aggregate 1,118 houses. Akin in every way to these Gonds are the Muryás, who are of small importance, as they only number 87 houses.

If, therefore, we consider the Parjás, the Bhúmiyás, the Batrás, and the Gonds to be the indigenous tribes, we shall almost exhaust the agricultural section of this Middle Level population. From the East Coast a good caste known as the

The Amanátiyás.

* The country Uriyá spoken in Jaipúr is so different from the Ganjám language that recent arrivals from that country are unable to make themselves understood.

Amanátiyás have come up in the same way that the Renás and the Bhaktás have settled in the Uplands. The Amanátiyás number 1,242 houses.

The Saonrás.

Similarly from the west and north the Saonrás, numbering 495 houses, the Pentiyás with 119 houses, the Halabás with 99 houses, have found settlements in the lands.

The Saonrás are an aboriginal class from the Central Provinces. They have been established in the land for many generations, and are far advanced on the highway of civilization. They wear the Bráhmanical cord, burn their dead, and marry their children at the age of puberty. Beyond that of cultivation, they have the occupation of making the dried rice known in Telugu as Atikelu (అటుకలు). They have forgotten all knowledge of any language but that of Uriyá. Both they and the Halabás are common throughout the adjoining parts of the Central Provinces, where they are reckoned good cultivators. Besides these tribes there are found Renás, Gadabás, Mális, Kápus, Khonds, and a few others, which have been already described in the account of the agricultural classes of the Uplands.

13. We now descend to the Lower Level or the Malakangiri country. Here we have three tribes who may be confidently said to be soil-folk, viz., Parjás, the Kois, and the Matiyas. The Parjás found here are of two castes, viz., the Dudei Parjás and the Bondá Parjás. They have a tradition that they came from the east, and they are in their local customs seemingly akin to the Gadabás. But the connexion, if any, between the two has not yet been established. As observed above, no separate details of these races have been secured, they having been confounded with the other Parjá castes of the Uplands.

Aboriginal tribes and incomers in Malakangiri. The Parjás.

The Kois form a well defined group. Their Bhúmi lies to the south of the Malakangiri town, down as far as the Godáveri, and across that river into the Nizám's country of Kuramumpet. They are found in the Upper Godáveri district, and may possibly occupy the position of Parjahs in the Rájámundry country.

The Kois.

Their language seems to be of the Gond class, many words being the same as those used by the Dhúrwa Gonds, 200 miles to the north. They are a listless, drunken race, bad cultivators, unthrifty and debased. When brought into contact with higher classes, as in the Upper Godáveri, they seem, however, to bear a better character. They appear in the Census Report as numbering only 374 houses; but herein there is, I apprehend, an error, as their villages are nearly 50 in number, and some are of fair size.

Lastly, the Matiyás, an elevated race, altogether superior to the last named and to the Parjás. They say they spring from the soil, and go so far as to point to a hole out of which their ancestor came. They mostly wear the Bráhmanical thread; they talk Uriyá; they farm their lands well. Here they number 397 houses; in Kotepad, 122 houses; and in the High Level, 3 houses. These being the soil-folk in Malakangiri, their lands, like those in the other parts, have been occupied, to some extent, by the Batrás, Bhúmiyás, Renás, Gadabás, Mális, Gonds, Bhaktás, Dhákodos, all of which have been separately noticed above.

The Matyás.

And others.

Very much akin to the Gadabás are a class called Kerang Kápus. They will not admit any connexion with them; but as their language is almost identical, such gainsaying cannot be permitted them. They are called Kerang Kápu from the circumstance of their women wearing cloths, which they weave from the bark of a jungle shrub called "Kerang" (*Asclepias gigantea*). This is practised by the Gadabás, the Dudoi Parjás, and the Bonda Parjás. A most extraordinary method they have of proposing marriage. The headman is sent to the bride's father's house with a stick, which he, after compliments, leaves behind, as if by accident. This the bride's father throws out of the house; whereupon the headman again goes and makes, as it were, a casual visit, when the stick is again left behind. Should the stick be, on the third occasion, thrown out, the suit is taken to be finally rejected; otherwise, the suitor may make the matter subject of conversation and fix arrangements for the feast. As far as I have read in the history of marriage ceremonies, it seems to be the custom to keep this instrument of domestic authority in the background until after the knot is tied. But here, as in many other matters, the single-minded feelings of the savage are in pleasant contrast to the duplicity that characterizes the more civilized marriage contracts.

The Kerang Kápus.

14. We have now finished the tale of the Jaipúr soil-folk and of those incomers, who, though not sprung from the soil of this country, are in all probability aborigines of surrounding districts, driven in upon these lands by the pressure of new arrivals in their own habitations. To the question whether these tribes are

Reflections on the present condition of these tribes.

ravelling forwards on the high way of civilization, or whether they are stagnant and moribund, two answers might be given. Both the advocate of the degeneration theory of the human race, and he who regards progression in civilization as the dominant law in the history of man, will find instances in Jaipúr in support of their respective arguments.

The former will point to the broken down temples of Nandapúr and Kondakambára; to the ruined forts of Poregahr, Umerkót, Rálgahr, Rámpur, and Semblaguda; to the earthen ramparts traceable at Bákderi, Rámgiri, Maindadpúr; and to the south throughout Malakangiri to the round tanks, brick débris, and traditions of Singpúr, Boregám, and Kotepad. He will urge that tangible evidence of by-gone prosperity can be drawn from these relics of ancient history, and will triumphantly point to the present want of agricultural knowledge among the Kois as a degeneration from what must have been their condition, when the now jungle-covered sites of cultivation were tilled and when the tamarind groves of the south were planted.

The progressionist, on the other hand, will draw from these archæological facts the conclusion that Jaipúr has, like many other countries, had its vicissitudes of fortune. He will question the assumption that these by-gone, prosperous days were co-existent throughout the land, urging that it is more consonant with history that one part has flourished at the expense of another. A view of the present state of agriculture in different parts of the country will show that advancement and retrogression, or at least stagnation, are contemporaneous. The Kois cultivate this year the fields they cultivated last year, unmanured, unweeded, and uncared for. If they are the people who built the mud embankments and dug the tanks that are found in Malakangiri (and there is no reason to suppose that they did not), it is evident that they have degenerated to a melancholy extent. Turning now to the Parjás, it is certain that, within the memory of man, they have advanced from the knowledge of hoe-tillage to that of the use of the plough. The Matyás have recently begun to weed their lands. The women of the Parjás and Rondás are now employed in preparing their fields for the plough by dressing them with manure, and, amongst these people, where they are found in the open uplands of Nandapúr, they have adopted a system of crop rotation. Follow the Parjá into the recesses of the hills, and you will find him still hacking down a forest to grow a couple of crops of coarse grain as his more skilled brother in the open used to do before civilization came upon him.

Another important piece of evidence in support of the progression theory is an illustration of Sir John Lubbock's remark, that it is not possible to imagine that any people have ever lost the art of counting.

But here we have the Gadabás who have no word to express the numeral "seven."

They count:—

Moy, Umbar, Iyen, Mun, Mulloi, Tiqir, and then lapse in to Uriyá: *Sat, At, No, Dos, Egero*, &c.

Similarly the Kerang Kápus can count up to 19, but have no conception for 20.

It is probable, indeed, that their numerals 11 to 19 are not indigenous, but that they have taken the analogy of the decimal system of their Dravidian neighbours.

Their system runs—

Moi, Uabár, Ingi, O, Malloi, Turu, Gu,, Tammár, Santing, Góa; and for 11 they prefix the word "Go" to the numerals, *i.e., Gommoi Gombáro*, &c.

So also the Kois have their peculiar numerals from one to five (names akin to Tamil).

Orrete, Irruour, Muruor, Nálur, Aiouur, but beyond this they have adopted the Telugu numeration, *Aru, Edu*, &c.

Again the Gonds count *Undi, Raud, Mund, Nálu, Háing, Háraug;* then Chhattisgarhee, *Tai, At, No*, &c.

The Pengu Parjás, indeed, have no word for three, one being *Rusa*, 2 *Reuk*.*

It may be urged against this argument that these people have only adopted the foreign notation, because they found that it was less clumsy than their own system; and that precisely the same idea was conveyed to the Gadabá's mind when "for nine" he said "two-four-one" as is now impressed on it by the expression "nine." The objection seems to me to be valid so far as it affects the remark that a race cannot forget its own numeration, but it does not interfere with the deduction we have drawn of the progressive tendencies of these races; for an improvement in the expression of thought is evidence as conclusive of advancement in social culture as the substitution of the steam threshing machine for the flail is of progress in agriculture.

* I thought that, in spite of Sir John Lubbock, these people must have forgotten their numerals, but I see in Carmichael's Manual that the Lowland Khonds are in precisely the same predicament.

Conclusion drawn.

15. In order to arrive at some opinion as to the effect of the contact of the colonizing races with the aborigines, it will be well to shortly review the statements made in the foregoing paragraphs.

It has been shown that representatives of the aboriginal Dravidian race are to be found everywhere in the division: whether as *Gonds* in the extreme north, as *Bairus* in the Middle Level about Kotepad and Nacrangpúr, as *Parjás* and *Khonds* about the High Level, as *Konda Dorás* and *Konda Kápus* about Hill Pánchipenta and Hill Mádugula, as *Matiyás* in North Malakangiri, or as *Kois* in South Malakangiri.

It has further been shown that a similarity of language runs through all these tribes, and we assume from this that they have an identity of origin.

Notwithstanding, however, this identity of origin, these tribes present vast differences in agricultural knowledge, in progress, and in social standing.

These differences seem to have been caused by two sets of circumstances; first, the character of those races which have come among the aborigines as colonists, and the changes which have ensued thereupon; secondly, the physical aspect of the parts occupied by the indigenes. The worst parts of the country where the soil-folk are most debased, where they have lost all title to the land, and where also cultivation is most backward, are some parts of Hill Pánchipenta, Hill Mádugula, and South Malakangiri. The Telugas conquered these countries, reduced the aborigines to the condition of helots, and set to work to cultivate the land themselves.

The best parts of the country are, first, in the Uplands, those lands about Nandapúr and about Koraput; second, in the Middle Level about Nacrangpúr, Kotepad, and Jaipúr. The *Uriyas* colonized these lands, confirming the aborigines in their possessions in the Uplands, but turned them out in the lower country.

The Telugu system of ousting the original possessors of the soil has had the effect, in the mountainous country, of turning the land into a wilderness. They tried to cultivate the land themselves, and have failed miserably. So also they have not succeeded in South Malakangiri.*

On the other hand, the Uriyá system of continuing the old holders in possession has been of good effect in the Upland, and colonists, who have assumed the duties of agriculture in the Middle Level, have also succeeded. We may, therefore, as it appears to me, fairly conclude that the colonists are not able to contend with the severe climate of the Highlands, and that these parts are well adapted to the genius of the aborigines who, when treated with tenderness and warmed by the example of their more civilized superior, do not fail to throw off the old leaven of wildness and become hardworking members of society. Things are very different, however, in the flat Jaipúr countries. Here nothing will, in my opinion, prevent the incomer from eventually asserting his acknowledged superiority over the older hillman.

Other rural castes.

16. In Table 3 I have placed that portion of the rural population which has gathered round the holders and tillers of the soil, and is occupied in supplying them with those requirements which their own resources, either from custom or lack of skill, fail to secure to them. The list of names is of formidable dimensions, embracing no fewer than 60 items. Concerning the greater part of these there is little to be said. Indeed, further than the mere names and, in a few instances, their occupations, little is known of them.

The Gowdus.

Chief among them stand the herdsmen or shepherds who, though classed under one head, are of four castes, viz.:—

1. Sclokondia.
2. Bastaria.
3. Mogodho.
4. Dongaito.

The first of these are of high caste immigrants from the Orissan Coast; the second are from Bástar; and the third and fourth are of doubtful origin.

They are all incomers, having accompanied some one of the races of the colonists. The office of Herdsman or Shepherd, as distinct from that of an agriculturist, is, indeed, quite unknown among the aboriginal tribes. In their villages the duty of tending the cattle devolves on the boys, who are thus employed until they marry or become strong enough to guide the plough.

Besides the usual position of village servant that these Gowdus occupy, there are many of high social standing who have gotten unto themselves much wealth in cattle. These men own, in many

Note.—In Mr. Carmichael's Gadaba lists he gets as far as seven. Then for eight he has Yumbáru Punja, *i.e.* 2-4 and nine, Yumbáru Punja Moy, *i.e.*, 2-4-1. He has a Gadabá word for 10 akin to my Kerang Kápu word; but none for 20 except Kodi, which is Uriya. Dr. Hunter has been misled in his list, and has saddled the Gadabá with the Telugu numerals. I have not Captain Glasfurd's list with me to compare.

* South Malakangiri should hardly be written down as a Telugu failure. This race has not had a fair chance there yet.

instances, large herds of buffaloes which, being reared in the boundless pastures of these hills, are much prized by the cartmen of the low country for draught purposes. The Gowdus number 3,134 houses.

The Sundis are the distillers throughout the greater part of the country, though, in the north, Kallars pursue this occupation. But the manufacture of liquor is no longer the monopoly of any single caste. Our engagements are, when possible, entered into with the Sundis, but, in their absence, many people of other caste are glad to take a lease of a shop.

The Sundis and Kallars.

The Iron-men are a useful class, but, though hardworking, are not able to do much with the inferior material supplied them by the Kattis or Smelters. The Ironsmiths number 352 houses, and the latter class 155.

Iron-workers and Smelters.

Passing rapidly down the list attention may be drawn to the Potters, numbering 528 houses, the Washermen with 294 houses, the Kentos or fishermen with 154 houses, Mat-makers, Workers in lac, Barbers, and so forth. Many uncouth names appear in this catalogue* to which no explanation or note is appended. They have been extracted from the village lists, but, on reference, they have not been recognized by the Sub-Magistrates. They do not represent any material section of the population.

And others.

47. The fourth list concludes the series. It represents the individual tribes that go to make up that unidentified race that is known throughout Madras under the name of Parialis, or out-castes.

The Pariahs.

Whether they are remnants of ancient tribes, or whether they are merely, as their name denotes, banished members of existing or former castes, I have not been able to judge. The lowest aboriginal cultivating class holds them in as much contempt as the high-born Bráhman of the plains. They have no rights whatever in the soil; and where they have acquired such property, it is solely on sufferance. They are liable to be dispossessed by any one of the superior races, and the appellation of 'ryot' is in no case extended to them.

They are known in this country as Doms, a term which seems to be generic, embracing a considerable number of sub-divisional sections. Numerically, they are of very considerable importance, aggregating 9,927 houses, or rather more than one-fifth of the entire population. In many villages they carry on the occupation of weaving, but, in and around Jaipur they are employed as horse-keepers, tom-tom beaters, scavengers, and in similar menial duties. Notwithstanding their abject position in the social scale, some signs of progress may be detected amongst them. They are assuming the occupation, in many instances, of petty hucksters, eking out a livelihood by taking advantage of the small difference in rates between market and market.

The Doms.

The family spread through the Northern garhs into the Central Provinces. In those parts they are known as Reliis, Mulliyás, Mhars, Dhers, Chamárs, and Ghasias. Some individual statistics of these are given in the table under notice. It is one of these tribes, the Satnámi Chamárs of Chhattisgarh (a very few of which caste are found here), that have lately raised themselves by a religious reformation into a position of much social respect.

And others.

Conclusion.

18. I have thus endeavoured to give some information concerning each of the four great families that the population of this division may, as it seems to me, be split up into.

If the report be condemned for its sketchy character, I would urge, in extenuation, the great difficulty that exists in arriving at accurate and trustworthy accounts of these tribes. I have found it impossible to rely on any information obtained by other means than those by personal interrogation. The officials, whether in the employ of Government or in that of the Rájá, take no interest in the subject. They being of good caste, and priding themselves on their lineage, look on a Hillman with the same disdain that their forefathers did, who likened his features "to the complexion of charred stake." Questions concerning his language elicit no more recondite remark than that he talks like a monkey; and the sneering and depreciatory tone in which these educated men put their interrogatories at once shuts the poor fellow's mouth, and he is glad to escape at the cost of as curt a reply as will satisfy the inquirer.

Difficulties in getting information about the castes in this division.

Another difficulty is that of the language. Though every one of these tribes has, besides its own tongue, a knowledge of either Uriyá or Telugu, this is, in some instances, so corrupted that it is almost impossible to make a man understand what you are questioning him about.

I have enough Uriyá and Telugu for official purposes, and so, of course, have those of my subordinates who came from Ganjam; but when the conversation strays into matters of domestic life, or of traditions or religion, the aboriginal uses words drawn from his own language which are quite unintelligible.*

Lastly, I would point to the immense extent of the country and the difficulty of getting about it. The wildest tribes are naturally found in the most inaccessible parts of the land. The Dhúrwa Gonds inhabit the extreme north, 90 miles distant; the Kois the south-west, 100 miles off; so also the Bonda Parjás and the Konda Kápus are hid away in jungle retreats, which are seldom visited by even the Rájá's officials. It is only, therefore, on the very few occasions that I am able to visit these parts that I can add to my knowledge of the tribes, and the advantage that should be taken of such opportunities is not seldom marred by illness or by temporary disinclination for the work.

19. The tables that are appended to this report explain themselves. It will be seen that the number of house-occupiers, whose caste has been ascertained, amounts (Table E.) to 60,492.

The Tables.

The total number of houses of the division, as set forth in Table A. of the first report on the Census, amounts to 61,238. There is, therefore, a balance of 746 houses left unaccounted for. Considering the rough method of enumeration that we had to resort to, this is not a high figure.

TABLE A.—*Houses of Aryans.*

Name of Caste.	Koraput.	Nowrangpur.	Kotepad.	Malkangiri.	Total.
1. Paíka	..	476	259	..	735
2. Uriyás	384	20	223	..	627
3. Bráhmans	21	204	346	1	572
4. Telagás	21	36	26	240	323
5. Muhammodans	75	33	150	27	285
6. Karnams	63	44	161	..	268
7. Rájaputs	40	83	43	..	166
8. Báipos	45	17	100	..	162
9. Goldandths	31	28	75	..	134
10. Bairagis	13	38	37	..	88
11. Rántos	12	..	25	20	57
12. Jogis	48	..	6	..	54
13. Balamas	2	..	62	..	64
14. Boguriu	..	..	48	..	48
15. Kaluya	..	..	42	..	42
16. Puttivas	36	..	..	..	36
17. Maladiyos	..	25	..	..	25
18. Jangams	2	11	5	..	18
19. Koddu	1	5	5	..	11
20. Sani	3	6	..	..	9
21. Nagaras	..	..	6	..	6
Total ..	797	1,026	1,572	288	3,690

TABLE B.—*Houses of Cultivators.*

Name of Caste.	Koraput.	Nowrangpur.	Kotepad.	Malkangiri.	Total.
1. Parjás	10,844	3,297	1,071	134	15,266
2. Bathras	..	3,036	2,688	4	5,728
3. Konda Doras and Konda Kapus	1,964	116	89	253	2,421
4. Bhúmiyás	..	449	1,691	28	2,168
5. Ronás	1,103	98	585	52	1,838
6. Gadabás	..	317	727	24	1,711
7. Mális	798	880	808	2	1,488
8. Amanattiyás	..	879	383	..	1,242
9. Gonds	..	1,034	7	76	1,116
10. Kottiyás	1,102	..	..	..	1,102
11. Bhaktás	1,007	..	..	13	1,020
12. Khonds	728	31	1	..	850
13. Matiyás	3	..	122	379	524
14. Saontás	..	344	151	..	495
15. Kois	..	..	..	374	374
16. Doolayás	369	..	..	..	369
17. Dhakodes	2	125	181	4	312
18. Ojás	174	..	..	34	208
19. Pentiyás	..	59	60	..	119
20. Halabás	..	46	53	..	99
21. Muryás	..	87	..	..	87
22. Gondasurás	..	9	12	..	21
23. Tagarás	6	..	..	6	12
24. Bonkas	3	..	4	..	7
Total ..	18,806	10,287	9,067	1,429	39,589

* I was on one occasion talking to a few Kerang Kápus in company with Patabiramia, the Dewan, who has all his life spoken Telugu and Uriyá, and he confessed himself utterly unable to understand many of the remarks made by these people.

* I have not entered these names in the list C.; they will be found in the Villagewar Returns.

TABLE C.—*Houses of other Rural Classes.*

Name of Caste.	Koraput.	Nacrangpûr.	Kotepad.	Malakangiri.	Total.
1. Gowdas	923	1,255	396	265	3,141
2. Ironsmith	514	175	197	66	952
3. Sondis	273	345	244	..	862
4. Potters	241	165	110	12	528
5. Washermen	15	144	132	3	294
6. Baparis (Kattis)	..	98	52	27	177
7. Iron-workers	64	22	69	..	155
8. Oilmen	1	53	72	..	126
9. Kallars (Distiller)	..	219	16	4	239
10. Mat-makers	14	..	20	..	34
11. Carpenters	1	1	26	..	28
12. Snake-catchers	1	2	..	..	3
13. Beggars	..	33	..	..	33
14. Kantos (Fishermen)	..	71	..	..	71
15. Lac-workers	..	11	6	..	17
16. Barbers	..	23	45	3	71
17. Setho (Tailors)	..	..	50	..	50
18. Sweetmeat-makers	..	5	12	..	17
19. Boatmen	..	..	7	..	7
Unidentified cases	Fourteen with 277 houses.	Eleven with 94 houses.	Nineteen with 160	..	531
Total ..	2,326	2,716	1,914	380	7,336

TABLE D.—*Houses of Pariars.*

Name of Caste.	Koraput.	Nacrangpûr.	Kotepad.	Malakangiri.	Total.
1. Doms	2,430	2,283	2,713	244	7,770
2. Malas	868	..	33	41	942
3. Ghasiás	116	177	161	5	459
4. Chandalls	66	76	67	..	208
5. Bellis	143	8	30	..	181
6. Mallahs	120	..	42	..	162
7. Malalu	96	..	..	..	96
8. Chamár	6	43	..	..	49
9. Haddi	..	..	35	..	35
10. Coolies (f)	..	14	..	..	14
11. Bowris	..	6	..	..	6
12. Madis	..	..	..	4	4
13. Weavers, &c.	2	..	1	..	3
Total ..	3,846	2,706	3,082	294	9,927

TABLE E.—*Total of the foregoing Tables.*

	Aryans.	Cultivators.	Other Rural Caste.	Pariars.	Total Houses.
Koraput	747	18,806	2,326	3,846	25,725
Nowrangpúr	1,926	10,287	2,716	2,705	16,734
Kotepad	1,579	2,057	1,914	3,082	15,632
Malakangiri	288	1,429	380	294	2,401
Total ..	3,540	32,559	7,336	9,927	59,492

GODAVERY.

Early History.

This territory was ceded to the French in 1753 by Salabut Jung, the Subadar of the Deccan, and twelve years later was wrested from them by the victorious British. It was formerly called Rajahmundry, but received its present name in 1859-60 after the magnificent river Godavery, which rises in the mountain ranges of the Western Ghauts and enters the district through one of the hill gorges.

Former and present name of the district.

Anicut, &c., built.

This fine body of water only twenty-seven years ago was lost to the land and discharged its force into the sea; but in 1846 an anicut was built across it at Rajahmundry, and canals and irrigating channels dug in connexion with it, whereby the whole aspect of the country has been changed into a fruitful delta.

Extent and political divisions.

The district covers an area of 6,224 square miles, and consists of 9 taluqs and 96 zemindaries; Cocanada, Ellore, and Rajahmundry are the three Municipal towns.

Difference in the tabulated results of the census.

The population, as given in the Collector's return, was 1,584,179, but according to the results of the comparative tabulation, the numbers were 1,592,939. The difference in the results of the comparative tabulation and the Collector's totals was less than one per cent.

Houses.

According to the Census of 1871 there were 389,712 houses in the district, which, deducting 20,339 that are uninhabited, gives 4·3 as the average of inhabitants to a house. Since the Census of 1866-67 the population has increased by 11·5, and the number of habitations by 5·2 per cent.

Increase in the present population and number of houses.

Comparative table and population.

The following table shows the population for the year 1871, compared with that of 1866-67, and the succeeding table the population in each taluq according to the present Census under each description of land :—

Taluqs.	Population as per Quinquennial Returns of 1866-67.	Population according to the Census of 1871.	Increase or Decrease.	Percentage of Increase or Decrease.
Amalapur	189,233	206,885	+ 17,652	+ 9·3
Narasapur	161,537	177,876	+ 16,339	+ 10·1
Bhimavaram	83,826	92,457	+ 8,631	+ 10·3
Cocanada	61,106	66,944	+ 5,838	+ 9·6
Ellore	118,735	136,875	+ 18,140	+ 15·3
Rajahmundry	100,924	128,901	+ 27,977	+ 27·7
Pittapore	74,392	79,606	+ 5,214	+ 7·0
Coringa	25,401	24,916	— 485	— 1·9
Tanuku	152,052	167,491	+ 15,439	+ 10·2
Peddapore	101,539	111,489	+ 9,950	+ 9·8
Ramachendrapúr	184,110	203,583	+ 19,473	+ 10·6
Yernagudem	130,883	145,715	+ 15,832	+ 11·8
Tuni	44,234	50,201	+ 5,967	+ 13·5
Total ...	1,427,472	1,592,939	165,467	11·5

Taluqs.	Population.				
	Government Land.	Municipality.	Inam.	Zemindary.	Total.
Amalapur	142,099	...	7,705	56,081	206,885
Narasapur	165,216	...	2,926	9,734	177,876
Bhimavaram	62,876	...	2,062	27,519	92,457
Cocanada	...	17,839	...	49,105	66,944
Ellore	51,461	25,487	15,775	44,152	136,875
Rajahmundry	60,269	19,738	2,699	46,195	128,901
Pittapore	...	...	...	79,606	79,606
Coringa	...	...	...	24,916	24,916
Tanuku	98,957	...	11,019	57,524	167,491
Peddapore	64,091	...	570	46,828	111,489
Ramachendrapur	169,024	...	2,106	32,453	203,583
Yernagudem	70,161	...	7,591	67,963	145,715
Tuni	...	...	417	49,784	50,201
Total ...	885,154	63,064	52,861	591,860	1,592,939

Population in each description of land.

Cocanada and Jaggannaikpur ... 17,839
Ellore 25,487
Rajahmundry ... 19,738

The population in Government Villages is 55·6, of Inams 3·3, and of Zemindaries 37·1 per cent. The three Municipal towns are of considerable size, and contain nearly 4 per cent. of the gross population. The number of their inhabitants are given marginally.

Particulars of houses and population.

The subsequent table gives particulars of houses and of the population in each taluq of the district.

Taluqs.	Houses.			Population.										
	Inhabited.	Uninhabited.	Total.	Children under 12 years of Age.	Adults, or those above 12 years of Age.	Males.	Females.	Total.	Hindus.	Mahomedans.	Christians.	Buddhists.	Others.	Total.
Amalapur ...	41,565	2,813	44,378	41,468	34,561	93,577	87,430	181,045	201,802	5,212	...	...	2	206,885
Narasapur ...	36,131	2,656	38,787	36,136	29,933	83,623	82,184	165,807	174,252	3,447	147	...	29	177,876
Bhimavaram ...	19,283	1,684	20,967	18,885	16,572	48,963	43,129	92,092	91,229	1,434	92	...	2	92,457
Cocanada ...	14,554	1,468	16,022	16,379	9,743	22,606	23,071	45,677	64,755	1,465	503	7	39	66,944
Ellore ...	36,518	1,278	37,796	31,275	23,569	43,202	42,733	85,935	128,664	7,986	269	...	4	136,873
Rajahmundry ...	32,715	1,819	34,534	24,061	19,264	42,191	41,312	83,503	124,809	3,569	334	15	103	128,901
Pittapore ...	20,402	1,330	22,041	14,726	12,308	29,206	27,486	56,692	73,014	1,586	7	17	...	79,606
Coringa ...	5,985	650	6,635	4,941	3,809	7,206	8,000	15,206	24,853	345	19	...	...	24,916
Tanuku ...	35,658	1,391	35,049	35,719	25,063	50,038	55,000	105,038	155,703	2,651	103	...	49	167,491
Peddapore ...	31,156	1,393	32,551	21,361	17,374	34,127	38,727	72,854	109,382	1,801	2	...	...	111,489
Ramachendrapur ...	42,981	1,857	44,838	29,966	21,075	62,230	69,772	132,156	201,843	3,203	3	...	28	203,583
Yernagudem ...	36,139	1,362	41,401	20,151	24,383	45,715	48,486	94,201	140,049	5,636	10	...	...	145,715
Tuni ...	14,087	425	14,512	10,340	8,141	15,902	13,758	29,660	49,518	666	8	...	9	50,201
Total ...	369,374	20,576	389,712	315,398	256,223	492,705	533,113	1,025,818	1,555,981	35,173	1,483	39	263	1,592,939

Nearly all, or 94 per cent. of the houses in this district, are thatched, the remainder being terraced or tiled; the subjoined table gives the average number of persons to each description of houses in the various taluqs of the district.

Description of houses.

Average number of persons to a house.

Taluqs.	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Amalapur	5·6	7·0	4·9	6·3	5·0
Narasapur	...	5·8	4·8	9·5	4·9
Bhimavaram	3·2	7·0	4·6	...	4·8
Cocanada	9·1	7·4	4·8	6·4	4·6
Ellore	9·3	6·1	3·6	10·0	3·7
Rajahmundry	2·5	4·5	3·8	5·8	3·9
Pittapore	5·4	4·9	3·9	8·9	3·9
Coringa	7·3	4·9	4·03	...	4·2
Tanuku	12·2	7·0	4·9	7·8	5·0
Peddapore	3·9	5·6	5·5	11·9	3·6
Ramachendrapur	4·9	5·7	4·6	8·5	4·7
Yernagudem	3·3	6·1	3·6	...	3·6
Tuni	4·8	4·6	3·5	5·0	3·9
Total ...	6·0	6·2	4·2	7·4	4·3

It has been shown that the population counted 1,592,939, of these 310,898 were boys under 12, and 256,223 girls under 10. Of 1,025,818 adults, 492,705 were males and 533,113 females, being as 108 women to 100 men.

Sexes.

In all there were 803,603 males to 789,336 females, resulting in a proportion of 98 females to 100 males. In only three taluqs of the district are the females given as in excess.

Proportion of sexes.

Of the gross population, 1,555,981 were Hindus, 35,173 Mahomedans, 1,483 Christians, and 39 Buddhists or Jains. The Hindus are given under the three principal religious divisions as follows:—

Religion.
Hindus.

	No. of Persons.	Proportion.
Vishnavaites	1,219,676	78·3
Sivaites	323,288	20·8
Lingayets	10,210	·7
Other Hindus	2,807	·2
	1,555,981	100

Of the Mahomedans 31,394, or 89 per cent., are Soonees, 2,303 Shiahs, 19 are Wahabis, and the remainder are returned as "Other Mahomedans."

Mahomedans.

Of Christians the numbers of Protestants and Roman Catholics are nearly equal.

Christians.

	Roman Catholics.	Protestants.	Total.
Europeans	89	362	451
Eurasians	233	152	385
Native Christians	420	165	585
Others	29	33	62
Total ...	771	712	1,483

The following table gives the proportions of population of the several taluqs arranged according to religion:—

Taluqs.	Hindus.				Mahomedans.				Christians.					
									Europeans and Eurasians.		Natives.		Others.	
	Vishnavaites.	Sivaites.	Lingayets.	Other Hindus.	Soonees.	Shiahs.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.
Amalapur ...	79·6	19·6	·7	·06	85·3	10·3	..	4·5	...	...	...	...	...	...
Narasapur ...	84·4	14·9	·7	·03	74·6	20·9	..	4·4	54·0	45·0	100·0	...	...	...
Bhimavaram ...	81·7	16·5	1·8	·04	87·3	2·1	..	·7	...	...	...	100·0	...	...
Cocanada ...	81·2	18·0	·03	·7	85·6	5·1	..	5·2	38·4	61·6	71·0	29·0	100·0	..
Ellore ...	69·0	30·3	·5	2	97·6	1·06	·2	1·2	40·0	60·0	95·1	4·9	..	100·0
Rajahmundry ...	75·0	24·2	·7	·09	85·8	9·3	·1	4·7	27·7	62·3	74·3	25·7	62·5	37·5
Pittapur ...	53·7	12·0	·2	·05	87·3	·6	..	12·07	..	100·0	..	..	..	..
Coringa ...	82·9	17·0	..	..	94·6	2·0	..	3·5	89·4	10·5	..	..	..	..
Tanuku ...	74·8	23·4	1·2	·6	93·2	1·02	..	5·8	38·5	61·5	100·0	..	..	..
Peddapore ...	82·5	16·0	·3	·6	89·4	6·05	..	4·6	..	100·0	..	..	..	..
Ramachendrapur ...	78·6	21·0	·3	·05	77·1	17·8	..	5·09	..	100·0	..	..	..	..
Yernagudem ...	74·5	25·3	·4	..	97·6	1·9	..	·5	..	100·0	..	100·0	..	..
Tuni ...	78·6	21·4	..	..	70·6	2·1	..	27·3	62·5	37·5	..	..	..	..
Total ...	78·3	20·8	·7	·2	89·3	6·5	·05	4·1	38·5	61·5	71·8	28·2	46·8	53·2

The number of Hindus classed under 17 major divisions of caste are shown below:—

Caste.

Castes.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Proportion to Hindu Population.
Brahmans (Priests)	45,030	45,792	90,822	101·7	5·8
Kshatriyas (Warriors)	21,069	20,360	41,429	96·6	2·7
Chetties (Traders)... ...	20,408	19,840	40,248	97·2	2·6
Vellálars (Agriculturists) ...	250,128	248,245	498,373	[illegible]	32·0
Idaiyars (Shepherds)	29,858	28,931	58,809		3·8
Kammálan (Artisans)	16,692	15,043	30,735	95·9	1·9
Kanakkans (Writers)	2,080	2,003	4,083	96·3	0·3
Kaikalar (Weavers)	33,363	32,542	65,905	97·5	4·2
Vannian (Laborers)	19,443	20,814	40,257	107·05	2·6
Kusavan (Potters)	5,682	5,416	11,098	95·3	0·7
Sátáni (Mixed Castes)	7,060	7,337	14,397	103·9	0·9
Sembadavan (Fishermen)... ...	3,505	3,093	6,598	88·2	0·4
Shánán (Toddy-drawers)	84,114	81,719	165,833	97·2	10·7
Ambattan (Barbers)	8,353	8,150	16,503	97·6	1·1
Vannán (Washermen)	19,539	19,285	38,824	98·7	2·5
Others	30,413	29,575	59,988	97·2	3·9
Pariahs	189,557	183,131	372,688	96·6	23·9
Total ...	785,294	771,296	1,556,590	98·2	100·0

Brahmans.

The Brahmans form 5·8 of the total population. They are particularly strong in Amalapur, Ramachendrapur, Narasapur, and Tanuku, which places absorb nearly two-thirds of their number.

Kshatriyas and Chetties.

The Kshatriyas and Chetties are pretty nearly equal in number and call for no remark. They are about 2·7 and 2·6 per cent., respectively, of the inhabitants.

Vellálars.

The Vellálars comprise 32 per cent. of the people. Weavers but 4·2, Artisans 1·9, and Potters ·7.

Others.

Nearly 60,000 people are classed as others, and this heading probably includes the hill tribes called *Kois*.

Mahomedans.

The table of Mahomedans, arranged according to their sub-divisions, is here inserted; the women are at the rate of 99 to every 100 males.

Divisions.	Males.	Females.	Total.	Percentage of each Sect to the Mahomedan Population.
Labbays	19	18	37	0·1
Arabs	2	...	2	0·0
Sheiks	9,535	9,596	19,131	54·4
Syuds	1,360	1,318	2,678	7·6
Pathans	832	797	1,629	4·7
Moghuls	479	514	993	2·8
Other Mahomedans	5,436	5,267	10,703	30·4
Total ...	17,363	17,510	35,173	100

Europeans.

The Europeans show a large number of females, compared with what would have obtained a few years ago, viz., 199 to 252 males, or as 79 to 100.

A table giving the population arranged according to religion in each caste follows. The cultivating castes, the shepherds, and the Pariahs are almost entirely followers of VISHNU in this district, while the Brahmans are Sivaites.

Castes.	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Total.	Percentages calculated on the preceding Columns. Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.
Brahmans	78,586	11,860	360	1	..	90,807	86·5	13·06	·4	·001	..
Kshatriyas	1,087	40,160	165	16	1	41,429	2·6	96·9	·4	·04	·002
Chetties	19,418	20,584	142	104	..	40,248	48·2	51·1	·4	·3	..
Vellalars	40,459	456,056	837	926	95	498,373	8·1	91·5	·2	·2	·02
Idaiyars	4,722	53,984	93	7	3	58,809	8·0	91·8	·2	·01	·005
Kammalan	25,257	2,831	2,601	46	..	30,735	82·2	9·2	8·5	·1	..
Kanakkan	2,167	1,346	570	..	..	4,083	53·0	33·0	14·0	..	..
Kaikalar	41,054	21,788	2,270	93	..	65,905	62·3	33·1	4·5	·1	..
Vannian	1,642	38,348	27	240	..	40,257	4·0	95·3	·07	6	..
Kusavan	9,469	650	948	31	..	11,098	85·3	5·9	8·5	·3	..
Satani	6,108	7,897	522	68	..	14,395	42·4	58·4	3·7	·5	..
Sembadavan	2,721	3,863	..	14	..	6,598	41·2	58·6	..	·2	..
Shanan	22,116	143,343	137	237	..	165,833	13·3	86·4	·08	·2	..
Ambattan	751	15,714	3	35	..	16,503	4·6	95·2	·02	·2	..
Vannan	34,741	3,402	533	93	..	38,824	89·5	8·7	1·6	·2	..
Others	16,863	42,460	195	451	22	59,981	28·1	70·8	·3	·8	·03
Pariahs	16,127	355,590	67	440	464	372,688	4·4	95·4	·02	·1	·1
Total ..	323,288	1,219,676	10,210	2,507	585	*1,556,566	20·8	78·4	·6	·2	·03

Occupation.

Out of a population numbering 803,603 males, 67·5 per cent., are shown to follow some employment. Their avocations are tabulated as below :—

Major Heading.	Minor Heading.	Number employed.	Total.	Proportion to the occupied Population.	Proportion to the Male Population.
Professional	Government service ...	4,089			·5
	Military	1,067			·1
	Learned professions ...	1,237			·2
	Minor do. ...	4,939			·6
			11,332	2·1	4·1
Domestic	Personal service	...	32,796	6·0	4·0
Commercial	Traders	31,995			·3
	Conveyers	2,218			
			34,213	6·3	33·3
Agricultural	Cultivators	...	267,789	49·4	
Industrial	Dress	31,318			3·9
	Food	20,657			2·6
	Metals	6,601			·8
	Construction	3,139			·3
	Books	81			·01
	Household goods	*3,779			·5
	Combustibles	728			·1
			66,303	12·2	
Indefinite and non-productive.	Laborers	96,867			12·0
	Property	23,401			3·0
	Unproductive	5,207			·6
	Others	4,667			·6
			130,142	24·0	...
	Total ...		542,575	100	60·5

Government Service, Civil and Military.

Of those in Government employ, 1,484 are Vellálars, and next come the Mahomedans, who count 724, a large proportion, considering their scanty numbers. 547 are Brahmans and 396 Pariahs. Of the Military and Police 389 are Vellálars, 354 Mahomedans, and 138 Pariahs. Of Europeans there must be a good number of independent settlers, as out of 252 males, only 53 are returned as in Government Civil Service, and but two in the

* Exclusive of Buddhists.

Military. The same may be said of Eurasians, for out of a total of 202, 34 only are absorbed by the two services. The trading ports of Cocanada and Coringa afford occupation to many Europeans and East Indians.

Learned and Minor Professions.

The learned and minor professions are, as usual, recruited mainly from the Brahmans, who comprise rather more than two-thirds of the first named, and considerably more than half of the latter. Of Vellálars there are also a good sprinkling.

Cultivators.

Agriculture employs 49·4 per cent. of the occupied people, of whom nearly half the number are Vellálars; an immense number of Pariahs and other classes, however, find their living in this way, as will be seen by the following table. It may be noted that nearly all the Kshatriyas in this district are engaged in agriculture.

By the general table I see that 14,569 male Kshatriyas follow some occupation, and out of this number 11,982 live by the land.

Vellálars	126,877
Idaiyars...	10,633
Pariahs	76,177
Shanars	18,772
Kshatriyas	11,982
Brahmans	4,969
Total ...	249,410

Traders and conveyers.

Commercial pursuits engage the industry of 6·3 per cent. of the employed population, 9,808, or nearly one-third of whom are Chetties, with a good many Vellálars, Shanars, and Pariahs.

Dress.

Industrial pursuits occupy the attention of 12·2 per cent., or 66,303 of the people. The workers in dress amounted to 31,318 souls, of whom more than half are Weavers, and 2,233 are Mahomedans. Near Narasapore are to be found the remains of the town of Médapallam, once famous for its cloths, as is evidenced by a description of goods, which figure daily in the price currents, being still called Médapallams. The trade fell off after the abandonment of the factories by the Company; but a tent cloth of superior quality is still manufactured in the villages near Rajahmundry.

Food.

Of the food purveyors, more than half are Shanars or toddy-drawers, and 2,597 are Cowherds.

Metals, &c.

The 9,740 people engaged in metals and in the construction of buildings and furniture are nearly all of the Artisan caste; and out of 3,779 who provide "Household Goods," nearly two-thirds are Potters.

Laborers and property.

Twenty-four per cent. of the occupied population are classed as indefinite and unproductive. Laborers, or coolies, number 96,867 of the total, and are those who have no certain occupation, but will take any description of work, as road-making, tank-digging, well-sinking, &c.

Unproductive.

of 23,401 persons who own private property, 17,685 are Brahmans, who in this district seem a wealthy class, and of 5,207 "unproductive" members of society, 1,416 are Satanis, and 869 are Brahmans. Chetties, Artisans, Writers, Shanars, and others scarcely figure in this class, save in very minute proportions.

Education.

5·8 per cent. of the males and ·05 of the females in this district can read and write, or 47,202 souls. Particulars concerning them are given in the following table. Hindus show a very low rate of instruction in the Godavery district.

	Gross Population.	No. able to read and write.	Proportions.
Hindus	1,555,981	45,223	2·9
Mahomedans	35,173	1,551	4·4
Europeans and Eurasians	898	357	39·8
Native Christians	585	44	7·5
Buddhists	39	...	...
Others	263	27	10·3
Total...	1,592,939	47,202	3·0

KISTNA.

This district formerly consisted of two divisions, known as Masulipatam and Guntúr. In the year 1859-60, however, they were united into one district, which was called Kistna, after the large and sacred river of that name.

Surface.

The Masulipatam district is for the most part a vast plain, nearly on the level of the sea, but with a basin-like depression in the northern boundary that constitutes the great Colair lake, which is fed by the overflow of the Kistna and Godavery rivers. Its chief town, also named Masulipatam, was one of the earliest British Settlements in India, and formerly an important commercial port. Of late years, however, the silting up of the river mouths has driven the shipping to more commodious road-steads. The district is liable to periodical eruptions of the sea. So lately as 1864 a storm wave broke over the town of Masulipatam, causing immense loss to life and property, and saturating the soil for many miles inland with salt.

Masulipatam Town.

Political divisions.

The area of the Kistna district is 8,036 square miles, and comprises 11 tahuqs and 34 proprietary zemindaries. Its two Municipal towns are Guntúr and Masulipatam, otherwise called Bandur.

Population and houses.

The population and houses of this district numbered respectively 1,452,874 and 282,358; excluding 10,463 houses, which are uninhabited and deducting 3,407 persons who are houseless; this gives an average of 5·3 souls to a house. Of the houses, 233,456, or 82·7 per cent., were thatched, 26,155 were tiled, and 19,570 terraced. The following table shows the distribution of the several descriptions of houses in the different lands of the district, by which it will be seen that terraced houses are most numerous in the Government lands:—

Description of Lands.	Number of Houses.									
	Terraced.	Proportion.	Tiled.	Proportion.	Thatched.	Proportion.	Unknown.	Proportion.	Total Number	Proportion.
Government	18,301	9·8	25,728	10·2	178,436	79·7	2,843	1·3	223,808	100
Inam	607	5·4	316	2·6	10,225	91·1	80	7	11,228	100
Zemindary	168	·3	4,111	7·2	52,795	92·1	248	·4	57,322	100
Total ..	19,076	6·9	26,155	9·3	233,456	82·7	3,171	1·1	282,358	100

Average of persons to a house.

Another table contains the average number of persons to each description of house in the various taluqs.

Taluqs.	Average Number of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Guntúr	5·8	5·5	3·4	17·2	3·7
Satanapalli	6·8	5·5	5·2	11·0	5·5
Palnád	5·9	6·3	5·2	5·3	5·5
Vinnukonda	6·6	4·0	6·2	7·6	6·3
Nuzvid	6·0	6·4	5·5	8·0	5·5
Visanapettah	7·0	6·2	5·5	9·9	5·5
Nandigáma	5·7	4·0	5·6	17·6	5·6
Bandar	8·1	5·4	5·3	4·5	5·4
Bezwáda	2·3	5·7	4·8	10·3	5·0
Gudiváda	2·0	6·5	8·5	4·6	5·9
Bápatla	6·4	6·5	5·6	8·3	5·8
Narasarowpettah	7·1	5·9	5·5	6·4	5·7
Rapalli	7·0	6·2	5·4	4·9	5·5
Total ..	9·7	5·7	4·9	6·7	5·3

Increase in the population.

Since the Census of 1866-67 the population has increased in numbers by 12 per cent., and this increase has been especially high in the Vinnukonda and Satanapalli taluqs, as a glance at the subjoined table will show.

Taluqs.	Population as per Quinquennial Returns of 1866-67.	Population according to the Census of 1871.	Increase.	Percentage of Increase.
Guntúr	112,963	126,997	13,034	11·4
Satanapalli	84,000	101,728	17,728	21·1
Palnád	106,395	120,658	14,263	13·4
Vinnukonda	32,574	64,508	11,934	22·7
Nuzvid	105,438	107,465	2,027	1·9
Visanapettah	48,823	55,662	6,839	14·0
Nandigáma	98,637	106,452	7,815	7·9
Bandar	146,522	164,525	18,003	12·3
Bezwáda	73,873	83,081	9,708	13·2
Gudiváda	80,171	87,138	6,967	8·7
Bápatla	129,528	143,629	14,101	10·9
Narasarowpettah	102,136	120,619	18,483	18·1
Rapalli	155,092	169,912	14,820	9·6
Total ..	1,296,652	1,452,374	155,722	12·0

Proportion of the population in each description of land.

	Population.	Proportion.
Government	1,037,793	71·5
Municipalities	54,221	3·7
Inam	61,248	4·2
Zemindaries	299,112	20·5
Total ..	1,452,374	100

The distribution of the gross population among the several description of lands is marginally noted. The first annexed table analyses the same for every taluq in the district, while the second enters into more minute particulars as to the popul

Taluqs.	Number of Houses.	Population.				
		Government Land.	Municipality.	Inam.	Zemindary.	Total.
Guntúr	35,503	105,432	18,033	3,532	..	126,997
Satanapalli	18,996	94,118	..	7,610	..	101,728
Palnád	22,642	116,356	..	4,302	..	120,658
Vinnukonda	10,381	55,695	..	8,813	..	64,508
Nuzvid	20,506	..	..	..	107,465	107,465
Visanapettah	10,573	..	..	..	55,662	55,662
Nandigáma	20,333	73,969	..	2,243	32,044	106,452
Bandar	33,661	54,596	56,188	2,122	71,619	164,525
Bezwáda	17,131	51,564	..	5,754	27,763	83,081
Gudiváda	15,206	77,552	..	6,893	2,694	87,138
Bápatla	25,563	138,395	..	2,069	1,865	143,629
Narasarowpettah	21,485	116,127	..	16,492	..	120,619
Rapalli	31,296	151,598	..	8,314	..	169,912
Total ..	282,358	1,037,793	54,221	61,248	299,112	1,452,374

Taluqs.	Houses.			Population.										
				Children.		Adults.		Total.						
	Inhabited.	Uninhabited.	Total.	Boys under 12 years.	Girls under 10 years.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Others.	Total.
Guntúr	34,164	1,339	35,503	22,957	15,721	41,191	43,128	64,148	67,849	116,789	9,536	657	..	126,997
Satanapalli	18,347	649	18,996	18,957	16,324	33,437	33,052	52,394	49,334	91,378	9,128	1,912	..	101,728
Palnád	22,093	549	22,642	21,715	12,264	38,943	40,032	60,659	60,000	116,332	3,920	2,281	..	120,658
Vinnukonda	10,077	304	10,381	12,039	10,017	20,620	21,679	32,659	31,849	61,177	3,111	220	..	64,508
Nuzvid	19,424	1,082	20,506	20,999	12,316	33,950	33,416	54,949	52,516	101,278	5,087	99	..	107,465
Visanapettah	10,108	465	10,573	10,704	9,227	18,177	17,548	28,877	26,785	54,182	1,463	32	4	55,662
Nandigáma	19,161	1,172	20,333	19,583	13,330	34,952	38,938	54,535	52,273	96,158	6,664	630	..	103,452
Bandar	30,103	3,558	33,661	30,912	26,340	53,755	53,518	84,667	79,858	156,962	6,140	311	21	164,525
Bezwáda	16,639	492	17,131	14,213	13,095	27,313	27,560	41,526	41,555	77,647	4,139	104	5	83,081
Gudiváda	14,854	352	15,206	17,400	14,158	26,074	29,507	43,474	43,664	81,852	5,458	290	..	87,139
Bápatla	24,884	679	25,563	28,219	22,254	47,224	47,932	75,747	68,186	136,806	6,283	290	2	143,629
Narasarowpettah	21,129	356	21,485	22,856	18,674	30,314	39,863	61,892	58,727	116,301	3,951	370	22	120,619
Rapalli	30,729	567	31,296	32,574	24,812	53,595	55,152	86,393	83,519	159,758	6,128	26	..	165,912
Total	271,363	10,495	282,358	253,329	166,507	451,295	461,328	717,820	675,709	1,393,810	70,041	7,070	74	1,452,374

By the last table it becomes apparent that, in the gross population, the females appear relatively as 96·9 to 100 males. In only one taluq of the district, viz., Gudivada, are the females returned as in excess.

Sexes.

The Hindus of the district numbered 1,365,709, or 94 per cent. of the sum total, and from the marginal figures it will be seen that an increase of 10·6 per cent. in their numbers has taken place as compared with previous censuses. The followers of the three great religious sects are given below in proportion.

Religion.

1851-52	1,032,531
1856-57	1,151,798
1861-62	1,196,992
1866-67	1,220,942
1871-72	1,365,709

Vishnavaites	710,247	52·0
Sivaites	601,410	44·0
Lingayets	39,534	2·9
Other Hindus	14,518	1·1

Travelling south, the proportion of Sivaites becomes more equalised, while there is a good sprinkling of Lingayets, who muster most strongly in the Bapatla taluq.

The Mahomedans counted 78,941, and have increased in numbers in the last ten years by 16,800, or 27 per cent.: 88 per cent. of them are Soonees and 3·7 Shiahs. 8·2 per cent. are classed as other Mahomedans, and there are just a few Wahabis scattered here and there.

Mahomedans.

Christians.

7,670 persons enrol themselves as Christians, of whom 60·6 per cent. are Romanists, and 39·4 are Protestants. See the subjoined abstract.

—	Roman Catholics.	Protestants.	Total.
Europeans	4	72	76
Eurasians	48	161	209
Native Christians	4,601	2,779	7,380
Others	..	5	5
Total ..	4,653	3,017	7,670

The next table gives the distribution of the population according to their religion among the different taluqs.

Taluqs.	Hindus.				Mahomedans.				Christians.				Other Religionists.
									European and Eurasians.		Natives.		
	Vishnavaites.	Sivaites.	Lingayets.	Others.	Sonees.	Shiahs.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	
Guntúr	38·4	57·8	2·6	1·2	83·6	3·6	·06	12·7	6·1	93·9	94·9	5·1	..
Sattenapalli	35·4	62·3	1·0	·2	86·7	5·3	..	9·0	..	100·0	83·3	16·1	..
Palnád	30·1	58·5	1·9	·5	98·6	·6	..	·8	..	100·0	39·9	60·1	..
Vinnukonda	31·0	67·2	1·2	·6	99·6	..	..	·4	..	..	78·2	21·8	..
Nuzvid	66·0	32·8	1·8	·4	85·3	4·3	..	10·0	..	100·0	100·0	..	..
Visanapetta	55·3	40·4	3·5	·8	87·3	1·0	·3	11·4	..	..	..	100·0	·007
Nandigáma	54·2	41·3	3·6	·4	97·0	·8	·4	1·8	22·2	77·8	..	100·0	..
Bandar	63·4	31·5	4·3	·8	79·2	18·0	·1	2·1	26·3	73·7	42·7	57·3	·01
Bezwáda	43·4	50·8	2·2	3·6	87·0	2·0	·05	10·9	10·9	89·1	100·0	..	·005
Gudiváda	78·9	18·5	1·0	1·5	89·3	3·7	·6	5·8	..	..	33·8	66·2	..
Bápatla	63·2	28·9	7·6	·3	94·5	·4	..	5·1	2·3	61·7	61·8	38·2	·001
Narasarowpett	56·2	39·3	2·2	2·3	75·4	3·2	..	21·4	..	100·0	98·7	1·3	·02
Repalli	87·0	59·8	2·0	1·2	86·5	·2	·05	13·2	..	100·0	..	..	..
Total ..	52·0	44·0	2·9	1·06	88·0	3·7	·03	8·2	18·2	81·8	63·0	37·0	·004

Caste.

The Hindus of the district are classified under the following caste headings :—

Castes.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Proportion to Hindu Population.
Brahmans (Priests)	46,635	49,913	96,548	102·6	7·2
Kshatriyas (Warriors)	4,319	4,280	8,599	99·7	0·6
Chetties (Traders)	39,242	39,415	65,657	97·5	4·9
Vellálars (Agriculturists)	261,682	252,527	513,609	96·7	39·4
Koryars (Shepherds)	49,290	47,201	96,491	90·5	7·0
Kammálan (Artisans)	16,779	16,084	32,863	95·9	2·6
Kanakkan (Accountants)	136	120	256	88·2	·02
Kaikolar (Weavers)	24,177	23,885	47,042	98·8	3·4
Vannian (Lascars)	7,802	7,617	15,419	97·6	1·1
Kusavan (Potters)	7,575	7,021	14,596	92·6	1·1
Satani (Mixed Castes)	8,112	9,399	17,511	115·9	1·3
Sembadavan (Fishermen)	2,327	2,275	4,602	97·78	·3
Shanan (Toddy-drawers)	26,861	21,671	48,532	80·7	3·5
Ambattan (Barbers)	7,985	7,955	15,940	99·6	1·1
Vannan (Washermen)	20,104	19,878	39,982	98·4	2·9
Others	33,761	31,592	65,353	93·6	4·8
Pariahs	146,339	139,912	286,251	95·6	20·8
Total ..	697,344	675,748	1,373,092	96·9	100·0

Vellálars or cultivators head the list in point of numbers, comprising 37 per cent. of the Hindu population; there are also a great many Pariahs. Brahmans muster strongly, being 7·2 per cent. of the people, but there are scarcely any Accountants or Kanakkans, whose functions in this district are fulfilled nearly entirely by Brahmans. The Kshatriyas, too, are conspicuous by their absence, being only 0·6 of the whole, and are mostly engaged in cultivation.

Vellálars, &c.

The Chetties are rather plentiful in Kistna, especially in Bapatla and Bandar, nearly all of them are engaged in their legitimate occupation of trade. The Weavers also find a living in

Chetties and Weavers.

their own peculiar industry, of which Masulipatam was once a thriving centre.

In this district nearly all the Brahmans are Sivaites. This sect finds many adherents also among the Chetties, Kusavans, and Vannians. Scarcely any of the artisan caste are Vishnavaites, while a large minority of them follow the severer doctrines of the Lingayets. The following interesting abstract puts the proportions of the sects in the different castes very clearly :—

Proportion of religious sects.

Castes.	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Total.	Percentage calculated on the preceding Columns.				
							Sivaites.	Vishnavites.	Lingayets.	Other Hindus.	Christians.
Brahmans	86,040	11,236	1,014	256	2	98,548	87·3	11·4	1·03	·3	·002
Kshatriyas	3,646	4,917	..	235	1	8,799	41·4	55·9	..	2·7	·01
Chetties	44,326	19,735	490	106	..	65,657	69·0	30·0	·7	·2	..
Vellálars	201,807	304,170	3,092	1,461	3,079	513,609	39·3	59·2	·6	·3	·6
Idaiyars	47,993	47,230	854	563	21	96,691	49·6	48·9	·9	·6	·02
Kammálan	17,283	3,048	12,078	453	1	32,863	52·6	9·3	36·8	1·3	..
Kanakkan	136	89	31	..	..	256	53·1	34·8	12·1	..	..
Kaikalar	11,159	25,282	10,001	215	405	47,042	23·7	53·7	21·2	·5	·9
Vannian	1,705	12,918	64	732	..	15,419	11·0	83·8	·4	4·8	..
Kusavan	10,615	1,345	2,499	138	..	14,605	72·7	9·2	17·1	1·0	..
Satani	5,362	9,660	2,392	97	..	17,511	30·6	55·2	13·7	·5	..
Sembadaven	897	3,623	76	..	..	4,596	19·6	78·8	1·6	..	..
Shanan	30,071	19,871	637	193	1	50,623	59·4	39·2	1·0	·4	..
Ambattan	4,425	11,019	34	52	..	15,530	28·5	70·9	·2	·4	..
Vannan	33,526	4,123	1,721	304	..	39,674	84·4	10·4	4·4	·8	..
Others	27,370	34,075	1,452	2,418	41	65,356	41·9	52·2	2·2	3·7	·06
Pariahs	74,949	197,976	3,199	7,257	2,529	286,310	26·9	69·2	1·1	2·5	1·3
Total ..	601,410	710,247	39,534	14,518	7,389	1,373,089	43·9	51·7	2·9	1·06	·5

The Mahomedans of the district are classed as shown below :—

—	Males.	Females.	Total.
Lubbays	2	..	2
Mapilahs	1	1	2
Sheiks	26,075	25,651	51,726
Syuds	2,659	2,645	5,304
Pathans	1,948	1,905	3,853
Moghuls	1,004	1,070	2,074
Other Mahomedans	8,268	7,712	15,980
Total ..	39,957	38,984	78,941

Occupation.

Of the gross population of 737,495 males, 65 per cent., or 477,134, are shown to be engaged in some occupation, the various headings of which are given below :—

Major Heading.	Minor Heading.	Number of Males employed.	Total.	Proportion to the occupied Population.	Percentage to the Male Population.
Professional	Government service	4,755		1·0	·6
	Military do.	647		0·2	·1
	Learned professions	2,423		0·5	·3
	Minor do.	8,687		1·8	1·1
			16,516		
Domestic	Personal service	...	29,162	6·1	4·0
Commercial	Traders...	28,917		6·06	3·9
	Conveyers	1,015		0·2	·1
			29,932		

Major Heading.	Minor Heading.	Number of Males employed.	Total.	Proportion to the occupied Population.	Percentage to the Male Population.
Agricultural	Cultivators	...	243,388	51·01	33·0
Industrial	Dress	42,381		8·9	5·8
	Food	17,584		3·7	2·4
	Metals	6,613		1·4	1·0
	Construction	5,802		1·2	·8
	Books	52		0·01	·007
	Household goods	5,527		1·2	·8
	Combustibles	177		·04	·02
			78,136		
Indefinite and non-productive.	Laborers...	55,088		11·5	7·5
	Property	8,249		1·7	1·1
	Unproductive	9,123		1·9	1·2
	Others...	7,549		1·6	1·0
			80,000		
		Total ...	477,184	100	64·7

Fifty-one per cent. of the above are entered as cultivators, and this industry

Cultivators.

enrols every caste among its followers. The Vellalars, whose appointed duty it is, naturally stand highest on the list, and contribute 144,689 out of their 174,804 able-bodied men; but upwards of 15,000 shepherds, 12,000 Brahmans, nearly 40,000 Pariahs, and 5,266 Shanars conspire to swell the number. A great number of Mahomedans (10,457) too have taken to this mode of earning a living. The indefinite and unproductive classes form the next highest percentage of the occupied population, most of them, however, are sufficiently laborious toilers, and include 55,088 laborers or coolies. Very few, or only 1·9, are utterly unproductive; 7,549 are classed as "others." Of

Owners of property.

the owners of property, nearly all are Brahmans, who also head the unproductive list, seconded by the Satanis.

Industrial occupations employ 16·4 per cent. of the people, or 78,136 souls.

Industrial occupations.

Of these more than half, or 42,381, deal in dress, and 17,584 in food. Of the former, nearly 14,000 are weavers, and close on 23,000 are Pariahs. Of the latter, the bulk are, as is usual, Shepherds and toddy-drawers or Shanars; 12,415 engage in metals and construction, and as nearly 10,000 of these are of the artisan caste, and 1,749 come under the head of "Others," but few remain to be accounted for. Of the 5,527 dealers in household goods, upwards of 5,000 figure as "Potters" and "Others."

Those engaged in trade and personal service are nearly equal. The bulk

Trade and personal service.

of the former are Chettis, but there are a good many Vellalars also, as well as Shanars. Personal service finds recruits among all castes. Washermen and barbers number respectively 9,123 and 3,173, but there are many (4,816) Pariahs, nearly 2,000 Brahmans, and 4,000 Vellálars also engaged in personal service, with close upon 2,285 Mahomedans.

Professional.	
Vellálars ...	1,891
Mahomedans	1,106
Brahmans ...	742
Pariahs ...	636
Total ...	4,164

Professional business employed 3·5 per cent. of the people. Of these 1 per cent., or 4,755, are in Government employ, chiefly Vellálars, Mahomedans, Brahmans, and Pariahs as the marginal note shows.

There are only 647 in military and police employ, 309 of whom are Maho-

Military and learned and minor professions.

medans, and 244 Vellálars, while out of 2,423 in learned, and 8,637 in minor professions, 7,353 are Brahmans, who, as a rule, affect avocations at once peaceful and profitable.

58,173 persons, or 4 per cent. (a low average), of the people can read and

Instruction.

write, only 408 of whom are females. Particulars as to their nationality follow, by which it will be seen that all we can say of the Christians in this district is, that they are not quite so ignorant as the Mahomedans.

—	Gross Population.	Number able to read and write.	Proportions.
Hindus	1,365,709	55,951	4·1
Mahomedans	78,941	1,801	2·3
Europeans and Eurasians	290	124	42·8
Native Christians	7,380	277	3·8
Others	54	20	37·0
Total ...	1,452,374	58,173	4·0

NELLORE.

This district, comprising an area of 8,462 square miles, is composed of nine

Extent and Political divisions.

Government taluqs and four Zemindaries, of which Venkatagiri and Kálástri are the largest. A portion of the latter lies in the North Arcot district.

A large tract of Nellore is formed of jungles, from which the Madras market

Surface.

draws a supply of firewood. As a rule, its coast border is a sandy plain. The interior, however, is more hilly and also more fertile. As a rule, the hills do not gain a higher elevation than 400 feet above the sea, save in the case of the Udayagiri mountains, which form the boundary between Nellore and Cuddapah, and the highest point of which reaches 3,000 feet.

The preliminary enumeration of the district, with the exception of the town

Enumeration.

of Nellore, was completed between the 15th and 31st of July 1871, and the final enumeration on the 15th November of the same year. No difficulty was encountered in any of the taluqs, as the Zemindars lent every assistance in their power towards the achievement of the work.

Variations in different results.

Between the census results and those reported by the Collector the discrepancy was very slight, or only 0·1 per cent. as regards the *gross* population. In some taluqs, however, the differences were exceptionally large, notably so in Venkatagiri.

According to the comparative tabulation, the results of which have been

Population & houses.

adopted for the general report, the population numbered 1,376,811, and the houses 263,820. Of these last, 10,154, or 3·8 per cent., were empty. The average number of persons to a house was 5·4.

Since the census of 1866-67, there has been an advance

Increase.

of 17·8 per cent. in the inhabitants, and 14·3 per cent. in the number of houses.

There are not many terraced and tiled houses, 93 per cent. of the gross

Description of houses.

number being thatched. In Rápúr and Kanigiri taluqs there are no tiled houses at all, and only three each in the Darsi and Podili taluqs.

The first of the subjoined tables gives the comparative results for each taluq, of houses and population, while the second one gives the average number of inmates to each description of house.

Population and houses of each taluq and average number of inmates.

Talugs.	Houses.				Population.			
	1866-67.	1871-72.	Increase or Decrease.	Per-centage.	1866-67.	1871-72.	Increase or Decrease.	Per-centage.
Nellore	30,651	39,078	+ 9,027	+ 30·0	142,606	171,769	+ 37,163	+ 26·2
Kanigiri	11,115	23,089	+11,974	+107·7	50,778	127,258	+ 76,480	+150·6
Udayagiri	19,777	11,230	+ 453	+ 4·2	52,268	63,885	+ 11,617	+ 22·2
Atmakúr	8,842	19,298	+10,456	+118·2	48,934	100,985	+ 52,291	+107·4
Kandukúr	32,075	18,835	+ 760	+ 4·2	50,844	102,602	+ 16,858	+ 19·5
Ongole	16,442	24,700	+ 6,258	+ 34·6	93,763	138,375	+ 44,622	+ 47·6
Gúdúr	26,627	34,473	+ 8,446	+ 32·6	133,543	155,068	+ 61,750	+ 46·3
Kávali	18,798	26,233	+ 7,435	+ 39·6	94,784	147,141	+ 52,357	+ 55·2
Venkatagiri ...	10,752	23,998	+13,246	+123·4	52,245	81,336	+ 29,091	+ 55·7
Darsi		16,359				52,258		
Pólúr	77,302	12,654	—35,035	— 44·6	418,359	73,139	—174,167	— 42·1
Podili		9,186				60,861		
		10,768				62,934		
Total ...	230,781	263,829	+33,039	+ 14·3	71,68,684	1,376,811	+208,147	+ 17·8

Talugs.	Average Number of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Nellore	6·8	5·3	5·0	5·7	5·0
Kanigiri	6·6	...	5·7	5·9	5·7
Rapur	9·0	...	5·9	...	5·2
Udayagiri	4·7	4·2	5·6	8·3	5·2
Atmakúr	7·8	5·4	5·5	16·5	5·6
Ongole	7·2	6·6	5·7	6·8	5·7
Gúdúr	6·8	6·3	5·6	8·4	5·8
Kávali	8·7	6·6	5·7	12·7	5·7
Venkatagiri	10·0	3·8	3·4	12·8	3·4
Dársi	4·0	4·2	5·6	18·2	5·6
Polur	6·2	15·3	6·0	5·5	6·0
Podili	4·5	5·4	5·8	7·6	5·8
	5·0	5·0	5·9	14·8	5·9
Total ...	6·0	5·8	5·4	8·2	5·4

Population.

The following are the taluq particulars of the results obtained by the late census :—

No.	Talugs.	Population.											
		Children.		Adults.		Total.							
		Boys under 12 years of Age.	Girls under 10 years of Age.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists and Jains.	Others.	Total.
1	Nellore ...	31,956	27,803	68,952	61,706	90,208	89,561	167,136	11,705	869	..	19	179,729
2	Kanigiri ...	23,429	19,774	46,524	42,531	66,953	61,305	120,032	6,590	696	..	..	127,258
3	Udayagiri ...	11,516	10,143	21,616	20,611	33,131	30,754	61,232	2,535	..	..	..	63,839
4	Atmakúr ...	17,856	15,595	34,633	32,958	52,519	48,466	94,237	6,581	68	..	9	100,985
5	Kandukúr ...	23,275	20,905	36,241	34,741	53,541	50,261	97,049	6,743	2	..	8	103,802
6	Ongole ...	34,685	24,696	46,816	46,876	70,691	67,784	132,879	5,556	61	..	63	138,379
7	Gúdúr ...	28,329	20,671	51,114	46,217	93,630	86,388	188,246	6,555	262	..	5	195,068
8	Kávali ...	14,691	12,554	27,460	26,471	76,687	70,504	140,923	6,129	76	..	13	147,141
9	Venkatagiri ...	10,464	7,367	17,483	16,364	42,611	39,325	78,154	3,172	..	..	..	81,326
10	Darsi ...	13,337	11,781	28,904	24,052	27,937	24,321	50,492	1,765	..	..	1	52,258
11	Pólur ...	5,625	5,511	16,391	16,334	37,206	35,823	69,919	3,018	211	..	..	73,129
12	Podili ...	11,441	9,926	21,424	20,149	26,618	24,815	48,564	2,211	86	..	..	50,861
						32,869	30,073	59,131	3,092	711	..	..	62,934
	Total ...	248,332	213,811	455,930	435,064	767,392	669,419	1,308,014	65,670	3,012	..	116	1,376,811

It will be seen that there is a great disparity between the numbers of males and females returned, and this obtains, more or less, in every taluq in the district, as the following abstract proves. Taking the gross numbers, the females show only 94·6 to every 100 males. The Hindus give 94·8; the Mahomedan still fewer, or 92·3.

Proportion of sexes.

	Number of Females to 100 Males.		Number of Females to 100 Males.
Nellore	98·2	Gúdúr	92·0
Kanigiri	93·0	Kávali	93·6
Rápúr	92·5	Venkatagiri	87·0
Udayagiri	92·3	Dársi	96·0
Atmakúr	93·9	Pólúr	95·5
Kandukúr	96·0	Podili	91·5
Ongolo	97·7		

Religion. Hindus.

1851-52 ... 894,634
1856-57 ... 908,248
1861-62 ... 951,869
1866-67 ... 1,110,942
1871-72 ... 1,308,104

The Hindus of the district numbered 1,308,014, an increase of 17·7 per cent. since 1866-67. Their increase has been a steady one ever since the quinquennial censuses were begun, as the marginal numbers show.

Their sectarian divisions are as follows :—

	Number.	Proportion.
Vishnavaites...	703,756	53·8
Sivaites, ...	598,819	45·8
Lingayets	2,371	0·2
Other Hindus	3,068	0·2
	1,308,014	100·0

Proportions of Sivaites and Vishnavaites.

Travelling from the north downwards, it is interesting to note the gradual equalization of the two great religious sects, and here probably is their meeting point in the eastern part of the Presidency. For every 10 Sivaites there were 88 Vishnavaites in Ganjam, 40 in Vizagapatam, 37 in Godavery, 12 in Kistna, and 11 in this, the Nellore district. In the three southern taluqs of the district noted below the Sivaites predominate :—

	Sivaites.	Vishnavaites.
Nellore...	91,627	75,361
Kamgiri...	60,597	59,033
Gúdúr	77,921	63,002

Lingayets

Of the 2,371 Lingayets, all but 66 are found in the taluq of Darsi.

The Mussulmans numbered 65,670, or 4·7 per cent. of the gross population. They too show a steady increase in numbers during the last 15 years, which is noted in the margin. Their sectarian divisions are as follows, given in proportion, and they are pretty equally distributed over the district :—

Mahomedans.

1856-57 ... 42,916
1861-62 ... 45,768
1866-67 ... 56,418
1871-72 ... 65,670

	Number.	Proportion.
Soonee	61,134	93·1
Shiahs	1,435	2·2
Wahabis	241	0·4
Other Mahomedans	2,860	4·3

Christians.

The Christians are numerically weak, and, against the rule, Protestants nearly double the Romanists in number. Nellore is a new Mission-field, occupied by the Free Church of Scotland.

Since 1866-67, the Christians have become twice as numerous, and are as 3,012 to 1,304. At present their divisions are as follows :—

	Roman Catholics.	Protestants.	Total.
Europeans	23	78	101
Eurasians	64	173	237
Native Christians	988	1,670	2,653
Others	8	13	21
	1,078	1,934	3,012

The subjoined table shows the proportion of people in each taluq arranged according to creed and nationality.

Taluqs.	Hindus.				Mahomedans.				Christians.						Buddhists and Jains.
									Europeans and Eurasians		Natives.		Others.		
	Vishnavaites.	Sivaites.	Lingayets.	Other Hindus.	Sconas.	Shiahs.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	
Nellore	45·1	54·8	0·001	0·1	91·0	1·4	6·2	7·4	15·1	84·9	65·0	42·0	35·0	65·0	..
Kanigiri	49·1	50·5	..	0·4	96·5	2·3	..	1·2	..	..	5·0	95·0	..	..	..
Rápúr	52·1	47·7	0·005	0·2	87·0	2·7	5·5	3·0	..	..	..	..	..	..	..
Udayagiri	50·6	49·7	..	0·3	92·8	2·7	0·1	4·4	52·2	47·8	100	..	..	..	..
Átmakúr	58·7	40·5	..	0·8	89·7	2·6	0·1	7·6	..	..	100	..	..	..	..
Kandukúr	61·2	37·8	0·01	0·3	93·0	4·2	1·1	1·7	..	..	100	..	..	..	..
Ongole	53·4	36·3	0·01	0·3	91·8	0·3	..	7·9	4·0	96·0	16·2	83·8	160	..	..
Gúdúr	44·7	55·3	..	..	93·7	3·9	..	0·4	52·2	48·0	92·2	7·8	..	..	..
Kávali	53·0	47·0	..	..	97·2	1·5	..	1·3	..	..	..	..	..	..	..
Venkatagiri	52·7	47·3	..	0·03	98·6	0·8	..	1·2	..	..	..	..	..	..	..
Darsi	52·4	34·3	3·3	0·04	99·1	0·7	..	0·2	..	..	100·0	..	..	..	..
Pólúr	50·6	49·2	..	0·2	89·7	5·9	..	13·4	62·3	37·2	74·4	25·6	..	..	..
Podili	55·2	44·7	0·04	0·08	100	..	..	..	..	..	18·1	81·9	..	..	..
Total ..	53·8	45·8	0·2	0·2	93·1	2·2	0·4	4·3	25·7	74·3	37·9	63·0	38·1	61·9	..

The Hindus of the district appear under their caste divisions in the following numbers. In only three of the castes, or among the Writers, Satanis, and Vannians, do the women outnumber the men :—

Castes.

	Males.	Females.	Total.	Proportion of the Number of Females to 100 Males.	Proportion of Population of each Caste.
Brahmans (Priests)	32,419	32,118	64,537	99·0	4·9
Kshatriyas (Warriors)	6,263	5,827	12,090	93·0	0·9
Chetties (Traders)	33,277	31,525	64,802	94·7	5·0
Vellálars (Agriculturists)	236,566	226,612	463,178	95·8	35·4
Idaiyars (Shepherds)	62,357	59,359	121,716	95·2	9·3
Kammalan (Artisans)	12,941	12,169	25,110	94·03	1·9
Kanakkan (Writers)	300	301	601	100·3	0·04
Kaikalar (Weavers)	18,071	16,478	34,549	91·2	2·7
Vannian (Laborers)	6,734	6,879	13,613	102·2	1·0
Kusavan (Potters)	8,033	7,433	15,466	92·5	1·2
Sátani (Mixed Castes)	10,374	10,739	21,313	101·5	1·6
Sembadavan (Fishermen)	8,305	7,804	16,109	93·9	1·2
Shánán (Toddy-drawers)	11,447	10,805	22,252	94·4	1·7
Ambattan (Barbers)	7,491	6,841	14,332	91·3	1·1
Vannán (Washermen)	18,958	17,827	36,785	94·03	2·8
Others	52,374	48,827	101,201	93·2	7·7
Pariahs	146,983	136,028	283,013	92·5	21·6
Total ...	672,995	647,672	1,319,667	94·8	100

Upwards of one-third of the total Hindu population, it will be seen, are cultivators, while Shepherds, "Others," and Pariahs account for considerably more than a third of the remainder.

