CENSUS OF INDIA, 1891.

VOLUME XXIII.

HIS HIGHNESS THE NIZAM'S DOMINIONS.

REPORT

ON THE CENSUS OPERATIONS.

PART I.

(Chapters I. to VI.)

BY

MIRZA MEHDY KHAN, A.R.S.M., F.G.S., M.R.A.S., &C.,

Provincial Superintendent of Census Operations.

BOMBAY:

PRINTED FOR HIS HIGHNESS THE NIZAM'S GOVERNMENT,

MESSRS. JEHANGIR B. MARZBAN & Co. AT THE "ADVOCATE OF INDIA" STEAM PRESS.

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23/12/96

II

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No. 616 of 1893.

From

MIRZA MEHDY KHAN, Esq., A.R.S.M., F.G.S., M.R.A.S., &c.,
Provincial Superintendent of Census Operations,
Hyderabad.

To

NAWAB AZAM YAR JUNG BAHADUR,
Secretary to H. H. the Nizam's Government,
Departments of Finance and Revenue,
Hyderabad.

Dated Hyderabad, (Deccan) 31st December 1893.

Sir,

It affords me no small pleasure to be able, at last, to submit to H. H. the Nizam's Government, my Report on the Census of this State, taken on the night of the 26th February, 1891. Though other States and Provinces have ere this published their Reports and the Imperial Census Commissioner for India has also brought out his Review of the operations in all India, which added not a little to my anxiety to push on my Report, I have the honor to request a careful consideration of the difficulties I had to contend with, in the course of my arduous duties, the conscientious discharge of which has rendered my health very indifferent, besides temporarily weakening my eyesight.

2. The difficulties that obstructed the smooth progress of my labours from the commencement, are incidentally touched upon in Chapter XII., Administration. While almost all the Provincial Superintendents have, in their respective Reports, had the pleasing duty to perform, of acknowledging the ready and willing help they received from the district officers, it falls to my unfortunate lot to bring to the notice of His Highness' Government a contrary state of things. With an exception or two, I always experienced the greatest indifference from the district officers, not to say, positive obstruction. The senior Taluqdars invariably told their head-quarters assistants off to Census duty. These were either ignorant of the duties expected of them or grossly negligent. The senior Taluqdars seldom paid any attention to any correspondence from this office, and unless I addressed them through the Revenue Secretariat, I could not get my instructions understood and, much less, carried out. When on tour, I had occasion to study the system of work in connection with the Census of the mofussil, and I found many errors and discrepancies in grasping the significance of the work and carrying out the directions. My experience of district work and the status I occupy, helped me considerably in bringing home to the minds of district officers the importance of the Census and the necessity of their devoting greater

By

attention to the subject. To mention one instance: I learnt that a certain Taluqdar had all the Census Circulars issued from this office locked up in his own office box and never had any idea as to what was the object of issuing the said Circulars. To mention another instance: in the Aurangabad district, the officer in charge of the Census operations, the third Taluqdar, misunderstood a Circular issued by this office regarding the necessity of exercising competent supervision regarding house numbers being left intact during the white-washing operations about the Deevali season. That intelligent officer interpreted the Circular into an order for fresh house numbering and, wonderfully enough, the first Taluqdar knew nothing of it, till the work had progressed considerably in certain taluqs. A third instance will still further show the difficulties experienced. A police jemadar was on Census duty in connection with house numbering and a certain jagirdar deliberately shot at the jemadar and wounded him, though not mortally. The acting Judicial Assistant, before whom the charge sheet was preferred in the case, was preparing to allow the case to be compounded between the accused jagirdar and the wounded jemadar. Such indifference to the interests of the Imperial Census and ignorance of law was unheard of. I happened to be at the spot on my tour and I had personally to see that the law took its course. These are but a few instances. But they are enough to show the gross ignorance in particular instances and culpable indifference in others with which I had to contend.

3. In my opinion, if the future Census operations are to be conducted with any success and accuracy, it is highly essential that some officer of high standing ought to be always appointed Census Superintendent for these Dominions. In the British, junior Civilians are appointed to carry on the Census work and experience shows that the system works well there. In Hyderabad, things are otherwise.

4. Another reason, and a not unimportant one, that I would adduce for this necessity, is the difficulty I experienced in dealing with the secretaries and agents of exempted noblemen. The position of the noblemen is very high indeed. Some of them claim kinship with the sovereign and consider themselves on a par with the Minister. They practically enjoy unlimited powers of a feudal nature. A reference to the file in your office will show the numerous occasions when I had to ask you to address the secretaries of certain of these exempted noblemen on matters of urgency, when repeated communications from this office failed to elicit any replies.

5. With a due appreciation of the high status of these exempted noblemen, and with all due respect to them and their immemorial rights and privileges, I am constrained to say that the Census operations within their respective territories were, in many instances, by no means satisfactory. An intelligent appreciation of the benefits of a periodical Census taking appears to have been conspicuous by its absence from among the ranks of their subordinate

officers. Punctuality and accuracy never appeared to me to be their strong points. When the next Census comes to be taken, I would suggest that the Government, in consultation with the exempted noblemen, should concert such measures as would obviate the great difficulties experienced at this Census.

6. The absence of any Report for 1881 necessitated double work. The difficulty was enhanced by the numerous interchanges of interprovincial area that had, on administrative grounds, been considered necessary or expedient. Tedious calculations had to be entered into, on account of the necessity of equalising the district figures discussed, on the basis of their areas, in order to ensure accuracy and correct comparison. The figures for 1881 had to be worked out and percentages struck, much in the same way as the figures for 1891 had to be dealt with.

7. The complete discussion of our age statistics, the construction of a life table for the population of these extensive dominions, and the ascertaining of the normal rate of increase of our population, could not be attempted owing to the absence of any system of registration of births and deaths. As I was unwilling that these points should be completely ignored in our Report, I had to enter into rather vague calculations based on the Census figures themselves. This subject is touched upon in some detail in para. 107 of the Report. It is essential that the registration of the vital statistics of this Province should be taken in hand without any delay. The experiment may first be made in connection with the municipalities and be gradually extended to the smaller aggregates of population. The duties of Registrar General of these statistics may be entrusted to the sanitary authorities or to some special officer at the capital, able to direct the operations and to devote sufficient attention to ensuring accurate returns.

8. The absence of complete survey records showing the correct areas of districts and taluqs, differentiating the khalsa from jagir territory, was another drawback. I had to enter into complicated calculations based on areality and density before I could form a sufficiently accurate basis for my work.

9. The absence of the records of the previous Census, and of the preliminary arrangements made thereat entailed very heavy work. Ground that might reasonably have been expected to have been broken at the last Census was allowed to remain virgin soil and this added not a little to my difficulties.

10. The want of co-operation from other departments had its effect, however insignificant, in delaying the completion of the Census work.

11. It is beyond my province in this place to enter into detail regarding the Report itself. A careful perusal of it will show the elaborate manner in which I have attempted a discussion of the figures collected at the Census. I shall content myself with a few suggestions for the future, which I trust, will meet with the approval and sanction of the Government.

12. In the Report and Tables of the Census submitted herewith, the territorial unit for statistical purposes is the district. There is however yet a mass of statistical information available, which cannot fail to be of the greatest utility. It is highly desirable to place on record the statistics for areas smaller than the district, by causing to be published selections of the Tables showing details for each taluq of a district. A similar operation is in progress in the case of Bengal under the orders of the Lieutenant-Governor of that Province.

13. Besides the publication of the Census statistics of the taluqs of each district, whereby there will be readily available to the Government valuable information for the units of mofussil administration, it is necessary that Census Registers A and B should be preserved. These great registers are the bases of the whole Census fabric. The accuracy of the Census operations and the ease with which they could be carried out, depend very greatly on the efficient preservation of these registers.

14. Sir Willian Plowden, the Imperial Census Commissioner for 1881, in an interesting letter to the Indian Secretary of State, thus wrote :—

"In all the Reports on Census operations and of Census statistics which have hitherto been framed in Indian Provinces, the basis is two-fold. In the first place, there is the information collected at the enumeration, and then there is certain auxiliary information which is to be found in records already in existence, which requires to be examined and arranged for the purpose of illustrating the facts brought out at the enumeration. It is obvious therefore that almost the whole of the second part of the work can be, and perhaps had better be, done before the enumeration takes place."

The absence of this auxiliary information in a readily available form was one of the main causes of delay in the submission of this Report. The difficulty has been temporarily got over. In my opinion, the same difficulty will handicap the next Census Superintendent of Hyderabad, with probably the same result of delay and attendant enhanced cost. To obviate this unnecessary delay and expense, I would suggest that a sufficient establishment should be permanently entertained by the Government to collect and systematise all the information that has a direct bearing on the Census statistics. Should the Government be pleased to entrust the work to me, I am willing to supervise this establishment, in addition to my usual duties, provided I am given a competent assistant. My Personal Assistant, Mr. R. Vasudeva Rau, B. A., is thoroughly conversant with the work and his services have been of immense value to me in the compilation of this Report. With him as my assistant in this department, which may aptly be termed the "Statistical Department," and with the present staff, I have every confidence that by the time the next Census draws nigh, the department will be thoroughly organised and the auxiliary information will be methodically arranged. In a separate communication, I submit detailed proposals on this behalf for the consideration of His Highness's Government.

15. Another great work that yet remains to be done for these dominions is an ethnographical survey. Discussing the amount of information that should be collected at the enumeration, Sir William Plowden, in his letter above referred to, thus expressed himself :—"The only question is whether it is not desirable to curtail the amount of information, the collection of which has been already attempted. I specially allude to 'caste', but this is a matter which can best be decided by local authorities. I myself have never been in favour of collecting the information in regard to caste by means of the Census enumeration, and have always held that it would be more advantageous, and the information would be more correct, if statistics of this nature were collected not synchronously, but at some other time." As a matter of fact, at the enumeration itself, besides a bare record of unmeaning terms, no ethnic information was collected.

16. Subsequent to the enumeration of 1881, the Lieutenant-Governor of the Lower Provinces of Bengal caused to be undertaken, a somewhat elaborate enquiry into the ethnography of the territories under him. A very large mass of facts has been collected and put together in the form of an Ethnographic Glossary. I would suggest that our Government should cause a similar enquiry to be set on foot in these dominions. The castes as returned at the Census, and the villages in which they were returned, can be readily ascertained from records in this office. A systematic enquiry on the lines of the Bengal one, will bring out a mass of interesting information regarding the internal structure of the human aggregates known as castes and tribes. This branch of enquiry can be amalgamated with the Statistical Department, proposed above. Of course, it will be necessary to have an additional temporary establishment to collect the information from the districts, whereafter the Central Office will be able to prepare the facts for publication.

17. I take this opportunity of bringing to the favourable notice of Government, the services rendered by the staff that worked under me in connection with the Census operations.

My First Assistant, Moulvie Mohammed Zakaria Saheb has had his services recognised by Government by his being promoted to the special grade. My Second Assistant, Moulvie Mansub Ali has also been similarly promoted. I must here place on record the zeal and energy with which my Third Assistant, Moulvie Abdul Ali worked during the period he was on special duty in my office, and I trust his services will receive due recognition.

My Personal Assistant, Mr. R. Vasudeva Rau, B. A., holds no permanent place. He was formerly in the Educational Department of this State and after over three years' service, was brought under reduction and a gratuity was offered to him, which he has not accepted. Notwithstanding that he thus had

no interest in the speedy completion of the work, he has worked very hard since his entertainment in March last. In all fairness, I must admit that no small part of the credit of the speedy completion of the work is due to him. He is now on deputation in Bombay, in connection with the printing work, the progress of which amply justifies the above remark. In consideration of Mr. Vasudeva Rau's previous claims, and of the industry, ability and thorough grasp of work he has now displayed, I would strongly recommend his being entertained permanently in a suitable place under the Government, especially as I believe that he will be an acquisition to any department.

Two clerks, Krishnaswamy Naidu and Krishnaswamy Pillai, who were entertained at the commencement of the Census operations in 1890, have been kept on to the very end, on account of the sterling quality of the work they have turned out. The former, K. Naidu, since promoted to the rank of Head Clerk, is now in Bombay with the Personal Assistant. They deserve to be provided for permanently; and I trust their claims will be taken into consideration when the proposed Statistical Department is organised, if they cannot be provided for earlier.

18. My grateful thanks are due to the Imperial Census Commissioner, Mr. J. A. Baines, C. S. I., for the kindly help and advice he has always given me. My thanks are also due to the Provincial Superintendents of Madras, Bombay and Mysore, for their readily helping me whenever applied to.

19. The whole of the printing work, in connection with the mass of Census Forms and the Report and Tables, was entrusted to Messrs. J. B. Marzban & Co., Bombay, and I have much pleasure in thanking them for the punctuality, neatness and despatch with which they have done the work. The Provincial Map was executed by the Government Photozinco Establishment at Poona, to the Superintendent of which, my thanks are due for the excellence of the work. The other maps and all the diagrams were entrusted to the local *Noor-e-Deccan* Press. For a first attempt, and in the face of numerous difficulties, Mr. Sheik Noor-ud-deen, the Manager, has done the work well and in time.

20. In conclusion, I have much pleasure in acknowledging the literary help I have received in the preparation of the Report. I am indebted to Dr. Nishikanta Chattopadhyay, Ph. D., for his able Sketch on Zoroastrianism, given in Chapter III. My obligations are also due to the following authors and works, besides the Census Reports of this and previous years of the different Indian Provinces:—Hunter's Imperial Gazetteer of India;

Sherring's Hindu Castes and Tribes; Farr's Vital Statistics; Wilson's Essays on the Religion of the Hindus; Ethnographical Handbook for the North-Western Provinces; World's Religion Series; Ancient India by R. C. Dutt; and Sacred Books of the East.

I have the honor to be,

Sir,

Your most obedient Servant,

MIRZA MEHDY KHAN,

Provincial Superintendent of Census Operations,

Hyderabad.

5 H

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CHAPTER I.

I. INTRODUCTORY.

General Description.

II. AREA, HOUSES, POPULATION, &c.

Area.—Population.—Density.—Areality and Proximity.

Houses.—Towns.—Villages.

CENSUS OF INDIA, 1891.

VOLUME XXIII.

H. H. THE NIZAM'S DOMINIONS.

CHAPTER I.

PART I.—INTRODUCTORY.

GENERAL DESCRIPTION.