Vellálars, &c.

The Kshatriyas are in a very small minority, and either they have lost the warlike character of their forefathers, or Government Military and Police Service offers them no attractions, as out of their 4,393 males over 12 years of age, 3,530, or 80·3 per cent., are cultivators.

Kshatriyas.

Brahmans and Chetties are numerically about equal.

Brahmans and Chetties.

It will be seen that under "Others," there is a large entry; 21,780 of these are coolies, but a number of wild people called *Yénáddies*, *Yerukulas*, and *Chentchus* are thus classed. An extract from the Nellore Manual, written by the late Mr. Boswell concerning the Yanadi people, will be found interesting :—

"Others."

"The small section of the tribe which inhabits part of the island of Sriharikota has long been the object of special measures on the part of Government, with a view to its civilization.

Yénádies of Sriharikóta.

"The mutta of Sriharikota came into the possession of Government in the year 1885. Previous to that time, the *Yénádies*, who dwelt in the jungles, were rarely seen, and were in a state of complete barbarism. They lived on fruit, roots, and other jungle produce; and, in order that they might have an occupation which would be at once congenial to their habits and would have the effect of bringing them into contact with civilization, they were employed in the collection of jungle produce which was delivered to Government agents, and of the sale proceeds, a proportion, varying at different times, was devoted to the remuneration of the *Yénádies*. In order that they might be induced to adopt the use of rice and clothing, these commodities were supplied to them instead of money, of the use of which they were quite ignorant. At the same time, to restrict their wandering habits, a system of registration was introduced, and continued to the present time. All marriages were also registered, and premiums on births were given at the rate of two annas and six pies for male, and one anna and three pies for female children."

Religion under each castes.

The subjoined table shows the percentage of population according to religion of each Hindu caste.

Castes.	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Total.	Percentage on the Preceding Columns.					
							Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.
Brahmans	54,382	10,127	3	25	..	64,537	84·3	15·7	·004	·04	..	..
Kshatriyas	791	11,291	3	5	..	12,090	6·5	93·4	·02	·04	..	..
Chetties	26,549	38,144	..	9	..	64,802	41·1	58·9	..	·01	..	..
Vellálars	181,001	281,634	182	164	197	463,178	39·08	60·8	·04	·03	·04	..
Idaiyars	72,248	49,184	2	282	..	121,716	59·4	40·4	·001	·2	..	..
Kammalan	22,651	857	1,596	6	..	25,110	90·2	3·4	6·4	·02	..	..
Kanakkan	245	356	..	..	..	601	40·8	59·2	..	..	..	..
Kaikalar	14,597	19,934	..	16	2	34,549	42·3	57·7	..	·04	·006	..
Vannian	7,566	6,042	..	..	5	13,613	55·6	44·4	..	..	·03	..
Kusavan	9,019	6,432	15	..	..	15,466	58·3	41·6	·1	..	..	..
Satani	10,466	10,301	536	10	..	21,313	49·1	48·4	2·5	·005	..	..
Sembadavan	6,095	10,014	..	..	..	16,109	37·8	62·2	..	..	..	..
Shanan	11,868	10,380	..	4	..	22,252	53·3	46·7	..	·02	..	..
Ambattan	1,621	12,685	..	26	..	14,332	11·3	88·6	..	·2	..	..
Vannan	22,841	13,864	1	79	..	36,785	62·09	37·7	·003	·2	..	..
Others	48,696	51,775	33	630	73	101,201	48·1	51·2	·03	·6	·07	..
Pariahs	108,089	170,736	..	1,812	2,376	283,013	38·2	60·3	..	·7	·8	..
Total ..	598,819	703,756	2,371	3,068	2,653	1,310,667	45·7	53·7	·2	·2	·2	..

Mahomedans.

The 65,670 Mahomedans in this district may be divided as below :—

—	Males.	Females.	Total.
Labbays			
Sheiks	299	268	567
Syads	24,359	22,790	47,149
Pathans	3,651	3,294	6,945
Moghuls	1,542	1,387	2,929
Other Mahomedans	352	362	714
	3,942	3,424	7,366
Total ...	34,145	31,525	65,670

Occupation.

Of the total male population of 707,392, 69·9 per cent., or 494,532 souls, follow some employment, and are here particularised:—

Major Headings.	Minor Headings.	Number of Persons.	Proportion to the Male Population.
1. Professional	Government Civil Service ...	1,579	0·2
	Do. Military do. ...	1,216	0·2
	Learned professions	2,159	0·3
2. Domestic	Minor do.	6,967	1·0
3. Commercial	Personal Service	32,171	4·6
4. Agricultural	Traders	30,261	4·3
	Conveyers	758	0·1
	Cultivators	200,360	28·3
5. Industrial	Dress	49,402	7·0
	Food	13,532	1·9
	Metals	4,415	0·6
	Construction	4,296	0·6
	Books	115	0·02
	Household goods	4,429	0·7
	Combustibles	371	0·05
6. Indefinite and non-productive.	Labourers	118,249	16·7
	Property	5,732	0·8
	Unproductive	9,886	1·4
	Others	8,634	1·2
	Total ...	494,532	69·9

Government Civil Service. Military.

Of Government Civil Servants, the largest number, viz., 594, are Vellálars, but there are also 309 Mahomedans, 253 Brahmans, and 176 Pariahs, and it may be here mentioned that these four classes seem to form the bulk, pretty nearly, of Government officials. Of the Military and Police, there are 272 Vellálars, about the same number of Pariahs, and 358 Mahomedans.

Learned and Minor professions.

Of the nine thousand and odd people engaged in the learned and minor professions, close on 7,000 are Brahmans, and 700 Vellálars. There are also some Satanis, Shepherds, Artisans, and Pariahs. Whether from lack of education, or some other cause, scarcely any Mahomedans appear under this denomination.

Personal servants.

Of personal servants, one-third are washermen. There are a good many Shepherds, Vellálars, Barbers, and Pariahs. More than 2,269 are Mahomedans. This generally warlike people, like the Kshatriyas, have in Nellore turned their swords into ploughshares. Rather

	No.	Proportion.
1. Government Service, Civil...	309	1·4
2. Do. Military	358	1·6
3. Personal Service	2,269	10·1
4. Traders	1,018	4·5
5. Cultivators	5,520	24·6
6. Dress	2,951	13·1
7. Laborers	8,028	35·8

more than 60 per cent. of their number are described as cultivators and laborers, while 13 per cent. engage in the industry of "dress," and 10 per cent. in personal service. The marginal table will, however, spare all further analysis.

Traders.

Trade does not engage the attention of a large number of the people. Out of the 30,261 so occupied, nearly 18,000 are Chetties, and 6,000 Vellálars.

Cultivators.

Cultivators, as usual, form the bulk of the busy population. They number 28 per cent. of the males, and are headed by the Vellálar caste, 77·3 per cent. of whose male population, above the age of twelve years, follow their ancestral calling. The Idaiyars also are a powerful minority. The results, however, will be more satisfactorily obtained by comparing the two following tables, the first showing the castes from which the cultivators are, with one or two trifling exceptions, recruited, and their proportions to the number of their males above 10, and the second their proportions with reference to the total engaged in cultivation.

—	Males, exclusive of Children (10 years).	Number engaged in Cultivation.	Proportion.
1. Brahmans	24,274	8,659	35·6
2. Kshatriyas	4,393	3,530	80·3
3. Vellálars	167,776	129,762	77·3
4. Idaiyars	43,681	21,762	49·8
5. Vannians	4,397	2,068	47·0
6. Sembulavans	5,634	1,925	34·2
7. Shánáns...	7,496	2,044	27·2
Total ...	257,651	169,750	65·9

	Number of Persons.	Proportion.
1. Vellálars ...	129,762	64·7
2. Idaiyars ...	21,762	10·8
3. Pariahs ...	12,905	6·4
4. Brahmans ...	8,659	4·3
5. Mahomedans ...	5,520	2·7
6. Kshatriyas	3,530	1·7
7. Chetties	2,197	1·1
8. Vannians	2,068	1·0
9. Shánáns	2,044	1·0

Dress.

Of the persons (49,000) engaged in this industry, more than 34,000 are Pariahs, and most of these are workers in leather. Weavers, as is usual, muster strong, as out of their 18,071 males of all ages, 10,604 are classed under this heading. There are, likewise 2,951 Mahomedans, most of whom are probably tailors.

Food.

Of 13,532 males who deal in food, 5,205 are Shepherds, 3,152 toddy-drawers, 2,264 Vellálars, and only 1,315 Fishermen. A large proportion of these latter must live by other means, as a reference to the table of castes shows that they number 8,305 males of all ages.

Metals & construction.

The metal-workers are an insignificant unit in the population, only 4,415 are thus classed, and all but 80 are of the artisan caste; and as 3,103 of the total number of constructors are also artisans, e industry of males of this caste is pretty well accounted for.

Household goods. The furnishing of pots and other household goods employs 4,429 people, 76 per cent., or 3,380 of whom, are potters.

Laborers. Of the 118,249 males classed as laborers, the following castes form the bulk :—

	Number.	Proportion.
Vellálars	22,129	18·7
Idajyars	13,950	11·8
Others	21,780	18·2
Pariahs	40,731	34·4
Mahomedans	8,028	6·7

Property. Property supports 5,732 males, 3,541, or 61 per cent. of whom, are Brahmans. The Pariahs, however, comes manfully to the front under this heading, for 823 property-holders own that lowly origin, and there are 338 Vellálars.

Instruction. Out of the entire population of the district, numbering 1,376,811 souls, only 4 per cent., or 55,588 persons, are shown to be able to read and write. 453 of these were females, or in the proportion of 8 females to every 1,000 males. The numbers as regards Hindus, Mahomedans, and Christians are given below, showing the percentage of instructed in each nationality, by which it will be seen that the Mahomedans of Nellore are very ignorant.

	Gross Population.	Number able to read and write.	Proportion.
Hindus	1,308,014	53,398	4·1
Mahomedans	65,670	1,801	2·7
Europeans and Eurasians	359	188	52·4
Native Christians	2,653	188	7·1
Others	115	13	11·3
Total ...	1,376,811	55,588	

CUDDAPAH.

Climate and political divisions. This district, although in most parts well elevated above the sea, is during the months of April and May, afflicted with intense heat, so that the mountains seem aglow with living fire. It covers an area of 8,367 square miles, and comprises 11 taluqs, but no zemindaries. Its only Municipal town bears the same name as the district, viz. Cuddapah.

Differences in the Census results. The discrepancies between the Collector's population report and the census results are not great, being within the margin allowed, viz. 1 per cent. The total number of people according to the final tabulation was 1,351,194, and of houses 339,063.

Population and houses.

Houses. Of these houses, 14,662, or 4 per cent., were uninhabited. The bulk, as is usual, are thatched, or 85·2 per cent. of the whole, but a considerable minority, viz., 13·8 per cent., are terraced. Only 3·4 per cent. are tiled, and the remainder are not described. The average number of inhabitants in the terraced buildings was 5·3, in the tiled 4·4, and in the thatched 4·0. The following table gives the average number of occupants to a house in each taluq :—

Taluqs.	Average Number of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Cuddapah	5·5	4·3	3·9	6·2	4·2
Voilpád	4·0	5·9	5·7	...	5·6
Pullampet	3·0	3·5	2·4	2·9	2·4
Kadiri	5·7	5·3	4·0	4·9	4·2
Madanapalli	4·2	3·0	4·0	3·1	4·0
Ráyachóti	4·5	4·7	3·7	3·7	3·7
Jamalamadugu	6·3	1·3	4·4	12·5	5·4
Pullivendla	4·9	...	5·0	...	5·0
Proddatur	5·5	...	4·4	7·5	3·2
Badwail	4·2	...	4·8	4·3	4·7
Sidhout	5·4	5·6	5·3	...	5·4
Total ...	5·3	4·4	4·0	5·2	4·2

Increase of population. The increase in the population since 1866-67 is 18 per cent., and this increase universally obtained more or less in all the taluqs, as will be seen below. The proportion is too high for a normal increase, and the inference remains that the former census was imperfect.

Taluqs.	Population as per Quinquennial Returns of Fusly 1276 (1866-67).	Population of 1871.	Increase.	Percentage of Increase.
Cuddapah	146,566	163,013	16,447	11·2
Voilpád	128,093	145,591	17,498	13·7
Pullampet	114,796	145,180	30,384	26·5
Kadiri	116,119	140,948	24,829	21·4
Madanapalli	113,511	135,468	21,957	19·3
Ráyachóti	105,186	128,162	22,976	21·8
Jamalamadugu	97,324	109,965	12,641	13·0
Pullivendla	95,512	110,405	14,893	15·6
Proddatúr	85,486	102,744	17,258	20·2
Badwail	75,224	93,051	17,827	23·7
Sidhout	66,942	76,667	9,725	14·5
Total ...	1,144,759	1,351,194	206,435	18·0

Particulars of population. Another table shows the people arranged under the headings of sex, and as children and adults in each taluq. The figures are so clear that they call for no remark, save that the percentage of females to males is low (only 95 to 100). The enumerators on a future occasion will need special care in their selection. The village accountants in this district are all Brahmans.

Taluqs.	POPULATION.											
	Children.		Adults.		Total.							
	Boys under 12 Years of Age.	Girls under 10 Years of Age.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists and Jains.	Others.	Total.
Cuddapah	26,816	22,924	56,009	57,264	82,825	80,188	144,227	18,220	409	..	157	163,013
Voilpâd	26,345	22,828	48,295	48,123	74,640	70,951	136,005	9,564	22	..	..	145,591
Pullampet	24,612	21,299	49,253	49,316	74,565	70,615	137,775	7,376	27	..	2	145,180
Kadiri	26,286	23,386	46,407	44,869	72,693	68,255	130,856	10,931	52	..	9	140,948
Madanapalli ..	24,383	22,089	44,710	44,277	69,102	66,366	127,629	7,763	55	..	21	135,468
Râyachóti	22,346	19,716	43,360	42,140	66,306	61,856	116,474	11,578	87	..	23	128,162
Jammalamadugu ..	19,734	16,668	36,960	36,853	56,444	53,521	100,385	8,172	1,403	4	..	109,964
Pulivendla	20,670	16,911	37,014	36,210	57,284	53,121	101,495	8,890	8	..	12	110,405
Proddatûr	17,340	15,139	34,680	35,381	52,224	50,520	89,836	10,916	1,992	..	..	102,744
Badwail	15,576	13,192	32,317	31,792	48,067	44,984	85,467	6,676	908	..	..	93,051
Sidhout	12,859	11,182	26,361	26,236	39,250	37,417	72,167	4,490	10	..	..	76,667
Total ..	237,325	205,334	456,075	452,460	693,400	657,794	1,242,317	103,676	4,973	4	224	1,351,194

Among the Hindus the two great sects of Vishnavaites and Sivaites are nearly balanced as this table shows. It may be remarked, however, that in two taluqs, viz., Pullampet and Madanapalli, the former greatly predominated.

Hindus.

	Number.	Proportion.
Vishnavaites	625,306	50·3
Sivaites	610,678	49·2
Lingayets	2,478	0·2
Other Hindus	3,855	0·3
Total ...	1,242,317	100

Of the Mahomedans, nearly 91 per cent. are Soonees. A glance at the abstract below will show the various proportions of their sects :—

Mahomedans.

	Number.	Proportion.
Soonees	94,137	90·8
Shias	5,047	4·9
Wahabis	4	0·004
Other Mahomedans	4,488	4·3
Total ...	103,676	100

Buddhists or Jains.

Of Buddhists or Jains there were but 4 in the whole district.

Christians.

Of the 4,973 Christians, 4,608 are natives, nearly all of whom are Pariahs. Protestant Missions have made the most progress in this district.

—	Roman Catholics.	Protestants.	Total.
Europeans	6	85	91
Eurasians	31	80	111
Native Christians	719	3,889	4,608
Others	121	42	163
Total ...	877	4,096	4,973

For minute particulars as to the proportions of people of each persuasion to be found in the various taluqs, the reader is referred to the next table.

Taluqs.	Hindus.				Mahomedans.				Christians.						Buddhists and Jains.	Other Religionists.
									Europeans & Eurasians.		Natives.		Others.			
	Vishnavaites.	Sivaites.	Lingayets.	Others.	Soonees.	Shiahs.	Wahabis.	Others.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Percentage to the Total Population.	Percentage to the Total Population.
Cuddapah ..	40·07	59·7	·06	·2	91·9	1·2	..	6·9	18·8	81·2	44·06	55·9	30·8	69·2	..	·09
Voilpâd ..	55·8	44·07	·05	·08	85·0	8·8	..	6·1	..	100	..	100	..	100	..	..
Pullampet ..	60·7	37·9	·09	1·3	90·7	3·7	..	5·6	29·6	70·4	..	..	..	..	..	·001
Kadiri ..	48·5	51·1	·4	·03	77·6	19·3	..	3·03	7·7	92·3	36·8	63·2	..	100	..	·006
Madanapalli.	68·1	31·2	·1	·6	78·6	5·2	·05	16·2	66·7	33·3	46·9	53·06	..	..	..	·02
Râyachóti ..	45·2	54·1	·2	·5	89·2	6·6	..	4·2	..	100	..	100	..	..	..	·02
Jammalamadugu ..	53·2	46·6	·2	..	98·6	1·4	..	..	..	100	9·8	90·2	72·7	27·3	·004	..
Pulivendla ..	42·3	57·08	·6	·01	97·4	2·6	..	..	..	..	..	100	..	..	..	·01
Proddatûr ..	51·4	48·2	·3	·1	99·2	·6	..	·2	..	100	2·6	97·4	..	100	..	..
Badwail ..	39·3	60·7	·007	·007	98·8	·6	..	·6	100	..	45·6	54·4	100	..	..	..
Sidhout ..	40·08	59·5	·3	·1	98·2	·6	..	1·2	..	100	..	..	80·0	20·0	..	..
Total ..	50·3	49·2	·2	·3	90·8	4·9	·004	4·3	18·3	81·7	15·6	84·4	74·2	25·8	·0003	·02

Castes.

Castes.—The Hindu population is arranged in the following divisions, the respective numbers of which are given.

—	Males.	Females.	Total.	Proportion of the Number of Females to 100 Males.	Proportion to the Hindu Population.
1. Brahmans (Priests) ...	15,470	15,483	30,953	100·08	2·5
2. Kshatriyas (Warriors) ...	9,493	8,684	18,177	91·5	1·5
3. Chetties (Traders) ...	21,271	20,631	41,902	97·0	3·4
4. Vellálars (Cultivators) ...	279,103	264,325	543,428	96·05	43·6
5. Idaiyars (Shepherds) ...	53,964	52,400	106,364	97·1	8·5
6. Kammalan (Artisans) ...	7,918	7,836	15,754	99·0	1·3
7. Kanakkan (Writers) ...	107	91	198	85·4	0·01
8. Kaikalar (Weavers) ...	33,974	31,697	65,671	93·3	5·2
9. Vannian (Laborers) ...	794	801	1,595	100·9	0·1
10. Kusavan (Potters) ...	6,204	5,993	12,197	96·6	1·0
11. Satani (Mixed Castes) ...	8,541	9,384	17,925	109·9	1·4
12. Sembadavan (Fishermen)	23,255	22,719	45,974	97·7	3·7
13. Shanan (Toddy-drawers)	5,082	4,863	9,945	95·7	0·8
14. Ambattan (Barbers) ...	9,102	8,588	17,690	94·4	1·4
15. Vannan (Washermen) ...	16,122	15,350	31,472	95·2	2·6
16. Others	54,896	51,624	106,520	94·04	8·5
17. Pariahs	93,373	87,791	181,164	94·02	14·5
Total ...	638,669	608,260	1,246,929	95·2	100

Before proceeding to an analysis of the castes, it is significant to note that only in the highest and the mixed castes do the women exceed the men in number, that is, among the Brahmans and Satanis, or temple worshippers. The Vannians, who are scarcely at all represented in this district, also return 7 more females than males.

Sexes.

The cultivating castes here known as *Kapús* or *Reddis* comprise nearly half the population, and then come the Pariahs. Brahmans are not so numerous as in many other districts, while Writers are very few indeed. Of the 279,103 Vellálar males, 69 per cent. follow some employment, and that employment with 54·9 per cent. of them is cultivation. 7·4 of their poor follow the same occupation, but as laborers, while 3 per cent. are servants, and 1 per cent. traders.

Vellálars.

Idaiyars.

The Idaiyars, though properly speaking a pastoral caste, follow the plough in Cuddapah. 69 per cent. of their males are employed, 30 per cent. of whom cultivate the land, 15·5 are laborers, and only 15·9 sell milk and butter, ·5 per cent. of them are in trade.

Weavers.

Weavers muster pretty strongly in Cuddapah, which district indeed is rather noted for a stout description of check. Of their males, 68 per cent. are employed, 51 per cent. of whom stick to their caste occupation, the rest are mostly cultivators and laborers.

Brahmans.

Of the Brahmans, close on 24 per cent. own property, 22·5 per cent. follow the learned and minor professions, 5·8 per cent. are domestic servants, 2·6 per cent. are in Government employ, and 2 per cent. are mendicants.

Warrior class.

77 per cent. of the Kshatriya males are employed, nearly all of whom are cultivators and laborers, with 8·4 in domestic service, and 2·7 who subsist on their own property.

Chetties.

Of the 84·4 per cent. of the Chetty males who are employed, 52·6 per cent. are *bonâ fide* traders, and 20 per cent. cultivate. This caste must accustom their children early to habits of industry to be able to report less than 16 per cent. of their number of males as unemployed.

Fishermen.

The fishermen and hunting castes have to seek other means of living in this inland district. They are cultivators and laborers, as well as hunters. Only 1·6 per cent. of them appear under the heading "Food."

Pariahs.

The Pariahs form 14·5 per cent. of the whole Hindu population. Out of their 69 per cent. who are employed, 26 per cent. are laborers, 9·5 per cent. cultivate, 13·7 are engaged in dress, and nearly 9 per cent. are servants. A few have private means, or 3 per cent. of their total.

The subjoined table gives the number following each religious persuasion, under each of the Hindu Castes. It is curious to note how constantly the Brahmans and some other castes are returned by a majority as Siva worshippers, while Kshatriyas are as constantly shown to be chiefly Vishnavaites.

	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	Percentages calculated on the preceding Columns.					
								Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.
1. Brahmans ..	25,575	5,374	..	4	..	..	30,953	82·6	17·4	..	·01	..	..
2. Kshatriyas ..	3,749	14,398	..	30	..	..	18,177	20·6	79·2	..	·2	..	..
3. Chetties ..	28,683	13,201	1	16	1	..	41,902	68·5	31·5	·002	·04	·002	..
4. Vellalars ..	293,139	247,811	1,819	437	222	..	543,428	54·0	45·6	·4	·08	·04	..
5. Idaiyars ..	62,444	43,848	..	72	..	..	106,364	58·7	41·2	..	·07	..	..
6. Kammalan ..	13,856	1,883	12	3	..	..	15,754	88·0	12·0	·07	·02	..	..
7. Kanakkan ..	175	23	..	..	..	..	198	88·4	11·6	..	..	..	..
8. Kaikalan ..	16,091	49,321	35	177	47	..	65,671	24·5	75·2	·05	·2	·07	..
9. Vannian ..	978	617	..	..	..	..	1,595	61·3	38·7	..	..	..	..
10. Rusavan ..	5,668	6,525	..	4	..	..	12,197	46·5	53·5	..	·03	..	..
11. Satani ..	9,437	8,146	327	15	..	..	17,926	52·7	45·5	1·8	·08	..	..
12. Sembadavan..	14,699	31,115	13	147	..	..	45,974	32·0	67·7	·03	·3	..	..
13. Shanan ..	3,794	6,144	..	7	..	..	9,945	38·2	61·8	..	·08	..	..
14. Umbattan ..	5,963	11,715	..	12	..	..	17,690	33·8	66·2	..	·07	..	..
15. Vannan ..	13,458	17,975	2	37	..	..	31,472	42·8	57·1	·006	·1	..	..
16. Others ..	54,076	51,515	257	580	88	4	106,520	50·8	48·4	·2	·6	·09	·004
17. Pariahs ..	58,893	115,696	12	2,314	4,260	..	181,164	32·5	63·9	·007	1·3	2·3	..
Total ..	619,678	625,306	2,478	3,855	4,608	4	1,246,929	49·0	50·1	·2	·3	·4	·0003

Mahomedans.

Mahomedans are classified in the annexed order, and in this district are numerous.

—	Males.	Females.	Total.
Labbays	29	21	50
Arabs	1	...	1
Sheiks	35,003	31,828	66,831
Syuds	5,665	4,989	10,654
Pathans	4,557	4,123	8,680
Moghuls	684	641	1,325
Other Mahomedans ...	8,498	7,637	16,135
Total ...	54,437	49,239	103,676

Of these 103,676 Mahomedans, the males numbered 54,437, or in the proportion of 100 men to 90 women. The latter were very indifferently censused in this district. The Sheiks form 64·5 per cent. of their total, and are largely engaged in cultivation, and as laborers.

Occupation.

Out of the 693,400 males of all classes in this district, 69·4 per cent. are employed in some way or other. The numbers engaged in each avocation are entered below:—

Major Headings.	Minor Headings.	Number of Persons.	Proportion.
Professional	Government Service (Civil)	1,598	0·2
	Do. (Military) ...	1,601	0·2
	Learned Professions	1,139	0·2
	Minor do.	4,694	0·7
	Personal Service	39,838	5·8
Domestic	Traders	23,261	3·4
Commercial	Conveyers	777	0·1
Agricultural	Cultivators	222,557	32·1
Industrial	Dress	35,464	5·1
	Food	12,698	1·8
	Metals	3,035	0·4
	Construction	3,006	0·4
	Books	88	0·01
	Household Goods	3,384	0·5
	Combustibles	516	0·07
Indefinite and non-productive	Laborers	99,830	14·4
	Property	11,694	1·7
	Unproductive	7,572	1·1
	Others	8,892	1·3
	Total ...	481,644	69·4

Government Service, Civil and Military.

Government employ heads the list, and entertains, in its civil branch, 503 Brahmans, 436 Vellálars, 280 Pariahs, and 255 Mahomedans. Its Military and police servants are chiefly recruited from among the Vellálars, Hunters (who in this district, it will be remembered, are classed with fishermen), Mussulmans, and Pariahs, thus:—

Vellálars	473
Hunters	352
Mussulmans	298
Pariahs	252

Learned and Minor Professions.

Of the learned professions 67 per cent. are Brahmans, and of the minor professions 57 per cent. belong to the same caste. Vellálars are the next most numerous caste under this heading.

Personal Service.

1. Washermen	8,759
2. Vellálars	8,248
3. Pariahs	8,188
4. Barbers	3,640
5. Mahomedans	2,950
Total ...	31,785

Of the 39,838 males engaged in personal service, the castes noted in the margin contribute the largest percentage.

Traders. The commercial element has Chetties for the moiety of its number, but there are 3,911 Vellálars and 3,377 Mahomedans.

Cultivation.

Vellálars	153,133
Idaiyars (Shepherds) ...	16,208
Pariahs	8,921
Mahomedans	8,409
Bestha or Boya (Hunters)	7,104
Kshatriyas	5,960
Chetties	4,377
Weavers	1,605
Shanars	1,427
Satanis	1,390
Brahmans	1,162

Cultivation of the land employs 32 per cent. of the male inhabitants, and as some may like to see from what classes they are drawn; the marginal note gives the castes which mostly engage in cultivation.

Industrial. Industrial pursuits absorb 8·4 per cent. of the total number of males, or 58,191 souls. Of these 35,464 deal in dress, nearly half of whom are Weavers, and 12,794 are Pariahs. The food-supply is kept up mainly by the shepherds, but there are a good many Vellálars also.

Artisans and Potters. The workers in metals do not appear numerous, only 3,035 so return themselves, of whom 2,541 are of the Artisan caste. Of the dealers in household goods about two-thirds are potters.

Laborers. 99,830 males are coolies, or laborers, and their numbers are drawn chiefly from these castes, viz.:—

Vellálars	20,668
Pariahs	23,952
Others (Hindus)	17,776
Mahomedans	14,352
Idaiyars	8,355
Fisherman caste, or Hunters	5,034
Weavers	3,025

Property. Of the 11,700 property-holders, 3,703 are Brahmans, and nearly the same number are Pariahs. There are also 1,411 wealthy Vellálars, and 729 Mahomedans.

Education. The educated males amounted to 43,435, and the females to 744. Both males and females are arranged in the following divisions.—The Native Christians of this district are better taught than any other class of Natives.

	Population.	Number able to read and write.	Percentage Population.
Hindus	1,242,317	41,133	3·3
Mahomedans	108,676	2,348	2·3
Europeans and Eurasians ...	365	115	31·5
Native Christians	4,608	459	10·0
Others	4	...	...
	224	124	55·4
Total ...	1,351,194	44,179	3·3

BELLARY.

Political divisions. The district comprises an area of 11,007 square miles, and includes 15 taluqs, besides the small State of Sundúr, which measures about 140 square miles. It has no fewer than four Municipal towns, viz., Bellary, Adoni, Gooty, and Anantapore.

Increase in the population since the Census of 1866-67. The population and houses, according to the Census of 1871, numbered of the former 1,668,006, and of the latter 351,943, which, compared with the computation of 1866-67, shows the people to have increased by 27 per cent. in Bellary, and Gooty by so much as 40 per cent., in five other taluqs by 30 and 36 per cent. These figures probably indicate an imperfect enumeration of the people at the former census.

The annexed table shows the comparative increase of population in each taluq.

Taluqs.	Population as per Quinquennial Returns of 1866-67.	Population according to the Census of 1871.	Increase.	Percentage of Increase.
Bellary	129,627	182,244	52,617	40·6
Adoni	139,629	181,583	41,954	30·0
Gooty	103,121	144,568	41,447	40·2
Anantapúr	85,052	102,761	17,709	20·8
Hospet	74,431	93,424	18,993	25·5
Kudligi	74,217	93,228	19,011	25·6
Huvanhadgali	73,945	89,538	15,593	21·0
Harpanhalli	62,869	85,729	22,860	36·4
A'lur	73,886	98,230	24,344	32·9
Tadpatry	105,385	117,211	11,826	11·2
Raidroog	65,453	87,779	22,326	34·1
Dharmavaram	96,284	120,608	24,324	25·3
Pennakondah	75,463	88,754	13,291	17·6
Hindoopúr	71,978	87,895	15,917	22·1
Madakasera	60,592	79,458	18,866	31·1
Sundúr State	13,066	14,996	1,930	14·8
Total ...	1,304,998	1,668,006	363,008	27·8

Houses. Of the 351,943 houses, 10 per cent., or 35,250, are uninhabited. Only 5,853 persons are returned as houseless, probably travellers or beggars. The style of the houses seems at first sight infinitely superior to those in most of the districts hitherto analysed, 68·8 per cent. of the gross number being "terraced," and the remainder, with a fractional exception, thatched.

Description of houses. It would be premature, however, to imagine them to indicate a greater amount of wealth, nor need the picture of a brick and mortar cottage arise before the mind's eye. "Terraced" houses in this district are due to the nature of the surroundings. The plains are wide and devoid of shelter. Trees are scarce, and the winds are apt to blow with great severity. Under such circumstances, thatch, which in this country consists of dried palm leaves or straw, would be useless, and accordingly the dried mud huts have a flat mud roof, which offers nothing for the wind to carry off. They must cover

more ground, however, than the ordinary run of thatched huts, for the number of inhabitants to a house is rather high in this district, and averages 5·3, ranging in different taluqs from 7·7 down to 4·2. The table given below shows these statistics in detail :—

Average number of inhabitants.

Taluqs.	Average Number of Persons to each description of Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Bellary	5·5	4·1	4·7	5·7	5·4
Adoni	5·7	5·0	4·2	5·9	5·5
Gooty	5·5	9·0	5·7	6·0	5·6
Anantapúr	5·8	8·0	5·0	9·1	5·5
Hospet	4·9	...	4·1	7·5	4·7
Kudligi	5·4	5·5	4·7	12·3	5·2
Huvanhadgali	4·2	...	5·3	...	4·2
Harpanhalli	5·4	8·3	5·4	14·0	5·4
Alur	6·4	...	4·8	49·8	6·3
Tadpatry	5·9	11·0	2·8	12·7	4·6
Raidroog	5·5	...	5·3	12·0	5·5
Dharmavaram	5·5	6·0	5·0	12·4	5·3
Pennakondah	5·5	8·9	5·1	10·3	5·3
Hindoopúr	5·4	...	4·5	...	4·9
Madakasera	5·4	5·4	4·7	4·2	5·3
Sundúr State	13·6	8·3	4·8	...	7·7
Total ...	5·5	5·3	4·7	9·8	5·3

Particulars of population.

The following table contains particulars of the population as to its division into children and adults, and under the various religious headings :—

Taluqs.	Houses.			Population.											
				Children.		Adults.		Total.							
	Inhabited.	Uninhabited.	Total.	Boys under 12 years.	Girls under 10 years.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists and Jains.	Others.	Total.
Bellary ...	33,572	4,242	37,814	35,367	28,647	60,322	59,208	93,889	88,355	153,683	24,119	4,208	144	...	182,244
Adoni ...	32,936	4,695	37,631	35,858	29,599	57,432	58,367	93,290	88,293	159,091	22,501	166	2	23	181,783
Gooty ...	25,742	1,860	27,602	24,671	21,188	50,567	48,142	75,238	69,330	132,091	11,276	299	2	...	144,568
Anantapúr ...	18,582	1,091	20,373	18,855	16,087	34,678	33,141	53,533	49,228	96,451	6,087	223	...	15	102,761
Hospet ...	19,748	2,281	22,029	17,035	14,279	30,567	31,542	47,605	45,819	84,084	9,321	4	...	...	93,424
Kudligi ...	18,639	2,305	20,944	16,352	14,896	30,490	31,011	47,301	45,877	90,791	2,446	1	30	08	93,228
Huvanhadgali ...	20,939	2,724	23,663	16,171	13,707	30,335	28,293	46,506	44,002	84,148	5,248	84	...	...	89,538
Harpanhalli ...	15,605	1,382	16,987	16,243	13,981	27,704	27,821	43,947	41,782	80,985	4,612	9	123	...	85,729
Alur ...	15,676	1,524	17,200	14,539	11,896	26,413	25,782	41,952	37,478	89,960	7,940	321	...	...	98,230
Tadpatry ...	25,442	2,251	27,693	21,109	17,940	38,776	39,426	59,945	57,266	105,138	11,023	44	...	...	117,211
Raidroog ...	16,008	1,251	17,259	15,789	12,971	30,139	28,870	45,928	41,841	83,314	4,458	5	2	...	87,779
Dharmavaram ...	22,890	2,089	24,979	20,409	17,097	42,685	39,516	63,095	57,513	116,454	4,047	66	...	...	120,608
Pennakondah ...	16,643	2,918	19,561	15,764	13,653	30,478	28,919	46,182	42,572	83,174	5,372	8	...	...	88,754
Hindoopúr ...	17,797	1,714	19,511	15,360	13,499	29,840	29,226	45,200	42,695	82,843	4,934	...	16	...	87,895
Madakasera ...	15,023	2,089	17,112	14,430	12,545	26,408	26,075	40,838	38,620	77,207	2,236	2	8	5	79,458
Sundúr State ...	1,931	234	2,165	2,722	2,369	4,812	5,093	7,534	7,462	12,837	2,117	15	...	27	14,996
Total ...	316,693	35,250	351,943	299,477	255,630	560,696	552,774	860,173	807,833	1,534,223	127,783	5,545	327	138	1,668,006

Sexes.

Bellary is one of the districts which presents the greatest discrepancy between the numbers of the sexes, and this obtains in every caste or race, without exception. The employment of Brahman enumerators has much to say to this inefficient counting of the sexes. The results show only 93·9 females to every 100 males, and there can be no question that the enumeration was badly conducted in this district.

Religion.

Of the total popula tion, 1, ... or 7·6 Mal... Christians, ... Eurasians.

Hindus.

The number of Hindus be... abstracted. ... first time hea... be expected from the geographic...

Sivaites	...
Vishnavaites ...	...
Lingayets ...	
Other Hindus ...	

Mahomedans.

Among the Mahomedans t... the last cens... former occas...

Soonees	
Shias	
Wahabis	
Other Mahomedans	

Christians.

Details concerning the Christians are shown below :—

	Protestants.	Roman Catholics.	Total.
Europeans	921	296	1,217
Eurasians	733	241	974
Native Christians	506	2,848	3,354
Total ...	2,160	3,385	5,545

It will be seen that the Roman Catholics are as 3 to 2 Protestants in this district. These last support but one mission, which is stationed at Bellary, and is connected with the London Missionary Society. The Romanist mission is an older one, and was founded in 1775, by Father Joachim, called by the natives Athika Nauder, who is to this day held by them in great veneration.

Jains.

There were only 327 Jains in the district, so entirely has this before-time dominant religion become a creed of the past.

The next table gives the population under the head of religion in each taluq of the district.

2 per cent., were Hindus, 127,783, fraction of 0·2 per cent. Native ill, or 2,191, were Europeans and

ach of the three great sects are here seen that the Sivaites now for the Lingayets are also numerous, as might d distribution of the sect.

	No. of Persons.	Proportions.
...	747,777	48·7
...	712,215	46·4
...	57,410	3·8
...	16,821	1·1
...	1,534,223	100

n an increase of 36 per cent. since obably to an inefficient counting on a re classed as follows :—

	No. of Persons.	Proportion.
...	120,880	94·6
...	2,453	1·9
...	53	0·04
...	4,397	3·4
	127,783	100

Taluqs.	Hindus.				Mahom[illegible]ns.		Christians.					
							Europeans and Eurasians.		Natives.		Others.	
	Vishnavaites.	Sivaites.	Lingayets.	Others.	Sonnees.	Others.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.
Bellary ..	39·5	57·0	·7	2·7	94·1	3·5	24·9	75·1	83·3	16·7	..	..
Adoni ..	34·6	57·5	7·9	·07	92	·09	26·4	73·6	100·0	..	..	..
Gooty ..	35·9	64·0	·01	·04	9	..	..	..	..	..	..	..
Anantapúr ..	61·8	36·2	·03	·002	99·2	16·9	34·02	66·0	90·6	9·4	..	..
Hosr ..	35·7	55·2	7·7	1·5	91·2	·3	..	100·0	100·0	..	..	..
Kudligi ..	42·9	27·3	24·5	5·3	95·7	3·5	..	100·0	..	..	..	..
Huvanhadgali ..	21·2	78·6	..	·2	96·4	·04	..	100·0	..	..	..	..
Harpenhalli ..	38·7	32·7	16·8	4·8	94	..	4·8	95·2	..	..	..	..
Alur ..	41·0	59·0	..	..	100	4·9	66·7	33·3	..	..	..	..
Tadpatry ..	50·4	49·0	·6	·6	..	..	60·7	53·3	85·08	14·2	..	..
Raidroog ..	53·3	45·1	..	1·2	..	·5	16·7	83·3	21·9	78·1	..	..
Darumvaram ..	43·9	53·8	·4	·2	..	9·8	..	100·0	..	..	..	..
Pennakonda ..	74·8	23·7	·2	·03	..	2·9	17·2	82·8	100·0	..	..	..
Hindoopúr ..	77·2	22·7	·1	1·4	..	2·5	42·9	57·1	100·0	..	..	..
Madakasera ..	66·2	32·8	..	·09	..	4·3	..	..	..	..	..	..
Sundúr State ..	43·0	57·0	..	·02	93	1·9	..	100·0	100·0	..	..	..
Total ..	46·4	48·7	3·8	1·1	97	·04	33·3	66·7	..	..	..	..
						3·4	24·5	75·5	84·2	15·09	..	..

Under the four great castes the L[illegible] range themselves as follows, and prove how small an [illegible] in this district those styled "the twice-born" are :

Caste.

—	Mal[illegible]	[illegible]les.	Total.	Proportion of Number of Females to 100 Males.	Proportion to the Hindu Population.
Brahmans	18,00[illegible]	[illegible]84	35,088	94·9	2·3
Kshatriyas	2,76[illegible]	[illegible]48	5,411	95·9	0·4
Vaisyas (Chettics)	15,398	[illegible],720	29,118	89·1	1·9
Sudras	755,788	712,499	1,468,287	94·3	95·4
	791,953	745,951	1,537,904	94·2	100

Brahmans.

Of the Brahmans a rather large number are employed in Government service, but the bulk of them are cultivators. The following employments engage the attention of most of the 10,064 persons of this caste who are occupied :—

Cultivators	3,313
Learned and Minor Professions...	2,953
Property	954
Government Service	836
Personal Service...	760
Unproductive	1,254

Kshatriyas.

The Kshatriyas form a mere handful of the people, and, as out of the 1,670 who are occupied, 920 are agriculturists and laborers, and only 67 come under the heading "Military," while 160 of their number trade, they can hardly be termed in this district a caste of warriors.

Chetties.

The Chetties are best known as Komaties in Bellary, and are not very plentiful. They are pretty evenly dispersed over the taluqs, and nearly all of them follow their own calling of trade. It is curious to note that these people form a very small entry under the head of "Unproductive." They are thrifty and well-to-do, and seem averse to laying aside their work and retiring on their savings.

Sudras.

The Sudras are ranged under the following principal heads :—

No.	—	Males.	Females.	Total.	Proportion of Females to 100 Males.	Proportion to the Hindu Population.
1	Vellálars (Agriculturists)	170,177	157,744	327,921	92·8	21·3
2	Idaiyars (Shepherds)	112,041	104,709	216,750	93 5	14·1
3	Kammalan (Artisans)	13,017	12,091	25,108	92·9	1·6
4	Kanakkan (Village Accountants) ...	38	25	63	65·8	0·004
5	Kaikalar (Weavers)	40,850	38,465	79,315	94·2	5·2
6	Vanniar. (Laborers)	10,323	10,074	20,397	97·6	1·3
7	Knsavan (Potters)	5,221	4,849	10,070	92·9	0·6
8	Satani (Mixed Castes)	33,451	31,862	65,313	95·3	4·2
9	Sembadavan (Fishers)	140,825	134,777	275,602	95·7	18·0
10	Shanars (Toddymen)	7,789	7,301	15,090	93·7	1·0
11	Ambattan (Barbers)	9,905	9,054	18,959	91·4	1·2
12	Vannan (Washermen)	15,400	14,611	30,011	94·9	1·9
13	Others	90,797	85,703	176,500	94·4	11·5
14	Pariahs	105,954	101,234	207,188	95·5	13·5
	Total ...	755,788	712,499	1,468,287	94·3	95·4

The above table is so clear and minute that it calls for no remark, save that the fisherman caste occupies itself in this district, as in Cuddapah, with alien pursuits. The bulk of them are cultivators and laborers, but a good number are in domestic service. Many of them are apparently educated, as the minor professions and Government employ, and even the learned professions are in part filled by them.

Fishermen.

Vellálars, Idaiyars, Fishermen, and Pariahs absorb 66·9 per cent. of the Sudra class, and their principal occupations are noted below. Cultivation of the land is the ruling passion, except with the Pariahs, who get their living any how they can.

Vellálars, &c.

—	Vellálars.	Idaiyars (Shepherds).	Fishermen.	Pariahs.
Percentage of male population having employment	63·7	62·9	59·7	61·8
Personal service	1·4	1·9	4·0	5·3
Trade	3·2	1·2	·8	...
Cultivation	49·9	40·5	36·7	18·4
Dress	0·3	4·6	...	14·8
Food	0·2	3·3	...	...
Labor	5·9	9·9	14·7	18·6
Property	0·3	·1	...	...

Religion of each caste.

In the subjoined ta[illegible] number and proportions of each religious persuasio[illegible] each Hindu caste are shown. In this district a majority o[illegible] the Brahmans are VISHNU worshippers.

Castes.	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	Percentage on the Preceding Columns.					
								Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.
Brahmans	15,411	19,658	..	1	..	18	35,088	43·9	56·0	..	·003	..	·05
Kshatriyas	2,000	3,255	1	91	14	50	5,411	36·9	60·2	·02	1·7	·3	·9
Chetties	15,147	13,717	51	172	..	31	29,118	52·0	47·1	·2	·6	..	·1
Vellâlar	156,579	167,039	13,273	369	561	..	327,921	47·8	47·9	4·0	·1	·2	..
Idaiyars	146,383	69,048	617	696	106	..	216,760	67·5	31·9	·3	·3	·05	..
Kanakkan	19,506	3,807	122	1,661	10	2	25,108	77·7	15·2	·5	6·6	·04	·01
Kaikalar	24	39	..	..	..	..	63	38·1	61·9	..	..	..	..
Vannian	43,321	30,997	4,756	198	33	..	79,315	54·6	39·1	6·0	·3	·04	..
Kusavan	10,067	3,630	6,688	12	..	..	20,397	49·3	17·8	32·8	·06	..	..
Satani	4,721	4,630	708	11	..	..	10,070	46·9	46·0	7·0	·1	..	..
Sembadavan	42,165	16,673	12,024	268	..	183	65,313	64·5	16·3	18·4	·4	..	·3
Shanan	95,611	177,247	11	2,621	112	..	275,602	34·7	64·3	·004	1·0	·04	..
Ambattan	5,648	9,276	8	161	..	..	15,093	37·4	61·5	·03	1·1	..	..
Vannân	5,908	12,193	858	..	..	..	18,959	31·2	64·3	4·5	..	..	..
Others	17,302	12,038	200	471	..	..	30,011	57·6	40·1	·7	1·6	..	..
Pariah	65,334	99,101	6,537	3,426	2,661	41	176,500	37·02	56·1	3·7	1·9	1·2	·02
Total	102,640	85,867	11,559	6,763	457	2	207,188	49·5	41·4	5·6	3·3	·2	·001
	747,777	712,215	57,410	16,821	3,354	327	1,537,904	48·6	46·3	3·8	1·1	·2	·02

Mahomedans.

The Mahomedans of the district are distributed under the following classes:—

—	Males.	Females.	Total Population.
Labbays	182	137	319
Moplahs	7	3	10
Arabs	6	...	6
Sheiks	43,356	40,222	83,578
Syud	6,579	5,813	12,392
Pathans	3,000	2,801	5,801
Moghuls	722	569	1,291
Other Mahomedans	12,779	11,607	24,386
Total	66,631	61,152	127,783

Occupations.

Of the total male population (860,173), 61·6 per cent. follow some employment, of which details are here given.

Major Headings.	Minor Headings.	Number of Persons.	Number of Persons under each Major Head.	Proportions.
Professional	Government Service (Civil)	3,432		0·4
	do. (Military)	3,307		0·4
	Learned professions	1,421		0·2
	Minor do.	7,713		0·9
			15,873	
Domestic	Personal Service			3·7
Commercial	Traders		31,911	3·4
	Conveyers	29,116		0·3
Agricultural		2,455		
	Cultivators		31,571	
			273,828	31·9
Industrial	Dress	45,273		5·2
	Food	7,901		0·9
	Metals	4,599		0·5
	Construction	4,818		0·6
	Books	147		0·02
	Household Goods	3,094		0·4
	Combustibles	262		0·03
			66,094	
Indefinite and non-productive	Labourers	94,952		11·0
	Property	3,056		0·3
	Unproductive	10,865		1·2
	Others	2,282		0·3
			111,155	
	Total		530,432	61·6

Government Service, Civil.

Government Service, in the civil department, is mainly recruited from the following classes. Out of 3,432 so employed, there were of—

Brahmans	836
Mahomedans	823
Vellâlars	524
Fishermen	374
Pariahs	254

leaving but few to divide amongst the other castes. In the military branch, the same classes are prominent, with the exception of the Brahmans. There are 3,307 military and police, and of these there are of—

Military.

Mahomedans	998
Vellâlars	585
Fishermen	497
Europeans and Eurasians	354
Pariahs	294

The number of Europeans is lower than the normal average, the census being taken at a time when the European regiment had left for England, and before the arrival of the relieving corps.

Learned and minor professions.

In the learned and minor professions, though there are more Brahmans in proportion to their numbers than of any other class, yet in this district they do not absorb those occupations to the extent which is usual. Vellâlars, Shepherds, Satanis, Fishermen, and Parichs are all well represented, and there are a fair sprinkling of Mahomedans.

Personal Service.

Pariahs	5,618	Pastoral tribes.	2,149
Fishermen	5,618	Mahomedans	2,126
Washermen	5,433	Brahmans	760
Barbers	2,836	Mixed Castes.	518
"Others" (Hindus)	2,437	Weavers	511
Vellâlars	2,366		

3·7 per cent. of the male population are domestic servants, who are chiefly drawn from the castes noted in the margin.

Trade.

About the same proportion of the people are engaged in trade. Besides the Chetties, Vellâlars, Mahomedans, Shepherds, Shanars, and Fishermen combine to swell the number of traders.

Cultivation.

Cultivators form 31·9 per cent. of the total male population, and register 273,828 persons, two-thirds of whom are Vellâlars, Shepherds, and Boyas (the fisherman caste in this district). There are, however, a good number of Satanis, Pariahs, and Mahomedans, with a few of other castes.

Dress.

Industrial pursuits absorb about 7·7 per cent. of the males. Dress employs more than 16,000 Weavers and a few less of Pariahs. Long after them, in point of numbers, come the Shepherds and Mahomedans, and these four classes nearly account for the 45,273 dress procurers, thus:—

Weavers	16,095
Pariahs	15,634
Mahomedans	5,031
Shepherds	4,404
Total	41,164

67

Food. The food purveyors are very few, only 7,901 in all, of whom there are of—

Shepherds	3,708
Others	1,482

Scarcely any Pariahs come under this heading.

Metals. Metals employ 4,599 of the people, all but 734 of whom are artisans, that most conservative of all the castes.

"Construction" has generally most artisans under its heading, but in this district, out of 4,818 so employed, only 1,072 are artisans and 3,244 are described as "Others."

Households goods. 3,094 persons supply household goods, 1,920 of whom are potters and 681 are "Others," who also seem to sell books and combustibles.

Coolies or laborers are numerous enough to deserve a separate paragraph.

Laborers. They are drawn from all the castes, save the Writers, but are chiefly recruited from the following :—

Fishermen	20,641
Pariahs	19,716
Others	13,689
Mahomedans	11,690
Shepherds	11,135
Vellálars...	10,050

It is not often that so many Mahomedans are laborers, especially as in this district; very few are holders of property. It must be remembered that the district was, for some centuries, under Mahomedan rule before we obtained possession of it.

The unproductive column, though headed by the Satanis, has a good many castes figuring in it in rather higher proportions than is usual. Out of 10,865, those marginally noted hold the foremost place.

Indefinite and non-productive.			
Satanis ...	2,912	Others	1,108
Pariahs ...	1,426	Mahomedans	995
Vellalars	1,308	Fishermen	932
Shepherds	1,160	Brahmans	534

Property. The holders of property are 954 Brahmans, 540 Vellálars, 328 Fishermen, 544 Pariahs, and 302 Mahomedans, with some few others.

58 per cent., or 38,807 of the male population of the Mahomedans, are entered as having some employment. The bulk of them are enlisted in the occupations detailed below :—

	Total Percentage employed.	Percentage employed in the					
		Military Service.	Trade.	Cultivation.	Dress.	Personal Service.	Laborers.
Labbays	61·0						
Maplahs	85·7	...	7·1	51·6			
Arabs	83·3	...	...	85·7	...	...	...
Sheiks	58·3	...	...	33·3	...	...	...
Syuds	55·9	1·6	4·3		...	50·0	...
Pathans	52·4	1·8	3·4	18·2	6·5	3·3	18·6
Moghuls	54·8	5·4	3·1	19·3	3·3	2·3	15·7
Other Mahomedans	60·6	3·7	3·5	15·2	2·0	3·5	16·4
		0·2	2·9	14·4	4·9	4·1	15·1
				20·0	14·8	3·2	15·7

Somewhat less that the average proportion, or 4 per cent. of the popula-

Education. tion, can read and write, and are arranged as follows :—

	Males.	Females.
Hindus...	63,180	218
Mahomedans	3,717	124
Buddhists	77	2
Christians	1,745	513
Total ...	68,719	857

According to this table, Mahomedans are proportionately the most ignorant. Of the few Jains, about one in three are instructed, and the Christian schools in this district must be good, for a very large proportion of the Christians can read and write.

	Gross Population.	Number able to read and write.	Proportion.
Hindus	1,534,223	62,646	4·1
Mahomedans	127,783	4,314	3·4
Europeans and Eurasians ..	2,191	1,787	81·6
Native Christians	3,354	714	21·3
Buddhists	327	107	32·7
Others	128	8	6·3
Total ..	1,668,006	69,576	4·2

KURNOOL.

This district covers an area of 7,358 square miles, and is divided into eight

Extent and political divisions. taluqs. It contains also an independent Nabob, whose territory is called Banaganapally. Kurnool and Kambam are its two Municipal towns.

The preliminary and final census enumerations were taken on the prescribed

Preliminary and final enumerations. dates, and were carried out mostly by the land-holders (Reddies) and accountants (Karnams) of the villages. The difference between the numbers of the population as reported

Differences in the census result. by the Collector of the district, and as tabulated in the Census Office, amounted to but 3,572, or ·4 per cent. The total was 959,640 according to the Head Office, as opposed to 956,068 of the Collector's totals.

The houses counted 205,884, but of these 5 per cent., or 11,111, were uninhabited. Their description is specified below, and it will be seen that tiled roofs are very rare in Kurnool. Terraced houses are as common in the district as in Bellary, and for the same reasons.

Houses.

	Number of Houses.	Proportion.
Terraced	96,751	47·0
Tiled	154	·08
Thatched	107,398	52·2
Unspecified	1,581	·72
Total ...	205,884	100

The inhabitants to a house averaged 4·9, and the table which follows shows how many occupied each description of house in the several taluqs :—

Taluqs.	Average Number of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Ramalkóta	5·7	...	5·7	11·0	5·7
Kambam	6·0	7·4	3·2	7·5	3·6
Patticonda	5·6	3·0	4·6	8·3	5·4
Nandikotkur	5·6	...	4·6	9·7	5·2
Nandial	5·2	...	4·0	7·7	4·6
Koilkuntla	5·8	6·6	4·5	1·3	5·2
Sirwell	4·9	...	4·9	...	4·9
Markapúr	5·1	...	5·4	10·3	5·3
Banaganapally	5·9	...	3·6	...	5·0
Total ...	5·6	6·1	4·3	7·4	4·9

The population shows an enormous increase in the last five years, due no doubt to more correct censusing; 24·5 per cent. more people now inhabit Kurnool than are supposed to have done so in 1866-67. The percentage of increase in each taluq is shown in the annexed comparative table. The State of Banaganapally does not appear to have been censused in 1866. A part of the increase, therefore, is due to the inclusion of its population (45,208).

Increase of population.

Nos.	Taluqs.	Population as per Quinquennial Return of Fasli 1276 (1866-67).	Population according to the Census of 1871.	Increase.	Percentage of Increase.
1	Ramalkóta	118,717	146,195	27,478	23·1
2	Kambam	111,287	123,042	11,755	10·6
3	Patticonda	133,586	173,434	39,848	29·8
4	Nandikotkur	82,748	101,866	19,118	23·1
5	Nandial	88,827	107,320	18,493	20·8
6	Kovilkuntla	94,017	98,844	4,827	5·1
7	Sirwell	63,409	71,066	7,657	12·0
8	Markapúr	78,266	92,665	14,399	18·4
9	Banaganapally	...	45,208	...	...
	Total ...	770,857	959,640	188,783*	24·5

Full particulars as to children and adults, sex and nationality of the present population, are embodied in this table.

Taluqs.	Houses.			Population.										
				Children.		Adults.		Total.						
	Inhabited.	Uninhabited.	Total.	Boys under 12 Years.	Girls under 10 Years.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists or Jains.	Others.	Total.
Ramalkóta ..	25,780	3,131	28,911	27,897	23,363	47,187	47,758	75,084	71,111	121,472	24,506	174	2	41	146,195
Kambam ..	34,394	580	34,974	21,486	18,076	40,935	42,545	62,421	60,621	110,179	12,339	524	..	..	123,042
Nandikotkur ..	32,081	1,392	33,473	32,721	28,255	57,147	55,811	89,868	83,566	159,301	13,582	61	..	..	173,434
Nandial ..	19,476	1,797	21,267	19,350	15,653	32,919	33,044	52,269	49,597	87,532	14,269	58	..	7	101,866
Koilkuntla ..	23,467	1,541	25,008	19,503	16,606	35,049	26,262	54,552	52,768	92,149	14,184	977	..	10	107,320
Sirwell ..	18,962	1,327	20,289	16,739	14,222	33,245	34,638	49,984	48,860	89,988	8,042	814	..	..	98,844
Markapúr ..	14,538	1,177	15,715	12,833	10,371	25,416	24,446	38,249	34,817	61,784	8,616	767	..	..	71,066
Banaganapally ..	17,105	139	17,244	17,061	14,827	30,152	30,625	47,213	45,452	87,172	5,004	489	..	..	92,665
Total ..	8,976	27	9,003	7,768	6,097	15,475	15,868	23,243	21,965	7,728	7,479	1	..	..	45,208
	194,773	11,111	205,884	175,358	148,269	315,525	320,488	490,883	468,757	847,805	107,920	3,865	2	58	959,640

Of the people, 490,883 were males and 468,757 females, in the proportion of but 95·5 women to 100 men. Of the former 175,358 were boys under 12, and 315,525 were adults. Of the latter, girls under 10 numbered 148,269, and of adults there were 320,488.

Sex.

Religion.

Hindus

The Hindus in Kurnool were 847,805, or 88 per cent. of the people, and show an increase of 24 per cent. since last census. Classified under their three great sects they appear as follows:—

	No. of Persons.	Proportion.
Sivaites...	460,75[illegible]	54·3
Vishnavaites	382,449	45·1
Lingayets	[illegible],37	0·2
Others	6,266	0·4

The Sivaites are here well in advance of the Vishnavaites, but the number of Lingayets is noticeably small in a province where Siva is the principal deity. "Others" may in part consist of some Hill tribes known as Chertsus, who sparsely inhabit the Nallamala Hills.

Mahomedans.

The Mahomedans number 107,920, and form 11·3 per cent. of the people, counting more by 17 per cent. than they did in 1866-67. Nearly all enrolled themselves as Soonees. There are but 2,032 Shias and 19 Wahabis, while 6,465 are described as "Others."

Christians.

Of the Christians nearly all are natives, and the converts to Roman Catholicism form the majority. There are no European military in the Kurnool district which accounts for the paucity of Europeans.

	Roman Catholics.	Protestants.	Total.
Europeans	12	28	40
Eurasians	86	74	160
Native Christians	2,271	1,373	3,644
Others	...	11	11
Total ...	2,369	1,486	3,855

Jains.

Only two Jains were registered, and they in the Ramalkóta taluq. There were but 58 subscribers to "Other" religious creeds.

The usual table, exhibiting the proportion of people following each religious belief in each taluq, is entered below:—

Taluqs.	Hindus.				Mahomedans.				Christians.						Buddhists and Jains.	Other Religions.
									Europeans and Eurasians.		Natives.		Others.			
	Vishnavaites.	Sivaites.	Lingayets.	Other Hindus.	Soonees.	Shiahs.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.		
Ramalakóta ..	35·2	63·5	·2	1·1	98·0	·3	·02	1·7	41·0	59·01	80·4	19·6	..	100	·001	·03
Kambam ..	43·5	56·4	·004	·07	98·4	1·2	..	·4	...	100	63·4	36·6	..	..	..	..
Patticonda ..	36·7	63·2	·004	·1	94·3	2·6	·09	3·6	70·6	30·6	100	..	..	..	..	..
Nandikotkur ..	48·2	51·5	·04	·2	92·2	3·3	..	4·5	..	100	31·1	68·9	..	100	..	·007
Nandial ..	49·0	49·7	1·1	·2	97·8	1·3	..	·9	50·0	50·0	72·9	27·1	..	..	..	·009
Koilkuntla ..	53·5	46·4	..	·01	98·6	·7	..	·7	..	100	37·4	62·6	..	..	..	..
Sirwell ..	58·7	41·3	..	..	94·06	2·008	..	3·9	100	..	97·3	2·2	..	..	..	..
Markapur ..	50·2	48·4	·006	1·4	20·2	·7	..	78·4	..	..	36·7	73·3	..	..	..	..
Banaganapally ..	47·4	52·4	..	·2	86·4	8·3	..	5·3	100	..	..	..	..	..	..	..
Total ..	45·1	54·3	·2	·4	82·2	1·9	·01	5·9	49·0	51·0	62·5	37·5	..	100	·0002	·006

Hindus.

According to caste divisions the Hindús, including Native Christians, were 851,446 strong, and are arranged in the order following:—

Castes.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Proportion to the Hindu Population.
Brahmans (Priestly Caste)	12,925	13,018	25,943	102·0	3·0
Kshatriyas (Warriors)	1,138	1,053	2,191	92·5	0·3
Chetties (Traders)	18,909	17,902	36,811	94·7	4·3
Vellálars (Agriculturists)	124,092	120,431	244,523	97·0	28·7
Idaiyars (Shepherds)	49,145	47,286	96,431	96·2	11·3
Kammalan (Artisans)	7,163	6,864	14,027	95·8	1·7
Kanakkan (Writers)	106	116	222	109·4	0·02
Kaikalar (Weavers)	13,508	12,537	26,045	92·8	3·1
Vannian (Cultivators and Laborers) ...	1,182	1,173	2,355	99·2	0·3
Kusavan (Potters)	5,765	5,534	11,299	96·0	1·3
Satani (Mixed Castes)	7,984	8,306	16,290	104·0	1·9
Sembadavan (Fishermen)	55,092	51,909	107,001	94·2	12·6
Shanan (Toddy-drawers)	8,121	7,852	15,973	96·7	1·9
Ambattan (Barbers)	7,819	7,464	15,283	95·5	1·8
Vannan (Washermen)	12,714	11,978	24,692	94·2	2·9
Others	32,669	30,667	63,336	93·9	7·4
Parialis	76,940	72,084	149,024	93·7	17·5
Total ...	435,272	41[illegible],74	851,446	95·6	100

Sex.

By this it is apparent that only among the Brahmans, Writers, and Satanis do the females register in excess of the males, due no doubt to the employment of high caste men as enumerators, who were probably too fine gentlemen to visit the hamlets of the inferior castes.

Vellálars.

The Cultivating Castes here known as *Kápús* and *Reddis* are, as is ever the case in the north, the preponderating element, and account for 28·7 per cent. of the people.

Warrior class.

Vellálars ...	28·7
Idaiyars ...	11·3
Fishermen ...	12·6
Pariahs ...	17·5
Total ...	70·1

Of Kshatriyas there are but a handful, and the same remark applies to the Vannians, but the fisher and hunting castes are very strong, as are also the Idaiyars, and when the Pariahs too are reckoned up, 70·1 per cent. of the whole population are disposed of among these four classes.

Brahmans and Chetties.

The Brahmans in this part are a well-to-do body, for 25·1 per cent. own property, 17 per cent. follow the learned and minor professions, and about 10 per cent. are engaged in cultivation. Of the Chetties, out of 66·2 per cent. who are employed, 52 per cent. are traders and 11 per cent. agriculturists.

Fishermen.

The Fisher caste in Kurnool, as in the neighbouring district of Bellary, are probably Bóyas, and engage mostly in cultivation and manual labor. Many live in the jungly parts of the district.

Other Hindus.

"Others" comprise 7·4 per cent. of the population, and include the hill tribes of the Nallamala Hills, who do not come under any caste heading.

Religion.

The numbers of each caste under their religious heads are detailed in the abstract given over leaf.

Castes.	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Total.	Percentage calculated on the Preceding Columns.				
							Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.
Brahmans	20,590	5,334	2	17	..	25,943	79·4	20·6	·008	·07	..
Kshatriyas	748	1,421	..	22	..	2,191	34·1	64·9	..	1·0	..
Chetties	26,419	10,361	13	10	8	36,811	71·8	28·2	·04	·03	·02
Vellálars	153,265	89,341	1,009	488	420	244,523	62·7	36·6	·4	·2	·1
Idaiyars	60,363	35,521	..	406	36	96,431	62·6	37·0	..	·4	·03
Kammalan	12,763	1,256	5	3	..	14,027	91·0	9·0	·03	·02	..
Kanakkan	162	50	..	10	..	222	73·0	22·5	..	4·5	..
Kaikalar	5,553	16,446	..	2	39	26,045	36·8	63·2	..	·008	·1
Vannian	1,806	549	..	..	..	2,355	76·7	23·3	..	..	..
Kusavan	5,812	5,967	..	29	..	11,299	47·0	52·8	..	·2	..
Satani	8,832	7,162	280	16	..	16,290	54·2	44·0	1·7	·1	..
Sembadavan	45,555	61,244	1	172	29	107,001	42·6	57·2	·001	·2	·02
Shanan	5,452	10,487	..	33	..	15,973	34·1	65·8	..	·2	..
Ambattan	3,331	11,922	..	30	..	15,283	21·8	78·0	..	·2	..
Vannan	9,785	14,883	..	24	..	24,692	39·6	60·3	..	·1	..
Others	39,642	23,216	23	447	1	63,336	62·6	36·7	·04	·7	·001
Pariahs	57,159	87,189	2	1,566	3,108	149,024	39·2	59·6	·001	1·0	·2
Total ...	460,755	382,449	1,335	3,266	3,641	851,446	54·1	44·9	·1	·4	·5

Mahomedans.

The Mahomedans in Kurnool are divided into the following classes, and seem to call for no special remark :—

	Males.	Females.	Total.
Lubbays	3	5	8
Arabs	7	7	14
Sheiks	35,231	33,817	69,048
Syuds	6,241	5,654	11,895
Pathans	3,021	2,901	5,922
Moghuls	807	757	1,564
Others	10,135	9,337	19,472
Total ...	55,445	52,478	107,923

Occupation.

As before shown, the total male population of Kurnool numbers 490,883, and of these 66·8 per cent. follow some employment, as is here detailed.

Major Headings.	Minor Headings.	Number of Males employed.	Total under each Major Head.	Proportion.
Professional	Government Service (Civil) ...	990		0·2
	Do. (Military) ...	3,036		0·6
	Learned Professions	773		0·2
	Minor do.	3,688		0·7
			8,487	
Domestic	Personal Service	20,657		4·2
			20,657	
Commercial	Traders	20,306		4·1
	Conveyers	373		0·1
			20,679	
Agricultural	Cultivators	126,353		26·2
			126,353	
Industrial	Dress	35,056		7·1
	Food	9,101		1·9
	Metals	2,220		0·5
	Construction	3,330		0·7
	Books	62		0·01
	Household Goods	2,963		0·6
	Combustibles	458		0·09
			53,240	

Major Headings.	Minor Headings.	Number of Males employed.	Total under each Major Head.	Proportion.
Indefinite and non-productive	Laborers	72,771		14·8
	Property	11,343		2·3
	Unproductive	9,186		1·8
	Others	3,298		0·7
			96,598	
		Total ...	328,014	66·8

Government Civil Service. Of the Civil Servants to Government, 808 belong to these four classes :—

Mahomedans	308
Fishermen	179
Vellálars	164
Brahmans	157

Military. The Military and Police are recruited chiefly from the Fishermen or Bóya caste to the extent of about one-half, and when 603 Mahomedans, 327 Pariahs, and 304 Vellálars are added to the roll, not many remain to be divided among the other castes.

Learned and minor professions. The learned and minor professions are in great part filled, as was before stated, by Brahmans, who comprise nearly half of the total number, viz., 4,461. Satanis and Vellálars, however, come well to the front also.

Personal Service. Personal service needs no remark. As is usually the case, washermen and barbers are numerous, but all classes combine to fill this heading.

Trade. Trade employs 20,679 souls, nearly half of whom are Chetties. Vellálars and Mahomedans also take kindly to mercantile pursuits, while 2,500 traders are merely entered as "Others."

Cultivation. Cultivation employs 128,353, or 26·2 per cent. of the male population, and of these, over four-fifths belong to the following castes, viz. :—

Vellálars	62,196
Shepherds	16,210
Fishermen	15,895
Mahomedans	10,070
Total ...	104,371

Dress. Of 35,056 males engaged in the industry of "dress," 31,917 are drawn from these three classes, viz. :—

Pariahs	19,767
Weavers	7,488
Mahomedans	4,662

Food, metals, and construction. The food-suppliers are for the most part shepherds and toddy-drawers. And "metals" and "construction" employ artizans, almost to the exclusion of the other castes as regards metals, but with an admixture of 903 persons classed as "others" in construction, with a few Mahomedans and Vellálars.

Household goods. Of the providers of household goods, all, except 526, are Potters.

Laborers. The laborers or coolies muster in large numbers, being 14·8 per cent. of the male population, and are drawn chiefly from these six classes :—

Pariahs	16,541
Fishermen (Boyás)	12,179
Mahomedans	12,089
Vellálars...	11,519
Shepherds	7,686
"Others"...	7,750
Total ...	67,744

Property. The holders of property number 11,343; of these 3,245 are Brahmans, but of Pariahs there are 2,654 who live at home at ease, and 1,205 are Mahomedans. The unproductive list is headed by 2,070 Satanis, who are beggars by vocation, and 1,674 are Pariahs.

Unproductive. 1,181 Mahomedans and 978 Vellálars also live by alms. The Brahmans in this district do not, to any great extent, sponge upon the charity of others.

[illegible] about the usual average, or 4 per cent. of the people, can read and write.

[illegible]tion. The annexed small table shows the number of each nationality. Mahomedan and Hindu education is at a low ebb in this district.

	Gross Population.	No. able to read and write.	Proportion.
Hindus	847,805	33,210	3·9
Mahomedans	107,920	2,152	2·0
Europeans and Eurasians	211	121	57·3
Native Christians	3,644	435	11·9
Buddhists	2	...	...
Others	58	...	...
Total ...	959,640	35,918	3·7

CHINGLEPUT.

Early [illegible] is sometimes known as the Jaghire, because it was made over to the East India Company by the Nawab of Arcot in 1763, in payment of arrears due to troops which had been lent to him on various occasions.

Chingleput covers an area of 2,758 square miles, and is divided into six talúqs. It possesses but one Municipal town, that of Conjeveram, with a population of 37,327, and includes three large military cantonments, viz., St. Thomas' Mount, Palaveram, and Poonamallee.

Political divisions.

The census showed the population to be 938,184. It has increased in the last five years by 16·6 per cent., though in Chingleput and Madurantakam a still higher advance is registered, as will be seen in the following table :—

Increase in the population.

Taluqs.	Population as per Quinquennial Returns of 1866-67.	Population according to the Census of 1871.	Increase.	Percentage of Increase.
Sydapet	157,916	186,404	28,488	18·0
Trivellore	133,165	149,898	16,733	12·6
Poonery	93,551	104,210	10,659	11·4
Chingleput	102,076	132,328	30,252	29·6
Conjeveram	154,067	168,036	13,969	9·0
Madurantakam	163,508	197,308	33,800	20·7
Total ...	804,283	938,184	133,901	16·6

Houses.

The houses numbered 141,434, of which 7,376, or 5·2 per cent., were uninhabited. Thatched dwellings are here the ordinary houses of the people, though a good many are tiled. Terraced houses are a rarity. Chingleput is thickly populated, for the average of persons to a house was 7, and to a square mile of area 340.

Average number of persons to a house.

The annexed table shows the proportions of inhabitants to the various descriptions of houses in the several taluqs.

Taluqs.	Average Number of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Sydapet	11·9	7·1	6·2	11·0	6
Trivellore	7·7	6·5	6·9	19·4	7
Poonery	9·9	7·1	6·2	8·9	6
Chingleput	10·7	7·7	6·9	21·3	7
Conjeveram	5·0	6·6	6·9	6·6	6
Madurantakam	11·3	7·4	7·8	21·9	7
Total ...	9·2	7·1	6·9	11·5	7

Particulars of population.

The population of the district is distributed over the taluqs as is def below, and it may be noted that only in the Conjev taluq are the women censused as in excess of the men.

Taluqs.	Houses.			Population.									
				Children.		Adults.		Total.					
	Inhabited.	Uninhabited.	Total.	Boys under 12 Years of Age.	Girls under 10 Years of Age.	Males.	Females.	Males.	Females.				Total.
Sydapet ...	27,801	1,736	29,537	35,557	32,907	58,270	59,340	93,857	92,547	172,134			186,404
Trivellore ...	21,278	967	22,245	29,671	26,524	47,312	46,391	76,983	72,915	147,072			149,898
Poonery ...	15,276	1,073	17,349	20,376	18,552	33,328	32,554	53,704	51,006	100,332			104,210
Chingleput ...	18,744	798	19,542	26,465	23,790	41,188	40,885	67,653	64,675	128,372	2,167	789	132,328
Conjeveram ...	24,083	1,809	25,892	31,751	29,521	52,027	54,897	83,818	84,218	160,058	2,498	1,462	168,036
Madurantakam ...	25,172	838	26,109	32,480	35,468	50,973	61,287	83,453	96,855	191,718	2,656	2,858	197,308
Total ...	134,058	7,376	141,434	183,370	166,862	282,698	296,354	475,068	462,216	929,686	22,192	15,155	147

Religion.

Conjeveram.

A few places in this district demand a brief notice, as held in especial reverence by the Hindu religionists. Conjeveram is the most frequented, and is still a very stronghold of Hinduism, with an odor of sanctity little inferior to that of Benares. There, in former times, was a majestic temple, sacred to Siva, which still exists in

perfect preservation so far as the building is concerned, but deprived of its purity and holiness from its desecration in the Mysore war, when it was occupied and consequently defiled by the invading troops. It is still in use, but the Vishnavaite temple has now the most worshippers. The Jains insist that theirs was formerly the dominant creed in Conjeveram, and some ancient Jain sculptures are still to be found, erected when their faith was universal over Southern India, or about the 8th century A.D.

Mahábalipuram.

Another place, formerly held in high esteem, is a village called Mahábalipuram, where rock temples are still to be seen sculptured out of that imperishable material. These temples, called the "Seven Pagodas," are well known in connexion with Southey's poem of the Curse of Kehama, but the little village Máhabalipúr, or the great Bali's city, is all that remains of Bali's ancient town, if such a place ever existed.

Nationality.

The Hindus in Chingleput district numbered 899,686. There were 23,192 Mahomedans, 15,156 Christians, and 147 Jains. Only three persons are classed as "Others."

Hindus.

The Hindus form 95·9 of the people, and may be classed as follows:—

	Number of Persons.	Proportion.
Sivaites	464,307	51·6
Vishnavaites	434,558	48·3
Lingayets	542	·06
Other Hindus	279	·04
	899,686	100

The Sivaites here are numerically the strongest. Only in the Trivellore taluq are the Vishnavaites in the ascendant, due to the fact that in the town of Trivellore a most famous Vishnu temple is to be found. The Lingayets are very few, only 542 are sparsely scattered over the district.

Mahomedans.

The Mahomedans are classed as follows:—

	Number of Persons.	Proportion.
Soonees	14,004	60·4
Shiahs	1,738	7·5
Wahabis	11	·04
Other Mahomedans	7,439	32·1
	23,192	100

Christians.

Christians are quite a large body in Chingleput, and are divided into the classes entered below. It will become apparent that the Native Protestant Christians form a very small body compared with the Romanists.

	Roman Catholics.	Protestants.	Total.
Europeans ...	603	1,487	2,090
Eurasians	544	1,027	1,571
Native Christians ...	10,517	963	11,480
Others	15	...	15
Total ...	11,679	3,477	15,156

The usual statement showing the proportion of the population under each religion is given below:—

Taluqs.	Hindus.				Mahomedans.				Christians.						Buddhists and Jains.	Other Religions.
									Europeans and Eurasians.		Natives.		Others.			
	Vishnavaites.	Sivaites.	Lingayets.	Other Hindus.	Sunnies.	Shiahs.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.		
Sydapet	42·0	57·9	·002	·01	57·8	17·7	..	24·5	33·0	67·0	87·4	12·6	100·0	..	·02	·02
Trivellore ..	61·0	38·8	·05	·07	84·8	·3	..	14·9	...	100·0	80·4	19·6	..	..	..	..
Poonery	46·9	53·0	..	·05	75·5	1·6	..	22·9	14·5	85·5	73·8	21·2	..	..	·007	..
Chingleput ..	45·8	54·2	·002	..	38·2	1·9	0·3	59·6	33·3	66·7	86·6	13·4	..	..	..	..
Conjeveram ..	47·5	52·1	·3	·001	95·6	3·3	..	1·1	21·0	79·0	97·6	2·4	..	..	·01	..
Madurantakam ..	47·1	52·8	·01	·05	81·3	3·1	..	15·5	40·9	59·0	90·3	9·7	..	..	·07	..
Total ..	48·3	51·6	·06	·04	69·4	7·5	·04	32·7	31·3	68·7	91·6	8·4	..	..	·02	·0001

Caste.

The Hindus as regards caste are thus divided :—

Castes.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Percentage of Population.
Brahmans (Priests)	16,154	16,567	32,721	102·6	3·6
Kshatriyas (Warriors)	2,632	2,524	5,156	95·9	·6
Chetties (Traders)	8,197	7,900	16,097	96·4	1·8
Vellálars (Agriculturists)	90,933	89,703	180,636	98·7	19·8
Idaiyars (Shepherds)	27,035	26,172	53,207	96·8	5·8
Kammalan (Artisans)	10,338	10,335	20,673	99·9	2·3
Kanakkan (Writers)	7,566	7,595	15,161	100·4	1·6
Kaikalar (Weavers)	18,633	18,376	37,009	98·6	4·1
Vannian (Agriculturists and Laborers)	93,930	90,785	184,715	96·7	20·3
Kusavan (Potters)	3,885	3,714	7,599	95·6	·8
Satanis (Mixed Castes)	8,034	8,659	16,693	107·8	1·8
Sembadavan (Fishermen)	7,620	7,118	14,738	93·4	1·6
Shanan (Toddy-drawers)	8,693	8,284	16,977	95·2	1·9
Ambattan (Barbers)	4,675	4,541	9,216	97·1	1·0
Vannan (Washermen)	6,457	6,342	12,799	98·2	1·4
Others	25,064	24,019	49,083	95·8	5·4
Pariahs	122,161	116,663	238,824	95·5	26·2
Total ...	462,007	449,297	911,304	97·2	100·

Proportions of Sexes.

With regard to the proportions of the sexes, as in Kurnool, it is only in the Brahman, Writer, and Satani or mixed castes that the women exceed the men, though, as regards the artisans, they are only in a minority of three.

Vellálars, Pariahs, and Vannians.

This is the first district in which the Vellálars have not headed the poll. Pariahs are here numerically the strongest, then come the old agricultural class called Vannians, while third in point of numbers are the Vellálars. It may be worth noticing that these three divisions of the people appear extensively influenced by their contact with European civilization. We do not find them engaging only in agriculture and servile work, but pushing well to the front in the service both of the State and commonwealth.

Religion of each caste.

The next table shows the numbers arranged according to religion under each caste, by which it is apparent that though the Sivaites are numerically the strongest, taken as a whole, yet that in certain castes the worship of VISHNU is the preferential cult, notably among the Brahmans and Vellálars. It is somewhat unusual to find the Brahmans in a majority who worship VISHNU. Nearly all the Shepherds are Vishnavaites in this district.

Castes.	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	Percentages calculated on the Preceding Columns.					
								Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists.
Brahmans	10,602	22,041	..	..	30	48	32,721	32·4	67·4	..	..	·09	·1
Kshatriyas	434	4,707	..	..	15	..	5,156	8·4	91·3	..	..	·3	..
Chetties	10,954	5,119	..	..	24	..	16,097	68·0	31·8	..	..	·1	..
Vellálars	65,462	110,796	71	6	4,230	41	180,636	36·2	61·3	·04	·003	2·4	·02
Idaiyars	1,621	51,441	..	15	130	..	53,207	3·05	96·7	..	·03	·2	..
Kammalan	20,046	607	..	..	20	..	20,673	97·0	2·9	..	..	·1	..
Kanakkan	9,542	5,619	..	..	..	..	15,161	62·9	37·06	..	..	..	..
Kaikalar	31,974	4,654	378	..	3	..	37,009	86·4	12·5	1·02	..	·008	..
Vannian	105,517	79,025	..	14	159	..	184,715	57·1	42·8	..	·008	·09	..
Kusavan	6,714	885	..	..	..	..	7,599	88·4	11·6	..	..	..	..
Satani	13,606	2,906	73	2	56	50	16,693	81·5	17·5	·4	·01	·3	·3
Sembadavan	10,907	4,625	..	..	206	..	14,738	67·9	30·7	..	..	1·4	..
Shanan	9,454	7,514	..	..	1	8	16,977	55·7	44·3	..	..	·005	·04
Ambattan	5,245	3,943	..	..	28	..	9,216	56·9	42·8	..	..	·3	..
Vannan	7,451	5,218	..	7	93	..	12,799	58·5	40·7	..	·06	·7	..
Others	23,023	25,788	20	168	84	..	49,083	46·9	52·5	·06	·3	·3	..
Pariahs	132,626	99,770	..	67	6,362	..	238,824	55·5	41·8	..	·03	2·7	..
Total ..	464,207	434,558	542	279	11,471	147	911,304	50·9	47·7	·06	·03	1·3	·01

Mahomedans.

The Mahomedans are arranged as follows. There are a good many Pathans for a district so far south as Chingleput.

—	Males.	Females.	Total.
Labbeys	2,610	1,931	3,941
Maplahs	3	4	7
Syuds	1,297	1,371	2,668
Sheiks	6,891	6,660	13,551
Pathans	704	697	1,401
Moghuls	176	141	317
Others	730	586	1,316
Total ...	11,811	11,390	23,201

Occupation.

It was before noticed that there were 475,968 males of all classes, and of these nearly 64 per cent., or 304,250, follow the employments specified below :—

Major Headings.	Minor Headings.	Number of Persons employed.	Total under Principal Occupation.	Proportion to the Male Population.
Professional	Government Service (Civil) ...	1,421		0·3
	Do. (Military)	4,874		1·0
	Learned Professions	1,122		0·2
	Minor do.	8,517		1·8
			15,934	
Domestic	Personal Service	12,360		2·6
			12,360	
Commercial	Traders	10,980		2·3
	Conveyers	2,856		0·6
			13,836	
Agricultural	Cultivators	143,334		30·1
			143,334	
Industrial	Dress	13,635		2·9
	Food	19,930		4·2
	Metals	2,997		0·6
	Construction	4,130		0·9
	Books	44		0·01
	Household Goods	3,089		0·6
	Combustibles	221		0·05
			44,046	

Major Headings.	Minor Headings.	Number of Persons employed.	Total under Principal Occupation.	Proportions to the Male Population.
Indefinite and non-productive	Laborers	70,551		14·8
	Property	219		0·04
	Unproductive	2,666		0·6
	Others...	1,304		0·3
			74,740	
		Total ...	304,250	63·9

Government Civil Service.

In the Civil Service of Government the Vellálar caste are most numerous, comprising nearly one-third of the whole. The following five classes account for the bulk of the 1,421 persons so engaged :—

Vellálars	449
Brahmans	251
Mahomedans	210
Pariahs	137
Vannians	129
Total ...	1,176

Military.

The Military and Police, who are 4,874 strong in this district, which contains three military cantonments, are for the most part drawn from the following classes :—

Vellálars	1,504
Pariahs	1,470
Europeans	965
Mahomedans	359
Vannians	279
Total ...	4,570

Learned and minor professions.

The learned and minor professions taken together engage the attention of 9,639 people, of whom the largest proportion are from among the Writer caste, closely seconded by the Brahmans. These two castes number nearly half of those so engaged ; but there are a number of Vellálars, Vannians, Satanis, and Pariahs, who have taken to professions. Of those in learned professions, it is noteworthy in this district, which lies near to the capital, and has been for so many years subject to the toleration and fairplay which characterises the British rule, that although the Brahmans still predominate, the next most numerous class are the Pariahs, then the Vellálars, Satanis, and Vannians.

Personal service.

Personal service calls for little remark. The Barbers, Washermen, and Pariahs mainly furnish this column.

Trade.

The traders in Chingleput district are 10,980 strong, and these three classes send out the largest number of merchants.

Chetties	3,170
Vellálars	2,057
Mahomedans	1,363

Conveyers.

Vellálars, Vannians, and Pariahs are plentiful among the conveyers.

Cultivation.

Cultivation engages 30·1 per cent. of the busy population, or 143,334 in all. Of these there are of—

Vannians	44,611
Vellálars	42,969
Pariahs	23,189

These three classes are very strong, so far as numbers go, but Brahmans proportionately cultivate extensively ; indeed in this district two-thirds of the Brahmans are cultivators, so are most of the Kshatriyas, and notably a great many Chetties and Writers. The only castes who do not largely, in proportion to their numbers, fill this column are the Fishermen, Barbers, and Washers.

Industrial.

Dress is provided by the Weavers mostly, more than 10,000 of whom are so engaged. Metals and construction absorb nearly all the able bodied of the artisans, though a good many Vellálars and Vannians are also constructors, probably engaged as road-makers. The Potters and "Others" chiefly provide the household goods.

Laborers.

Laborers here are drawn from the Pariahs first, by a large majority Vannians, Others, and Vellálars make up in great part the rest.

Property.

There are only 219 who live on property, 80 of whom are Brahmans, 31 Vellálars, 23 Shepherds, 18 Kshatriyas, the same number of Vannians, 26 Mahomedans, and 17 Satanis.

Unproductive.

But if the Brahmans head the list of the rich, they are much more than balanced by their number of poor. 625 of them are unproductive, and so are 799 Satanis. These two classes form more than half of those who are entered in this column.

Education.

Education has made great strides in Chingleput, compared with most districts ; 8 per cent. of the people read and write, or 74,492 in all.

The Hindus and Native Christians give the lowest percentage as regards education, but the proportions are shown below :—

—	Gross Population.	Number of Persons able to read and write.	Proportion.
Hindus	899,686	68,706	7·6
Mahomedans	23,192	2,491	10·7
Europeans and Eurasians	3,676	2,489	67·7
Native Christians	11,480	777	6·8
Buddhists and Jains	147	29	91·7
Others	3	...	...
Total ...	938,184	74,492	7·9

NORTH ARCOT.

The area of this district covers 7,139 square miles, and it includes nine taluqs and 18 zemindary estates, of which Calastry and Karvetinaggar are the largest. It owns two municipalities, viz., Vellore and Wallajah.

Extent and political divisions.

The population according to the census numbered 2,015,278, and the houses 329,844, which gives an average for the whole district of 6·4 inmates to a house, allowing for 15,744 which were uninhabited. The annexed table shows the various averages of inhabitants in different taluqs to the different descriptions of houses. In Vellore taluq the average of occupants to a terraced building was high, viz., 17·8.

Population & houses.

Taluqs.	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Chittoor	5·6	5·8	6·0	12·7	6·0
Chendragiri	4·7	4·9	4·5	10·2	4·6
Palmanair	4·6	6·5	4·2	5·3	4·3
Gudiatam	8·3	6·9	6·6	5·9	6·7
Vellore...	17·8	7·3	7·3	10·2	7·4
Wallajah	8·5	6·5	7·9	6·5	7·6
Poloor	7·8	9·3	8·7	22·5	8·8
Wandewash	7·5	8·7	8·6	12·3	8·6
Arcot	6·7	7·0	7·9	9·6	7·7
Calastry Zemindary	4·7	6·2	6·2	8·8	6·2
Karvetinaggar do.	6·8	7·6	6·3	8·5	6·4
Pungarroor do.	4·7	6·2	3·5	7·5	5·6
Kangundy do.	6·2	7·5	5·4	10·7	5·5
Arni Jaghire	6·2	7·5	8·3	11·1	8·1
Total ...	5·1	7·2	6·3	9·4	6·4

In the present population there has been an increase of 12·8 per cent. In some of the taluqs the increase will be found very high, as will be observed from the annexed comparative table.

Taluqs.	Population as per Quinquennial Return of 1866-67.	Population according to the Census of 1871.	Increase.	Percentage of Increase.
Chittoor	198,436	218,045	19,609	10·1
Chendragiri	91,275	99,628	8,353	9·1
Palmanair	58,072	60,211	7,139	13·4
Gudiatam	135,283	162,980	27,747	20·5
Vellore	148,412	179,156	30,744	20·7
Wallajah	191,851	216,204	24,353	12·6
Poloor	92,974	109,150	16,176	17·3
Wandewash	133,982	153,507	19,525	14·5
Arcot	141,572	157,391	15,819	11·1
Calastry Zemindary	122,136	135,104	12,968	10·6
Karvetinaggar do.	258,836	289,894	31,058	11·9
Pungarroor do.	102,111	109,282	7,171	7·0
Kangundy do.	47,421	52,047	4,626	9·7
Arni Jaghire	74,823	77,679	2,856	3·8
Total ...	1,787,134	2,015,278	228,144	12·8

Sex.

Of the gross population 1,020,678 were males and 994,600 females, giving a percentage of only 97 women to

100 men. The Hindus numbered 1,918,020 or 94·9 per cent., the Mahomedans 86,741 or 4·3 per cent., and the Christians 7,436, or only ·4 per cent. The Jains are returned as a little more in number than the Christians; 192 only are classed as Others. The above particulars with regard to each taluq are given below :—

Nationality.

Taluqs.	HOUSES. Inhabited.	Uninhabited.	Total.	POPULATION. Children. Boys under Years of Age.	Girls under Years of Age.	Adults. Males.	Females.	Total. Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists and Jains.	Others.	Total
Chittoor	23,347	1,383	30,630	40,881	35,453	69,305	68,004	109,883	103,457	206,518	6,683	271	4	119	213,045
Chendragiri	21,854	1,837	23,511	18,628	15,023	23,904	22,763	42,042	40,386	82,111	3,636	53	...	8	85,828
Palmanair	13,885	639	14,585	9,396	8,606	21,003	20,611	30,137	29,502	57,097	3,070	41	...	27	60,211
Gudiatam	22,406	1,397	25,582	32,920	29,100	49,396	51,414	82,160	80,514	147,653	14,697	328	...	...	162,980
Vellore	24,302	1,445	25,708	35,069	31,491	53,990	58,976	89,389	90,167	152,535	25,082	2,780	...	...	179,156
Wallajah	28,203	2,903	30,207	42,071	37,441	66,932	69,760	109,003	107,201	200,068	6,009	1,124	...	6	216,204
Poloor	13,440	449	12,885	21,555	19,200	35,365	33,124	54,920	54,230	104,619	3,167	322	936	...	109,150
Wandewash	17,831	613	18,441	30,286	27,747	46,911	48,563	77,197	76,310	143,251	2,856	1,089	4,311	...	153,507
Arcot	20,438	1,185	21,624	30,307	27,376	48,257	51,451	78,564	78,827	147,032	9,022	205	1,132	...	157,391
Calastry	19,650	573	22,585	26,426	25,113	42,020	42,064	68,279	66,825	131,588	3,453	63	...	6	135,104
Karvetinaggar	41,126	1,732	46,845	56,713	50,476	92,193	91,117	148,907	141,587	286,133	3,737	19	...	5	289,894
Pungarroor	20,884	1,327	20,911	19,373	17,153	32,138	32,737	51,511	49,771	97,282	11,982	18	...	...	109,282
Kangundy	9,555	906	9,961	9,209	8,431	17,969	16,438	27,178	24,869	51,366	2,742	145	1,696	...	52,047
Arni	4,598	423	10,916	14,055	13,166	24,582	25,445	38,647	38,632	75,366	2,742	145	1,696	...	77,679
Total	214,100	15,744	329,844	385,492	345,302	635,183	649,394	1,020,678	994,600	1,918,020	86,741	7,436	7,889	192	2,015,278

Religion. Hindus.

Under this heading the Hindus are classed as—

	Number of Persons.	Proportion.
Vishnavaites	1,007,705	52·7
Sivaites...	909,935	47·1
Lingayets	2,778	·2
Other Hindus	1,602	·08
Total ...	1,918,020	100

This shows the Vishnavaites to predominate as regards whole district, but in six of the southern taluqs Sivaism is the prevailing *cult*, as will be seen by the abstract below :—

	Vishnavaites.	Sivaites.
Gudiatam	56,400	90,829
Vellore	55,708	96,536
Wallajah	94,583	115,861
Poloor	90,782	73,841
Arcot	60,206	86,529
Arni	24,085	49,119

Of Mahomedans nearly 90 per cent., or 77,874, are of the Soonee sect, and 3,274, or 4 per cent., are Shias. 32 enrol themselves as Wahabis, and 5,511 are described as Others. These people are found in large numbers in Vellore, Gudiatam, and Arcot, where they are the chief traders. These taluqs indeed contain more than half the Mahomedan population of the district, which has increased since 1866 by upwards of twelve thousand.

Mahomedans.

The Christians are mostly Romanists, and call for no remark, save, that they have increased in number from 5,000 to 7,500 since 1866. Particulars concerning them are here given.

Christians.

	Roman Catholics.	Protestants.	Total.
Europeans	70	266	336
Eurasians	247	419	666
Native Christians	5,261	1,055	6,316
Others	75	43	118
Total ..	5,653	1,783	7,436

The subjoined table shows the proportions of the people under each sect of each religion.

Taluqs.	Hindus.				Mahomedans.				Christians.					
									Europeans and Eurasians.		Natives.		Others.	
	Vishnavaites.	Sivaites.	Lingayets.	Other Hindus.	Sonnies.	Shiahs.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.
Chittoor	64·6	35·6	·008	·04	85·3	3·1	..	11·6	36·3	63·7	71·9	28·04	100	..
Chendragiri	52·8	17·3	·02	·003	66·7	·2	·2	30·9	..	100	88·9	11·1	..	..
Palmanair	58·4	41·3	·2	·03	88·3	3·8	..	7·4	..	..	100	..	..	100
Gudiatam	38·2	61·6	·1	·07	93·8	1·3	·2	4·7	..	100	79·3	20·7	..	..
Vellore	36·2	62·9	·5	·2	90·4	3·3	·009	6·3	41·6	58·4	93·6	6·4	70·2	29·8
Walhjah	44·7	55·2	·08	·064	84·2	9·6	·2	6·04	16·3	83·7	78·3	21·7	..	..
Poloor	29·3	70·6	·04	·01	84·7	2·3	..	13·0	..	..	56·6	43·5	..	..
Wandewash ..	50·4	49·2	·08	·3	90·5	7·4	..	2·1	..	..	95·9	4·04	..	..
Arcot	40·9	58·8	·2	·03	95·5	2·3	..	1·1	..	100	51·2	48·8	..	..
Kalastri Zemindary ..	65·8	34·1	·2	·08	95·8	2·2	..	1·0	28·6	71·4	100	..	..	..
Karvetinaggar do. ..	63·7	36·0	·2	1	84·2	10·5	·3	4·9	..	100	100	..	..	..
Punganoor do. ..	70·6	29·2	·06	1	88·2	7·1	·4	3·7	100	..	78·3	21·7	..	..
Kangundy do. ..	49·6	50·1	·3	..	97·4	2·6	..	..	.	..	..	..	..	..
Arni Jaghire	32·8	67·1	·02	..	96·1	1·2	..	2·6	..	100	42·4	57·6	..	..
Total ..	52·7	47·09	·2	·08	89·8	3·6	·09	6·3	31·6	68·4	83·3	16·7	63·6	36·4

Hindus

The Hindus of the district are arranged under the usual caste headings, and the numbers of each Hindu caste are noted in the following abstract :—

Caste.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Percentage to the Hindu Population.
Brahmans (Priests)	27,377	27,617	54,994	100·9	2·9
Kshatriyas (Warriors)	14,022	13,060	27,082	93·1	1·4
Chettics (Traders)	16,586	15,965	32,550	96·3	1·7
Vellalars (Agriculturists)	292,925	284,917	577,842	97·3	30·0
Idaiyar (Shepherds)	74,421	72,326	146,747	97·2	7·6
Kammalan (Artisans)	20,751	20,470	41,221	98·6	2·1
Kanakkan (Writers)	10,292	10,295	20,587	100·3	1·1
Vannians (Cultivators and Laborers)	32,218	30,816	63,034	95·6	3·3
Kusavans (Potters)	146,194	143,326	289,520	98·0	15·0
Satani (Mixed Castes)	8,393	7,826	15,219	93·2	·8
Sembadavan (Fishermen)	15,106	15,710	30,816	104·0	1·6
Sharan (Toddy-drawers)	18,235	17,786	36,021	97·5	1·9
Ambattan (Barbers)	14,394	14,852	29,246	96·4	1·5
Vannan (Washermen)	11,413	10,927	22,340	95·8	1·2
Others	15,991	15,451	31,442	96·6	1·6
Pariahs	68,116	66,542	134,658	97·7	7·0
	189,039	183,867	372,906	97·3	19·3
Total ..	975,972	951,353	1,927,225	97·5	100

Proportion of sexes.

The females are mostly in the minority, save amongst the Satanis, whose women are as 104 to 100 men. Among the Brahmans and writers the proportion of the sexes is returned as nearly equal.

An analysis of this table has been so often made in the other districts, that it is of little use to go over such well-trodden ground again. No remark is called for, save to account for the number who are returned as "Other castes," and who amount to 7 per cent of the Hindus. These are swelled by the inhabitants of 30 villages, clustered from the hills, known as the *Malaialáies*, 25 miles distant from the town of Vellore. The

Other Hindus, including Hill tribes.

Yénádies are also included under this heading. The Vellálars in this district are very numerous, and so are the Vannians and Pariahs. Indeed when these three classes are abstracted, but little more than a third remain to be accounted for.

Caste.	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	Percentage calculated on the Preceding Columns.					
								Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.
Brahmans ..	27,851	21,747	11	20	1	5,364	54,994	50·6	39·5	·02	·04	·002	9·8
Kshatriyas ..	1,276	25,730	..	2	74	..	27,082	4·7	95·0	..	·007	·3	..
Chettics ..	18,180	19,361	6	3	..	..	32,550	40·5	58·5	·02	·009	..	..
Vellálars ..	177,687	398,038	606	58	1,249	204	577,842	15·2	84·7	·02	·0006	·01	..
Idaiyars ..	22,366	124,227	31	1	22	..	146,747	92·6	7·3	·1	·02	·02	..
Kammalan ..	36,134	3,022	46	10	9	..	41,221	61·9	37·9	·1	..	·04	·008
Kanakkan ..	12,745	7,807	26	..	8	1	20,587	79·1	20·3	·6	..	·01	..
Kaikalar ..	49,851	12,788	388	..	7	..	63,034	76·0	23·9	·05	·005	·01	..
Vannian ..	220,192	69,130	156	13	29	..	289,520	78·5	21·0	·5	..	..	..
Kusavan ..	12,728	3,400	91	..	..	..	16,219	52·1	30·2	3·08	·06	·1	7·5
Satani ..	18,189	9,319	960	18	42	2,298	30,816	27·7	72·3	..	·003	..	..
Sembadavan ..	9,062	26,068	..	1	..	..	36,021	24·1	75·8	..	..	·02	·07
Sharan ..	7,038	22,178	..	..	8	22	29,246	50·2	49·8	..	..	..	..
Ambattan ..	11,222	11,118	..	..	..	..	22,340	69·2	30·6	·1	·05	·1	..
Vannan ..	21,721	9,527	37	16	41	..	31,443	42·3	56·8	·2	·4	·3	..
Others ..	56,393	76,497	273	618	377	..	134,658	55·6	44·9	·04	·2	1·2	..
Pariahs ..	129,900	167,658	157	842	4,449	..	372,906	46·8	52·3	·1	·08	·3	·4
Total ..	960,936	1,007,705	2,778	1,602	6,316	7,889	1,927,225						

Mahomedans.

The Mahomedans, as before stated, number 86,741, and are arranged under the following divisions :—

—	Males.	Females.	Total.
Labbays	13,148	12,772	25,920
Mapilahs	41	43	84
Arabs	12	8	20
Sheiks	19,776	19,350	39,126
Syuds	5,249	4,961	10,210
Pathans	2,854	2,924	5,778
Moghuls	637	651	1,288
Others	2,323	1,992	4,315
Total ..	44,040	42,701	86,741

Labbays.

The Labbays are in larger proportions than in most of the districts hitherto reviewed. Both the civil and military departments of Government in North Arcot are well stocked with Mahomedans.

	Number of Mahomedan Males employed.
Labbays	7,506
Mapilahs	20
Arabs	6
Sheiks	11,166
Syuds	2,824
Pathans	1,559
Moghuls	331
Other Mahomedans	1,406
Total ...	24,818

The total male population of this district was 1,020,678, and of these 61·3 per cent., or 622,925, follow some occupation, details of which are given below :—

Occupation.

Major Heading.	Minor Heading.	Numbers.	Total.	Percentage to the Male Population.
Professional	Government Service	5,048		·5
	Military	4,181		·4
	Learned professions	1,730		·2
	Minor do.	11,732		1·2
			22,691	
Domestic	Personal Service...	31,257	31,257	3·1
Commercial	Traders	35,615		3·6
	Conveyers	2,468		
			38,083	
Agricultural	Cultivators	329,765	329,765	32·3
Industrial	Dress	23,113		2·3
	Food	16,083		1·6
	Metals	6,336		·6
	Construction	5,073		·5
	Books	40		·004
	Household Goods	4,846		·5
	Combustibles	705		·1
			56,196	
Indefinite and non-productive.	Laborers...	120,076		11·8
	Property	14,649		1·4
	Unproductive	6,713		·7
	Others	3,495		·4
			144,933	
		Total ...	622,925	61·3

Government Civil Service.

The Government Civil Service is filled chiefly by Vellálars, Mahomedans, and Brahmans. These three classes leave only 1,490 vacancies for all the other castes to fill. In the Military and Police Services the Pariahs take the place of the Brahmans, who, as we have shown, are not a warlike race. Vellálars, Mahomedans, and Pariahs form the bulk of our soldiers and police to the exclusion of all but 875.

Military.

Learned and Minor Professions.

Among the learned and minor professions the Brahmans are the most numerous, next the Writers, and thirdly the Vellálars. These castes absorb 8,772 out of a total of 13,462 so engaged.

Personal Service.

Personal Service is performed mostly by Pariahs, Washermen, Vellálars, and Barbers, who number respectively 8,126, 6,508, 4,422, and 3,847. A good many Mahomedans, Brahmans, and Fishermen are also servants.

Trade.

Vellálars ...	8,788
Chettiars ...	8,306
Mahomedans ...	5,849
"Others" (Hindus)	5,397

Of the Traders more than four-fifths are from the four classes marginally noted, from which it will be seen that commerce is not quite such a close borough in this as in many other districts.

Cultivation.

Cultivation is followed by 32·3 per cent. of the total males who are employed, two-thirds of whom are Vellálars, Vannians, and Pariahs. Compared to their numbers, however, the Brahmans, Mahomedans, and Kshatriyas are largely engaged in this pursuit.

Dress.

Dress is chiefly provided by 15,761 Weavers. A good many Mahomedans gain their living in this way, probably as tailors.

d.

The food purveyors are chiefly Shepherds and Toddy-drawers.

Metals, construction, and household goods.

Metals and construction employ the artisans; household goods the Potters, who, however, go in for cultivation too in North Arcot.

Laborers.

Laborers seem to be composed of nearly all classes of the community, not even excepting the Chetties, who as a rule rarely follow so poor and ill-paid an occupation.

Property.

More than half the owners of property (7,684) in this district are Vellálars, who here seem specially thriving. Of the Pariahs there are 1,910, while the Brahmans only stand third on the list with 1,215. Of Shepherds, who are independent, there are 975. When these four classes are deducted, the holders of property which remain are only 2,865.

Unproductive.

Of the unproductive population, the Satanis are most numerous, seconded by the Brahmans.

Education.

Instruction has reached 5 per cent. of the gross population, or in all 109,038 souls. It is commonly believed that the Mahomedans are untaught. At any rate it is not so in North Arcot, where the Hindus show up as, comparatively, by far the most ignorant. The Christians are not so well to the front as they should be. The Jains are actually better instructed than the Christians, a fact which is hardly creditable to the latter. The numbers of those who can read and write, in proportion to the total of each section of the people, are given below :—

—	Gross Population.	Number able to read and write.	Proportion.
Hindus	1,913,020	98,261	5·1
Mahomedans	86,741	8,357	9·6
Europeans and Eurasians	1,120	557	40·8
Christians	6,316	512	8·1
Buddhists and Jains	7,889	1,270	16·1
Others	192	81	42·2
Total ...	2,015,278	109,038	5·4

SOUTH ARCOT.

Extent and political divisions.

This district covers an area of 4,873 square miles. It is divided into eight taluqs with but one Municipal town, viz., Cuddalore.[1] Enclosed within the district is the foreign territory of Pondicherry, belonging to the French, the population of which finds, of course, no place in these returns.

Population & houses.

According to the final census tabulation, the people and houses numbered respectively 1,755,817 and 228,761, which, deducting 2,979 uninhabited houses, gives the high average of 7·8 inmates to a house. The following abstract shows the average number of occupants in the various descriptions of houses, for each taluq :—

(1) The town of Chedambaram, with a population of 15,513, has been constituted a Municipality since the date of the census.

Taluqs.	Average Number of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Cuddalore	9·3	7·2	7·3	5·5	7·3
Villapuram	8·2	9·1	7·8	...	7·9
Chidambaram	6·0	6·5	6·7	6·0	6·6
Dindivanam	8·9	9·4	8·3	11·3	8·3
Kallakurchi	7·4	8·5	7·9	19·5	7·9
Trikalore	8·3	9·0	8·3	15·5	8·3
Trinomalay	5·0	8·7	8·3	...	8·3
Virdachellam	10·9	8·2	8·4	12·3	8·4
Total ...	7·8	7·2	7·8	9·7	7·8

Since 1866-67 the population has increased by 493,971, or 39 per cent. In three taluqs, the advance is very notable, as will be seen below, while the succeeding table gives particulars of the population for each taluq. The increase is probably due, in a measure, to the omission of the hilly tracts from the former census operations :—

Increase of population.

Taluqs.	Population as per Quinquennial Return of 1866-67.	Population according to the Census of 1871.	Increase.	Percentage of Increase.
Cuddalore	185,216	284,849	99,633	53·8
Villapuram	192,448	236,108	43,660	22·7
Chidambaram	182,199	259,133	56,934	31·2
Kallakurchi	160,282	239,754	79,472	49·6
Trikalore	119,644	196,566	76,922	64·3
Trinomalay	131,390	216,246	84,856	64·6
Virdachellam	97,953	164,657	66,704	68·1
Petty Zemindaries, &c.	153,671	178,504	24,833	16·2
	39,043	...	...	...
Total ...	1,261,846	1,755,817	493,971	39·1

Taluqs.	Houses.			Population.											
				Children.		Adults.		Total.							
	Inhabited.	Uninhabited.	Total.	Boys under 12 Years of Age.	Girls under 10 Years of Age.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists and Jains.	Others.	Total.
Cuddalore ...	30,060	955	30,933	36,528	32,316	88,246	92,659	142,774	142,075	272,859	7,193	4,910	88	...	284,849
Villapuram ...	29,034	250	29,284	37,782	32,541	72,436	73,399	120,178	115,930	227,261	5,061	3,766	...	...	236,108
Chidambaram ...	35,024	164	35,188	48,137	41,659	73,383	76,933	118,520	120,613	224,504	10,255	4,326	8	40	239,133
Kallakurchi ...	25,745	506	26,251	35,335	31,117	73,044	73,235	122,412	117,342	228,451	5,113	2,690	3,480	9	239,754
Trikalore ...	34,975	786	35,761	48,310	44,445	61,065	63,705	99,373	97,193	187,841	5,291	3,434	...	...	196,566
Trinomalay ...	36,104	...	36,104	42,038	35,844	66,561	67,803	109,599	106,647	204,012	4,866	7,167	151	56	216,246
Virdachellam ...	21,260	503	21,263	31,632	31,209	43,190	40,783	83,571	81,086	157,631	4,017	3,470	134	5	164,657
				31,809	28,977	67,660	66,082	99,493	89,690	174,083	2,776	1,945	...	...	178,504
Total ...	225,783	3,379	228,731	344,384	319,308	541,539	559,589	855,922	869,895	1,676,462	44,567	30,817	3,861	110	1,755,817

Of the total people, 885,922 were males and 869,895 females, showing a proportion of 98·2 of the latter to 100 of the former. Hindus engrossed 95·5 of the whole, or 1,676,462 in all; Mahomedans numbered 44,567, or 2·5 per cent., Christians 30,817; and Buddhists 3,861. 110 persons are classed as "Others."

Proportions of sexes.

Hindus.

Religion.

In five years the Hindus are represented to have increased from 1,211,493 to 1,676,462, and are ranged as below :—

	No. of Persons.	Proportions.
Sivaites	873,391	52·1
Vishnavaites	796,101	47·5
Lingayets	5,499	·3
Other Hindus	1,471	·09
Total ...	1,676,462	100

Of course in different taluqs there is a variation of proportions. In Chedambaram for instance, where there is a Sivaite temple of peculiar sanctity, the votaries of Siva form 69·5 per cent. of the Hindus. In other places they are as from 37 to 65 per cent.

Of the Mahomedans nearly all, or 90·8 per cent., are Soonees. Only 2·9 per cent. are Shiahs, and of Wahabis there are but 48. 6·2 per cent. are returned as "Others." Since 1866-67 the Mahomedans are more numerous by 13,000. Their increase is in the proportion of 41 per cent.

Mahomedans.

Christians have increased in the same period by 63 per cent., and are classified below :—

Christians.

	Roman Catholics.	Protestants.	Total.
Europeans	27	96	123
Eurasians	237	133	370
Native Christians	25,731	4,488	30,219
Others...	105	...	105
Total ...	26,100	4,717	30,817

The following table gives the proportion of population under the various religious sects in each taluq of the district :—

Taluqs.	Hindus.				Mahomedans.				Christians.					
									Europeans & Eurasians.		Natives.		Others.	
	Vishnavaites.	Sivaites.	Lingayets.	Other Hindus.	Soonees.	Shiahs.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.
Cuddalore ...	52·6	47·0	·4	·005	92·5	5·8	·2	3·4	55·5	43·5	83·7	16·3	100	..
Villapuram ...	61·9	37·0	·6	·4	87·7	2·7	·04	9·6	62·5	37·5	87·8	12·2	100	..
Chidambaram ...	29·0	69·5	·6	·002	99·4	·6	·07	...	30·9	70·9	88·9	11·1	..	..
Dindivanam ...	60·5	39·2	·2	·09	71·1	3·05	..	25·8	29·4	70·6	77·6	22·4	..	..
Kallakurchi ...	39·2	60·6	·2	·003	96·3	1·08	..	3·2	25·0	75·0	97·5	2·5	100	..
Trikalore ...	60·3	39·5	·1	·1	92·2	4·5	·6	10·6	85·7	14·3	48·4	51·6	100	..
Trinomalay ...	44·1	55·6	·3	·001	86·2	2·8	..	9	100	..	78·8	21·2	..	..
Virdachellam ...	54·9	45·0	·1	·001	89·05	10·91	..							
Total ...	47·5	52·1	·3	·09	90·8	2·9	·1	6·2	53·5	46·5	85·1	14·9	100	..

Castes.

The Hindus are distributed under the subjoined caste headings.

Caste.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Percentage to the Hindu Population.
Brahmans (Priests)	16,149	15,835	31,984	98.06	1·9
Kshatriyas (Warriors)	1,823	1,688	3,511	92·05	·2
Chetties (Traders)...	17,395	17,044	34,439	98·0	2·0
Vellálars (Agriculturists)...	123,434	121,648	245,082	98·6	14·3
Idaiyars (Shepherds)	50,153	49,542	99,695	98·8	5·8
Kammalan (Artisans)	19,060	18,397	37,457	96·5	2·2
Kanakkan (Writers)	5,322	5,330	10,652	100·2	·6
Kaikalar (Weavers)	22,642	22,787	45,429	100·6	2·7

Caste.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Percentage to the Hindu Population.
Vannian (Cultivators and Laborers) ...	270,629	265,095	535,724	98·0	31·3
Kusavan (Potters)	5,397	5,039	10,436	93·4	·6
Satani (Mixed Castes)	26,514	26,359	52,873	99·4	3·1
Sembadavan (Fishermen)	8,837	8,724	17,561	98·7	1·0
Shanan (Toddy-drawers)	4,955	4,824	9,779	97·4	·6
Ambattan (Barbers)	9,226	9,008	18,234	97·6	1·1
Vannan (Washermen)	9,181	9,039	18,220	98·5	1·1
Others	48,077	46,442	94,519	96·6	5·5
Pariahs	224,602	220,345	444,947	98·1	26·0
Total ...	863,396	847,146	1,710,542	98·2	100

Among the Writer and Weaver castes the numbers of women are given as slightly in excess of the men. In South Arcot the higher cultivating castes (Vellálars) cease to absorb the highest proportion of the people as was the case in all the Telugu-speaking districts. Amongst the Tamil people, the Vannians head the van, seconded by the Pariahs in point of numbers, then come the Vellálars, and when these three classes are abstracted, only 28·4 per cent. remain to be divided among the other castes. Kshatriyas and Shanars are not plentiful in South Arcot. To those curious in the matter, it may be interesting to note the castes arranged sectarially as in the succeeding table, whence it appears that Artisans and Potters are nearly all, and Writers and Fishermen mostly all Sivaites, while Shepherds as usual are votaries of Vishnu. The Jains are erroneously returned as Satanis, which we know is a mixed caste. Christianity, with its all-embracing spirit, attracts many Pariahs, but has converts from all, except the Brahman and Fishermen castes. Of Lingayets the largest numbers are Weavers, Satanis, and Vellálars. This heading, however, is always rather obscurely rendered, because as a man lays down his caste when he enters this sect, many may be enrolled as Pariahs or Outcastes who have not really sprung from that class. In point of fact 574 are in the Pariah column, but indeed all castes, but Brahmans, Shanars, and Washermen, furnish forth Lingayets.

Hindus.

Caste.	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	Percentage on the Preceding Columns.					
								Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.
Brahmans ...	19,703	12,276	...	...	...	...	31,984	61·6	38·4	...	·01	...	...
Kshatriyas ...	902	2,607	6	5	...	...	3,511	22·8	70·8	·2	...	·2	...
Chettiés ...	20,047	13,728	128	...	6	...	34,439	59·6	39·8	·4	·01	·1	...
Vellálar ...	108,676	134,858	603	5	34	...	246,082	44·3	55·0	·3	·09	·3	·1
Idaiyars ...	7,876	91,755	...	218	568	255	99,695	7·9	92·03	...	...	·07	...
Kammalan ...	35,591	1,486	535	...	64	...	37,457	95·02	4·0	·3	...	·1	...
Kaikalar ...	7,745	2,847	42	...	48	...	10,652	72·7	26·7	·4	...	·2	...
Vannian ...	246,670	263,379	486	...	1	160	510,696	48·3	51·6	3·1	...	·002	·2
Kusavan ...	9,856	134	442	·6	5,243	1	15,429	81·6	15·2	...	·0009	1·0	·0002
Satani ...	19,889	27,271	1,415	...	4	...	539,724	46·04	53·9	·08	...	·01	...
Sembadavan ...	14,515	2,872	...	758	96	3,480	19,736	34·4	4·3	1·8	·4	·2	·6
Shanan ...	5,256	4,286	57	...	...	...	52,873	37·6	51·0	2·7	1·4	2	...
Ambattan ...	7,774	10,427	...	44	82	12	17,561	88·4	16·4	·2	...	·1	·1
Vannan ...	12,111	5,380	16	...	14	...	9,779	54·8	42·8	...	·4	·2	...
Others ...	44,268	47,479	...	35	169	...	18,234	12·6	87·2	·1	...	·1	...
Pariahs ...	274,036	147,832	574	409	3,321	1	18,220	50·8	32·8	...	...	·9	...
Total ...	873,891	766,101	3,489	1,471	30,219	3,861	1,710,542	51·1	46·4	·3	·08	1·8	·2

Mahomedans.

Mahomedans are classed as follows:—

	Males.	Females.	Total.	Proportion.
Labbays	3,059	3,678	6,737	120·2
Mapilahs	10	3	13	30·2
Sheiks	13,031	12,818	25,849	98·4
Syads	2,049	1,979	4,028	96·6
Pathans	2,136	2,084	4,220	92·9
Moghuls	215	183	398	85·1
Other Mahomedans	1,651	1,671	3,322	101·2
Total ...	22,151	22,416	44,567	101·2

Proportion of sexes.

It may be noted that, although considerable difficulty in ascertaining the strength of the feminine element was anticipated among the Mahomedans, experience has proved them to have shown less reticence than the Hindus in this district. On the whole, their numbers slightly exceed those of the males.

Occupation.

Of the total males of the district, 64·3 per cent. are employed as follows:—

Major Headings.	Minor Headings.	Numbers.	Total.	Percentage to the Male Population.
Professional	Government Service	1,926	15,687	·2
	Military	2,932		·3
	Learned Professions	1,517		·2
	Minor do.	9,312		1·1
Domestic	Personal Service	...	16,491	1·9
Commercial	Traders	19,654	22,007	2·2
	Conveyers	2,353		3
Agricultural	Cultivators	...	348,794	39·4
Industrial	Dress	17,382	49,033	2·0
	Food	15,899		1·8
	Metals	5,691		·6
	Construction	5,686		·6
	Books	177		·02
	Household Goods	3,864		·4
	Combustibles	474		·05
Indefinite and non-productive.	Laborers	111,623	117,863	12·6
	Property	340		·04
	Unproductive	4,298		·5
	Others	1,607		·1
	Total ...	569,880		64·3

Cultivation.

Cultivation engages a very large proportion, or 39·4 per cent. of the able-bodied men. Of these an enormous number are Vannians, who seem nearly all to cultivate, and are evidently the original cultivating caste of the south. The Vellálars and Shepherds too are chiefly husbandmen, so are nearly half the Pariahs. Proportionately to their numbers,

Laborers.

the Brahmans, Kshatriyas, and Mahomedans figure largely in this column. With the cultivators, the laborers may be lumped. These form 12·6 per cent. of the male population, so that very few are left for the other occupations. Pariahs and Vannians form the bulk of the laboring class. In Government Civil Service, Vellálars are the most numerous, then the Vannians, Brahmans, and

Government Civil Service.

Military.

Mahomedans. In the Military Service, Pariahs preponderate largely, while Mahomedans, Vellálars, and Vannians are respectively 385, 343, and 253. In the learned professions, Brahmans are a majority, then follow the Barbers, Vellálars, Pariahs, Vannians in the order numerically of their names. The minor profession list also is headed by the Brahmans who number

Learned and minor professions.

Brahmans	2,124
Vellálars	1,853
Vannians	1,567
Waiters	1,049
Satanis	736
Pariahs	677
Total ...	8,006

These six classes absorb the bulk of those so engaged.

Personal Service. Personal servants are chiefly Barbers, Washermen, and Pariahs.

Trade. Nearly all the Chetties trade. Those who do not mostly cultivate. Vellálars, "Others," Mahomedans, and Vannians are the next chief contributors to this column.

Conveyers. Conveyers are of all castes.

Dress. Dress is provided firstly by Weavers, ...álars, Pariahs, and Vannians also figure extensively under this heading.

Food, &c. The Shepherds, Fishermen, Pariahs, and Vannians largely engage in the sale of food. Metal workers are nearly all artisans, so are the constructors; Potters and "Others" furnish the household goods nearly to the exclusion of other castes.

Property. The holders of property are very few in South Arcot, or only 340, and of these 211 are Brahmans.

Unproductive. The unproductive list is high. 4,298 persons are so entered, most of whom are Pariahs; nearly all classes, however, conspire to swell the total in greater or lesser degree.

Education. Instruction has touched six per cent. of the inhabitants of South Arcot. Of these —

—	Gross Population.	No. able to read and write.	Proportion.
Hindus	1,676,462	89,604	5·3
Mahomedans	44,567	2,535	5·7
Europeans and Eurasians	598	298	49·8
Native Christians	30,219	780	2·6
Buddhists and Jains	3,861	700	18·1
Others	110	3	2·7
Total ...	1,755,817	93,920	5·3

The number of males able to read and write was 93,613, and of females 307. The Native Christian community of this district is badly educated.

TANJORE.

Position. The district of Tanjore occupies the greater portion of the delta of the Cauvery river, and is the most densely populated, and the richest district of all our possessions in the south of India. It originally formed a portion of the Chola kingdom, but in the end of the 17th century the Mahrattas under Shahjee took possession of the

Early history. district, and a succession of Mahratta princes ruled the country until 1798-99, when Surfojee entered into a treaty with the East India Company and ceded the administration of this State to the British, on condition of receiving one lakh of star pagodas yearly out of the revenues, and one-fifth of the net revenue of the province in addition, after deducting all expenses. This arrangement continued until 1855. On the demise of Rajah Sivajee in 1855, without male heirs, the Tanjore province lapsed to the British Government.

The final census of this district was taken on the 30th, instead of on the 15th November 1871, the day appointed for the whole Presidency, owing to a large gathering of people at a native festival at Mayaveram on the 14th of that month.

Extent and political divisions. The Tanjore district covers an area of 3,654 square miles, and has 9 taluqs and 13 *mottahs* (sub-divisions of a district held under permanent settlement), and all are thickly populated. It contains several large towns, five of which, with populations as per margin, are under municipal government. It has 3,935 towns and villages and 360,984 houses, of which 12,196 are returned as uninhabited; of these houses, 6,120 are terraced, 84,568 tiled, and 273,394 are thatched. The average number of persons to a house is 5·5, but in the Tanjore and Combaconam taluqs there are respectively 6·5 and 6 persons to each house. The number of terraced and tiled houses in the district is the result of the aggregation of people in towns.

Population.

Mannargudi ...	17,703
Mayaveram ...	21,165
Nagapatam	48,525
Combaconam	44,444
Tanjore	52,175

Houses.

Taluqs.	Average Number of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Tanjore	5·8	7·5	6·4	5·8	6·5
Combaconam	5·9	6·9	5·5	8·0	6·0
Mayaveram	7·0	6·2	5·4	5·7	5·7
Nagapatam	8·6	6·0	5·2	10·2	5·5
Mannargudi	6·1	5·9	5·5	...	5·5
Sheali	5·6	6·3	5·7	8·8	5·9
Nannilam	5·0	5·5	4·7	7·4	5·0
Tritrapundi	6·7	6·2	4·6	9·3	4·7
Pattukotai	7·5	6·0	4·6	5·5	4·6
Total ...	5·9	6·3	5·3	7·05	5·5

Increase of population. The population of the district is 1,973,731. On the occasion of the previous census it was 1,731,703, so that there has been an increase of 14·0 per cent. The increase was the largest in the Nagapatam taluq, as will be seen from the annexed comparative abstract.

Taluqs.	Population as per Quinquennial Return of 1866-67.	Population according to the Census of 1871.	Increase.	Percentage.
Tanjore	300,808	344,339	43,531	14·5
Combaconam	310,184	340,034	30,850	9·9
Mayaveram	193,852	219,358	25,506	13·2
Nagapatam	165,801	200,783	34,982	21·0
Mannargudi	147,777	161,264	13,487	9·1
Shiali	97,045	107,459	10,414	10·7
Nannilam	190,940	207,407	16,467	8·6
Tritrapandi	128,252	154,714	26,462	20·6
Pattukotai	196,960	237,423	40,463	20·5
Total ...	1,731,619	1,973,781	242,112	14·0

The Hindu population is 1,803,787, Mahomedans 102,703, Christians 66,409, Jains 239, and others 593. The population is thickest in Combaconam and Nagapatam taluqs, where there are 1,009 and 829·5 persons to a square mile, respectively.

Proportions of sexes.

Of the total population, 953,968 are males, and 1,019,763 females, or 106·9 females to 100 males. The proportions of the sexes appear to have been fairly well returned in this district. The following table will give particulars of the population in the several taluqs of the district:—

Taluqs.	Houses. Inhabited.	Houses. Uninhabited.	Houses. Total.	Population. Boys under 10 Years of Age.	Population. Girls under 10 Years of Age.	Population. Above 10. Males.	Population. Above 10. Females.	Population. Total. Males.	Population. Total. Females.	Hindus.	Mahomedans.	Christians.	Parsees and Jains.	Others.	Total.
Tanjore	52,484	2,135	54,668	29,826	32,853	109,894	125,816	167,170	177,169	314,124	7,727	22,29	4	163	344,339
Combaconam	57,153	4,612	61,744	29,871	33,748	105,715	121,801	163,307	173,445	311,560	20,033	8,44	24	19	34,634
Mayaveram	35,366		35,369	20,424	23,632	69,086	76,325	109,313	112,511	206,737	9,830	8,59		50	219,358
Nagapatam	36,351	3,993	40,344	24,022	25,654	59,540	76,476	83,629	107,794	172,754	19,699	8,0 8	23	160	200,733
Mannargudi	29,483	1,947	31,380	23,852	25,654	57,538	53,456	80,780	7,007	3,2 8	110	81	161,264		
Shiali	15,243		15,243	20,265	18,439	31,731	36,210	51,729	54,730	103,101	4,317	2,748		8	107,459
Nannilam	41,744		41,744	26,413	33,614	42,105	75,845	68,518	138,889	203,407					
Tritrapandi	27,549	11	27,560	20,275	26,537	46,931	59,445	67,206	87,508	102,508	10,945	5,913		35	154,714
Pattukotai	51,260	168	51,543	25,011	33,201	70,742	89,445	95,753	121,546	215,709	16,033	5,913		19	237,423
Total	327,789	12,196	360,584	252,929	317,250	597,978	702,504	907,024	1,019,763	1,803,787	102,703	66,409	239	593	1,973,781

Religious Sect. Hindus.

The Siva worshippers abound in Tanjore, and form 86·04 per cent. of the Hindu people. In one taluq (Nannilam) 90·7 per cent. of the people are Sivaites. The worshippers of Vishnu number only 13·5 per cent., and Lingayets are but few, 5,993 in all, or ·3 per cent. of the Hindu people. The Vishnavaites are most numerous in the Tanjore, Combaconam, and Mannargudi taluqs, where they constitute 19·4, 15·8, and 15·5 per cent. respectively of the population. The district abounds in temples, mostly dedicated to Siva worship.

Mahomedans.

Of the Mahomedans 70·8 per cent. are Soonees, 5·2 per cent. are Shias, and ·09 per cent. Wahabis. Of 23·9 per cent. of the Mahomedan population the religious profession is not given.

Christians.

Of the 911 European and East Indian residents in the district, 419, or 46 per cent., are Roman Catholics, and 492, or 54 per cent., Protestants, but of the Native Christian total, 65,262, the greater 54,884, or 84·1 per cent., are Roman Catholics, and 10,378 are Protest-

ants. Other Christians are returned at 55 Catholics and 181 Protestants. The Christian population has increased by sixteen per cent. since the last census.

Jains.

The Jains have a small colony near the town of Tanjore, consisting of 239 individuals only.

The subjoined table shows the proportions of population under each religion of each nation.

Taluqs.	Hindus. Vaishnavites.	Hindus. Sivaites.	Hindus. Lingayets.	Hindus. Other Hindus.	Mahomedans. Soonees.	Mahomedans. Shias.	Mahomedans. Wahabis.	Mahomedans. Other Mahomedans.	Christians. Europeans and Eurasians. Roman Catholics.	Christians. Europeans and Eurasians. Protestants.	Christians. Natives. Roman Catholics.	Christians. Natives. Protestants.	Christians. Others. Roman Catholics.	Christians. Others. Protestants.	Parsees and Jains. Other Religions.	Parsees and Jains. Buddhists and Jains.
Tanjore ..	12·1	86·2	·04		28·6	·9	1	70·5	33·2	66·8	88·4	11·6	31·9	68·7	·06	·001
Combaconam ..	16·3	83·6	·1		55·2		·07	44·4	18·68	81·32	99·2	0·8	100	..	·063	·007
Mayaveram ..	15·8	83·7	·4	·05	80·7	·3		15·8	26·7	73·3	88·2	11·8	..	..	·02	..
Nagapatam ..	10·9	88·7	·4	·002	42·6	22·4	·3	28·2	33·2	66·8	74·9	25·1	15·4	84·6	1	·01
Mannargudi ..	10·2	89·6	·4	·1	66·8	9·8	..	23·3	..	100	73·9	26·05	..	..	·05	·07
Shiali ..	10·5	89·4	·1		22·2	78	..	77·6	..	100	85·5	14·5	..	..	·005	..
Nannilam ..	12·2	87·2	·6	·01	61·09	4	..	18·6	50·0	50·0	92·2	7·8	100	..	·02	..
Tritrapandi ..	0·2	99·7	·01	·02	99·92	..	..	·8	..	..	93·6	6·4	..	100	..	·04
Pattukotai ..	0·7	88·6	·7	..	65·4	·9	..	33·7	100	..	94·2	5·8	..	100	·01	..
Total ..	12·0	87·6	·3	·06	70·8	5·2	·09	23·9	46·0	54·0	84·1	15·9	23·3	76·7	·03	·01

Caste.

The Hindus largely predominate in this district; their numbers, according to caste divisions, are as follows :—

Caste.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Percentage to the Hindu Population.
Brahmans (Priests)	61,861	64,896	126,757	104·9	6·8
Kshatriyas (Warriors)	2,286	2,394	4,674	105·0	·3
Chetties (Traders)	14,105	15,699	29,804	111·3	1·6
Vellalars (Agriculturists)	166,764	181,736	348,400	109·0	18·6
Idaiyars (Shepherds)	31,580	33,843	65,741	105·0	3·5
Kammalan (Artisans)	27,308	28 086	55,394	102·8	3·0
Kanakkan (Writers)	763	868	1,631	113·8	·1
Kaikalar (Weavers)	27,495	28,005	55,500	101·8	3·0
Vannian (Cultivators and Laborers)..	277,563	297,226	574,789	107·0	30·7
Kusavan (Potters)	5,859	5,738	11,558	98·0	·6
Satani (Mixed Castes)	28,902	25,861	49,763	108·2	2·7
Sembadavan (Fishermen)	57,614	60,320	117,934	104·7	6·3
Shanan (Toddy-drawers)	19,947	20,636	40,583	103·5	2·2
Ambattan (Barbers)	10,549	11,118	21,667	105·4	1·1
Vannan (Washermen)	7,096	7,266	14,362	102·4	·7
Others	21,882	22,279	44,161	101·8	2·4
Pariahs	150,277	156,292	306,569	104·0	16·4
Total ...	907,024	962,263	1,869,287	106·0	100

Sexes.

It will be observed that, in all other castes, save the Kusavan, the number of females was in excess of the males. The result is very creditable to the district authorities who conducted the census.

The Brahmans are numerous (6·8 per cent.) and wealthy in this district, but the Vannians, Vellalars, and Pariahs form the bulk of the inhabitant

engaged in the tillage of the soil. The fisher castes are numerous also in this district.

Religion. The numbers of each religious sect in each Hindu caste are entered in the following abstract. It will be noticed that the Vishnavaites are in excess among the Shepherds and Kshatriyas only, while in all other castes the Sivaites predominate.

Castes.	Sivaites.	Vishnavaites.	Lingo.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	Percentage on the preceding Columns.					
								Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.
Brahmans	95,430	31,138	3	186	..	..	126,757	·75·3	24·6	·002	·1	..	..
Kshatriyas	480	4,168	..	13	..	..	4,674	10·3	89·2	..	·4	·1	..
Chettiis	24,224	4,486	116	121	863	..	29,804	81·3	15·1	·3	·4	2·9	..
Vellalars	289,678	50,691	291	624	7,240	..	348,460	83·2	14·5	·08	·2	2·0	..
Idaiyans	4,976	59,453	16	191	100	..	65,741	9·09	90·4	·02	·3	·2	..
Kaikolans	51,466	1,640	776	250	1,372	..	55,504	92·9	2·8	1·4	·4	2·5	..
Kanisans	1,521	110	..	..	..	..	1,631	93·3	6·7	..	..	..	..
Shepherds	30,789	23,347	1,020	65	327	2	55,500	55·4	42·07	1·8	1	·6	·064
Vannans	518,804	57,510	117	478	17,886	..	574,789	90·3	6·5	·02	·09	3·1	..
Kusavan	10,669	289	286	..	464	..	11,558	91·4	2·07	2·5	..	4·01	..
Satani	31,714	14,036	2,659	94	1,068	193	49,763	63·7	28·2	5·3	·2	2·2	·4
Sembadavan	116,891	772	10	8	210	43	117,834	99·1	·7	·008	·007	·2	·03
Kusavan	35,811	1,663	80	135	3,042	1	40,683	87·7	4·1	·2	·5	7·5	·002
Chettan	19,269	2,134	1	69	218	..	21,667	88·9	9·9	·005	·2	1·0	..
Vannan	13,390	735	2	105	120	..	14,362	93·3	5·1	·01	·7	·9	..
Others	37,762	5,976	8	102	323	..	44,161	85·5	13·6	·02	·2	·7	..
Parishs	268,447	5,320	614	177	32,011	..	306,569	87·6	1·7	·2	·06	10·4	..
Total ...	1,551,021	243,218	5,998	2,663	64,262	238	1,869,287	83·02	13·01	·3	·1	3·5	·01

Mahomedans, &c. Of the 102,703 Mahomedans, 82,421, or 80·2 per cent. of the whole, are Labbays. The European inhabitants were 389, and about one-half of these are resident in Nagapatam, an old Dutch trading port, and the terminus of the Great Southern of India Railway. The East Indian population is 522, and more than half of these reside in the Nagapatam taluq.

Occupation. The total male population of the district is 953,968, and of these 598,590, or 62·7 per cent., are entered in the occupation tables as following some calling.

Tanjore being almost exclusively a rice-growing district, cultivation is the chief employment, engaging the attention of 27 per cent. of the males. Next to this comes the class of unskilled laborers, 10·1 per cent. Trade and commerce occupy more than 4 per cent. of the people. Weaving gives occupation to 2·2 per cent. of the males, and the Weavers are most numerous in the Combaconam taluq.

Cultivation, the chief employment.

Trade.

Dress.

Government Service, Civil and Military. Government Service, Civil and Military, occupy less than 1 per cent. of the people; professional labor about 2·4 per cent.; domestic service 2 per cent.; "Food" 2 per cent. "Property" is possessed by 7·7 per cent. of the population, mostly Brahmans, Vellalars, and Vannians. The unproductive population is less than 1 per cent. Of the Brahmans, 24 per cent. of the males are possessed of property. The following table shows the male population is employed:—

Learned and Minor Professions.

Domestic Service and Food.

Property.

Unproductive.

Major Heading.	Minor Heading.	Numbers.	Total.	Percentage to the Male Population.
Professional	Government Service	2,676		·3
	Military do.	4,699		·5
	Learned Professions	5,192		·5
	Minor do.	18,192		1·9
			30,659	
Domestic	Personal Service	19,568		2·1
			19,568	
Commercial	Traders	34,190		3·6
	Conveyers	4,970		·5
			39,160	
Agricultural	Cultivators	256,366		27·0
			256,366	
Industrial	Dress	20,608		2·2
	Food	19,037		2·0
	Metals	10,490		1·1
	Construction	10,019		1·0
	Books	258		·02
	Household Goods...	4,248		·4
	Combustibles	487		·05
			65,147	
Indefinite and Non-productive.	Laborers	96,483		10·1
	Property	73,781		7·7
	Unproductive	7,111		·7
	Others	10,365		1·1
			187,690	62·7
	Total ...		598,590	

Education. Education has made considerable progress in Tanjore, and about 8·8 per cent. of the people can read and write. The proportions of instructed population among the main classes are noted below:—

	Gross Population.	Number able to read and write.	Proportion.
Hindus...	1,808,787	159,464	8·8
Mahomedans	102,703	8,756	8·5
Europeans and Eurasians ...	1,147	488	42·5
Native Christians	55,252	4,529	8·9
Buddhists and Jains	239	79	33·1
Others	593	33	5·6
Total ...	1,973,731	173,349	8·8

Proportion of sexes able to read and write.

	Males.	Females.
Below 12 ...	8·6	·66
12 to 20 ...	19·8	1
Above 20 ...	24·8	2
Total ...	18·02	1

The figures in the margin will show the proportion of the sexes able to read and write. While 18 per cent. of the males have some sort of primary education, it is sad to see that only ·1 per cent. of the females have received any instruction. Female education in this district is not so well advanced as it ought to be, and it is probable that the numbers and influential position of the Brahmans in the district may be the cause of the backward state of female education. The Brahmans of the south have not taken kindly to the notion of giving women any kind of book learning, notwithstanding their great profession of interest in the subject when Miss Carpenter visited India, and persuaded the Government to establish Normal Schools for the training of caste girls

teachers. A school for caste girls has, however, been recently established in Tanjore.

The Christian population of this district is badly educated, as is usually the case where Roman Catholics preponderate. The Romish Church aims more at conversion than education.

TRICHINOPOLY.

This district embraces an area of 3,515 square miles, and contained at the time of the census only one municipal town, viz., Trichinopoly,(1) which is also the largest military cantonment in the south. Political division.

Srirangam has been elevated into a municipality since the taking of the census, and is famous for its large pagoda, sacred to VISHNU.

According to the final tabulation, the inhabitants of Trichinopoly numbered 1,200,408, and the houses 210,690. As only 4,683 of the last were deserted, the percentage of inmates to a house is 5·8, varying in different taluqs as the following table will show. A very large number of the dwellings were terraced or tiled:— Population and houses.

Taluqs.	Average Number of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Chinese.	Total.
Trichinopoly ...	6·5	5·6	5·9	18·9	5·9
Musiri ...	5·5	4·1	5·2	6·7	5·2
Kulitalai ...	5·4	4·0	3·9	19·8	3·9
Perambalore ...	9·6	10·0	7·4	9·6	7·5
Oodiarpolliam ...	5·5	8·4	8·2	7·6	8·2
Total ...	6·4	6·2	5·8	11·9	5·8

The next table gives the population of the taluqs, compared with that obtained in the last census, by which it becomes apparent that a net increase of 19·2 has taken place. Increase of population.

Taluqs.	Population as per Quinquennial Return of 1866-67.	Population according to the Census of 1871.	Increase.	Percentage of Increase.
Trichinopoly ...	255,397	306,461	51,064	20·0
Musiri ...	226,279	257,174	30,901	13·7
Kulitalai ...	190,880	228,813	37,933	19·6
Perambalore ...	144,072	170,567	26,495	18·4
Oodiarpolliam ...	190,204	237,393	47,189	25·0
Total ...	1,006,826	1,200,408	193,582	19·2

Particulars of the present population as to sex and nationality for each taluq are here embodied. Sex and nationality.

(1) The town of Srirangam, with a population of 11,271, has been constituted a municipality since the date of census.

Taluqs.	HOUSES.			POPULATION.										
				Children.		Adults.		Total.						
	Inhabited.	Uninhabited.	Total.	Boys under 12 Years of Age.	Girls under 10 Years of Age.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists and Jains.	Others.	Total.
Trichinopoly ...	51,963	3,300	54,263	51,963	49,349	92,251	10,021	147,121	159,270	288,119	15,374	20,815	53	305,361
Musiri ...	43,470	1,617	45,087	41,585	42,879	79,210	80,426	120,795	123,305	240,100	3,490	3,904	179	247,673
Kulitalai ...	56,608	1	56,609	41,781	37,678	71,452	77,404	113,233	115,080	219,782	6,828	3,938	11	226,713
Perambalore ...	22,849	7	22,856	21,308	22,650	37,479	40,071	58,787	63,730	103,336	4,678	2,199	143	179,357
Oodiarpolliam ...	29,657	783	30,765	24,118	23,291	75,995	80,401	100,113	117,489	229,789	1,658	3,517	...	237,893
Total ...	206,667	4,683	210,690	210,777	197,751	368,337	414,071	578,284	621,774	1,115,776	32,028	35,223	143	255	1,200,408

Of the gross population males numbered 588,134 and the females 612,274, or in a proportion of 104 of the latter to 100 of the former, and this was the result, with variations, in all the taluqs, except Oodiarpolliam, where the females were in a minority of 2,103. Proportion of sexes.

92·9 per cent. of the people are classed as Hindus, 2·7 as Mahomedans, 4·4 as Christians, only 143 as Buddhists, with a few more who are returned as "Others." The Hindus enrol themselves under religious headings as follows:— Religion.

	Population.	Proportion.
Sivaites	843,729	75·6
Vishnuvaites	270,654	24·2
Lingayets	533	·05
Other Hindus	860	·08
Total ...	1,115,776	100

The Mahomedans are comparatively few, although they established their empire in Trichinopoly during the 17th century. They are returned as— Mahomedans.

Soonees	25,511
Shias	3,193
Wahabis	89
Others	3,231

and half of these are settled in Trichinopoly town alone.

The Christians are numerically much stronger than the Mahomedans, and the mission-field is an old one. A celebrated Jesuit priest, named Beschi, did great work there in the middle of the 17th century, and gained a number of disciples to his Master. Christians.

The Christians are arranged under these heads:—

	Roman Catholics.	Protestants.	Total.
Europeans	325	298	623
Eurasians	285	345	630
Native Christians	48,889	1,933	50,822
Others	23	124	147
Total ...	49,522	2,700	52,222

Jains. The Jains are all found in one taluq, viz., Perambalore.

Proportions of population according to religions. The annexed table gives the proportions of the population according to their religious divisions.

Taluqs.	HINDUS				MAHOMEDANS.				CHRISTIANS.					
									Europeans and Eurasians.		Natives.		Others.	
	Vishnavaites.	Sivaites.	Lingayets.	Other Hindus.	Sunnis.	Shiahs.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.
Trichinopoly	24·6	75·1	·1	·3	·3	17·3	·6	5·8	48·2	51·09	35·6	4·4	15·6	84·4
Musuri	30·6	69·1	·02	·008	9·2	2·9	..	23·8	..	100·0	92·6	7·4	..	..
Kulitalai	19·6	80·2	·05	..	26·3	2·6	..	·3	42·9	57·1	92·4	·6	..	..
Perumbalore	29·6	70·4	·03	·003	68·3	2·4	..	28·3	..	100·0	99·09	·2	..	..
Ondiarpolliam ..	18·1	81·8	·02	·008	86·2	6·7	..	8·1	..	..	95·9	4·05	..	..
Total ..	24·2	75·6	·03	·08	79·6	10·6	·3	10·0	18·7	51·3	96·2	3·8	15·6	84·4

Caste. Hindus.

The Hindus, including Native Christians and Buddhists, are divided into the following castes. It will be seen that in all the castes the number of women exceeds that of the men, save among the Brahmans, Kshatriyas, Potters, Barbers, and "Others."

Caste.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Percentage to the Hindu Population.
Brahmans (Priests) ...	15,854	15,574	31,428	98·2	2·7
Kshatriyas (Warriors) ...	1,849	1,825	3,674	98·7	·3
Chetties (Traders) ...	10,649	10,806	21,455	101·5	1·8
Vellálars (Agriculturists)	96,985	103,868	200,853	107·1	17·2
Idaiyars (Shepherds) ...	29,912	31,319	61,231	104·7	5·2
Kammalan (Artisans) ...	14,175	14,296	28,471	100·9	2·4
Kaikalar (Weavers) ...	138	156	294	113·4	·02
Vannian (Laborers) ...	17,163	17,259	34,427	100·5	3·0
Kusavan (Potters) ...	194,898	203,512	398,410	104·4	34·2
Satani (Mixed Castes) ...	3,244	3,188	6,432	98·3	·6
Sembadavan (Fishermen).	59,107	63,225	122,332	107·0	10·5
Shanan (Toddy-drawers).	11,908	12,466	24,374	104·7	2·1
Ambattan (Barbers) ...	2,375	2,444	4,819	102·5	·4
Vannan (Washermen) ...	6,590	6,496	13,086	98·6	1·1
Others	6,091	6,206	12,297	101·9	1·1
Parahs	23,059	23,040	46,099	99·9	3·9
Total ...	77,168	79,891	157,059	103·5	13·5
	575,170	595,571	1,166,741	104·3	100

Proportion of population under different Hindu castes.

From this table it appears that the population is mainly composed of four classes, viz., Vannians, Vellálars, Pariahs, and Satanis, who form together over 75 per cent. of the whole. Some castes have very few representatives, as Kshatriyas, Writers, Potters, Toddy-drawers, and but little remark is called for, save that the Chetties in this district go in for cultivation more than is usual with them. Out of their 6,912, who are employed, 3,927 trade, and 2,635 are cultivators and laborers. More than half the Brahmans too are farmers, the same with the Kshatriyas, while the Milkmen have mostly forsaken pastoral for agricultural employ to the extent of upwards of three-fourths of their number. The Satanis and Fishermen have done the same. Of the first named, 28,966 out of 34,709 cultivate and are laborers, of the latter 8,618 out of 9,818.

Religion of different castes.

Among all castes the worship of Siva predominates, with the exception of Kshatriyas and Shepherds, as the next table shows.

Caste.	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	Per centage on the Preceding Columns.					
								Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.
Brahmans	20,018	11,410	..	..	..	..	31,428	63·7	36·3	..	..	..	..
Kshatriyas	680	2,782	..	..	262	..	3,674	18·5	74·4	..	..	7·1	..
Chetties	14,419	6,928	20	..	18	..	21,455	67·2	32·6	·09	..	·05	..
Vellalars	118,220	76,726	25	1	5,881	..	200,853	58·6	38·2	·02	·0005	2·9	..
Idaiyars	19,764	41,350	..	21	106	..	61,231	32·2	67·5	..	·03	·2	..
Kammalan	24,106	2,352	44	..	1,969	..	28,471	84·7	8·2	·2	..	6·9	..
Kanakkan	261	29	..	..	4	..	294	88·8	9·9	..	..	1·3	..
Kaikalar	25,336	8,944	38	..	109	..	34,427	73·6	26·0	·1	..	·3	..
Vannian	331,070	49,327	11	283	17,676	143	398,410	83·1	12·4	·003	·07	4·4	·04
Kusavan	5,903	376	28	..	125	..	6,432	91·8	5·9	·4	..	1·9	..
Satani	96,610	20,627	367	..	4,728	..	122,332	78·9	16·9	·3	..	3·9	..
Sembadavan	22,495	1,716	..	1	162	..	24,374	92·3	4·7	..	·2	1·2	..
Shanan	4,528	225	..	6	60	..	4,819	94·0	4·7	..	·1	1·2	..
Ambattan	9,470	3,490	..	13	13	..	13,086	72·3	27·4	..	·1	·1	..
Vannan	9,888	2,225	..	..	184	..	12,297	80·4	18·1	..	..	1·5	..
Others	27,891	18,136	..	..	72	..	46,099	60·5	39·3	..	..	·2	..
Parahs	113,080	23,991	..	535	19,453	..	157,059	72·0	15·3	..	·3	12·4	..
Total ..	843,729	270,554	533	860	50,822	143	1,166,741	72·3	23·2	·05	·08	4·3	·01

Mahomedans.

Mahomedans are classed as follows :—

	Population.	Proportion.
Labbays	11,546	36·1
Mapilahs	1	·003
Arabs	629	1·9
Shiek	12,880	40·2
Syud	2,090	6·5
Pathan	2,110	6·6
Moghul	338	1·1
Others	2,430	7·6
Total ...	32,024	100

Labbays and Sheiks form the bulk of this people, and they, like their Hindu brethren, largely affect cultivation as a means of living. Nearly half of them are so engaged. Trade is their next most popular occupation, and employs close on 2,000 of their numbers.

Occupation.

Of the gross male population in Trichinopoly district, 280,259, or 64·6 per cent., are employed as is shown below :—

Major Heading.	Minor Heading.	Numbers.	Total.	Percentage to the Male Population.
Professional	Government Service	2,507		·4
	Military	3,862		·7
	Learned Professions	1,576		·3
	Minor do	8,829		1·5
			16,774	
Domestic	Personal Service	13,572		2·3
			13,572	
Commercial	Traders	15,492		2·6
	Conveyers	1,673		·3
			17,165	
Agricultural	Cultivators	219,271		
			219,271	37·3

Major Heading.	Minor Heading	Numbers.	Total.	Percentage to the Male Population.
Industrial	Dress	16,973		2·3
	Food	8,425		1·4
	Metals	4,853		·8
	Construction	4,539		·8
	Books	50		·01
	Household Goods	2,754		·5
	Combustibles	200		·03
			37,794	
Indefinite and Non-productive.	Laborers	70,587		12·0
	Property	490		·1
	Unproductive	2,163		·3
	Others	2,443		·4
			75,683	
		Total ...	380,259	64·6

Government Civil Service. The Civil Service of Government is composed chiefly of these four classes—

Vellálars	721
Vannians	440
Brahmans	383
Mahomedans	315

It includes also 115 Satánis, a class not often found in its ranks to such an extent, and 155 Pariahs.

Military Service. In the Military the five classes noted below predominate :—

Vellálars	861
Satanis	637
Mahomedans	590
Vannians	445
Pariahs	443

Learned professions. Of those in learned professions, nearly half are Brahmans, and no other class need be noticed in this category, except the Barbers, who have 172 of their number so engaged.

Minor professions. The minor professions are filled chiefly by Brahmans 1,316, Vellálars 1,897, Satanis 1,820, and Vannians 1,071.

Personal service. Personal service employs 13,572 people, mostly Barbers, Washermen and Pariahs.

Trade. The trading column, though headed by Chetties, does not engross the usual proportion of this caste. Out of the 15,492 merchants there are of—

Chetties	3,927
Vellálars	3,702
Others (Hindus)	2,098
Mahomedans	1,940
Shepherds	903
Vannians	810
Satanis	762
Total ...	14,142

Cultivation. The bulk of those who engage in cultivation are Vannians in the south, then come the Vellálars and Pariahs in point of numbers; but it is a favorite occupation with nearly all the castes in this district.

Dress, &c. Dress is provided by Weavers and Pariahs in nearly equal numbers, almost to the exclusion of other castes: food by Shepherds and Vannians, the Fishermen doing little in that way. The metal column has always one large figure opposite the artisans, and so has the construction. Books call for no remark. Household goods employ Potters firstly, then "Others" and Vellálars. Laborers are drawn from all ranks,

Laborers. but chiefly the Vannians and Pariahs. The property-holders are nearly half Vellálars. Unproductive persons are not Satanis to the extent

Unproductive. one has been accustomed to expect. Out of 2,163 the following classes contribute the largest numbers :—

Pariahs	536
Satanis	397
Vellálars	336
Vannians	269
Brahmans	155

The Sivaites may possibly encourage religious beggars to a less degree than Vishnavaites, for I think that they are more numerous in the north than in the south.

Education. Education shows well in Trichinopoly. 6 per cent. of the population, or 72,086 souls, can read and write, of whom only 478 are females. They are classed as follows :—

	Gross Population.	Number able to read and write.	Proportions.
Hindus	1,115,776	66,049	5·9
Mahomedans	32,024	3,168	9·9
Christians (Natives)	50,822	2,377	4·7
Europeans and Eurasians	1,400	485	34·8
Buddhists and Jains	143	2	1·4
Others	243	5	2·1
Total ...	1,200,408	72,086	6·0

The Mahomedans of this district are more generally educated than the Hindus, and the Native Christians, as in Tanjore, show badly, the reason being that Protestant Missions with their educational establishments have not largely entered upon the field of labor which the district presents. The Jains in this district are not so well educated as elsewhere.

MADURA.

Political divisions. The Madura district covers an area of 9,502 square miles of the southern portion of the peninsula. It has six talugs and 26 zemindaries, two of which, Ramnad and Shevagunga, are of immense size, and were formerly independent Maravar States. The chief town is Madura, with a population of 51,987. Madura and Dindigul are under municipal government.