Position, Area and Boundaries.—The Territories of His Highness the Nizam, also called the Hyderabad State, from the name of its capital, lie between 15° 10′ and 21° 50′ North latitude and 74° 45′ and 81° 35′ East longitude. They occupy a polygonal tract, 82,698 square miles in area, in the central portion of the table-land of the Deccan, which, in the generally accepted sense of the term, refers to that portion of Southern India, which is bounded on the north and south by the Nerbudda and the Kistna, and laterally by the Eastern and Western Ghats. The Dominions are bounded on the north by Khandesh (a district in the Bombay Presidency), the Berars and the Central Provinces; on the south by the rivers Tungabhadra and Kistna, which divide these territories from the Karnul, Bellary and Kistna districts of the Madras Presidency; on the east by the Wardha and the Godaveri; and on the west by the districts of Dharwar, Kaladgi, Sholapur and Ahmednagar.

2.—**Physical Aspects.**—The Dominions are a vast plateau of an average elevation of 1,250 feet, though some summits reach an altitude of 2,500 feet above the level of the sea, as, for instance Golconda, a fort 6 miles to the west of Hyderabad, which is 2,024 feet above the level of the sea. They are geologically and ethnologically divided into two large and almost equal divisions. The Godaveri and the Manjira rivers separate these divisions. The first of these geological divisions consists of regions of trappean rocks to the north and west; and the other to the south-east is composed of granite and limestone. The former is inhabited by the Mahratta and Kanada people, whose staple food is wheat and jowari; and the latter is peopled by the Telingas who subsist chiefly on rice.

In this granitic and calcareous region which presents a solitary sterile appearance, hills nude of vegetation, brushwood of every description scattered in profusion, detached perpendicular rocks and collections or masses of boulders, which seem to be piled by giant hands, are not scarce. The soil, formed from the decomposition of these rocks, is generally sandy and hence sterile. The rivers in this region, too, flow only in the rainy season, their sandy beds, which are quite too pervious, not admitting of the continual flow of the stream throughout the year. Tanks are therefore essential in this part.

The trappean region generally presents a pleasing aspect with its luxuriant vegetation and its crags, cliffs and hills with graceful and undulating outlines. The soil derived from the decomposition of this formation—the ordinary black cotton soil and *regar*—is productive, fertile and impervious, so that the

retention of moisture is not so difficult as in the soil of the other region. T
while the granitic region is suggestive of sterility, the trappean region is syn
mous with fertility. "

Thick jungles and forests are met with, for the most part, in the valley
some rivers, especially those of the Godaveri and the Kistna. There is a
sandstone along the right bank of the Godaveri, some of which is carbonifer

3.—Geology and Mines.—The geological formations are on a large s
in the north-west, being of the great volcanic formation extending through
greater part of the Deccan, consisting principally of trap, and in some parts bas
In the middle, southern, and south-western parts, the greater part of the county
is overlaid with gneissic formation. In the north-east, along the right bank
of the Godaveri, there is much sandstone, some of it carboniferous. Near the
junction of the Painganga with the Wardha, and in the valley of the latter river,
there are coal fields, those which have been examined over a small area near
Sasti and Paoni showing an average of 40 feet in thickness. The quality of coal
hitherto mined is inferior to that of Raniganj, but good enough for railway
purposes. Iron ore is found in the same neighbourhood; also limestone and
kankar, a nodular limestone. At Kamaram in the extreme east, 100 miles
north of Ellore, there is another small coal field. At Shahabad, near the junc-
tion of the Great Indian Peninsular Railway with the Nizam's State Railway,
are quarries of excellent limestone which are extensively worked for a considera-
ble distance along the line of the latter railway. The stone found is of two
colours, grey and black, and takes a polish almost equal to marble. It is now
imported into the Hyderabad city, and exported elsewhere in large quantities for
building purposes for which it is well suited, from its regular cleavage and the
ease with which it can be worked.

The following is a list of the rock formations:—

METAMORPHIC.— 1. Granite, gneiss, mica schist &c.
2. Upper edges of the Cuddapah and Karnul series.
VINDYAN.— 3. The Bhima and Kaladgi series.
4. Vindyans of Godaveri and Wardha valleys.
OOLITIC.— 5. Plant bearing sandstones of the Godaveri and the Wardha valleys comprising:—
(*a*) Talchirs, (*b*) Damudas, (*c*) Kamthis and (*d*) Panchets.
6. Infra-Trappean or Lameta beds.
DECCAN SERIES— 7. Trappean rocks.
8. Inter-Trappean beds.
OLDER TERTIARY.— 9. Laterite of the Deccan.
NEWER TERTIARY.— 10. Ossiferous gravel of river valleys.
and RECENT.— 11. Littoral concrete.
12. Black soil alluvium, &c.

It may here be added that a geological survey in a systematic and scientific manner has not yet been made of the entire area of these Dominions.

Mines.—The following extracts from the copy of a letter and enclosures received from the Agent and General Manager in India of the Deccan Mining Company will give an idea of the mines and the mining operations that have been carried out within these Dominions since the formation of the Company in 1886.

* * *

5. The efforts of the Company to prospect for the purpose of developing the resources of His Highness' Dominions have unfortunately been seriously retarded by various circumstances entirely beyond their control, apart from the fact that the time originally named was utterly inadequate, for the thorough inspection of the enormous area to be gone over and examined.

6. The operations of the Company and their means of raising further capital for the purpose, have also been seriously crippled, and that through no fault of their own, though they have pushed on the prospecting as energetically and vigorously as their means allowed and their position justified, they have felt that they could not incur further outlay upon this department of the undertaking until they were assured of their position being recognized, and their rights defined.

7. It must be borne in mind that though the concession was dated the 7th of January 1886, the Company was not registered until the 29th day of July of the same year, and owing to the rains that then intervened no serious prospecting was or could have been commenced until the end of that year. Thus one year was entirely lost to the Company, and from the remaining five years left for prospecting practically four months in each year must be deducted on account of the rainy seasons when no prospecting can be carried out with anything approaching satisfactory results.

8. At the end of the year 1886 and during the year 1887, the Company brought out from England, experts, engineers, prospecting gear, &c., and carried on prospecting operations energetically and vigorously.

9. In the year 1888 commencing with the House of Commons enquiry into the affairs of the Company, followed by the long negotiations which resulted in the agreement of January 1890 and the subsequent delay in settling the leases they asked for, and which even now have only arrived at the stage of a reference to arbitration, it will be seen how impossible it has been for the directors during these latter years to take full advantage of the time at their disposal, and how they have been practically debarred from incurring a further outlay of the shareholders' money during these periods of uncertainty.

10. In spite of these disadvantages it will be seen from the appendix (on Singareni coal fields, given below) to this application and to which I would invite special attention, that the operations of the Company have been steadily and systematically progressing year by year.

11. From a perusal of the foregoing (and the appendix) it must be admitted that the Company has, in the face of exceptional difficulties, and whilst in a position of great uncertainty, carried out its part of the contract loyally and zealously and this may be taken as an earnest of the work that would be done if the attention of the Board could be entirely directed, and the resources of the Company unreservedly applied to the development of the mineral wealth of His Highness' Dominions, assisted by the active co-operation of His Highness' Government.

12. In addition to the above reasons that justify the Company in asking for the extension of their Prospecting Right for three years, the advantages must not be overlooked, and cannot be over-estimated that the Government of

His Highness obtain in dealing with a Company like the Hyderabad Deccan Company, with an assured position and practically an unlimited command of capital.

13. Again the experience gained in the past and the competent and tried staff acclimatised to the country supplied with the most complete prospecting gear, and the money already sunk by the Company in prospecting, are in themselves guarantees that the work will be vigorously and effectively continued by them, and a reference to the last balance sheet of the Company (June 1890) will show that the sum of £169,531 has been spent up to that date in the following manner :—

I. Prospecting fees paid to His Highness' Government (£12,420).

II. Prospecting and developing operations (£80,144).

III. Plant machinery and buildings in India (£76,966).

14. It is therefore with the utmost confidence that I make this my application for a three years' extension having regard to

a. The work that the Company has accomplished during the last five years in opening out an entirely new industry.

b. The work the Company have proved themselves capable of doing in the face of the exceptional difficulties.

c. The practical ability and special mining skill at their command.

d. The organization that has been established.

e. The strong financial position of the Company as shown by its last balance sheet.

f. Its practically unlimited facilities for procuring further funds when necessary.

g. The advantages that will accrue to His Highness' Government.

h. Lastly the extension for two years agreed to in 1889.

* * * * *

* * * Since August 1891, the Company has prospected, amongst others, the following places and their neighbourhood :—

Arkera	In the Yadagherry Circar.		Kamawaram	do.	Khammamet.
Sivawaram	do.	Khammamet.	Bittroopully	do.	do.
Madawaram	do.	do.	Allapully	do.	do.
Muddemudagoo.	do.	Ghanpura.	Chinur	do.	Elgandal.
Singawaram	do.	Pangal.	Sandnapalli	do.	do.
Nallgoondla	do.	Golkanda.	Madapoor	do.	do.
Singarum	do.	Khammamet.	Sarangpalli	do.	Elgandal and Sirpur Tandur Circars.
Kothakonda	do	Mullangoor and Warrangal.			
Sonigaram	In the Elgandal and Mullangoor Circars.		Tekmatta	do.	do.
Kullur	do.	Khammamet.	Akanapalli	do.	do.
Garibpet	do.	do.	Tandur	do.	do
Kuppalbundum.	do.	Khammamet.	Kairgura	In the Sirpur Tandur Circars.	
Joolarpad	do.	do.	Chargoo	do.	Kavigura.
Singareni	do.	do.	Baregura	do.	do
Mullialy	do.	do.	Anni	do.	do
Hoostapully	do.	do.	Atergoo	do.	do.
Koddavettykall.	do.	do.	Sasti	do.	do.
Hootshunnoor	do.	Mudgal.	Paoni	do.	do.
Honnukooni	do.	Raichur.	Kuroa	do.	do.
Hebbal	do.	Mudgal.	Kurur	do.	do
Bennoor	do.	do.	Pali	do.	do
Soorapur	do.	Suggar.	Agurgunta	do.	Elgandal.
Honoormutti	do.	Mudgal.	Palooncha	do	Sirpur Tandur.
Hoonshhal	do.	do.	Sheydumb	do.	Khammamet
Oopalapur	do.	do.	Ullapoor	do.	Kotkonda and Mulkaid.
Guduwal	do.	Mulkaid and Raichur Circars.	Wudnawatti	do.	do.
			Seedagooda	do.	Raichur.
				do	Ghanpura.

The banks of the Godaveri, Tungabadhra and Kistna rivers, &c.

The Company is now working the Singareni coal field and carrying out deep prospecting operations in the ancient workings at Boodinni and Wundalli.

* * * *

Singareni Coal Field.—Immediately after the formation of the Company in July 1886 machinery was purchased in India in order that no time should be lost and under the superintendence of the engineer in charge, was erected at Yellandu. At that time the Railway terminated at Warangal, a distance of 69 miles from Singareni and the greatest difficulties were experienced in transporting the machinery and stores to the colliery. The jungle was partially cleared and huts erected for the labourers and in the month of August 1886 a pit for drawing coal and an air shaft had been commenced.

In the meantime the Company had engaged the services of Mr. Hughes, one of the senior superintendents of the Geological Survey of India, who, after inspecting the coal field thoroughly, proceeded to England in 1887 to confer with the Board. He laid before them an exhaustive scheme for opening up the coal field on a large scale, which was in the main approved of, and shortly afterwards Mr. Hughes returned to India in full charge, accompanied by a head mining Engineer having great experience in the Bengal coal field, assistant Engineers, Mechanical Engineers, overlookers and deputies, all of whom had been previously engaged in English collieries.

After visiting some of the principal collieries in England and inspecting their working, machinery of the newest type was ordered and shipped without delay, and in due course transported to the coal field. Upon the arrival of this large staff on the field the necessary subordinate staff was engaged and parties sent to various centres in Bengal, Central Provinces, &c., to bring down skilled coal labour. The jungle was further cleared, buildings for the staff, subordinates and coolies, workshops, offices, engine-houses, &c., were erected, and a medical officer was placed in charge assisted by a large sanitary staff to insure the health of the camp.

Inclines and pits were then commenced upon, and the machinery from England placed in position. The result of this work was that in 1888, 13,537 tons were raised though several outbreaks of cholera took place which drove almost the whole of the coolie labour from the field and brought the work practically to a standstill. In addition to this misfortune a fault was struck at the head of an incline which cut off the whole of our main seam at that point, but this difficulty has since been overcome.

In November 1888, the Company instructed their Consulting Engineer Mr. William Morgans, to proceed to India to report upon the various properties and after a thorough inspection of the ground, he formulated a scheme for the future working of the colliery which has proceeded from that date.

I may here mention with reference to the cholera epidemics, that after the outbreak in 1888 the water for the supply of the colliery has been pumped in from springs 3½ miles distant, the result being the perfect health of the colliery ever since. The output of the colliery has been as follows :—

	In	1887	3,258 tons.
	,,	1888	13,537 ,,
	,,	1889	59,646 ,,
And	in	1890	125,486 ,,

There are now in full working order, five inclines and one shaft all fully equipped in every particular.

A new incline is being driven and borings being put down for further shafts and inclines. The above figures will compare most favorably with the returns of any other colliery in India, particularly having regard to the few years this colliery has been opened.

The average number of persons employed daily by the Company in 1890 on the work at the colliery, exclusive of those engaged by the Contractors amounting to even more, was 1,845, making a grand total of nearly 4,000 souls.

Whilst the building operations and erection of machinery, laying down the tramways, &c., were going on there were at least 4,864 people engaged, according to the return for March 1889 when the building work was approaching completion.

The Company are now supplying direct the Nizam's State Railway with the coal for the whole of their system, and the G. I. P. with the coal for the whole of their line down to Lanowli equal to a quantity of 50,000 tons a year to this latter Company alone. A contract is also being negotiated for the supply of the whole of the quantity of coal required by the Southern Mahratta Railway. The Company also supplies indirectly the Madras Railway, the South Indian Railway, the Kolar gold fields and many mills, &c., with large quantities of coal.

The result of these operations has been to place enormous amount of traffic over the Nizam's Guaranteed State Railway, the quantities being

In 1887.....	3,258	tons.
„ 1888.....	13,520	„
„ 1889.....	42,564	„
„ 1890.....	101,079	„

There is no doubt that when lower rates for Railway freight on the various railways can be arranged the quantities despatched will be doubled and even quadrupled.