History of the district. The history of this district has been exhaustively treated by Mr. J. W. Nelson, of the Madras Civil Service, in his very able "Manual."

The difference in population as returned by the Collector soon after the completion of the census was within one per cent. of the total as compiled in the Census Office.

Population.

Houses. The district contains 443,513 houses, and of these 15,688, or 3·5 per cent., were returned as uninhabited. They are classed as follows :—

	Numbers.	Proportion.
Terraced	7,354	1·6
Tiled	19,777	4·5
Thatched	415,901	93·8
Unspecified	481	·1
Total ...	443,513	100·0

The population numbered 2,266,615. Only 93 persons were returned as houseless, all from the Ramnad Zemindary. It seems obvious that there must have been many more houseless persons than these. The average of inmates to a house was 5·3, but the terraced and tiled buildings had about six persons to a house. The annexed table gives the particulars of population for each class of dwellings in each taluq.

Taluqs.	Average Number of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Madura	6·6	5·8	5·0	8·2	5·2
Dindigul	6·7	6·7	5·2	10·0	5·3
Terumangalam	5·9	6·2	6·2	16·2	6·2
Melur	8·4	4·02	4·8	6·3	4·8
Pariacolum	6·2	6·2	5·4	5·9	5·5
Palani	6·3	6·4	4·7	7·9	4·9
Ramnad Zemindary	6·2	6·1	5·3	6·8	5·4
Sheyagunga do.	5·8	6·4	4·8	11·5	4·8
Total ...	6·3	6·1	5·2	7·8	5·3

The population of the district appears to have increased from 1,946,389 to 2,266,615 in five years, or at the rate of 16·5 per cent. The increment in each taluq is shown in the following table :—

Increase of population.

Taluqs.	Population as per Quinquennial Return of 1866-67.	Population according to Census of the 1871.	Increase.	Percentage of Increase.
Madura	202,784	231,418	28,634	14·1
Dindigul	274,383	324,366	49,983	18·2
Terumungalam	214,340	241,215	26,875	12·5
Melur	112,383	128,383	16,000	14·2
Pariacolum	180,187	217,418	37,231	20·7
Palani	161,534	184,831	23,297	14·4
Ramnad Zemindary	426,547	504,131	77,584	18·2
Sheyagunga do.	373,131	434,253	61,122	16·4
Total ...	1,946,389	2,266,615	320,226	16·5

Sex and Nationality. Particulars of the population as to sex and nationality are shown in the following abstract :—

Taluqs.	Houses			Population											
				Children.		Adults.		Total.							
	Inhabited.	Uninhabited.	Total.	Boys under 12 Years of Age.	Girls under 10 Years of Age.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists and Jains.	Others.	Total.
Madura ..	39,216	1,577	40,793	42,251	36,462	72,293	80,406	114,550	116,868	218,019	10,302	3,191	5	..	231,418
Dindigul ..	61,725	177	61,902	63,892	58,282	95,847	106,345	159,739	164,627	294,612	11,778	17,350	..	26	324,366
Terumungalam.	38,267	1,311	40,168	47,729	42,002	73,004	78,805	120,724	120,491	236,917	3,053	1,254	..	11	241,215
Melur ..	25,876	2,520	29,396	24,839	21,653	38,603	43,998	63,332	65,651	122,080	6,142	756	..	..	128,983
Pariacolum ..	38,643	1,761	41,404	42,212	37,818	64,881	72,527	107,073	110,345	204,661	9,071	3,685	..	..	217,418
Palani	37,843	175	38,018	35,296	31,145	65,781	62,609	91,077	93,754	176,632	8,354	828	..	17	184,831
Ramnad Zemindary ..	93,685	2,743	96,448	93,732	83,215	152,852	174,342	246,574	257,557	419,216	59,627	24,989	..	..	504,131
Sheyagunga do.	89,880	5,554	95,384	89,342	76,517	128,655	154,939	208,997	225,256	391,627	24,326	18,287	13	..	434,253
Total ..	427,825	15,688	443,513	430,264	386,984	681,802	778,565	1,115,066	1,154,549	2,062,768	132,833	70,941	18	56	2,266,615

The female population in this district is on the whole well returned, being in the proportion of 103·8 females to 100 males. The children of the district numbered 811,248, and the adults 1,455,367. Of the children, 430,264 were boys (under 12 years) and 380,984 girls (under 10 years). The adults are made up of 681,802 males and 773,565 females. Of the whole population, 2,062,768, or 91 per cent., are Hindus; 132,333, or 5·9 per cent., Mahomedans; 70,941, or 3·1 per cent., Christians; only 13 persons are returned as Buddhists or Jains; and 60 persons belonging to other or unspecified religions.

Hindus. The Hindu religionists are thus divided :—

	Number.	Proportions.
Sivaites	1,732,241	84·0
Vishnavaites	329,535	15·9
Lingayets	152	·007
Others	840	·04

The Sivaites are five times as numerous as the Vishnavaites. Lingayets are hardly known at all in the district, the few residing here being located in Ramnad Zemindary.

The Census of 1866 accounted for only 119,181 Mahomedans, and they had increased to 132,833 in 1871, or at the rate of 11·4 per cent.

Increase of Mahomedan population. Of the Mahomedans 88 per cent. are *Soonees*, the other specified sects being unimportant in number.

The Christian population had increased from 61,681 to 70,941, or about 15 per cent. in the five years previous to the Imperial Census.

Christians. The native converts belong principally to the Romish Church, and 93 per cent. of the Christians are of this class. There is a Protestant mission in the district belonging to the Americans, but the Catholic missions have occupied the district for nearly 300 years, and in the time of Robert de Nobilibus there were indications that the whole community of the district would become Christian, but the expectations were not realized.

The following abstract shows the divisions of the Christian community :—

	Roman Catholics.	Protestants.	Total.
Europeans	90	78	168
Eurasians	82	91	173
Native Christians	65,746	4,699	70,445
Others	88	67	155
Total ...	66,006	4,935	70,941

Jains. The few Jains of this district belong to the Shevagunga zemindary.

The following table shows the classification, in proportions, of the population of the district according to religion :—

Taluqs.	HINDUS.				MAHOMEDANS.				CHRISTIANS.					
									Europeans and Eurasians.		Natives.		Others.	
	Vishnuvites.	Sivaites.	Lingayats.	Other Hindus.	Sunnies.	Shiahs.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.
Madura ...	19·2	80·7	·0003	·003	13·7	·5	..	18·8	70·9	29·1	84·1	15·9	58·04	41·9
Dindigul ...	27·9	72·02	..	·05	59·5	·3	·08	·66	32·3	67·7	95·9	4·1	..	100·0
Dommanguilam ...	16·4	84·3	·003	·0038	48·47	..	..	51·9	..	100·0	85·3	14·7	..	100·0
Melur ...	4·8	95·1	..	·007	29·2	·6	·93	70·1	..	100·0	89·1	10·9	..	..
Peraiyoor ...	22·4	77·3	..	·3	68·1	·3	..	31·4	..	100·0	58·2	1·8	100·0	..
Palani ...	10·8	89·1	..	·052	21·6	0·04	..	2·6	38·6	61·3	96·4	3·6	100·0	..
Ramnad Zemindary ...	5·1	94·8	·02	·004	29·95	1·04	..	2·8	48·3	86·7	90·6	9·4	..	..
Shevagunga ...	6·1	93·8	..	·0004	31·2	5·2	..	5·6	41·2	58·8	89·5	10·5	..	..
Total ...	15·9	83·9	·007	·04	33·6	1·5	·008	10·4	50·4	49·6	93·3	6·7	56·8	43·2

Hindus Caste. The Hindus of the district are classified as follows :—

Major Castes.	Males.	Females.	Total.	Proportion of the Number of Females to 100 Males.	Percentage to the Hindu Population.
Brahmans (Priests) ...	19,727	19,346	39,073	98·9	1·8
Kshatriyas (Warriors)...	2,565	2,466	5,031	96·1	·2
Chettiar (Traders) ...	31,742	34,754	66,496	109·5	3·1
Vellálars (Cultivators)...	245,701	252,138	497,839	102·6	23·4
Idaiyars (Shepherds) ...	71,134	74,372	145,506	104·6	6·9
Kammalan (Artisans) ...	36,302	36,951	73,253	101·8	3·4
Kanakkan (Writers) ...	572	572	1,144	100·0	·1
Kaikolar (Weavers) ...	39,718	39,865	79,583	100·4	3·7
Vannian (Laborers) ...	299,204	312,558	611,762	100·4	28·7
Kusavan (Potters) ...	13,119	13,123	26,242	100·03	1·2
Satani (Mixed Castes)...	17,648	18,848	36,496	106·8	1·7
Sembadavan (Fishermen).	63,058	64,525	127,583	102·3	6·0
Shanan (Toddy-drawers).	37,992	38,923	76,915	102·5	3·6
Ambatan (Barbers) ...	12,781	13,010	25,791	101·8	1·2
Vannan (Washermen)...	14,241	14,145	28,381	99·3	1·3
Others	37,273	37,554	74,827	100·8	3·5
Parishs	105,655	111,639	217,294	105·7	10·2
Total ...	1,048,432	1,084,784	2,133,216	103·5	100

The *Vannian* caste is the most numerous of all, and the people thus classified number 28·7 per cent. of the population. It must be remembered that the *Maravar* and *Kallan* castes, which are peculiar to the southern districts, are numerous in Madura, and are classified with the *Vannians*. The Vellálars and

Pariahs include 23·4 and 10·2 per cent., respectively, of the population. The Pastoral and Fishing tribes are 6·9 and 6 per cent. of the population.

Only 1·8 per cent. of the people are members of the priestly caste. 63 per cent. of the male population of Brahmans are engaged in some occupation, 38·7 per cent. of whom are cultivators, 15·6 per cent. follow professional employments, and 1·4 per cent. are in the Civil Service of Government. There are many famous temples in the Madura district, mostly dedicated to Siva.

Brahmans.

There are only 5,031 persons claiming to be classified as Kshatriyas. About one-fourth of these are located in the Ramnad zemindary, 60 per cent. of the males are employed, 34·6 per cent. of whom are cultivators, and 11 per cent. traders. Probably a close scrutiny would show that even this small number have no claim to descent from the warrior races of the *Aryans*.

Warrior Castes.

The trading castes number 3·1 per cent. of the people. Of the male population of those castes, 64 per cent. are employed, 24·2 per cent. of whom are traders, and 22 per cent. are cultivators. The *Nattukotai Chettiar* of this district are a peculiar class of local traders, and are classified among the *Vellalar* castes.

Chettiars.

The agricultural castes form 24·4 per cent. of the Hindu population, 50 per cent. of the male population of this class cultivate.

Vellálars.

57 per cent. of the males of the Shepherd castes are entered as cultivators, and only 1·1 per cent. are returned as milk-suppliers.

Pastoral Castes.

The persons classified as *Vannians* are the largest division of the people, and 52 per cent. of them are cultivators. The Pariahs also cultivate to the extent of 29 per cent. of the males, while 28 per cent. are returned as unskilled laborers.

Vannians and Pariahs.

The Sivaites predominate largely in every caste, with the exception of the *Kshatriyas*, of whom 66·3 per cent. are followers of Vishnu.

The population according to caste and religion is shown below :—

Caste.	Sivaites.	Vishnuvites.	Lingayats.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	Percentage on the Preceding Columns.					
								Sivaites.	Vishnuvites.	Lingayats.	Other Hindus.	Christians.	Buddhists and Jains.
Brahmans ...	24,770	14,297	..	5	..	..	39,073	63·4	36·6	..	·01	..	..
Kshatriyas ...	1,692	3,336	..	..	..	..	5,031	33·7	66·3	..	..	..	..
Chettiars ...	59,854	6,470	..	1	223	..	66,496	90·04	9·6	..	·032	·3	..
Vellálars ...	356,74	135,653	19	16	6,498	..	497,839	71·5	27·2	·004	·065	1·3	..
Idaiyars ...	103,611	34,511	..	..	1,481	..	145,506	70·3	23·6	..	..	1·02	..
Kammalan ...	64,808	7,790	..	..	655	..	73,253	88·5	10·6	..	..	·9	..
Kanakkan ...	1,092	48	..	..	4	..	1,144	95·5	4·2	..	..	·3	..
Kaikolar ...	53,153	26,732	..	1	647	..	79,533	66·6	33·6	..	·001	·8	..
Vannian ...	544,812	56,740	..	110	40,099	..	611,762	89·06	9·4	..	·02	6·5	..
Kusavan ...	21,165	5,079	..	..	..	..	26,242	80·6	19·4	..	..	..	..
Satani ...	30,609	5,819	116	..	152	..	36,496	83·8	15·5	·3	..	·4	..
Sembadavan ...	125,320	2,102	..	..	161	..	127,583	98·2	1·7	..	..	·1	..
Shanan ...	70,813	1,037	..	66	5,739	..	76,915	91·03	1·4	..	·09	7·5	..
Ambatan ...	24,239	1,262	..	5	120	..	25,791	94·3	5·0	..	..	·7	..
Vannan ...	26,653	1,446	..	10	272	..	28,381	93·9	5·09	..	·06	·3	..
Others ...	53,360	20,565	17	56	728	..	74,827	71·3	27·5	·02	·07	1·0	..
Parishs ...	100,189	36,818	..	565	13,706	13	217,294	78·5	16·9	..	·3	6·3	·006
Total ...	1,732,211	329,339	152	849	70,487	13	2,133,216	81·2	15·4	·007	·04	3·3	·0006

The Mussulmans of this district are found classed under the following main divisions in the proportions shown :—

	Population.	Proportion.
Labbays	81,869	61·6
Mapilas	6	·005
Arabs	88	·06
Sheiks	9,900	7·5
Syuds	5,040	3·8
Pathans	4,796	3·6
Moghuls	69	·05
Others	31,075	23·4
Total ...	132,843	100

Mahomedans. Of the above Mahomedan population, 63,338 were males and 69,505 females, being in the proportion of 109·7 of the latter to 100 of the former.

Occupation. Of the total male population, 64·5 per cent. are employed in the occupations detailed below :—

Major Heading.	Minor Heading.	Numbers.	Total.	Percentage to the Male Population.
Professional	Government ...	1,896		·2
	Military	1,239		·1
	Learned Professions	1,208		·1
	Minor do.	10,291	14,544	1·0
Domestic	Personal Service...	19,916	19,916	1·8
Commercial	Traders	37,366		3·4
	Conveyers	944	38,310	·08
Agricultural	Cultivators	462,867	462,867	41·6
Industrial	Dress	25,955		2·3
	Food	7,022		·7
	Metals	7,737		·7
	Construction	7,866		·7
	Books	736		·01
	Household Goods	3,588		·3
	Combustibles	75	52,979	·006
Indefinite & Non-productive	Laborers	125,194		11·2
	Property	512		·04
	Unproductive	2,677		·2
	Others	1,115		·1
			129,498	
	Total ...		718,114	64·5

Government Civil Service. The Civil Service has far more Vellálars than any other class. 783 of these, with 283 Brahmans and 278 Vannians, leave only 462 for all other classes to divide.

Military Service. Vellálars, Vannians, and Mahomedans form three-fourths of the military class.

Learned professions. Of the learned, upwards of a third are Brahmans, with Vellálars and Mahomedans combining to form another third. Vannians, Satanis, and Pariahs are the only other classes who muster in numbers worth noticing.

Minor professions. The minor professions employ 10,291 people, of whom there are of—

Vellálars	3,350
Brahmans...	2,535
Satanis	1,024
Pariahs	805
Vannians	757

Personal Service. Personal servants are mostly Barbers, Washermen, and Pariahs, with many more Vellálars than is customary.

Trade. Of 37,366 traders, 10,846 are Chetties (who in this district confine themselves firstly to trade, but nearly equally to cultivation). A great many castes contribute to swell this list, as the following abstract will show :—

Chetties	10,846
Mahomedans	7,607
Toddy-drawers	5,146
Vellálars	4,863
Others	2,533
Vannians.	1,634
Weavers	1,354
Pariahs	1,050

Conveyers. Conveyers seem to be of nearly all classes.

Cultivators. In this district, as in Trichinopoly, all castes engage in tillage in larger or lesser proportions. Cultivators number 462,867.

Dress. Weavers, Pariahs, and Mahomedans are the dress providers, the first named largely in excess.

Food. Food is not the occupation of Shepherds so much as in the northern districts. Toddy-drawers head the list with 2,222 out of 7,622, only 783 are Shepherds, 1,198 are Vannians, and 797 Mahomedans.

Metals and Construction. The artisans have so strong a trades union that nothing parts them, nor can anybody compete with them. Out of 7,737, who are classed under metals, only 401 are from other castes, and artisans are the constructors too.

The other fields of labor need no remark. Vellálars and Brahmans are the chief holders of property, and with Satanis the chief unproductive classes.

Education. Instruction has reached 5·9 per cent. of the people, or 134,567 in all, only 679 of whom are females. Mahomedans show to the best advantage, and Christians to the least, as the following abstract demonstrates :—

	Gross Population.	No. of Persons able to read and write.	Proportion.
Hindus	2,062,768	121,819	5·9
Mahomedans	132,833	9,046	6·8
Europeans and Eurasians ...	496	148	30·1
Native Christians	70,445	3,553	5·0
Buddhists	13	...	...
Others	60	1	1·7
Total ...	2,266,615	134,567	5·9

TINNEVELLY.

Position.

This district forms the extreme southern and eastern portion of the Indian Peninsula, extending to Cape Comorin, the most southern part of all India.

Area and number and description of villages.

It embraces an area of 5,176 square miles, and contains 1,824 villages.

Chief towns.

The chief towns of the district are Tinnevelly, Palamcotah, Sattur, and Tuticorin. The latter town was at one time the seat of a Dutch factory, and possesses the advantage of a good, though shallow harbour, where vessels can be safely loaded throughout the year. It is the chief place of export of the district produce, *i.e.*, cotton, raw sugar, rice, chillies, &c.

Tuticorin.

Formerly it was a place of greater importance than it is now. In 1700 the French Jesuits spoke of it as a town of 50,000 inhabitants.

Early history.

In times of remote antiquity the Tinnevelly district was a portion of the great Pandiyan Empire.

Historically, we know very little about this part of the country, except that after the decay of the Pandiyan dynasty, it was subject to the rulers of Madura, who held under the Vizianaggar Rayers. By the assignment of the revenues by the Nabob of Arcot to the East India Company in 1781 the officers of the Company were invested with the internal management of the district. At this time Tinnevelly was mainly held by thirty-two independent chiefs, termed Poligars, who were habitually at feud with each other, and who owned numerous strongholds and fortified towns in the mountains, to which they retreated in case of necessity.

While the district of Tinnevelly was under the nominal sovereignty of the Nabob of Arcot, the revenues were farmed out, to influential dependents of the Nabob. It was then supposed to yield 11 lakhs of rupees, (£110,000) annually, but low as was the assessment, it generally ruined the renters, such was the difficulty in the collection of tribute from the Poligars, who with their 30,000 armed, but ill-disciplined troops, were not disposed to pay tribute or rent except under compulsion. There can be no doubt but that the renters often mismanaged their affairs, and oppressed the people. Such was the case when Maphauze Cawn was the renter of Madura and Tinnevelly, and against whom the Poligars combined to rise in rebellion. On the other hand the administration of Mahomed Isoph Khan is spoken of by Colonel Fullarton in (1) terms of high commendation. "While he ruled those provinces," he says, "his whole administration denoted vigor and effort; his justice was unquestioned, his word unalterable. His measures were happily combined and firmly executed; the guilty had no refuge from punishment. His maxim was that the laborer and the manufacturer should be the favorite children of the Circar, because they afforded strength and comfort to the public parent, but that the *Poligar* and the *Kallan*, though equally entitled to truth and justice, have no pretensions to indulgence, because they are the worthless prodigals who waste their own means and ravage those of others."

"Let them become Zemindars" said he, "and cultivate their own lands, instead of plundering their industrious neighbours. Then they shall be cherished; but while their habit is idleness, and their business devastation, I

(1) "A View of the English Interests in India."

will treat every one as a public enemy who wields a pike or wears the turban of a Poligar."

Colonel Fullarton marched against certain refractory Poligars in 1782 and reduced the strongholds of Chokkampatty and Pandalamcourchy; but he was obliged to leave the district before the Poligars had been all subdued. In 1792 Civil officers of the Madras Presidency were deputed to collect the tribute, but up to the beginning of the present century, some of the Poligars exercised civil and criminal jurisdiction within their territories. In the last war with Tippu in 1799, when the troops had been withdrawn from the south, the Poligars again rose in rebellion, and when a body of troops had been moved into the district, the opportunity was taken of disarming the Poligars, destroying their forts, and bringing them under the civil authority of the East India Company. This measure was not approved of by the Nabob's officials, and in 1801 there was another rising, which was subsequently quelled, and the district, with the rest of the Carnatic, finally ceded to the Madras Government.

Climate and productions.

The district of Tinnevelly, lying immediately under the Western Ghauts, receives very little of the rainfall of the south-west monsoon, though parts of it are well watered by streams which rise in the hills. The rainfall on the mountains dividing Tinnevelly from Travancore is probably 200 inches in a year, while in the Tinnevelly district the average is not much beyond 20 inches. The river valleys are well cultivated, and the rice lands are exceedingly productive. In the dryer regions cotton is grown, and the palmyra tree flourishes so well in almost rainless tracts of red sandy soil, that a large number of inhabitants derive their living from the manufacture of coarse sugar from the palmyra juice.

Land revenue.

The land revenue of the district at the present time is £285,655. So little was known of this district and its resources at the end of the last century, that, according to Colonel Fullarton, the Supreme Government of Bengal actually despatched one Mr. Deighton to negociate its transfer to the Dutch, in return for the temporary services of a thousand mercenaries. Before the negociation could be entered upon, war had broken out between the Dutch and English, and thus one of our most valuable districts was saved to the British Government.

Pearl fisheries.

The coast of Tinnevelly was well known to the ancient traders with India on account of the celebrity of its pearl fisheries. Cæsar Frederick, the Venetian traveller, who spent 18 years in India from 1563 to 1581, visited Tinnevelly, and has left the following graphic description of the pearl harvest, a description, as applicable to the method of procedure of the present day, as when it was written nearly 300 years ago, except that from some causes but little understood the banks of recent years have unfortunately ceased to furnish a supply of the valuable oysters yielding the pearl of commerce:—

"*Of the Pearl Fishery in the Gulf of Manaar.*

"The sea along the coast which extends from Cape Comorin to the low land of Chilaw, and the island of Zeilan or Ceylon, is called the pearl fishery. This fishery is made every year, beginning in March or April, and lasts fifty days. The fishary is by no means made every year at one place, but one year at one place, and another year at another place; all however in the same sea, when the fish-

ing season approaches, some good divers are sent to discover where the greatest quantity of oysters are to be found under water; and then directly facing that place which is chosen for the fishery, a village with a number of houses, and a bazar, all of stone, is built, which stands as long as the fishery lasts, and is amply supplied with all necessaries. Sometimes it happens near places already inhabited, and at other times at a distance from any habitations. The fishers or divers are all Christians of the country, and all are permitted to engage in this fishery, on payment of certain duties to the King of Portugal and to the Churches of the Friars of Saint Paul on that Coast. Happening to be there one year in my perigrinations, I saw the order used in fishing, which is as follows:—

"During the continuance of the fishery, there are always three or four armed foists or galliots stationed to defend the fishermen from pirates. Usually the fishing boats unite in companies of three or four together. These boats resemble our pilot boats at Venice, but are somewhat smaller, having seven or eight men in each. I have seen of a morning a great number of these boats go out to fish, anchoring in 15 or 18 fathoms water, which is the ordinary depth along this coast. When at anchor, they cast a rope into the sea, having a great stone at one end. Then a man having his ears well stopped, and his body anointed with oil, and a basket hanging to his neck or under his left arm, goes down to the bottom of the sea along the rope, and fills his basket with oysters as fast as he can. When that is full, he shakes the rope, and his companions draw him up with the basket. The divers follow each other in succession in this manner, till the boat is loaded with oysters, and they return at evening to the fishing village. Then each boat or company makes their heap of oysters at some distance from each other, so that a long row of great heaps of oysters are seen piled along the shore. These are not touched till the fishing is over, when each company sits down besides its own heap, and falls to opening the oyster, which is now easy, as the fish within are all dead and dry. If every oyster had pearls in them it would be a profitable occupation, but there are many which have none. There are certain persons called *Chitini*, who are learned in pearls; and are employed to sort and value them according to their weight, beauty, and goodness, dividing them into four sorts. The first sort, which are round, are named *sia of Portugal*, as they are bought by the Portugueses. The second, which are not round, are named *sia of Bengal*, the third, which are inferior to the second, are called *sia of Canara*, which is the name of the kingdom of Bijanagur or Narsings, into which they are sold. And the fourth, or lowest kind, is called *sia of Cambaia*, being sold into the country. Thus sorted, and price affixed to each, there are merchants from all countries ready with their money, so that in a few days all the pearls are bought up, according to their goodness and weight."(1)

Municipal towns.

There are three towns in the district under municipal government, viz.:—

Tinnevelly,	with a population	of 21,044
Palamcotah,	do.	of 17,945
Tuticorin,	do.	of 10,565

The first two towns are in the Tinnevelly, and the last in the Ottapidaram taluq. Tuticorin will probably grow in importance as a port, when the Railway (Great Southern of India) brings it within easy access of the great towns and populations of the south. The district is divided into two circles as regards the administration of Local Funds, viz., the Tinnevelly and Shermadevi Circles.

Local Fund Circles.

Zemindaries and muttahs.

In the Tinnevelly district there are 22 permanently settled estates (zemindaries) and 23 minor estates termed *muttahs*. These estates represent for the most part the holdings of the Poligars, who formerly occupied the position of petty chiefs. The total amount of tribute paid by the proprietors of these estates is Rupees 3,08,389 per annum.

Population.

Houses.

The population of the district, according to the tabulation made in this office, was 1,693,959. The number of houses was 4,03,803. The growth of population since 1822 is

(1) Kerr's Collection of Voyages and Travels, vol. viii.

Years.	Populations.	Increase.	Percentage of Increase.
1 1821-22...	564,957	...	...
2 1836-37-38...	850,891	285,934	50·6
3 1851-52...	1,269,216	418,325	49·2
4 1856-57...	1,339,374	70,158	5·9
5 1861-62...	1,370,221	30,847	3·0
6 1866-67...	1,521,168	150,947	11·0
7 1871...	1,693,959	172,791	11·3

shown in the margin. As already stated the early censuses of 1822 and 1837-38 were not very reliable, especially in districts where zemindary tenure prevailed.

Population compared with census results of 1866-67.

The following table shows the population of each taluq, compared with the results of the quinquennial census of 1866-67.

No.	Taluqs.	Population as per Quinquennial Returns of Fasli 1276 (1866-67).	Population according to the Census of 1871.	Increase or Decrease.	Percentage of Increase or Decrease.
1	2	3	4	5	6
1	Tinnevelly	185,800	184,109	— 1,691	0·8
2	Ottapidaram	246,637	296,376	+ 49,739	20·2
3	Sankernainarkovil	158,322	182,018	+ 23,796	15·0
4	Strivilliputtur	154,719	176,954	+ 22,235	14·3
5	Sattur	145,016	156,862	+ 11,846	8·2
6	Tenkarai	213,267	234,346	+ 21,079	9·8
7	Nangunery	159,051	178,078	+ 19,027	11·9
8	Ambasamudram	148,771	163,215	+ 14,444	9·7
9	Tenkasi	109,685	122,001	+ 12,316	11·2
	Total ...	1,521,168	1,693,959	+172,791	11·2

There has been a difference of only two per thousand in the total population as reported by the Collector, and as tabulated in the Census Office. In the taluqs of Strivilliputtur and Sattur there was a discrepancy of nearly two per cent., but this was owing to the inclusion of certain villages in the Collector's total of these taluqs, which really belonged to other taluqs, and were so tabulated in the Census Office.

Difference between tabulated results and those reported by the Collector.

Of the whole population, 1,191,024, or 70·3 per cent., are located on Government or Ryotwary lands, 397,379, or 23·5 per cent., on permanently settled estates (zemindaries), and 105,536, or 6·2 per cent., on villages permanently alienated as civil or religious endowments (*Inam*).

Distribution of the population.

The houses in the district, according to the Collector's return, were 414,295, but an examination of the house schedules in this office reduced the number to 403,803. Of these 35,455 were either shops open only in the day, or uninhabited. In regard to the condition of the houses, 93·5 per cent. were "thatched," 4·2 per cent. "tiled," and 2·1 per cent. "terraced." The palmyra leaf is almost universally used in this district for the roofing of houses.

Houses.

Description.	Inhabited.	Uninhabited.	Total.	Percentage.
Terraced	7,350	1,071	8,421	2·1
Tiled...	14,802	2,045	16,847	4·2
Thatched	345,609	32,299	377,908	93·5
Unknown	587	40	627	0·2
Total ...	368,348	35,455	403,803	100

The average number of persons to a house has been 14·6. The following table shows for each taluq and for each discription of house :—

Taluqs.	Average Number of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Tinnevelly	5·2	4·5	4·5	7·7	4·5
Ottapidaram	6·7	5·3	4·7	6·0	4·8
Sankarnainarkovil ..	6·3	5·6	4·8	9·8	4·6
Strivilliputtur	4·9	5·3	4·7	5·6	4·7
Sattur	4·9	4·6	4·4	8·0	4·6
Tenkarai	4·8	4·8	4·3	3·5	4·3
Nanguneri	6·1	4·8	4·7	6·0	4·7
Ambasamudram	5·7	5·2	4·6	..	4·6
Tenkasi	5·3	5·8	4·4	6·0	4·4
Total ..	5·2	4·9	4·6	6·3	4·6

Density of population.

The density of population in this district, naturally, is greatest in the parts of the country which are watered by the rivers springing in the Western Ghauts. The taluq of Ambasamudram has a population of 539 to each square mile of surface, and in Tenkarai and Tinnevelly there are respectively 514 and 504 persons to a square mile. The average of population to a square mile for the whole district is high, viz., 327·3. The Ottapidaram taluq, a dry and rainless tract, but soon to be watered by a grand irrigation work, shows a population of only 258 per square mile.

In regard to the proportion of the sexes, the Tinnevelly district shows 102·5 females to 100 males as detailed for each taluq in the next table.

Particulars of population.

The total population is made up of 836,515 males, and 857,444 females, of the former 311,876 were boys under 12 years of age, and of the latter 273,981 were girls under ten.

Taluqs.	Houses			Population.									
				Children.		Adults.		Total.					
	Inhabited.	Uninhabited.	Total.	Boys under 12 Years of Age.	Girls under 10 Years of Age.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists and Others.	Total.
Tinnevelly	40,464	2,467	42,931	35,258	28,990	60,919	61,172	93,047	91,462	156,023	19,891	8,115	6	184,109
Ottapidaram	51,993	2,660	54,653	53,558	50,530	86,249	102,303	125,145	148,231	253,098	4,740	17,376	..	295,376
Sankarnainarkovil	30,567	2,365	32,932	33,595	29,631	56,749	62,123	84,214	91,704	154,793	2,921	4,999	..	163,013
Strivilliputtur	37,673	4,425	42,098	34,042	23,965	54,720	55,045	80,755	68,691	119,290	4,435	1,330	..	125,054
Sattur	35,644	1,499	37,143	27,308	23,453	51,350	54,212	70,467	74,292	132,176	2,825	1,319	..	136,302
Tenkarai	33,712	1,102	34,814	24,878	20,846	47,806	51,902	72,684	72,748	124,060	24,160	36,160	..	184,346
Nanguneri	37,507	2,193	39,700	26,431	20,099	52,611	60,587	79,042	80,686	136,643	1,893	20,042	..	158,578
Ambasamudram	35,998	2,062	38,060	25,958	20,118	57,706	58,587	83,664	78,705	139,943	5,010	4,826	..	149,213
Tenkasi	27,458	3,664	31,122			57,499	60,578	57,499	60,578	97,199	11,735	3,167	3	122,001
Total	368,341	25,459	393,799	311,876	273,981	524,610	566,463	836,515	857,444	1,413,323	80,728	102,876	9	1,656,959

Proportion of sexes.

Although the female population for the whole district is 2·5 per cent. in excess of the male, it is found that in four of the nine taluqs the females are returned as less than the males.

The proportions vary from 97·8 females to 100 males in Tinnevelly, to 110·2 females to 100 males in Ambasamudram. These results seem to indicate that in the taluqs where the female population has been returned as less than the male, the census of the female population was not conducted with sufficient care.

Enumeration of females defective in some taluqs.

Religion.

Of the entire population of the district, nearly 89 per cent. are Hindus, 5 per cent. are Mahomedans, and 6 per cent. are Native Christians.

The Europeans and Eurasians are only 327 in number, and constitute only 0·02 of the gross population.

Increase of population in different sects.

The increase of Hindus and Christians has been apparently greater than of Mahomedans. The results of the recent census show that in the past 20 years the Hindu population has increased by 33 per cent., the Mahomedans by 10·5 per cent., and the Christian population by 74 per cent.

——	Hindus.	Percentage of Increase.	Mahomedans.	Percentage of Increase or Decrease.	Christians.	Percentage of Increase.	Total.
Fasli 1261 (1851-52) ...	1,133,648	...	76,665	...	58,903	..	1,269,216
Do. 1266 (1856-57) ...	1,193,866	5·3	80,350	5·4	64,658	9·7	1,339,374
Do. 1271 (1861-62) ...	1,211,446	1·4	76,214	—5·7	82,561	27·7	1,370,221
Do. 1276 (1866-67) ...	1,343,980	10·9	81,782	7·3	95,406	15·5	1,521,168
Do. 1281 (1871-) ...	1,506,621	12·0	84,753	3·6	102,576	7·5	1,693,950

Hindus.

Of the Hindu population only 236,717 were followers of VISHNU, while the large number of 1,269,393 persons owned SIVA as their god.

The sect of Lingayets have hardly any existence in this district, the total number being only 89. The religious belief of 422 Hindus is undefined.

The proportion of Sivaites to Vishnavaites is about 5 to 1. The Vishnavaites are more in proportion in the northern taluqs of Sattur and Strivilliputtur; but throughout these southern provinces, the people are only Sivaites in name. Practically they are worshippers of demons or evil spirits, or local village deities, just as the aboriginal people of all other parts of India are.

Hindu shrines.

The most celebrated Hindu shrines in this district are at Trichendoor on the sea coast, and Papanasam and Courtallam, on sacred streams flowing from the Western Ghauts. The waters of the beautiful cascades of the two latter shrines, both situated amidst scenery delightful to the eye, are popularly supposed to have the property of cleansing from mortal sin. In both cases the favorite bathing pools are at the foot of the hills, over which the mountain streams find their way to the plains. The water of these hill streams is singularly clear and pure, and, falling rapidly over boulders and rocks, acquires so much oxygen, that the operation of bathing beneath the waterfalls is wonderfully refreshing and invigorating to the physical man. It is not to be wondered at, therefore, that with these attributes a simple people should recognize in the act of bathing a moral and spiritual cleansing, as well as the mere physical refreshment. Courtallam is the favorite resort of

the European residents of the district during the hot season. The locality is not elevated above the plains, but through a gap of the Western Ghauts the south-west winds flow cool and moist, so that there is a difference usually of from 10 to 15 degrees in the temperature of this spot, and of the arid plains of the district a few miles away.

Amongst the Mahomedan community the Soonee sect is the most numerous.

Mahomedans.

About 60 per cent. of those, whose religious belief was stated are of this sect, and only two per cent. of the rival sect of Shiahs. ·04 per cent. are stated to be Wahabis, and of 38 per cent. of Mahomedans no particulars in regard to religious belief were stated.

The large proportion of Christian people in the Tinnevelly district will not

Christians.

astonish any one who is at all conversant with the progress of Christian missions in India. The ascertained number in 1871 was 102,576, and of these 197 were Europeans, 130 Eurasians, and 102,249 natives of the district.

Of the total Christian population, 52,780 are returned as Roman Catholics and 49,796 as Protestants. Sixty-four individuals of the former and 263 of the latter persuasion belong to the European or Eurasian classes.

When the Portuguese Commander *Pedro Alvarez Cabral* accomplished the

Early settlement of Christians.

second voyage to India in 1500, and established a factory at Cochin, he was visited by certain Christians from Cranganore, from whom he learnt that a Christian community existed in Western India, a community since recognized as a branch of the Syrian Church. Another independent traveller, Ludovico Verthema, who visited this part of India between the year 1503–8, speaks of a place on the sea coast, which is seven days' sail from Quilon (or Coulan), a very large town without walls, being within sight of the Island of Ceylon. He says, "after passing the southern part of Cape Comorin, the Eastern Coast of India produces abundance of rice. This city is resorted to by vast numbers of Mahomedan merchants from many distant countries, as from it they can travel to various great regions and cities of India." "At this place" he says, "I met with certain Christians, who affirm that the body of St. Thomas the Apostle is buried in a certain place about twelve miles from the city, where several Christians continually dwell to guard the body of the Saint." The name of the city is wrongly translated as the *city of Coramandel*, and Kerr, in his "*History and Collections of Voyages and Travels*," (1) thinks that *Mylapore*, near St. Thomé, was meant, but this is an obvious error. Verthema refers to some sea port on the Tinnevelly coast, within sight of Ceylon, and it seems clear that the present town of Tuticorin more nearly corresponds to his description, seeing that after leaving this place he and his companion proceeded to the island of Ceylon. There is no doubt that the natural harbour of Tuticorin was the locality of a great sea port in those days.

Cæsar Frederick, whose Indian journeys extended from 1563 to 1581, speaks of the Christian population of the Western Coast and Tinnevelly as follows:—

"Along this coast, and also at Cape Comorin, and down to the low lands of *Chialon* (evidently the Tinnevelly and Madura Coast line referred to by him elsewhere as the northern boundary of the

(1) Vol. viii.

Pearl fishery) which is about 200 miles (from Quilon) there are great numbers of the natives converted to the Christian faith, and among these are many churches of the order of St. Paul, the Friars of which Order do much good in these places, and take great pains to instruct the natives in the Christian faith."

From these records it seems certain that Christian Churches were planted in India even before the time when the Portuguese sought to convert the heathen at the sword's point, and that the Christian communities of the Western Coast had extended to the Tinnevelly district at an early period.

It is probable that since the decline of the Portuguese power, the Catholic

Roman Catholics.

congregations in this part of India have decreased. French priests of the order of Jesuits, connected with the Vicariate of Pondicherry, now superintend most of the congregations.

The Protestant missions, and especially those in connexion with the

Protestants.

Church Missionary Society and Society for the Propagation of Gospel in Foreign Parts, have made rapid strides of recent years in the conversion of the inhabitants to Christianity. The first Protestant convert was baptized in this district by the celebrated Schwartz in 1785. In 1820 the Church Missionary Society established a mission station in the district, while the Society for the Propagation of the Gospel in Foreign Parts entered on the same field of labor at a latter date.

In 1851 the mission statistics of these two societies showed the Protestant Christians to be 34,072, although the quinquennial census in the same year accounts for only 58,903 Christians, including the Roman Catholic population. There will of course always be a discrepancy in the statistics of missions and the statistics of a census collected by Government officials, but on the whole there can be no doubt that Christian knowledge and doctrine are meeting with increased acceptance amongst the people of the Tinnevelly district, while an immense amount of good work has been done by the zealous and earnest agents of these missionary societies in the education of the people. Already the Native Christian community of the district is contributing largely to the support of its

Increase of Christian population due to conversion.

own churches and pastors. The census figures show that the Christian population in the last twenty years has increased by 74 per cent. The Registrar-General of England has proved that it took fifty-two years for the British population to double itself by normal increase, and it is tolerably certain that the general population of the Tinnevelly district has not increased more than 33 per cent. in the past twenty years, so that it is clear that the increase of the Christian population is, in a great

Converts chiefly Shanars.

measure, due to conversions of the people. The Protestant Missions have been specially successful amongst the *Shanars*, who are by profession cultivators of the various species of palm tree, and with some agricultural castes, Fishermen, and Pariahs. Under native rule the *Shanars*, who claim to be the original lords of the soil, were a down-trodden race; under Christian teaching and enlightenment their social position is vastly improved, and many of them have, by their Christian training, become educated, and now hold positions of influence and respectability.

Proportions of religious sects.

The following table shows the proportions of each religious sect in each taluq of the district:—

Taluqs.	HINDUS.				MAHOMEDANS.				CHRISTIANS.					
									EUROPEANS.		EURASIANS.		NATIVE CHRISTIANS.	
	Sivaites.	Vishnavites.	Lingayats.	Other Hindus.	Sunnas.	Shiahs.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.
Ottapidaram	88·1	10·8	·02	·004	21·9	1·8	·04	63·6	35·5	64·5	54·05	45·9	53·8	56·2
Tenkasi	59·2	10·6	·005	·02	58·2	·04	..	13·8	34·6	65·3	62·5	37·5	47·8	52·2
Tinnevelly	88·2	11·7	·003	·1	84·4	·1	..	15·5	6·8	93·2	..	100	57·4	42·6
Srivilliputtur	73·8	26·2	..	..	79·3	·9	·7	19·01	..	..	..	100	51·2	48·8
Sankarnainarkovil ..	84·06	15·9	..	·03	65·7	·7	..	33·6	..	..	..	..	48·7	51·3
Nanguneri	84·2	15·8	..	..	56·8	1·7	..	41·5	50	50	..	..	58·1	43·9
Ambasamudram	92·3	7·6	·097	·1	35·7	·9	·2	63·2	..	..	..	..	45·2	54·8
Sattur	72·9	27·07	..	·01	22·9	27·6	..	49·6	..	100	..	100	47·2	52·8
Tenkasi	95·07	4·9	·004	..	·3	1·4	..	98·3	..	..	..	..	41	59·05
Total ..	83·3	15·7	·006	·02	60·05	1·9	·04	38·05	19·8	80·3	19·2	80·8	51·5	48·4

Caste.

The subjoined table exhibits the number of individuals classed under each caste, with sexes and the proportion that each caste bears to the gross Hindu population.

Caste.	Males.	Females.	Total.	Percentage of Females to 100 Males.	Percentage to the Hindu Population.
Brahmans (Priests)	27,723	29,143	56,866	105·1	3·5
Kshatriyas (Warriors)	5,138	5,418	10,556	105·4	·7
Chettiss (Traders)	12,065	12,349	24,414	102·4	1·5
Vellálars (Agriculturists)	169,848	171,488	341,331	101·0	21·2
Idaiyars (Shepherds)	43,649	44,343	87,992	101·6	5·5
Kammalan (Artisans)	31,721	31,072	62,793	97·9	3·9
Kaikalar (Weavers)	61	56	117	91·8	·007
Vannian (Laborers)	26,081	26,395	52,476	101·2	3·3
Kusavan (Potters)	182,205	185,684	367,889	101·9	22·9
Satani (Mixed Castes)	5,766	5,663	11,429	98·2	·7
Sembadavan (Fishermen)	13,272	14,276	27,548	107·6	1·7
Shanars (Toddy-drawers)	6,777	6,648	13,425	98·1	·8
Ambattan (Barbers)	145,158	146,895	291,053	100·5	18·1
Vannan (Washermen)	9,971	9,942	19,913	99·7	1·2
Others	10,322	9,993	20,315	96·8	1·2
Parialis	26,520	26,562	53,082	100·2	3·3
	80,606	87,065	167,671	108·0	10·4
Total ...	796,878	811,992	1,608,870	101·9	100·0

Hindu castes.

The agricultural castes in this district are by far the most numerous. The Vellálars number 341,331, and Vannians also an agricultural caste, 367,889.

Shanars.

The Shanars in this district may be looked upon as an agricultural caste; for in very large portions of the district nothing will grow but the *palmyra*, the cultivation and sale of the products of this tree being the special caste-employment of the Shanars. These people number 291,053.

These three classes of the community constitute 62 per cent. of the total Hindu population of Tinnevelly. Their distribution is unequal, the Shanars being most plentiful in the palmyra-growing districts, and the Vellálars and Vannians in the valleys and plains where ordinary cultivation is pursued.

Parialis.

The Pariahs or out-castes number 167,671, and about one-third of the male population of this class are engaged as labourers. They form 10·4 per cent. of the population of the district.

Shepherd caste.

The shepherd castes constitute about 5·5 per cent. of the people they number 87,992, and about one-fourth of the males are shown to be employed in agricultural pursuits.

Castes with proportion between 3 and 4 per cent. to total population.

The classes of the population which have a proportion below *four* and above three per cent. of the population are Brahmans, the Artisan castes, and Weaver castes.

Brahmans.

Brahmans number 56,866 (males 27,723 and females 29,143). They abound particularly in the Ambasamudram and Tinnevelly taluqs. The proportion of Brahmans in the whole district is 3·5 per cent., but in the taluqs named the proportions are 8·9 and 6·5 per cent., respectively. They are largely engaged as cultivators in this as in other districts, while many hold office as village accountants.

Artisans.

The Artisan castes of the Hindu community number 62,793 (males 31,721, females 31,072), and constitute 3·9 of the Hindu population.

Weavers.

The Weaving castes number 52,476, or 3·3 per cent. of the population. Of the male population of this class, viz., 26,081, 10,568 individuals are shown as engaged in their caste occupation, or in employments connected with the dress of the people. These castes abound mostly in the Srivilliputtur and Ambasamudram taluqs, where they number 6·9 and 7·5 per cent., respectively, of the total population.

Proportions of remaining castes to total Hindu population.

The remaining classified castes, and the proportion which each caste bears to the total Hindu population, is shown in the marginal table. None of these castes include 2 per cent. of the people. The *Satani* are a mixed caste, and frequently connected with the service of Hindu Temples, or follow the occupation of bards and minstrels. The *Chettiss* are essentially a trading community, inhabiting towns or important villages. The Washerman, Barber, and Pot-making castes were originally village servants, and one or more of each trade were, and are to this day, supported by each village community. The *Kshatriyas* are, I suspect, mostly Shanars, who are fond of arrogating to themselves titles which imply a higher place in the social scale than that assigned to them by the general accord of other castes. There is, however, a Rajput colony in the district.

	Proportion.	Males.	Females.	Total.
Satani or Temple Servants ..	1·7	13,272	14,276	27,548
Chettiss (Traders)	1·5	12,065	12,349	24,414
Vannan (Washermen)	1·3	10,322	9,993	20,315
Ambattan (Barbers)	1·2	9,971	9,942	19,913
Sembadavan (Fishermen) ..	0·8	6,777	6,648	13,425
Kshatriyas (Warriors)	0·7	5,138	5,418	10,556
Kusavan (Pot-makers)	0·7	5,766	5,663	11,429
Kanakkan (Writers)	·007	61	56	117

Kanakkan.

The representatives of the Kanakkan, or accountant caste, corresponding with the Kyaths, or writer caste in Bengal, are exceedingly few in Tinnevelly (males 61, females 56).

Sivaites and Vishnavites.

The following table shows the religious persuasions of the various classified castes, and the proportions of each to the total numbers of each caste. The Sivaite form of faith is shown to be almost

universal in this district. Among certain castes, such as Brahmans, Kshatriyas, and the cultivating and shepherd castes, the worship of VISHNU prevails above the average, and the explanation probably is that these classes have to some extent migrated from northern districts in times past.

Castes.	Hindus.	Mahomedans.	Europeans.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	PROPORTION ON THE PRECEDING COLUMNS.					
								Hindus.	Mahomedans.	Europeans.	Other Hindus.	Christians.	Buddhists and Jains.
Brahmans	36,230	20,633	..	..	1	..	56,866	63·7	36·2	..	..	·01	..
Kshatriyas	2,033	5,462	..	6	2,101	..	19,603	23·0	42·0	..	·06	19·9	..
Chettiés	20,389	4,214	..	1	403	..	24,414	83·5	17·2	..	·004	2·0	..
Vellálars	214,640	122,612	13	20	3,619	..	341,321	62·7	36·2	·004	·009	1·0	..
Idaiyars	46,486	47,234	..	6	253	..	97,992	44·6	48·0	..	·006	·4	..
Kammálars	57,471	4,929	..	..	402	..	62,793	91·5	7·8	..	..	·6	..
Kaikolar	45,900	6,827	..	..	1	..	117	99·1	..	..	..	·2	..
Vannias	246,994	6,857	..	19	625	..	13,476	88·2	12·5	..	..	1·3	..
Koravas	9,438	2,332	15	..	14,638	..	367,889	94·2	1·9	..	·005	3·9	..
Idaiyars	22,306	3,676	66	1	1	..	11,424	81·7	13·2	·09	..	·000	..
Semaidavan	8,226	2,447	..	..	403	..	27,043	84·6	11·3	·2	·004	1·6	..
Shánan	231,417	7,993	..	..	4,791	..	13,423	62·8	2·0	..	..	35·7	..
Ambattan	13,618	877	..	24	28,312	..	291,057	79·6	3·4	..	·01	10·9	..
Vannan	12,805	294	..	1	734	..	19,913	64·3	2·7	..	·09	3·8	..
Others	19,641	2,519	..	..	313	..	28,515	97·8	1·0	..	..	1·2	..
Pariahs	137,396	2,604	..	44	983	..	53,002	93·8	4·7	..	·08	1·9	..
Total	1,303,393	236,717	89	122	102,349	..	1,608,570	81·9	14·7	·006	·03	6·4	..

The number of Kshatriyas who are professed Christians (2,101) can only be explained on the supposition that many of the lower castes, in being called upon to give their original castes, preferred to claim descent from the old race of kings and warriors, instead of confessing their true position in the Hindu community.

Kshatriya Christians.

But it will be seen that the Christian community of Tinnevelly is not made up altogether of the out-caste races. It includes representatives of every major caste, but the great bulk of the Christian congregations come from the cultivating and the fishing castes, the Shanars, and Pariahs.

It seems probable that another half century will see very decided changes in regard to the religious development of the people of Tinnevelly. In no district has so much been done by mission effort for the education of the people, and especially in the matter of female education. The good seed sown will by-and-bye bring forth fruit, and future census returns will mark the progress made, and encourage the workers in the mission-field to greater efforts in the vast work they have undertaken.

The Mahomedan population of Tinnevelly is mostly of mixed descent. Nearly 30 per cent. of the whole are of the class termed "Labbays," while the Arabs, Sheiks, Syuds, Pathans and Moghuls are hardly represented. 29·9 per cent. of the whole are unclassified, but it is probable that they belong chiefly to the class of Labbays. The Labbays are found to a great extent in towns, and settled along the coast, where they engage in fishing and sea-faring pursuits.

Mahomedans.

Taluqs.	Mahomedans.							
	Labbays.	Moplahs.	Arab.	Sheik.	Syud.	Pathan.	Mogul.	Other Mahomedans.
Ottapidaram	55·0	·7	...	5·8	...	9·4	·1	28·9
Tenkarai	65·1	...	3·9	·6	...	·7	·4	29·3
Tinnevelly	54·5	...	·01	10·6	·8	7·8	1·8	24·5
Srivilliputhur	16·3	...	·08	...	...	20·1	·04	63·5
Sankernainar Kovil	38·5	·3	...	3·5	·4	6·5	·3	50·5
Nanguneri	31·7	...	...	·01	...	·4	...	67·8
Ambasamudram	84·2	...	·07	2·3	·2	6·3	·01	7·0
Sattur	77·9	...	...	1·7	·4	9·7	·05	10·3
Tenkasi	69·0	...	...	...	1·05	2·7	·2	27·1
Total ...	59·8	·05	1·1	3·4	·4	4·8	·6	29·9

The Mussulman community furnishes no converts to Christianity in this nor, with a few exceptions, in any other district.

OCCUPATION.—Of the gross male population of 836,515, 60·6 per cent., or 507,601, are engaged in the following employments, in the proportions noted.

Major Heading.	Minor Heading.	Number of Males employed.	Total.	Percentage to the Male Population.
Professional	Government service	3,320		·4
	Military	4,354		·5
	Learned professions	2,470		·3
	Minor do.	11,642		1·4
Domestic	Personal service	...	21,786	2·5
Commercial	Traders	32,007	21,427	3·8
	Conveyers	4,873	36,380	·5
Agricultural	Cultivators	...	222,462	26·6
Industrial	Dress	28,679		2·9
	Food	45,045		5·4
	Metals	10,579		1·3
	Construction	13,963		1·6
	Books	127		·01
	Household goods	3,543		·4
	Combustibles	347		·04
Indefinite and non-productive.	Labourers	104,936	96,283	12·5
	Property	374		·04
	Unproductive	3,864		·4
	Others	1,089	109,263	·1
		Total ...	507,601	60·6

More than 2·5 per cent. of the male population have employments in professional labor. In the Civil service of Government 3,320 are enlisted, and in the Military 4,354. The former are composed chiefly of 1,294 Vellálars, 493 Vannians, 330 Brahmans, and 569 Pariahs. Vannians head the list in the Military service as regards their numbers; 2,765 out of the total number of persons employed, viz., 4,354, are of this class.

Government service (Civil and Military.)

2,470 males follow learned professions, and 11,642, or 1·4 per cent., minor professions. 995 of the former and 1,645 of the latter are Brahmans. So many as 3,108 of the Vellálar castes are shown under minor professions.

Learned and minor professions.

Domestic.

The bulk of the number of personal servants (21,427) as usual come from Barbers 4,415, Washermen 5,667, and Pariahs 3,567. Vellálars and Vannians also contribute largely to this service.

Commerce.

32,007 males as traders, and 4,373 as conveyers, are classed under this head. In this district the Shanars form the highest proportion and then the Vellálars, followed by Chetties, which class, in nearly all the other districts, occupies the highest rank in the list of traders as regards their numbers. So many as 4,634 of those classed as other Hindus are also traders.

Shanars	...	8,261
Vellálars	...	5,461
Chetties	...	3,784

Cultivators.

As is the case every where, cultivators form the highest percentage in the occupation list, being 26·6. They numbered 222,462. About one-third of them are Vellálars (75,467); these are followed by Vannians, who contributed 63,431 males to this important occupation. Brahmans (11,489) and Pariahs (8,439) also take a share in this employment.

Industrial occupations.

Nearly 12 per cent., or 96,283 males, follow industrial occupations; a fourth of this number deal in dress, and nearly twice as many in food. 10,568 out of 23,679 classed under dress are Weavers, 4,082 Pariahs, and 4,719 Mahomedans also come under this head. Shanars form the bulk of the number classed under "Food." Of 45,045, 26,951 belong to this class.

Laborers.

104,936, or 12·5 per cent. of the male population, are classed as laborers, who are drawn chiefly from the following classes :—

Vannians	...	33,811
Pariahs	...	26,178
Vellálars	...	11,808
Shanars	...	14,661

Instruction.

133,702 males and 4,372 females, or in all 138,074, being 8·2 per cent. of the gross population, are found to be able to read and write. It will be observed that this is one of the few districts where a large percentage of the population is classed as educated. The above numbers are distributed among the following classes :—

	Gross Population.	Number able to read and write.	Proportion.
Hindus ...	1,506,621	118,447	7·9
Mahomedans ...	84,763	6,914	8·2
Native Christians ...	102,249	12,514	12·2
Europeans and Eurasians ...	327	196	59·9
Others ...	9	2	22·2
Total ...	1,693,959	138,074	8·2

It is worthy of note that in this district, where the Protestant Missions are numerous, the Native Christians occupy a high place in the list of instructed.

COIMBATORE.

Area, population, and houses.

This district extends over an area of 7,432 square miles, and contains 10 taluqs. It has only one Municipal Town, viz., Coimbatore (1). Its population, according to the final tabulation of the census, numbered 1,763,274, and the houses 361,109. Of the latter, 16,446 were uninhabited, while of the former, 7,341 were returned as homeless, so that the average of inmates to a house was 5·1. Information as to the descriptions of houses, with the variations in their number of occupants, is detailed below :—

Taluqs.	Average No. of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Coimbatore	9·8	6·3	5·0	7·4	5·3
Sattiamangalam	9·8	5·6	4·6	13·0	4·7
Colligal	4·8	7·0	6·9	7·6	7·5
Pollachy	16·3	6·3	4·6	3·7	4·7
Perunduray	8·8	6·4	4·5	6	4·7
Bhowany	10·6	5·8	4·7	6·5	4·8
Palladam	4·1	7·2	4·9	4·3	5·1
Darapuram	8·6	7·5	5·6	10·8	5·7
Caroor	7·9	7·5	5·2	7·0	5·3
Oodumalpett	7·8	5·3	4·3	6·5	4·5
Total ...	8·5	6·4	4·9	6·8	5·1

Increase of population.

Since 1866-67 an increase of 370,678 has taken place in the population, varying from 54·3 per cent. in the Collegal taluq down to 17·4 in Palladam, as a glance at the following abstract will show. It seems clear that the population of Collegal must have been imperfectly returned on former occasions :—

Taluqs.	Population as per Quinquennial Return of 1866-67.	Population according to the Census of 1871.	Increase.	Percentage of Increase.
Coimbatore	1,93,985	2,43,995	50,010	25·8
Sattiamangalam	1,39,598	1,69,916	30,318	21·7
Collegal	58,851	90,830	31,979	54·3
Pollachy	1,33,234	1,67,546	34,312	25·8
Perunduray	1,81,008	2,33,564	52,556	29·0
Bhowany	74,594	1,02,813	28,219	37·8
Palladam	2,02,583	2,37,808	35,225	17·4
Darapuram	1,73,835	2,17,493	43,658	25·1
Caroor	1,37,377	1,75,659	38,282	27·9
Oodumalpett	97,531	1,23,650	26,119	26·8
Total ...	1,392,596	1,763,274	370,678	26·6

Sexes.

The gross population consisted of 874,975 males and 888,299 females, giving a balance in favor of the latter of 1·5 per cent. The Hindus numbered 1,715,081, or 97·3 per cent., Mahomedans 36,026, Christians 12,067, while Jains counted 56, and "Others" 44.

(1) Erode (the population of which is 10,201) has been constituted a Municipal Town since the date of the census.

The particulars of the present population as to sexes and nationalities are embodied in the next table.

Taluqs.	HOUSES.			POPULATION.										
				Children.		Adults.		Total.						
	Inhabited.	Uninhabited.	Total.	Boys under 12 years of Age.	Girls under 12 years of Age.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists and Others.	Total.
Coimbatore	43,536	3,337	47,370	46,723	42,331	72,913	80,044	119,636	124,375	238,849	4,753	3,371	18	243,991
Sattiamangalam	35,301	1,914	37,215	35,150	31,057	50,753	51,038	85,903	82,095	165,121	2,548	3,177	..	170,846
Collegal	12,249	231	12,480	13,504	11,317	24,238	27,348	37,742	38,665	67,871	2,833	136	19	70,859
Pollachy	33,264	1,327	37,317	31,937	28,702	53,687	54,242	85,624	82,944	164,464	3,085	561	..	168,110
Perundurai	40,345	1,447	50,799	46,344	41,929	76,447	74,763	117,291	116,285	230,234	2,580	1,320	22	234,156
Bhowany	21,528	1,084	22,612	20,713	17,310	33,512	33,822	51,225	51,278	100,503	920	1,322	..	102,745
Palladam	46,189	2,467	48,656	45,122	40,207	71,972	70,457	117,134	120,614	231,631	3,967	2,112	3	237,713
Darapuram	28,017	1,939	39,956	42,120	38,070	64,791	70,542	107,861	108,612	214,342	3,911	221	..	218,474
Caroor	32,952	1,903	34,855	34,190	31,315	51,544	53,444	85,206	85,159	169,518	3,219	668	..	173,359
Oddumalpett	27,689	1,666	29,355	32,311	29,815	53,141	53,318	85,452	85,186	170,638	3,431	811	..	174,880
Total	344,963	16,446	361,109	358,294	332,253	556,537	582,719	874,331	915,209	1,753,481	36,017	13,657	62	1,803,214

Hindus.

Of the number of Hindus, there were of:—

	No. of Persons.	Proportion.
Sivaites	1,318,866	76·9
Vishnavaites	390,925	22·8
Lingayets	5,015	·3
Others	275	·02

Mahomedans.

Of Mahomedans, 33,936 are Sooneos, 871 Shiahs, and 140 Wahabis, besides 1,079 who return themselves as "Others."

Christians.

The Christians are divided as follows:—

	Roman Catholics.	Protestants.	Total.
Europeans	13	140	153
Eurasians	308	134	442
Natives	10,857	586	11,443
Others	.....	29	29
Total ...	11,178	889	12,067

The Protestant Missions, according to this table, do not seem to have achieved a large number of converts in Coimbatore.

Proportion of religious sects.

Proportions of the various religious sects in regard to population are exhibited in the subjoined table:—

Taluqs.	HINDUS.				MAHOMEDANS.				CHRISTIANS.					
									Europeans and Eurasians.		Natives.		Others.	
	Vishnavaites.	Sivaites.	Lingayets.	Other Hindus.	Sooneos.	Shiahs.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.
Coimbatore ..	34·4	65·2	·3	·1	97·1	1·3	..	1·6	64·6	35·4	88·6	11·4	..	..
Sattiamangalam ..	24·2	75·4	1·3	·02	90·6	4·6	3·9	1·1	100	..	97·6	2·5	..	..
Collegal ..	23·1	75·9	·9	·01	76·8	4·8	..	18·4	..	100	100	..	..	..
Pollachy ..	22·2	77·7	·02	·01	93·7	5·2	..	..	100	..	6·0	94·0	..	100
Perunduray ..	14·0	85·9	·04	·001	88·6	..	..	8	..	..	8·7	91·3	99·9	·1
Bhowany ..	27·4	72·6	·1	..	96·8	2·9	..	11·4	20·0	80·0	96·2	3·8	..	..
Palladam ..	23·1	76·9	·02	·001	92·9	6·0	..	2	3·2	96·8	99·2	·8	..	100
Darapuram ..	14·9	85·2	·04	·006	95·2	4·1	·6	1·1	..	100	100	..	..	..
Caroor ..	18·4	81·6	·02	..	99·1	.1	..	.2	72·7	27·2	97·7	2·3	..	..
Oddumalpett ..	30·3	69·7	·03	·01	99·1	·2	..	.8	22·2	77·8	80·0	20·0	..	100
Total ..	22·8	70·9	·3	·02	94·2	2·4	·4	3·0	53·9	46·1	94·9	5·1	..	100

Including Native Christians and Jains, the Hindus numbered 1,726,580, of whom 856,786 were males and 869,794 females, or in the proportion of 101·5 of the latter to 100 of the former. They classed under the following caste headings:—

Caste.	Males.	Females.	Total.	Proportion of Females.	
Brahmans (Priests)	14,348	14,056			
Kshatriyas (Warriors)	1,377	1,260			
Chetties (Traders)	27,061	28,605			
Vellálars (Cultivators)	347,894	355,676			
Idaiyars (Shepherds)	20,420	20,981	41,401	10	
Kammálan (Artisans)	20,082	19,701	39,783	98	
Kanakkan (Writers)	926	920	1,846	99·4	
Kaikalar (Weavers)	44,532	46,292	90,824	104·0	
Vannian (Laborers)	69,198	71,500	140,698	103·3	
Kusavan (Potters)	8,189	8,250	16,438	100·8	
Sáni (Mixed Castes)	51,506	52,143	103,649	101·2	
Sembadavan (Fishermen)	8,410	8,719	17,129	103·7	
Shánán (Toddy-drawers)	31,287	31,527	62,814	100·8	
Ambattan (Barbers)	10,419	10,250	20,669	98·4	
Vannán (Washermen)	12,294	12,376	24,670	100·7	
Others	70,469	69,710	140,179	98·9	
Pariahs	118,375	117,830	236,205	99·5	
Total ...	856,786	869,794	1,726,580	101·5	

It is not among all the castes that the females assume their normal proportions in excess of the males. Among seven of the seventeen major castes, they are returned as fewer in number, and this among classes too widely separated to allow of the inference that the census was conducted either by very high or very low caste men. Brahmans, Kshatriyas, Writers, and Artisans, with Barbers, "Others," and Pariahs, are the classes which seem to fail in the number of their women kind.

Proportion of sexes.

Vellálars in this district head the population roll. "Others" form 8·1 per cent. of the people, and include the hill tribes of the district and denizens of the Annamally Hills. Sátanis are numerous, and muster here more strongly than in any other district, except Trichinopoly.

Vellálars, "Others," and Satanis.

The next table gives the number of persons of each religion in each caste.

Caste.	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	Percentage on the preceding Columns.					
								Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.
Brahmans ..	15,426	12,910	24	12	4	28	28,404	54·3	45·5	·08	·04	·01	·1
Kshatriyas ..	961	1,672	..	..	4	..	2,637	36·4	63·4	..	..	·2	..
Chetties ..	40,536	14,862	9	..	258	9	55,664	72·8	26·7	·01	..	·5	·01
Vellálars ..	586,129	116,059	139	7	2,236	..	704,570	83·2	16·5	·02	·001	·3	..
Idaiyars ..	27,976	13,460	2	..	23	..	41,461	67·5	32·4	·005	..	·05	..
Kammálan ..	29,559	10,056	55	..	107	6	39,783	74·3	25·3	·1	..	·3	·02
Kanakkan ..	1,237	599	..	..	10	..	1,846	67·01	32·5	..	..	·5	..
Kaikular ..	77,298	10,544	38	4	2,940	..	90,824	85·1	11·6	·04	·004	3·3	..
Vannian ..	112,542	26,542	3	..	1,611	..	140,698	80·0	18·9	·002	..	1·1	..
Kusavan ..	14,144	2,169	..	..	125	..	16,438	86·04	13·2	..	..	·8	..
Sátani ..	85,833	12,579	4,559	5	669	13	103,649	82·8	12·1	4·4	·005	·7	·01
Sembadavan ..	14,606	2,301	63	..	159	..	17,129	85·3	13·4	·4	..	·9	..
Shánán ..	50,842	1,794	..	..	178	..	62,814	96·9	2·8	..	..	·3	..
Ambattan ..	19,391	1,270	3	..	5	..	20,669	93·3	6·2	·01	..	·02	..
Vannan ..	20,206	4,263	..	..	207	..	24,670	81·9	17·3	..	..	·8	..
Others ..	90,468	49,064	97	179	371	..	140,179	64·6	35·002	·07	·1	·3	..
Pariahs ..	122,718	110,851	23	68	2,545	..	236,205	52·0	46·9	·01	·03	1·08	..
Total ..	1,318,866	390,925	5,015	275	11,443	56	1,726,580	76·4	22·6	·3	·03	·7	·003

Mahomedans.—These people are censused as including 17,810 males
Mahomedans. 18,216 females. The Mahomedan divisions are as follow

Divisions.	Males.	Females.	Total.	Proportion of Females to Males.
...	8,643	9,488	18,131	109·8
...	12	10	22	83·3
...	14	10	24	71·4
...	4,874	4,780	9,654	98·7
...	1,095	1,025	2,120	93·6
... ...	2,120	2,119	4,239	93·6
... ...	184	143	327	77·7
...lahomedans...	868	641	1,509	73·8
	17,810	18,216	36,026	102·3

Of the 874,975 souls comprising the gross male population, 61·4 per cent.
Occupation. have been entered in the occupation lists, details of whom are thus scheduled.

Major Headings.	Minor Headings.	Numbers Employed.	Total.	Percentage to the Male Population.
Professional	Government service	2,247		0·3
	Military	2,101		0·3
	Learned professions	848		0·1
	Minor do.	9,434	14,630	1·1
Domestic...	Personal service	25,080	25,080	3·0
Commercial	Traders	24,587		2·8
	Conveyers	910	25,497	0·1
Agricultural	Cultivators	256,130	256,130	29·2
Industrial	Dress	42,034		4·8
	Food	13,166		1·5
	Metals	5,537		0·6
	Construction	5,888		0·7
	Books	116		0·01
	Household goods	5,408		0·6
	Combustibles	814		0·1
			72,963	
Indefinite and non-productive	Laborers	138,679		15·7
	Property	149		0·02
	Unproductive	3,613		0·4
	Others	779		0·1
			142,220	
		Total ...	537,320	61·4

Agriculture, with laborers included, employs 45 per cent. of the male
Agriculturists and Laborers. population. Weavers seem numerous, or rather dealers in
Dress. dress, and personal service and trade employ a good
Personal Service and Trade. number of hands. Nearly half of the few Brahmans in this district are cultivators, and more than a fourth of the Chetties. Out of 256,130 who live by the land, there are of—

Vellálars	164,383
Vannians	23,579
Sátanis	14,100
Others	14,181

Government Civil Service employs 2,247 people, and of these, more than one-
Government Civil Service. third, or 756, are Vellálars. The superior posts, however, are probably filled by Brahmans, who muster very strongly, to the number of 516. Satanis, Vannians, Pariahs, "Others," and Mahomedans
Military Service. nearly account for all the rest. The Military and Police services of Government are more varied than in most districts, and include Fishermen, "Others," Vellálars, Satanis, Pariahs, Mahomedans, &c.

Learned professions have but few members, and Brahmans and Vellálars
Learned Professions. are almost balanced in number. Of Satanis there are 113, and Weavers, Pariahs, and Mahomedans are in nearly equal
Minor Professions. proportions. Minor professions have most Satanis, next come the Brahmans, and thirdly the Vellálars; these three classes absorb 6,692 of the total number so engaged.

Of the traders, Chetties are in the ascendant, but a great many Vellálars,
Trade, &c. Satanis, and Pariahs follow commerce. The food purveyors are mostly Toddy-drawers, seconded by Vannians and Vellálars. There seem to be scarcely any Idaiyars or Shepherds in Coimbatore.

The industry of dress employs 18,533 Weavers and 20,892 Pariahs. No
Industrial occupations. other class calls for remark. The property-holders are very
Property. few, only 149, 55 of whom are Vellálars. The unpro-
Unproductive. ductive column, however, is too well filled, and numbers 3,613. Of these, upwards of a thousand are Satanis and 230 Brahmans, but there are a number of Vellálars and Pariahs who eke out a living by begging.

The Canarese and Tamil languages are both spoken in this district, the for-
Instructions. mer chiefly in some villages of the Bhowany and Sattiamangalam taluqs, and over the whole of Colligal. Education is at a very low ebb among the Hindus. Only 3·6 of the total population are returned as able to read and write, or 63,213 in all, including 227 females. The instructed are thus classified :—

	Gross Population.	No. able to read and write.	Proportion.
Hindus ...	1,715,081	58,994	3·4
Mahomedans ...	36,026	3,290	9·1
Europeans and Eurasians ...	624	269	43·0
Native Christians ...	11,443	651	5·7
Jains	56	7	12·5
Others	44	2	4·5
Total ...	1,763,274	63,213	3·6

NILGIRIS.

The Nilgiri mountains were formerly a taluq of the Coimbatore district.
When constituted a district. From 1st August 1868 they were constituted a separate district under Act I. of 1868, and placed under a Commissioner. They contain 17 villages or *naads*, and cover an area of 749 square miles.

Municipal Towns.

There are two Municipal towns in the district, viz., Ootacamund and Coonoor. Wellington is a depôt for European military invalids.

Population and Houses.

According to the Census of 1871, the inhabitants of this small district numbered 49,501, and the houses 13,922, none of which were untenanted. The following table shows the distribution and average number of the people to a house :—

Divisions.	Average Number of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Nilgiris	7·4	4·3	3·1	5·1	3·1
Ootacamund Municipality	3·3	4·8	4·7	11·3	4·8
Coonoor do.	9·0	5·2	6·1	4·4	5·7
Wellington Cantonment	12·1	8·4	3·3	1·7	4·8
Lawrence Asylum	3·5	9·8	4·3	...	3·0
Lovedale Jail	117·0	...	...	...	117·0
Total ...	6·6	5·2	3·3	5·4	3·6

Of the houses, all but 1,914 were thatched, and their occupants are few, the average for the whole being but 3·6. An increase of 11,359 in the population has taken place since the Census of 1866-67.

Of the population, 27,192 were males and 22,309 females, and this deficiency of the latter obtains everywhere, as will be seen from the subjoined table :—

Divisions.	Houses.			Population.											
				Children.		Adults.		Total.							
	Inhabited.	Uninhabited.	Total.	Boys under 12 years of Age.	Girls under 10 years of Age.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists and Jains.	Others.	Total.
Nilgiris	10,803	..	10,803	6,482	5,621	12,168	9,703	18,650	15,324	32,907	272	783	..	12	33,974
Ootacamund Municipality	2,062	..	2,062	1,048	1,458	3,617	3,259	5,265	4,717	6,391	1,199	2,362	..	30	9,982
Coonoor do.	836	..	836	447	360	1,211	1,010	1,658	1,400	2,236	233	558	..	1	3,058
Wellington Cantonment	360	..	360	279	216	766	480	1,045	696	696	203	847	..	1	1,741
Lawrence Asylum	70	..	70	173	49	281	123	457	172	120	21	488	..	..	629
Lovedale Jail	1	..	1	..	..	117	..	117	..	107	8	2	..	..	117
Total ..	13,922	..	13,922	9,032	7,734	18,160	14,575	27,192	22,309	42,451	1,936	5,070	..	44	49,501

Religions.

The people are classed under the following religious divisions :—

Hindus	42,451
Mahomedans	1,936
Christians	5,070
Others	44

Hindus.

Of the Hindus, 37,264 are Sivaites and only 3,504 Vishnavaites. Of Lingayets there are 1,467, and 216 persons are classed as Others.

Hill tribes.

The hill tribes are all enrolled under the generic name of Hindus, and their numbers, both of males and females, are given as follows :—

	1866-67.	1871-72.		
		Males.	Females.	Total.
Badagas ...	17,778	9,775	9,701	19,476
Todas	704	405	288	693
Kotas	802	534	578	1,112
Kurumbars ...	505	330	283	613
Irulars	102	746	724	1,470
Total ...	19,891	11,790	11,574	23,364

Customs and occupations of the Hill tribes.

Of these hill races, the males number slightly in excess of the females, and this is probably correct, as it is a fact that among the *Todas* female infanticide was formerly, and indeed is possibly still, to some extent, practised. Polyandry is the custom of the tribe, and a woman marries all the brothers of a family. The number of their females is but little more than half that of the males. The *Todas* are a pastoral race, keeping large herds of buffaloes. The *Badagas*, on the other hand, mostly follow agriculture. The *Kotas* are the musicians and craftsmen of the hills, earning only so much by tilth as serves to satisfy their own personal wants. The *Irulars* and *Kurumbars* are small hill men who cultivate scattered patches of forest land and eke out a living by the sale of game, honey, and such like jungle produce. The following table shows the distribution of the hill tribes among the several villages in the district :—

No.	Divisions.	Kotas.	Badagas.	Todas.	Kurumbars.	Irulars.	Total.
1	Arakadu	...	...	...	41	160	201
2	Aranadu	...	...	...	...	105	105
3	Budinattam	...	...	...	164	250	414
4	Kokadu	...	...	...	...	30	30
5	Mékanad	243	4,707	33	60	5	5,048
6	Malachippa	...	...	...	23	52	75
7	Paranganad	331	7,713	105	208	6	8,363
8	Sembanaray	...	...	...	2	45	47
9	Sembanatham	...	...	...	1	72	73
10	Sigur	420	6,260	517	...	24	24
11	Todanad	...	...	...	6	334	7,537
12	Arayur	118	776	...	35	...	36
13	Kundaly	...	...	...	15	...	909
14	Kunyapani	...	...	...	...	139	139
15	Siral Combay	...	4	...	...	99	103
16	Vagapanay	...	...	...	2	50	52
17	Vellary Combay	...	...	...	55	98	153
18	Ootacamund Municipality	...	15	38	...	1	54
19	Coonoor do.	...	1	...	...	...	1
	Total ...	1,112	19,476	693	613	1,470	23,364

Mahomedans.

Of 1,936 Mahomedans, 1,589 are Soonees, the rest being Shiahs and "Others." Of Christians, Romanists and Protestants are in nearly equal proportions.

Christians.

	Roman Catholics.	Protestants.	Total.
Europeans	209	1,130	1,339
Eurasians	128	668	796
Natives	2,437	498	2,935
Total ...	2,774	2,296	5,070

It will be seen that the majority of Protestants is obtained by the large British element. Among the natives, the Romanists as usual have secured the most converts, and their disciples are as six to one Protestant. The following abstract gives the percentage of population as to nationality and religion :—

Divisions.	HINDUS.				MAHOMEDANS.				CHRISTIANS.			
									Europeans and Eurasians.		Natives.	
	Vishnavaites.	Sivaites.	Lingayets.	Other Hindus.	Sunnis.	Shiahs.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.
Nilgiris	5·0	90·6	4·4	·01	75·7	21·3	..	2·9	13·8	86·2	65·7	33·3
Ootacamund Municipality ..	17·1	81·1	·1	1·7	98·6	1·4	..	..	17·8	82·2	87·3	12·7
Coonoor do. ..	19·1	75·4	1·0	4·4	25·6	26·2	..	47·2	12·6	87·3	79·9	20·1
Wellington Cantonments ..	40·4	59·0	..	·6	54·2	45·3	..	·5	27·0	73·0	98·0	2·0
Lawrence Asylum	19·2	80·8	..	..	100	..	..	..	1·1	98·9	60·9	39·1
Lovedale Jail	26·2	73·8	..	..	100	..	..	..	..	..	100	..
Total ..	8·3	87·7	3·5	·6	82·1	11·3	..	6·1	15·8	84·2	83·0	17·0

Hindus.

CASTE.—The Hindus are arranged under the usual caste headings.

Castes.	Males.	Females.	Total.	Percentage of Females to 100 Males.	Percentage to the Hindu Population.
Brahmans (Priests)	107	89	196	83·2	·4
Kshatriyas (Warriors)	31	19	50	61·3	·1
Chetties (Traders)	362	110	472	30·4	1·0
Vellálar (Cultivators)	2,851	1,779	4,630	62·4	10·2
Idaiyars (Shepherds)	421	350	771	83·1	1·7
Kammálan (Artisans)	270	220	490	81·5	1·1
Kanakkan (Writers)	65	49	114	75·4	·3
Kaikalar (Weavers)	148	84	232	56·8	·5
Vannian (Laborers)	708	526	1,234	74·3	2·9
Kusavan (Potters)	20	3	23	15·0	·05
Sátani (Mixed Castes)	1,077	882	1,959	81·9	4·3
Sembadavan (Fishermen)	36	24	60	66·7	·1
Shánán (Toddy-drawers)	16	...	16	...	·04
Ambattan (Barbers)	51	57	108	111·8	·2
Vannán (Washermen)	107	87	194	81·3	·4
Others	12,695	11,914	24,609	93·9	54·2
Pariahs	5,705	4,523	10,228	79·3	22·5
Total ...	24,670	20,716	45,386	83·9	100·0

Proportions under each caste.

By this table it will be seen that "Others" form more than half the population, and include the whole of the hill men, who acknowledge none but tribal divisions, and who account for 23,364 out of the total under this heading. Of the remainder, when Pariahs, Vellálars, Vannians, and Satanis are taken out, a very insignificant few remains to divide among the other castes. With all the Hindus women are in a large minority, probably due in part to the fact that a great number leave their families in the plains, and ply

their trade for part of the week on the hills, coming up on market day, and returning in time for the next weekly market.

Religion of each caste.

Among all classes of Hindus, Sivaism is the prevailing religion, as the table which is appended shows.

Castes.	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	Percentage on the preceding Columns.					
								Sivaites.	Vishnavaites.	Lingayets.	Other Hindoos.	Christians.	Buddhists and Jains.
Brahmans	121	71	..	4	..	..	196	61·7	36·2	..	2·0	..	..
Kshatriyas ..	11	39	..	..	..	..	50	22·0	78·0	..	..	..	..
Chetties	356	107	1	..	8	..	472	75·4	22·7	·2	..	1·7	..
Vellálar	3,407	1,135	5	15	68	..	4,630	73·6	24·5	·1	·3	1·5	..
Idaiyars	591	180	..	..	..	..	771	76·7	23·3	..	..	..	..
Kammálan ..	306	10	..	..	174	..	490	62·5	2·0	..	..	35·5	..
Kanakkan ..	98	10	..	..	6	..	114	86·0	8·8	..	..	5·2	..
Kaikalar	144	67	..	..	21	..	232	62·1	28·9	..	..	9·0	..
Vannian	914	66	243	..	11	..	1,234	74·0	5·3	19·7	..	.9	..
Kusavan	16	7	..	..	..	..	23	69·6	30·4	..	..	..	..
Sátani	619	243	1,060	35	12	..	1,959	31·6	12·4	53·6	1·8	.6	..
Sembadavan ..	38	16	1	..	5	..	60	63·3	26·6	1·7	..	10·0	..
Shánán	13	3	..	..	..	..	16	81·3	18·7	..	..	..	..
Ambattan ..	57	48	..	..	3	..	108	52·8	44·4	..	..	2·8	..
Vannán	151	40	..	..	3	..	194	77·8	20·5	..	..	1·5	..
Others	23,895	345	167	127	75	..	24,609	97·1	1·4	·7	·5	·3	..
Pariahs	6,527	1,118	..	35	2,548	..	10,228	63·8	10·9	..	·3	24·9	..
Total ..	37,264	3,504	1,467	216	2,935	..	45,386	82·1	7·7	3·2	·5	6·5	..

Mahomedans.

The Mahomedans are classified as follows :—

	Males.	Females.	Total.
Labbays	218	55	273
Arabs	3	1	...
Sheiks	461	392	853
Syuds	92	64	156
Pathans	104	74	178
Moghuls	5	3	8
Other Mahomedans	266	198	464
Total ...	1,149	787	1,936

Occupations.

Of the total male population, 60 per cent. are employed, 40 per cent. of whom follow agriculture. A table of occupations follows :—

Major Headings.	Minor Headings.	Number employed.	Total.	Percentage to the Male Population.
Professional	Government	78		·3
	Military	571		2·1
	Learned professions	56		·2
	Minor do.	481		1·8
			1,186	
Domestic	Personal service	964	964	3·5
Commercial	Traders	814		3·0
	Conveyers	608		2·2
			1,422	
Agricultural	Cultivators	6,963		25·6
			6,963	

Major Headings.	Minor Headings.	Number employed.	Total.	Percentage to the Male Population.
Industrial	Dress	548		2·0
	Food	480		1·8
	Metals	143		·5
	Construction	311		1·1
	Books	15		·06
	Household goods	39		·1
	Combustibles	2		·007
			1,538	
Indefinite and non-productive.	Laborers	3,930		14·5
	Property	71		·3
	Unproductive	41		·2
	Others	207		·8
			4,249	
	Total ...	...	16,322	60·0

Government Civil Service employs mostly Europeans, Vellálars, and Pariahs.

Government Civil Service. The military are invalids sent from European Regiments in the plains to recruit their strength, and there are some police in addition, most of whom are Pariahs and Vellálars. The learned professions engage 35 Europeans and Eurasians, who, with 10 Pariahs and 6 Mahomedans, nearly exhaust the column.

Military Service.

Learned Professions.

Minor Professions. The minor professions employ 431 people, 120 of whom are Pariahs, 107 Vellálars, 69 Others, and 55 Europeans and Eurasians.

Personal Service. Personal service is filled by Pariahs in large numbers, to the extent of 601 out of 964. Of traders, there are more Mahomedans than any other class. Only 116 are Chettics, 162 are Vellálars, and 149 Pariahs and Others. Conveyers on the hills are mainly bullock-drivers, &c., and palanquin-bearers, and among these the hardy Pariahs with some Vellálars muster in largest number.

Traders and Conveyers.

Cultivation. The cultivators are nearly all hill men, to the number of 4,800, with some Vellálars, Pariahs, Fishermen, Vannians, &c., to complete the tale. "Others," presumably the hill men, are the chief providers of dress, as are Pariahs of food. The Artisans, faithful to their traditions, ply their trade even on the hills, to the number of 83 out of 143, but Vellálars are most numerous in the construction column, seconded by the Artisans.

Industrial Occupation.

Laborers and Property. Of laborers, half are Pariahs and 775 are Vellálars. The holders of property are nearly all Vellálars.

Unproductive. Forty-one people are unproductive, 13 of whom are Brahmans and 11 Pariahs.

Education. Instruction shows a better return here than in most other districts. Out of a population of 49,501, 3,990, or 8·1 per cent., can read and write, 266 of whom are females. The scholars are drawn from the following classes:—

	Gross Population.	No. able to read and write.	Proportions.
Hindus	42,451	1,555	3·7
Mahomedans	1,936	298	15·4
Europeans and Eurasians	2,135	1,500	70·3
Native Christians	2,935	631	21·5
Others	44	6	13·6
Total ...	49,501	3,990	8·1

This abstract shows that education has made but little progress among the hill tribes, and that the higher educational percentage is caused by the large European element present on the hills. The native Christians and Mahomedans, however, appear to benefit by the schools established in the several hill stations.

SALEM.

Political Divisions. The Salem district extends over an area of 7,483 square miles, and includes nine taluqs, besides about 100 muttahs, or petty estates held no Zemindary tenure, which pay peishkush to the Government. There is only one Municipal town, viz., Salem.

Differences between census results and those obtained by Collector. The final tabulation showed the population to be 1,966,995, and agreed with the results obtained by the Collector, with the exception of ·2 per cent. But as compared with the results of the direct tabulation, the variation is large. This is due in great measure to the careless way in which the schedules of the Namkal and Darampuri taluqs were prepared.

Population and houses. According to the Census of 1871, the houses numbered 391,519, and the population 1,966,995, giving an increase of 21·5 per cent. in the latter since the previous census, taken five years before. The following table shows the increment which has accrued to the various taluqs of the district. It is manifest that this increase is abnormal, and the inference is plain that the earlier census was untrustworthy.

Taluqs.	Population as per Quinquennial Return of 1866-67.	Population according to the Census of 1871.	Increase.	Percentage of Increase.
Salem	317,784	393,805	76,021	23·9
Athoor	126,814	164,006	37,192	29·3
Namkal	222,784	261,009	38,225	17·1
Trichengode	209,803	249,678	39,875	19·0
Oōssoor	169,537	193,037	23,500	13·9
Kristnagiri	132,515	170,233	37,718	28·5
Darampuri	161,067	190,626	29,559	18·4
Tripatoor	151,845	190,800	38,955	25·7
Uttangarai	127,084	153,801	26,717	21·0
Total ...	1,619,233	1,966,995	347,762	21·5

Descriptions of houses and average number of inhabitants to each. The houses are arranged in the following divisions, and the average number of inhabitants to the various descriptions of buildings is shown below.

——	No. of Houses.	No. of Inhabitants.	Average No. of Persons to a House.
Terraced	1,204	6,869	5·7
Tiled	39,074	232,526	5·9
Thatched	349,586	17,15,948	4·9
Unknown	1,655	11,464	6·9
Total ...	391,519	1,966,807	5·0

Sex and Nationality.

In the next table the population of each taluq is entered in detail as to sex and nationality.

Taluqs.	HOUSES. Inhabited	HOUSES. Uninhabited	HOUSES. Total.	POPULATION. Children. Boys under 12 years of Age.	Children. Girls under 12 years of Age.	Adults. Males.	Adults. Females.	Total. Males.	Total. Females.	Hindus.	Mahomedans.	Christians.	Buddhists and Parsis.	Others.	Total.
Salem ...	71,403	13,148	84,551	75,932	68,902	119,194	131,243	194,960	186,845	362,856	6,843	3,859	244	903	374,805
Attoor ...	25,475	1,393	26,868	31,010	24,262	49,240	56,488	80,158	82,750	160,033	2,850	1,325	1	1	164,908
Namkal ...	50,220	4,750	54,970	50,793	44,785	77,487	88,344	127,580	133,129	257,084	2,948	577	1	1	260,609
Tiruchengode	39,833	5,623	45,456	34,172	30,316	75,045	80,300	109,217	110,616	217,833	2,944	1,056	1	1	221,835
Ossoor ...	41,144	3,690	44,834	33,362	30,106	74,256	81,453	107,618	111,559	217,177	2,944	1,344	1	1	221,467
Kristnagiri	28,794	1,524	30,318	34,195	31,302	59,867	53,998	94,062	85,300	177,362	1,966	1,344	1	1	180,674
Daramjpuri	30,480	1,847	32,327	28,141	24,021	54,626	60,253	82,767	84,274	165,041	1,966	1,344	1	1	168,353
Tripatoor	29,660	1,995	31,655	29,766	25,692	55,944	61,256	85,710	86,948	172,658	1,966	1,344	1	1	175,970
Uttangarai	24,138	1,368	25,506	30,272	27,893	45,714	50,129	75,986	77,810	153,796	1,966	1,344	1	1	157,108
Total ...	356,063	35,454	391,519	382,887	343,534	634,413	667,929	975,502	991,493	1,901,060	28,312	13,332	28	262	1,966,995

Proportion of sexes.

Of the gross population of 1,966,995, the males number 975,502 and the females 991,493. The proportions of the sexes in each nationality are as follows:—

——	Males.	Females.	Proportion.
Hindus	948,976	964,796	101·7
Mahomedans	26,033	26,279	100·9
Europeans	168	88	52·4
Eurasians	194	183	94·3
Others	131	147	112·2
Total ...	975,502	991,493	101·6

By this table it will be seen that Salem is one of few districts in which females assume something like their normal proportion. The adults among them numbered 647,969, and girls under ten 343,524, while of adult males there were 593,415, and of boys under twelve 382,087.

Number of adults and children.

Population according to religious divisions.

Of the total population there were—

		Proportion.
Hindus	1,901,060	96·6
Mahomedans	52,312	2·7
Christians	13,333	0·7
Buddhists	28	,,
Others	262	,,

Religion.

Hindus.

The Hindus are classed under the following religious headings which include all but 335 persons. Sivaism is embraced by nearly two-thirds of the inhabitants of the district.

		Proportions.
Sivaites	1,218,973	64·1
Vishnavaites	674,011	35·5
Lingayets	7,741	·4
Others	335	·03

Mahomedans.

The adherents of the Soonee sect number 48,327, while only 827 are Shias. These, with 9 Wahabis and 3,149 who are classed as Others, make up the total of the Mahomedan religionists.

Christians.

The Roman Catholics have a large number of converts in Salem district, while the Protestants are to them but as one in thirteen, as the annexed table shows.

——	Roman Catholics.	Protestants.	Total.
Europeans	106	150	256
Eurasians	86	291	377
Native Christians	12,059	625	12,684
Others	4	12	16
Total ...	12,255	1,078	13,333

The abstract which follows gives the percentages of population under the headings of Religion and Nationality, while the succeeding one arranges the people under their main caste divisions in proportions.

Taluqs.	Proportion to total Hindu population of: Vishnavaites.	Sivaites.	Lingayets.	Other Hindus.	Proportion to total Mahomedans of: Soonees.	Shiahs.	Wahabis.	Other Mahomedans.	Christians: Europeans and Eurasians. Roman Catholics.	Europeans and Eurasians. Protestants.	Natives. Roman Catholics.	Natives. Protestants.	Others. Roman Catholics.	Others. Protestants.
Salem ...	28·1	71·8	·09	·01	87·6	1·9	..	10·5	39·7	60·3	92·7	7·3	..	..
Attoor ...	32·3	67·3	·3	·004	89·2	1·4	..	9·4	..	100	91·2	8·8	..	100
Namkal ...	23·3	76·7	..	..	51·9	2·3	..	45·8	34·	76	87·9	12·1	..	..
Tiruchengode	16·2	83·7	·3	·01	51·2	2·2	..	35·9	48·8	31·2	98·8	1·2	100	..
Ossoor ...	54·4	42·2	3·3	·1	98·6	1·4	..	·01	3·06	96·9	98·3	1·7	..	..
Kristnagiri	54·3	45·6	·04	·0006	98·5	0·5	..	1	..	100	97·8	2·2	50	50
Daramjpuri	37·03	62·9	..	·01	94·9	3·8	..	1·3	100	..	98·6	1·4	..	..
Tripatoore	46·6	53·1	·2	·006	98·5	0·6	·05	0·8	30·1	79·9	98	2	100	..
Uttangarai	51·5	48·5	·03	·005	95·0	4·3	..	0·7	..	100	87·2	12·7	..	..
Total ...	35·5	64·1	·4	03	92·4	1·6	·02	6·02	30·1	69·9	95·07	4·9	25	75

Castes.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Percentage to the Hindu Population.
Brahmans (Priests)	14,400	14,417	28,817	100·1	1·5
Kshatriyas (Warriors)	2,055	2,030	4,085	98·8	0·2
Chetties (Traders)	14,402	14,815	29,217	102·9	1·5
Vellálars (Cultivators)	233,854	239,709	473,563	102·5	24·7
Idaiyars (Shepherds)	44,538	45,860	90,398	103·0	4·7
Kammálan (Artisans)	18,241	18,540	36,781	101·6	2·9
Kanakkan (Writers)	1,484	1,492	2,976	100·5	0·1
Kaikalar (Weavers)	43,851	44,751	88,602	102·0	4·6
Vannian (Laborers)	250,453	254,118	504,571	101·5	26·4
Kuruvan (Potters)	6,022	6,126	12,148	101·7	0·6
Sáláni (Mixed Castes)	21,221	21,976	43,197	103·6	2·3
Sembadavan (Fishermen)	10,449	10,634	21,083	101·8	1·1
Shánán (Toddy-drawers)	28,031	28,443	56,474	101·5	3·0
Amattan (Barbers)	9,868	9,916	19,784	100·5	1·03
Vannán (Washermen)	12,245	12,439	24,684	101·6	1·3
Others	102,447	101,752	204,199	99·3	10·7
Pariahs	135,415	137,778	273,193	101·8	14·3
Total ...	948,976	964,796	1,913,772	101·7	100

Hindu Castes.

For the first time the numbers of Vellálars and Vannians are given as nearly equal, with a preponderance in favor of the latter. Going southward, this will be found to obtain more and more. Among all castes, save the Kshatriyas and Others, the women outnumber the men. The Pariahs are very strong in Salem, and so are those described as "Others," who are probably denizens of the Shevaroy and other hilly ranges in the district. These four classes comprise three-fourths of the gross Hindu population.

Mahomedans.

The annexed table gives particulars of this people under different divisions; the diversity among the percentages of females compared with males is very odd, the Labbays being so much better provided in this respect than any other of their compatriots, except the Arabs (who probably consist of only one family), and may practically be excluded from the question of percentages.

Division.	Males.	Females.	Total.	Percentage of Females to 100 Males.	Percentage to the Mahomedan Population.
Labbays	5,452	6,299	11,751	115·5	22·5
Mapilahs	1	1	2	100	·004
Arabs	2	4	6	200	·01
Sheiks	12,434	12,337	24,771	99·2	47·3
Syuds	3,479	3,259	6,738	93·7	12·9
Pathans	2,849	2,725	5,574	95·6	10·7
Moghuls	348	305	653	87·6	1·2
Other Mahomedans	1,468	1,349	2,817	91·9	5·4
Total ...	26,033	26,279	52,312	100·9	100

Sivaites numerically strong.

With the exception of the Warrior and Fisherman castes, the votaries of SIVA are numerically in the ascendant, as is usual in the southern districts. The table which follows shows the number and proportions of each religious sect in the various Hindu castes:—

Castes.	Sivaites.	Vishnuites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	Percentage on the preceding Columns.					
								Sivaites.	Vishnuvaites.	Lingayets.	Other Hindus.	Christians.	Buddhists and Jains.
Brahmans ...	16,265	12,526	6	..	1	16	28,817	56·5	43·4	·02	..	·003	·06
Kshatriyas ...	629	3,443	13	..	...	..	4,085	15·4	84·3	·3	..	...	..
Chettiés ...	17,454	11,363	397	..	3	..	29,217	59·7	38·9	1·4	..	·01	..
Vellálars ...	303,903	165,272	3,014	2	1,372	..	473,563	64·2	34·9	0·6	0004	0·3	..
Idaiyars ...	51,674	38,559	3	10	161	..	90,398	57·2	42·6	·003	·01	0·2	..
Kammálan ...	28,360	7,856	376	2	187	..	36,781	77·1	21·4	1·0	·006	0·5	..
Konakkan ...	2,973	695	7	..	...	..	2,976	76·4	23·4	0·2	..	...	..
Kaikalar ...	55,485	32,267	772	..	78	..	88,602	62·6	36·4	0·9	..	0·1	..
Vannian ...	351,153	160,663	68	3	2,681	3	504,571	69·6	29·8	·01	·0006	0·5	·0006
Kusavan ...	10,723	1,419	6	..	...	..	12,148	88·3	11·7	·05	..	...	..
Sátani ...	33,023	7,885	2,230	8	40	9	43,197	76·5	18·2	5·2	·02	·1	·02
Sambadavan ...	8,038	13,044	..	..	1	..	21,083	38·1	61·9	..	..	·005	..
Shánán ...	49,328	7,007	..	..	138	..	56,474	87·3	12·4	..	..	0·3	..
Ambattan ...	19,864	8,914	..	..	16	..	19,784	44·9	45·1	..	..	·08	..
Vannán ...	15,550	3,286	..	7	811	..	24,634	63·1	33·6	..	·03	3·3	..
Others ...	198,742	95,962	803	272	420	..	294,199	68·3	46·0	·4	·1	·2	..
Pariahs ...	165,483	110,858	47	31	6,575	..	272,793	56·9	40·7	·02	·01	2·3	..
Total ...	1,218,973	674,011	7,741	335	12,684	28	1,913,772	63·7	35·2	0·4	·92	·6	·002

Occupation.

Of the total male population, 61·2 per cent., or 601,173 persons, are employed in the following occupations:—

Major Headings.	Minor Headings.	Number of Males.	Total.	Percentage to the Male Population.
Professional	Government service	2,082		0·2
	Military	1,257		0·1
	Learned professions	998		0·1
	Minor do.	7,722		0·8
			12,059	
Domestic	Personal service	30,941	30,941	3·1
Commercial	Traders	22,843		2·3
	Conveyers	1,382		0·1
			24,225	
Agricultural	Cultivators	336,327	336,327	34·5
Industrial	Dress	40,056		4·1
	Food	13,846		1·4
	Metals	6,392		0·6
	Construction	5,370		0·5
	Books	70		0·007
	Household Goods	4,904		0·5
	Combustibles	424		0·04
			71,062	
Indefinite and non-productive.	Laborers	118,206		12·1
	Property	1,768		0·2
	Unproductive	5,169		0·5
	Others	1,416		0·1
			126,559	
	Total ...		601,173	61·2

Government Service (Civil).

The Civil Service of Government has more Vellálars than any other class among its employés, but there are a number of Brahmans, Vannians, Mahomedans, and Pariahs. These five classes leave less than 400 vacancies for all the other castes to fill. The Military and Police Service enlist more Mahomedans than any other class, to the number of 388. Next strongest are the Vellálars and "Others." Fifty-four Brahmans and 49 Kshatriyas are soldiers or peons—a rather unwonted number, particularly of Brahmans.

Military Service.

Learned and Minor Professions.

The learned professions are filled by Brahmans to the extent of nearly one-third. Then come the Vellálars and the Mahomedans. Every caste, however, except the Weavers and Washermen, contribute more or less to the number. Minor professions are recruited from these four castes in greatest proportion:—

Brahmans	2,105
Satanis	1,491
Vellálars	1,392
Vannians	598

Personal Service.

This heading employs 30,941 people, drawn chiefly from the castes noted below:—

Pariahs	8,575
Washermen	6,256
Barbers	4,441
Vannians	3,194
Vellálars	2,493

Trade.

In this district trade engages the attention of 22,843 people, and is by no means confined to the Chetties, who, for some cause or other, are, as are also Brahmans and Kshatriyas, numerically very weak. Only 8,28[illegible] Chetties are to be found employed in Salem, more than three-fourths of them, 5,635, follow commerce; but Vellálars, "Others," and Mahomedans trade extensively, and so in a less degree do Weavers, Vannians, and Satanis.

Agriculture.

The culture of the land engages the attention of more than half the employed population. As is usual, Vellálars and Vannians form upwards of two-thirds of the agriculturists. Brahmans and Kshatriyas, however, have more than half of their number so employed, while nearly all classes of the community contribute a fair quota to this favorite pursuit.

Dress.

The Weavers form nearly half of the 40,056 who live by this industry. 19,244 are so employed, who, with 13,768 Pariahs, nearly make up the sum total of the providers of dress.

Food.

The dealers in food are drawn chiefly from among the Shanars, Cowherds, Vellálars, and Vannians. The metal-workers and constructors are nearly all artisans. The providers of household goods include 3,172 potters and 1,494 "Others." Laborers come from all classes, notably the Vellálars, Vannians, Pariahs, and "Others." The holders of property are mostly Vellálars, who number 1,165. The unproductive column is much more cosmopolitan in its character down south than in the more northern districts, and includes the poor of all classes, besides religious mendicants. 5,169 people are entered under this head, and the largest entries are from the following classes:—

Metals and construction.
Household goods.
Laborers.
Owners of property.
Unproductive.

Pariahs	865
Satanis	856
Vannians	849
Vellálars	793
Others	592

Instruction.

The people in Salem district show but a small percentage of educated males, and a still smaller one of females. 55,133 persons in all, or 2·8 per cent. of the population, can read and write, and only 276 of them are females. The Christians are not so well instructed as the Mahomedans.

Of the above number, there are of—

	Gross Population.	No. able to read and write.	Proportions
Hindus	1,901,060	50,484	2·7
Mahomedans	52,312	3,827	7·3
Europeans and Eurasians	649	318	49·0
Native Christians	12,684	485	3·8
Buddhists and Jains	28	9	32·1
Others	262	10	3·6
Total ...	1,966,995	55,133	2·8

SOUTH CANARA.

Position.

This is one of the two western districts included within the Madras Presidency. Until recently, the Province of Canara consisted of two divisions, viz., North and South, which were both under Madras rule, but on the 15th of April 1863 North Canara was handed over to the Bombay Presidency, with the exception of the taluq of Kundapur, which was incorporated with South Canara.

Extent and political divisions.

This district now covers an area of 3,902 square miles, and is divided into five taluqs. Its only Municipal town is Mangalore, which is also a military station, as well as the head-quarters of the Collector.

Enumeration of the district.

The preliminary enumeration of South Canara commenced on the 15th May 1871 and ended on the 15th of the following month, instead of beginning on the 15th and ending on the 31st of July, as was the case elsewhere. This was necessitated by the rainy season, which here begins in June and renders out-door work impracticable.

Population & houses.

The census results showed the population and houses to number 918,362 and 1,84,569 respectively. Of these last, 24,174 were uninhabited, so that the average of persons to a house was 5·7. All but 2,946 of the houses were thatched, and the average number of inmates to the various descriptions of buildings is shown in the table which follows.

Taluqs.	Average Number of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Mangalore	6·5	6·08	5·7	8·9	5·7
Upinangadi	4·0	4·5	5·6	4·2	5·6
Kassergode	16·5	9·2	5·3	11·2	5·3
Udipi	4·0	7·7	6·3	...	6·3
Kundapár	...	...	5·7	6·8	5·7
Total ...	6·9	6·2	5·7	7·4	5·7

Increase of population.

The number of the population, as tabulated at the Census Office, tallied with the results obtained by the Collector, with the insignificant exception of 500, which the latter showed in excess. Only 1,754 of the people are entered as houseless. An increase has obtained since the previous census, amounting to 8·9 per cent., or 75,005 souls, taking all the taluqs, though in some the increment is much greater than in others, as the subjoined abstract shows. The Amindivi Islands, it may be noted, were censused separately in 1866-67, but on this occasion their inhabitants have been included with those of the taluq with which the islands are incorporated. According to the Collector's report, the population amounted to 3,731 in 1871.

Amindivi Islands.

Taluqs.	Population per Quinquennial Return of 1866-67.	Population according to the Census of 1871.	Increase.	Percentage of Increase.
Mangalore	217,501	242,779	25,278	11·6
Upinangadi	103,517	107,722	4,205	4·06
Kassergode	203,974	222,578	18,604	9·1
Udipi	208,218	231,570	23,352	11·2
Kundapár	106,478	113,713	7,235	6·7
Amindivi Islands	3,669	...	...	
Total ...	843,357	918,362	75,005	8·9

Sex and Nationality.

The next table gives details of the population in each taluq with regard to sex and nationality.

Taluqs.	HOUSES.			POPULATION.											
				CHILDREN.		ADULTS.		TOTAL.							
	Inhabited.	Uninhabited.	Total.	Boys under 12 years of Age.	Girls under 10 years of Age.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists and Jains.	Others.	Total.
Mangalore ..	42,527	6,194	48,721	44,452	37,746	77,758	82,823	122,210	120,569	179,876	27,383	29,643	5,877	..	242,779
Upinangadi ..	19,118	3,119	22,237	18,849	15,699	37,676	36,898	56,523	52,097	99,636	5,570	1,836	681	..	107,722
Kassergode ..	41,966	6,624	48,590	40,910	34,036	70,777	75,855	111,687	110,891	177,079	40,450	4,977	72	..	222,578
Udipi ..	36,813	5,560	42,373	42,642	34,686	73,287	82,658	114,329	117,241	212,930	5,527	10,578	2,205	..	231,240
Kundapûr ..	19,971	2,677	22,648	19,369	15,393	36,509	42,532	55,878	57,835	108,357	2,748	1,924	4	..	113,713
Total ..	160,395	24,174	184,569	166,222	137,470	294,407	321,163	459,729	458,633	777,587	83,178	49,258	8,839	..	918,362

Of the gross population, 459,729 were males and 458,633 females, being in the proportion of 99·8 of the latter to 100 males. In the two taluqs marginally noted the women, however, are returned as in excess.

Sex.

	Males.	Females.	Proportion of Females to Males.
Udipi ..	114,329	117,241	102·6
Kundapûr ..	55,878	57,835	103·4

Nationality.

The population when divided into the five usual headings shows the following results :—

	Number of Persons.	Proportions.
Hindus	777,587	84·7
Mahomedans	83,178	9·1
Christians	49,258	5·3
Buddhists	8,339	·9
Total ...	918,362	100

Compared with previous populations.

During the last ten years the increase which has taken place among all classes, but especially among the Christians and Mahomedans, is very noticeable, as the subjoined abstract indicates. The Mussulman population is mostly *Mapilah*, as in Malabar.

Quinquennial periods.	Hindus.	Percentage of Increase.	Mahomedans.	Percentage.	Christians.	Percentage.	Buddhist.	Total.	Percentage.
1861-62 ..	679,617	..	70,384	..	38,041	..	..	788,042	..
1866-67 ..	722,948	6·4	74,114	6·3	42,626	12·1	..	839,688	6·6
1871-72 ..	777,587	7·6	83,178	12·2	49,258	15·5	8,339	918,362	9·4

Religion.

The Hindu religion in South Canara differs from that which obtains in other districts, in that a very large proportion of the people are worshippers of Bhûtas, who are the spirits of murderers, or other evil-livers. The devotees of Bhûta are brought under the heading of Others, and the proportions of the various sects are the following :—

	No.	Proportions.
Sivaites	326,018	41·9
Vishnavaites	144,471	18·6
Lingayets	708	·1
Others	306,390	39·4
	777,587	100

Mahomedans.

The Mahomedans are divided into—

	No.	Proportion.
Soonees	75,018	90·2
Shias	3,418	4·1
Wahabis	28	·03
Other Mahomedans	4,714	5·7
	83,178	100

Christians.

The Christians in South Canara form a very appreciable item in the population, numbering 49,258, nearly all of whom are native converts who have embraced Roman Catholicism. This is the only district in which Brahmans have become Christians to any extent. The Kshatriyas appear also to have become converts to an extent unusual in other districts.

	Roman Catholics.	Protestants.	Total.
Europeans...	70	60	130
Eurasians	143	47	190
Native Christians...	46,839	2,099	48,938
Total ...	47,052	2,206	49,258

Jains.

The Jains, whose creed was formerly the dominant one in Canara, now number only 8,339.

The usual table showing the proportions under religious divisions is given below.

Taluqs.	HINDUS.				MAHOMEDANS.				CHRISTIANS.							
									EUROPEANS AND EURASIANS.		NATIVES.		OTHERS.			
	Vishnavaites.	Sivaites.	Lingayets.	Other Hindus.	Soonees.	Shias.	Wahabis.	Other Mahomedans.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Buddhists and Jains.	Other Religions.
Mangalore ..	36·05	40·4	·1	17·4	99·5	·2	..	.3	68·4	31·6	95·9	4·08	..	..	2·2	..
Upinangadi ..	5·2	8·4	·2	86·2	37·8	..	..	62·2	..	..	80·9	19·1	..	..	·6	..
Kassergode ..	4·2	83·3	·02	12·4	89·7	7·9	..	2·4	100·0	..	99·7	·3	..	..	·03	..
Udipi	9·9	22·2	·06	67·8	99·4	·07	..	.5	31·2	68·8	95·1	4·9	..	..	·9	..
Kundapûr ..	42·4	36·6	·06	21·02	90·3	4·5	·7	4·4	50·0	50·0	99·8	·2	..	..	·004	..
Total ..	18·5	41·9	·09	35·4	90·2	4·1	·03	5·7	66·6	33·4	95·7	4·3	..	..	·9	..

Sub-divisions of principal caste-headings.

The population of South Canara is arranged under the following caste headings, and to show how minute their own private subdivisions are, it may be remarked that the Brahmans are split up into 49, the Kshatriyas into 9, the Chetties into 21, and the Sudras into 140 minor classes.

Castes.	Males.	Females.	Total.	Percentage of Females to 100 Males.	Percentage to the Hindu Population.
Brahmans (Priests)	54,996	53,269	108,265	96·9	13·0
Kshatriyas (Warriors) ...	5,515	5,447	10,962	98·8	1·3
Chetties (Traders)	697	658	1,355	94·4	·2
Vellálar (Agriculturists) ...	56,521	55,381	111,902	98·0	13·4
Idaiyars (Shepherds) ...	538	510	1,068	91·4	·1
Kammálan (Artisans) ...	17,001	17,029	34,030	100·2	4·1
Kanakkan (Writers)	16	20	36	125·0	·004
Kaikolar (Weavers)	4,276	4,309	8,585	100·8	1·0
Vannian (Laborers)	47,655	46,864	94,519	98·3	11·3
Kusavan (Potters)	12,229	12,273	24,502	100·4	3·0
Sátani (Mixed Castes) ...	7,765	7,079	14,844	91·2	1·8
Sembadavan (Fishermen) ...	15,231	16,412	31,643	107·8	3·8
Shánán (Toddy-drawers) ...	75,761	75,170	150,931	99·2	18·1
Ambattan (Barbers)	2,864	2,837	5,701	99·0	·7
Vannán (Washermen) ...	3,908	3,845	7,753	98·4	·9
Others	45,731	45,020	90,751	98·4	10·8
Pariahs	66,865	71,107	137,972	106·3	16·5
Total ...	417,589	417,230	834,819	99·9	100

The above table exhibits a considerable variation in the caste numbers, as compared with those of the eastern and northern coasts. In the former the Vannians and in the latter the Vellálars are numerically the most important. Shánárs in South Canara take their place, seconded by the Pariahs. The Brahmans are a powerful body, while on the other hand of Chetties there are but 1,355, and still fewer of Cowherds, or Idaiyars. The Barbers and Washermen also muster but a scanty few, while of Others there are so many as 90,751, who include the tribes noted in the margin, which are peculiar to the district. To those interested in such matters, the table appended, which exhibits the Hindus under the headings of Caste and Religion, may be found worthy of study.

Strength of each caste.

Allekuttiman ... 15,216
Hettagar ... 15,187
Ambalavasa ... 7,119
Bundar 7,279
Goonda-koukana. 8,946

Caste.	Sivaites.	Vishnavites.	Lingayats.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	Percentage on the preceding Columns.					
								Sivaites.	Vishnavites.	Lingayats.	Other Hindus.	Christians.	Buddhists and Jains.
Brahmans ...	57,986	46,824	..	803	3,601	..	108,265	53·5	42·3	..	·8	3·4	...
Kshatriyas ...	7,969	878	..	189	2,580	..	10,962	66·7	8·01	..	1·7	23·6	..
Chetties	675	556	..	88	37	1	1,355	42·3	48·4	..	6·5	2·7	·07
Vellálar	48,587	11,736	52	50,926	1,532	..	111,902	43·3	10·5	·05	44·7	1·4	..
Idayars	313	520	..	235	..	..	1,068	29·3	48·7	..	22·004	..	..
Kammálan ...	24,771	1,236	5	7,507	11	..	34,030	72·8	3·1	·01	22·05	·03	..
Kaikolar	20	..	..	16	..	..	36	55·6	..	..	44·4	..	..
Vannian	4,331	1,002	9	3,041	152	..	8,585	51·03	11·7	·1	35·4	1·8	..
Kusavan	57,795	7,525	..	28,031	1,147	..	94,519	61·1	8·0	..	29·7	1·2	..
Sátani	12,807	2,286	..	9,596	13	..	24,503	51·5	9·3	..	39·2	·05	..
Sembadavan ...	2,801	519	621	2,454	23	8,666	14,844	19·6	6·5	4·2	16·2	·2	54·4
Shánán	11,681	4,660	..	15,283	10	9	31,643	36·6	14·7	..	48·6	·04	·03
Ambattan ...	36,365	67,630	..	55,104	1,061	271	150,931	24·4	38·2	..	36·5	·7	·2
Vannán	2,359	674	21	2,267	..	..	5,701	49·8	10·06	·4	39·8	..	..
Others	4,358	434	..	2,961	..	..	7,753	56·2	5·6	..	38·2	..	..
Pariahs	30,236	5,857	..	16,077	38,635	2	90,751	33·3	6·4	..	17·7	42·6	·002
Total ...	22,961	2,385	..	112,558	68	..	137,972	16·6	1·7	..	81·6	·04	..
	326,618	144,471	708	306,390	48,893	5,339	834,819	39·05	17·3	·08	36·7	5·9	1·0

Mahomedans.

Mahomedans of the district are classed under the following divisions:—

Divisions.	Males.	Females.	Total.
Labbays	7	5	12
Mapilahs	32,879	32,762	65,641
Arabs	49	5	54
Sheiks	6,267	6,014	12,281
Syuds	732	788	1,520
Pathans	335	301	636
Moghuls	75	54	129
Other Mahomedans	1,627	1,303	2,930
Total ...	41,961	41,262	83,223

Occupation.

Of the gross male population, 62·5 per cent. are returned as "employed."

Major Headings.	Minor Headings.	Numbers.	Total.	Percentage to the Male Population.
Professional	Government service	1,457	11,389	·3
	Military	1,463		·3
	Learned professions	926		·2
	Minor do.	7,543		1·7
Domestic	Personal service	7,855	7,855	1·7
Commercial	Traders	11,065	14,405	2·4
	Conveyers	3,340		·9
Agricultural	Cultivators	181,496	181,496	39·5
Industrial	Dress	3,261	35,015	·7
	Food	23,657		5·1
	Metals	2,784		·6
	Construction	2,641		·6
	Books	103		·02
	Household goods	1,928		·4
	Combustibles	651		·1
Indefinite and non-productive ...	Labourers	36,273	37,478	7·4
	Property	206		·5
	Unproductive	816		·1
	Others	123		·03
	Total ...	287,638		62·5

Agriculturists and Laborers.

Of the above 46·9 per cent. are agriculturists and laborers. The five classes noted below return the most under these two headings.

	Cultivators.	Laborers.
Vellálars	31,412	1,848
Shanars	29,669	3,377
Vannians	25,436	3,465
Pariahs	23,336	15,956
Brahmans	21,655	728

Government Civil Service.

Of the 1457 persons in Government Civil employ, 576 are Brahmans and 105 are Kshatriyas, who do not often exhibit so many of their number under this heading. Vellálars, Mahomedans, Vannians and Others form the bulk of the remainder.

Militar

The Military are chiefly drawn from the Vellálar, Mahomedan, Other, Vannian and Kshatriya classes.

In the learned and minor professions more than half of the former, or 535, and 3,482 of the latter are Brahmans, who also head the trade list with 4,074 of their number so engaged, seconded by 3,937 Mahomedans. The conveyers have most Mahomedans among them, probably boatmen, and count 1,295. There are also 639 Brahmans and 579 Vellálars.

Learned and Minor Professions.

Incredible as it may seem, the Brahmans are at the top of the personal service column, with 1,534 of their number so engaged, and the next highest number of 965 is drawn from among the Mahomedans. There are also 874 Barbers and 804 Washers, with a good many Vellálars, Vannians, "Others," Shanars and Pariahs.

Personal Service.

Dress.—This industry is chiefly filled by Weavers, with Mahomedans and Pariahs.

Dress.

There are 23,657 engaged in providing food, more than half of whom are Shanars, and 4,095 are Fishermen. Only 14 Idaiyars, the usual food-suppliers in the northern and eastern parts of the Presidency, engage in food on this coast.

Food.

These two headings employ 3,894 Artisans, who seldom allow other castes to encroach upon their occupation, and who also constitute the largest entry under the heading of Books.

Metals and Construction.

This industry, as elsewhere, is nearly confined to the Potters.

Household goods.

Nearly half of these are Pariahs, but there are a good many Mahomedans and Vannians too.

Labourers.

The holders of property are only 266, 127 of whom are Brahmans. The unproductive list also is not a heavy one. There are but 816 who so return themselves, of whom Sátanis are 192, Mahomedans 179 and Brahmans 125.

Property.

Education has reached 31,905, or 3·5 per cent. of the gross population, of whom females reckon 829. Their nationality is recorded below. The Native Christian converts do not shine in the matter of education in the Canara district, and their level of intelligence is but very little raised above that of their fellow countrymen.

Education.

	Gross Population.	Number able to read and write.	Proportion.
Hindus	727,587	25,814	3·3
Mahomedans	83,178	3,171	3·8
Europeans and Eurasians	330	113	35·3
Native Christians	48,936	2,295	4·7
Buddhists	8,339	512	6·1
	9,18,362	31,905	3·5

The wild race of *Koragars* who inhabit the Canara jungles have been recently described by Mr. N. Ragavendra Row, from whose pamphlet (1) the following extracts are made, descriptive of the people and their customs. According to this authority, slavery, in an undisguised form, still exists in South Canara.

(1) "The Koragers (A wild tribe of South Canara)."

"The mania of caste supremacy is not confined to a few, but to all classes of Hindus, and the Koragar is not exempt from it. Within his own circle he has three divisions. A Koragar of one division claims precedence over the other. Some of these, called 'Aude Koragars,' are described as having a pot suspended from their neck. This class, which is the lowest, is rarely seen after the establishment of British rule in Canara. They were considered so unholy that they were not allowed to spit on the public way, and consequently the pot was worn for this purpose. Koragars of the second description are called 'Vastra Koragars,' and the appellation has reference to their wearing clothes, such as were used to shroud a dead body and given to them in the shape of charity, the use of a new cloth being however prohibited them. The Koragars of the last class are such as we now generally see, wearing leaves for clothes; they are called 'Sappu Koragars.' These are the three divisions which are named simply after their different dress.

"Marriage among the Koragars is a ceremony that should not be omitted in our notice of this strange people. A Koragar generally selects a woman, younger than himself, as his wife. Sunday is held an auspicious day for marriages. The ceremony is performed at the bridegroom's house, and he bears the expenses. An elderly man usually presides on this occasion. The bridegroom and the bride are to take a cold water bath; and on a mat spread by the president, both are seated with a handful of rice placed before them. The blessings of the sun are invoked, and the president of the ceremony takes in his hand a few grains and sprinkles them over the head of the bridal couple. This process is followed by the others present, first by the men and then by the women. When it is gone through, the bridegroom is required to make wedding presents to the bride which consist of two silver pieces. Six dinners are to be given by the bridegroom, when every Koragar rivals his neighbour in eating and drinking.

"It is an undecided question as to the law that governs them, *i.e.*, either the 'Aliya Santanam Law' or 'Makkala Santanam law,' simply because the deceased leaves behind him no goods or chattels so as to agitate this important question, and his heir either the nephew or the son, has to succeed to a bare "koppu." But it may be rightly surmised that the majority of them is governed by the Aliya Santanam Law whereby the higher grades of Sudras are ruled.

"They have no separate temple for their god; but a place beneath a *Kanneena* tree is consecrated for the worship of their deity which is exclusively their own and is called 'Kata.' Worship in honor of this deity is usually performed in the months of May, July or October. Two plantain leaves are placed on the spot with a heap of boiled rice mixed with turmeric. As is usual in every ceremony observed by a Koragar, the senior in age takes the lead and prays to the deity to accept the offerings and be satisfied. But now they have, by following the example of Bants and Sudras, since changed their original object of worship for Bhutas.

"The dress of the Koragar does not greatly differ from that which the lower classes, such as the Billawars, make use of during their daily labour. The only point of difference is that the poverty of the Koragar does not allow him to replace the narrow piece of thread-bare cloth little better than a rag by a more recent suit of clothes on the festive occasions even; while the other classes, invariably reserve some sort of finery for galadays. The dress of the females, however, is very peculiar. While the males gird a piece of cloth from their loins, the females cover their waist with the leaves of the forest, interwoven together. The custom of their nudity is attributed to different reasons; and another tradition which is handed down to posterity among the upper classes who boast of their glory of the past is hardly worthy of belief. Whatever the merit of the story be it is sufficient, to show us the extent of despotism of the upper class at the time, when the Koragars had reigned how far distant, one of these 'black-legged' (this is usually the expression by which they are referred to during the night) demanded a girl of high birth in marriage; being enraged at this, the upper class of people withheld, after the overthrow of the Koraga empire, every kind of dress from Koraga women who, to protect themselves from disgrace, have had since recourse to the leaves of the forest, contenting in the mean time that God has decreed them this kind of covering. It is no wonder that this is the dress of the Koragars, for we see that the other aboriginal tribes, as savage as the Koragars, are content with a similar dress. On the east of Chanda District the men wear no covering for their head or for the upper part of their bodies and constantly go about with a battle-axe in their hands. The women deck themselves with 30 or 40 strings of beads to which some add a necklace of pendant bells. Bangles of zinc adorn their wrists; and a chain of the same metal is suspended, from the hair and attached to a large boss stuck in the ear. But the greatest peculiarity connected with their costume is the practice which prevails in the remote districts, of the women wearing no clothes at all; instead of which they fasten with a string passing round their waists, a bunch of leafy twigs to cover the

before and behind. They are known by the name of *Madians* and are perfectly savage. In Bastar they are called *Aborins*. This custom was observed by Mr. Samuells to exist also in Orissa. In his notes on them in the *Bengal Asiatic Journal*, (Vol. XXV. page 295,) Mr. Samuells states the somewhat interesting fact, that the practice is traced up to the command of one of their deities when reproving the women for their pride. A similar custom is said to obtain among the Chenchawes that inhabit the jungles between the *Madians* and Masulipatam.

"No proof is wanting to show how slavery had prevailed ere the British Government took possession of Hindustan and spread education, convincing every heart to abhor and shun it; ere they had by high hand, or legislation, success in putting it down and rising down-trodden humanity to an equal level. Now while liberty shines throughout the world under this Christian Government, slavery still lurks in these darkest corners where the rays of education have yet to penetrate; the Koragars and Moleyas are victims to this vestige of the past despotism. The ceremony of buying a slave needs a little explanation. The destined slave is washed and anointed with oil; and new clothes are given him. The master takes a *katte* or plate, pours some water in it, and drops in a piece of gold. The slave drinks up the water and takes some earth from his future master's estate and throws it on such a spot as he chooses for his use which is then given over to him with the trees thereon.

"Although these slaves are in a degraded condition, yet they by no means appear to be dejected or unhappy. A male slave gets three *kuras* of paddy or a *kuna* and a half pucka seer of rice daily, besides a small quantity of salt. The female slave gets two *kuras* of paddy or one *kuni* of rice, and if they be man and wife they may easily sell a portion of their rice and procure other necessaries. They are also allowed one cloth each every year and besides, when transferred from one master to another, they get a cocoanut, a jack-tree and a spot in which they can sow ½ or ¼ mura of paddy. The greater number of slaves belong to the Aliya Santanam castes, and among these people, a male slave is sold for 3 Bhaudry Pagodas and a female slave for 5 Pagodas whereas the few slaves who follow the Makkala Santana custom fetch 5 Bhaudry Pagodas for the man and only 3 Pagodas for the woman. This is because the children of the latter go to the husband's master, while those of the Aliya Santanam slaves go to the mother's master, who also has the benefit of the husband's services. He has however to pay the expenses of their marriage, which amount to a Pagoda and a half, and in like manner the master of the Makkala Santanam slave pays two Pagodas for his marriage and gets possession of the female slave and her children. The master has the power of hiring out his slave, for whose services he receives annually one mura of rice. They are also mortgaged for three or four Pagodas.

"The Koragars have no fixed feasts exclusively of their own, but for a long time they have generally been observing those of the Hindus. Of them two are important, one is 'Gokalastome,' or the birth-day of Krishnah, and the other is 'Chowte.'

"It is a common belief that the Koragars have a peculiar dialect generally spoken by them at their kuppas.

"A few words that have been gathered with great difficulty resemble those of the Kolkadi and Naikumole Gondi tribes in Nagpore.

"With a black face, forehead of moderate size, and strong body, all bespeaking contentment, the Koragar is separated from the rest of mankind—alien in dress, in manners, customs and dialect. Unwhether India is governed by the English or Mahomedans; he may think that a clock turns not on its wheels, but is the result of some divine miracle. Railways and Telegraphs may be to him wonders as yet to know. But he is as nature made him. 'Frank as a dove and mild as a lamb.' He has a God and Him he knows to love; Him he knows to pray to—however incoherent his language be. Lying, stealing, adultery and other social evils he knows not. He has never appeared in a court of justice as a defendant in a suit. He does drink toddy it is true, and the practice, I believe, he must have acquired from his intercourse with the higher class of Sudras. He does eat flesh; on what else shall he live, while we have denied him every means of subsistence? While every nation, every society, nay every individual is striving for honors and improvement, the Koragar, born as a slave, is richly content with his ignorance, with his kuppa and with his squalid poverty. Ambition finds in him no place; he eats but the rotten flesh of the dead cattle; he clothes himself but with rags which are to him what the most costly raiment is to us. Persuade him to change his clothing; lecture him on his uncleanliness and he will run away or say 'I am well off with my poverty.'

"It is a common belief that the Koragars have a peculiar dialect generally spoken by them at their kuppas. But the omnipotent mammon himself, as the Brahmans would have it, cannot tempt

a Koragar to tell anything on this important subject. He may be induced to give an account of his feasts, his god, and his family, but a word about his dialect will frighten him out of his wits. At that moment alone he will become impolite and unmannerly. He thinks his dialect is a shield in his hand and cannot be parted with, and therefore keeps it as a sacred secret. But good words and kind treatment can do something."

MALABAR.

This district is one of the two on the Western Coast, and covers an area of 6,002 square miles. It includes 10 taluqs, which are again sub-divided into 432 villages. In Malabar the villages are known as amshoms, meaning sub-division of a province, and are of much larger extent than is usually the case, containing on an average 15 square miles of area, as opposed to 2·4, which is their average size elsewhere. Properly speaking there are no clusters of buildings answering our idea of villages. In Malabar almost every house stands detached in the middle of its own lands and rice fields.

Extent and number of taluqs.

Description of villages.

Situation of houses.

The climate and seasons, the manners and customs of the people, the revenue system pursued, are all essentially different from any district to the eastward of the ghauts, as will be briefly noted hereafter.

This district differs from others in many respects.

The district contains five municipal towns, one of which, viz., Cannanore, is also a Military cantonment, with a European Regiment. The number of houses in the towns, and their populations are given below:—

Municipal towns.

——	No. of Houses.	Hindus.	Mahomedans.	Europeans.	Eurasians.	Others.	Total.
Tellicherry ...	4,468	12,251	7,178	32	1,033	5	20,504
Cochin	2,731	10,132	2,183	125	1,400	...	13,840
Cannanore... ...	1,984	5,864	835	1,616	902	42	9,259
Calicut	8,402	29,991	15,818	182	631	1,340	47,962
Palghaut	6,751	27,128	3,561	32	31	...	30,752

For the same reason as in South Canara, viz., on acount of the rainy season setting in in June, the preliminary enumeration was commenced on the 15th May 1871. In Palghaut the final enumeration was not completed till the 17th November 1871, the car festival which was held there on the 14th and 15th proving an interruption.

Enumeration.

The number of the people, according to the final tabulation, amounted to 2,261,250, and the houses to 435,462; of these last, 57,234, or 13 per cent., were uninhabited, so that the average number of inmates came to 5·8. Almost all the houses in Malabar are thatched, as the appended abstract shows:—

Population & houses.

	No.	Proportion.
Terraced	7	...
Tiled	11,729	2
Thatched	423,726	98
Total ...	435,462	100

87

Average number of persons to house.

The distribution of the people in the houses of the various taluqs is worked out in the table which is given below :—

Taluqs.	Average Number of Persons to each of the Inhabited Houses.				
	Terraced.	Tiled.	Thatched.	Unknown.	Total.
Calicut	5·0	9·2	5·7	...	5·7
Palghaut	1·0	6·0	5·7	...	5·7
Cochin	...	8·0	5·5	...	5·7
Cherikal	...	7·6	6·0	...	6·2
Kottiam	...	5·3	6·1	...	6·0
Ernád	...	7·4	5·5	...	5·5
Valluvanád	...	11·2	6·0	...	6·0
Ponani	...	8·2	5·6	...	5·6
Wynád	...	6·2	7·0	...	7·0
Kurambranád	...	9·3	5·4	...	5·4
Total ...	3·0	7·0	5·7	...	5·8

Population of Laccadive Islands, &c.

In the population of the district, the inhabitants of the Laccadive Islands and of the Sultan Ali Rajah's *Karar* lands in Cannanore are included, amounting, respectively, to 9,243 and 22,504 persons. Part of the Karar lands in the cantonment of Cannanore have now been included in the Cannanore Municipality.

Increase in population.

Since the Census of 1866-67, the number of the people has increased by 404,872, or 21·8 per cent., and this is most noticeable in the Wynád taluq, where the population, owing in part to the influx of coolies consequent on the opening of fresh coffee estates, and in part to their more correct tabulation, has more than doubled. The succeeding table shows the increase of population in each taluq.

Taluqs.	Population as per Quinquennial Return of 1866-67.	Population according to the Census of 1871.	Increase.	Percentage of Increase.
Calicut	160,400	189,768	29,368	18·3
Palghaut	279,303	325,855	46,552	16·7
Cochin	14,991	19,826	4,835	32·3
Cherikal	221,319	257,377	36,058	16·3
Kottiam	122,789	143,561	20,772	16·9
Ernád	240,675	287,936	47,261	19·6
Valluvanád	245,267	292,482	47,215	19·3
Ponani	311,482	374,756	63,274	20·3
Wynád	56,603	125,938	69,335	122·5
Kurambranád	203,549	243,751	40,202	19·7
Total ...	1,856,378	2,261,250	404,872	21·8

Particulars of population.

The table which follows embodies particulars in each taluq as regards houses, sex, and nationality.

Taluqs.	Houses.			Population.										
				Children.		Adults.		Total.						
	Inhabited.	Uninhabited.	Total.	Boys under 12 years of Age.	Girls under 10 years of Age.	Males.	Females.	Males.	Females.	Hindus.	Mahomedans.	Christians.	Buddhists and Jains.	Others.	Total.
ut	32,931	4,664	37,595	36,554	29,362	57,636	66,216	94,190	95,578	143,429	44,005	2,334	..	..	189,768
haut ..	56,885	8,732	65,617	60,938	51,177	98,287	115,453	159,225	166,630	293,356	29,763	2,733	3	..	325,855
in	3,346	458	3,804	3,182	2,758	6,945	6,941	10,127	9,699	5,293	2,412	12,121	..	..	19,826
ikal	41,499	8,981	50,480	48,774	39,122	78,622	90,859	127,396	129,981	197,335	53,963	6,015	17	47	257,377
iam	23,583	4,853	28,436	27,721	22,039	42,875	50,926	70,596	72,965	108,007	34,113	1,434	..	7	143,561
ad	52,579	6,560	59,139	59,402	47,636	86,063	94,835	145,465	142,471	146,468	141,016	452	..	..	287,936
uvanád ..	48,536	3,922	52,458	57,877	47,065	86,919	100,621	144,796	147,686	216,482	75,945	55	..	..	292,482
ni	66,662	7,160	73,822	75,930	61,748	110,276	127,702	185,306	189,450	226,830	134,656	13,870	..	..	374,756
ád ..	7,137	4,748	11,885	18,361	14,125	57,867	35,585	76,228	49,710	115,721	8,057	2,149	11	..	125,938
ambranád ..	45,070	7,156	52,226	49,143	40,757	72,417	81,434	121,560	122,191	184,993	58,279	479	..	..	243,751
Total ..	378,228	57,234	435,462	436,982	355,789	697,907	770,572	1,134,889	1,126,361	1,637,914	581,609	41,642	31	54	2,261,250

Sexes.

The number of females is censused pretty accurately, though even here they do not attain their full proportions. There are 1,134,889 males, against 1,126,361 females, or 99 of the latter to 100 males. This disparity is caused, however, by the paucity of women in the Wynád taluq, where they number but 49,710, against 76,228 men. Were this taluq excluded from the reckoning, the balance would be on the side of the females, viz., 101·7 to 100 males.

Proportion of sexes.

Children and adults.

Of the males, 436,982 were boys under 12, and 697,907 were adults. The girls under 10 numbered 355,789, and the adult women 770,572.

Religions.

Of the gross population, 72·4 per cent. were Hindus and 25·7 per cent. Mahomedans. Only 1·9 per cent. were Christians, 31 persons are returned as Jains, and 54 as Others.

Hindus.

Year.	Population.
1851-52 ...	1,112,212.
1856-57 ...	1,165,174.
1861-62 ...	1,244,050.
1866-67 ...	1,347,708.
1871-72 ...	1,637,914.

In a marginal note the results of four previous censuses are recorded, by which it appears that in 20 years the Hindus have increased by nearly 50 per cent. As they now stand their religious divisions are as follows :—

	No.	Proportion.
Sivaites	1,613,416	98·5
Vishnavaites	24,213	1·5
Lingayets	255	·02
Other Hindus	30	·002

Small number of Vishnavaites.

The geographical position of this district accounts for the little diffusion of the Vishnu religion in it. Being open on the west to traffic with foreign countries, Malabar was the earliest part of India in which foreign religions were developed, but it was shut out from the rest of the Peninsula by dense forests and impassable mountains, so that the teachers of the Vishnu worship had practically no access to it.

The Mahomedan population has increased in 15 years to the extent of 40·4 per cent., or from 414,126 to 581,609 in all. Of these, 95 per cent. are Soonces. Only six are returned as Wahabis and 119 as Others. The remainder are Shias.

Mahomedans.
1856-57 ... 414,126
1861-62 ... 437,492
1866-67 ... 478,245
1871-72 ... 581,609

A gradual increase, census by census, takes place in the number of Christians as is marginally noted. Since 1856-57 they are more numerous by 76 per cent. The Roman Catholics, as is ever the case, command most converts, and are in the ratio of about 7 to 1 Protestant.

Christians.
1856-57 ... 23,614
1861-62 ... 27,539
1866-67 ... 30,435
1871-72 ... 41,642

	Roman Catholics.	Protestants.	Total.
Europeans	939	1,640	2,579
Eurasians	4,572	837	5,409
Native Christians	30,056	2,224	32,280
Others	1,046	328	1,374
Total ...	36,613	5,029	41,642

Among the Native Christians are 13,763 Roman Catholics and 527 Protestants, who are wrongly classed as "Mahomedan Christians." They should be called Nazaranies, and are the descendants of converts to Christianity when the creed was in its infancy. Their origin and history are briefly extracted from "Pharoah's Gazetteer of Southern India."

Native Christians.

Nazarenes.

"This interesting sect of Christians is found in small numbers only in the southern extremity of Malabar; the larger body of them reside in the territorries of the Cochin and Travancore Rajahs. Their origin and history have been matters of much doubt. They are often termed Nestorians, though it seems that they themselves disallow the correctness of the title. They ascribed their origin to the preaching of St. Thomas, and until the arrival of the Portuguese, they were an united church, holding a simple faith and viewing with abhorrence many of the doctrines and practices of the Church of Rome. It has been stated that, as early as the ninth century, they were in high favor with the Rajah of Travancore. Eventually they became independent and elected a sovereign of their own; and though subsequently they had to acknowledge the supremacy of the Cochin Rajah, they still preserved many of their most substantial privileges. From the Portuguese they suffered the most bitter persecution with the object of attaching them to the Roman Church. Though the fall of that people delivered them from this heavy oppression, they were left with a divided church, and those who still styled themselves Syrian Christians, had become inbued with doctrines received from their persecutors. At the present day the Syrian and Roman Catholic services are performed at times, in the same church, and it is even said that the congregation listen with apparent indifference to either. The Syrian division of the church now receives a Superior from the Patriarch of Antioch, though previously to the Portuguese persecution they were governed by a succession of Bishops, who received both their ordination and mission from the Nestorian Patriarch of Mosul."

Nazaranies.

Of the 31 Jains, 3 are to be found in Palghaut, 17 in Cherikal, and 11 in Wynad.

Buddhists or Jains.

The proportions of each sect of religionists in each taluq are noted in the following table.

Proportions of religionists.

Taluqs.	HINDUS. Vishnuvaites.	Sivaites.	Lingayets.	Other Hindus.	MAHOMEDANS. Sooncees.	Shias.	Wahabis.	Other Mahomedans.	CHRISTIANS. Europeans and Eurasians. Roman Catholics.	Protestants.	Natives. Roman Catholics.	Protestants.	Others. Roman Catholics.	Protestants.	Buddhists and Jains.	Other Religionists.
Calicut	·6	99·4	..	..	100·0	..	..	..	66·1	33·9	..	..	77·06	22·9	..	..
Palghaut ..	2·4	97·5	·05	·001	98·2	1·7	..	·06	52·4	47·6	95·9	4·1	..	..	·0009	..
Cochin	56·6	43·04	..	·3	92·5	7·5	..	..	80·4	19·6	97·1	2·9	..	..	..	..
Cherikal ..	1·7	98·2	·01	·006	99·9	·06	..	·04	58·3	41·7	83·5	16·5	..	..	·007	·02
Kottiam ..	·5	99·5	..	..	99·9	·09	·02	..	94·2	5·8	24·04	75·9	11·1	88·9	..	·005
Ernâd	·2	99·8	..	..	85·05	14·9	..	·003	83·6	16·4	100·0	..	..	..	..	..
Valluvanâd ..	·7	99·3	..	..	97·0005	2·9	..	·01	40·0	60·0	95·0	5·0	..	..	..	..
Ponani	·4	99·6	..	..	99·9	·002	..	·004	58·5	41·5	94·4	5·6	..	..	..	..
Wynâd ..	5·7	94·2	·06	..	96·4	2·9	..	·7	59·9	40·1	96·7	3·3	..	..	·009	..
Kurumbranâd ..	·1	99·9	..	..	100·0	..	..	..	5·4	94·6	35·7	64·3	..	100·0	..	..
Total ..	1·5	98·5	·02	·002	95·8	4·2	·001	·02	69·0	31·009	63·1	6·9	76·1	23·9	·001	·002

From the Collector's list we find that the Hindus are classed under 90 caste headings. The census tabulation, however, has resolved them into the usual major divisions.

Caste.
Hindus.

Castes.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Percentage to the Hindu Population.
Brahmans (Priests)	22,188	20,509	42,697	92·4	2·6
Kshatriyas (Warriors)	321	267	588	83·2	·03
Chetties (Traders)	14,237	13,667	27,904	95·9	1·7
Vellâlar (Cultivators)	160,168	167,043	327,211	104·3	19·7
Idaiyars (Shepherds)	1,935	1,105	3,040	57·1	·2
Kammâlan (Artisans)	41,552	42,539	84,091	102·4	5·1
Kanakkan (Writers)	356	311	667	87·4	·04
Kaikalar (Weavers)	20,303	19,937	40,240	98·2	2·4
Vannian (Laborers)	28,702	28,669	57,371	100	3·5
Kusavan (Potters)	5,697	5,558	11,255	976	·7
Sâtani (Mixed Castes)	5,674	5,597	11,271	98·6	·7
Sembadavan (Fishermen)	11,346	11,119	22,465	98	1·4
Sânân (Toddy-drawers)	266,457	268,145	534,602	100·6	32·3
Ambattan (Barbers)	6,487	6,669	13,156	102·8	·8
Vannân (Washermen)	17,738	18,064	35,802	101 8	2·2
Others	73,275	69,671	142,946	95·08	8·3
Pariahs	153,718	146,894	300,612	95·6	18·1
Total ...	830,154	825,764	1,655,918	99·5	100

From the following note it will be seen that in five of the castes the female population exceeded that of the men.

Sexes.

	Males.	Females.	Proportion.
Vellâlars	160,168	167,043	104·3
Kammâlan	41,552	42,539	102·4
Shânârs	266,457	268,145	100·6
Barbers	6,487	6,669	102·8
Washermen	17,738	18,064	101·8

Among the gross Hindu population, the Shânârs or toddy-drawers are here found in the proportions which in the north are assumed by the Vellâlars, and towards the south by the Vannians.

Shânârs bear the highest proportion.

Next in number are the Vellálars and the Pariahs. These three classes absorb 70 per cent. of the population.

Brahmans. Namburis.

The Brahmans of Malabar are either Namburis or Puttars. The first-named are peculiar to the district, and are a tall, fair, and handsome race, who hold themselves aloof from the Tamil Brahmans (called Puttars) who have settled in the west. They account for their possession of the land by a legend, that when Parasu Ráma destroyed all the Kshatriya caste, he divided the whole of their dominions among the Brahmans, who, in spite of their good fortune, were still dissatisfied. To free himself from their importunate demands for more, Parasu Ráma caused the sea to recede from the strip of land called Kerala and retired thither. The Brahmans followed him and extorted from the wearied deity the whole of the land he had reclaimed. Another legend tells that Brahmans being needed, Parasu Ráma created them out of a fishing caste, but anybody acquainted with the fishing castes of Malabar will scarcely credit this account of their origin.

The Namburi Brahmans may marry as many as seven wives; but should a bridegroom wed a girl after the age of puberty he exacts a considerable dowry. The younger cadets of the family do not marry as a rule, but cohabit with Nair women, and the Nair females esteem the honor of such alliances highly. The Puttar Brahmans are foreigners, who have settled in Malabar, and far outnumber the Namburis, being as 13,072 to 7,227.

Puttars.

The cultivating castes, elsewhere entered as Vellálars, are here called Nairs, They held their land in former days on military tenure from the Brahmans. These Nairs constitute—

Nairs.

"The principal body of the Hindus in Malabar, and possess and cultivate the larger portion of the land." "In their personal habits the Nairs are clean." "The women wear their hair in a singular fashion, drawn up in a large knot on one side, or on the top of the head." The women clothe themselves in a single cloth, often of a slight texture, reaching from the waist to the calf of the leg. Abroad they wear over the shoulders, or cover their bosom with another similar cloth, but in the house they generally put this aside. They deem it no shame to expose to the gaze of men the whole of their person as low as the navel."(1)

Nair women.

The Nair women of Southern Malabar do not reside with their husbands, and until very recently held those peculiar doctrines of "free love," or of entertaining their lovers only so long as both were mutually satisfied, which seem to possess such fascinations for some classes of our American cousins. It is said, however, that the practice is now dying out. Inheritance among these people descends in the female line, as from their peculiar domestic relations no man is able to say who his father is.

Shánárs.

The Shánárs number 534,602, and are chiefly formed of the three classes marginally noted, and who are peculiar to Malabar. The *Tiers* are not even allowed the rank of Sudras, nor can they approach within 16 feet of their superiors in caste. Many *Tiers* are in the public service, or trade, or cultivate the land. Most of the servants employed by the Europeans are drawn from this class.

Syuvan ...	231,994
Kanisan ...	179,949
Tiers ...	117,439

Pariahs. Chermars.

Of Pariahs there are 300,612, of whom 99,009 are called *Chermars*. These are held in still lower estimation than the *Tiers*. Should a *Chermar* be walking along a public path, he must run into the jungle on the approach of one of the superior castes, nor

(1) Pharoah's Gazetteer of Southern India.

can he come within 32 feet of the Nair, or 64 feet of the Brahman. Incredible as it may seem; some of the hill tribes are still more disdainfully treated, and a Brahman puts a hundred paces between a creature so low in the social scale and his nobility; and when necessity arises for barter or trade, the poor wretch must lay down his goods, retire to the prescribed distance, and leave the payment to be adjusted by his superior. Slavery has not yet died out in Malabar, and these people were formerly bought and sold with the land.

Others.

"Others" form 8·6 per cent. of the people, or 142,946 in all. Of these there are of—

Kurumars	34,741
Piravays	33,559
Malayalies or hill people	25,707

Religious sects of each caste.

The next table shows the number of each religious sect in each caste.

Castes.	Strength.	Vellála offcn.	Lingayts.	Other Hindus.	Christians.	Buddhists and Jains.	Total.	Percentages on the preceding Columns.					
								Siváites.	Vishnuvites.	Lingayts.	Other Hindus.	Christians.	Buddhists and Jains.
Brahmans ...	37,720	4,381	..	..	1	10	42,097	83·6	11·6	..	..	·002	·02
Kshatriyas ...	312	276	..	..	..	..	588	53·06	47·0	..	..	..	..
Chettics ...	24,196	2,777	1	..	1,609	..	27,904	86·5	7·8	·004	..	5·7	..
Vellálars ...	325,592	3,896	7	3	214	..	327,211	98·9	1·04	·002	·0006	·07	..
Idaiyars ...	2,078	260	..	..	2	..	2,340	88·4	11·6	..	..	·07	..
Kammálans ...	83,476	412	..	..	286	..	84,095	99·4	·4	..	..	·3	..
Kanakkan ...	630	17	..	..	111	..	667	80·9	2·5	..	..	16·6	..
Kaniyan ...	38,631	595	..	..	80	4	40,280	98·3	1·9	..	..	·2	·01
Kaikalar ...	84,620	2,246	73	..	632	..	87,571	95·9	3·2	1	..	·9	..
Vannan ...	11,256	6	..	..	..	..	11,256	99·4	·6	..	..	..	..
Ambattan ...	12,963	166	..	..	50	..	13,156	98·5	·8	..	..	·4	..
Vannán ...	35,628	122	2	..	50	..	35,802	99·5	·3	·006	..	·1	..
Others ...	136,674	2,129	8	16	3,320	..	142,746	95·8	1·5	·006	·01	2·7	..
Pariahs ...	293,610	3,979	5	11	3,007	..	300,612	97·7	1·3	·002	·004	1·0003	..
Total ...	1,313,416	24,213	255	30	17,990	14	1,355,918	97·4	1·8	·02	·002	1·09	·0008

Mahomedans.

The Mahomedans are classed in the following divisions:—

	Males.	Females.	Total.	Proportion
Lubbays	8,706	8,779	17,485	2·9
Mapilahs	274,320	272,592	546,912	91·8
Arabs	93	107	200	·03
Sheiks	2,710	2,586	5,296	·9
Syuds	698	779	1,477	·2
Pathans	2,071	1,847	3,918	·7
Moghuls	42	31	73	·01
Other Mahomedans	10,583	9,955	20,538	3·5
Total ...	299,223	296,676	595,899	00

Mapilahs.

It will be seen that, with the exception of about 50,000, the whole of the Mussulman population is composed of Mapilahs. Their origin has been referred to in the chapter relating to caste (page 172).

"The native tradition is that 13 Arabs landed in the Malayalam year 19 (corresponding to A.D. 843-4) at Chalighaut, on the southern bank of the mouth of the Beypore river. To the present day in a formal deed, especially by a Hindu to a Mapilah, it is usual to designate him (whatever may be his real place of residence) as such an one of Chalighaut, Tiruvangady, &c. Tiruvangady is a Mapilah town, ten miles distant; sometimes Parprangady a Mapilah town still nearer, is mentioned. They are said to have come to Malabar at the instigation of Cheram Perumal, a Hindu Rajah of Malabar, who had gone to Arabia and became a Mussulman; they were received with great favor by the Zamorin or chief Brahman, who assigned them the above place for their abode, and gave up to them the families of the former residents, not excepting even Brahmans. Others relate that on their representing to the Zamorin their want of wives, they were directed to seize on the first women they met, and thus supplied themselves. Immemorial custom still assigns to the Mapilahs a certain share in the ceremonies at the installation of the Zamorin." (1)

But as has been already stated, the greater part of the Mapilahs in the present day are simply converts from the lower classes of Hindus, the original Arab blood having, either died out, or by a long course of intermixture, lost its purity. In character they are an energetic, enterprising, and independent race. 96 per cent. of the Mapilah population are of the Soonee sect.

Occupation.

Of the total male population of Malabar 653,834, or 57·6 per cent., are employed in the manner shown below:—

Major Headings.	Minor Headings.	Number of Persons employed.	Total.	Percentage to the Male Population.
Professional ...	Government service	3,169		0·3
	Military	3,577		0·3
	Learned professions	2,763		0·2
	Minor do.	11,661		1·0
	Personal service	21,591	21,591	1·9
Commercial ...	Traders	37,195		3·3
	Conveyers	3,371		0·3
			40,566	
Agricultural	Cultivators	179,519	179,519	15·9
Industrial	Dress	12,071		1·1
	Food	29,672		2·6
	Metals	9,070		0·8
	Construction	16,403		1·5
	Books	397		0·03
	Household goods	3,217		0·3
	Combustibles	4,854		0·4
			75,594	
Indefinitive and non-productive.	Laborers	311,242		27·4
	Property	1,491		0·1
	Unproductive	2,360		0·2
	Others	301		0·03
			315,394	
		Total ...	653,834	57·6

Cultivators and Laborers.

In Malabar the proportions of the cultivators and laborers are reversed from what generally obtains in other districts. Ordinarily speaking, a man owns or tills land on his own account, but in Malabar the Nairs mostly hold the land, and employ slaves to do the drudgery of the farm work. Slavery no longer exists in the eye of the law; but practically the inferior tribes of Malabar are in bondage to their masters.

(1) Pearson's Gazetteer of Southern India.

Government service employs 3,169 people, 1,919 of whom are Nairs (the Vellálars of Malabar). Mahomedans and Shánárs are the next most numerous classes, and then the Brahmans. Of the 3,577 military and Police 1,155 are Nairs, and nearly a thousand are English, who with 740 Mahomedans leave but few for the other castes to recruit.

Government service.

Military.

Learned professions occupy these five classes in greatest numbers—

Learned Professions.

Shánárs	907
Vannáns (Washermen)	542
Mahomedans	356
Vellálars	352
Brahmans	154

leaving only 452 places for other classes to fill.

Of the 11,661 persons under the heading of minor professions there are of—

Minor Professions.

Brahmans	2,703
Shánárs	2,201
Vellálars	2,065
Mahomedans	1,175

Personal service is chiefly supplied from the castes of Vellálars, Washermen, Barbers, Mahomedans, Others, Pariahs, Shanars, and Brahmans, thus—

Personal service.

Vellálars	4,440
Washermen	3,823
Barbers	2,502
Mahomedans	2,461
Others	2,092
Pariahs	1,842
Shánárs	1,399
Brahmans	1,342

There would appear to be a great many poor Brahmans in Malabar. Out of 8,950 of their number who are occupied, nearly one-sixth are returned as personal servants; in fact, after the washers and barbers, who are emphatically servants of the public, Brahmans contribute most servants in proportion to their numbers. It may be remarked that they have gone in largely for trade in Malabar. Of their total number, 2,703 are in minor professions, 1,814 cultivate, 1,394 trade, and 1,342 are servants.