It is only necessary to visit the colliery to see the work done by the Company in five years, where, from an almost impenetrable and unhealthy jungle Yellandu, has been created with an excellent bazar, permanent water-supply, hospital, sanitary arrangements of the best description, coolie lines on approved principles, and bangalows for the officials, shewing the energy and skill that has been brought to bear in the furtherance of the undertaking and permanent benefit to the state of the establishment of the Industry and the Employment of such a large number of persons prospecting.

Prospecting Operations.—Since December 1886, prospecting operations have been carried on continuously in various parts of His Highness' Dominions principally in the following districts: the Raichur Doab, the Mudgal and Soorapur and Suggar taluks, the iron fields and limestone deposits at Singareni and neighbourhood, the mica deposits near Kullur in the Khammamet Circar, the garnet deposits at Garipett hill in the same Circar, the diamond deposits at Partyal,

Buttenpad, Atkore, Cadavatacal, Ustapali, Mullaili, &c., and also those in the vicinity of Kurnul north of the Tungabhadra. The country to the north and north-east of Singareni has also been examined.

To carry on these operations a number of Prospecting parties with fully equipped camps have been organized by the Company, each one being under the charge of a qualified Prospector, who in almost every instance was brought out from Europe, and in two instances, from America and South Africa. At present the Company is thoroughly investigating the diamond deposits on the Kistna river for which purpose machinery of the newest type has been imported including diamond washing machinery, in charge of a specialist brought from the Kimberly diamond fields, South Africa.

The Company is also thoroughly testing the auriferous country in the neighbourhood of Boodini, Topdore, Topuldodi, Windalli, and other places, and for this purpose have imported from England and America, crushing, hauling and pumping machinery of the most suitable description. The work is in charge of a mining superintendent from Cornwall with a staff of Europeans to assist him, amongst whom is an experienced millman brought expressly from Chicago U. S. and an American assayist and chemist formerly in the School of Mines.

Upon these two latter departments alone there are from 3,000 to 4,000 persons engaged by the Company.

In short at least 10,000 square miles of His Highness' Dominions have been reported upon by the Company at a cost up to June 1890 only, of upwards of £80,000.

4.—**Soils.**—The following is a description of the soils in the Telingana division, which are of three kinds, viz: black, red and sandy. The popular name for the first is *regar*, whose power of production seems to depend on the proportion of lime it contains. It may be subdivided as follows:—

(1.) *Utcha* (pure) *regar* is the best of these soils, though it can be hardly considered more fertile than the rest. The colour is darker, and, when wet, is more plastic than the rest; its moisture is more easily parted with, than in the case of the others. It contains more lime and less silica.

(2.) *Katta regar* is described as a stiff loam containing less lime than the foregoing and little soluble matter, and is perhaps on this account, available for cultivating jowari in very wet seasons. Fields of this soil are slightly manured. Both this and the foregoing soil produce abundant crops of rice.

(3.) *Raura* is a good garden soil in a pulverized form, and not in nodules as in *regar*, containing seven per cent of lime. It is very heavily manured for the purpose to which it is put.

(4.) *Rauti Zamin* contains about one half per cent of lime but not in such a pulverized form as *katta regar*. It is used as garden land, and is then heavily manured in the same way as the last mentioned.

(5.) *Sola Zamin* is of a greyish colour and in quality much like the foregoing soil. During the rains the *abi* crop of rice is sown on it.

(6.) *Chune ke pathar ki regar* (*calcareous regar*) is a rough soil, containing about twelve per cent of lime, and is the best for jowari, grain and pulse.

(7) *Chouka regar* or *milwa* is intermediate between the black and red soils, and contains very little lime. This is slightly manured and is sown with the *kharif* or rain crop.

(8.) *Kattay souda* is a black soil containing quartz pebbles and not more than one per cent of lime. It contains carbonates to a large extent.

(9.) *Reva Zamin* or *chalka* is a finely pulverized red soil with a trace of lime in it. This is well adopted for *punas* crops.

(10.) *Yerraha chouka* is also a red soil, not so finely powdered as the last but containing a small proportion of lime. It parts easily with moisture, and is suitable for raising some of the *punas* crops and for yellow jowari, bajri, tili and a pulse called *harra mung*.

(11.) *Ghursu bhumi* is red soil, stony and only available for some of the *punas* crops. It is not manured.

(12.) *Balasudu* and (13) *Sali dubba* are mere sands not worth manuring and seldom sown. The latter is sometimes sown with kulthi.

Mahratwara.—As in Telingana, the soils of this division may be divided into three classes, black; red; and a mixture of the two; the first of which is locally known as *regar*, the second as *masab* and the third as *milwa*. Writing on the soil of the Daulatabad Circar, which now forms one of the largest districts in that portion of His Highness the Nizam's Dominions, Dr. Bradley says:—"Though a considerable portion of the surface be occupied by mountainous tracts and soil of a barren nature, still, allowing for this deduction, it contains much land of a superior nature, manifested in the luxuriance of the growth of the cane and poppy, and heavy corn crops raised throughout the Circar.

"The cultivated soils are of two descriptions, that prevailing on the higher tracts being generally of a heavy rich aluminous character, whilst that on the plains is principally a light and fertile loam, in either case of no great depth, resting on a rocky substratum.

"These two soils are derived from the wearing away of the surface rocks, the basalt going to form the stiff dark soil whilst the amygdaloid wacken disintegrates into a friable earth, the lime and sandy particles of which, mingling with the stiff aluminous soil, counteract its tendency to contract in the hot weather, as well as giving it higher powers of absorbing moisture. On the other hand, the wasting of the basaltic rocks mingling with the light friable earth, converts it into rich loamy lands, diminishing its radiating powers, and causing it to be more retentive of moisture.

"Such is the exuberant fertility of basaltic soils in general, that some of them are said to bear wheat cropping for thirty years in succession, without a fallow. The secret rests in the knowledge that those inorganic substances which plants require for their healthy condition are afforded in the decomposition of these rocks, which year by year are spontaneously undergoing chemical changes by the alternate influence of heat, moisture, light and air, and thus unseen are constantly restoring to the soil those inorganic substances the crop

has been consuming. In the absence of these facts it would be difficult otherwise to conceive how much fertility could exist in such a wretched looking soil, but here appearances are no criterion of its quality."

The Kunbis call the dark soil *kalla muttee*, and that remarkable white description, only found in the neighbourhood of villages, *pandhree muttee*. Where calcareous matter is much mixed in the land it is termed *chun khada*. *Matwant chandee* is the red soil formed by the breaking down of the ferruginous clay beds, and *balda* when very stony, as is often the case along the foot of the hills.

5.—Rivers.—The Nizam's Dominions have a fair share of rivers allotted to them, the principal, being the Godaveri and the Kistna with their tributaries, the Tungabhadra, the Purna, the Painganga, the Manjira, the Bhima and the Maner. The Musi, the Windi and the Munair are small tributaries of the Kistna; there are also other streams which are of really little importance. In all, there are fifty rivers and streams, of which the above only are of any importance.

The Godaveri.—The Godaveri, considered sacred by the Hindus, the largest and most important river in the Dominions, has its source in the Western Ghats near Nasik above Chandur, and enters the Dominions near Phulamba, forming a boundary between Aurangabad and Ahmednagar of the Bombay Presidency. The numerous hill streams which feed it during the rains cause it to run rapidly, but the sudden check offered to the flow of these feeders by the principal river causes large deposits of earth and sand, which threaten the formation of fresh channels in its bed. After passing Toka and Paithan and entering the Birh district, it takes a serpentine course, receiving, somewhere before it reaches Nander, the river Purna; then it flows on to Nander, the capital of the district of that name, whence it takes a southern course flowing northward again in a curve; when it has reached the most southerly point, it is joined by the river Manjira which flows into it a few miles north-west of Indur. In its course here, it passes through the northern taluqs of both Indur and Elgandal. The banks of the river here are high, the bed sandy and covered with rocks and brushwood; a few miles lower down, there are a few islands in the bed of the river, some of which are cultivated. It then flows on, skirting the Warangal district on the east. It widens in its course here, placing its banks in some parts two miles apart from each other, and having in its bed a few small islands. The bed here is generally sandy and the banks are precipitous and high. Though in the hot months the river is fordable, in the rainy season it becomes swollen and flows with a strong and rapid current. After flowing past Chinnur and Madapur in the Elgandal district, it enters the Madras Presidency. On account of the picturesque scenery along its banks, in some parts, the Godaveri has been called "the Rhine of the East."

The Kistna.—The Kistna is the river next in importance to the Godaveri, and has its source near Mahableshwar, a sanitarium in the Bombay Presidency. It enters these Dominions at Eachampet, and passes through the districts of Lingsugur, Raichur and Mahbubnagar, of which last it forms the southern boundary. The Bhima, after draining the Ahmednagar, Poona and Sholapur districts of the Bombay Presidency, falls into the Kistna before it flows past the district of Sholapur. Lower down its course the Kistna receives the Tungabhadra, formed

by the confluence of the Tunga and Bhadhra, which after flowing through the Bellary and Karnul districts falls into the Kistna at the most easterly point of the district of Raichur.

The width of the Kistna averages half a mile, its banks being rather steep and composed of generally loose soil, and the bed not very uneven, though occasionally rocky and deep which is a hindrance to its being forded. For the most part, during the dry season, the river is fordable at many places. After traversing nearly 400 miles of H. H. the Nizam's Dominions it takes its egress for a short flow through the Madras Presidency, falling into the Bay of Bengal, south of Masulipatam.

The Painganga.—The Painganga has its source in the Dewalghar Hills in the Berars, and enters the Dominions somewhere in the north of Parbhani, and after a serpentine course on the borders of Parbhani and Sirpur Tandur, it joins its waters with those of the Wardha near Chinnur.

The Wardha.—The Wardha, takes its rise somewhere in the Central Provinces to the north of the Berars. After skirting the district of Yeotmal in the Berars, it flows in conjunction with the Painganga round the north-east of the district of Sirpur Tandur, where it is known by the name of the Pranhita. Thence coursing in a southerly direction for a few miles, it waters the north-eastern corner of the Elgandal district, and falls into the Godaveri.

The Manjira.—The Manjira rises in the taluq of Patoda in the Birh district, and after circuitously draining the districts of Birh, Nander, Indur, Medak and Bidar, it receives, as a tributary, the Sirna and falls into the Godaveri after a flow of about 387 miles.

The Maner.—The Maner is a tributary of the Godaveri, which it joins at Chinnur in the Elgandal district. Its source is in the village of Kalkur, and its course measures only about 94 miles.

The Bhima.—The Bhima, which has its source near Poona, in the Bombay Presidency, enters the Dominions at Urchand village in Bimli taluq, and flows east separating a portion of the district of Sholapur of which it forms the northern boundary, from the district of Gulbarga, of which it forms the southern boundary. Before it deviates, it is joined by the Sina, a minor river which flows westward through the district of Gulbarga, and before its confluence with the Bhima forms part of the northern boundary of the Lingsugur district. It then flows south-east through the district of Lingsugur and falls into the Kistna a little before it enters the Mahbubnagar district. Its length is about 176 miles.

The Tungabhadra.—The Tungabhadra which is formed by the junction of the Tunga and the Bhadra in the Mysore Province, flows thence in a north-easterly direction and touches these territories first at Mudlapur, a Paigah village in the district of Lingsugur. It then waters all the south of the Lingsugur and Raichur districts, of which it forms the southern boundary, flowing all the time in a north-easterly direction, and combines its waters with those of the Kistna at Alampur, the extreme easterly point of the Raichur district. The bed of the river is for the most part even and sandy, though a few rocks are met with occasionally. The banks are composed of loose sand and are not so

steep as those of the Kistna. It is fordable in many places and there are ferries that ply in other parts, for, like the Kistna, the volume of water in the hot weather is not great, thus admitting of its being forded.

The waters of the Tungabhadra irrigate much land in the districts of Lingsugur and Raichur, by means of anicuts. The first we come to, is that at Kurogal, which stretches across the river forcing the water into a conduit on each bank. The next, like the first, extends across the river and is situated just below Mudlapur and like the former supplies both banks with water. The third is met with at Ramanguddi, which consists of only a dam thrown across the river. A similar one is to be found at Sonapur. The fifth and last anicut is at Singugunda, whence a conduit is built to Barri and Chikku; and here it breaks up into several branches.

The Munnair.—The Munnair, rising in the Pakhal lake in the district of Warangal (Khammam) through which it flows, combines its waters with those of the Wira and falls into the Kistna at the village of Patur in British territory. Its length is about 96 miles.

The Musi.—The Musi, on which the capital of these Dominions stands, rises in the village of Sewareddipett in Kotpalli taluq in the Atraf-i-Balda district, flows through that and the Nalgonda districts and falls into the Kistna at Manyah Noarapalli in Dewalpalli taluq. Its length is about 144 miles.

Minor Streams.—Besides the above rivers there are many minor streams which cannot deservedly or properly be called rivers, varying in length from 7 to 64 miles.

6.—Lakes and Tanks.—There are no sheets of water in these Dominions large enough to be worthy of the name of, or that may properly be deemed, lakes, but nevertheless there are many such sheets of water popularly called lakes. In the first place, these are not natural reservoirs of water, but artificial ones, the water in them being collected by dams or bunds thrown across the lower portions of valleys, which intercept a large quantity of water brought down by numerous hill streams. The undulating character of these Dominions has been turned to some account, and dams are thrown up in some low ground or gorge between two hills, whereby the drainage of a large area is secured.

These reservoirs are always situated high enough to command extensive areas of land below them, and are consequently easily irrigated by means of sluices and channels which convey and distribute the water over all the fields.

The largest and most important of these artificial sheets of water is the Pakhal lake in the Pakhal taluq of the Warangal district which has been formed by throwing a dam across the Pakhal River between the low head lands. The length of the bund is about 2,000 yards; the bed of the tank is 6,000 yards wide and 8,000 yards long. The height of water at the sluice, when the tank is full is 36 feet, and the area of the surface is 13 square miles, the circuit being at least 30 miles.

7.—Mountains.—The following are the chief mountain ranges in the Dominions:—

The Balaghat, after passing through the district of Nander and the taluq of Palam in Sarf-i-Khas lands, and running east and west from the taluq of Biloli, in the district of Nander, reaches Asti, a taluq in the Birh district, having a length of about 200 miles, with an average width of about 4½ miles, in these Dominions, whence a spur branches off through the tracts lying between the Sina, the Manjira and the Kanga rivers, and reaches Gulbarga after traversing the taluqs of Dharasco, Bhinu and Naldrug.

There is an important range of hills 130 miles long in the south, running from Dewalpalli taluq in the district of Nalgonda, from which it diverges to the south.

The Shahadri Parvat.—The Shahadri Parvat in the north runs eastward from the Nirmal taluq in the Indur district to the north-west, traversing the district of Parbhani and the Assigned Districts of the Berars. It receives the name of Ajanta Ghat when it reaches Ajanta, whence it runs still westward for about 100 miles, till it traverses British Territory in the district of Khandesh.

The Jalna Hills.—Running from Daulatabad in the district of Aurangabad is a range of hills which proceeds eastward towards Jalna and then passes away into the Berars, having a length of about 120 miles. A spur of this range traverses the country lying between the Manjira and the Godaveri, after passing through Birh, Dharur, Mominabad, Udgir and Kaulas.

Uniting the several mountain ranges are groups of hills running north and south. There is one range running from Koilkunda to Bidar and Kandhar, another from Chinapur to Gokunda and Medak and the last from Devarkonda to Bhongir and Arsikota. Lower down, hills running from Pakhal and Singareni, form boundaries of the Godaveri Valley. Lastly, a couple of small hill ranges which may be here mentioned are: (1) *Dungar*, a range, about 40 miles of which are in the Nizam's Dominions, which proceeds from the taluq of Patrur in the Birh district and runs westward into the Ahmednagar district of the Bombay Presidency; and (2) a small range of 24 miles which runs from Bidar to the Humnabad taluq in the Sarf-i-Khas lands.

The Yemmigarh Range.—In the taluq of Gangawati in the Lingsugur district, commences a range of hills, called Yemmigarh, which after a length of about 14 miles terminates in the same district.

The Kandikal Gutta.—Stretching from the district of Warangal is the Kandikal Gutta range, otherwise known as the Sunnapalli Range, 50 miles in length, which passes through the Chinnur taluq. A spur of this range called Kavali Alipur and Kundi Karunia in different parts, about 30 miles long, stretches from Malangur taluq in the Elgandal district to the Elgandal taluq in the same district.

The Rakhigutta Range.—Stretching over a distance of 12 miles, in the district of Elgandal between the taluqs of Chinnur and Sankaram is the Rakhigutta Range.

8.—Internal Communications, &c.—Railways.—Facilities for commerce have been greatly increased since the last Census, or within the last ten years, since the railway is now extended to the Coal fields at Singareni and to Bezwada in British territory. Only the southern, eastern and western portions of the Dominions are intersected by the railway. There are in all about 458 miles of railway in these territories of which the major length of 316 miles from Wadi to a little beyond Yerupalayam is owned by H. H. the Nizam's Guaranteed State Railways Co., Limited. About 23 miles, from Raichur to Tungabhadra, are owned by the Madras Railway Company; and about 119 miles from Wadi to a little beyond Gudur and from Wadi to Raichur, by the G. I. P. Railway Company.

It is within our scope to mention here only His Highness' Guaranteed State Railway line. This railway extends from Wadi to three miles beyond Yerupalayam, the last station in these Dominions, and is on the system of broad gauge. Great was the rejoicing in Hyderabad when the first portion of this railway from Wadi to Secunderabad and a short branch to Trimulgherry, a military station, was opened for public traffic on the 8th October 1874. The larger towns, with a few exceptions, are not in touch with the railway, as it runs for the most part through uncultivated tracts and regions of forests.

On the 3rd April 1886, an extension of 87 miles from Secunderabad to Warangal, was after completion, opened for traffic by His Highness. Again in February 1888, another extension from Warangal to Dornakul and Yalandellapad (Yellandu) was opened for coal traffic; and then on the 10th February 1889, the further extension of this line to Bezwada was opened.

It is to the late Sir Salar Jung I, that all the credit for the Railway extension into these Dominions is due, for it was he, who first conceived the idea of Hyderabad being brought into direct railway communication with the three Presidency towns of India, and to him is due also the credit of the extensions recently undertaken and completed.

The construction of the Wadi-Hyderabad line was supervised by British officers, and cost about Rs. 1,05,000 per mile, or in all a crore and 23 thousand rupees, which was borne by the State. During the first year of opening, the financial success was very unsatisfactory as the traffic realized profits to the extent of only Rs. 8,000, which was an immense drain on the State treasury for the guaranteed interest on the capital raised; but since then there has been a steady progress in the net earnings, for they reached nearly 3 lacs and 60 thousand in 1884.

His Highness' Government guaranteeing the payment of 5 per cent, per annum for twenty years, the present Company purchased the line for 2 crores and 18 lacs of rupees, at the same time binding themselves to extend the railways to Bezwada and Chanda, a length of 370 miles. "The net earnings of the line under the new regime in 1885 amounted to 4 lacs and 87 thousand rupees, steadily increasing to 10 lacs and 39 thousand rupees in 1890, equal to nearly 3 per cent on the capital outlay, and it is confidently believed that with its projected extensions, the future prospects of this Railway will be considerably improved."

The cost per mile of the extension from Secunderabad to Bezwada was only Rs. 60,000. H. H. the Nizam's Guaranteed State Railway Co. also work the British extension from the frontier to Bezwada, a length of 21½ miles.

Roads.—Formerly no roads existed in the country save those constructed by the British Government for the passage of troops. The whole of the traffic with Northern India used to pass through the Ajanta Ghat Pass, to which a road led, that was wide enough to allow the passage of carts. Now, splendid roads connect the capital with the various parts of the Dominions, especially, Karnul, Bellary, Gulbarga, Jalna, Medak, Kampti, Chanda and Hanamkonda.

An account of the most important roads in the interior of the country is hereunder given:—

The road from Hyderabad to Masulipatam *via* Mulkapur, Madaram, and Suriapet is 120 miles long, only partially bridged and metalled, and is practicable for carts at all seasons of the year. There is a branch to Madras from the 60th mile stone, whose length within these Dominions, is 111 miles to Wazirabad or Wadapalli.

The road from Hyderabad to Karnul is 136 miles long, and is made and gravelled but not bridged, consequently rendering it difficult for vehicular traffic or travel.

The Bellary road branches off from the 69th mile to Raichur a distance of 55 miles and to the Kistna Railway Station a distance of 42 miles.

The road from Hyderabad to Bellary *via* Maktal and Raichur, 158 miles long, is unmetalled and unbridged and is therefore practicable in the dry season only.

The road from Hyderabad to Belgaum *via* Maktal, Sriwar, &c., is made up to Janampet, also to the Bombay frontier from Sriwar. It is neither metalled nor bridged, and in length is 199½ miles.

The road to Gulbarga from Hyderabad *via* Homnabad is 136 miles long and is generally practicable at all seasons, as also is the road from Hyderabad to Shorapur *via* Homnabad and Naldrug, the length of which is 176 miles.

The Hyderabad-Jalna road *via* Bidar and Udgir is 265 miles long, of which the length to Bidar is good and practicable in all weathers, while the distance beyond is only a fair weather road. A road branches off from Bidar to Mominabad and Aurangabad.

There is a made road of 54 miles from Hyderabad to Medak which is practicable in all weathers.

The road to Kampti from Hyderabad by Nirmal and Edlabad is unmetalled and unbridged and is 188½ miles long. A fair weather road 22 miles long leads to Medak.

Leading from Hyderabad to Chanda is a mere jungle track 242 miles long, unmetalled and unbridged, and but practicable in the dry season.

The roads leading from Hyderabad (1) to Hanamkonda, and (2) to Mangapet are 87½ and 74 miles respectively; the former is a made road and the latter a fair weather road, both practicable in all seasons.

The branches along the Masulipatam road are as follows:—Pangal to Haitipamla, 8 miles, Pangal to Nakrikal, 14 miles—Murialgudiam to Suriapet 20 miles—Tiparti to Nalgonda, 42 miles and Malkapur to Nalgonda 40 miles. These can be used only in fair weather.

There is a road to Dharwar from Karnul *via* Raichur, Lingsugur, and Jalihal of which the length to Raichur is only for fair weather; the length from this latter place (56 miles) is a made road and used in all seasons.

The road from Bellary to Kaladgi *via* Kanakagiri, of which a length of 61 miles runs through these Dominions, is a mere cart track, unmetalled and unbridged.

There are several branches on the road from Kanakagiri to Raichur which is 79 miles long. It is only a fair weather road up to Bhannur, but thence to Raichur the road is a made one. There are 24 miles of road to Kopal from Kanakagiri; 14 miles Sindanur to Mudgal; both of which are fair weather roads.

Of the road from Bellary to Gulbarga by Lingsugur and Shorapur, 90 miles up to Shorapur is a made road and practicable in all seasons; and the length of 60 miles from Shorapur to Gulbarga is a fair weather road.

There is a made road from Shorapur to Yadgiri 30 miles long and passable in all seasons.

The Hyderabad-Belgaum road has several branches. From Maktal to Kardasur, 14 miles; Gobar to Shorapur 30 miles; and from the former place to Raichur 15 miles, which are all practicable only in the dry season.

The Hyderabad-Sholapur road has branches from Kandi to Patapur, 8 miles; Sadaseopett to Tandur, 32 miles; Rajasur to Tuljapur, 67 miles and Naldrug to Tuljapur, which are passable, all of them, in all seasons.

There is a mere track, unmade, unmetalled and unbridged from Sholapur to Mominabad and Nander, the length of which is 161 miles and passable only in dry weather.

The branch roads between Sholapur and Jalna are from Barsi to Kallam 34 miles; Barsi to Parenda 14 miles; Birh to Manjalgaon 32 miles; all of which are only fair weather roads.

The road from Mominabad to Ahmednagar *via* Dharur and Birh is unmetalled and unbridged and is fit to be used by carts alone and that in fair weather only. The length of this road is 78½ miles.

A mere track of 116½ miles, unmetalled and unbridged, runs from Mominabad to Aurangabad *via* Darur, Pimpalwari and Dundgaon, and is practicable in dry weather only.

A road 69 miles long, made, bridged and drained, runs to Jalna from Ahmednagar *via* Toka and Aurangabad. The distance to Aurangabad is 69 miles and to Jalna 108 miles.

The road to Nandgaon from Aurangabad is metalled and bridged throughout except over the Sirna river.

(3.) *Pakhal Reserve*, in the Warangal district, with an area of 1,920 square miles. And

(4.) *Kannigherri Reserve*, in the Warangal district, extending over an area of 128 square miles.

The whole amounts to a total area of 3,598 square miles, which is considerably under 5 per cent. of the total provincial area, while the highest authorities on Indian forestry maintain that the minimum reserved forest area should not be less than 20 per cent of the total area of the province. In Europe the percentages under forests in the principal States are Russia and Sweden, 42 per cent; Austria, 33 per cent; Hungary, 29 per cent; Germany, 26 per cent; Norway, 25 per cent; Italy, 22 per cent; and France, 16 per cent.

The almost complete extermination of forest growth over a large area of these Dominions is very much to be deplored, and until permanently demarcated State reserves are set apart, the denudation of the forest tracts cannot be checked. The natural increase of population constantly demands the extension of cultivation. To meet this demand, *banjars* have been granted freely in the most valuable and best wooded tracts, the result being that excellent agricultural crops are raised, so long as the fertilizing effect of the wood ashes obtained by burning the timber on these *banjar* clearances lasts, which is but a few years, after which the fields have to be abandoned, the soil having become exhausted and unfit for the growth of agricultural crops or forest trees.

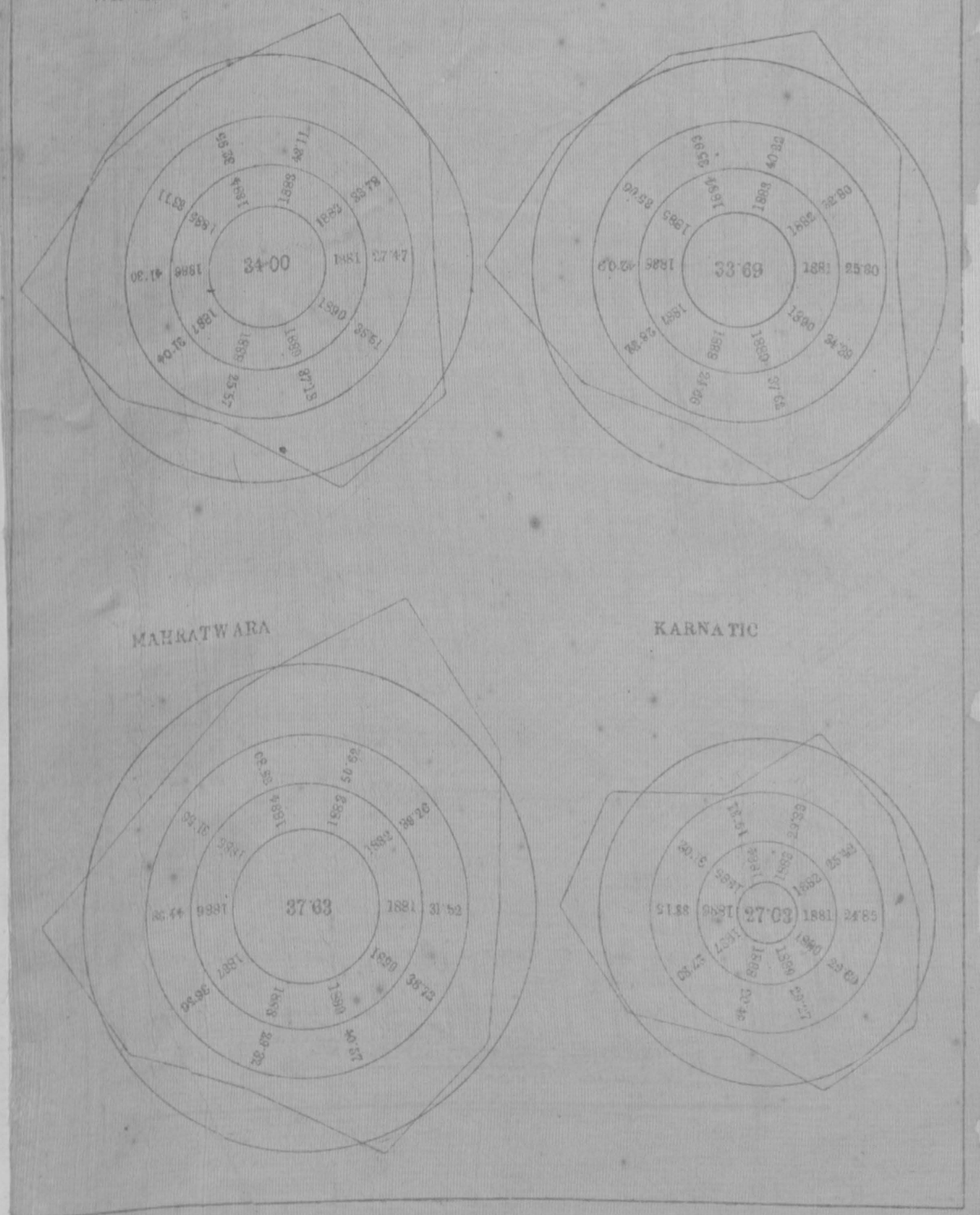
To give an approximate estimate of the area under forests in these Dominions is not possible; a very large area is uncultivated being covered by scrub jungle, while the area under forests proper is comparatively limited.