Trade in Malabar has to a great extent fallen into the hands of the Mahomedans. Out of 37,195 traders, 27,121 are of that class, and nearly all of them are Mapilahs. Conveyers, who are also under the major head of commerce, are mostly Mahomedans, to the number of 97[illegible]; and next come the Shánárs, with 744 so engaged.

Trade.

Conveyers.

Cultivation employs 15·9 per cent. of the people, or 179,519 in all. Vellálars, Mahomedans, and Shanars are the chief cultivators, as will be seen—

Cultivators.

"The native tradition is that 13 Arabs landed in the Malayalam year 19 (corresponding to A.D. 843-4) at Chalighaut, on the southern bank of the mouth of the Beypore river. To the present day in a formal deed, especially by a Hindu to a Mapilah, it is usual to designate him (whatever may be his real place of residence) as such an one of Chalighaut, Tiruvangady, &c. Tiruvangady is a Mapilah town, ten miles distant; sometimes Parprangady a Mapilah town still nearer, is mentioned. They are said to have come to Malabar at the instigation of Cheram Perumal, a Hindu Rajah of Malabar, who had gone to Arabia and became a Mussulman; they were received with great favor by the Zamorin or chief Brahman, who assigned them the above place for their abode, and gave up to them the families of the former residents, not excepting even Brahmans. Others relate that on their representing to the Zamorin their want of wives, they were directed to seize on the first women they met, and thus supplied themselves. Immemorial custom still assigns to the Mapilahs a certain share in the ceremonies at the installation of the Zamorin." (1)

But as has been already stated, the greater part of the Mapilahs in the present day are simply converts from the lower classes of Hindus, the original Arab blood having, either died out, or by a long course of intermixture, lost its purity. In character they are an energetic, enterprising, and independent race. 96 per cent. of the Mapilah population are of the Soonee sect.

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Of the total male population of Malabar 653,834, or 57·6 per cent., are employed in the manner shown below:—

Major Headings.	Minor Headings.	Number of Persons employed.	Total.	Percentage to the Male Population.
Professional ...	Government service	3,169		0·3
	Military	3,577		0·3
	Learned professions	2,763		0·2
	Minor do.	11,661		1·0
	Personal service	21,591	31,170	1·9
Commercial ...	Traders	37,195	21,591	3·3
	Conveyers	3,371		0·3
Agricultural	Cultivators	179,519	40,566	15·9
Industrial	Dress	12,071	179,519	1·1
	Food	29,672		2·6
	Metals	9,070		0·8
	Construction	16,403		1·5
	Books	307		0·03
	Household goods	3,217		0·3
	Combustibles	4,854		0·4
Indefinitive and non-productive.	Laborers	311,242	75,594	27·4
	Property	1,491		0·1
	Unproductive	2,360		0·2
	Others	301		0·03
			315,394	
		Total ...	653,834	57·6

Cultivators and Laborers.

In Malabar the proportions of the cultivators and laborers are reversed from what generally obtains in other districts. Ordinarily speaking, a man owns or tills land on his own account, but in Malabar the Nairs mostly hold the land, and employ slaves to do the drudgery of the farm work. Slavery no longer exists in the eye of the law; but practically the inferior tribes of Malabar are in bondage to their masters.

(1) Pharoah's Gazetteer of Southern India.

Government service.

Government service employs 3,169 people, 1,919 of whom are Nairs (the Vellálars of Malabar). Mahomedans and Shánárs are the next most numerous classes, and then the Brahmans. Of the 3,577

Military.

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Shánárs	907
Vannáns (Washermen)	542
Mahomedans	356
Vellálars	352
Brahmans	154

leaving only 452 places for other classes to fill.

Minor Professions.

Of the 11,661 persons under the heading of minor professions there are of—

Brahmans	2,703
Shánárs	2,201
Vellálars	2,065
Mahomedans	1,475

Personal service.

Personal service is chiefly supplied from the castes of Vellálars, Washermen, Barbers, Mahomedans, Others, Pariahs, Shanars, and Brahmans, thus—

Vellálars	4,440
Washermen	3,823
Barbers	2,502
Mahomedans	2,161
Others	2,092
Pariahs	1,842
Shánárs	1,399
Brahmans	1,342

There would appear to be a great many poor Brahmans in Malabar. Out of 8,950 of their number who are occupied, nearly one-sixth are returned as personal servants; in fact, after the washers and barbers, who are emphatically servants of the public, Brahmans contribute most servants in proportion to their numbers. It may be remarked that they have gone in largely for trade in Malabar. Of their total number, 2,703 are in minor professions, 1,814 cultivate, 1,394 trade, and 1,342 are servants.

Trade.

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Conveyers.

nearly all of them are Mapilahs. Conveyers, who are also under the major head of commerce, are mostly Mahomedans, to the number of 97[illegible]; and next come the Shánárs, with 744 so engaged.

Cultivators.

Cultivation employs 15·9 per cent. of the people, or 179,519 in all. Vellálars, Mahomedans, and Shanars are the chief cultivators, as will be seen—

Vellálars (Nairs)	64,274
Mahomedans	49,906
Shánárs	35,549
Total ...	149,729

Industrial. Dress occupies about 12,000 people, 7,405 of whom are Weavers. The food providers are mostly Shánárs, to the number of 21,095, who, with 3,427 Mahomedans and 2,954 Fishermen, nearly exhaust the column. Out of the 9,070 folks who make a living by metals, 7,473 are artisans. These also furnish more than half the total of constructors, or 8,967, and with 4,740 Shánárs, account for a large share of the people employed under this heading. Household goods, as usual, are chiefly pots supplied by Potters. Combustibles occupy 4,854 persons, of whom the Hindus classed as "others" number 3,416 and Mahomedans 987. These people are employed chiefly in felling timber.

Dress. Food. Metals. Construction. Household goods. Combustibles.

As before noticed, laborers comprise 27·4 per cent. of the whole male population. 311,242 in all are laborers, and of these Pariahs, Mahomedans, Shánárs, Others, and Vellálars, show in the following numbers:—

Laborers.

Pariahs	92,245
Shánárs	81,030
Mahomedans	70,426
Others	25,962
Vellálars	14,386
Total ...	284,049

So large a proportion of laborers in other parts of India would indicate a poverty-stricken people, but this is not true of Malabar. Even the servile races have little houses with plots of ground in which they grow fruits and vegetables, so that the poor are perhaps better fed here than in many other places where wages are higher. Toddy is so cheap that every one can drink it, and to do them justice, the lower castes do not neglect the opportunities which nature provides them of heavy drinking.

It may be remarked that the Chetty caste do not appear so flourishing in Malabar as elsewhere, nor do they keep to their caste as regards employment. There are only 8,507 Chetties in all employed, and of these 3,237 are cultivators and 2,304 are laborers—a very unusual circumstance this last. 1,284 Chetties only trade.

Chetties.

The chief of the 1,491 holders of property are the Vellálars or Nairs, Brahmans, Mahomedans, and Shánárs—

Property.

Vellálars	377
Brahmans	312
Mahomedans	302
Shánárs	239
Total ...	1,230

The unproductive list contains 2,360 souls, not a great many, or only [illegible] per cent. of the population. The religious mendicant element is strong in Malabar, for 811 Sátanis and 481 Brahmans figure

Unproductive.

under this heading. The remainder of the unproductives are drawn from all classes, save the writer caste, who, if they have no property holders among them, have also no beggars either.

The number of "Others" who have not been accommodated under one or other of the labor headings is very insignificant, or only 301 in all.

Others.

The inhabitants of Malabar show a very fair percentage in the matter of education 119,071 of the gross population, or 5·3 per cent., can read and write, of whom 9,157 are females. The few Jains in this district are scarcely enough to found a percentage on, but we have had occasion before to notice what attention they pay to education. Mahomedans in Malabar it will be seen are very ignorant. The Mapilahs have yet shown very little desire for education.

Instruction.

—	Gross Population.	Instructed Population.	Proportion.
Hindus	1,637,914	96,620	5·9
Mahomedans	581,609	15,693	2·7
Europeans and Eurasians ...	9,362	3,848	41·1
Native Christians	32,280	2,880	8·9
Buddhists	31	20	64·5
Others	54	10	18·5
Total ...	2,261,250	119,071	5·3

MADRAS.

The census particulars of this district, which is under Municipal government, have been detailed in a separate report.[1] The following remarks will, therefore, be, confined to the general results:—

General results will be noticed.

As already mentioned in Chapter VI in the year 1859-60 the two districts of Madras Town and Chingleput were amalgamated into a single district, the collection of sea Customs Revenue being separately provided for. In the year 1870, the Chingleput district was re-divided as before, leaving the revenue administration of the Madras Town district in the hands of the Sea Customs Collector.

Territorial changes.

The Madras district covers an area of nearly 27 square miles, and is composed of 23 villages, all of which are incorporated in the Town and Municipality of Madras. According to the census of 1871, the houses and the population of the district respectively numbered 51,741 and 397,552. The bulk of the former (35,404) are tiled buildings, of the remainder 5,585 are terraced, and 10,752 thatched. The general average number of inmates to a house was 7·6; but in respect to terraced and tiled buildings, it was 9·7 and 8·2 respectively, while for thatched houses it never exceeded 4·3.

Extent and divisions. Houses and population.

Of the gross population, the males are returned as 194,676, and the females as 202,876, or in the proportion of 104·2 of the latter to 100 of the former. The children numbered 103,889, and the adults 293,663. Of the former, 56,678 were boys under 12 and 47,211 girls under 10, and of the latter 137,998 were males and 155,665 females.

Sexes.

(1) "Census of the Town of Madras, 1871," Mr. H. Morgan, Superintendent, Government Press.

Sexes of different religions.

The Hindus (inclusive of Native Christians) numbered 330,052, of whom 161,618 were males and 168,434 females, being in the proportion of 104·2 females to 100 males. Among the Mahomedans the proportion was 107·4 to 100 males. Of Eurasians it was 106·7 to 100 males. In the case of Europeans the proportion of females to 100 males was only 59·2. This is of course due to the fact that a large number of persons in the army, the civil service, and in independent occupations are unmarried. The proportions of the female population indicate that the enumeration was correctly done.

Madras.

Hindus.

The Hindus are classed under the following main religious divisions :—

	No. of Persons.
Vishnavaites	132,623
Sivaites	172,669
Lingayets	3,319

Mahomedans.

Of the Mahomedans, 43,948, or 86 per cent., were Soonces, 4,222 Shias, and 2,794 Wahabis.

Christians.

The Christians are divided as follows according to their religious sects :—

—	Roman Catholics.	Protestants.	Total.
Europeans	812	2,801	3,613
Eurasians	5,136	6,877	12,013
Native Christians	18,090	3,351	21,441
Total ...	24,038	13,029	37,064

Caste.
Brahmans.
Kshatriyas.
Weavers.
Barbers.

From the subjoined table in which the population is arranged according to caste, it will be seen that in all, save those noted in the margin, the female population is returned in excess of the males.

Castes.	Males.	Females.	Total.	Proportion of Females to 100 Males.	Percentage to the Hindu Population.
Brahmans (Priests)	6,277	5,506	11,783	87·7	3·6
Kshatriyas (Warriors)...	2,368	2,309	4,677	97·5	1·4
Chetties (Traders)	16,503	17,438	33,941	105·7	10·3
Vellálars (Cultivators)...	44,752	46,350	91,102	103·6	27·6
Idaiyars (Shepherds)	5,585	5,973	11,558	106·9	3·5
Kammálan (Artisans)	7,559	7,810	15,369	103·3	4·7
Kanakkan (Writers)	1,359	1,430	2,789	105·2	·8
Kaikolar (Weavers)	4,268	4,212	8,480	98·7	2·6
Vannian (Potters)	22,465	23,210	45,675	103·3	13·8
Kusavan (Laborers)	612	637	1,249	104·08	·4
Sátani (Mixed Castes)...	1,809	1,827	3,636	100·9	1·1
Sembadavan (Fishermen)	3,727	3,797	7,524	101·9	2·3
Shánán (Toddy drawers)	3,455	3,457	6,912	100·06	2·1
Umbattan (Barbers)	1,826	1,780	3,606	97·5	1·1
Vannán (Washermen)...	1,493	1,582	3,025	102·6	·9
Others	4,157	5,424	9,581	130·5	2·9
Pariah	33,403	35,742	69,145	107·002	20·9
Total ...	161,618	168,434	330,052	104·2	100·0

Proportion.

Vellálars show the highest proportion, viz., 27·6 per cent. of the Hindu population, and then the Pariahs who form 20·9 per cent. The Vannians come next, numbering 45,675, or 13·8 per cent., and there are a very unusual proportion of Chetties, to the amount of 10·3 per cent. of the population. The number of persons arranged according to religious sects under each caste are noted in the next table.

Castes.	Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.	Total.	Percentage on the Preceding Columns. Sivaites.	Vishnavaites.	Lingayets.	Other Hindus.	Christians.
Brahmans	6,060	5,655	5	..	33	11,783	51·4	48·3	·04	..	·3
Kshatriyas	1,220	3,404	24	..	29	4,677	26·09	72·8	·5	..	·6
Chetties	22,614	11,039	30	..	258	33,941	66·6	32·5	·09	..	·8
Vellálars	34,717	53,438	414	..	2,533	91,102	38·1	58·7	·4	..	2·8
Idaiyars	717	10,596	5	..	240	11,558	6·2	91·7	·04	..	2·08
Kammálan	14,331	671	21	..	446	15,369	93·2	3·7	·1	..	2·9
Kanakkan	1,555	1,219	11	..	4	2,789	55·7	43·7	·4	..	·2
Kaikalar	3,635	3,764	1,024	..	57	8,480	42·9	44·4	12·0	..	·7
Vannian	22,194	22,695	113	..	673	45,675	48·6	49·7	·2	..	1·5
Kusavan	685	105	459	..	..	1,249	54·8	8·4	36·7	..	..
Sátani	1,331	1,463	839	..	3	3,636	36·6	40·2	23·07	..	·08
Sembadavan	3,793	1,530	48	..	2,153	7,524	50·4	20·3	·6	..	28·6
Shánán	6,098	783	16	..	15	6,912	88·2	11·3	·2	..	·2
Ambattan	1,282	2,317	..	..	7	3,606	35·5	64·3	..	..	·2
Vannán	1,662	1,338	25	..	..	3,025	54·9	44·2	·8	..	..
Others	5,472	2,536	26	..	1,547	9,581	57·1	26·5	·3	..	16·1
Pariahs	45,393	10,140	259	..	13,443	69,145	65·6	14·7	·4	..	19·4
Total ..	172,669	132,623	3,319	..	21,441	330,052	52·3	40·2	1·0	..	6·5

The following statement shows that only 57·8 per cent. of the male population of the district are employed—a small proportion in comparison with what obtains in the rural districts. On the other hand it must be remembered that a larger proportion of the population of the city are engaged in attending school.

Occupation.

Major Headings.	Minor Headings.	No. of Males employed.	Total.	Percentage to the total Male Population.	No. of Females employed.
Professional ...	Government service	5,935		3·0	383
	Military...	4,745		2·4	16
	Learned professions	1,074		·5	18
	Minor do.	7,790		4·0	236
			19,544		
Domestic	Personal service	12,104		6·2	5,750
			12,104		
Commercial ...	Traders	15,228		7·8	3,351
	Conveyers	8,393		4·9	1,274
			23,621		
Agricultural... ...	Cultivators	3,551		1·8	76
			3,551		
Industrial	Dress	8,248		4·2	1,935
	Food	5,501		2·8	2,307
	Metals	3,580		1·8	8
	Construction	5,542		2·8	42
	Books	1,353		·6	...
	Household goods	634		·3	152
	Combustibles	169		·08	5
			25,027		
Indefinite and non-productive.	Laborers	23,610		12·1	8,340
	Property	1,749		·9	662
	Unproductive	3,073		1·5	3,471
	Others	399		·2	7
			28,831		
	Total ...		112,678	57·8	27,973

In the tabulation of the Census of the Madras town the occupations of the female population were also taken. 27,973 females are shown to be employed in the proportions entered in the last column of the above table. 8,340 of them are returned as laborers, and 5,756 as domestic servants.

Occupation of females.

Males ...	112,678
Females ...	27,973
Total ...	140,651

Government Service.	Civil
1.	1,031
2.	1,160
3.	1,132
Total ...	3,323

Thus the aggregate number of occupied males and females rises to 140,651. Of the former 6,318 are in the civil service of Government, and in the military 4,761. Kavarés,* Vellálars, and Mussulmans in nearly equal numbers find employment in the civil service. These three classes aggregated 3,323, or a little more than half the total number of civil servants employed.

Military.

The moiety of those employed in the military service is made up of 1,768 Mussulmans and 677 Europeans. Only 177 of the Kshatriya caste (warriors) are found in this service. Kavarés and Vellálars together numbered 1,063.

Learned Professions.

Brahmans ...	103	Europeans ...	100
Kavaré ...	102	Eurasians ...	110
Vellálar ...	166	Total ...	861
Pariah ...	185		
Mussalmans ...	179		

1,092 persons are returned under this heading. The seven classes noted in the margin form the bulk of those engaged in learned professions.

Minor professions.

8,026, or 2 per cent. of the gross population, are shown to follow minor professions, of whom the following castes are the principal.

Vellálars	1,565
Kavarés	981
Chetties	971
Brahmans	862
Eurasians	786
Mussulmans	570
Pariahs	533

Domestic.

Pariahs ...	8,127	Barbers ...	992
Mussulmans ...	2,295	Total ...	14,386
Washermen ...	799		
Kavarés ...	1,073		

17,854, inclusive of females, are returned as personal servants, and are chiefly drawn from the classes noted in the margin.

Traders.

18,579 of the employed population, including women, are entered as traders. The following are the classes who in largest numbers pursue this calling:—

Chetties	5,319
Kavaré	2,493
Vellalar	2,132
Mussulmans	2,291
Vannian	1,728

Conveyers.

Of the 9,667 conveyers, more than half (5,081) are Pariahs. Of Chetties, there were so many as 1,106, of Mussulmans 811, and of Vellalars and Vannians 559 each.

Of the number of cultivators returned, viz., 3,627, Vannians (1,627) formed the bulk. There were also 671 Vellálars, 634 Pariahs, and 285 Kavarés.

* ..., a Telugu agricultural tribe, are taken under Vellálars in the district tabulation.

Dress.

Weavers and Mussulmans form each about a third of the total number employed in providing dress. 1,213 Pariahs are likewise so engaged.

Food.

The food-providers are drawn from all classes. Pariahs show in largest numbers, to the amount of more than a fourth of the 7,808 persons so engaged.

Metals and construction.

3,588 metal-workers and 5,584 constructors are returned. Of the former, 2,240 or upwards of two-thirds are Artisans. The construction of buildings employs 1,737 Artisans, besides a good many Vannians, Vellálars, and Kavarés, the bulk of whom are chiefly employed as bricklayers.

Laborers.

Of the 31,950 persons censused as laborers, the following classes are in greatest numbers :—

Vannians	9,311
Pariahs...	8,414
Kavarés	4,203
Vellálars	2,763
Mussulmans	2,271
Chetties	1,345

Property.

Of the 2,411 shown who own property, one-fourth are Mussulmans (667), many of whom are Carnatic Stipendiaries. The remainder are mostly composed of 304 Chetties, 250 Kavarés, and 464 Vellálars.

Unproductive.

6,484 persons are unproductive, 5,874 of whom are drawn from the classes noted below :—

Mussulmans...	1,211
"Other Castes" (Hindus)...	1,179
Brahmans	925
Kavaré	731
Pariahs	545
Vannian	437
Vellálars	428
Sátanis	418

Instruction.

18·3 per cent., or 72,865 persons out of the population of 397,552, are returned as able to read and write. The tabulation of this district was not arranged so as to show the numbers of the females apart from those of the males, but it is known that female education has made more progress in Madras than in any other district of the Presidency. The proportion of instructed among the different classes are shown below :—

—	Gross Population.	Instructed Population.	Proportion.
Hindus (including Native Christians)	330,052	54,994	16·7
Mahomedans	50,964	8,393	16·5
Europeans	15,626	9,043	57·9
Eurasians	910	435	47·8
Others			
Total ...	397,552	72,865	18·3

This is the only district where a large proportion of the population is found to be educated. Elsewhere the proportions vary from 8·8 per cent. in Tanjore to 2·3 in Vizagapatam. The following table, showing the castes arranged according to the order of educational merit, is taken from the Madras Town Census Report:—

Proportions able to read and write.

	Proportion of population educated.
1. Europeans	80·1 per cent.
2. Eurasians	60·4 do.
3. Other races	53·5 do.
4. Brahmans	40·7 do.
5. Kanakkans	37·2 do.
6. Vellálars	28·2 do.
7. Chetties	25·9 do.
8. Kshatriyas	23·8 do.
9. Sátanis	23·4 do.
10. Kavarés	21·3 do.
11. Idaiyars	19·7 do.
12. Karumálan	18·4 do.
13. Mahomedans	18·1 do.
14. Other Hindu Castes	17·9 do.
15. Weavers	12·1 do.
16. Potters	11·6 do.
17. Shánárs	11·5 do.
18. Fishermen	11·1 do.
19. Vannian	10·4 do.
20. Pariahs }	Equal.
21. Barbers }	
22. Washermen	8·8 per cent.
	4·1 do.

From this we see that, while the Hindus of all classes are no better instructed than the Mussulmans, yet that certain castes, such as the Brahmans, Kannakans, and Vellálars, are in a very much better position than Mahomedans in regard to education. And this is the case, more or less, throughout the country.

CHAPTER XVI.

Miscellaneous—Concluding Remarks.

Review of the Census work.

In the analysis of the results of the Census I have reviewed the early history of census operations in this Presidency, described the preliminary labours in connection with the census of 1871, and the actual processes of enumeration and tabulation. In regard to the methods of enumeration, I have quoted freely from the reports of the district officers who organized and superintended the operations.

The analysis of the census results, to which my own labours have been specially directed, has included a comparison of the population with area and districts; of houses with population; the number and proportions of the sexes, ages, religions, castes, occupations, the condition as to education, and infirmities of the people. Lastly, the population statistics of each revenue district have been separately reviewed in regard to nearly all of the foregoing particulars.

The information now for the first time collected in regard to the divisions of the people, will, I trust be found useful to all entrusted with administrative functions in this Presidency. The accuracy of the tabulation I believe to be reliable on the whole; but there are probably some errors in figures which are turned out on so gigantic a scale, although they may not be of a magnitude to vitiate the general results.

Defects in enumeration.

In regard to the enumeration, however, it is quite plain that the number of females was but indifferently given in many districts. Now that attention has been specially called to the subject, it is not probable that omissions of this description will pass unchallenged in any future census. Collectors of districts have the power in their own hands, and whenever the summary of taluq results shows any great disparity in the sexes, or the females fewer than males, the enumeration should be gone over a second time. In the selection of enumerators some care should be exercised, and abuses connected with the position should be guarded against, so far as is practicable.

Suggestions for facilitating the tabulation in a future census.

In regard to the direct and comparative tabulation of the results of any future census, I am disposed to think that the work might be done with greater expedition in the Collectors' offices. The working forms and methods of tabulation adopted on the present occasion will be preserved in the records of the Board of Revenue, and it will be quite practicable for the officers entrusted with the supervision of the next census to issue plain instructions in regard to the system of tabulation. The district results only would require to be brought together in a Central Office. By this practice I apprehend there would be a saving of time and money, as the district officials would always be able to entertain a sufficient number of clerks, versed in the vernacular language of the district, while experience has shown that there is much difficulty in the supervision of one large central office, and in procuring clerks in Madras acquainted with the written characters of the several languages. There must, however, be one head for the direction of the

census work. Either a selected committee, or a single official, who can give his whole time and energies to the subject.

Classification of castes.

In the classification of castes, efforts have been made to secure useful results, but I am not quite sure that the system of classification was perfectly correct in all respects. In the division of the agricultural classes into *Vellalars* and *Vannians*, there is a theory involved that one class are of later immigration than the other, and that these great classes of the community are not soil-folk, while I have grave doubts whether the division is not an arbitrary one, and unreal. The Vellalar or Ryot caste, claim a superiority over the Vannians, but the latter do not admit their inferiority, and so far as my enquiries go, I have reason to think them to have been originally one and the same people, split up and divided, as all soil-folk are, by local causes, and the disturbing influences of wars and conquests. The subject however requires further investigation and enquiry. And again in regard to the religious sects (*Satani*) who have been classified as mixed castes, it is probable that further research may demand the removal of some of the persons so classed to other headings. The present classification of castes must be regarded as tentative only, pending a more minute enquiry into the subject of the caste divisions of the people.

Paucity of Aryan castes.

One great result has been brought out by the enquiries regarding caste, viz., the unimportance, numerically speaking, of the so called Aryan tribes in the southern parts of the Peninsula. The persons classified as "twice born castes" (and a great many individuals have no claim to be so considered); do not amount to one-sixteenth of the population. In all probability not one thirtieth part of the people have any valid claims to be regarded as of Aryan descent. Practically therefore, the administration of the country, has to deal with an aboriginal people, who have been influenced, in times past, by successive waves of Buddhism, Brahmanism, and Mahomedanism, just as they are now being subjected to the influences arising from a foreign rule, and in which western culture and civilization are brought within their reach.

Sub-divisions of castes, and political consequences of caste divisions.

I have said very little in the body of the report on the subject of the sub-divisions of castes amongst the Hindus; but when it is stated that these sub-divisions, as entered in the census schedules, amount to no fewer than 3,900,[1] and that in a great many instances, they involve social and political disunion, as well as envy, hatred, jealousy, and suspicion between neighbours, enough has been said to explain why it is that the people, from time immemorial, have been subjected to foreign rule. They have practically more faith, in the clemency, justice, and impartiality of an alien race, than in the like qualities of their own people. This is entirely the result of the operations of the caste system, and so long as caste, in its present intolerant and repulsive aspect, is retained as a social institution, so long probably will the people of India be subject to a foreign yoke.

While I make these remarks, I am not unmindful of the fact that there are grades and classes in every human society, but the social divisions of other countries into an aristocracy, a middle class, and a working class, is something wholly foreign to the institution of caste. In its early days, caste was evidently

(1) It is not pretended that there are this number of castes, but our schedules were filled up in five different languages, and these are the named sub-divisions.

more pliable than it is now. A low-caste man might then aspire to become a *Rishi*, and a Brahman might marry a Sudra woman without loss of dignity, but these things have ceased to be, and we have now to deal with an institution, the tendency of which is to go on splitting up the people into small sections, outside of which they can have no social position, and whose laws are so rigid that no one can overstep them with impunity.

There is a strong feeling abroad with a certain class of Indian reformers and agitators, that the people of India should share more liberally in offices of trust and responsibility than they do at present, so that they may be gradually taught how to wield the reins of government. Those who are anxious to hurry the normal progress of administration this way, have probably very hazy notions regarding the difficulties which this caste question puts in the way of a Government desiring to rule impartially. The class of people, who by culture and education are fitted to take the lead in administrative work, are especially the Brahmans, who have already a preponderating influence in the higher offices of the State. But something more is required of those who rule, than mere cleverness and intellectual subtlety. Men must be morally and physically brave, before a nation will recognise them as leaders, and in these respects, despite their culture, the Brahmans, it is to be feared, will always fail in commanding the confidence of the people. If the British left the country tomorrow and Brahman administrators were left in power, there would be no permanence in their rule. Any vigorous barbarian who chose to ravage the country would find it an easy prey, and the Brahmans ready to fawn upon him and take subordinate places, as they did with their own warrior kings, and in later periods with the Mussulman and other foreign invaders of their country.

If the Brahmans are unfitted for the position of rulers, it is quite certain that the other castes of Hindus are, in some respects, still more incapable of the duties and responsibilities of administrators. The warrior castes (Kshatriyas) in this part of the world are insignificant in number, and have sunk low by fusion and intermarriage. The trading classes have no qualifications for, and no ambition to seek public life, preferring the industry which is their hereditary profession, while the great bulk of the aboriginal tribes who form the Sudra castes are hardly yet sufficiently advanced in intellectual culture to take leading positions in the administration. The Mussulmans of Southern India, whatever they might have been three centuries ago, are now mainly an aboriginal people, who in these days of competitive examinations, are readily thrust aside by the keener-witted Brahmans and Vellalars. The charge that the natives of India are not permitted their fair share of public functions, the census returns show to be untrue. It must be remembered that, while the Brahmans and some other classes of the people are ready enough to cry out against a policy that would limit their advancement to the highest offices in the Civil Service of the State, these classes deliberately shirk their fair share of public duty in the military and police departments of the Government. The work is so uncongenial to them, that we find there are 360 Europeans engaged in the preservation of the public peace, for every single Brahman serving in the military or police departments. The Brahmans deliberately prefer to leave these important State duties to their European rulers, and to the various Sudra castes of Hindus, and to the Mahomedans, but no section of the people that aspires to rule can afford to neglect the

acquisition of proficiency in military art. The Brahmans cannot argue that the military profession is forbidden to them, for in their sacred books they are taught that the profession of a Soldier is to be chosen in preference to that of agriculture or the acquisition of lands, which occupations at the present time engage the attention of 36 per cent. of the male Brahman population. The truth is the hybrid Aryan people of Southern India are naturally unwarlike, and they will engage in no occupation, which does not afford the promise of physical ease, and abstinence from bodily exertion. It is not from a material of this description that statesmen, politicians, and generals are fabricated, and, if one might venture on prophecy, it would be easy to predict that the "coming race" in India is not to be sought for in the degenerate Aryan stock that has for many centuries past maintained its influence by appealing to the fears and superstitions of the vulgar. (1) As knowledge increases the unwholesome influence of the priestly class on the aboriginal people of the south must fade away, and there may in time arise a class of people capable not only of governing wisely, but of holding their country firmly, and securing alike the respect of friend and foe.

Importance of improved agriculture.

In regard to the occupations of the people, the census results show, what was pretty well known before, that India is almost purely an agricultural country, and that the employments connected with the agricultural interest, afford subsistence to at least three-fourths of the population. Indian agriculture is considered, by those competent to judge, to be in an eminently unsatisfactory state. The minute sub-division of the soil, whether under the Ryotwari or Zemindari systems, amongst a tenantry destitute of capital, or of the means of improving their holdings is in itself a gigantic evil, such as will tax the powers of the wisest legislators to allay or remedy. Yet if Indian agriculture is ever to be improved, it must be done through the example of men of intelligence, capital, and practical skill, aided and encouraged directly by the Government. The race of Zemindars, or middlemen, who were created when an attempt was made at a permanent land settlement, although they may be possessed of the capital necessary for successful agriculture, as a rule, take no personal concern in the question of better farming, their holdings being let out to sub-tenants, who generally speaking, are more heavily assessed than those who hold land directly from Government under Ryotwari tenure. The need of some practical illustration of improved methods of agriculture has already impressed itself on Government, and where the responsibility of superintending the education of minors who own landed properties is thrown upon the State, it would seem to be incumbent to provide that their education should include a practical acquaintance with modern methods of farming and estate management. The Board of Revenue in its capacity of Court of Wards must be acquainted with many painful examples of youthful proprietors, neglecting their own interests and ignoring their duties to their sub-tenants, simply because the system of education pursued in their cases has been radically vicious, and unsuited to help them in maintaining their position and influence as landed proprietors.

(1.) "A priest who knows the law need not complain to the king of any grievous injury, since even by his own power, he may chastise those who injure him. His own power, which depends on himself alone, is mightier than the royal power, which depends on other men" * * Speech is the weapon of a Brahman, with that he may destroy his oppressors. * * By Brahmans the all-devouring fire was created, the sea with waters not drinkable, and the moon with its wane and increase. * * * although Brahmans employ themselves in mean occupations, they must invariably be honored, for they are something transcendantly divine."—Haughton's Menu Cap. IX. and XI.

If native youths of the zemindar class could be assembled in some collegiate institution and educated, not only in general knowledge, but in the management of lands, and improved methods of agriculture, it would be to the manifest advantage of the youths themselves, and of the considerable section of the population holding their farms under them, and the example thus set, would probably be followed by the more wealthy and influential of the ryot, or cultivating, class. Farming in India, like most of the industrial employments, has made no practical advance under British rule. It is true that more waste lands have been brought under the plough, and that population and production have increased in proportion, but it seems very questionable whether an acre of land in the present day yields larger returns than were reaped many centuries ago. It is in the direction of increased yield, area for area, that so much might be done to better the prosperity of the people. Over very large tracts of country the proper conservation and use of manures is unknown. In districts of the greatest natural fertility the people are perhaps the worst farmers. Where the silt-laden waters of mighty rivers deposit their fertilizing contents over the rice fields, the use of indigenous manures is neglected. The way in which the Hindu people misuse their cattle is particularly noticeable. Ill-feeding, neglect, and inattention to selection for breeding purposes is everywhere the rule, nor can we be surprised, that under such conditions the milk-yielding and food-producing qualities of the animals should degenerate.

The actual condition of the cultivating classes is a subject of serious anxiety in a country where so many millions are dependent on the products of the soil. A single bad season is often sufficient to bring the population of extensive tracts to the verge of starvation, and to necessitate wholesale remissions of the land assessment, and national losses in many indirect ways. All this is extremely unsatisfactory, and points to the importance of directing administrative energy persistently towards agricultural improvements.

As an observer of passing phenomena, I have often marvelled at the fact that while the candidates for the higher administrative offices in the Civil Service of India are required to possess a familiar acquaintance with Greek plays and the differential calculus, a knowledge of farming, on scientific principles, which would be more practically useful to those serving in the Revenue branch of the service, is omitted from the list of accomplishments that the young candidates are required to show proficiency in. Those who take the highest places in competitive examinations may possibly be quite ignorant of the simplest rudiments of agriculture, and in regard to the subordinate ranks of the Revenue Department in India, there is the same deficiency of practical knowledge respecting farming and estate management. Candidates are required to be familiar with precis-writing, accounts, Revenue Regulations, &c., but they may be, and probably are, quite ignorant of all subjects connected with practical agriculture, such as a knowledge of soils, crops, and the best mode of culture. No doubt many revenue officials learn in process of time a good deal in regard to these subjects, but they learn in a bad school, *i.e.*, from the native cultivators, who themselves require to be instructed in a better system of farming.

As a public health official my duties lead me to observe some of the effects of bad farming. I have often to notice water-logged lands, where no water should be, and a lamentable waste of that great fertiliser, in almost every district where

irrigation is depended upon, and very frequently large numbers of the population prostrated by fevers, which but too often arise from excessive soil moisture and obstructed drainage. I have also to observe other forms of ill-health resulting from the accumulation of filth around the habitations of the people, which accumulation self-interest would have prevented, had the people been taught practically the value of animal refuse in the improvement of the soil. Having the strongest conviction that an improved agriculture is of the highest importance in regard to the health and prosperity of the people, I do not hesitate to express my sentiments in this place, though the subject may not appear to be immediately connected with the census tabulation.

Industrial schools wanted.

And if special measures are needed to instruct the vast population of India connected with the soil in better methods of farming, so also are technical schools required for instruction in the various mechanical industries in which India lags behind the rest of the world. Government, railway, and private work shops have already had an influence for good; but their spheres of usefulness are limited mostly to the Presidency Towns, and the artisans of the provinces have no chance of learning anything new in their special trades. They do as their fathers did before them, and as their descendants will do in the future, unless the means of improvement in their several industries are brought within their reach. The present system of general education, which is wholly literary, practically takes the people away from their original caste occupations, and its chief result hitherto has been to provide an excessive number of clamorous candidates for the civil service, and as it is impossible for the Government to find offices for all who qualify for official life, it follows that many must fail in the struggle for place, and that those who are too proud to fall back upon agricultural or industrial employments, remain to swell the ranks of the idle, the discontented, and unproductive.

The evil will probably cure itself in process of time; but, if efforts were made to provide instruction in agriculture and industrial trades, many young men might engage in profitable and independent occupations, whose present ambition is to lean upon the Government for support, and who failing in this, become life-long burdens to those of their relations who are more fortunate in securing official employ.(1)

Population and Revenue.

In no part of this report has any thing been said regarding the relation between revenue and population. From an abstract of the revenue return for 1871-72, it would seem that the average amount of revenue per head of the whole population of the Madras Presidency was Rupees 2-4-5, the sum varying from Annas 15-2 in Vizagapatam, to Rupees 8-15-1 in the Town of Madras, where the chief portion of the sea customs on the imports into the Presidency are received. The average sum of Rupees 2-4-5 is made up of the following items:—

(1) It has always appeared to me one of the most hopeful characteristics of the Indian people that they practically recognize the duty of supporting their own poor in a degree, which would put any of the nations of Christendom to shame. The feeling is, no doubt, carried sometimes to excess, and tends probably to produce idleness and improvidence; but, at the same time we cannot but feel that a people, who need no law to teach them the duty of providing for the daily sustenance and waste of their poor, have solid claims to our respect and admiration. The system of private charity breaks down, as all other systems would do, in the face of those tremendous calamities of famine and pestilence that now and then sweep over the land; but under normal conditions of existence, no man, woman, or child is allowed to perish for want of food, and there are few countries perhaps that can compare with India, in the way in which those who have means, share them with those of their kith and kin.

	Amount per head of Population. RS. A. P.
Land Revenue	1 6 8
Excise	0 2 11
Assessed Taxes	0 0 6
Customs	0 1 7
Salt	0 6 8
Stamps	0 2 1
Total ...	2 4 5

With regard to the salt-tax it must be explained that the pressure on the population is not so great as would appear, because much of the salt contributing to the revenue of the Madras Presidency is taken away into Mysore, Hyderabad, and the Central Provinces to supply the populations of those countries. It has been estimated that more than ten millions of people outside the Madras Presidency are supplied with Madras salt, so that the salt-tax, instead of falling with an incidence of annas 6 and pice 8 per head, is probably not more than annas 5.

The following abstract shows, in detail, the revenue of each district for 1871-72:—

Statement showing the Collections of Revenue compared with the Population in 1871.

Districts.	Population according to the Census of 1871.	REVENUES COLLECTED DURING 1871-72.															
		Land Revenue.			Excise on Spirits and Drugs.			Stamps.			Sayer.			Customs.			Total.		
		Amount.	Average per head.		Amount.	Average per head.		Amount.	Average per head.		Amount.	Average per head.		Amount.	Average per head.		Amount.	Average per head.	
			Rs. a. p.			Rs. a. p.			Rs. a. p.			Rs. a. p.			Rs. a. p.			Rs. a. p.	
1. Ganjam ...	1,520,088	988,795	0 10 1		74,714	0 0 9		83,153	0 0 10		1,664,190	1 1 6		48,911	0 0 6		2,841,499	1 12 10	
2. Vizagapatam ...	2,153,199	1,331,359	0 9 10		186,457	0 1 5		125,328	0 0 11		218,981	0 0 3		70,162	0 0 6		2,032,344	0 15 3	
3. Godavery ...	1,532,669	4,293,558	2 10 10		162,056	0 1 8		226,426	0 2 2		575,656	0 5 9		94,205	0 0 11		5,384,395	3 6 0	
4. Kistna ...	2,432,374	3,846,366	2 10 5		164,585	0 1 10		186,903	0 1 7		1,259,342	0 13 10		5,628	0 0 1		5,469,310	3 12 4	
5. Nellore ...	1,376,811	2,473,598	1 12 9		89,773	0 1 1		111,679	0 1 8		1,849,011	0 15 8		17	...		4,070,737	2 15 4	
6. Cuddapah ...	1,353,134	1,771,736	1 5 0		207,103	0 2 5		177,529	0 2 0		...	...		...	...		2,205,424	1 10 1	
7. Bellary ...	1,688,006	2,343,856	1 6 6		689,841	0 6 7		188,483	0 1 7		11,007	0 0 1		...	...		3,233,637	1 15 3	
8. Kurnool ...	858,040	1,427,653	1 7 10		331,272	0 5 6		101,702	0 1 8		3,022	...		...	...		1,860,554	1 15 4	
9. Chingleput ...	936,184	1,632,688	1 11 10		167,129	0 2 8		68,755	0 1 2		2,458,613	2 10 7		...	...		4,581,623	4 10 9	
10. North Arcot ...	2,015,278	2,601,778	1 5 4		315,342	0 2 6		136,904	0 1 1		...	...		...	...		3,179,380	1 9 2	
11. South Arcot ...	1,755,817	3,405,551	1 15 0		269,396	0 2 5		125,543	0 1 2		680,139	0 6 1		224,956	0 1 10		4,694,612	2 10 8	
12. Tanjore ...	1,973,731	3,989,480	2 0 4		494,585	0 4 0		186,199	0 3 10		1,324,362	0 10 9		597,868	0 4 10		6,990,039	3 9 4	
13. Trichinopoly ...	1,200,408	1,554,787	1 4 9		149,393	0 1 11		106,494	0 1 5		...	...		...	...		1,829,344	1 9 4	
14. Madura ...	2,366,615	1,921,196	0 13 7		137,974	0 1 0		279,463	0 1 11		847,405	0 5 10		21,373	0 0 3		2,989,319	1 5 1	
15. Tinnevelly ...	1,693,959	2,856,351	1 11 0		164,035	0 1 7		264,881	0 2 6		1,022,799	0 9 8		136,150	0 1 3		4,523,186	2 10 9	
16. Coimbatore ...	1,763,274	2,301,180	1 6 8		280,718	0 2 7		189,684	0 1 5		...	...		...	...		2,985,547	1 10 8	
17. Nilgris ...	49,501	35,007	0 11 4		84,007	1 11 2		7,276	0 2 4		...	...		...	...		132,587	2 10 10	
18. Salem ...	1,966,966	2,188,529	1 1 10		306,113	0 2 6		135,434	0 1 1		...	...		...	...		2,631,389	1 5 7	
19. South Canara ...	918,362	1,230,668	1 5 5		127,574	0 2 3		157,180	0 2 9		603,500	0 11 7		65,232	0 1 2		2,288,440	2 7 6	
20. Malabar ...	2,581,260	1,827,300	1 12 11		227,185	0 1 7		482,709	0 3 5		1,159,153	0 8 5		135,959	0 1 5		3,972,506	1 12 1	
21. Madras ...	397,552	95,385	0 3 10		1,089,624	2 11 10		607,597	1 4 5		...	...		4	4 1		3,556,120	8 15 1	
Total ...	31,291,177	44,353,411	1 6 8		5,708,924	0 2 11		3,990,676	0 2 1		15,078,507	0 6 8		3,132,283	0 1 7		71,516,314	2 4 6	

Land Revenue.

The incidence of the land tax on the people is not to be measured by the figures here shown, for the districts which contribute the smallest revenue to the State, are the ones in which the actual cultivators are the most heavily taxed. In Ganjam and Vizagapatam, the land revenue realized by Government is only 10 annas 1 pice, and 9 annas 10 pice per head, respectively, but in these districts the Zemindary system prevails to a very great extent, and the landlords pay to Government only from one half to one-fourth, or one-fifth of the rents they receive from the actual cultivators. The land revenues of the Godavery and Kistna districts are the highest, *i.e.*, Rupees 2-10-10 and 2-10-5 per head, and although there is a good deal of land in these districts settled on Zemindary tenure, the great irrigation works in connection with these districts enable the Government to make a demand for water supplied to the settled estates, and thus the land revenue reaches the high ratios we have seen. The land revenue per head of population in these districts is actually higher than in the fertile and well-watered district of Tanjore.

Excise on spirits and drugs.

In regard to the revenue derived from an excise on spirits and drugs, there are wide variations in different districts, which seem to call for a few observations. In the Ganjam district, the revenue derived from this source averages only 9 pice per head of population. In Madura only 1 anna; in Nellore 1 anna 1 pice; in Vizagapatam 1 anna 5 pice; in Malabar 1 anna 7 pice; in Godavery 1 anna 8 pice; in Kistna 1 anna 10 pice; in Trichnopoly 1 anna 1 pice. In some districts, however, as in Bellary, Kurnool, and Tanjore, the average revenue per head is 6 annas 7 pice, 5 annas 6 pice, and 4 annas respectively, while in the town of Madras it amounts to no less than Rupees 2-11-10 per head. In the latter case however it is not all clear profit, as the cost price of the arrack imported from Colombo has to be deducted, but even with this deduction, the excise revenue per head is very high, in proportion to the other districts.

It is not easy to understand why there should be such wide differences in the apparent consumption of liquor in the different districts, and the fact that certain districts are contributing very slightly to imperial revenue by the liquor tax, seems to call for enquiry. In Ganjam it is notorious that the aboriginal people are heavy drinkers, and that they distil a spirit from the flowers of a tree, (*Mohwa*) which pays no duty, and in Malabar the consumption of toddy by the lower grades of the people is enormous, and these districts contribute but insignificant sums to the excise revenue. Again in regard to the districts north of the Kistna, it is well known that the population of the sea board is an opium-eating people, and that the drug pays no duty or excise, being largely smuggled through Central India and the Hyderabad country. The people of the northern districts do not appear to drink so heavily as those of the south.

The aboriginal races of Southern India have a natural taste for intoxicating drugs and strong liquors. The taste is not of recent development, as some ill-informed native writers are in the habit of asserting. They manufactured and used intoxicants thousands of years ago, and long before the Aryan people settled in Northern India. Their habitual use of intoxicants is nothing new, ut we notice the habit the more, perhaps, since the period when wages have n from 50 to 100 per cent. above what they were twenty years ago, and se every common coolie is now able to earn more than enough to supply

him with food, and has but few other temptations on which to expend his surplus wealth.

In the districts where laborers are paid in grain, they do not perhaps use so much liquor as in the coast districts where money payments are common; but there can be no question that with the increase of wages and wealth, there is, and must be, an increasing consumption of liquor in the country. And the taste for strong drink is not confined to the lower orders of the aboriginal people, but is spreading among the classes who have been influenced by Brahmanical civilization. Those who can afford to spend their money freely, appear to prefer European liquors, and as an instance in point, I may mention that visiting the small inland town of Guntoor about two years since, I found no fewer than five retail shops in which brandy, gin, and many varieties of wine might be bought. The European residents of the station did not amount to a dozen altogether, and the inference was plain, that the five shops in question depended almost entirely upon the Native community for their custom. In every native town I have visited, no matter how remote from the Presidency, European liquors seem to have penetrated.

The methods of collecting the excise on liquors and drugs are not uniform, and are at present undergoing modification. The facts here noted in regard to the variations of revenue in different districts are of sufficient importance to suggest the question, why the liquor-consuming portions of the population should vary so greatly. It will probably be found that the system of farming out the privileges of manufacture and sale of arrack, which has until recently obtained in all the districts, is attended with great loss to the revenue of the country. This revenue, even as at present imperfectly collected, has increased in ten years from £332,996 in 1861-62 to £570,892 in 1871-72, but it is evident that, if certain districts paid their fair proportion in reference to population, that the revenue from this source, at the present rates of excise, should come nearer to 1½ millions of pounds sterling than to the amount reached in 1871-72.

It is difficult to understand how it is that the people of Tanjore should consume liquor in such quantities as to pay an excise of 4 annas per head of the population, while the people of the neighbouring districts of Trichinopoly, Madura, and Tinnevelly should pay only anna 1 pies 11, anna 1 pies 10, and anna 1 pies 7 per head, respectively, unless we infer that the excise revenue of the latter named districts is not collected in proportion to the drinking habits of the people. The discrepancies cannot be accounted for on the supposition that the people of one district are more habituated than those of another to the use of stimulants, for, practically, the whole population of the southern districts are an aboriginal people, accustomed to drink intoxicating beverages, nor is there that vast difference in the ability of the people to spend money on luxuries. The laboring classes of Madura, Trichinopoly, and Tinnevelly are as well-to-do as those of Tanjore; and, as the figures stand, it is simply impossible to explain them on any other supposition than that the State is not getting its fair share of the profits arising from the sale of drinks.

Under a proper system of excise, and arrangements for the suppression of illicit distillation, the revenue from the sale of liquor may be expected to develop rapidly. The revenue is at present derived mainly from three sources—licenses for the sale of palm juice in its fresh or slightly fermented state

from the privilege of distilling and selling spirits in certain areas, or from an excise duty on every gallon of spirits issuing from a contractor's distillery. The fresh toddy or palm juice is a wholesome and refreshing beverage, but after fermentation it becomes highly intoxicating, and in this state is no doubt very largely used to the detriment of the excise on spirits. In a few places an inferior kind of beer is now manufactured and largely sold to the natives, subject to an excise of one anna per gallon. It has the two-fold merit, in native estimation, of being cheap and heady.

While the use of fresh toddy might everywhere be encouraged, there seems no reason whatever for stimulating the sales of spirits, of country or European make, and both of these articles would probably bear a much heavier excise duty than is now laid upon them. In regard to this question of intoxicants, it would be well to bear in mind that the native administrations preceding British rule, derived large revenues from betel and tobacco, neither of which articles now contribute anything to the State coffers, and that in taxing heavily the use of spirits, we are not placing burdens on an essential element of existence, but on one of the luxuries of native life.

Increase of drunkenness.

The increase of drunkenness amongst the laboring classes, which the native press has frequently commented upon, is, in my mind, the result of wages having risen rapidly, and in a proportion beyond the cost of living. When a cooly has provided food for himself and family, he has nothing to spend his surplus wages on, but drink. He cares nothing for the adornment of his house or his person, nor does he spend money in educating and clothing his family. If 75 per cent. of his wages suffice for ordinary food requirements, the remaining 25 per cent. will ordinarily be spent in intoxicants. In the northern coast districts I have personally witnessed the cultivators and laboring people spending their savings in opium, while in the south the spare cash assuredly finds its way to the toddy or arrack shop. The extraordinary rise in wages in England recently has been attended with precisely similar results. The working men labor for fewer hours, and spend more money at the public houses than they did before.

Salt.

The salt revenue is collected chiefly in the districts bordering the Eastern and Western Coasts, for the reason that the manufacture of salt can only be conducted with profit on the sea-coast. A little earth-salt is still made in a few inland districts where the railway has not brought sea-salt in competition with the local manufacture, but the industry is dying out. The Chingleput and Ganjam districts yield the largest revenues from salt. The total revenue under this head has increased since 1861-62 from £859,053 to £1,307,840, but this increase has been due more to an augmentation of the duty than to increased consumption, and in 1872-73 there was a falling off in the salt revenue. The sales of salt, allowing for the consumption in other districts, are not so large as to warrant the assumption that every individual of the population gets the quantity of salt that is essential for the maintenance of vigorous health.

Stamps.

In regard to "Stamps" the people of Ganjam and Vizagapatam seem to spend very little money. The largest sums per head of population are realized in the Madras, Malabar, South Canara, Tanjore, Tinnevelly, and Godavery districts. The total revenue under this item for 1871-72 was £399,357.

The following abstract shows the proportions of revenue under the several heads compared with population, for each Census year from 1856 to 1871:—

Statement showing the Revenue and the Population with the Average Revenue per head for each quinquennial year from 1856 *to* 1871.

	1856-57.		1861-62.		1866-67.		1871-72.	
Population...	22,857,855		24,656,509		26,539,052		31,281,177	
Items.	Amount.	Average per head.	Amount.	Average per head.	Amount.	Average per head.	Amount.	Average per head.
	Rs.	Rs. A. P.	Rs.	Rs. A. P.	Rs.	Rs. A. P.	Rs.	Rs. A. P.
Land Revenue..	37,509,713	1 10 3	41,125,879	1 10 8	42,397,052	1 9 7	44,353,411	1 6 8
Excise on spirits and drugs ...	2,312,853	0 1 7	3,329,961	0 2 2	5,067,411	0 3 1	5,708,924	0 2 11
Assessed taxes..	1,082,974	0 0 9	2,859,754	0 1 10	807,350	0 0 5	969,218	0 0 5
Customs ...	1,504,965	0 1 1	2,366,380	0 1 6	2,519,021	0 1 6	3,132,283	0 1 7
Salt	5,404,795	0 3 9	8,600,532	0 5 7	10,938,017	0 6 7	13,078,407	0 6 8
Stamps ...	775,829	0 0 7	3,014,598	0 1 11	3,537,234	0 2 2	3,993,576	0 2 1
Extra Revenue..	209,805	0 0 2	75,295	0 0 1	...	...	...	...
Total ...	48,800,934	2 2 2	61,372,399	2 7 9	65,266,085	2 7 4	71,255,819	2 4 5

Town populations.

The grouping of the population in towns and villages, and the average size of the latter have now to be briefly noticed. From Table VII. in the Appendix it will be seen that, omitting the villages of the Jeypore country, and uninhabited village areas in other districts, there are 45,098 townships or villages with populations as follow:—

	Number of Villages.
Less than 200 inhabitants	14,509
From 200 to 500	13,408
„ 500 to 1,000	9,508
„ 1,000 to 2,000	4,999
„ 2,000 to 3,000	1,310
„ 3,000 to 5,000	862
„ 5,000 to 10,000	403
„ 10,000 to 15,000	52
„ 15,000 to 20,000	14
„ 20,000 to 50,000	27
Above 50,000	6

This abstract is sufficient to show that the people are mainly collected in small villages. More than four-fifths of the villages have less than 1,000 inhabitants. The number of villages with populations from 3,000 to 10,000 is much swelled by the inclusion of those peculiar divisions of the Malabar country called *amshoms*, which properly speaking are not villages at all. There are 99 towns with more than ten thousand of inhabitants.

A Table (No. VIII.) in the Appendix gives the names of every village or town with a population beyond 5,000.

Municipalities.

At the time of the census there were 45 towns to which the Municipal Act had been applied; and since the date of the census, three other towns have been included amongst the Municipalities. The population of these 45 towns was 1,540,299, of whom 759,832 were males, and 780,467 were females. As the census of municipal towns was conducted under the direction of Municipal Officers, it will be interesting to note how the work was done, in comparison with the census of the rural tracts. If we take the proportions of the sexes as an indication of the correctness of the enumeration, we

shall find that the Municipalities stand far ahead of the districts. In 25 of these towns out of 45, the number of females was returned in excess of the males, while in only 7 revenue districts out of 21 were the sexes thus returned. Taking the aggregate figures of the municipal towns, we find that the females were as 102·7 females to every 100 males, while in the districts generally the proportion was only 99·9.

The municipal returns show the tendency of certain classes of the people to congregate in towns. Thus out of the 1,857,857 Mahomedans, 217,276, or 11·6 per cent., are inhabitants of municipal towns, while the districts generally have only 5·9 per cent., and of the East Indians 20,778 out of a total of 26,374, or 78 per cent., are congregated in towns.

Municipal income.

The gross municipal income of the 45 towns in 1871 was £149,740. The rate of municipal taxation per head varied from 6 annas and 9 pice in Calicut, to Rupee 1-7-3 in Tuticorin, the average of the whole being Annas 15-7, or a little less than two shillings per head. (*Vide* Appendix, Table IX.)

Expenses of the Census.

The expenses in connexion with the census now remain to be briefly noticed.

These are briefly as follows:—

District Census.

The charges incurred for taking the census in the several districts amounted to Rupees 27,177-9-3 as reported by Collectors, the particulars of which are noted in the subjoined abstract. This differs from the total sum of the charges obtained from the accounts of the Accountant-General. Nearly the entire sum of Rupees 7,637-5-6 entered as "other charges" in the statement, is half of the expenses incurred on account of the census of the Municipal towns in the provinces, and borne by Government.

Statement showing the Particulars of Charges incurred in the Districts on account of the Census of 1871.

Districts.	As furnished by Collectors.					Total Charges as taken from the Books of the Accountant-General.
	Cost of painting the Numbers of Houses.	Amount paid to Enumerators.			Other Charges.	Total.	
		Non-officials.	Government Servants.	Total.			
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1. Ganjam ...	279 13 1	1,069 14 5	5 0 0	1,074 14 5	165 15 1	1,520 10 7	1,574 3 7
2. Vizagapatam...	159 9 10	513 7 1	330 1 10	843 8 11	444 4 5	1,438 7 2	1,465 7 6
3. Godavery ...	167 8 8	274 14 1	8 14 0	283 12 1	240 12 11	692 1 8	674 15 1
4. Kistna ...	312 1 8	277 15 7	20 14 0	298 13 7	258 10 0	869 9 3	702 2 7
5. Nellore ...	219 10 8	... ...	200 12 0	200 12 0	225 4 6	645 11 2	366 13 0
6. Cuddapah ...	254 9 1	349 8 0	204 4 0	553 12 0	398 1 9	1,206 6 10	918 2 10
7. Bellary ...	469 12 10	895 10 5	135 0 0	1,030 10 5	176 9 7	1,677 0 10	687 15 1
8. Kurnool ...	116 7 7	135 9 0	138 5 0	273 14 0	489 13 3	880 2 10	729 1 3
9. Chingleput ...	465 5 4	507 4 7	118 0 0	625 4 7	59 14 9	1,150 8 8	891 3 10
10. North Arcot ...	99 5 0	62 0 0	218 8 0	280 8 0	322 3 6	702 0 6	448 7 5
11. South Arcot ...	86 5 2	265 1 9	155 11 9	420 12 9	272 3 1	779 5 0	624 13 0
12. Tanjore ...	287 10 11	373 13 6	236 7 6	609 8 12	370 9 3	1,217 13 2	963 13 7
13. Trichinopoly ...	471 12 10	47 0 0	22 0 0	69 0 0	158 15 6	699 12 4	387 13 9
14. Madura ...	196 7 3	123 15 0	... ...	123 15 0	1026 10 0	1,347 0 3	1,409 6 3
15. Tinnevelly ...	498 3 5	891 0 0	578 12 0	1,469 12 0	173 13 2	2,141 12 7	1,746 2 10
16. Coimbatore ...	550 14 10	298 10 3	78 7 0	377 1 3	820 2 2	1,748 2 3	1,742 2 4
17. Nilgiris ...	8 3 6	1,093 8 0	480 7 8	1,573 15 8	70 14 6	1,653 1 8	1,648 3 8
18. Salem	326 11 5	852 8 0	416 1 5	1,268 9 5	605 6 9	2,200 11 7	2,306 9 10
19. South Canara..	27 15 4	1,753 4 0	569 4 6	2,322 8 6	812 10 2	3,163 2 0	3,187 4 5
20. Malabar ...	313 2 1	525 12 8	60 11 0	586 7 8	544 7 2	1,444 0 11	971 13 8
21. Madras ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Total ...	5,252 10 6	10,309 15 7	3,977 9 8	14,287 9 3	7,637 5 6	*27,177 9 3	*23,390 10 6

* These sums will be found less than the amounts entered for each district in the table printed at page 30 of this report. The total charges incurred on account of the Census of Municipal Towns are shown in that table, while only half the charges or the amounts borne by Government are entered in this return.

Establishment for tabulation.

The cost of the establishment entertained at the Central Office for tabulation from January 1872 to November 1873, or for 23 months, came to Rupees 1,21,189-15-6, inclusive of 8,000 rupees drawn by Mr. Gover at 1,000 rupees a month from February 1872. This sum does not include any portion of my own salary as Sanitary Commissioner, and I have not drawn any special remuneration for the charge of the Census Office.

	Rs.	A.	P.
Mr. Gover's salary	8,000	0	0
Establishment	1,01,447	1	10
House-rent	4,027	6	10
Furniture	4,025	9	10
Contingencies	3,689	13	0
Total ..	1,21,189	15	6

The Board of Revenue originally estimated that the cost of the tabulation would be about Rupees 47,950, allowing the work to occupy only eight months, but a little experience of the difficulties of the labor led to the conclusion that it would be utterly impracticable to get it done in eight months. As a matter of fact the actual tabulation occupied 15 months, and the work was only sufficiently advanced to enable me to commence the compilation of the report in the month of July 1873.

Printing charges.

A great portion of the printing work in connexion with the census was given to private presses. The forms of the enumerators' schedules, which alone had to be printed in an enormous number, cost Rupees 19,414, and the charges for packing and despatching the same to Collectors amounted to Rupees 5,390. The cost for printing the tabulation registers required for the use of the Central Office was Rupees 7,645. In all Rupees 28,449 were spent in printing several forms at private presses.

Total charges.

Thus the actual charges incurred amounted in the aggregate to Rupees 1,73,030, as shown below:—

	Rs.	A.	P.
Districts (for census-taking)	23,390	10	6
Establishment (at the Central Office)	1,21,189	15	6
Printing work	28,449	6	1
Total ..	1,73,030	0	1

Adding to the above Rupees 1,465, which still remain to be incurred on account of the establishment for correcting the proofs of the village lists now being printed, the total actual charges will be Rupees 1,74,495.

Estimated and actual cost compared.

The Board of Revenue considered that the total expenditure would not fall short of two lakhs of rupees (£20,000), and practically the estimate was very nearly correct; for, the expenditure from Imperial funds up to date has been Rupees 1,74,495 as shown above, and there still remains the cost of printing this report, and other work done at the Government Press. If the prime cost of the printing work, as well as that of the paper supplied for the purpose (which cannot be now accurately ascertained), be added, the actual cost of the census will amount to a sum exceeding the Board's estimate. The printing of the village returns of area, revenue, and population has been undertaken by the Board of Revenue as a separate work,

only indirectly connected with the census, and the cost of this work, which will probably amount to Rupees 20,000, is not included. If, however, we include a moiety of the cost of the Madras Town Census paid by Government to the Municipality, but not included in the original estimate (11,029 rupees), the actual expenditure on the census will be raised to Rupees 1,85,524.

Recoveries.

Against the sums disbursed by the Accountant-General must be placed a credit of Rupees 3,387-2-10 received for furniture, waste paper, &c., sold by public auction on the breaking up of the establishment, thus reducing the net *cash* expenditure (including the payment to the Madras Municipality) to Rupees 1,82,137 or £18,213.

Cost not heavy in comparison with census of other countries.

Considering the variety and intricacy of the details tabulated, the cost of the census is by no means heavy, and the Government of India can well afford the provision for a periodical stock-taking of the people, even if the work in future has to be done at an enhanced cost. The last English Census, referring to 22½ millions of persons, cost £78,222, and the Ceylon Census of 1871, embracing a population of only 2½ millions, was conducted at a cost of £9,908, and in the latter case, nothing more than a direct and simple tabulation of the people was attempted. The cost of the Bengal Census, in reference to population, appears to have been cheaper than our own (£21,000 for 66 millions of population); but looking to the variety and character of the tabulation work in Madras, compared with the details given in the Bengal Report, I believe that the Madras results will not compare unfavorably, in an economical point of view, with those of Bengal.

W. R. CORNISH, F.R.C.S., Surgeon-Major,
Sanitary Commissioner for Madras,
and Superintendent of Census Office.

MADRAS,
1*st December* 1873.

APPENDIX I.

GENERAL TABLES OF POPULATION ACCORDING TO THE CENSUS

OF

THE MADRAS PRESIDENCY,

1871.

PREPARED AGREEABLY TO THE FORMS PRESCRIBED BY THE GOVERNMENT OF INDIA.

A.—Abstract.

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

Number.	Districts.	Area in Square Miles.	Number of Villages, Mouzas, or Townships.	Number of Houses.	Total Population.	Averages calculated from preceding Columns.				
						Persons per Square Mile.	Villages, Mouzas, or Townships per Square Mile.	Persons per Village, Mouza, or Township.	Houses per Square Mile.	Persons per House.
1	2	3	4	5	6	7	8	9	10	11
1	Ganjam ..	8,313	4,562	341,404	1,520,088	182·9	0·54	333·2	41·1	4·45
2	Vizagapatam ..	18,344	*8,581	489,419	2,159,199	117·7	0·46	251·6	26·7	4·41
3	Godavery ..	6,224	2,202	389,712	1,592,939	255·9	0·35	723·4	62·6	4·08
4	Kistna ..	8,036	2,140	282,358	1,452,374	180·7	0·26	678·7	35·1	5·14
5	Nellore ..	8,462	2,174	263,820	1,376,811	162·7	0·28	633·3	31·1	5·21
6	Cuddapah ..	8,367	1,337	339,063	1,351,194	161·5	0·15	1010·6	40·5	3·98
7	Bellary ..	11,007	2,568	351,943	1,668,006	151·5	0·23	649·5	32·0	4·73
8	Kurnool ..	7,358	787	205,884	959,640	130·4	0·10	1219·4	28·0	4·66
9	Chingleput ..	2,753	2,362	141,434	938,184	340·7	0·85	397·2	51·4	6·63
10	North Arcot ..	7,139	5,292	329,844	2,015,278	282·3	0·74	380·8	46·2	6·11
11	South Arcot ..	4,873	3,198	228,761	1,755,817	360·3	0·65	549·0	46·9	7·67
12	Tanjore ..	3,654	3,935	369,984	1,973,731	540·1	1·07	501·6	101·3	5·33
13	Trichinopoly ..	3,515	1,644	210,690	1,200,408	341·5	0·46	730·1	59·9	5·69
14	Madura ..	9,502	5,459	443,513	2,266,615	238·5	0·57	415·2	46·7	5·11
15	Tinnevelly ..	5,176	1,824	403,803	1,693,959	327·3	0·35	928·7	78·0	4·19
16	Coimbatore ..	7,432	1,575	361,109	1,763,274	237·3	0·21	1119·5	48·6	4·88
17	Nilgiris ..	749	17	13,922	49,501	66·0	0·02	2911·8	18·6	3·55
18	Salem ..	7,483	4,021	391,519	1,966,995	262·9	0·53	489·2	52·3	5·02
19	South Canara ..	3,902	1,288	184,569	918,362	235·4	0·33	713·0	47·3	4·97
20	Malabar ..	6,002	432	435,462	2,261,250	376·7	0·07	5234·4	72·6	5·19
21	Madras ..	27	23	51,741	397,552	14,724·1	0·85	17,284·8	1,916·3	7·68
	Total ..	138,318	55,421	6,229,954	31,281,177	226·2	0·40	564·4	45·0	5·02
	Pudukottah Territory ..	1,380	1,279	77,638	316,695	229·5	0·92	247·6	56·2	4·07
	Grand Total ..	139,698	56,700	6,307,592	31,597,872	226·2	0·41	557·3	45·2	5·01

NOTE.—The area entered in this return is taken from the one prepared by the Superintendent of Revenue Survey, and printed in the Board's Proceedings, dated 19th March 1872.

* Includes 1872 hill villages of Jeypore.

B.—Details of Population.

No. 1.—General Statement of Area and Population.

No.	District.	Total Population.	HOUSES. Of the Better Sort. Number of Houses.	Of the Better Sort. Number of their Inhabitants.	Of the Inferior Sort. Number of Houses.	Of the Inferior Sort. Number of Inhabitants.	Unknown. Number of Houses.	Unknown. Number of their Inhabitants.
1	2	3	4	5	6	7	8	9
1	Ganjam	1,520,088	10,390	45,014	301,534	1,337,054	29,480	132,519
2	Vizagapatam ..	2,159,199	41,270	181,790	386,205	1,657,078	61,941	317,438
3	Godavery	1,592,939	21,784	121,245	365,982	1,462,008	1,946	4,877
4	Kistna	1,452,374	45,731	256,760	233,456	1,175,611	3,171	16,596
5	Nellore	1,376,811	16,721	84,774	245,824	1,279,618	1,272	10,269
6	Cuddapah	1,351,194	50,193	246,338	287,110	1,094,531	1,760	8,253
7	Bellary	1,668,006	245,012	1,201,863	105,217	444,346	1,714	15,944
8	Kurnool	959,640	96,905	507,072	107,398	443,323	1,581	8,395
9	Chingleput ..	938,184	39,278	255,959	101,661	676,799	495	5,051
10	North Arcot ..	2,015,278	45,576	285,267	282,850	1,715,004	1,418	10,419
11	South Arcot ..	1,755,817	21,863	154,704	206,551	1,597,684	347	3,345
12	Tanjore	1,973,731	90,688	542,366	278,294	1,428,134	902	3,153
13	Trichinopoly ..	1,200,408	15,934	93,506	194,616	1,105,295	146	1,433
14	Madura	2,266,615	27,131	159,834	415,901	2,105,101	481	1,582
15	Tinnevelly ..	1,693,959	25,268	111,325	377,908	1,578,955	627	3,679
16	Coimbatore ..	1,763,274	48,089	293,348	312,254	1,458,271	766	4,314
17	Nilgiris	49,501	1,914	9,999	11,864	38,729	144	773
18	Salem	1,966,965	40,278	239,395	349,586	1,715,948	1,655	11,464
19	South Canara ..	918,362	2,946	12,070	181,357	902,681	266	1,857
20	Malabar	2,261,250	11,736	52,416	423,726	2,128,789	..	..
21	Madras	897,552	40,989	344,326	10,752	46,481	..	*3,113
	Total ..	31,281,177	939,699	5,199,366	5,180,146	25,391,540	110,109	564,445
	Pudukottah Territory ..	316,695	2,558	12,027	75,029	304,311	51	303
	Grand Total ..	31,597,872	942,257	5,211,393	5,255,175	25,695,851	110,160	564,748

* Number of persons in out-houses.

Population.

of Area and Population.

HOUSES. Houseless Poor.	DETAILS OF POPULATION. Total Males.	Total Females.	Hindus (including Native Christians.) Males.	Hindus (including Native Christians.) Females.	Hindus (including Native Christians.) Total.	Mahomedans. Males.	Mahomedans. Females.	Mahomedans. Total.
10	11	12	13	14	15	16	17	18
5,501	779,112	740,976	776,296	738,101	1,514,397	2,349	2,477	4,826
2,893	1,110,034	1,049,165	1,098,681	1,037,724	2,136,405	10,490	10,540	21,030
4,809	803,603	789,336	785,294	771,296	1,556,590	17,663	17,510	35,173
3,407	737,495	714,879	697,344	675,745	1,373,089	39,957	38,984	78,941
2,150	707,392	669,419	672,995	637,672	1,310,667	34,145	31,525	65,670
1,997	693,400	657,794	638,669	608,260	1,246,929	54,437	49,239	103,676
5,853	860,173	807,885	791,993	745,951	1,537,904	66,631	61,152	127,783
850	490,883	468,757	435,272	416,174	851,446	55,445	52,478	107,923
375	475,968	462,216	462,007	449,297	911,304	11,811	11,390	23,201
4,597	1,020,678	994,600	975,972	951,253	1,927,225	44,940	42,701	86,741
84	885,922	869,895	863,396	847,146	1,710,542	22,151	22,416	44,567
78	953,968	1,019,763	907,024	962,263	1,869,287	46,056	56,647	102,703
174	588,134	612,274	571,170	595,571	1,166,741	16,005	16,019	32,024
98	1,112,066	1,154,549	1,048,432	1,084,784	2,133,216	63,338	69,505	132,843
..	836,515	857,444	796,878	811,992	1,608,870	39,451	45,302	84,753
7,341	874,975	888,299	856,786	869,794	1,726,580	17,810	18,216	36,026
..	27,192	22,309	24,670	20,716	45,386	1,149	787	1,936
188	975,502	991,493	948,976	964,796	1,913,772	26,033	26,279	52,312
1,754	459,729	458,633	417,589	417,230	834,819	41,961	41,262	83,223
80,045	1,134,889	1,126,361	830,154	825,764	1,655,918	299,223	296,676	595,899
3,632	194,676	202,876	161,618	168,434	330,052	24,570	26,394	50,964
125,826	15,722,306	15,558,871	14,761,176	14,599,963	29,361,139	934,715	937,499	1,872,214
54	151,929	164,766	147,880	160,277	308,157	4,035	4,471	8,506
125,880	15,874,235	15,723,637	14,909,056	14,760,240	29,669,296	938,750	941,970	1,880,720

B.—Details of

No. 1.—General Statement

Number.	Districts.	DETAILS OF POPULATION.—(Continued.) Europeans and Eurasians. Males.	Females.	Total.	Others. Males.	Females.	Total.	PERCENTAGE CALCULATED ON PRECEDING COLUMNS. Of Inhabitants of Houses of the Better Sort on Total Population.	Of Inhabitants of Houses of the Inferior Sort on Total Population.	Of Inhabitants of Unknown Houses on Total Population.	Of Houseless Poor on Total Population.
		19	20	21	22	23	24	25	26	27	28
1	Ganjam.. ..	205	152	357	262	246	508	2·9	87·9	8·7	0·4
2	Vizagapatam ..	610	598	1,208	253	303	556	8·4	76·7	14·7	0·1
3	Godavery ..	454	382	836	192	148	340	7·6	91·7	0·3	0·3
4	Kistna	176	132	308	18	18	36	17·6	80·9	1·1	0·2
5	Nellore.. ..	180	158	338	72	64	136	6·1	92·9	0·7	0·2
6	Cuddapah ..	120	107	227	174	188	362	18·2	81·0	0·6	0·2
7	Bellary	1,524	667	2,191	65	63	128	72·0	26·6	1·0	0·3
8	Kurnool ..	124	76	200	42	29	71	52·8	46·1	0·9	0·1
9	Chingleput ..	2,140	1,521	3,661	10	8	18	27·2	72·1	0·6	0·04
10	North Arcot ..	559	465	1,024	107	181	288	14·1	85·1	0·5	0·2
11	South Arcot ..	257	236	493	118	97	215	8·8	90·9	0·2	0·004
12	Tanjore.. ..	476	435	911	412	418	830	27·4	72·3	0·2	0·004
13	Trichinopoly ..	744	509	1,253	215	175	390	7·8	92·0	0·1	0·01
14	Madura.. ..	186	155	341	110	105	215	7·0	92·9	0·07	0·004
15	Tinnevelly ..	183	147	330	3	3	6	6·5	93·2	0·2	..
16	Coimbatore ..	333	262	595	46	27	73	16·6	82·7	0·5	0·4
17	Nilgiris.. ..	1,341	794	2,135	32	12	44	20·1	78·2	1·6	..
18	Salem	362	271	633	131	147	278	12·1	87·2	0·6	0·009
19	South Canara ..	179	141	320	..	..	..	1·3	98·2	0·2	0·2
20	Malabar ..	4,801	3,191	7,992	711	730	1,441	2·3	94·1	..	3·6
21	Madras.. ..	8,080	7,546	15,626	408	502	910	86·6	11·6	0·8	0·9
	Total ..	23,034	17,945	40,979	3,381	3,464	6,845	16·6	81·1	1·8	0·4
	Puducotta Territory	14	18	32	..	..	..	3·8	96·0	0·1	0·01
	Grand Total ..	23,048	17,963	41,011	3,381	3,464	6,845	16·4	81·3	1·8	0·4

Note (1). The population in this return is arranged according to Caste, instead of Religion, the particulars as to sexes having been tabulated according to Caste, was not specified in the schedules.

(2). The houses entered in Column 8 (unknown) are those for which proper description

Population.—(*Continued.*)

of Area and Population.

LATED ON PRECEDING COLUMNS.