Timber Trees.—The following is a list of the principal timber trees, met with in the forests of these Dominions:—

1. Eppa (*hardwickia binata*) is mostly confined to the districts of Mahbubnagar, Nalgonda and Warangal. The wood is extremely hard and durable, but very difficult to work. For large beams for house-building, this timber is unsurpassed.
2. Abnus (*cyospyros melanaxylon*) is found in almost all the districts; black heart wood of this species of any commercial value is only found, however, in the Warangal district.
3. Satinwood (*chloroxylon swietenia*) is found in most districts, though trees of large dimensions are obtained only in the Mahbubnagar and Warangal districts. It is useful in house-building and for the construction of cart wheels and general carpentry.
4. Bijasal (*pterocarpus marsupium*) grows to a magnificent tree in the eastern portions of the Warangal district and is much sought after for general carpentry work. Enormous numbers of young growing trees and saplings were recklessly cut down under the old *"permit system."*
5. Nallamaddi (*terminalia tomentosa*) is a very valuable species found all over the State. In the more accessible parts it has been sadly overworked, but in the more inaccessible portions of the Warangal and Indur districts there are some very fine specimens still standing.
6. Sisam (*dalbergia latifolia*) is comparatively scarce. At one time this valuable tree must have been very plentiful in the Godaveri

Diagram No. 1.

Illustrating the average Rainfall for the years 1881 to 1890.



forests. All the best trees have long ago disappeared under the "*permit system*". From this species the famous Bombay blackwood or rosewood furniture is made.

7. Teak (*tectona grandis*) is found all over the Dominions, where it has not been worked out; but the timber being light, easy to be worked and very durable, it has been exploited more than any other species. The best teak tracts are in the districts of Warangal, Elgandal and Indur, but nowhere do trees of large dimensions exist. The teak forests on the banks of the Godaveri must at one time have been very valuable.

8. Bhutankus (*eleodendron roxburghii*) is found in most of the districts; it does not grow to a large tree.

9. Anduka (*boswellia thurifera*) is found plentifully on the low hills in the districts of Indur and Elgandal. "Loban" (*benzoine*) is extracted from this species, in the Elgandal district. Besides these, there are a hundred or more species of timber trees.

10.—Rainfall.—A rainfall in season, even though below the average may prove beneficial to the crops, while one out of season, may be of no avail, and in fact may be disastrous to the crops sown. Upon the nature of the crops much depends, as rainfall may be beneficial to one crop while it may destroy another. A comparative excess of rain or even a few unseasonable showers in Telingana, where paddy is the staple crop, does not much matter, but in the Mahratta country this would make a great difference, as it would injure the staple crops. Four diagrams are given on the opposite page showing the rainfall of the Province and of the three Linguistic Divisions of the last decade in a graphic form.

The average annual rainfall for the ten years 1881-90 is given below :—

STATEMENT shewing the rainfall in H. H. the Nizam's Dominions from 1881-

DISTRICTS.	STATIONS.	RAINFALL.										Average for 10 years.
		1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	
Telingana.												
Hyderabad	Chadarghat ...	30·00	43·35	25·52	33·21	40·46	35·77	24·13	18·73	40·87	36·57	32·86
Do.	Shumshabad ...	24·31	32·53	36·14	32·04	31·00	33·13	32·63	18·14	37·17	33·18	31·30
Medak	Kundi	24·76	30·19	53·04	36·23	42·42	43·26	27·83	26·80	40·78	35·03	36·03
Indur	Indur	27·38	30·80	54·40	55·64	40·38	60·47	33·25	27·43	41·31	49·06	42·01
Elgandal	Karimnagar ...	31·59	35·62	45·08	40·07	36·50	51·94	31·15	30·76	33·59	34·68	37·10
Warangal	Hanamkonda ...	16·86	32·65	45·26	42·31	27·56	45·05	26·55	28·31	44·98	31·66	34·12
Nalgonda	Bhongir ...	27·08	33·12	30·38	18·60	27·59	35·28	20·20	22·03	27·23	18·61	26·01
Mahbubnagar ...	Palmur ...	24·41	24·18	31·96	29·31	34·61	31·84	30·83	25·10	35·01	36·35	30·36
	Average Telingana	25·80	32·80	40·22	35·93	35·06	42·09	28·32	24·66	37·62	34·39	33·69
Kannada.												
Raichur	Raichur ...	21·27	21·45	27·75	16·03	23·30	38·04	28·63	21·52	27·75	39·47	26·52
Lingsugur	Lingsugur ...	28·77	25·74	26·53	11·88	35·37	31·30	22·77	21·02	33·29	26·54	26·32
Gulbarga... ...	Gulbarga ...	24·50	29·08	35·22	30·06	34·38	30·11	30·49	18·94	26·76	22·80	28·23
	Average Kannada.....	24·85	25·42	29·83	19·32	31·02	33·15	27·30	20·49	29·27	29·60	27·03
Mahratwara.												
Naldrug	Dharasoon ...	36·82	41·13	47·88	34·02	34·77	50·01	41·34	33·89	37·63	37·57	39·51
Birh	Birh	30·05	32·10	51·45	27·42	31·66	39·40	34·28	20·65	42·57	32·79	34·24
Aurangabad	Aurangabad ...	19·28	50·81	42·06	31·70	21·13	40·71	29·02	27·73	42·61	28·91	33·40
Parbhani	Parbhani ...	30·13	29·83	40·45	34·94	29·16	38·15	34·89	28·70	34·67	33·15	33·41
Nander	Nander ...	34·81	38·25	51·88	42·20	27·02	40·64	46·06	35·60	46·32	50·55	41·33
Bidar	Bidar ...	38·02	43·42	70·00	44·50	45·61	57·38	33·75	29·35	39·58	37·34	43·90
	Average Mahratwara.....	31·52	39·26	50·62	35·80	31·56	44·38	36·56	29·32	40·57	36·72	37·63
	Average for the Province.....	27·47	33·78	42·11	32·95	33·11	41·30	31·04	25·57	37·18	35·51	34·00

11—Crops.—A regular rotation of crops is followed in the Telingana districts in the inferior description of soil (termed *chilka* soil). For the first year, when waste land is prepared for cultivation, it is sown with oil seeds, the next year with yellow jowari, followed by *sanva* and *kudru*. *Mandwa* is sown generally, if the land lies near a village, as the manuring is facilitated. The better descriptions of soil, if exhausted, are sown with gingelly seed and *urd* and occasionally hemp. A mixed crop of *kudru* and *tur* is also raised. A cotton crop sometimes follows. Jowari is seldom or never sown on the same soil for two successive years, because by sowing it constantly, the fertilizing properties of the land are exhausted. *Kulthi, lakh* or castor oil seeds are the first crops raised in fields of *regar* and *milwa* which are better soils, and which are intended for the *rabi* crops; during the next season *kulthi*, gram, *masur* or peas are sown; during the third, jowar mixed with linseed or *kurdi*; after which follow in rotation jowar and *kulthi* crops. Sugarcane and betel are sometimes raised on irrigated lands in which paddy is grown. The annual yield of the irrigated lands in Telingana is generally two crops but only one crop is raised, if the soil is exhausted, and a fallow is considered necessary. In Mahratwara, bajri or cotton is first sown on the lands that are prepared for the kharif crops, bajri being sown for two or three years in succession, mung, urid, mutt, nulga or hemp follow, and tur is sown when the land reaches such a condition as to require deep ploughing, as the roots strike deep, loosen the soil and render this operation easy. When waste land is to be utilized for the rabi crops, jowari or *kurdi* is sown first, then for four or five years succeeding, wheat or jowari crops are raised, and last of all gram is sown. Any one of the kharif crops is raised when the ground requires ploughing, and the next year it is ploughed. No regular rotation of crops is observed in the wet cultivation of Mahratwara, beyond that if sugarcane is raised one year, a paddy crop follows.

Agricultural Calendar. (I.)—Telingana.

(1) Rohini. (May 23rd to June 5th). Last harvesting of tabi rice takes place.

(2) Mirag. (June 6th to 19th). Ploughing and sowing of kharif lands; barag, kudru, kangni, maize, gingelly, urd, mung, lobha, &c., are sown.

(3) Ardra. (June 20th to July 3rd). The *abi* crop is sown, as also yellow jowar, hemp, cotton and bajri and vegetables.

(4) Punarwash. (July 4th to 17th). Sowing of *abi* paddy continued. Fields of kharif crops weeded.

(5) Pushya and Ashlesha. (July 18th to August 14th). Transplantation of paddy plants; other crops are turned and weeded. Cotton fields weeded. Lands levelled for rabi.

(6) Magha. (August 15th to 28th). Latest season for *abi* crop sowing. Tobacco sown in nursery beds. *Abi* paddy plants are weeded and transplanted.

(7) Purva. (August 29th to September 10th). Mung of kharif crops is ready for harvest.

(8) Uttra. (September 11th to 24th). Last weeding of *abi* rice crops; some of the remaining kharif crops are harvested.

(9) Hast. (September 25th to October 8th). Some of the rabi crops are sown as also the garden crops. The two remaining kharif crops are cut. First cotton pickings. Tobacco seedlings transplanted and *abi* crop land prepared.

(10) Chitra. (October 9th to 21st). Harvest of kharif crops. Gingelly crop cut. Some rabi crops are sown. Besides the kharif and rabi crops there is the third seasonal crop, *viz*; *maghi*, which is grown about two or three weeks after the rabi sowings are over and raised on poor soil, on which account, hollow land which retains rain water is generally chosen. Barley is sown in garden lands, *abi* paddy watered and in some places harvested.

(11) Swati. (October 22nd to November 3rd). *Abi* rice harvested. Sugarcane land prepared. Last rabi sowings. *Maghi* crop land re-ploughed and karela, kulthi, &c., sown.

(12) Vishakha.–(November 4th to 17th). Rabi crops weeded. Completion of the sowing of *maghi* crops. *Abi* rice harvested and straw stacked. Sugarcane planted and rabi rice crop land prepared.

(II.)—Mahratwara.

(1) Jesth, (June), corresponds to Rohini and Mirg of Telingana. Kharif sowings; if rains are favourable, cotton, hemp, til, mung and tur sown. Red pepper seedlings which were previously raised are transplanted. Tobacco sown in nurseries. Sugarcane fields weeded.

(2) Ashad, (July), corresponds to the Ardra and Punurwash of the Telingana country. Lands not sown are again worked with the vakkan. Remaining kharif crops completely sown. In garden lands ground nut is sown, seedlings of egg plant and red pepper transplanted. Konde jowar is ready for the sickle. Kaddol, for fodder is cut. Sugarcane crops watered.

(3) Shravan, (August), corresponding to the Telingana, Pushya and Ashlesha. Such lands for rabi as have not been ploughed for years are harrowed and levelled. Cotton fields and those sown with bajri, mung, &c., are lined and weeded. Tobacco seedling transplanted, and karela, a species of oil seed, is sown. Garden lands sown with ground nuts and weeded. Red pepper (*mirch*) is ready and plucked.

(4) Bhadrapada, (September), corresponding to Magha and Purva of the Telingana country. Jowari, linseed and kulthi are sown. Mung crop harvested. In garden lands jowari sown. Tobacco and cotton fields as also some garden lands are weeded. Hemp crop cut.

(5) Ashwin, (October), the Uttara and Hasta of Telingana. Rabi sowings completed if rains have not been excessive, wheat and gram sown. Jowari sowings finished. Urd and mung threshed. Jowari, (previously sown) cotton and vegetable fields weeded and more red pepper (*mirch*) plucked from plants.

(6) Kartick, (November), Chitra Swati and Vishakha of Telingana. Bajri crops harvested. First cotton picked. In garden lands, buck wheat, gram, opium, rajura, mustard, &c., sown.

Thus it is seen that there are three classes of cultivation *viz*: wet, dry, and garden lands. In Telingana, wet cultivation is carried on to a greater extent than in the other divisions. Most of the land in Mahratwara is devoted to garden produce and dry cultivation such as vegetables, sugarcane, &c.

The chief food grains of the Dominions are: Yellow jowar, bajri, kudru, sowran paddy, white jowar, wheat, besides many other esculent grains. Besides these cereals, are found many species of leguminous and alliaceous plants esculent roots, vegetables bearing fruit, and pot herbs, as also fruit of various kinds such as stone, kernel, pulpy, vacciferous, hardshelled and cucurbitaceous fruit and many of the orange tribe. In Telingana are found no less than 32 kinds of food grains or cereals.

12—Climate.—The climate is not altogether salubrious, but it may be said to be good, for it is rather pleasant and agreeable during the greater part of the year, there being a medium between extreme heat and cold. As the country is very hilly, the hot winds are not felt so keenly as in places where there are extensive sandy or arid plains. It is only the south-west monsoon which sets in, in June, and continues till October, that is of any importance whatever to the country, for the average rainfall during this monsoon is 30 inches. The rainfall during the south-east monsoon is very scanty and of little benefit to the country, the average being about 4 to 8 inches. The westerly winds blow from June to September when they change for an easterly direction from October to February; and during March, April and May the winds are north-westerly. The Western Ghats do, in a measure, interfere with the volume of rain that might otherwise fall, but immediately the rain passes the Ghats, it increases again, though very gradually.

13—Famines.—Of few portions of the continent of India, is it possible to give such exact details respecting the ravages of past famines as of the dominions ruled by His Highness the Nizam. Traced in the following lines is the course of famine in these dominions for the past two hundred and fifty years.

The few columns of figures below, culled from an examination of histories and from enquires, show the periods of the respective famines and the causes which led to them, which are three in number, *viz*., drought, war and excessive rain. The vast majority was due to the cause first named, only a very few to the last, and a great deal more of local distress to the second than is recorded of the other two.

CAUSES OF FAMINE.

Drought.		War.	Excessive Rain.
1629	1819	1631 }	1702
1630	1833	1650 }	1825
1659	1846	1682 }	
1685	1854	1683 }	
1713	1862		
1747	1866		
1787	1871		
1804	1876 }		
1813	1877 }		

Six of the famines thus recorded occurred in the 17th century at intervals of 29, 23 and eight years respectively. During the longer period, however, the country suffered severely, war doing more harm than want of rain, "man's inhumanity to man making countless millions mourn." In the 18th century we

have, recorded, only six famines, one of which was from excessive rain; these occurred at intervals of seventeen, eleven, six, thirty-six, forty and five years respectively. It is not improbable that much distress and even famine passed unrecorded in this century. For in those days all the grain raised in each district was kept for the consumption of its own inhabitants, and not exported, as the means of communication was not anything to speak of; in consequence of which, the distribution of grain was in no way equalized, and when famine came, it brought great distress in its train. Twelve famines are mentioned in history as having occurred up to the present time from the beginning of this century, occurring at intervals of twelve, nine, six, six, eight, thirteen, eight, eight, four, five and three years respectively. One arose from excess of rain, and the remainder from its deficiency. These famines, with the exception of those in 1804, 1819, and 1833 did not influence the whole of the dominions, but only portions of it. It may here be remarked that there were fewer famines in the days of yore for more reasons than one. It must be remembered that the country was then as yet primeval and unexplored, much less cultivated; the people to a certain degree were a primitive race, inured to hardships, and strangers to civilization; the export was not so extensive as it now is, owing to the defective means of communication; the forests were forests indeed then, but now owing to the "permit" system, they have been denuded, wherefore there was more rain then and less of drought, while it is just the opposite now; the population was not so great, as it was frequently trimmed by constant wars, civil broils and petty feuds, as also by the ravages of epidemics, such as cholera, small-pox, fevers *et hoc genus omne*, without the redeeming features of dispensaries and hospitals.

In these days the country is explored to a great extent and opened out; the people are more civilized and enlightened, immigration affording a stimulus for this; communications are vastly improved and trade encouraged; forests have been usurped by extensive green fields, the wood cutter's axe has given place to the plough and the sickle of the cultivator, who now has his habitation on grounds once roamed over by denizens of the forest; municipalities are organized and established corporations in every town, while sanitation is considered an urban *sine quâ non*; and dispensaries and hospitals are regular institutions in every town. Notwithstanding all these improvements, when the country seems too plethoric, nature devises a way to remove the surplus numbers for some wise purpose, and steps in with drought or an epidemic to thin the gorged places.

Famines of the Seventeenth Century.—During the reign of Shah Jahan most severe distress was occasioned by drought lasting over several years. Details of the depth of the calamity are numerous, many thousands of persons having emigrated to the North-West Provinces, and almost the whole of the Deccan having been laid waste. As regards famines, a great blank occurs for nearly thirty years, the reason, as was stated, being the wars which ravaged the country making desolation so great, that the condition of the people could hardly have become worse, had the rains failed. In 1659 A. D., in the reign of the emperor Aurangzebe, scarcity prevailed throughout India. Invasion twenty-one years later renewed scarcity, from which Bijapur and several contiguous districts suffered. In 1685, scarcity again prevailed, and was so great that Aurangzebe all but failed to capture the fort of Golconda, which at that time he was besieging.

18.—Political Divisions.—The country is, for political and revenue purposes, divided into five divisions; viz., the Northern, comprised of the districts of Indur, Elgandal, Medak, Bidar, and Sirpur Tandur; the Eastern, comprised of the Mahbubnagar, Warangal and Nalgonda districts; the Western, of the districts of Aurangabad, Birh, Parbhani and Nander; the Southern, of Naldrug, Gulbarga, Raichur and Lingsugur districts; and lastly the Atraf-i-Balda district, *i. e.*, the Sarf-i-Khas, or crown lands. Hyderabad, the capital, is situated in Atraf-i-Balda on the right bank of the river Musi, which separates it from the Residency, about a mile distant.

19.—Linguistic Divisions.—The Dominions may be split up into three great divisions with respect to linguistic affinity, as follows:—(1.) *Telingana*, or the country in which Telugu predominates, contains the districts of Warangal, Nalgonda, Mahbubnagar, Medak, Elgandal, Indur, and Atraf-i-Balda; (2). *Mahratwara*, or the country where Mahratti is spoken, contains Aurangabad, Parbhani, Nander, Birh, Bidar, Naldrug and Sirpur Tandur; and (3), *Karnatic* or *Kanada*, is the country where Kanarese is principally spoken and is comprised of only the Gulbarga, Raichur and Lingsugur districts. We thus see that Telugu is the principal language of these Dominions, it being spoken in the south-eastern districts, which may be said to adjoin the districts of the Madras Presidency. Mahratti prevails in the districts adjoining the Berars and the Bombay Presidency; and Kanarese is spoken in the south-western districts.

20.—Territorial Divisions.—The Dominions are further divided into two large territorial divisions, viz:—(1) *Jagirs i.e.* lands which do not pay quit rent or Peishkash to Government and are free grants and (2) *Khalsa lands i.e.* land yielding to Government, revenue accruing from rent (or Land Revenue proper). Pan Mal'ba, Sarbasta (quit rent), Peishkash, Khalsa and Inam lands are herein included. Besides these, there are the Sarf-i-Khas or crown lands belonging to His Highness the Nizam.

21.—Jagirs.—Among the Mahomedan Governments, the *Jagir* was a tenure that was common and known generally by the names of *Inam-al-Tumgha* and *Madad-i-Ma'ash*, in which a certain tract of land was given to a State servant, together with necessary and full powers to collect the revenue accruing therefrom for his own and personal use, and to govern the country thus given to him. If the assignment was conditional, the grantee was required to render some public service, e. g. the levying and maintaining of troops; and if unconditional, he was free to do as he chose with the land. The land was held either for a stated period or generally for the lifetime of the holder, and passed on his death to the State, though on many occasions the assignment was renewed to his heirs on payment of a fee or Nazarána; and sometimes the assignment was hereditary and conveyed by an *Al-Tumgha Jagir* tenure not being negotiable, cannot be disposed of by sale, gift or transfer.

Al-Tumgha is derived from two Turkish words *Al* (pronounced *Awl*) and *Tumgha*, which imply or are supposed to imply "Royal Signet" because in Turkish the word "*Al*" means scarlet, the colour of the Emperor's signet and "*Tumgha*" a seal or medal. It is not easy to fix the date of the introduction of the above word in fiscal language,

The Madad-i-Ma'ash is a free grant of land, and differs from jagir granted for a limited length of time instead of a monthly salary. The Jagir may be considered a tenure of a military nature and may be said to have had its origin in the time of Timur or Tamerlane, who caused the entire revenue of the country to be divided into several portions, the value of each being either more or less than the other. These were then allotted to the different officers of cavalry who kept an account of the taxes and revenue collected and whose government was, it may be said in a manner watched by one of the two vazirs appointed by the Emperor to avert any oppression of, or imposition on, the poor ryots. The jagirs, if found to be in a prosperous and flourishing condition at the end of three years, were continued to the Jagirdar; otherwise, he was punished by having the lands taken away and his salary stopped for a period of three years.

There are now five kinds of jagirs, viz :—

(1) *Al-Tumgha* or *Inam-al-Tumgha*.—Grants of a hereditary and permanent nature.

(2) *Zat Jagirs*.—Personal grants of land, for the maintenance of the person to whom they are granted.

(3) *Paigah Jagir* or *Jagir Nigahdasht Jamiat*.—Grants of groups of villages to noblemen of the State, in lieu of raising troops, the expenses of which are to be met from the revenue of these lands.

(4) *Tankhahi Mahallat*.—Very similar to No. 3 preceding, which originated when the State was plunged in monetary difficulties, being nothing less than grants of villages or talúqs in lieu of certain payments that were binding on the State.

(5) *Sarf-i-Khas Jagirs* or *Crown Lands*.—Grants to His Highness the Nizam, the revenue of which is appropriated for his personal use, instead of paying him from the Public Treasury. Some personal jagirs are included in these lands.

There are in all about 6,308 Jagir villages of various descriptions having a population of 3,351,498. The Khalisa lands are interspersed among many of the isolated Jagir villages; their areas have not been separately ascertained, but are included in the area of the Khalisa lands.

Paigah (Military Jagirs).—By the word "*Paigah*" is meant "*stable*." There are three divisions of Paigah jagirs :—

(1.) Those belonging now to His Excellency the Nawab Sir Asman Jah Bahadur, K.C.I.E., Prime Minister to H. H. the Nizam and inherited from his uncle the late Co-Regent, Nawab Umdat-ul-Mulk, Shums-ul-Umra, Amir Kabir, Fakruddin;

(2.) Those in the possession of the Nawab Shums-ul-Umrah, Amir Kabir, Sir Kursheed Jah Bahadur; and

(3.) Those owned by the Nawab Ekbal-ud-Dowla Bahadur, Vikar-ul-Umrah.

The two latter belonged to the late Co-Regent Nawab Vikar-ul-Umrah, afterwards Shams-ul-Umrah, Amir Kabir, Rashid-ud-din Khan Bahadur who was the younger brother of the first named Co-Regent and whose death occurred on the 13th December 1881, (1291, F).

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Al-Tumgha is derived from two Turkish words *Al* (pronounced *Awl*) and *Tumgha*, which imply or are supposed to imply "Royal Signet" because in Turkish the word "*Al*" means scarlet, the colour of the Emperor's signet and "*Tumgha*" a seal or medal. It is not easy to fix the date of the introduction of the above word in fiscal language.

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The two latter belonged to the late Co-Regent Nawab Vikar-ul-Umrah, afterwards Shams-ul-Umrah, Amir Kabir, Rashid-ud-din Khan Bahadur who was the younger brother of the first named Co-Regent and whose death occurred on the 13th December 1881, (1291, F).

The Paigah jagirs were originally assigned to the first Shums-ul-Umrah for the purpose shown by the indication of the word Paigah (*stable*), to wit, the maintenance of a body of horse styled the Nizam's Household Troops. The revenue accruing from these jagirs was much larger than what it is now. It is stated that they yielded about 38 lakhs of rupees, but the supposition was that they yielded annually 54 lakhs of rupees. During the reign of His Highness the Nawab Secunder Jah Nizam-ul-Mulk, the annual revenue for the maintenance of the troops was Rs. 29,57,301 and personal Jagir, Rs. 82,243. The net annual revenue of the remaining Paigah taluqs was reduced to Rs. 11,24,127 as the last mentioned Nizam had taken back several of the Paigah taluqs, but some of the taluqs thus taken back were restored to the second Shams-ul-Umrah (the first Amir Kabir) Fakruddin Khan and their annual revenue now is, excluding that of the Zat Jagirs, Rs. 29,69,855.

22.—Khalsa or Divani Territory.—This is another division of land administered by the Prime Minister or Dewan, of His Highness the Nizam's Government. The revenue accruing therefrom is credited to the Government. In the beginning of the administration of His Excellency Sir Salar Jung I, the extent was not very great, being only about 26,000 square miles, the remaining portion, the area of which is not known, having been to a great extent in the possession of military chiefs to whom they had been assigned in lieu of payment of troops; but the area of the whole of the Divani territory including small jagirs was said to have been about 4,050 square miles. By the resumption of Tankhah jagir taluqs, the restoration of districts, the redemption of taluqs and the reversion of the principality of Shorapur, the Khalsa area has considerably increased and now measures 71,589 square miles.

The Tankhah jagirs, held by 16 persons were resumed, which yielded an annual revenue of Rupees 29,70,066. To one Jamadar Jan Baz Jung Bahadur, Omar-bin-Oud, an Arab military chief, were mortgaged a number of taluqs, in the administrations prior to that of Sir Salar Jung I. These were redeemed from Saif-ud-Dowlah Barq Jung Bahadur, a lineal descendant of the original mortgagee. The total revenue of the land thus redeemed was Rupees 6,37,700. A number of Zat Jagirs, valued at Rupees 8,86,875, were resumed by Government because the possessors had no legal right to them or, owing to the failure of heirs, they lapsed to Government. Of these resumed Jagirs, a certain number were given back as compensation for the loss sustained by some of the jagirdars by the abolition of the transit duty in their several jagirs.

23.—History.—Hyderabad was founded in 1589 by Kutub Shah Mahomed Kuli, the fifth in descent from Sultan Kuli Kutub Shah, the founder of the dynasty at Golconda, where the seat of Government was. Owing, however, to the scarcity of water and consequent unhealthiness of Golconda, Mahomed Kuli built a new city on the banks of the Musi about 7 miles east of Golconda, whither he removed the seat of Government, and named it Bhágnagar, "fortunate city" after his favourite mistress Bhagwati, after whose death he called it Hyderabad, "the city of Hyder". After the establishment of Mahomed Kuli in his new capital, he continued the war with the surrounding Hindu Rajas which his predecessor, Ibrahim Shah had begun. His conquests extended to the south of the Kistna river; the strong fortress of Gandikota was subjugated, and the town of Cuddapah

sacked by one of his detachments. Some of his forces marched even to the borders of Bengal; the Raja of Orissa was defeated by Mahomed Kuli, who annexed a greater portion of the Northern Circars to his kingdom.

In 1603, an Ambassador from Shah Abbas, King of Persia, arrived at Hyderabad with costly gifts, and was allotted the palace of Dilkusha where he remained for six years receiving annually a sum of £2,000 from Mahomed Kuli for his expenses. On his return, an officer from the Hyderabad court accompanied him. Mahomed Kuli died in 1611 after a prosperous reign of thirty-four years. The palace and gardens of Ilahi Mahal, the Muhammadi gardens, the Naubat Ghat palace, the Charminar and Juma Masjid are the principal memorials of this king; who, it is stated, expended £2,800,000 on Public Works, and distributed £24,000 annually to the poor. The nobility followed the example of liberality set by their sovereign, and in no other Mahomedan kingdom of the Deccan are the number of handsome structures to be surpassed, if at least equalled.