Of Hindus on Total Population.	Of Mahomedans on Total Population.	Of Europeans and Eurasians on Total Population.	Of Others on Total Population.	Of Males on Total Population.	Of Females on Total Population.	Hindus. Of Hindu Males on Total Hindu Population.	Of Hindu Females on Total Hindu Population.	Mahomedans. Of Mahomedan Males on Total Mahomedan Population.	Of Mahomedan Females on Total Mahomedan Population.	Europeans and Eurasians. Of European and Eurasian Males on Total European and Eurasian Population.	Of European and Eurasian Females on Total European and Eurasian Population.	Others. Of Other Males on Total Other Population.	Of Other Females on Total other Population.
29	30	31	32	33	34	35	36	37	38	39	40	41	42
99·6	·3	·02	·03	51·3	48·7	51·3	48·7	48·7	51·3	57·4	42·6	51·6	48·4
99·0	0·9	·05	·02	51·4	48·6	51·4	48·6	49·9	50·1	50·5	49·5	45·5	54·5
97·7	2·2	·05	·02	50·4	49·6	50·4	49·6	50·2	49·8	54·3	45·7	56·5	43·5
94·5	5·4	·02	·002	50·8	49·2	50·8	49·2	50·6	49·4	57·1	42·9	50·0	50·0
95·2	4·8	·02	·01	51·4	48·6	51·3	48·7	52·0	48·0	53·3	46·7	52·9	47·1
92·3	7·7	·02	·03	51·3	48·7	51·2	48·8	52·5	47·5	52·9	47·1	48·1	51·9
92·2	7·7	·1	·008	51·6	48·4	51·5	48·5	52·1	47·9	69·6	30·4	50·8	49·2
88·7	11·2	·02	·007	51·2	48·8	51·1	48·9	51·4	48·6	62·0	38·0	59·2	40·8
97·1	2·5	·4	·002	50·7	49·3	50·7	49·3	50·9	49·1	58·5	41·5	55·6	44·4
95·6	4·3	·05	·01	50·6	49·4	50·6	49·4	50·8	49·2	54·6	45·4	37·2	62·8
97·4	2·5	·02	·01	50·5	49·5	50·5	49·5	49·7	50·3	52·1	47·9	54·9	45·1
94·7	5·2	·06	·04	48·4	51·6	48·5	51·5	44·8	55·2	52·3	47·7	49·6	50·4
97·2	2·6	·1	·03	49·0	51·0	49·0	51·0	50·0	50·0	59·4	40·6	55·1	44·9
94·1	5·9	·02	·01	49·1	50·9	49·1	50·9	47·7	52·3	54·5	45·5	51·2	48·8
95·0	5·0	·02	·0004	49·4	50·6	49·5	50·5	46·5	53·5	55·5	44·5	50·0	50·0
97·9	2·0	·03	·004	49·6	50·4	49·6	50·4	49·4	50·6	56·0	44·0	63·0	37·0
91·7	3·9	4·3	·09	54·93	45·07	54·4	45·6	59·3	40·7	62·8	37·2	72·7	27·3
97·3	2·7	·03	·01	49·6	50·4	49·6	50·4	49·8	50·2	57·2	42·8	47·1	52·9
90·9	9·0	·03	..	50·06	49·9	50·0	50·0	50·4	49·6	55·9	44·1	..	..
73·2	26·4	·3	·06	50·2	49·8	50·1	49·9	50·2	49·8	60·1	39·9	49·3	50·7
83·0	12·8	4·0	·2	49·0	51·0	49·0	51·0	48·2	51·8	51·7	48·3	44·8	55·2
93·9	6·0	0·1	·02	50·3	49·7	50·3	49·7	49·9	50·1	56·2	43·8	49·4	50·6
97·3	2·7	·01	..	48·0	52·0	48·0	52·0	47·4	52·6	43·7	56·3	..	..
93·9	6·0	·1	·02	50·2	49·8	50·3	49·7	49·9	50·1	56·2	43·8	49·4	50·6

C.—Infir

No. 1.—General Statement

Number.	Districts.	Population.			Insanes.			Idiots.		
		Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11
1	Ganjam ..	695,295	693,681	*1,388,976	114	86	200	138	79	217
2	Vizagapatam.	941,125	903,586	†1,844,711	261	222	483	258	243	501
3	Godavery ..	803,603	789,336	1,592,939	249	195	444	208	182	390
4	Kistna ..	737,495	714,879	1,452,374	269	237	506	227	186	413
5	Nellore ..	707,392	669,419	1,376,811	234	218	452	221	208	429
6	Cuddapah ..	693,400	657,794	1,351,194	221	252	473	282	216	498
7	Bellary ..	860,173	807,833	1,668,006	266	231	497	155	180	335
8	Kurnool ..	490,883	468,757	959,640	145	108	253	155	149	304
9	Chingleput ..	475,968	462,216	938,184	107	76	183	63	53	116
10	North Arcot..	1,020,678	994,600	2,015,278	293	264	557	253	191	444
11	South Arcot ..	885,922	869,895	1,755,817	139	104	243	130	119	249
12	Tanjore ..	953,968	1,019,763	1,973,731	280	219	499	253	181	434
13	Trichinopoly .	588,134	612,274	1,200,408	84	76	160	82	67	149
14	Madura ..	1,112,066	1,154,549	2,266,615	198	155	353	165	142	307
15	Tinnevelly ..	836,515	857,444	1,693,959	232	153	385	186	183	369
16	Coimbatore ..	874,975	888,299	1,763,274	124	140	264	120	125	245
17	Nilgiris ..	27,192	22,309	49,501	6	4	10	3	1	4
18	Salem ..	975,502	991,493	1,966,995	257	264	521	244	235	479
19	South Canara.	459,729	458,633	918,362	112	76	188	50	36	86
20	Malabar ..	1,134,889	1,126,361	2,261,250	298	254	552	180	115	295
21	Madras ..	194,676	202,876	397,552	199	113	312	118	102	220
	Total ..	15,469,589	15,365,997	30,835,577	4,088	3,447	7,535	3,491	2,991	6,482
	Pudoucotta Territory ..	151,929	164,766	316,695	30	21	51	24	15	39
	Grand Total.	15,621,509	15,530,763	31,152,272	4,118	3,468	7,586	3,515	3,006	6,521

* Exclusive of the population of Malish Villages.
† Do. of do. of Joypore.

mities.

of Area and Population.

Deaf and Dumb.			Blind.			Lepers.			Percentages calculated on preceding columns.					
									Insanes.			Idiots.		
Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Insane Males on Total Male Population.	Insane Females on Total Female Population.	Insanes on Total Population.	Idiot Males on Total Male Population.	Idiot Females on Total Female Population.	Idiots on Total Population.
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
845	675	1,520	1,111	1,335	2,446	433	265	698	·016	·012	·014	·019	·011	·015
1,016	828	1,844	991	1,310	2,301	389	197	586	·027	·024	·026	·027	·026	·027
1,084	1,070	2,154	1,229	1,625	2,854	495	159	654	·029	·024	·027	·025	·023	·024
941	845	1,786	1,179	1,582	2,761	341	176	517	·036	·033	·034	·030	·026	·028
1,194	1,053	2,247	1,493	1,738	3,231	370	175	545	·033	·031	·032	·031	·031	·031
1,458	1,315	2,773	1,552	1,786	3,338	236	169	405	·031	·038	·035	·040	·032	·036
1,330	1,267	2,597	1,866	2,088	3,954	375	256	631	·030	·028	·029	·018	·022	·020
864	725	1,589	1,183	1,310	2,493	261	88	349	·029	·023	·026	·031	·031	·031
601	542	1,143	766	712	1,478	427	153	580	·022	·016	·019	·013	·011	·012
1,741	1,522	3,263	2,068	2,152	4,220	906	347	1,253	·028	·025	·027	·024	·019	·022
898	829	1,727	1,305	1,429	2,734	650	199	849	·015	·011	·013	·014	·013	·014
1,740	1,692	3,432	1,585	1,808	3,393	926	504	1,430	·029	·021	·025	·026	·017	·021
530	497	1,027	735	852	1,587	226	117	343	·014	·012	·013	·013	·010	·012
1,138	1,066	2,204	1,883	2,323	4,206	412	247	659	·017	·013	·015	·014	·012	·013
1,019	960	1,979	1,768	2,039	3,807	523	287	810	·027	·017	·022	·022	·021	·022
1,250	1,224	2,474	1,795	2,420	4,215	247	152	399	·014	·015	·014	·013	·014	·013
50	43	93	30	52	82	23	18	41	·022	·017	·020	·011	·004	·008
1,773	1,758	3,531	2,172	2,733	4,905	353	201	554	·026	·026	·026	·025	·025	·024
375	333	708	588	892	1,480	506	242	748	·024	·016	·020	·010	·007	·009
1,000	771	1,771	1,986	1,963	3,949	881	497	1,378	·026	·022	·024	·015	·010	·013
526	581	1,107	699	720	1,419	260	158	418	·102	·055	·078	·060	·050	·055
21,373	19,596	40,969	27,984	32,869	60,853	9,240	4,607	13,847	·026	·022	·024	·023	·020	·021
248	267	515	271	356	627	69	28	97	·019	·012	·016	·015	·009	·012
21,621	19,863	41,484	28,255	33,225	61,480	9,309	4,635	13,944	·026	·022	·024	·023	·020	·021

C.—Infirmities. (*Continued.*)

No. I—General Statement of Area and Population.

No.	Districts.	PERCENTAGES CALCULATED ON PRECEDINGS COLUMNS.—(*Continued.*)								
		Deaf and Dumb.			Blind.			Lepers.		
		Deaf and Dumb Males on Total Male Population.	Deaf and Dumb Females on Total Female Population.	Deaf and Dumb on Total Population.	Blind Males on Total Male Population.	Blind Females on Total Female Population.	Blind on Total Population.	Lepers Males on Total Male Population.	Lepers Females on Total Female Population.	Lepers on Total Population.
		27	28	29	30	31	32	33	34	35
1	Ganjam	·122	·097	·109	·160	·192	·176	·062	·038	·050
2	Vizagapatam	·107	·091	·099	·105	·145	·125	·041	·021	·031
3	Godavery	·135	·135	·135	·153	·206	·179	·061	·020	·041
4	Kistna	·128	·118	·123	·160	·221	·190	·046	·024	·035
5	Nellore	·169	·157	·163	·211	·259	·235	·052	·026	·039
6	Cuddapah	·210	·200	·205	·224	·271	·247	·034	·025	·030
7	Bellary	·154	·156	·155	·216	·258	·237	·043	·031	·037
8	Kurnool	·176	·154	·165	·241	·279	·260	·053	·018	·036
9	Chingleput	·126	·117	·122	·161	·154	·157	·089	·033	·061
10	North Arcot	·171	·153	·162	·202	·216	·209	·088	·035	·062
11	South Arcot	·101	·095	·098	·147	·164	·156	·073	·022	·048
12	Tanjore	·182	·166	·174	·166	·177	·171	·097	·049	·073
13	Trichinopoly	·090	·081	·086	·125	·139	·132	·038	·019	·028
14	Madura	·101	·092	·097	·169	·201	·185	·037	·021	·029
15	Tinnevelly	·122	·112	·117	·211	·237	·224	·062	·033	·048
16	Coimbatore	·143	·138	·140	·205	·272	·239	·028	·017	·022
17	Nilgiris	·184	·193	·188	·110	·233	·166	·084	·080	·082
18	Salem	·182	·178	·180	·223	·276	·249	·036	·020	·028
19	South Canara	·082	·073	·077	·128	·194	·161	·110	·052	·081
20	Malabar	·088	·068	·078	·175	·174	·174	·077	·044	·060
21	Madras	·270	·286	·278	·359	·354	·356	·135	·077	·105
	Total ..	·138	·127	·133	·180	·214	·197	·060	·030	·045
	Puducottia Territory ..	·163	·162	·162	·179	·217	·198	·045	·016	·030
	Grand Total ..	·138	·127	·133	·180	·214	·197	·060	·030	·045

Age.

No. IIA.—General Statement of Population according to Age.

No.	Districts.	HINDUS, INCLUDING NATIVE CHRISTIANS AND JAINS. Males.					
		Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 60 years.
1	2	3	4	5	6	7	8
1	Ganjam	148,238	127,196	117,358	121,878	82,716	51,071
2	Vizagapatam ..	198,598	167,340	152,816	162,312	114,919	74,131
3	Godavery	169,801	134,393	135,389	138,931	89,876	57,941
4	Kistna	144,264	111,368	108,488	121,174	70,576	59,826
5	Nellore	132,524	102,868	108,346	116,161	78,422	60,616
6	Cuddapah	117,107	99,556	100,351	130,602	85,832	54,021
7	Bellary	159,497	124,491	115,945	153,135	107,797	70,916
8	Kurnool	85,697	69,376	64,951	82,304	54,539	37,669
9	Chingleput	102,643	75,841	68,949	80,980	56,499	37,570
10	North Arcot	208,461	159,421	148,185	178,711	121,050	78,793
11	South Arcot	193,512	141,694	129,756	147,536	107,754	72,381
12	Tanjore	191,060	145,384	130,351	153,969	120,417	84,116
13	Trichinopoly ..	120,310	92,999	83,043	95,359	76,789	52,019
14	Madura	231,636	171,980	152,867	182,894	138,970	90,339
15	Tinnevelly	171,568	124,291	117,499	139,071	100,605	71,370
16	Coimbatore	188,480	142,339	130,822	148,270	112,491	72,135
17	Nilgiris	4,773	3,510	4,146	5,957	3,533	1,535
18	Salem	206,611	164,676	135,471	167,489	125,609	77,214
19	South Canara ..	80,177	68,764	66,331	79,388	57,821	34,687
20	Malabar	175,460	134,284	128,720	153,841	109,762	65,024
21	Madras	23,706	23,404	24,054	30,255	26,099	17,107
	Total ..	3,045,123	2,385,145	2,223,838	2,590,167	1,842,076	1,220,481
	Puducottah Territory.	30,078	24,011	21,037	25,366	19,861	13,791
	Grand Total ..	3,075,201	2,409,156	2,244,875	2,615,533	1,861,937	1,234,272

Age.

No. IIA.—General Statement of

No.	Districts.	HINDUS, INCLUDING NATIVE CHRISTIANS AND JAINS.—(*Continued.*) MALES.—(*Continued.*)					
		Above 80 and not exceeding 60 years.	Above 60 years.	Unknown.	Total.	Not exceeding 6 years.	Above 6 and not exceeding 12 years.
		9	10	11	12	13	14
1	Ganjam	29,042	14,814	166	692,479	149,339	107,626
2	Vizagapatam ..	40,787	18,822	47	929,772	199,892	130,509
3	Godavery	38,264	20,687	12	785,294	167,073	110,021
4	Kistna	46,911	34,324	313	697,344	146,512	98,478
5	Nellore	43,239	30,559	290	672,995	134,191	89,203
6	Cuddapah	34,269	16,879	52	638,669	120,610	89,121
7	Bellary	46,848	22,276	48	791,953	151,830	112,221
8	Kurnool	26,595	14,132	9	436,272	85,843	60,288
9	Chingleput	22,717	16,805	3	462,607	108,181	68,393
10	North Arcot	48,409	32,813	129	975,972	217,675	144,930
11	South Arcot	42,329	28,125	309	863,396	204,491	127,770
12	Tanjore	49,224	32,501	2	907,024	198,418	133,635
13	Trichinopoly ..	30,664	19,971	16	571,170	126,497	86,979
14	Madura	49,634	30,069	43	1,048,432	237,847	153,723
15	Tinnevelly	44,344	28,068	62	796,878	173,974	114,776
16	Coimbatore	39,758	22,453	38	856,786	195,981	130,821
17	Nilgiris	757	439	20	24,670	4,919	3,091
18	Salem	46,379	25,491	36	948,076	214,441	155,393
19	South Canara ..	20,530	9,886	55	417,589	79,783	61,515
20	Malabar	37,078	25,890	95	830,154	171,823	118,480
21	Madras	10,384	6,609	..	161,618	24,024	22,636
	Total ..	748,162	451,713	1,745	14,508,450	3,113,344	2,118,709
	Puducottah Territory.	8,236	5,499	1	147,880	32,079	22,075
	Grand Total ..	756,398	457,212	1,746	14,656,330	3,145,423	2,140,784

Malabar Villages in the Ganjam District 83,817
Jeypore Zamindari in the Vizagapatam District 168,909

Grand Total .. 14,909,056

(For the Population of the above, which are hill tracts, the particulars as to ages were not ascertained).

Age.

Population according to Age.—(Continued.)

CHRISTIANS AND JAINS.—(*Continued.*)

FEMALES.

Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.	Total.
15	16	17	18	19	20	21	22
125,239	129,823	79,923	48,944	32,319	17,552	141	690,806
156,466	171,516	105,401	68,217	41,149	18,985	10	892,145
146,755	138,326	83,883	59,459	41,986	23,781	12	771,296
114,281	118,695	65,558	55,861	43,203	33,777	400	675,745
107,842	114,965	70,562	52,893	38,344	29,423	249	637,672
106,918	126,019	71,613	48,276	33,078	18,613	13	608,260
116,030	148,695	89,986	62,007	43,440	21,703	39	745,951
65,716	81,710	48,178	35,260	24,774	14,402	3	416,174
75,681	83,036	48,598	32,414	19,989	15,213	2	449,297
154,265	185,185	103,732	70,745	45,794	30,809	118	951,253
134,227	157,747	96,764	63,814	37,156	25,005	172	847,146
145,060	185,762	125,894	87,319	51,095	35,076	4	962,263
89,021	114,427	77,539	51,136	30,906	19,955	11	595,571
159,481	216,362	143,677	91,290	51,356	30,994	54	1,084,784
121,709	151,603	100,013	72,616	47,190	30,103	8	811,992
132,777	165,698	108,815	70,332	42,400	22,936	34	869,794
5,595	4,701	2,228	1,201	617	344	20	20,715
141,733	189,098	114,090	74,600	48,940	26,492	9	964,796
72,267	85,671	49,909	33,597	22,572	11,829	27	417,280
137,231	161,114	98,898	63,766	41,234	32,147	71	823,764
27,840	33,985	23,828	17,065	11,567	7,489	..	168,434
2,325,735	2,762,138	1,709,339	1,160,712	749,098	466,627	1,397	14,407,089
23,109	32,179	22,312	14,666	8,281	5,576	..	160,277
2,348,834	2,794,317	1,731,651	1,175,378	757,379	472,203	1,397	14,567,366

47,295
145,579

Grand Total .. 14,760,240

Age.

No. IIA.—General Statement of

No.	Districts.	MAHOMEDANS.					
		Males.					
		Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.
		23	24	25	26	27	28
1	Ganjam	380	429	397	431	308	201
2	Vizagapatam ..	2,181	1,820	1,718	1,806	1,383	873
3	Godavery	3,577	2,918	2,980	3,278	2,054	1,463
4	Kistna	8,518	6,812	6,260	6,991	4,019	3,012
5	Nellore	7,222	5,692	5,258	5,838	3,930	2,774
6	Cuddapah	11,133	9,448	8,139	10,668	6,852	4,196
7	Bellary	13,295	10,897	9,248	12,765	8,806	5,611
8	Kurnool	11,036	9,200	8,061	10,619	6,815	4,419
9	Chingleput	2,485	1,849	1,767	2,160	1,409	981
10	North Arcot	9,661	7,740	6,413	7,440	5,212	3,528
11	South Arcot	5,139	3,906	3,288	3,714	2,584	1,814
12	Tanjore	11,439	7,803	5,968	7,144	5,925	3,689
13	Trichinopoly ..	3,576	2,622	2,316	2,645	2,119	1,319
14	Madura	16,051	10,500	8,456	10,382	7,629	5,117
15	Tinnevelly	9,385	6,597	5,664	6,093	4,671	3,196
16	Coimbatore	4,284	3,079	2,752	3,127	2,054	1,300
17	Nilgiris ..	166	158	232	287	159	82
18	Salem	5,956	4,667	3,651	4,537	3,193	1,950
19	South Canara ..	8,890	7,440	6,607	7,191	5,507	3,298
20	Malabar	71,352	54,417	47,644	49,613	35,240	20,528
21	Madras	3,321	3,565	3,503	4,458	3,822	2,697
	Total ..	209,047	161,559	140,262	161,178	113,991	71,851
	Puducottah Territory.	844	707	582	661	531	334
	Grand Total ..	209,891	162,266	140,844	161,839	114,522	72,185

Age.

Population according to Age.—(Continued.)

DANS.								
				Females.				
Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.	Total.	Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	
29	30	31	32	33	34	35	36	
111	88	1	2,349	389	340	480	510	
471	236	2	10,490	2,166	1,474	1,910	2,081	
952	438	3	17,663	3,366	2,493	3,347	3,311	
2,517	1,822	6	39,957	8,611	5,992	6,479	6,896	
2,014	1,411	6	34,145	7,147	4,723	5,415	5,667	
2,685	1,307	9	54,437	10,953	7,479	8,161	10,104	
3,916	2,091	2	66,631	13,924	9,030	9,630	12,205	
3,343	1,959	2	55,445	11,100	7,526	8,613	10,050	
719	501	..	11,811	2,549	1,700	1,912	2,143	
2,397	1,642	7	44,040	9,414	6,468	6,785	8,161	
1,026	778	2	22,151	5,245	3,365	3,586	4,261	
2,291	1,794	3	46,656	11,295	7,329	8,506	10,879	
787	621	..	16,005	3,459	2,327	2,503	3,054	
2,912	2,091	..	63,338	15,796	9,341	10,465	13,681	
2,261	1,583	1	39,451	9,435	6,096	7,161	8,235	
762	452	..	17,810	4,252	2,860	2,984	3,384	
35	28	2	1,149	151	104	176	160	
1,265	814	..	26,033	6,081	4,224	3,932	4,925	
1,934	1,075	19	41,961	8,991	6,765	6,965	8,115	
12,249	8,163	24	209,223	67,977	47,355	50,739	55,394	
1,855	1,340	..	24,570	3,304	3,292	4,204	5,192	
46,495	30,243	89	934,715	204,705	140,283	153,953	178,408	
225	151	..	4,035	937	639	650	868	
46,720	30,394	89	938,750	205,642	140,922	154,603	179,276	

Age.

No. IIA.—General Statement of Population according to Age.—(Continued.)

No.	Districts.	MAHOMEDANS.—(Continued.)					
		Females.—(Continued.)					
		Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.	Total.
		37	38	39	40	41	42
1	Ganjam	288	198	160	112	..	2,477
2	Vizagapatam ..	1,229	800	553	327	..	10,540
3	Godavery	1,994	1,400	1,000	597	2	17,510
4	Kistna	3,727	2,984	2,433	1,713	149	38,984
5	Nellore	3,237	2,361	1,745	1,223	7	31,525
6	Cuddapah	5,251	3,395	2,473	1,386	37	49,259
7	Bellary	6,976	4,781	3,592	1,890	30	61,152
8	Kurnool	5,679	4,297	2,871	1,727	615	52,478
9	Chingleput	1,250	889	541	406	..	11,390
10	North Arcot.. ..	4,777	3,216	2,245	1,530	105	42,701
11	South Arcot.. ..	2,493	1,659	1,017	779	11	22,416
12	Tanjore	7,525	5,100	3,259	2,753	1	56,647
13	Trichinopoly ..	1,913	1,357	805	601	..	16,019
14	Madura	8,830	5,587	3,259	2,546	..	69,505
15	Tinnevelly	5,501	3,932	2,911	2,031	..	45,302
16	Coimbatore	2,026	1,355	867	483	5	18,216
17	Nilgiris	91	58	26	21	..	787
18	Salem	2,996	1,940	1,371	810	..	26,279
19	South Canara ..	4,646	2,880	1,860	1,040	..	41,262
20	Malabar	32,150	19,855	12,933	10,265	8	296,676
21	Madras	3,820	2,993	2,094	1,495	..	26,394
	Total ..	106,393	71,037	48,015	35,735	970	937,499
	Puducottah Territory.	594	352	249	182	..	4,471
	Grand Total ..	106,987	71,389	48,264	33,917	970	941,970

Age.

No. IIA.—General Statement of Population according to Age.—(Continued.)

No.	Districts.	EUROPEANS.									
		Males.									
		Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.	Total.
		43	44	45	46	47	48	49	50	51	52
1	Ganjam	20	4	18	14	26	18	3	..	..	103
2	Vizagapatam ..	60	19	21	42	32	34	28	8	1	245
3	Godavery	58	29	39	49	35	23	14	5	..	252
4	Kistna	4	1	4	26	10	5	1	2	..	53
5	Nellore	17	4	4	10	10	6	4	4	..	59
6	Cuddapah	5	2	8	23	12	1	2	..	..	53
7	Bellary	54	23	46	432	388	47	9	4	..	1,003
8	Kurnool	3	1	..	14	9	4	..	1	..	32
9	Chingleput ..	143	98	88	461	415	129	110	71	1	1,516
10	North Arcot ..	43	24	12	27	32	25	18	15	2	198
11	South Arcot ..	4	7	7	16	7	14	5	7	..	67
12	Tanjore	41	23	17	47	38	34	12	7	..	219
13	Trichinopoly ..	45	12	13	174	162	35	13	3	..	457
14	Madurá	26	10	5	16	23	11	8	6	..	105
15	Tinnevelly ..	12	5	4	32	37	19	8	4	..	121
16	Coimbatore ..	20	9	5	31	29	8	6	1	..	109
17	Nilgiris ..	110	99	171	169	164	49	40	14	2	818
18	Salem	31	27	17	31	26	20	5	11	..	168
19	South Canara ..	10	9	8	24	22	5	3	2	..	83
20	Malabar	173	56	275	849	528	80	42	18	..	2,021
21	Madras	263	200	233	583	529	256	139	67	..	2,270
	Total ..	1,142	662	995	3,070	2,534	823	470	250	6	9,952
	Puducottah Territory	..	1	2	1	..	..	..	1	..	5
	Grand Total ..	1,142	663	997	3,071	2,534	823	470	251	6	9,957

Age.

No. IIA.—General Statement of Population according to Age.—(Continued.)

No.	Districts.	EUROPEANS.—(Continued.) FEMALES. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.	Total.
		53	54	55	56	57	58	59	60	61	62
1	Ganjam	14	10	3	12	5	4	..	1	..	49
2	Vizagapatam ..	53	8	13	30	37	4	6	1	..	152
3	Godavery	36	29	34	53	26	11	5	5	..	199
4	Kistna	8	1	2	19	2	3	1	1	..	37
5	Nellore	10	6	7	12	4	..	3	..	..	42
6	Cuddápah	16	1	9	11	4	3	..	..	..	44
7	Bellary	10	26	25	57	45	13	5	3	..	214
8	Kurnool	1	..	5	1	..	..	1	..	..	8
9	Chingleput ..	143	96	69	106	88	34	26	12	..	574
10	North Arcot ..	40	26	17	28	22	8	7	2	..	150
11	South Arcot ..	9	6	13	11	7	3	5	2	..	56
12	Tanjore	37	16	23	41	22	17	7	7	..	170
13	Trichinopoly ..	42	11	22	41	33	16	1	..	..	166
14	Madura	12	9	7	16	10	3	4	2	..	63
15	Tinnevelly ..	17	5	1	26	13	6	3	5	..	76
16	Coimbatore ..	6	4	6	11	10	6	1	..	..	44
17	Nilgiris ..	97	83	103	100	69	29	21	19	..	521
18	Salem	22	9	11	23	11	6	4	2	..	88
19	South Canara ..	15	7	3	13	6	2	1	..	..	47
20	Malabar	166	55	52	166	78	24	10	7	..	558
21	Madras	241	155	208	288	233	121	53	44	..	1,343
	Total ..	1,025	563	633	1,065	725	313	164	113	..	4,601
	Puducottah Territory	2	..	..	..	1	..	..	..	..	3
	Grand Total ..	1,027	563	633	1,065	726	313	164	113	..	4,604

Age.

No. IIA.—General Statement of Population according to Age.—(Continued.)

No.	Districts.	EURASIANS. MALES. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.	Total.
		63	64	65	66	67	68	69	70	71	72
1	Ganjam	24	15	12	21	8	12	9	1	..	102
2	Vizagapatam ..	55	80	100	42	25	34	15	12	2	365
3	Godavery	44	28	39	40	15	16	13	7	..	202
4	Kistna	21	13	22	30	19	8	10	..	..	123
5	Nellore	22	27	22	19	13	11	7	..	..	121
6	Cuddapah ..	5	4	11	23	14	6	4	..	..	67
7	Bellary	126	74	87	125	65	25	13	6	..	521
8	Kurnool	13	19	20	15	10	5	4	3	..	92
9	Chingleput ..	168	140	124	73	42	34	21	22	..	624
10	North Arcot ..	66	39	80	68	51	31	18	8	..	361
11	South Arcot ..	37	36	35	30	23	15	7	7	..	190
12	Tanjore	45	44	44	44	42	17	10	11	..	257
13	Trichinopoly ..	70	57	43	44	29	23	12	4	..	287
14	Madura	15	10	12	20	13	8	3	..	..	81
15	Tinnevelly ..	12	6	13	11	13	5	2	..	..	62
16	Coimbatore ..	45	32	43	46	29	13	9	7	..	224
17	Nilgiris	70	143	185	59	36	20	5	2	3	523
18	Salem	38	31	32	46	31	9	4	3	..	194
19	South Canara ..	14	18	13	18	14	12	2	5	..	96
20	Malabar	600	399	459	541	331	211	155	84	..	2,780
21	Madras	1,069	1,013	1,197	969	578	484	284	216	..	5,810
	Total ..	2,559	2,228	2,601	2,284	1,401	993	607	398	5	13,082
	Puducottah Territory	..	3	3	..	..	1	1	1	..	9
	Grand Total ..	2,559	2,231	2,604	2,284	1,401	1,000	608	399	5	13,091

Age.

No. IIA.—General Statement of Population according to Age.—(Continued.)

No.	Districts.	EURASIANS.—(*Continued*). FEMALES. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.	Total.
		73	74	75	76	77	78	79	80	81	82
1	Ganjam	23	14	25	17	14	7	2	1	..	103
2	Vizagapatam ..	56	80	71	81	80	38	21	15	4	446
3	Godavery	38	28	38	37	17	9	8	8	..	183
4	Kistna	16	11	20	15	13	14	3	3	..	95
5	Nellore	25	24	17	22	14	11	2	1	..	116
6	Cuddapah	11	9	18	13	4	5	3	..	..	63
7	Bellary	121	71	83	96	34	22	13	13	..	453
8	Kurnool	16	11	18	11	7	2	3	..	..	68
9	Chingleput ..	182	149	179	130	100	102	63	42	..	947
10	North Arcot ..	71	54	53	65	34	21	10	7	..	315
11	South Arcot ..	39	24	39	28	22	15	8	5	..	180
12	Tanjore	51	40	50	56	27	20	10	11	..	265
13	Trichinopoly ..	87	55	73	54	34	27	9	4	..	343
14	Madura	17	11	25	18	16	3	1	1	..	92
15	Tinnevelly ..	25	6	8	16	9	5	..	2	..	71
16	Coimbatore ..	42	32	43	44	27	12	16	2	..	218
17	Nilgiris ..	56	52	57	54	29	14	8	3	..	273
18	Salem	47	31	34	40	14	7	7	3	..	183
19	South Canara ..	22	12	15	20	8	5	10	2	..	94
20	Malabar ..	474	405	442	511	328	234	143	96	..	2,633
21	Madras	1,024	1,013	1,207	1,098	768	507	329	257	..	6,203
	Total ..	2,443	2,132	2,515	2,426	1,599	1,080	669	476	4	13,344
	Puducottah Territory	7	2	3	..	2	1	..	..	..	15
	Grand Total ..	2,450	2,134	2,518	2,426	1,601	1,081	669	476	4	13,359

Age.

No. IIA.—General Statement of Population according to Age.—(Continued.)

No.	Districts.	OTHERS. MALES. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.	Total.
		83	84	85	86	87	88	89	90	91	92
1	Ganjam	39	44	44	59	34	27	10	5	..	262
2	Vizagapatam ..	43	39	40	34	48	34	9	6	..	253
3	Godavery	30	20	25	39	45	18	8	6	1	192
4	Kistna	5	2	..	3	5	1	1	1	..	18
5	Nellore	13	3	19	23	6	3	5	..	..	72
6	Cuddapah	28	37	23	37	23	12	10	3	1	174
7	Bellary	9	11	9	11	9	10	4	2	..	65
8	Kurnool	6	7	5	12	4	6	1	1	..	42
9	Chingleput	1	2	2	1	3	1	..	..	..	10
10	North Arcot	28	12	11	18	21	4	5	4	4	107
11	South Arcot	24	25	15	21	17	7	7	2	..	118
12	Tanjore	84	67	70	71	53	33	22	12	..	412
13	Trichinopoly	50	36	28	28	32	22	13	6	..	215
14	Madura	16	20	20	20	19	10	2	3	..	110
15	Tinnevelly	..	..	..	..	..	2	1	..	..	3
16	Coimbatore	5	5	12	14	7	2	1	..	..	46
17	Nilgiris	2	1	5	13	5	3	2	1	..	32
18	Salem	27	23	11	25	17	13	10	5	..	131
19	South Canara	..	..	..	..	..	..	..	..	..	..
20	Malabar	125	116	130	148	100	43	25	24	..	711
21	Madras	76	61	70	74	58	40	17	12	..	408
	Total ..	611	531	539	651	506	291	153	93	6	3,381
	Puducottah Territory ..	..	..	..	..	..	..	..	..	..	..
	Grand Total ..	611	531	539	651	506	291	153	93	6	3,381

Age.

No. IIA.—General Statement of Population according to Age.—(Continued.)

No.	Districts.	OTHERS.—(Continued.) Females. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.	Total.
		93	94	95	96	97	98	99	100	101	102
1	Ganjam	39	35	49	44	40	23	12	4	..	246
2	Vizagapatam	44	39	70	61	42	27	11	9	..	303
3	Godavery	30	15	24	44	24	7	4	..	..	148
4	Kistna	4	2	1	4	5	..	1	1	..	18
5	Nellore	13	12	18	14	5	1	..	1	..	64
6	Cuddapah	31	40	30	42	18	11	11	2	..	188
7	Bellary	17	11	9	9	9	4	1	3	..	63
8	Kurnool	3	2	5	7	5	5	..	2	..	29
9	Chingleput	..	1	1	3	1	1	1	..	..	8
10	North Arcot	23	50	39	29	17	8	9	6	..	181
11	South Arcot	21	19	10	27	11	5	2	2	..	97
12	Tanjore	81	63	67	85	54	29	26	12	1	419
13	Trichinopoly	31	28	29	31	19	19	10	8	..	175
14	Madura	26	16	21	20	14	7	1	..	..	105
15	Tinnevelly	..	..	..	..	3	..	..	..	..	3
16	Coimbatore	10	2	6	4	3	2	..	..	..	27
17	Nilgiris	..	2	1	2	2	4	..	..	1	12
18	Salem	25	21	20	30	16	15	14	6	..	147
19	South Canara	..	..	..	..	..	..	..	..	..	..
20	Malabar	119	122	151	139	90	54	27	28	..	730
21	Madras	80	80	150	96	51	29	19	17	..	502
	Total ..	600	560	681	691	429	251	149	101	2	3,464
	Puducottah Territory ..	..	..	..	..	..	..	..	..	..	..
	Grand Total ..	600	560	681	691	429	251	149	101	2	3,464

Age.

No. IIA.—General Statement of Population according to Age.—(Continued.)

No.	Districts.	TOTAL POPULATION. Males. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.
		103	104	105	106	107	108
1	Ganjam	148,701	127,688	117,829	122,403	83,092	51,332
2	Vizagapatam ..	200,937	169,298	154,695	164,236	116,407	75,106
3	Godavery	173,510	137,388	138,472	142,337	92,025	59,461
4	Kistna	152,812	118,196	114,774	128,224	74,629	62,852
5	Nellore	139,798	108,564	113,649	122,051	82,381	63,410
6	Cuddapah	128,278	109,047	108,532	141,353	92,733	58,286
7	Bellary	163,981	135,496	125,335	166,468	117,065	76,609
8	Kurnool	96,755	78,603	73,040	92,955	61,377	42,103
9	Chingleput	105,440	77,930	70,870	83,675	58,368	38,715
10	North Arcot	218,259	167,236	154,701	186,264	126,366	82,381
11	South Arcot	198,716	145,668	133,101	151,817	110,485	74,031
12	Tanjore	202,669	153,321	136,450	161,275	126,475	87,889
13	Trichinopoly ..	124,051	95,726	85,448	98,250	79,131	53,418
14	Madura	247,744	182,520	161,360	193,332	146,854	95,485
15	Tinnevelly	180,977	130,899	123,180	145,207	105,326	74,592
16	Coimbatore	192,834	145,464	133,634	151,488	114,610	73,458
17	Nilgiris	5,121	3,911	4,739	6,485	3,897	1,689
18	Salem	212,663	169,424	139,182	172,128	128,876	79,206
19	South Canara ..	89,091	76,231	72,959	86,571	63,364	38,002
20	Malabar	247,710	189,272	177,228	204,992	145,961	85,886
21	Madras	28,435	28,243	29,057	36,339	31,086	20,584
	Total ..	3,258,482	2,550,125	2,368,235	2,757,350	1,960,508	1,294,445
	Puducottah Territory	30,922	24,722	21,624	26,028	20,392	14,126
	Grand Total ..	3,289,404	2,574,847	2,389,859	2,783,378	1,980,900	1,308,571

Age.

No. IIA.—General Statement of

TOTAL POPU

No.	Districts.	Males.—(*Continued.*)					
		Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.	Total.	Not exceeding 6 years.	Above 6 and not exceeding 12 years.
		109	110	111	112	113	114
1	Ganjam	29,175	14,908	167	695,295	149,804	108,025
2	Vizagapatam ..	41,310	19,084	52	941,125	202,211	132,110
3	Godavery	39,251	21,143	16	803,603	170,543	112,586
4	Kistna	49,440	36,249	319	737,495	155,151	104,484
5	Nellore	45,269	31,974	296	707,392	141,386	93,968
6	Cuddapah	36,970	18,189	62	693,400	131,624	96,640
7	Bellary	50,790	24,379	50	860,173	165,032	121,359
8	Kurnool	29,943	16,096	11	490,883	96,963	67,827
9	Chingleput	23,567	17,399	4	475,968	111,055	70,339
10	North Arcot.. ..	50,847	34,482	142	1,020,678	227,223	151,528
11	South Arcot.. ..	43,374	28,919	311	885,922	209,805	131,184
12	Tanjore	51,559	34,325	5	953,968	209,882	141,083
13	Trichinopoly ..	31,489	20,605	16	588,134	136,116	88,500
14	Madura	52,559	32,169	43	1,112,066	253,698	163,100
15	Tinnevelly	46,616	29,655	63	836,515	183,451	120,883
16	Coimbatore	40,536	22,913	38	874,975	200,291	133,719
17	Nilgiris	839	484	27	27,192	5,223	3,332
18	Salem	47,663	26,324	36	975,502	220,616	159,678
19	South Canara ..	22,469	10,968	74	459,729	88,811	68,299
20	Malabar	49,542	34,179	119	1,134,889	240,559	166,417
21	Madras	12,679	8,253	..	194,676	28,673	27,176
	Total ..	795,887	482,697	1,851	15,469,680	3,322,117	2,262,247
	Puducottah Territory.	8,462	5,652	1	151,929	33,025	22,716
	Grand Total ..	804,349	488,349	1,852	15,621,609	3,355,142	2,284,963
	Maliah villages in the Ganjam District				83,817		
	Jeypore Zamindári in the Vizagapatam District..				168,909		
					15,874,235		

Age.

Population according to Age.—(Continued.)

LATION.—(*Continued.*)

Females.							
Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.	Total.
115	116	117	118	119	120	121	122
125,796	130,406	80,270	49,076	32,493	17,670	141	693,681
158,530	173,769	106,789	69,086	41,740	19,337	14	903,586
150,198	141,771	85,944	60,886	43,003	24,391	14	789,336
120,783	125,629	69,285	58,862	45,641	34,495	549	714,879
113,299	120,680	73,822	55,266	40,094	30,648	256	669,419
108,836	136,189	77,190	51,690	35,565	20,000	50	657,794
125,777	161,062	97,044	66,827	47,051	23,612	69	807,833
74,857	91,779	53,869	39,564	27,649	16,131	618	468,757
75,742	85,418	49,947	33,440	20,660	15,673	2	462,216
161,159	191,468	108,582	73,998	48,065	32,354	223	994,600
137,875	162,074	99,297	65,496	38,183	25,793	183	869,895
153,706	196,825	133,522	92,485	54,397	37,859	6	1,019,763
91,648	117,607	79,538	52,555	31,731	20,568	11	612,274
169,999	230,097	152,547	96,890	54,621	33,543	54	1,154,549
128,870	159,880	105,539	76,559	50,113	32,141	8	857,444
135,816	169,141	110,881	71,707	43,284	23,421	39	888,299
3,932	5,017	2,419	1,306	672	387	21	22,309
145,730	194,116	117,127	76,568	50,336	27,313	9	991,493
79,250	93,819	54,629	36,484	24,443	12,871	27	458,633
188,615	217,324	131,544	83,933	54,347	43,543	79	1,126,361
33,589	40,659	28,700	20,715	14,062	9,302	..	202,876
2,483,507	2,944,728	1,818,485	1,233,393	798,035	501,052	2,373	15,365,997
23,762	33,047	22,909	15,019	8,530	5,758	..	164,766
2,507,269	2,977,775	1,841,394	1,248,412	806,625	506,810	2,373	15,530,763
							47,295
							145,579
							15,723,637

Note.—The particulars entered in this Return are tabulated from the Caste Returns, consequently Native Christians and Jains are included with Hindus.

Age.

No. IIB.—Percentages relating to Ages.

No.	Districts.	HINDUS (INCLUDING NATIVE CHRISTIANS AND JAINS.) — Percentage on Total Hindu Population. — Males.								
		Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.
		123	124	125	126	127	128	129	130	131
1	Ganjam	21·4	18·4	17·0	17·6	11·9	7·4	4·2	2·1	·02
2	Vizagapatam	21·4	17·9	16·4	17·5	12·4	8·0	4·4	2·0	·005
3	Godavery	21·6	17·1	17·3	17·7	11·4	7·4	4·0	2·6	·002
4	Kistna	20·7	16·0	15·6	17·4	10·1	8·6	6·7	4·9	·05
5	Nellore	19·7	15·3	16·1	17·3	11·7	9·0	6·4	4·5	·04
6	Cuddapah	18·3	15·6	15·7	20·4	13·4	8·5	5·4	2·7	·008
7	Bellary	19·0	15·7	14·6	19·4	13·6	9·0	5·9	2·8	·006
8	Kurnool	19·7	15·9	14·9	18·9	12·6	8·7	6·1	3·2	·002
9	Chingleput	22·2	16·4	14·9	17·5	12·2	8·2	4·9	3·7	·0007
10	North Arcot	21·4	16·3	15·2	18·3	12·4	8·0	5·0	3·4	·01
11	South Arcot	22·4	16·4	15·0	17·1	12·5	8·4	4·9	3·8	·04
12	Tanjore	21·0	16·0	14·4	17·0	13·3	9·3	5·4	3·6	·0002
13	Trichinopoly	21·0	16·3	14·6	16·7	13·4	9·1	5·4	3·5	·003
14	Madura	22·0	16·4	14·6	17·5	13·3	8·6	4·7	2·9	·004
15	Tinnevelly	21·5	15·6	14·7	17·5	12·6	9·0	5·6	3·5	·008
16	Coimbatore	22·0	16·6	15·3	17·3	13·2	8·4	4·6	2·6	·004
17	Nilgiris	19·4	14·2	16·8	24·2	14·3	6·3	3·0	1·8	·08
18	Salem	21·8	17·4	14·3	17·6	13·2	8·1	4·9	2·7	·004
19	South Canara	19·2	16·5	15·9	19·0	13·8	8·3	4·9	2·4	·01
20	Malabar	21·2	16·2	15·5	18·5	13·2	7·8	4·5	3·1	·01
21	Madras	14·7	14·5	14·9	18·8	16·1	10·6	6·4	4·0	..
	Total ..	21·0	16·4	15·3	17·9	12·7	8·4	5·2	3·1	·01
	Puducottah Territory ..	20·3	16·3	14·2	17·2	13·4	9·3	5·6	3·7	·0007
	Grand Total ..	21·0	16·4	15·3	17·9	12·7	8·4	5·2	3·1	·01

Age.

No. IIB.—Percentages relating to Ages.—(Continued.)

No.	Districts.	HINDUS (INCLUDING NATIVE CHRISTIANS AND JAINS.—(*Contd.*) — Percentage on Total Hindu Population.—(*Continued.*) — Females.								
		Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.
		132	133	134	135	136	137	138	139	140
1	Ganjam	21·6	15·6	18·1	18·8	11·6	7·1	4·7	2·5	·02
2	Vizagapatam	22·4	14·7	17·5	19·2	11·8	7·7	4·6	2·1	·001
3	Godavery	21·7	14·2	19·0	18·0	10·9	7·7	5·4	3·1	·002
4	Kistna	21·7	14·5	16·9	17·6	9·7	8·3	6·4	4·9	·06
5	Nellore	21·1	14·0	16·9	18·0	11·1	8·3	6·0	4·6	·04
6	Cuddapah	19·8	14·7	16·5	20·7	11·8	8·0	5·4	3·1	·002
7	Bellary	20·4	15·0	15·6	19·9	12·1	8·3	5·8	2·9	·005
8	Kurnool	20·6	14·5	15·8	19·6	11·6	8·5	5·9	3·5	·0007
9	Chingleput	24·0	15·2	16·4	18·5	10·8	7·2	4·5	3·4	·0005
10	North Arcot	22·9	15·2	16·2	19·3	10·9	7·4	4·8	3·3	·01
11	South Arcot	24·1	15·1	15·9	18·6	11·4	7·5	4·4	3·0	·02
12	Tanjore	20·6	13·9	15·0	19·3	13·1	9·1	5·3	3·7	·0004
13	Trichinopoly	21·3	14·4	15·0	19·2	13·0	8·6	5·2	3·3	·002
14	Madura	22·0	14·2	14·7	19·9	13·2	8·4	4·8	2·8	·005
15	Tinnevelly	21·4	14·1	15·0	18·7	12·3	9·0	5·8	3·7	·001
16	Coimbatore	22·6	15·0	15·3	19·0	12·5	8·1	4·9	2·6	·004
17	Nilgiris	23·7	14·9	17·4	22·7	10·8	5·8	3·0	1·7	·09
18	Salem	22·2	16·1	14·7	19·6	11·8	7·7	5·1	2·8	·001
19	South Canara	19·1	14·8	17·3	20·5	12·0	8·1	5·4	2·8	·007
20	Malabar	20·8	14·4	16·6	19·4	12·0	7·8	5·0	4·0	·009
21	Madras	14·3	13·5	16·5	20·2	14·1	10·1	6·9	4·4	..
	Total ..	21·6	14·7	16·1	19·2	11·9	8·0	5·2	3·3	·009
	Puducottah Territory ..	20·0	13·8	14·4	20·0	13·9	9·2	5·2	3·5	..
	Grand Total ..	21·6	14·7	16·1	19·2	11·9	8·0	5·2	3·3	·009

Age.

No. IIB.—Percentages relating to Ages.—(Continued.)

No.	Districts.	MAHOMEDANS. Percentage on Total Mahomedan Population. Males. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.
		141	142	143	144	145	146	147	148	149
1	Ganjam	16·2	18·3	16·9	18·3	13·2	8·7	4·7	3·7	·04
2	Vizagapatam	20·8	17·3	16·3	17·2	13·3	8·3	4·5	2·3	·02
3	Godavery	20·2	16·5	16·9	18·6	11·6	8·3	5·4	2·5	·02
4	Kistna	21·3	17·0	15·7	17·5	10·1	7·5	6·3	4·6	·02
5	Nellore	21·2	16·7	15·4	17·1	11·5	8·1	5·9	4·1	·03
6	Cuddapah	20·5	17·4	15·0	19·6	12·6	7·7	4·8	2·4	·02
7	Bellary	20·0	16·4	13·9	19·2	13·2	8·4	5·9	3·0	·003
8	Kurnool	19·9	16·6	14·5	19·2	12·3	8·0	6·0	3·5	·004
9	Chingleput	21·0	15·7	14·5	18·3	11·9	8·2	6·2	4·2	..
10	North Arcot	21·9	17·6	14·6	16·9	11·8	8·1	5·4	3·7	·02
11	South Arcot	23·2	17·6	14·8	16·7	12·2	7·3	4·6	3·6	·009
12	Tanjore	24·8	16·9	13·0	15·5	12·9	8·0	5·0	3·9	·007
13	Trichinopoly	22·3	16·4	14·5	16·5	13·2	8·3	4·9	3·9	..
14	Madura	25·3	16·6	13·4	16·4	12·4	8·0	4·6	3·3	..
15	Tinnevelly	23·8	16·7	14·4	15·4	11·8	8·1	5·7	4·1	·003
16	Coimbatore	24·0	17·3	15·5	17·6	11·5	7·3	4·3	2·5	..
17	Nilgiris	14·4	13·8	20·2	25·0	13·8	7·1	3·1	2·4	·2
18	Salem	22·8	17·9	14·1	17·4	12·3	7·5	4·9	3·1	..
19	South Canara	21·2	17·7	15·7	17·1	13·2	7·9	4·6	2·6	·05
20	Malabar	23·8	18·2	15·9	16·6	11·8	6·9	4·1	2·7	·008
21	Madras	13·5	14·5	14·3	18·1	15·6	11·0	7·5	5·5	..
	Total ..	22·4	17·3	15·0	17·2	12·2	7·7	5·0	3·2	·009
	Puducottah Territory ..	20·9	17·5	14·4	16·4	13·2	8·3	5·6	3·7	..
	Grand Total ..	22·4	17·3	15·0	17·2	12·2	7·7	5·0	3·2	·009

Age.

No. IIB.—Percentages relating to Ages.—(Continued.)

No.	Districts.	MAHOMEDANS.—(*Continued.*) Percentage on Total Mahomedan Population.—(*Continued.*) Females. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.
		150	151	152	153	154	155	156	157	158
1	Ganjam	15·7	13·7	19·4	20·6	11·6	8·0	6·5	4·5	..
2	Vizagapatam	20·6	14·0	18·1	19·7	11·7	7·6	5·2	3·1	..
3	Godavery	19·2	14·2	19·2	18·9	11·4	8·0	5·7	3·4	·01
4	Kistna	22·0	15·4	16·6	17·7	9·6	7·7	6·2	4·4	·4
5	Nellore	22·7	15·0	17·2	18·0	10·3	7·5	5·5	3·8	·02
6	Cuddapah	22·2	15·2	16·6	20·5	10·7	6·9	5·1	2·8	·08
7	Bellary	21·3	14·8	15·7	20·0	11·4	7·8	5·9	3·1	·05
8	Kurnool	21·2	14·3	16·4	19·2	10·8	8·2	5·5	3·2	1·2
9	Chingleput	22·4	14·9	16·7	18·8	11·0	7·8	4·8	3·6	..
10	North Arcot	22·0	15·2	15·9	19·1	11·2	7·5	5·3	3·6	·2
11	South Arcot	23·4	15·0	16·0	19·0	11·2	7·4	4·5	3·5	·05
12	Tanjore	19·9	12·9	15·0	19·2	13·3	9·0	5·8	4·9	·002
13	Trichinopoly	21·7	14·5	15·6	19·0	11·9	8·5	5·0	3·8	..
14	Madura	22·7	13·5	15·0	19·7	12·7	8·0	4·7	3·7	..
15	Tinnevelly	20·8	13·5	15·8	18·2	12·1	8·7	6·4	4·5	..
16	Coimbatore	23·3	15·7	16·4	18·6	11·2	7·4	4·8	2·6	·03
17	Nilgiris	19·2	13·1	22·4	20·3	11·6	7·4	3·3	2·7	..
18	Salem	23·1	16·1	15·0	18·7	11·4	7·4	5·2	3·1	..
19	South Canara	21·8	16·4	16·9	19·7	11·2	7·0	4·5	2·5	..
20	Malabar	22·9	15·9	17·1	18·7	10·8	6·7	4·4	3·5	·003
21	Madras	12·5	12·5	15·9	19·7	14·5	11·3	7·9	5·7	..
	Total ..	21·8	15·0	16·4	19·0	11·3	7·6	5·2	3·6	·1
	Puducottah Territory ..	21·0	14·3	14·5	19·4	13·3	7·9	5·6	4·0	..
	Grand Total ..	21·8	15·0	16·4	19·0	11·4	7·6	5·1	3·6	·1

Age.

No. IIB.—Percentage relating to Ages.—(Continued.)

No.	Districts.	EUROPEANS. Percentage on Total European Population. Males. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.
		159	160	161	162	163	164	165	166	167
1	Ganjam	19·4	3·9	17·5	13·6	25·2	17·5	2·9	..	..
2	Vizagapatam	24·5	7·8	8·6	17·1	13·0	13·9	11·4	3·3	0·4
3	Godavery	23·0	11·5	15·5	19·4	13·9	9·1	5·6	2·0	..
4	Kistna	7·6	1·9	7·6	49·0	18·9	9·4	1·9	3·7	..
5	Nellore	28·8	6·8	6·8	16·9	16·9	10·2	6·8	6·8	..
6	Cuddapah	9·5	3·7	15·1	43·4	22·7	1·9	3·7	..	..
7	Bellary	5·4	2·3	4·5	43·1	38·7	4·7	0·9	0·4	..
8	Kurnool	9·4	3·1	..	43·8	28·1	12·5	..	3·1	..
9	Chingleput	9·4	6·5	5·8	30·4	27·4	8·5	7·3	4·7	0·06
10	North Arcot	21·7	12·1	6·0	13·7	16·2	12·6	9·1	7·0	1·6
11	South Arcot	6·6	10·4	10·4	23·9	10·5	20·9	7·5	10·4	..
12	Tanjore	18·7	10·5	7·7	21·5	17·4	15·5	5·5	3·2	..
13	Trichinopoly	9·9	2·6	2·8	38·1	35·4	7·7	2·8	0·7	..
14	Madura	24·8	9·5	4·8	15·2	21·9	10·5	7·6	5·7	..
15	Tinnevelly	9·9	4·1	3·3	26·5	30·6	15·7	6·6	3·3	..
16	Coimbatore	18·4	8·2	4·6	28·5	26·6	7·3	5·5	0·9	..
17	Nilgiris	13·5	12·1	20·9	20·7	20·0	6·0	4·9	1·7	0·2
18	Salem	18·5	16·0	10·1	18·5	15·5	11·9	3·0	6·5	..
19	South Canara	12·0	10·9	9·7	28·9	26·5	6·0	3·6	2·4	..
20	Malabar	8·6	2·8	13·6	42·6	26·1	4·0	2·0	0·9	..
21	Madras	11·5	8·8	10·3	25·7	23·3	11·3	6·1	3·0	..
	Total ..	11·5	6·7	10·6	30·8	25·5	8·3	4·7	2·5	0·06
	Puducottah Territory ..	..	20·0	40·0	20·0	..	..	..	20·0	..
	Grand Total ..	11·5	6·7	10·6	30·8	25·5	8·3	4·7	2·5	0·06

Age.

No. IIB.—Percentage relating to Ages.—(Continued.)

No.	Districts.	EUROPEANS.—(Continued.) Percentage on Total European Population.—(Continued.) Females. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.
		168	169	170	171	172	173	174	175	176
1	Ganjam	28·6	20·4	6·1	24·5	10·2	8·2	..	2·0	..
2	Vizagapatam	34·9	5·3	8·6	19·7	24·3	2·6	3·9	0·7	..
3	Godavery	18·1	14·6	17·1	26·6	13·1	5·5	2·5	2·5	..
4	Kistna	21·6	2·7	5·4	51·4	5·4	8·1	2·7	2·7	..
5	Nellore	23·8	14·3	16·7	28·6	9·5	..	7·1	..	..
6	Cuddapah	36·4	2·3	20·5	25·0	9·0	6·8	..	..	..
7	Bellary	18·7	12·2	11·7	26·6	21·0	6·1	2·3	1·4	..
8	Kurnool	12·5	..	62·5	12·5	..	..	12·5	..	..
9	Chingleput	24·9	16·7	12·0	18·5	15·3	5·9	4·6	2·1	..
10	North Arcot	26·7	17·3	11·3	18·7	14·7	5·3	4·7	1·3	..
11	South Arcot	16·1	10·7	23·2	19·6	12·5	5·4	8·9	3·6	..
12	Tanjore	21·8	9·4	13·5	24·1	11·0	10·0	4·1	4·1	..
13	Trichinopoly	25·3	6·6	13·3	24·7	19·9	9·6	0·6	..	..
14	Madura	19·0	14·3	11·1	25·4	15·9	4·8	6·3	3·2	..
15	Tinnevelly	22·4	6·6	1·3	34·2	17·1	7·9	3·9	6·6	..
16	Coimbatore	13·7	9·1	13·6	25·0	22·7	13·6	2·3	..	..
17	Nilgiris	18·6	15·9	19·8	19·2	13·2	5·6	4·1	3·6	..
18	Salem	25·0	10·2	12·5	26·1	12·5	6·8	4·6	2·3	..
19	South Canara	31·9	14·9	6·4	27·6	12·8	4·3	2·1	..	..
20	Malabar	29·7	9·9	9·3	29·7	14·0	4·3	1·8	1·3	..
21	Madras	18·0	11·5	15·5	21·4	17·4	9·0	3·9	3·3	..
	Total ..	22·3	12·2	13·8	23·1	15·7	6·8	3·6	2·5	..
	Puducottah Territory ..	66·7	..	..	..	33·3	..	..	..	..
	Grand Total ..	22·3	12·2	13·8	23·1	15·7	6·8	3·6	2·5	..

Age.

No. IIB.—Percentage relating to Ages.—(Continued.)

No.	Districts.	EURASIANS. Percentage on Total Eurasian Population. Males. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.
		177	178	179	180	181	182	183	184	185
1	Ganjam	23·5	14·7	11·8	20·6	7·8	11·8	8·8	1·0	..
2	Vizagapatam	15·0	21·9	27·4	11·5	6·9	9·4	4·1	3·2	0·6
3	Godavery	21·8	13·9	19·3	19·8	7·4	7·9	6·4	3·5	..
4	Kistna	17·0	10·6	17·9	24·4	15·5	6·5	8·1	..	..
5	Nellore	18·2	22·3	18·2	15·7	10·8	9·0	5·8	..	..
6	Cuddapah	7·5	6·0	16·4	34·3	20·9	9·0	5·9	..	..
7	Bellary	24·2	14·2	16·7	24·0	12·5	4·8	2·5	1·1	..
8	Kurnool	14·1	20·7	25·0	16·3	16·9	5·4	4·3	3·3	..
9	Chingleput	26·9	22·4	19·9	11·7	6·7	5·5	3·4	3·5	..
10	North Arcot	18·3	10·8	22·2	18·8	14·1	8·6	5·0	2·2	..
11	South Arcot	19·5	18·9	18·4	15·8	12·1	7·9	3·7	3·7	..
12	Tanjore	17·5	17·1	17·1	17·1	16·4	6·6	3·9	4·3	..
13	Trichinopoly	24·4	19·9	16·7	15·3	10·1	8·0	4·2	1·4	..
14	Madura	18·5	12·3	14·8	24·7	16·1	9·9	3·7	..	..
15	Tinnevelly	19·4	9·7	21·0	17·7	21·0	8·0	3·2	..	..
16	Coimbatore	20·1	14·3	19·2	20·5	13·0	5·8	4·0	3·1	..
17	Nilgiris	13·4	27·3	35·4	11·3	6·9	3·8	0·9	0·4	0·6
18	Salem	19·6	16·0	16·5	23·7	16·0	4·6	2·1	1·5	..
19	South Canara	14·6	18·8	13·5	18·7	14·6	12·5	2·1	5·2	..
20	Malabar	21·5	14·4	16·5	19·5	11·9	7·6	5·6	3·0	..
21	Madras	18·4	17·4	20·6	16·7	10·0	8·3	4·9	3·7	..
	Total ..	19·6	17·0	19·9	17·5	10·7	7·6	4·7	3·0	0·04
	Puducottah Territory ..	..	33·4	33·3	..	..	11·1	11·1	11·1	..
	Grand Total ..	19·6	17·0	19·9	17·5	10·7	7·6	4·7	3·0	0·04

Age.

No. IIB.—Percentage relating to Ages.—(Continued.)

No.	Districts.	EURASIANS.—(*Continued.*) Percentage on Total Eurasian Population.—(*Continued.*) Females. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.
		186	187	188	189	190	191	192	193	194
1	Ganjam	22·3	13·6	24·3	16·5	13·6	6·8	1·9	1·0	..
2	Vizagapatam	12·6	17·9	15·9	18·2	17·9	8·5	4·7	3·4	0·9
3	Godavery	20·8	15·2	20·8	20·2	9·3	4·9	4·4	4·4	..
4	Kistna	16·8	11·6	21·1	15·8	13·6	14·7	3·2	3·2	..
5	Nellore	21·5	20·7	14·7	18·9	12·1	9·5	1·8	·8	..
6	Cuddapah	17·5	14·3	28·6	20·6	6·3	7·9	4·8	..	..
7	Bellary	26·7	15·6	18·3	21·2	7·5	4·9	2·9	2·9	..
8	Kurnool	23·5	16·2	26·5	16·2	10·3	2·9	4·4	..	..
9	Chingleput	19·2	15·7	18·9	13·7	10·6	10·8	6·7	4·4	..
10	North Arcot	22·5	17·1	16·8	20·6	10·3	6·7	3·2	2·3	..
11	South Arcot	21·6	13·4	21·6	15·6	12·1	8·4	4·4	2·9	..
12	Tanjore	19·2	15·1	18·9	21·1	10·2	7·6	3·8	4·1	..
13	Trichinopoly	25·4	16·0	21·3	15·7	9·9	7·9	2·6	1·2	..
14	Madura	18·5	11·9	27·2	19·6	17·4	3·2	1·1	1·1	..
15	Tinnevelly	35·2	8·4	14·3	22·5	12·8	7·0	..	2·8	..
16	Coimbatore	19·2	14·7	19·7	20·2	12·4	5·5	7·4	0·9	..
17	Nilgiris	20·5	19·1	20·9	19·8	10·6	5·1	2·9	1·1	..
18	Salem	25·8	16·9	18·6	21·5	7·7	3·9	3·9	1·7	..
19	South Canara	23·4	12·8	16·0	21·3	8·6	5·3	10·4	2·2	..
20	Malabar	18·0	15·3	16·8	19·4	12·5	8·9	5·4	3·7	..
21	Madras	16·5	16·3	19·5	17·7	12·4	8·2	5·3	4·1	..
	Total ..	18·3	15·9	18·9	18·2	11·9	8·1	5·1	3·6	·003
	Puducottah Territory ..	46·7	13·3	20·0	..	13·3	6·7	..	..	..
	Grand Total ..	18·3	15·9	18·9	18·2	11·9	8·1	5·1	3·6	·003

Age.

No. IIA.—General Statement of Population according to Age.

No.	Districts.	OTHERS. — Percentage on Total Other Population. — Males.								
		Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.
		195	196	197	198	199	200	201	202	203
1	Ganjam	14·9	16·8	16·8	22·5	13·0	10·3	3·8	1·9	..
2	Vizagapatam	17·0	15·4	15·9	18·5	19·0	13·4	3·6	2·3	..
3	Godavery	15·6	10·4	13·1	20·3	23·4	9·4	4·2	3·1	·5
4	Kistna	27·7	11·1	..	16·7	27·7	5·6	5·6	5·6	..
5	Nellore	18·1	4·2	26·4	31·9	8·3	4·2	6·9	..	..
6	Cuddapah	16·1	21·3	13·2	21·3	13·2	6·9	5·7	1·7	·6
7	Bellary	13·9	16·9	13·9	16·9	13·9	15·4	6·1	3·0	..
8	Kurnool	14·3	16·6	11·9	28·6	9·5	14·3	2·4	2·4	..
9	Chingleput	10·0	20·0	20·0	10·0	30·0	10·0	..	..	..
10	North Arcot	26·2	11·2	10·3	16·8	13·7	3·7	4·7	3·7	3·7
11	South Arcot	20·4	21·2	12·7	17·8	14·4	5·9	5·9	1·7	..
12	Tanjore	20·4	16·3	17·0	17·2	12·9	8·0	5·3	2·9	..
13	Trichinopoly	23·3	16·7	13·0	13·0	14·9	15·2	6·1	2·8	..
14	Madura	14·5	18·2	18·2	18·2	17·3	9·1	1·8	2·7	..
15	Tinnevelly	..	..	..	..	..	66·7	33·3	..	..
16	Coimbatore	11·0	11·0	26·0	30·4	15·2	4·3	2·1	..	..
17	Nilgiris	6·3	3·1	15·6	40·6	15·6	9·4	6·3	3·1	..
18	Salem	20·6	17·5	8·4	19·1	13·0	10·0	7·6	3·8	..
19	South Canara	..	..	..	..	..	..	..	..	..
20	Malabar	17·6	16·3	18·3	20·8	14·1	6·0	3·5	3·4	..
21	Madras	18·6	15·0	17·1	18·1	14·2	9·8	4·2	3·0	..
	Total ..	18·1	15·7	16·0	19·2	14·9	8·6	4·5	2·8	·2
	Puducottah Territory ..	..	..	..	..	..	..	..	..	..
	Grand Total ..	18·1	15·7	16·0	19·2	14·9	8·6	4·5	2·8	·2

Age.

No. IIA.—General Statement of Population according to Age.—(Continued.)

No.	Districts.	OTHERS.—(Continued.) — Percentage on Total Other Population. — Females.								
		Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 30 years.	Above 30 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.
		204	205	206	207	208	209	210	211	212
1	Ganjam	15·9	14·2	19·9	17·9	16·3	9·3	4·9	1·6	..
2	Vizagapatam	14·5	12·9	23·1	20·1	13·9	8·9	3·6	3·0	..
3	Godavery	20·3	10·2	16·2	29·7	16·2	4·7	2·7	..	..
4	Kistna	22·2	11·1	5·6	22·2	27·7	..	5·6	5·6	..
5	Nellore	20·3	18·7	28·1	21·9	7·8	1·6	..	1·6	..
6	Cuddapah	18·1	21·3	16·0	22·3	9·6	5·8	5·8	1·1	..
7	Bellary	27·0	17·5	14·3	14·3	14·3	6·3	1·6	4·7	..
8	Kurnool	10·4	6·9	17·2	24·2	17·2	17·2	..	6·9	..
9	Chingleput	..	12·5	12·5	37·5	12·5	12·5	12·5	..	..
10	North Arcot	12·7	27·6	21·6	16·0	9·4	4·4	5·0	3·3	..
11	South Arcot	21·6	19·6	10·3	27·8	11·3	5·2	2·1	2·1	..
12	Tanjore	19·4	15·1	16·0	20·3	12·9	7·0	6·2	2·9	·2
13	Trichinopoly	17·7	16·0	16·6	17·7	10·9	10·9	5·7	4·5	..
14	Madura	24·8	15·2	20·0	19·0	13·3	6·7	1·0	..	..
15	Tinnevelly	..	..	..	..	100	..	..	..	..
16	Coimbatore	37·0	7·4	22·2	14·9	11·1	7·4	..	..	..
17	Nilgiris	..	16·7	8·3	16·7	16·7	33·3	..	..	8·3
18	Salem	17·0	14·3	13·6	20·4	10·9	10·2	9·5	4·1	..
19	South Canara	..	..	..	..	..	..	..	..	..
20	Malabar	16·3	16·7	20·7	19·0	12·3	7·4	3·7	3·9	..
21	Madras	15·9	15·9	25·9	19·1	10·2	5·8	3·8	3·4	..
	Total ..	17·3	16·2	19·7	20·0	12·4	7·3	4·3	2·7	·1
	Puducottah Territory ..	..	..	..	..	..	..	..	..	..
	Grand Total ..	17·3	16·2	19·7	20·0	12·4	7·3	4·3	2·7	·1

Age.

No. IIA.—General Statement of Population according to Age.—(Continued.)

No.	Districts.	POPULATION OF ALL RELIGIONS. Percentage on Total Population of all Religions. Males. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.
		213	214	215	216	217	218	219	220	221
1	Ganjam	21·4	18·4	16·9	17·6	11·9	7·4	4·2	2·2	·02
2	Vizagapatam	21·4	18·0	16·4	17·5	12·4	7·9	4·4	2·0	·005
3	Godavery	21·6	17·1	17·2	17·7	11·5	7·4	4·9	2·6	·002
4	Kistna	20·7	16·1	15·6	17·4	10·1	8·5	6·7	4·9	·04
5	Nellore	19·8	15·3	16·1	17·3	11·6	9·0	6·4	4·5	·04
6	Cuddapah	18·5	15·7	15·7	20·4	13·4	8·4	5·3	2·6	·01
7	Bellary	19·1	15·8	14·6	19·4	13·4	8·9	5·9	2·9	·01
8	Kurnool	19·7	16·0	14·9	18·9	12·5	8·6	6·1	3·3	·002
9	Chingleput	22·1	16·4	14·9	17·6	12·3	8·1	4·9	3·7	·001
10	North Arcot	21·4	16·4	15·2	18·3	12·3	8·1	5·0	3·3	·01
11	South Arcot	22·4	16·5	15·0	17·1	12·5	8·4	4·9	3·2	·03
12	Tanjore	21·2	16·1	14·3	16·9	13·3	9·2	5·4	3·6	·0005
13	Trichinopoly	21·1	16·3	14·5	16·7	13·4	9·1	5·4	3·5	·003
14	Madura	22·3	16·4	14·5	17·4	13·2	8·6	4·7	2·9	·004
15	Tinnevelly	21·6	15·8	14·7	17·3	12·6	8·9	5·6	3·5	·007
16	Coimbatore	22·0	16·6	15·3	17·5	13·0	8·4	4·6	2·6	·004
17	Nilgiris	18·8	14·4	17·4	23·9	14·4	6·2	3·1	1·7	·1
18	Salem	21·8	17·4	14·2	17·6	13·4	8·1	4·8	2·7	·004
19	South Canara	19·4	16·6	15·8	18·8	13·6	8·3	4·9	2·4	·02
20	Malabar	21·8	16·7	15·6	18·1	12·8	7·6	4·3	3·1	·01
21	Madras	14·6	14·5	14·9	18·7	16·9	10·6	6·5	4·2	..
	Total ..	21·0	16·5	15·3	17·9	12·7	8·4	5·1	3·1	·01
	Puducottah Territory ..	20·4	16·3	14·2	17·1	13·4	9·3	5·6	3·7	·0006
	Grand Total ..	21·0	16·5	15·3	17·9	12·7	8·4	5·1	3·1	·01

Age.

No. IIA.—General Statement of Population according to Age.—(Continued.)

No.	Districts.	POPULATION OF ALL RELIGIONS. Percentage on Total Population of all Religions. Females. Not exceeding 6 years.	Above 6 and not exceeding 12 years.	Above 12 and not exceeding 20 years.	Above 20 and not exceeding 30 years.	Above 30 and not exceeding 40 years.	Above 40 and not exceeding 50 years.	Above 50 and not exceeding 60 years.	Above 60 years.	Unknown.
		222	223	224	225	226	227	228	229	230
1	Ganjam	21·6	15·6	18·1	18·8	11·6	7·1	4·7	2·5	·02
2	Vizagapatam	22·4	14·6	17·6	19·2	11·8	7·7	4·6	2·1	·001
3	Godavery	21·6	14·5	19·0	17·9	10·9	7·6	5·4	3·1	·002
4	Kistna	21·7	14·6	16·9	17·6	9·7	8·2	6·4	4·8	·1
5	Nellore	21·1	14·0	17·0	18·0	11·0	8·3	6·0	4·6	·04
6	Cuddapah	20·0	14·7	16·6	20·7	11·7	7·9	5·4	3·0	·01
7	Bellary	20·4	15·0	15·6	20·0	12·0	8·3	5·8	2·9	·01
8	Kurnool	20·7	14·5	15·9	19·6	11·5	8·4	5·9	3·4	·1
9	Chingleput	24·0	15·2	16·4	18·5	10·8	7·2	4·5	3·4	·0004
10	North Arcot	22·8	15·2	16·2	19·3	10·9	7·5	4·8	3·3	·02
11	South Arcot	24·1	15·1	15·9	18·6	11·4	7·5	4·4	3·0	·02
12	Tanjore	20·6	13·8	15·1	19·3	13·1	9·1	5·3	3·7	·0006
13	Trichinopoly	21·3	14·5	15·0	19·2	13·0	8·6	5·2	3·2	·001
14	Madura	21·9	14·1	14·8	20·0	13·2	8·4	4·7	2·9	·004
15	Tinnevelly	21·4	14·4	15·0	18·7	12·3	8·9	5·9	3·7	·001
16	Coimbatore	22·5	15·1	15·3	19·0	12·5	8·1	4·9	2·6	·004
17	Nilgiris	23·4	14·9	17·6	22·5	10·9	5·8	3·0	1·8	·1
18	Salem	22·3	16·1	14·7	19·6	11·7	7·7	5·1	2·8	·001
19	South Canara	19·4	14·9	17·3	20·5	11·9	7·9	5·3	2·8	·006
20	Malabar	21·4	14·8	16·8	19·3	11·7	7·4	4·8	3·8	·007
21	Madras	14·1	13·4	16·6	20·1	14·1	10·2	6·9	4·6	..
	Total ..	21·6	14·7	16·2	19·2	11·9	8·0	5·1	3·3	·01
	Puducottah Territory ..	20·0	13·7	14·4	20·0	13·9	9·1	5·1	3·8	..
	Grand Total ..	21·6	14·7	16·2	19·2	11·9	8·0	5·1	3·3	·01

Educa

No. IIIA.—General Statement of Popu

No.	Districts.	Males.					
		Not exceeding 12 years of Age.		Above 12 and not exceeding 20 years of Age.		Above 20 years of Age.	
		Number of Persons.	Number able to read and write or under Instruction.	Number of Persons.	Number able to read and write or under Instruction.	Number of Persons.	Number able to read and write or under Instruction.
1	2	3	4	5	6	7	8
1	Ganjam	276,389	7,730	117,829	7,382	301,077	19,853
2	Vizagapatam	370,235	7,580	154,695	8,550	416,195	25,440
3	Godavery	310,898	8,901	138,472	8,978	354,253	28,957
4	Kistna	271,008	9,052	114,774	10,163	351,713	38,550
5	Nellore	248,362	8,157	113,649	9,874	345,331	37,104
6	Cuddapah	237,325	6,164	108,532	7,787	347,543	29,484
7	Bellary	299,477	13,802	125,335	11,852	435,361	43,065
8	Kurnool	175,368	6,443	73,040	6,702	242,485	22,346
9	Chingleput	183,370	14,261	70,870	11,822	221,728	47,126
10	North Arcot	385,495	20,654	154,701	18,009	480,482	69,165
11	South Arcot	344,384	17,702	133,101	14,648	408,437	61,263
12	Tanjore	355,990	30,548	136,455	27,146	461,528	114,319
13	Trichinopoly	219,777	12,281	85,448	11,715	282,909	47,612
14	Madura	430,264	27,230	161,360	22,393	520,442	84,265
15	Tinnevelly	311,876	27,905	123,180	18,039	401,459	92,758
16	Coimbatore	338,298	19,256	135,634	16,969	403,045	59,761
17	Nilgiris	9,032	721	4,739	962	15,421	2,041
18	Salem	382,087	16,295	139,182	8,991	454,283	35,571
19	South Canara	165,322	4,186	72,959	5,970	221,448	20,920
20	Malabar	436,982	19,248	177,228	18,493	520,679	61,133
21	Madras*	..	..	..	..	..	..
	Total ..	5,751,929	256,156	2,339,178	235,445	7,185,797	940,765
	Pudoocottah Territory ..	55,644	3,679	21,624	3,138	74,661	12,922
	Grand Total ..	5,807,573	259,835	2,360,802	238,583	7,258,458	953,685

Notes. (1)—The particulars of the instructed population, arranged according to age under each
(2)—The populations entered for Ganjam and Vizagapatam are exclusive of those of the

* The tabulated results of this district do not

tion.

lation according to Education.

Total.		Females.							
		Not exceeding 12 years of Age.		Above 12 and not exceeding 20 years of Age.		Above 20 years of Age.		Total.	
Number of Persons.	Number able to read and write or under Instruction.	Number of Persons.	Number able to read and write or under Instruction.	Number of Persons.	Number able to read and write or under Instruction.	Number of Persons.	Number able to read and write or under Instruction.	Number of Persons.	Number able to read and write or under Instruction.
9	10	11	12	13	14	15	16	17	18
695,295	34,995	237,829	91	125,796	86	310,056	190	693,681	367
941,125	41,570	334,321	337	158,530	167	410,755	375	903,586	879
803,603	46,836	283,129	94	150,198	101	356,069	171	789,396	366
737,495	57,765	259,635	119	120,783	101	334,461	188	714,879	408
707,392	55,135	235,354	132	113,299	98	320,766	223	669,419	453
693,400	43,435	228,274	119	108,836	139	320,684	486	657,794	744
860,173	68,719	286,391	232	125,777	207	395,665	418	807,833	857
490,893	35,491	164,790	145	74,357	90	229,610	192	468,757	427
475,968	73,209	181,394	334	75,742	257	205,980	692	462,216	1,283
1,020,678	107,828	378,751	408	161,159	282	454,690	520	994,600	1,210
885,922	93,618	340,989	73	137,875	56	391,031	178	869,895	307
953,968	172,013	350,965	248	153,706	211	515,992	877	1,019,763	1,336
588,134	71,608	218,616	103	91,648	80	302,010	293	612,274	478
1,112,066	133,888	416,798	206	169,999	133	567,752	340	1,154,549	679
836,515	133,702	304,334	1,476	128,870	1,098	424,240	1,798	857,444	4,372
874,975	62,988	334,010	67	135,816	45	418,473	115	888,299	227
27,192	3,724	8,555	79	3,932	80	9,822	107	22,309	266
975,502	54,857	380,294	97	145,730	61	465,469	118	991,493	276
459,729	31,076	157,110	237	79,250	197	222,273	395	458,633	829
1,134,889	109,914	406,976	940	188,615	1,965	530,770	6,252	1,126,361	9,157
..	..	..	..	..	..	..	..	..	..
15,274,904	1,432,364	5,528,515	5,539	2,449,918	5,454	7,184,688	13,928	15,163,121	24,921
151,929	19,739	55,741	22	23,762	34	85,263	62	164,766	118
15,426,833	1,452,103	5,584,256	5,561	2,473,680	5,488	7,269,951	13,990	15,327,887	25,039

distinguish males and females, and are omitted.
nationality or religion, are not ascertainable from the tabulated results
Hill Villages in them.

Education.

No. IIIB.—Percentage relating to Education.

No.	Districts.	PERCENTAGE OF THOSE ABLE TO READ AND WRITE, OR UNDER INSTRUCTION, UPON THE TOTAL POPULATION OF THE SAME SEX AND AGE.							
		Males.				Females.			
		Not exceeding 12 years.	Exceeding 12 but not exceeding 20 years.	Exceeding 20 years.	Total.	Not exceeding 12 years.	Exceeding 12 but not exceeding 20 years.	Exceeding 20 years.	Total.
		19	20	21	22	23	24	25	26
1	Ganjam	2·8	6·3	6·6	5·03	·04	·06	·06	·05
2	Vizagapatam ..	2·05	5·5	6·1	4·4	·1	1	·09	·1
3	Godavery ..	2·9	6·5	8·2	5·8	·03	·07	·05	·05
4	Kistna	3·3	8·9	11·0	7·8	·04	·08	·06	·06
5	Nellore	3·5	8·7	10·7	7·8	·06	·09	·07	·07
6	Cuddapah	2·6	7·9	9·3	6·3	·05	·1	2	·1
7	Bellary	4·6	9·5	9·8	8·0	·03	·2	·105	·1
8	Kurnool	3·7	9·2	9·2	7·2	·03	·1	·08	·09
9	Chingleput ..	7·8	16·7	21·2	15·4	·2	·3	·3	·3
10	North Arcot ..	5·4	11·6	14·4	10·6	·10	·2	·11	·1
11	South Arcot ..	5·1	11·0	14·9	10·6	·02	·04	·05	·04
12	Tanjore	8·6	19·9	24·8	18·05	·07	·1	·2	·1
13	Trichinopoly ..	5·5	13·7	16·8	12·1	·04	·08	·1	·07
14	Madura	6·3	13·9	16·2	12·0	·05	·08	·05	·06
15	Tinnevelly ..	8·2	19·6	23·1	15·2	·5	·9	·4	·5
16	Coimbatore ..	3·6	8·2	9·9	7·2	·02	·03	·05	·03
17	Nilgiris	8·0	20·3	15·2	13·7	·9	2·03	1·09	1·1
18	Salem	2·7	6·5	7·8	5·6	·02	·04	·03	·03
19	South Canara ..	2·5	8·2	9·4	6·8	·15	2	·18	·18
20	Malabar	2·4	10·4	15·6	9·7	·2	1·0	1·2	·8
21	Madras	..	..	..	..	..	..	..	..
	Total ..	4·4	10·06	13·09	9·3	·1	·22	·19	·16
	Puducottah Territory	6·6	14·5	17·3	12·9	·04	·1	·07	·07
	Grand Total ..	4·4	10·1	13·1	9·4	·09	·22	·19	·16

Religion.

No. VA.—Statement of Religions. (1)

No.	Districts.	Hindus.					Mahomedans.	
		Saiva.	Vaishnava.	Lingâyet.	Other Hindus.	Total.	Sonnee.	Shiaa.
1	2	3	4	5	6	7	8	9
1	Ganjam ..	130,925	1,163,002	5,743	214,003	1,513,673	3,422	177
2	Vizagapatam.	362,835	1,452,425	1,817	318,355	2,135,432	16,523	536
3	Godavery ..	323,288	1,219,676	10,210	2,807	1,555,981	31,394	2,303
4	Kistna ..	601,410	710,247	39,534	14,518	1,365,709	69,393	2,936
5	Nellore ..	598,819	703,756	2,371	3,068	1,308,014	61,134	1,435
6	Cuddapah ..	619,678	625,366	2,478	3,855	1,242,317	94,137	5,047
7	Bellary ..	747,777	712,215	57,410	16,821	1,534,223	120,880	2,453
8	Kurnool ..	460,755	382,449	1,335	3,266	847,805	99,404	2,032
9	Chingleput ..	464,307	434,558	542	279	899,686	14,004	1,738
10	North Arcot ..	900,935	1,007,705	2,778	1,602	1,913,020	77,874	3,274
11	South Arcot ..	873,391	796,101	5,499	1,471	1,676,462	40,450	1,282
12	Tanjore ..	1,551,921	243,218	5,993	2,655	1,803,787	72,670	5,321
13	Trichinopoly .	843,729	270,654	533	860	1,115,776	25,511	3,193
14	Madura ..	1,732,241	329,535	152	840	2,062,768	116,885	2,088
15	Tinnevelly ..	1,269,393	236,717	89	422	1,506,621	50,890	1,577
16	Coimbatore ..	1,318,866	390,925	5,015	275	1,715,081	33,936	871
17	Nilgiris ..	37,264	3,504	1,467	216	42,451	1,589	228
18	Salem ..	1,218,973	674,011	7,741	335	1,901,060	48,327	827
19	South Canara.	326,018	144,471	708	306,390	777,587	75,018	3,418
20	Malabar ..	1,613,416	24,213	255	30	1,637,914	557,140	24,344
21	Madras ..	172,669	132,623	3,319	..	308,611	43,948	3,222
	Total ..	16,159,610	11,657,311	154,989	892,068	28,863,978	1,654,529	69,302
	Puducottah Territory ..	261,609	34,549	669	2	296,829	4,713	59
	Grand Total.	16,421,219	11,691,860	155,658	892,070	29,160,807	1,659,242	69,361

(1) The Statement No. 4, "Land Revenue and Population," has not been given, as the data are still uncollected in the Revenue Department. The Board of Revenue will furnish the statement hereafter. W.R.C.

Religion.

No. V A.—Statement of

No.	Districts.	Mahomedans.—(*Contd.*)			Christians.					
					Europeans.			Eurasians.		
		Wahabis.	Other Mahomedans.	Total.	Roman Catholics.	Protestants.	Total.	Roman Catholics.	Protestants.	Total.
		10	11	12	13	14	15	16	17	18
1	Ganjam	14	1,215	4,826	69	80	149	104	101	205
2	Vizagapatam ..	192	3,779	21,030	155	223	378	365	445	810
3	Godavery ..	19	1,457	35,173	89	362	451	233	152	385
4	Kistna	62	6,550	78,941	4	72	76	48	161	209
5	Nellore	241	2,860	65,670	23	78	101	64	173	237
6	Cuddapah ..	3	1,488	103,676	6	85	91	31	80	111
7	Bellary	53	4,397	127,783	296	921	1,217	241	733	974
8	Kurnool ..	19	6,465	107,920	12	28	40	86	74	160
9	Chingleput ..	11	7,439	23,192	603	1,487	2,090	544	1,027	1,571
10	North Arcot ..	82	5,511	86,741	70	266	336	247	419	666
11	South Arcot ..	48	2,787	44,567	27	96	123	237	133	370
12	Tanjore	95	24,617	102,703	121	268	389	298	224	522
13	Trichinopoly ..	89	3,231	32,024	325	298	623	285	345	630
14	Madura	11	13,649	132,833	90	78	168	82	91	173
15	Tinnevelly ..	37	32,249	84,753	39	158	197	25	105	130
16	Coimbatore ..	140	1,079	36,026	15	140	155	305	134	442
17	Nilgiris	..	119	1,936	269	1,130	1,399	128	668	796
18	Salem	9	3,149	52,312	106	150	256	86	291	377
19	South Canara ..	28	4,714	83,178	70	60	130	143	47	190
20	Malabar ..	6	119	581,609	939	1,640	2,579	4,572	837	5,409
21	Madras	2,794	..	50,964	812	2,801	3,613	5,136	6,877	12,013
	Total ..	3,954	130,072	1,857,857	4,078	10,421	14,499	13,263	13,117	26,380
	Pudukottah Territory	..	3,734	8,506	..	8	8	4	20	24
	Grand Total ..	3,954	133,806	1,866,363	4,078	10,429	14,507	13,267	13,137	26,404

Religion.

Religions.—(Continued.)

Christians.												
Natives.			Others.			Total.			Buddhists and Jains.	Others or unspecified.	Gross Population.
Roman Catholics.	Protestants.	Total.	Roman Catholics.	Protestants.	Total.	Roman Catholics.	Protestants.	Total.			
19	20	21	22	23	24	25	26	27	28	29	30
417	262	679	1	9	10	591	452	1,043	45	501	1,520,088
730	152	882	86	29	115	1,336	849	2,185	91	461	2,159,199
420	165	585	29	33	62	771	712	1,483	39	263	1,592,939
4,601	2,779	7,380	..	5	5	4,653	3,017	7,670	..	54	1,452,374
983	1,670	2,653	8	13	21	1,078	1,934	3,012	..	115	1,376,811
719	3,889	4,608	121	42	163	877	4,096	4,973	4	224	1,351,194
2,848	506	3,354	..	..	..	3,385	2,160	5,545	327	128	1,668,006
2,271	1,373	3,644	..	11	11	2,369	1,486	3,855	2	58	959,640
10,517	963	11,480	15	..	15	11,679	3,477	15,156	147	3	938,184
5,261	1,055	6,316	75	43	118	5,653	1,783	7,436	7,889	192	2,015,278
25,731	4,488	30,219	105	..	105	26,100	4,717	30,817	3,861	110	1,755,817
54,884	10,378	65,262	55	181	236	55,358	11,051	66,409	239	593	1,973,731
18,889	1,933	50,822	23	124	147	49,522	2,700	52,222	143	243	1,200,408
65,746	4,599	70,445	88	67	155	66,096	4,935	70,941	13	60	2,266,615
52,716	49,533	102,249	..	..	..	52,780	49,796	102,576	..	9	1,693,959
10,857	586	11,443	..	29	29	11,178	889	12,067	56	44	1,763,274
2,437	498	2,935	..	..	..	2,774	2,296	5,070	..	44	49,501
12,059	625	12,684	4	12	16	12,255	1,078	13,333	28	262	1,966,995
46,839	2,099	48,938	..	..	..	47,052	2,206	49,258	8,339	..	918,362
30,056	2,224	32,280	1,046	328	1,374	36,613	5,029	41,642	31	54	2,261,250
18,090	3,351	21,441	..	..	..	24,038	13,029	37,067	..	910	397,552
397,071	93,228	490,299	1,656	926	2,582	416,068	117,692	533,760	21,254	4328	31,281,177
10,571	757	11,328	..	..	..	10,575	785	11,360	..	..	316,695
407,642	93,985	501,627	1,656	926	2,582	426,643	118,477	545,120	21,254	4,328	31,597,872

Caste.

No. VB.—Statement of Nation

No.	Districts.	NON-ASIATICS.	MIXED RACES.	ASIA			
				HINDUS (INCLUDING NATIVE			
		Europeans.	Eurasians.	1. Brahmans (Priests).	2. Kshatriyas (Warriors).	3. Chetties (Traders).	4. Vellalar (Agriculturists).
1	2	3	4	5	6	7	8
1	Ganjam	152	205	104,349	3,170	18,516	311,518
2	Vizagapatam	397	811	51,220	16,465	43,850	819,616
3	Godavery	451	385	90,822	41,429	40,248	498,373
4	Kistna	90	218	98,548	8,799	65,657	513,609
5	Nellore	101	237	64,537	12,090	64,802	463,178
6	Cuddapah	97	130	30,953	18,177	41,902	543,428
7	Bellary	1,217	974	35,088	5,411	29,118	327,921
8	Kurnool	40	169	25,943	2,191	36,811	244,523
9	Chingleput	2,060	1,571	32,721	5,156	16,097	180,636
10	North Arcot	348	676	54,994	27,082	32,550	577,842
11	South Arcot	123	370	31,984	3,511	34,439	245,083
12	Tanjore	389	522	126,757	4,674	29,804	348,460
13	Trichinopoly	623	680	31,423	5,674	21,455	200,853
14	Madura	168	173	39,073	3,031	66,496	497,839
15	Tinnevelly	197	183	56,866	10,556	24,414	341,331
16	Coimbatore	153	442	28,404	2,637	55,664	703,570
17	Nilgiris	1,339	796	196	50	472	4,630
18	Salem	256	377	28,817	4,085	29,217	473,563
19	South Canara	130	190	108,265	19,962	1,355	111,902
20	Malabar	2,479	5,413	42,697	588	27,904	327,211
21	Madras	5,618	12,013	11,786	4,677	33,941	91,103
	Total ..	14,553	26,426	1,095,443	190,415	714,712	7,826,127
	Puducottah Territory ..	8	24	9,328	1,137	9,623	53,068
	Grand Total ..	14,561	26,450	1,104,771	191,552	724,334	7,879,195

Caste.

alities, Races, Tribes, and Castes.

TICS.

CHRISTIANS, BUDDHISTS, AND JAINS).

9. Idayan (Shepherd and Pastoral Caste).	10. Kammalan (Artisans).	11. Kanakkan (Writer or Accountant Caste).	12. Kaikolan (Weavers).	13. Vannian (Laborers or Slaves of Class 4).	14. Kaniyan (Pulmakers).	15. Satani (Mixed Castes).	16. Sembadavan (Fishermen.)
9	10	11	12	13	14	15	16
104,036	44,217	32,260	48,196	30,398	14,969	14,284	49,741
121,629	57,465	11,955	100,637	18,552	8,109	32,123	14,676
58,809	30,735	4,083	65,905	40,257	11,098	14,397	6,598
96,691	32,863	256	47,042	15,419	14,605	17,511	4,596
121,716	25,110	601	34,549	13,613	15,466	21,313	16,109
106,364	15,754	198	65,671	1,595	12,197	17,925	45,974
210,750	25,198	63	79,315	20,397	10,070	65,313	275,602
96,431	14,027	222	26,045	2,355	11,299	16,290	107,061
53,207	20,673	15,161	37,009	184,715	7,599	16,693	14,738
146,747	41,221	20,587	63,034	289,520	16,219	30,816	36,621
99,695	37,457	10,652	45,429	535,724	10,486	52,873	17,311
65,741	55,394	1,631	55,500	574,789	11,558	49,763	117,934
61,231	28,471	294	34,427	398,410	6,432	122,332	24,374
145,506	73,253	1,144	79,583	611,762	26,242	36,496	127,583
87,992	62,793	117	52,476	367,889	11,429	27,548	13,425
41,401	39,783	1,846	90,824	140,698	16,438	103,649	17,129
771	490	114	232	1,234	23	1,959	60
90,398	36,781	2,976	88,602	504,571	12,148	43,197	21,083
1,068	34,030	36	8,585	94,519	24,502	14,844	31,643
3,040	84,091	667	40,240	57,371	11,255	11,271	22,465
11,558	15,369	2,789	8,480	45,675	1,249	3,636	7,524
1,730,681	785,085	107,652	1,071,781	3,944,463	250,343	714,233	971,837
27,373	8,927	..	2,835	96,352	4,267	9,447	55,279
1,758,054	794,012	107,652	1,074,616	4,040,815	254,610	723,680	1,027,116

Caste.

No. VII.— Statement of Nationalities.

No.	Districts.	ASIATICS. Hindus.—(Continued.) 13. Shanars (Palmyra-cultivating Class).	14. Chuliahs (Barbers).	15. Vannias (Washermen).	16. Others.	17. Pariahs (Out Caste).	Total.
		17	18	19	20	21	22
1	Ganjam	44,730	21,518	34,579	476,107	164,809	1,514,397
2	Vizagapatam	59,295	27,364	54,679	509,188	184,682	2,136,495
3	Godavery	165,833	16,503	38,824	59,988	372,688	1,856,590
4	Kistna	50,623	15,530	39,674	65,356	286,310	1,373,089
5	Nellore	22,252	14,332	36,785	101,201	283,013	1,310,667
6	Cuddapah	9,945	17,600	31,472	106,526	181,164	1,046,929
7	Bellary	15,090	18,959	30,011	178,500	207,188	1,537,904
8	Kurnool	15,973	15,285	24,692	63,336	149,024	851,446
9	Chingleput	16,977	9,216	12,799	49,083	238,824	911,304
10	North Arcot	29,246	22,340	31,442	134,658	372,906	1,927,225
11	South Arcot	9,770	18,234	18,220	94,519	444,947	1,710,542
12	Tanjore	40,583	21,667	14,362	44,161	306,569	1,899,287
13	Trichinopoly ..	4,819	13,086	12,297	46,099	157,959	1,166,741
14	Madura	76,915	25,791	28,381	74,627	217,294	2,133,216
15	Tinnevelly	291,653	19,913	20,315	53,082	167,671	1,608,870
16	Coimbatore	62,814	20,669	24,670	140,179	236,205	1,726,580
17	Nilgiris	16	108	194	24,609	10,228	45,366
18	Salem	56,474	19,784	24,684	204,199	278,193	1,915,772
19	South Canara	156,981	5,701	7,753	90,751	137,972	834,819
20	Malabar	534,662	18,156	35,802	142,946	300,612	1,655,918
21	Madras	6,912	3,606	5,625	9,581	69,145	330,052
	Total ..	1,664,862	340,450	524,660	2,666,890	4,761,503	29,361,139
	Puducottah Territory ..	4,840	3,865	3,480	5,826	32,513	308,157
	Grand Total ..	1,669,702	344,315	528,140	2,672,716	4,794,016	29,669,296

Caste.

Races, Tribes, and Castes.—(Continued.)

—(*Continued.*)

MAHOMEDANS. 1. Lubbays.	2. Mopláhs.	3. Arabs.	4. Shaik.	5. Syud.	6. Pathans.	7. Moghuls.	8. Other Mahomedans.	Total.	Others or unspecified.
23	24	25	26	27	28	29	30	31	32
4	..	..	1,968	340	552	81	1,881	4,826	508
301	..	..	8,949	1,663	876	228	9,013	21,030	556
37	..	2	19,131	2,678	1,629	993	10,703	35,173	340
2	2	..	51,726	5,304	3,853	2,071	15,980	78,941	36
567	..	..	47,149	6,945	2,929	714	7,366	65,670	136
50	..	1	66,831	10,654	8,680	1,325	16,135	103,676	362
319	10	6	83,578	12,392	5,501	1,291	24,386	127,783	128
8	..	14	69,018	11,895	5,922	1,564	19,472	107,923	71
3,941	7	..	13,551	2,668	1,401	317	1,316	23,201	18
25,920	84	20	39,126	10,210	5,778	1,288	4,315	86,741	288
6,787	13	..	25,849	4,028	4,220	398	3,322	44,567	215
82,421	49	108	5,690	981	3,302	47	9,605	102,703	830
11,546	1	629	12,880	2,090	2,110	338	2,430	32,024	399
1,869	6	88	9,900	5,040	4,796	69	31,075	132,843	215
50,714	40	965	2,881	320	4,049	490	25,294	84,753	6
18,131	22	24	9,654	2,120	4,239	327	1,509	36,026	73
273	..	4	853	156	178	8	464	1,936	44
11,751	2	6	24,771	6,738	5,574	653	2,817	52,312	278
12	65,641	54	12,281	1,520	636	129	2,950	83,223	..
17,485	546,912	200	5,296	1,477	3,918	73	20,538	595,899	1,441
..	..	..	..	..	..	..	*50,964	50,964	910
312,088	612,789	2,121	511,112	89,219	70,943	12,407	261,535	1,872,214	6,845
4,625	..	..	1,656	203	496	45	1,481	8,506	..
316,713	612,789	2,121	512,768	89,422	71,439	12,452	263,016	1,880,720	6,845

* No particulars were ascertained in regard to the sub-divisions.

Occupation.

No. VI.—Statement of Occupations.

General Divisions.	Sub-divisions.	Particulars of Occupation.	Number of Persons.	Total Number of Persons under each Sub-division.
Professional.	Government Service.	1. Book-binders	3	
		2. Bill-collectors	863	
		3. Civil Servants	384	
		4. Chaplain	1	
		5. Court Servants	4,341	
		6. Draughtsmen	114	
		7. Estimate-makers	5	
		8. Government Servants	13,307	
		9. Government Lascars	135	
		10. Interpreters to Government	7	
		11. Moonshees	4	
		12. Overseers	317	
		13. Peons	8,970	
		14. Pensioners	13,41[illegible]	
		15. Pressmen	27	
		16. Shroffs	2,056	
		17. Servants (Postal)	1,302	
		18. Uncovenanted Servants	1,271	
		19. Village Servants	10,595	
	Military.	20. Military Service	32,979	57,251
		21. Pensioners (Military)	1,340	
		23. Police	12,911	
		23. Sepoys (Nabob)	597	
		Clergymen and Ministers.		
		24. Bishops	13	54,827
		25. Chaplains	24	
		26. Clergymen	78	
		27. Deacon	1	
		28. Missionaries	191	
		29. Monks	14	
		30. Preachers	171	
		31. Priests	4,895	
		Lawyers.		5,387
		32. Attorneys	8	
		33. Barristers	14	
		34. Lawyers	62	
		35. Vakils	1,518	
		Physicians and Surgeons.		1,597
		36. Apothecaries	159	
		37. Druggists	173	
		38. Doctors	6,274	
		39. Druggists	85	
		40. Dentists	2	
		41. Hospital Assistants	17	
		42. Medical Men	99	
		43. Physicians	2,186	
		44. Vaccinators	241	
		Authors.		9,233
		45. Editors	61	
		46. Poets	518	
		Artists.		579
		47. Actors	263	
		48. Artists	4	
		49. Dramatist	1	
		50. Photographers	29	
				297

Occupation.

No. VI.—Statement of Occupations.—(Continued.)

General Divisions.	Sub-divisions.	Particulars of Occupation.	Number of Persons.	Total Number of Persons under each Sub-division.
Professional.	Learned.—(Continued.)	*Scientific Persons.*		
		51. Astronomers	130	
		52. Bandmasters	5	
		53. Civil Engineers	6	
		54. Musicians	6,077	
		55. Organists	4	
		56. Surveyors	75	
			6,297	
		Teachers, &c.		
		57. Catechists	309	
		58. Pandits (generally learned Brahmans)	528	
		59. Professors	21	
		60. Puranam Readers	92	
		61. Teachers	12,837	
			13,787	
		62. Others	72	37,249
	Minor Professions.	63. Accountants	11,053	
		64. Acrobats	2,583	
		65. Actors	1,150	
		66. Agent and Brokers	1,043	
		67. Archakan (officiating Priests)	6,723	
		68. Astrologers	4,264	
		69. Appraiser	1	
		70. Bill-collectors	1,891	
		71. Cleaners	68	
		72. Clerks	21,677	
		73. Crew	54	
		74. Church Servants	3,575	
		75. Calendar Brahmans	21,053	
		76. Dancing Masters	479	
		77. Devil-drivers	465	
		78. Drummers	2,191	
		79. Gymnastic players	273	
		80. Inspectors	458	
		81. Jugglers	445	
		82. Kawzis	194	
		83. Karnams	30,640	
		84. Monkey-dancers	15	
		85. Municipal Servants	61	
		86. Natturvans (Dancing Masters)	327	
		87. Navigators	21	
		88. Overseers	2,043	
		89. Pujalis (Village Temple Priests)	27,897	
		90. Schoolmasters	1,147	
		91. Serang	112	
		92. Temple Servants	6,528	
		93. Translators	340	
		94. Telegraph Department	53	
		95. Taxidermists	4	
		96. Tom-tom beaters	3,253	
		97. Under protection	26	
		98. Vaidikam (those engaged in sacred pursuits or studies)	18,477	
		99. Vocalists	320	
		100. Volunteers	1,170	
		101. Others	62	172,116
Domestic.	Personal Service.	102. Barbers	62,245	
		103. Domestic Servants	26,397	
		104. Mosque Servants	232	
		105. Peons	19,789	
		106. Runners	359	
			13	

Occupation.

No. VI.—Statement of Occupations.—(Continued.)

General Divisions.	Sub-divisions.	Particulars of Occupation.	Number of Persons.	Total Number of Persons under each Sub-division.
Domestic.—(*Contd.*)	Personal Service.—(*Continued.*)	107. Scavengers	28,585	
		108. Servants	213,472	
		109. Sweepers	5,141	
		110. Village Servants	17,644	
		111. Washermen	126,211	
		112. Watchmen	14,586	
		113. Worshippers	1,243	
		114. Zemindary Servants	3,446	519,350
Commercial.	Traders.	115. Abkarry Contractors	821	
		116. Arrack and Wine Dealers	13,825	
		117. Attar-sellers	180	
		118. Auctioneers	16	
		119. Bamboo-dealers	377	
		120. Bandy-merchants	3,674	
		121. Bangle-sellers	7,908	
		122. Bankers	7,215	
		123. Basket-merchants	160	
		124. Bazaarmen	146,182	
		125. Bead-sellers	262	
		126. Bird-sellers	82	
		127. Brokers	1,696	
		128. Bullock-dealers	3,890	
		129. Charcoal-merchants	294	
		130. Chunam-merchants	1,423	
		131. Cocoanut-merchants	179	
		132. Comb-merchants	90	
		133. Contractors	6,640	
		134. Cloth-merchants	8,561	
		135. Coral-merchants	211	
		136. Cotton-merchants	1,269	
		137. Dealers	3,043	
		138. Diamond-dealers	103	
		139. Fibre-sellers	10	
		140. Firewood-sellers	3,345	
		141. Fish-sellers	47,556	
		142. Ginners	907	
		143. Gram-sellers	265	
		144. Grocers	218	
		145. Gold-merchants	414	
		146. Gunny-bag sellers	427	
		147. Horn-workmen	7	
		148. Honey-sellers	61	
		149. Hawkers	953	
		150. Horse-dealers	51	
		151. Hotel-keepers	278	
		152. Ink-sellers	22	
		153. Indigo-dealers	614	
		154. Iron-bazaarmen	99	
		155. Jewellers	255	
		156. Jungle-product sellers	170	
		157. Leaf-sellers	878	
		158. Leather-merchants	2,105	
		159. Limo-sellers	320	
		160. Mat-sellers	459	
		161. Measurers	598	
		162. Medicine-sellers	145	
		163. Merchants	234,551	
		164. Oilmongers	15,742	
		165. Paper-merchants	46	
		166. Partners	2,810	
		167. Pearl-merchants	355	
		168. Pot-sellers	580	
		169. Rice-dealers	1,234	
		170. Rope-sellers	264	

Occupation.

No. VI.—Statement of Occupations.—(Continued.)

General Divisions.	Sub-divisions.	Particulars of Occupation.	Number of Persons.	Total Number of Persons under each Sub-division.
Commercial.—(*Continued.*)	Traders.—(*Continued.*)	171. Salt-merchants	7,421	
		172. Ship-merchants	362	
		173. Shoe-sellers	123	
		174. Shop-keepers	626	
		175. Silk-merchants	102	
		176. Snuff-sellers	236	
		177. Stamp-vendors	279	
		178. Sweetmeat-sellers	585	
		179. Shroffs	739	
		180. Tent-dealers	59	
		181. Thread-merchants	492	
		182. Timber-merchants	159	
		183. Umbrella-merchants	74	
		184. Undertakers	16	
		185. Whip-sellers	5	
		186. Wicker-sellers	437	534,662
	Conveyers.	187. Bandy-drivers	18,682	
		188. Bandy-owners	1,914	
		189. Boatmen	7,049	
		190. Carriers	4,180	
		191. Cartmen	5,752	
		192. Coachmen	2,340	
		193. Camel-drivers	6	
		194. Captains	19	
		195. Elephant-drivers	170	
		196. Engine-drivers	66	
		197. Grass-cutters	685	
		198. Guards	44	
		199. Horse-breakers	538	
		200. Horse-keepers	4,261	
		201. Livery Stable-keepers	46	
		202. Pilots	247	
		203. Railway Servants	1,544	
		204. Sailors	497	
		205. Stable-keepers	68	48,108
Agricultural.	Cultivators.	206. Agriculturists	1,523	
		207. Betel-gardeners	9,812	
		208. Coffee-gardeners	167	
		209. Cultivators	4,845,652	
		210. Farmers	4,309	
		211. Gardeners	14,030	
		212. Irrigators	3,397	4,878,890
Industrial.	Dress.	213. Blanket-weavers	2,867	
		214. Bangle-makers	2,036	
		215. Boot and Shoe makers	111,504	
		216. Cotton-ginners	24,714	
		217. Carpet-makers	155	
		218. Dyers	1,155	
		219. Fan-makers	5	
		220. Gunny-weavers	687	
		221. Garland-makers	323	
		222. Gold-thread makers	201	
		223. Hat-makers	161	
		224. Ironers	711	
		225. Lace-manufacturers	622	
		226. Loom-makers	1,182	
		227. Needle-workers	240	
		228. Net-makers	165	
		229. Rope-makers	208	
		230. Ruby-workers	26	
		231. Silk-weavers	558	
		232. Tailors	14,328	

Occupation.

Statement of Occupations.—(Continued.)

General Divisions.	Sub-divisions.	Particulars of Occupation.	Number of Persons.	Total Number of Persons under each Sub-division.
Industrial.—(Continued.)	Dress.—(Contd.)	233. Tanners	1,549	540,061
		234. Thread-weavers	213	
		235. Weavers	376,561	
	Food.	236. Arrack-manufacturers	336	
		237. Bakers	427	
		238. Butchers	5,447	
		239. Betel-nut sellers	3,130	
		240. Cattle-feeders	26,546	
		241. Coffee-sellers	301	
		242. Curd-sellers	2,647	
		243. Confectioners	10	
		244. Cooks	6,582	
		245. Cowherdsmen	50,480	
		246. Dholl-merchants	90	
		247. Egg-sellers	17	
		248. Fishermen	9,614	
		249. Flour-sellers	91	
		250. Food-sellers	74	
		251. Fowl-mongers	69	
		252. Fruit-merchants	473	
		253. Ghee-sellers	210	
		254. Grain-merchants	1,990	
		255. Honey-drawers	125	
		256. Leaf-sellers	19	
		257. Millers	23	
		258. Opper-sellers	623	
		259. Opium-sellers	2	
		260. Onion-sellers	16	
		261. Poultry-feeders	69	
		262. Shepherds	89,094	
		263. Salt-sellers	950	
		264. Sugar-merchants	1,051	
		265. Tobacco-merchants	672	
		266. Toddy-sellers	21,450	
		267. Toddy-drawers	110,244	
		268. Vegetable-sellers	907	
		269. Wine-sellers	113	
		270. Watermen	2,403	
	Metals.	271. Blacksmiths	40,566	335,287
		272. Braziers	9,473	
		273. Burnishers	37	
		274. Boiler-maker	1	
		275. Coppersmiths	4,982	
		276. Engravers	37	
		277. Farriers	128	
		278. Filers	57	
		279. Goldsmiths	68,853	
		280. Gilders	26	
		281. Hammerers	144	
		282. Key-repairers	21	
		283. Knife-makers	34	
		284. Lapidaries	7	
		285. Lead-platers	103	
		286. Needle-maker	1	
		287. Platers	125	
		288. Silversmiths	1,222	
		289. Stone-cutters	60	
		290. Tin-makers	198	
		291. Tinpot-makers	20	
		292. Type-caster	1	
		293. Wire-drawers	21	126,117

Occupation.

No. VI.—Statement of Occupations.—(Continued.)

General Divisions.	Sub-divisions.	Particulars of Occupation.	Number of Persons.	Total Number of Persons under each Sub-division.
Industrial.—(Continued.)	Construction.	294. Apprentices	84	121,036
		295. Artificers	103	
		296. Architects	17	
		297. Bricklayers	20,224	
		298. Brick-makers	4,927	
		299. Blind-makers	1,026	
		300. Boat-makers	119	
		301. Carpenters	57,042	
		302. Coach-builders	76	
		303. Carvers	21	
		304. Chunam-makers	1,076	
		305. Coach-makers	52	
		306. Drum-makers	12	
		307. Engineers	148	
		308. Engine-fitters	5	
		309. Earth-diggers	21,039	
		310. Estimators	26	
		311. Fitters	108	
		312. Foremen	29	
		313. Glass-workers	8	
		314. Gun-maker	1	
		315. Harness-makers	63	
		316. Handicraftsmen	147	
		317. Lantern-makers	14	
		318. Masons	1,030	
		319. Mechanics	148	
		320. Moulders	5	
		321. Net-makers	62	
		322. Painters	1,836	
		323. Pandal-makers	83	
		324. Road-workers	261	
		325. Sawyers	8,704	
		326. Sculptors	435	
		327. Stone-masons	6,620	
		328. Turners	15	
		329. Tile-makers	174	
		330. Umbrella-makers	3,121	
		331. Watch-makers	122	
		332. Whip-makers	11	
		333. Wicker-work makers	4	
		334. Wheelwrights	11	
	Books.	335. Ballers	60	3,421
		336. Bookbinders	354	
		337. Booksellers	344	
		338. Compositors	820	
		339. Examiners	26	
		340. Ink-makers	30	
		341. Librarians	5	
		342. Lithographers	3	
		343. Moochees	690	
		344. Paper-cutters	12	
		345. Paper-manufacturers	63	
		346. Pressmen	479	
		347. Printing officers	68	
		348. Printers	454	
		349. Publishers	12	
		350. Tracer	1	
	Household Goods.	351. Basket makers and sellers	11,273	14
		352. Box-makers	135	
		353. Cage-maker	1	
		354. Cabinet-makers	73	
		355. Coopers	294	
		356. Carpet-makers	159	
		357. Fan-makers	39	

Occupation.

No. VI.—Statement of Occupations.—(Continued.)

General Divisions.	Sub-divisions.	Particulars of Occupation.	Number of Persons.	Total Number of Persons under each Sub-division.
Industrial.—(*Continued.*)	Household Goods.—(*Continued.*)	358. Hookah-makers	12	
		359. Mat-weavers	3,094	
		360. Pot-makers	51,160	
		361. Picture-maker	1	
		362. Button-workers	4,373	
		363. Rope-makers	588	
		364. Toy-makers	106	
		365. Turners	245	
		366. Winnow-makers	254	
	Combustibles.	367. Bratty-sellers	1,285	71,805
		368. Coal-burners	38	
		369. Firework-makers	263	
		370. Gunpowder-makers	66	
		371. Lamp-lighters	786	
		372. Masalchees	462	
		373. Saltpetre-manufacturers	47	
		374. Torch-bearers	871	
		375. Wood-cutters	9,371	
	Laborers.	376. Coolies	2,003,897	13,189
		377. Diggers	4,501	
		378. Laborers	19,243	
		379. Lascars	12,651	
		380. Padyal (Persons paid for their labor in grain)	27,850	
		381. Workmen	3,202	
		382. Others	258	
	Property.	383. Carnatic Stipendiaries	389	2,071,602
		384. Cudimirasidars (Village proprietors holding lands in hereditary right exempt from land tax)	787	
		385. Independents	11,194	
		386. Interest	119	
		387. Inamdars	60,874	
		388. Jaghirdars	220	
		389. Landed proprietors	24,054	
		390. Market-owners	21	
		391. Mirasidars (Holders of hereditary lands)	72,638	
		392. Renters	2,929	
		393. Shareholders	2,694	
		394. Zemindars	668	
Indefinite and Non-productive.	Unproductive.	395. Bairagies (Different classes of vagrants professing a religious life)	42	176,580
		396. Beggars	98,789	
		397. Devotees	1,538	
		398. Dependants	1,372	
		399. Guests	979	
		400. Hymn-singers	2	
		401. Mud-workers	634	
		402. Prisoners	422	
	Others.	403. Caste occupations	38,897	103,778
		404. Employers	3,800	
		405. Grave-diggers	1,568	
		406. Hunters	1,647	
		407. Pilgrims	920	
		408. Private and other employments	14,146	
		409. Snake-charmers	578	
		410. Travellers	5,127	
		Grand Total		64,683
				9,930,072

NOTE.—The number of persons entered for each occupation are only males and exclusive of children.

Towns.

No. VII.—List of Towns and Villages classified according to Population.

No.	Districts.	Number of Villages and Towns containing											
		Less than 200 Inhabitants.	From 200 to 500 Inhabitants.	From 500 to 1,000 Inhabitants.	From 1,000 to 2,000 Inhabitants.	From 2,000 to 3,000 Inhabitants.	From 3,000 to 5,000 Inhabitants.	From 5,000 to 10,000 Inhabitants.	From 10,000 to 15,000 Inhabitants.	From 15,000 to 20,000 Inhabitants.	From 20,000 to 50,000 Inhabitants.	Above 50,000 Inhabitants.	Total.*
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Ganjam	2,504	1,157	504	173	29	18	2	1	2	1	..	4,391
2	Vizagapatam	743	756	685	379	92	31	11	3	..	2	..	†2,702
3	Godavery	579	473	497	363	111	40	16	..	2	1	..	2,082
4	Kistna	394	641	522	317	60	34	7	1	1	1	..	1,978
5	Nellore	461	670	575	296	84	33	12	..	..	1	..	2,132
6	Cuddapah	151	275	300	301	95	73	13	..	1	..	..	1,209
7	Bellary	37	116	248	285	70	19	6	..	..	1	1	2,337
8	Kurnool	869	916	400	141	18	12	4	..	1	1	..	782
9	Chingleput	1,894	1,457	787	307	69	22	7	4	..	1	..	2,362
10	North Arcot	649	1,004	796	341	51	28	7	..	1	1	..	4,548
11	South Arcot	1,180	1,427	889	316	80	29	9	..	1	3	1	2,878
12	Tanjore	310	451	545	131	51	9	4	1	..	..	1	3,935
13	Trichinopoly	2,017	904	521	353	93	82	34	8	1	..	1	1,503
14	Madura	320	377	374	244	98	77	34	10	1	1	..	4,014
15	Tinnevelly	133	306	349	320	110	93	27	2	..	2	..	1,536
16	Coimbatore	11	1	1	2	..	1	1	..	..	..	..	1,342
17	Nilgiris	1,460	1,292	568	211	40	11	9	2	..	..	1	17
18	Salem	234	426	366	195	43	19	4	..	..	1	..	3,594
19	South Canara	1	..	1	16	48	180	168	14	..	4	..	1,288
20	Malabar	..	1	1	2	2	6	10	5	3	5	1	432
21	Madras	14,509	13,408	9,508	4,999	1,310	862	403	52	14	27	6	‡36
	Total												45,098

* Besides the villages entered in Col. 14 there are 4,607 uninhabited villages.

† The villages of Jeypore territory are not included in 2,702 entered for Vizagapatam.

‡ This is the number of villages in the Municipal Divisions of the town.

Towns.

No. VIII.—Table of Towns and Villages of which the Inhabitants exceed 5,000, arranged according to Population.

District.	No.	Names of Towns.	Number of Inhabitants.
Ganjam.	M. 1	Berhámpore	21,670
	2	Purlakemidy	15,958
	M. 3	Chicácole	15,530
	4	Itcháporo	15,587
	5	Báruva	12,493
	6	Raghunádhapuram	6,739
			5,206
Vizagapatam.	M. 1	Vizágapatám	32,191
	M. 2	Vizianagaram	20,169
	3	Bobbili	14,166
	4	Anakapalli	13,044
	5	Sálúr	10,633
	M. 6	Pálcondah	8,812
	M. 7	Bimlipatam	8,744
	8	Párvátipore	8,565
	9	Payidipála	7,797
	10	Kanapáka Tyanapóta Kukalametta Lakshmipuram	7,636
	11	Madgula	7,428
	12	Kásinkóta	6,128
	13	Jáini	6,088
	14	Mandhemakhalla	5,651
	15	Munagapáka	5,368
	16	Srungavarapukóta	5,078
Godavery.	M. 1		
	M. 2	Rájahmundry	25,487
	M. 3	Cocanáda	19,738
	4	Pittápore	17,839
	5	Peddapore	9,246
	6	Dhowléswaram	9,202
	7	Amalápore	7,252
	8	Narsápore	7,083
	9	Pálakurra	6,819
	10	Pálakollu	6,427
	11	Attili	5,931
	12	Achanta	5,878
	13	Kóringa	5,846
	14	Chamarlakóta	5,649
	15	Kapilésvarapuram	5,535
	16	Madapóta	5,463
	17	Vélpúru	5,440
	18	Valivéla	5,377
	19	Nágavaram	5,315
			5,271
Kistna.	M. 1	Masulipatam	
	M. 2	Guntúr	36,188
	3	Bápatla	18,033
	4	Chiréla	10,695
	5	Jaggayapéta	9,256
	6	Bezaváda	9,152
	7	Prattipádu	8,026
	8	Nuzvíd	7,815
	9	Chendavole	6,477
	10	Kondapalli	5,567
			6,207
Nellore.	M. 1	Nellore	
	2	Venkatagiri	29,922
	3	Ongole	7,524
	4	Kandukúr	7,392
	5	Tanguturu	7,101
	6	Allur and Kottapatnam	7,045
	7	Gúdúr	6,991
	8	Yinjamúru	6,036
			5,674

District.	No.	Names of Towns.	Number of Inhabitants.
Nellore.—(Contd.)	9	Addanki	5,649
	10	Allúr	5,530
	11	Kóta	5,493
	12	Sarivépalli	5,101
	13	Kóvúr	5,062
Cuddapah.	M. 1	Cuddapah	16,275
	2	Budwail	8,337
	3	Proddatúr	6,709
	4	Pólí	6,660
	5	Vempalli	6,659
	6	Nundialumpéta	6,645
	7	Páta Cuddapah	6,616
	8	Vútukúru	6,424
	9	Vonipenta	6,293
	10	Garimetta	5,935
	11	Kottapalli	5,916
	12	Chinnamanden	5,774
	13	Tanakallu	5,690
	14	Múdivídu	5,254
Bellary.	M. 1	Bellary	31,766
	M. 2	Adoni	22,723
	3	Hospett	10,065
	4	Kumpli	9,610
	6	Harpanhalli	7,803
	7	Raidroog	7,729
	8	Yemmeganúr	7,349
	9	Yadiki	7,196
	10	Dharmavaram	7,029
	11	Viravakonda	6,878
	12	Kosigi	6,760
	M. 13	Gooty	6,730
	14	Pamidi	6,140
	15	Hindupuram	6,084
	16	Siruguppa	5,501
	17	Amarapuram	5,442
	18	Madakeera	5,262
	19	Pennakonda	5,106
	20	Mandavaram	5,026
	21	Hirahalu	5,024
Kurnool.	M. 1	Kurnool	25,579
	2	Nundial	9,378
	3	Maddikera	8,586
	M. 4	Kumbum	7,295
	5	Koilumur	6,064
	6	Gudur	5,825
	7	Paikali	5,076
Chingleput.	M. 1	Conjeveram	37,827
	2	St. Thomas' Mount, Cantonment	15,480
	3	Sydapet	9,003
	4	Chingleput	7,979
	5	Uttaramálúr	7,441
	6	Poonamalli	7,155
North Arcot.	M. 1	Vellore	38,022
	M. 2	Wallajah	12,103
	3	Arcot	10,988
	4	Gudiatham	10,804
	5	Tripaty	10,423
	6	Ambúr	9,950

M. is intended to denote Municipal Towns.

Towns.

No. VIII.—Table of Towns and Villages of which the Inhabitants exceed 5,000, arranged according to Population.

District.	No.	Names of Towns.	Number of Inhabitants.
North Arcot.—(Continued.)	7	Punganúr	8,878
	8	Kárvétnaggaram	6,894
	9	Kálástri	6,749
	10	Kávéripák	5,711
	11	Chittúr	5,572
	12	Pólúr	5,216
South Arcot.	M 1	Caddalore	40,290
	M 2	Chidambaram	15,519
	3	Trinomalay	9,312
	4	Parangipetta (Porto Novo)	7,182
	5	Valavánur	7,061
	6	Pannurutti	6,962
	7	Vilappuram	5,691
	8	Virdachellam	5,439
	9	Salem (Chinna)	5,303
Tanjore.	M 1	Tánjóre	52,175
	M 2	Nágapatam	48,525
	M 3	Combaconum	44,444
	M 4	Máyaveram	21,165
	M 5	Mannárgudi	17,703
	6	Pattucóttai	8,664
	7	Tiruválúr	8,560
	8	Vallamvadaksétti	7,364
	9	Tiruvádi	6,896
	10	Valangumán	6,599
	11	Múttúpi	6,553
	12	Puraiyár	5,864
	13	Vappatúr	5,329
	14	Sáttangudi	5,252
Trichinopoly.	M 1	Trichinopoly	76,530
	M 2	Strírungum	11,271
	3	Torriore	6,710
	4	Mahádánapuram	6,016
	5	Udiyárpoliem	5,879
	6	Arealúr	5,852
Madura.	M 1	Madura	51,987
	2	A'ndipatti	17,684
	3	Kambam	14,770
	4	Bódináikanúr	13,154
	M 5	Dindigal	12,865
	6	Palani	12,801
	7	A'yakudi	11,965
	8	Kílkarai	11,303
	9	Aruppukkóttai	10,729
	10	Aiyampálayam	10,522
	11	Vattilakundu	9,783
	12	Tenkarai	9,613
	13	Paumbam and Rámésweram	9,407
	14	Korungalaikudi	9,199
	15	Kombay	8,708
	16	Puttúr	8,169
	17	Tadikkombu	7,980
	18	Súrankóttai	7,864
	19	Tevaram	7,817
	20	Sakkaraikkóttai	7,578
	21	Sivagunga	7,392
	22	A'thúr	7,206
	23	Iravaséri and Kallanpiramban	6,567
	24	Uttamapálayam	6,376
	25	Mélamangalam	6,361

District.	No.	Names of Towns.	Number of Inhabitants.
Madura.—(Continued.)	26	Abhirámam	6,313
	27	Kámudc	6,297
	28	Parambakudi	6,284
	29	Viranilai	6,094
	30	Pattamangalam	5,966
	31	Valamalai	5,806
	32	Karumáttúr	5,775
	33	Tirumangalam	5,772
	34	Vadakarai	5,726
	35	Singanpunari	5,609
	36	Vadasundúr	5,562
	37	Vuravadi	5,405
	38	Mélúr	5,245
	39	Kurchakapatti	5,204
	40	Kilvalavu	5,175
	41	Iliyáttankkudi	5,138
	42	Panthiankudi	5,098
	43	Irasakkanáiknur	5,075
	44	Doddappanáiknúr	5,009
Tinnevelly.	M 1	Tinnevelly	21,044
	M 2	Palamcottah	17,945
	3	Wotrop	14,892
	4	Nachiárkóvil	14,136
	5	Sivagiri	14,025
	6	Viravanallur	12,172
	7	Sankarnáinarkovil	11,632
	8	Kalladakurichi	11,580
	9	Kázalpatnam Tulukarpalli	11,197
	10	Tenkasi	10,605
	M 11	Tuticorin	10,565
	12	Sivakási	10,153
	13	Madavarvilagam	9,955
	14	Valiyúr	9,679
	15	Sundarapándiyam	9,290
	16	Ambasamudram	8,604
	17	Tiruvengidán	8,228
	18	Elavarasanandal 2nd Part.	7,489
	19	do. 1st Part.	7,314
	20	Settur	7,155
	21	Strívykuntam	7,059
	22	Tiruchendúr	7,051
	23	Kadayanallúr	7,010
	24	Puliangudi	6,810
	25	Narasinganallúr	6,795
	26	Pattapatti	6,643
	27	Kulaségarapatti	6,596
	28	Vasudévanallúr	6,539
	29	Kuruvikulam	6,267
	30	Shermadévi	6,064
	31	Anumárkurichi	6,015
	32	Tennuttuppuram	5,873
	33	Attur	5,742
	34	Tenkarai	5,629
	35	Tondraporai	5,620
	36	Vennambakótai	5,619
	37	Perukulam	5,588
	38	Sirutandanallúr	5,528
	39	Rájakularáman	5,447
	40	Nanganeri	5,438
	41	Perungudi	5,415
	42	Chokkampatti	5,379
	43	Achandóvilantan	5,265
	44	Rádapuram	5,215
	45	Viradupatti	5,169
	46	Karaichutti	5,104

Towns.

No. VIII.—Table of Towns and Villages of which the Inhabitants exceed 5,000, arranged according to Population.—(Continued.)

District.	No.	Names of Towns.	Number of Inhabitants.
Coimbatore.	M. 1	Coimbatore	35,310
	2	Annámalai	22,293
	3	Aravakurichi	10,764
	M. 4	Eróde	10,201
	5	Cároor	9,378
	6	Collegal	7,920
	7	Víruppanáikanpalli	7,860
	8	Tennali	7,532
	9	Mádhéswaranmalai	7,522
	10	Singanallúr	7,125
	11	Dárapuram	7,009
	12	Kottúr	6,972
	13	Málanúr	6,950
	14	Kavandappadi	6,898
	15	Nambiyúr	6,890
	16	Nilambúr	6,811
	17	Bhowány	6,776
	18	Aráchalúr	6,599
	19	Kangoyam	6,553
	20	Andiyúr	6,535
	21	Kávéripuram	6,532
	22	Perindoray	6,347
	23	Uppadimangalam	6,249
	24	Vellaikóvil	6,036
	25	Nérúr	5,983
	26	Kuniyamuttúr	5,927
	27	Udumalpet	5,808
	28	Kannamanáikanúr	5,455
	29	Kunjikóvil	5,300
	30	Agaravallahúr	5,207
	31	Kulángundal	5,019
Nilgiris.	M. 1	Gotacamund	9,982
Salem.	M. 1	Salem	50,012
	2	Tripatoor	12,837
	3	Sendamangalam	11,783
	4	Attúr	8,314
	5	Rásipuram	8,066
	6	Dhárampuri	7,434
	7	Arabúrpatti	7,159
	8	Amrápatai	7,035
	9	Oossoor	6,360
	10	Trichengode	6,158
	11	Námkal	5,858
	12	Thenmapatti	5,314
South Canara.	M. 1	Mangalore	29,712
	2	Trikarn	8,205
	3	Nilóswarum	6,878
	4	Tensi	5,409
	5	Ajanúr	5,162
Malabar.	M. 1	Calicut	47,962
	2	Cannanore	31,670
	M. 3	Palghat	30,752
	M. 4	Tellicherry	20,504
	M. 5	Cochin	15,840
	6	Narabalá-dé	13,275
	7	Kotuváyúr	12,947
	8	Gananpathi Vattam	11,869
	9	Edanaraskur	11,807
	10	Páyaramangalam	11,625
	11	Ponany	11,472
	12	Nilambúr	11,283
	13	Ellornád	10,959
	14	Ellapalli	10,849
	15	Arakurissi	10,788
	16	Kottaya	10,466
	17	Viyúr	10,367
	18	Puthadi	10,331
	19	Vadakanjeri	9,836
	20	Mupayanád	9,730
	21	Tengipalam	8,814
	22	Urakammelmúri	8,661
	23	Vytheri	8,637
	24	Nannambra	8,534
	25	Kunnamangalam	8,526
	26	Edathiruthi	8,470
	27	Kypamangalam	8,388
	28	Walakolam	8,340
	29	Panangad	8,340
	30	Trikkolam	8,317
	31	Yengara	8,290
	32	Kiyakittara	8,267
	33	Koduvayúr	8,244
	34	Chólanúr	8,112
	35	Mangara	8,103
	36	Kannanar Pattola	8,103
	37	Manjéry	8,094
	38	Vadapalli	8,019
	39	Taliparámba	8,006
	40	Athavanád	7,973
	41	Chittalanjéri	7,930
	42	Mundúr	7,887
	43	Aiyúr	7,870
	44	Edakaiyúr	7,870
	45	Vallathúr	7,726
	46	Badagera	7,718
	47	Puyathi	7,709
	48	Angadipuram	7,644
	49	Cherikal	7,579
	50	Nittúr	7,576
	51	Máladi	7,493
	52	Ayikod	7,458
	53	Agathathura	7,456
	54	Kavaseny	7,439
	55	Chennaged	7,408
	56	Vatakampuram	7,393
	57	Vallikunnam	7,362
	58	Nattiga	7,267
	59	Eyoor	7,262
	60	Manaad	7,236
	61	Kathúrúr	7,226
	62	Kulattúr	7,087
	63	Pattuvilai	7,084
	64	Eramangalam	7,020
	65	Edathara	6,965
	66	Kuttúr	6,957
	67	Veliangode	6,948
	68	Pánúr	6,919
	69	Kuppathad	6,917
	70	Punnayur	6,916
	71	Cheruthayom	6,891
	72	Eranom	6,826
	73	Chembrashéri	6,774
	74	Kongád	6,757
	75	Karivellúr	6,750
	76	Urugathúr	6,731
	77	Guruvayur	6,703
	78	Puthusheri	6,634
	79	Padavanúr	6,617
	80	Kandamkunna	6,606
	81	Nemmini	6,541
	82	Palathulli	6,516
	83	Pinarai	6,495
	84	Kuttanúr	6,480
	85	Nallúr	6,470
	86	Kurumbala	6,470
	87	Kusalmanieam	6,465
	88	Mudadi	6,404
	89	Elayavúr	6,402
	90	Vettattúr	6,358
	91	Palatiri	6,354
	92	Málathúr	6,337
	93	Kottúr	6,330
	94	Thanderaád	6,309
	95	Vellapuya	6,283
	96	Pandikod	6,230
	97	Kothachira	6,225
	98	Palayúr	6,219
	99	Thalakád	6,203
	100	Puyakattiri	6,201
	101	Kulakallúr	6,200
	102	Ponmindom	6,180
	103	Porunnanur	6,173
	104	Wandur	6,106
	105	Pallikara	6,100
	106	Edappal	6,092
	107	Pallashana	6,035
	108	Perintalmanna	6,024
	109	Kunnisheri	6,011
	110	Kiyumuri	6,009
	111	Kanhiléri	6,005
	112	Tatukashíri	5,996
	113	Trivellúr	5,974
	114	Ponmanna	5,971
	115	Arakkuparamba	5,939
	116	Kutteri	5,938
	117	Netuva	5,896
	118	Venkidangu	5,873
	119	Beyporo	5,858
	120	Tharúr	5,847
	121	Porúr	5,834
	122	Mangalam	5,802
	123	Payyanúr	5,801
	124	Vellúr	5,798
	125	Kunramangalam	5,784
	126	Mádai	5,742
	127	Ayiyúr	5,733
	128	Kunnathara	5,716
	129	Kodanad	5,710
	130	Cheruvannúr	5,709
	131	Onlkana	5,707
	132	Mélmuri	5,699
	133	Kuruvambalam	5,684
	134	Cheekode	5,646
	135	Vadakattara	5,622
	136	Edakad	5,599
	137	Irimbiliam	5,582
	138	Kunnadiparamba	5,576
	139	Kuttiattúr	5,570
	140	Katampayipuram	5,569
	141	Kottayam	5,551
	142	Tanalúr	5,540
	143	Kadikad	5,518
	144	Perembra	5,514
	145	Mangada	5,476
	146	Srikrishnapuram	5,467
	147	Nedianad	5,466
	148	Chow Ghat	5,457
	149	Mulanjur	5,441
	150	Vadakambram	5,434
	151	Maniyur	5,408
	152	Payanganúr	5,405
	153	Pannianúr	5,403
	154	Koram	5,385
	155	Walluvambram	5,366
	156	Peringolam	5,358
	157	Kuttipuram	5,357
	158	Cherapuram	5,329
	159	Muyapinangad	5,312
	160	Irumbúyi	5,232
	161	Oyúr	5,222
	162	Puliakode	5,190
	163	Pápinivattam	5,188
	164	Karad	5,183
	165	Kánamangalam	5,179
	166	Paruthur	5,178
	167	Kannapuram	5,139
	168	Iringapuram	5,139
	169	Arakilod	5,133
	170	Natuvattom	5,129
	171	Karakunnu	5,127
	172	Kavalpad	5,121
	173	Chuyali	5,112
	174	Meppaiyúr	5,096
	175	Iruvetti	5,089
	176	Peruvembu	5,082
	177	Tiruvangúr	5,082
	178	Pommeri	5,079
	179	Maniyúr	5,068
	180	Pudupanam	5,067
	181	Namminda	5,058
	182	Trikandiyúr	5,045
	183	Koduvalli	5,039
	184	Palambúr	5,035
	185	Thrikattiri	5,020
	186	Cherukunnu	5,005

Towns.

No. VIII.—Table of Towns and Villages of which the Inhabitants exceed 5,000 arranged according to Population.—(Continued.)

Note.—For all the villages and towns entered above, the population is taken from the results of the *direct* tabulation, but for the Municipal Towns from the *comparative*.

Municipal

No. IX.—Statement showing Population

Districts.	No.	Municipal Towns.	Hindus (including Native Christians, Buddhists, and Jains).			Mahomedans.		
			Males.	Females.	Total.	Males.	Females.	Total.
Ganjam	1	Chicacole	6,892	7,674	14,566	422	550	972
	2	Berhampore	9,907	10,101	20,008	755	761	1,516
Vizagapatam	3	Vizagapatam	13,810	14,384	28,194	1,419	1,587	3,006
	4	Bimlipatam	4,110	4,202	8,312	129	142	271
	5	Palcondah	4,353	4,347	8,700	56	50	106
	6	Vizianagrum	9,338	9,609	18,947	595	622	1,217
Godavery	7	Cocanada	8,587	8,272	16,859	308	287	595
	8	Ellore	11,039	9,348	20,387	2,718	2,328	5,046
	9	Rajahmundry	9,548	8,438	17,986	848	781	1,629
Kistna	10	Guntoor	7,190	7,173	14,363	1,855	1,766	3,621
	11	Masulipatam	15,300	16,520	31,820	1,878	2,312	4,190
Nellore	12	Nellore	12,414	12,534	24,948	2,345	2,395	4,740
Cuddapah	13	Cuddapah	5,523	5,226	10,749	2,706	2,632	5,338
Bellary	14	Bellary	18,864	17,122	35,486	7,537	6,936	14,473
	15	Adoni	7,269	6,972	14,241	4,320	4,141	8,461
	16	Ghooty	2,608	2,438	5,046	916	743	1,659
	17	Anantapur	1,791	1,849	3,640	642	627	1,269
Kurnool	18	Kurnool	6,311	6,141	12,452	6,111	6,860	12,971
	19	Cumbum	2,478	2,450	4,928	1,178	1,189	2,367
Chinglepat	20	Conjeveram	17,692	18,510	36,202	555	560	1,115
North Arcot	21	Vellore	13,801	13,123	26,924	4,070	4,510	8,580
	22	Wallajah	5,360	5,802	11,162	470	467	937
South Arcot	23	Cuddalore	18,511	19,498	38,009	817	1,109	1,926
Tanjore	24	Mannargudi	8,310	8,962	17,272	197	199	396
	25	Moyaveram	10,196	10,546	20,742	205	205	410
	26	Negapatam	16,722	18,797	35,519	4,104	8,103	12,207
	27	Combaconum	21,020	22,276	43,296	523	575	1,098
	28	Tanjore	24,187	24,842	49,029	1,401	1,480	2,881
Trichinopoly	29	Trichinopoly	30,900	33,591	64,491	5,219	5,449	10,668
Madura	30	Madura	23,285	23,250	46,535	2,776	2,352	5,128
	31	Dindigul	5,798	5,669	11,467	710	633	1,343
Tinnevelly	32	Tinnevelly	9,955	9,966	19,921	596	527	1,123
	33	Palamcottah	7,980	8,272	16,252	783	744	1,527
	34	Tuticorin	5,063	5,107	10,170	174	131	305
Coimbatore	35	Coimbatore	15,699	16,162	31,861	1,244	1,355	2,599
Nilgiris	36	Ootacamund	4,797	5,787	7,584	673	526	1,199
Salem	37	Coonoor	1,425	1,251	2,674	160	73	233
	38	Salem	22,852	23,045	45,897	1,922	1,860	3,782
South Canara	39	Mangalore	11,913	11,678	23,590	3,120	2,715	5,835
Malabar	40	Tellicherry	6,061	6,190	12,251	3,216	3,965	7,176
	41	Cochin	5,169	4,968	10,132	1,102	1,081	2,183
	42	Cannanore	2,961	2,963	5,864	430	405	835
	43	Calicut	15,299	14,692	29,991	7,676	8,142	15,818
	44	Palghaut	13,320	13,733	27,126	1,718	1,843	3,561
Madras	45	Madras	161,618	168,434	330,052	24,570	26,394	50,964
		Total	636,161	652,454	1,288,555	105,166	112,108	217,274

Note.—Since the taking of Census of 1871, Cholamberum in South Arcot, Erode in Coimbatore, and Sreerangam

Towns.

of Municipal Towns.

Europeans.			Eurasians.			Others.			Total.			No.
Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	
2	..	2	25	22	47	..	..	..	7,341	8,246	15,587	1
33	25	58	38	50	88	..	..	..	10,733	10,937	21,670	2
133	88	221	217	291	508	124	138	262	15,703	16,488	32,191	3
33	20	53	38	52	90	8	10	18	4,318	4,426	8,744	4
2	..	2	2	2	4	..	..	..	4,413	4,399	8,812	5
3	2	5	..	..	..	..	..	..	9,936	10,233	20,169	6
97	87	184	75	71	146	28	27	55	9,095	8,744	17,839	7
16	8	24	15	15	30	..	..	..	13,788	11,699	25,487	8
58	58	116	..	..	..	1	6	7	10,455	9,283	19,738	9
13	3	16	16	17	33	..	..	..	9,074	8,959	18,033	10
21	30	51	67	55	122	2	3	5	17,268	18,920	36,188	11
39	27	66	76	82	158	5	5	10	14,879	15,043	29,922	12
19	11	30	38	23	61	43	54	97	8,329	7,946	16,275	13
941	193	1,134	343	330	673	..	..	..	27,185	24,581	51,766	14
..	..	..	1	..	1	10	10	20	11,600	11,123	22,723	15
12	2	14	9	2	11	..	..	..	3,545	3,185	6,730	16
..	..	..	5	4	9	..	..	..	2,438	2,480	4,918	17
13	4	17	43	57	100	18	21	39	12,496	13,083	25,579	18
..	..	..	..	..	..	..	..	..	3,656	3,639	7,295	19
4	3	7	1	2	3	..	..	..	18,252	19,075	37,327	20
111	77	188	134	131	265	23	42	65	18,139	19,883	38,022	21
1	..	1	..	3	3	..	..	..	5,831	6,272	12,103	22
37	33	70	139	141	280	1	4	5	19,505	20,785	40,290	23
4	4	8	6	7	13	7	7	14	8,524	9,179	17,703	24
4	1	5	..	..	..	2	6	8	10,407	10,758	21,165	25
109	60	169	127	154	281	188	161	349	21,250	27,275	48,525	26
10	8	18	16	15	31	..	1	1	21,569	22,875	44,444	27
40	37	77	47	37	84	51	53	104	25,726	26,449	52,175	28
451	165	616	275	333	608	88	59	147	36,933	39,597	76,530	29
53	32	85	40	56	96	70	73	143	26,224	25,763	51,987	30
16	11	27	15	12	27	1	..	1	6,540	6,325	12,865	31
..	..	..	..	..	..	..	..	..	10,549	10,495	21,044	32
56	41	97	25	38	63	3	3	6	8,847	9,098	17,945	33
31	23	54	15	21	36	..	..	..	5,283	5,282	10,565	34
59	32	91	124	127	251	..	..	..	17,096	18,214	35,310	35
226	255	481	149	139	288	20	10	30	5,265	4,717	9,982	36
39	29	68	36	46	82	..	1	1	1,658	1,400	3,058	37
34	13	47	49	43	92	85	109	194	24,942	25,070	50,012	38
69	41	110	87	92	179	..	..	..	15,188	14,524	29,712	39
24	8	32	542	496	1,038	5	..	5	9,847	10,657	20,504	40
62	63	125	652	748	1,400	..	..	..	6,985	6,855	13,840	41
1,369	247	1,616	419	483	902	27	15	42	5,206	4,053	9,259	42
133	49	182	313	318	631	643	697	1,340	24,064	23,898	47,962	43
10	22	32	16	15	31	..	..	..	15,074	15,678	30,752	44
2,270	1,343	3,613	5,810	6,203	12,013	408	502	910	194,676	202,876	397,552	45
6,657	3,155	9,812	10,045	10,733	20,778	1,861	2,017	3,878	759,832	780,467	1,540,299	

in Trichinopoly have been made into Municipal Towns.

Municipal Towns.

No. IX.—Statement showing Population in Municipal Towns.—(Continued.)

Districts.	No.	Municipal Towns.	Gross Municipal Income.	Gross Municipal Expenditure.	Rate of Municipal Taxation per Head of Population.		
			Rupees.	Rupees.	Rupees.	Annas.	Pies.
Ganjam	1	Chicacole	9,842	9,890	0	10	1
	2	Berhampore	19,489	13,752	0	14	5
Vizagapatam	3	Vizagapatam	24,245	23,415	0	12	1
	4	Bimlipatam	8,542	9,937	0	15	7
	5	Palcondah	6,114	5,304	0	11	1
	6	Vizianagrum	11,507	12,253	0	9	2
Godavery	7	Cocanada	16,180	18,021	0	14	6
	8	Ellore	12,569	10,473	0	7	11
	9	Rajahmundry	13,537	11,715	0	11	0
Kistna	10	Guntoor	22,777	14,765	1	4	3
	11	Masulipatam	20,256	21,317	0	8	11
Nellore	12	Nellore	18,597	15,862	0	9	10
Cuddapah	13	Cuddapah	19,277	17,048	1	2	11
Bellary	14	Bellary	59,681	60,426	1	2	5
	15	Adoni	14,642	15,442	0	10	4
	16	Ghooty	5,475	5,574	0	13	..
	17	Anantapoor	5,075	4,790	1	0	6
Kurnool	18	Kurnool	18,794	19,093	0	11	9
Chingleput	19	Cumbum	6,081	4,949	0	13	4
North Arcot	20	Conjeveram	31,241	22,699	0	13	5
	21	Vellore	34,085	26,590	0	14	4
South Arcot	22	Wallajahpet	8,098	9,136	0	10	8
	23	Cuddalore	28,802	29,949	0	11	5
Tanjore	24	Mannargudi	14,152	14,997	0	12	9
	25	Mayaveram	16,792	24,642	0	12	8
	26	Negapatam	45,261	36,288	0	14	11
	27	Combaconum	31,137	29,551	0	11	3
Trichinopoly	28	Tanjore	54,527	44,201	1	0	9
Madura	29	Trichinopoly	65,050	63,275	0	13	7
	30	Madura	45,776	58,024	0	14	1
	31	Dindigul	8,950	6,412	0	11	2
Tinnevelly	32	Tinnevelly	19,325	16,548	0	14	8
	33	Palamcottah	21,503	16,806	1	2	11
	34	Tuticorin	15,345	12,106	1	7	3
Coimbatore	35	Coimbatore	24,762	25,781	0	11	3
Neilgherries	36	Ootacamund	26,141	23,108	2	9	11
Salem	37	Coonoor	7,996	7,661	2	9	10
South Canara	38	Salem	39,841	55,428	0	13	9
	39	Mangalore	23,046	14,720	0	12	5
Malabar	40	Tellicherry	11,786	10,581	0	9	2
	41	Cochin	9,551	6,051	0	11	1
	42	Cannanore	5,846	4,554	0	10	1
	43	Calicut	20,377	15,965	0	6	9
	44	Palghaut	17,507	13,756	0	9	1
Madras	45	Madras	558,225	558,948	1	6	6
			1,407,490	1,444,683	..	15	7

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REVENUE DEPARTMENT.

Proceedings of the Board of Revenue, dated 12th February 1874, No. 302.

Read letter No. 381, dated 18th December 1873, from the Sanitary Commissioner for Madras, in Charge of Census Office, announcing completion of Census Report.

ENCLOSURE No. 1.—PRINTED REPORT.

THIS letter, which announces the completion of the Report on the Census of 1871, will be submitted to Government. The Report itself is already before Government, and it would be a waste of time for the Board to notice it at length. They have found nothing which they could wish to see added to it or altered, and the mention of any part of the statistics in these Proceedings would be simply a reiteration of something which is far better in its proper place in the volume. The undertaking was, as Surgeon-Major Cornish says, a truly gigantic one; but it has been thoroughly well executed, and the Report is so lucid, accurate, and complete, that it leaves nothing to be desired.

2. All that now remains to be done is to place the Report within the reach of the officers engaged in the administration of the country and the general public. An impression of 1,000 copies has been struck off. Some should be distributed and some kept for sale at a reasonable price, say, Rupees 10 for the two volumes.

3. It is satisfactory to find that the elaborate instructions for taking the Census, which were issued by the Board at the very beginning, though they set in motion a vast machinery, and called on it for work which was, to a great extent, novel, have served their purpose well; and it is but fair to state that the credit on this account is mainly due to the Board's Secretary, Mr. Grose, who had the entire management of the Census (so far as the Board were concerned) from the beginning to the end, and to the Collectors and their Subordinates who spared no time or trouble in securing success.

4. The tabulation was placed at first in the hands of the late Mr. Gover, and the Board feel it their duty to bear testimony to the ability with which he devised the forms used in the tabulation, and organized the large establishment which was required to perform this part of the undertaking, and to the untiring energy with which he worked out the details under most distressing circumstances. When Mr. Gover died it seemed as if the Presidency Census had suffered an irreparable loss; but fortunately Government were able to find a remedy for it, and did so in securing the services of Surgeon-Major Cornish. Under him the processes of tabulation were greatly improved, the supervision was most effectual, the progress was expedited, and, in the end, the results were presented in a manner which, the Board think, it would be difficult to surpass.

5. When the time comes for taking the next Census, the suggestions for improved methods which are made in this report must be considered with refer-

ence to circumstances as they exist then. The enumeration of the female population, though far better done on this occasion than it ever has been before, is still unsatisfactory, and care will have to be taken that enumerators are appointed who will not shrink from going into Pariah hamlets, etc. It may then be possible to pay the enumerators, or the best of them, according to their results, to curtail the period allowed for testing between the preliminary and final enumerations, and to ensure correct tabulation in the districts; but this was impossible in 1871. Surgeon-Major Cornish thinks that it was a mistake not to allow employment in the Tabulation Office to count for pension (page 33), but the rules laid down by the Government of India put this out of the question.

6. The Board are strongly of opinion that a handsome honorarium should be given to Dr. Cornish, though it will not be feasible to pay him the real value of his labour, and they think it should not be less than Rupees 5,000. In the letter recorded with G. O., 21st July 1873, No. 764, the Government of India intimate their disapproval of "a practice which seems to be growing up of giving money-presents to officers of the Covenanted Civil Service" on account of special work executed by them, but draw a distinction between cases in which such work is done by officers in addition to their ordinary duties, and cases in which they are relieved from their ordinary duties in order that they may perform it. The Board do not anticipate any difficulty in getting the honorarium sanctioned in consequence of these views. Surgeon-Major Cornish was not relieved from his ordinary duties as Sanitary Commissioner, and the task which he has performed is one of such extraordinary difficulty and magnitude, and has resulted in throwing such a flood of light on many important questions of administration, that, even if he had been so relieved, an occasion has arisen, in the words of the Secretary to the Government of India, "where such a reward may be given unobjectionably." The Board doubt if it would have been possible to find any one, except Surgeon-Major Cornish, at the same time willing and competent to undertake the work; and they are confident that Government would have hesitated to ask him to do so if they had not been sure that they would be able to give him an honorarium. Even with this addition, the cost of the Census, which is given at page 375 of the report as £18,213, will be extremely small. The cost of the Bengal Census was £21,600, and, though the population was much larger, the statistics which had to be tabulated and reported on were less elaborate, and the results were less complete. The cost of the English Census of 1861 was £95,720. The sum granted by Parliament for the Census of 1871 was £120,000 and £78,299 were paid to local officers alone.

7. The Board have already brought to the notice of Government the high opinion entertained of Kalyána Sundaram Chetty by Surgeon-Major Cornish. He is the Head Accountant in the Board's Office, and was chosen by the Secretary, when Mr. Gover died suddenly, as the only man he knew who was both available and fit to cope with the difficulties of the Tabulation Office, which, being full of almost untrained men, was left without a head and without any one in the secret of the general design on which it was working. When Surgeon-Major Cornish took charge, he requested that Kalyána Sundaram Chetty might remain as his Assistant, and, in his letter of the 1st December 1873, he describes Kalyána Sundaram Chetty's services as having been "simply invaluable."

Board's Proceedings, 12th Dec. 1873, No. 2,566.

No. 149. ORDER THEREON, 16th March 1874, No. 348.

THE main facts regarding the numerical distribution of the population of the Presidency, as disclosed by the census of 1871, have already been made public, and the details are now before the Government in the report submitted by Mr. Cornish, who, on the death of the late Mr. Gover, was entrusted with its preparation and the supervision of the tabulation. A careful digest of this lucid and valuable report will appear in the General Administration Report, and His Excellency the Governor in Council does not now propose to review it in detail.

2. The Government notice, with much satisfaction, that the census operations were throughout harmoniously conducted.

The regular quinquennial census had, as was anticipated, fully accustomed the people to inquiries of the nature instituted, and the village officials to the duties required of them, and, though the public utility of the work was, it is to be feared, but little understood, it met with a decreasing mistrust and with no active opposition.

3. The census of 1871 was based on a more elaborate and scientific plan than any hitherto attempted in this Presidency, but, by the adoption of the preliminary registration of the houses and enumeration, etc., of their inmates, the hurry of a single-day census was avoided, and time was afforded for the detection of omissions and correction of blunders. These preliminaries effected, the work of the enumerators on the final day was restricted to such trifling corrections as arose from the absence of an old, or presence of a new, inmate.

The result has been, not only a more thorough knowledge of the population, but the sucessful collection of a mass of statistics, which, though not yet so complete and accurate as could be desired, will still enable the discussion and solution of numerous social problems to be now proceeded with on grounds more substantial than mere conjecture.

4. Mr. Cornish bears hearty testimony to the energetic and intelligent labours of his predecessor, and attributes to them the successful organization of the establishment, and the methods of tabulation.

The pages, however, in which the results of the census are recorded and illustrated in a manner that indicates the wide research and large views of the writer, are all Mr. Cornish's own production, and the Government thoroughly appreciate their value.

They have not lost sight of the fact that this duty has been carried on simultaneously with that of Sanitary Commissioner, and, to mark their sense of the efficient manner in which Mr. Cornish has executed his joint functions, they have much pleasure in awarding him a honorarium of 5,000 Rupees as suggested by the Board.

5. His Excellency the Governor in Council desires, in conclusion, to convey the thanks of the Government to all concerned in the working of the census; to the Board of Revenue and their able Secretary who devised and supervised the general arrangements; to the district and local officers who gave practical effect to those arrangements; and to the Zemindars and gentlemen who cordially co-operated. It is rarely that the Government are able to accord, to the execution of any work, so large a measure of approval.

(Signed) C. G. MASTER,
Acting Secretary to Government.

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