His son Sultan Abdulla Kutub Shah succeeded. In his reign the Mughals under Shah Jehan, the fifth emperor (1627-58) made their appearance in Southern India. Shah Jehan sent his son Aurangzebe to the Deccan as Viceroy, who seemed determined to conquer and subdue both Bijapur and Golconda, to make amends for his failures beyond the Indus. The Prime Minister, Mir Jumla, finding himself involved in a dispute with the court, owing to his son, appealed to the Mughal Emperor for protection, as he saw that he could not obtain such concessions from his own Sovereign; this appeal, Aurangzebe, being of an intriguing disposition, strongly urged his father to entertain. It was made the "casus belli". Influenced by his son, Shah Jehan issued a mandate to Abdulla Kutub Shah to redress the grievances of his minister, which so enraged Abdulla, who felt that his independence was questioned, that he forthwith confiscated Mir Jumla's property and incarcerated his son Mahomed Amin. Aurangzebe was now sent to effect the accomplishment of his demands by force. He pretended to escort his son Sultan Mahomed to Bengal, to wed the daughter of his brother Prince Shuja; Abdulla was preparing for the reception of Aurangzebe, but he treacherously showed a hostile front and advanced as a foe taking the king so completely and suddenly by surprise, that he had just enough time to escape to the Bala Hissar, the hill fort of Golconda only 7 miles distant. Meanwhile the Mughals pillaged and set fire to Hyderabad, before the troops could be drawn out for battle. The Mughals were implacable. The king, therefore, after attempting several times to raise the seige by force, was compelled at last to accept the rigorous terms imposed on him: which were (1) to give his daughter in marriage to Sultan Mahomed with a dowry of both land and money; (2) to pay a crore of rupees as the first instalment of a yearly tribute; and (3) to make up the arrears of past payments in two years. Mir Jumla continued in the service of the Mughals and became a favourite general of Aurangzebe.

Abdulla Kutub Shah died in 1672 and his son-in-law Abul Hussan succeeded him. He, as a youth had been addicted to dissipated habits, and now was entirely in the hands of his Prime Minister, a Mahratta Brahman by name Madhaw Pant, at whose instance, in 1676, Sivaji, the founder of the Mahratta supremacy, entered

Hyderabad, on his way to the Karnatic with 70,000 men. He concluded a treaty with Abul Hussan favourable to himself. This reception of Sivaji caused the State of Bijapur to invade Hyderabad, but it was resisted and defeated by Madhaw Pant. In 1680 Sivaji died and Sambaji his eldest son succeeded. Abul Hussan entered into an alliance with him also. Owing to an agreement entered into by Prince Muazim, his father Aurangzebe was prevented from warring with Golconda. Prince Muazim was sent to assist Khan Jahan, when he found himself unable to oppose the state troops single-handed. The treacherous leader of the Golconda forces permitted the united forces to proceed unresisted to Hyderabad, where he subsequently joined them with the greater part of his troops. Abul Hussan sheltered himself again in the fort of Golconda, and for a second time Hyderabad was plundered. Madhaw Pant was killed in a popular tumult and Abul Hussan accepted such terms as were offered. A payment of 2 millions sterling and jewels were demanded. This treaty however soon terminated, for Aurangzebe declared war formally against Abul Hussan in 1687. The fort of Golconda was bravely defended, though at last, through treachery it fell into the hands of the Mughals, who sent the king into captivity to Daulatabad, where he remained till his death. Abul Hussan was a very popular monarch and many anecdotes of his virtue are still current in the Deccan. Bijapur and Golconda were immediately appropriated by Aurangzebe, whose occupation was little more than military. The districts being farmed out, were governed by military leaders who received 25 per cent for collecting the revenue.

Till 1707, the year of Aurangzebe's death, nothing of importance occurred. Prince Azam and Prince Muazim, the two sons of Aurangzebe had a dispute for the crown, and the latter proving victorious, ascended the throne as Bahadur Shah, but as his brother Kam Baksh persistently refused to acknowledge him as king, Bahadur Shah marched into the Deccan and in a battle near Hyderabad, defeated him, (February 1708) wounding him mortally. A truce was made with the Mahrattas by Bahadur Shah.

Zulfikar Khan, one of Prince Azam's adherents, was given the Viceroyalty while the administration was allotted to Daud Khan, a Pathan Officer, who, under Aurangzebe, had distinguished himself. Strife among the sons of Bahadur Shah followed his death; Azim-us-Shah the second son, owing to the incapability of Jahandar Shah the eldest, gained great power, being supported by the nobility and a large army. A battle was fought, in which Azim-us-Shah was driven back and slain, whereby the throne was left entirely to Jahandar Shah, whose first act after ascending the throne was to put to death as many princes of the blood royal as he could. Of those that he could not get into his power, was Farukhsiyar, the only son of Azim-us-Shah, whose cause was espoused by Syed Hussein Ali, the governor of Behar. On the 28th of December 1712 the rivals met in battle near Agra. Farukhsiyar won the day, and on the 1st of January 1713 ascended the throne and exalted all his adherents. Chin Kilich Khan, a noble of high rank and brilliant statesman, was among these and received the title of Nizam-ul-Mulk Asaf Jah. Syed Hussein Ali was appointed Viceroy of the Deccan in the place of Zulfikar Khan, who was put to death. The emperor being jealous of this influential man, and wishing to rid himself of him, wrote to Daud Khan to attack and destroy Hussein Ali on his arrival in the Deccan promising to reward him

with the Viceroyalty if he was successful. Daud Khan, wishing to avenge the death of Zulfikar, his friend and patron, gladly accepted this commission and proclaimed himself Viceroy, after taking up a position at Burhanpur. On the arrival of Hussein Ali, a bloody battle was fought (1716) in which Daud Khan was shot, just as he was about to score a victory. Hussein Ali who then took the field against the Mahrattas was completely routed. He and his brother Syed Abdulla Khan, Vazir of the Deccan, now united their forces against Farukhsiyar whose plans for destroying Hussein Ali proved futile. In December 1719 they advanced on Delhi, and the emperor submitted to their demands, which day by day grew more exorbitant, and terminated in their taking possession of the royal citadel and palace, which were occupied by their troops. Farukhsiyar was deposed in February 1720 and two months later, by order of Hussein Ali and Abdulla Khan, executed.

Rafi-ud-Daula was then created emperor by these two brothers, but did not long survive his elevation. Mahomed Shah (1720-1748), the last independent emperor of Delhi, succeeded. His first great act was to overthrow the two Syeds, which was accomplished chiefly by the league between Asaf Jah and Saadut Khan, his colleague and rival, and afterwards the founder of the Oudh dynasty. The unsettled state of the country afforded Asaf Jah a plea for raising troops, and since it secured to him no easy task to establish a permanent government at Delhi, he turned his attention to the Deccan, determining to plant the foundation of his power on a firm basis. His plans were successful. Hussein Ali was assassinated in October 1720, and Abdulla Khan, at the end of the year was defeated and taken prisoner by Mahomed Shah; but the power of this monarch was waning rapidly. When Asaf Jah arrived at Delhi in January 1722, he found the court utterly weak, and both the emperor and his favourites plunged in pleasure. After some months of mutual dissatisfaction, they contrived to rid themselves of Asaf Jah's irksome counsels and despatched him against the refractory Governor of Gujarat, whom he subdued. Shortly after this victory, in October 1723, Asaf Jah resigned his post and made for the Deccan, which in reality amounted to a declaration of independence; nevertheless, the emperor accepted his resignation and conferred on him the title of Lieutenant of the Empire, which, however, did not serve to assuage his hostile spirit. He sent orders to the local Governor of Hyderabad to assume the Government of the Deccan, after he had dispossessed the then Viceroy.

Mubariz Khan the Governor, in his turn, gathered a large army, and Asaf Jah after protracted negotiations and useless endeavours to sow sedition among the adherents of the governor, was forced at last to war. He soon gained a decisive victory over Mubariz, who was killed in battle in October 1724. As the emperor had not avowed the attack of which he was the instigator, Asaf Jah, sent the head of Mubariz to the Imperial court with his congratulations on the extinction of the rebellion. He then fixed his residence at Hyderabad, and became the founder of an independent kingdom, now ruled over by his descendants, who derive from him the title of—NIZAM OF THE HYDERABAD STATE.

Para. 24.] Scope. [Part II. Area, Houses, Population, &c.

STATEMENT No. 1.

Districts and divisions.	Area in square miles.	Density.	Village density (towns inclusive).	Average number of occupied houses per square mile.	Average number of persons per occupied house.	Comparative Ratio.	Relative proportion per cent of villages.	Proximity.	Areality.
						Ratio to Total area.	Ratio to Total population.	Relative proportion of Urban & Rural population per cent.			
						Per cent.	Serial order.	Per cent.	Serial order.		
	1	2	3	4	5	6	7	8	9	10	11
Atraf-i-Balda ...	44,712	458	241·8	439	4·39	6	6	61·6	48·4	1	164·9
Mahbubnagar ...	35,508	485	103·8	5·14	5·17	16	3	61·1	38·9	14	342·0
Nalgonda ...	39,328	644	131·2	3·73	3·74	11	5	97·3	2·7	17	679·0
Warangal ...	27,557	551	87·2	5·45	5·74	7	4	96·1	3·9	16	889·0
Khammam ...	16,656	674	451·8	5·55	5·13	1	1	99·1	0·9	12	6006
Karimnagar ...	40,544	832	133·6	4·98	5·04	11	5	97·5	2·5	8	201·4
Indur	39,575	659	163·9	4·98	4·96	7	3	97·6	2·4	13	155·1
Medak	28,057	353	180·8	4·87	4·82	16	7	97·6	2·4	20	4·3
Total Telingana ...	32,668	502·7	135·8	5·21	4·92	1	1	45·7	54·3	1	179·8
Aurangabad ...	75	410	134·2	5·05	5·15	4	4	7·9	92·1	4	925·0
Bir	34	386	144·1	4·99	4·31	5	5	5·8	94·2	3	838·0
Naander ...	46	206	189·2	4·39	4·64	12	6	6·7	93·3	6	673·0
Nalirug ...	12	659	163·9	4·98	4·96	3	2	2·5	97·5	2	2,357·0
Bidar	211	549	113·7	5·00	4·76	10	5	6·5	93·5	5	1,317·0
Parbhani ...	674	480	158·3	5·03	4·41	2	2	2·3	97·7	1	4,223·0
Sirpur Tandur ...	41	220	46·8	5·27	4·61	5	3	4·1	95·9	3	1,000·0
Total Mahratwara ...	29·1	11	146·3	4·94	4·62	4·7	4·7	29·3	70·7	111	284·3
Gulbarga	47·6	12	34·6	5·11	4·75	4·76	4·76	33·58	66·42	9	578·0
Raichur	14·4	15	122·5	5·06	5·11	4·79	4·79	27·36	72·64	10	267·4
Lingsugur	37·5	14	69·3	4·94	4·62	4·96	4·96	23·47	76·53	11	613·4
Total Kannada ...	13·4	111	87·1	5·13	4·79	4·79	4·79	28·20	71·80	11	271·3
Northern	37·1	1	1·5	5·19	4·73	4·73	4·73	26·73	73·27	4	247·1
Eastern	24·7	2	2·8	5·41	4·64	4·64	4·64	31·30	68·70	2	423·7
Western	23·1	3	2·8	5·07	4·36	4·36	4·36	23·68	76·32	3	354·1
Southern	20·6	4	3·2	5·05	4·73	4·73	4·73	31·48	68·52	1	215·3
Atraf-i-Balda ...	4·7	2	1·9	5·16	4·39	4·39	4·39	27·62	72·38	5	194·7
Provincial Total ...	100·0	—	16·0	4·89	4·57	—	—	37·2	62·8	—	366·4

| Districts and divisions. | Relative proportion per cent of villages. | | | | | | | | | | |

Para. 29.] Details of the change of Area. [Part II. Area, Houses, Population, &c.

here be mentioned that the total Provincial area having undergone no change, the alterations in each district cannot be supposed to have been caused by recent or accurate surveys.

STATEMENT No. 2.

	Districts.	Area 1891.	Area 1881.	Variation.
Telingana Division.	Atraf-i-Balda	3,328	3,385	—57
	Mahbubnagar	6,497	6,497	.....
	Nalgonda	4,131	4,131	.....
	Warangal	9,779	9,779	.....
	Elgandal	7,207	7,480	—273
	Indur	4,822	4,793	+ 29
	Medak	2,017	1,688	+329
	Total Telingana Division...	37,781	37,753	+28
Mahratwara Division.	Aurangabad	6,176	6,160	+16
	Birh	4,460	4,488	—28
	Nander	3,343	4,122	—779
	Naldrug	4,010	3,971	+39
	Bidar	4,180	4,215	—35
	Parbhani	5,087	4,335	+752
	Sirpur Tandur	5,029	5,022	+7
	Total Mahratwara Division...	32,285	32,313	—28
Karnatic or Kannada.	Gulbarga	4,064	3,314	+750
	Raichur	3,661	2,803	+858
	Lingsugur	4,907	3,614	+1,293
	Shorapur	...	2,901	—2,901
	Total Karnatic Division...	12,632	12,632	.....
	POLITICAL DIVISIONS.			
	Northern division	23,255	23,198	+57
	Eastern division	20,407	20,407	.....
	Western division	19,066	19,105	—39
	Southern division	16,642	16,603	+39
	Atraf-i-Balda	3,328	3,385	—57
	Total for the Province...	82,698	82,698	.....

29.—**Details of the change of the Area.**—Before proceeding to discuss and compare the changes in the administrative areas, as depicted in Statement

Part II.
Area, Houses, Population, &c.] Details of the change of Area. [Para. 29.

No. 2, it is necessary to mention the changes themselves in more detail. The changes are shown in the following statement:—

STATEMENT No. 3.

Statement showing changes in the Areas of districts since 1881.

District.	Loss. Taluk or village transferred. Name or number.	Loss. Taluk or village transferred. Area.	Loss. To what district transferred.	Loss. Total Area.	Gain. Taluk or village transferred. Name or number.	Gain. Taluk or village transferred. Area.	Gain. From what district transferred.	Gain. Total Area	Nett gain + or loss —
1	2	3	4	5	6	7	8	9	10
Birh	2 villages	14·89	Bidar	...	2 villages	8·97	Aurangabad	...	...
	5 „	29·36	Aurangabad	44·25	1 village	7·03	Parbhani	16·00	—28
Nander	12 „	27·32	Parbhani	...	Biloli taluq	269·00	Indur	...	...
	Basmat taluq except 1 village.	449·0	„	...	2 villages	11·46	Bidar	...	...
	Palam taluq	624·00	„	...	2 „	23·93	Indur	...	...
	47 villages	177·52	„	...	Hadgaon taluq.	519·63	Parbhani	...	...
	1 village	2·22	Indur	...	.....	...	.....	...	...
	Mudhole taluq except 2 villages.	323·00	„	1603·06	.....	...	.....	824·02	—773
Parbhani	1 village	7·03	Birh	...	1 village	4·48	Aurangabad	...	...
	Hadgaon taluq.	519·63	Nander	...	12 villages	27·32	Nander	...	...
	1 village	3·37	Sirpur Tandur	...	47 „	177·52	„	...	...
	.....	...	.....	...	Basmat taluq except 1 village	449·00	„	...	...
	.....	...	.....	530·03	Palam taluq	624·00	„	1282·32	+752
Aurangabad	2 villages	8·97	Birh	...	5 villages	29·36	Birh	...	...
	1 village	4·48	Parbhani	13·45	.....	...	.....	29·36	+16
Medak	1 „	5·88	Elgandal	...	1 village	3·52	Indur	...	...
	.....	...	.....	...	Jagir	69·99	Atraf-i-Balda	...	...
	.....	...	.....	5·88	24 villages	261·50	Elgandal	335·01	+329
Bidar	7 villages	38·5	Naldrug	...	2 „	14·89	Birh	...	...
	2 „	11·46	Nander	49·96	.....	...	.....	14·87	—35
Indur	2 „	23·93	„	...	Mudhol taluq	323·00	Nander	...	...
	Biloli taluq	269·00	„	...	1 village	2·22	„	...	...
	1 village	3·52	Medak	296·45	.....	...	.....	325·22	+29
Elgandal	24 villages	261·50	„	...	1 village	5·88	Medak	...	...
	1 village	4·32	Warangal	...	.....	...	.....	..	...
	3 villages	13·00	Atraf-i-Balda	278·82	.....	...	.....	5·88	—273
Sirpur Tandur	.....	...	.....	...	1 village	7·70	Parbhani	7·70	+7
Raichur	.....	...	.....	...	1 „	5·10	Lingsugur	...	...
	.....	...	.....	...	Yadgir taluq	853·00	Shorapur	858·10	+858
Naldrug	.....	...	.....	...	7 villages	38·50	Bidar	38·50	+38
Shorapur	Andola taluq	750·00	Gulbarga	...	.....	...	.....	...	...
	Shorapur „	641·00	Lingsugur	...	.....	...	.....	...	...
	Shahpur „	657·00							
	Yadgir „	853·00	Raichur	2901	.....	...	.....	...	—2901
Lingsugur	1 village	5·1	„	...	Shorapur	641·00	Shorapur	1298·00	+1293
	.....	...	.....	5·10	Shahpur	657·00			
Gulbarga	.....	...	.....	...	Andola	750·00	„	750·00	+750
Atraf-i-Balda	1 village	3·89	Medak	...	3 villages	13·00	Elgandal	...	...
	17 villages	66·10	„	70·00	.....	...	.....	13·00	—57

30.—Comparison of Areas of Linguistic divisions.—It will be observed, on a perusal of Statement No. 2, that, among the Linguistic divisions, the Karnatic was not affected at all. Telingana and Mahratwara exchanged 28 square miles, Telingana being the gainer. In the Karnatic, the area comprised by one district,—Shorapur, was parcelled out among the three remaining districts of Gulbarga, Raichur and Lingsugur. Three districts in Telingana were entirely unaffected; two more changed but little in their areas, and of the remaining two, Elgandal lost 273 square miles and Medak gained 329. Every district in the Mahratwara has undergone a change, the one that gained least being Sirpur Tandur (7) and the one that gained most being Parbhani (752). The greatest loss was suffered by Nander (779). The others changed but little.

31.—Comparison of Areas of Political divisions.—Among the Political divisions, the Eastern division remains unaltered. The Northern division gained 57 square miles from Atraf-i-Balda, while 39 square miles of land were transferred from the Western to the Southern division.

32.—Comparison of Provincial Area with other Indian Provinces and Countries.—

STATEMENT No. 4.

No.	Names of Indian Provinces.	Area in square miles.
1	Upper Burma	68,922
2	Bombay (excluding Sind)	77,068
3	N. W. P. (excluding Oudh)	81,858
4	Central Provinces	86,501
5	Lower Burma	87,220
6	Madras Presidency (excluding the Coromandel Coast and Coimbatore)	82,522
7	Hyderabad	82,698

The marginal statement shows the areas of other Indian Provinces with which this Province may be compared. Hyderabad is the largest Native State in India. It therefore goes without saying that it is larger in area than any other Native State or Agency in India. Taking next the British Provinces, we find that this Province is larger than Upper Burma, the Bombay Presidency (excluding Sind) and the North-West Provinces (excluding Oudh). It is smaller, on the other hand than the Central Provinces by 3,803 square miles and Lower Burma by 4,522 square miles. It is almost equal to the Madras Presidency exclusive of the district of Coimbatore and the Coromandel Coast.

Taking foreign countries, this Province is found to be less than the aggregate of the areas of England and Wales (58,186), Denmark (14,453), Baden (5,891) and Jamaica (4,424), by about 256 square miles. It is also less than half the area of either Sweden (170,879) or Spain (197,670). It is more than three times the size of Greece (25,041) and Ceylon (25,364) and much more than double that of Scotland (30,417), Ireland (32,583) and Portugal (34,038).

33.—Comparison of Areas of Linguistic and Political divisions with others.—Telingana (37,781) exceeds the total area of the Bengal Feudatories, and of the Malwa and Jodhpur Agency by 781 square miles. It is also more than the aggregate area of Bavaria and Wurtemburg, by 530 square miles. It is less than the Deccan division of the Bombay Presidency by 609 miles, and Bulgaria by 79 miles.

Mahratwara (32,285) exceeds the Coromandel Coast (Madras Presidency) excluding the Agency tracts, by 851 square miles. The Feudatory States under the Central Provinces fall short of Mahratwara by 2,850, and Mysore by 4,349 square miles. It also falls short of the area of Ireland, though it is in excess of that of Scotland.

The Karnatic (12,632) is almost equal to Udaipur (Rajputana) and to Thar and Parkar (Sind). It exceeds the Guzerat division of the Bombay Presidency, but is less than the Konkan and the Karnatic divisions. It is less than Holland by about 16 miles and Egypt (excluding the desert) by 344 square miles.

Turning next to the Political divisions, we find that the Northern division (23,255) is larger than Bhikanir (Rajputana) by 915 square miles, but smaller than Oudh by 991 square miles, and than the Guzerat and Konkan divisions of Bombay taken together, by 680 square miles.

The Eastern division (20,407) is smaller than Kattiawar by 152 square miles. It is however almost equal in size to Servia. The Southern division is larger than Orissa and Chota Nagpur of Bengal and Jessalmere (Rajputana). Its area is more than that of Switzerland by 750 square miles.

34.—Comparison of District Areas with other District Areas.—The following statement exhibits the comparison of the areas of the districts of this Province with those of others :—

Taking the order of the districts according to area, as given in the marginal statement, it is found that Elgandal stands second in the list with 7,207 square miles or 8·7 per cent of the Provincial area, resigning the first place it occupied in the population list, in favour of Warangal, which here heads the list with an area of 9,779 square miles, or a percentage of 11·8. The district with the least area is Medak, which contains only 2,017 square miles i.e., 2·5 per cent of the total area of the Province.

STATEMENT No. 7.

No.	Districts.	Area in square miles	Percentage proportion to Provincial area.
1	Warangal	9,779	11·8
2	Elgandal	7,207	8·7
3	Mahbubnagar	6,497	7·9
4	Aurangabad	6,176	7·5
5	Parbhani	5,087	6·2
6	Sirpur Tandur	5,029	6·1
7	Lingsugur	4,907	5·9
8	Indur	4,822	5·8
9	Birh	4,460	5·4
10	Bidar	4,180	5·1
11	Nalgonda	4,131	5·0
12	Gulbarga	4,064	4·9
13	Naldrug	4,010	4·8
14	Raichur	3,661	4·4
15	Nander	3,343	4·0
16	Atraf i-Balda	3,328	4·0
17	Medak	2,017	2·5
	Linguistic Divisions.		
1	Telingana	37,781	45·7
2	Mahratwara	32,285	39·1
3	Karnatic	12,632	15·2
	Political Divisions.		
1	Northern	23,255	28·2
2	Eastern	20,407	24·7
3	Western	19,066	23·1
4	Southern	16,642	20·0
5	Atraf-i-Balda	3,328	4·0
	Provincial Total...	82,698	100·0

38.—Percentage Area of Linguistic divisions.—In the next place, it will be noted that the Linguistic divisions maintain the same order of sequence as they did, regarding population. The Political divisions also follow the same order as in the case of population, except the Eastern division which here occupies the second against the fourth place under population.

39.—Comparison of Provincial population with other Countries.—In population too, the Dominions of His Highness the Nizam exceed all other Native States in India as well as the British Provinces of Assam, Lower Burma, Upper Burma and the Central Provinces. The population of this Province is less than that of Oudh and of the aggregate population of all the Native States of Rajputana by 1,115,690 and 763,000 respectively, and less than half the population of the Presidency of Bombay with its Feudatories; but a little above a third of the population of the Madras Presidency exclusive of its agency tracts and Feudatories, as also of that of the North-West Provinces excluding Oudh. It is greater than twice the population of Ireland, Bavaria or Java; half the population of Austria; as also one-tenth of that of Russia; but it is somewhat below (1) one-third the population of the United Kingdom of Great Britain and Ireland, (2) one-fourth of the population of the German Empire, (3) twice the population of Belgium and (4) twice that of Egypt. The population of this Province is about five times that of Denmark, and considerably more than double the population of the Netherlands, of Norway, Sweden and of Turkey in Europe, while it is also considerably more than double that of the whole great island continent of Australia, and of that of the vast Dominion of Canada.

40.—Comparison of Population of Linguistic divisions.—Telingana.—The population of Telingana exceeds that of Mysore, including the civil and military station of Bangalore, by 112,000 but requires 14,000 persons to make up half the population of the whole of the Central Indian Agency. It is a little above twice the population of Jodhpur and Malwa of the Rajputana Agency; it is also greater than twice the population of Kashmir by about 34,000 souls. It is exactly twice the population of Chili, but less than the population of Ireland by 118,000 and one-third of that of Hungary by 157,000.

Mahratwara.—The population of Mahratwara is greater than the collective populations of the Malabar and Coimbatore districts of the Madras Presidency, by about 35,000 and those of the Maimensingh and Murshidabad districts of the Bengal Presidency, by nearly 4,000. It is greater than each of the following countries, *viz.*, Lower Burma, Sweden, Portugal, Holland, Canada and Scotland, but less than (1) twice the population of the Berars and (2) twice that of Baroda. The population of this division is however twice that of the City of Paris.

Karnatic.—The population of the Karnatic division is a little above that of Tipperah (Bengal) and the aggregate population of the Mysore and Kolar districts of Mysore; but a little below that of the Baste district of the North-West Provinces. The population of this division falls short of that of Norway by 25,000 persons, but is greater than the population of Baden and Alsace Lorraine, as also that of the Cape of Good Hope.

41.—Comparison of District Population with other Provinces and Countries.—The population of the five Political divisions and some of the districts that comprise them, are compared in the subjoined statement with those of some of the other Provinces and countries.—

STATEMENT No. 8.

District or division.	Madras districts.	Bombay districts.	Bengal districts.	Other Indian districts.	Other countries.
Northern (3,232,672)	... Travancore (3,273,710)	... Gujarat division (3,098,197)	... Bengal Feudatories (3,428,390)	Upper Burma (2,984,730)	... Saxony (3,182,003).
Western (2,909,561)	... Vizagapatam (2,795,060)	... Sind (2,868,870)	... Darbhanga (2,770,050)	... Jaipur (2,824,480) ...	... Switzerland (2,933,334).
Southern (2,430,999)	... Madura (2,608,404) ...	.....	... Dacca (2,406,390) ...	... Kashmir (2,511,090) ...	... Chili (2,527,320).
Eastern (2,152,395)	... South Arcot (2,162,851)	... Belgaum & Dharwar(2,061,016)	... Baleargunj (2,147,600)	... C. P. Feudatories (2,157,440)	... Servia (2,096,043).
Atraf-i-Balda (804,823)	Cochin (715,870) ...	... Bijapur (796,339) ...	... Malda (812,850) ...	... N.W.P. Feudatories (799,160).	
Parbhani (805,335)	... Canara (1,056,081) ...	... Poona (1,067,800) ...	... Hughli (1,069,360) ...	... Sialkot [P.] (1,080,330) ...	... Chicago City (1,100,000).
Elgandal (1,094,601)	... Bellary (900,126) ...	... Thana (904,163) ...	... Puri (928,410) ...	... Jalandhar [P.] (908,190) ...	
Bidar (901,989)	... Vizagapatam Agency(859,781)	... Nasik (843,582) ...	... Midnapur (812,850) ...	... Farakhabad [N.W.P. (858,370)	... Victoria (862,346).
Warangal (853,129)	... Karnul (817,811) ...	... Bombay City (821,764)	... Khulna (676,690) ...	... Fikanir [Rajputana] (831,210)	
Aurangabad (828,975)	... Anantapur (797,560)...	... ...	... Bhawalpur State (648,800).	... Gurgaon [Punjab] (668,700) ...	
Mahbubnagar (674,649)	..	Surat (649,180) ...	... Calcutta City (674,940)	... Ladhiana (648,540) ...	
Gulbarga (649,258)	.....	Palanpur Agency (645,000)...	.....	Delhi (639,940) ...	
Naldrug (649,272)	.....	.....	.....	Kamrup [Assam] (633,720) ...	
Birh (642,732)	.....	.....	.....	.....	
Indur (639,598)	.....	.....	.....	.....	Kutch Feudatories (578,030)
Nander (632,529)	.....	.....	.....	.....	Singhbhum(346,380)...
Nalgonda (624,67)	.....	.....	.....	.....	.....
Lingsugur (620,010)	.....	.....	.....	.....	(333,030) ...
Raichur (51,245)	... Madras City (449,950)	... Kolaba (502,884) ...	... Hassan [Mysore] (614,933) ...	Liverpool City (517,960).	
Mahk (364,735)	... Pudukota State (373,010)	Broach (341,550) ...	... Cachar Plain [Assam](367,600)	Leeds City (367,510).	
Sirpur Tandur(231,757)	... .	Saraniwadi (192,980)	... Lalitpur [N.W.P.] (274,230)...	Washington City (230,000).	
			Darjiling (223,030) ...		

Section II.—DENSITY.

42.—Relationship between Area and Population.—In this section we propose to consider the relationship existing between area and population. The entire Provincial population divided by the gross area gives the density of the Province.

In comparing the Provincial density thus obtained with the densities of other Provinces and especially of European countries, there is a chance of error. According to this calculation, the population is distributed over the gross area, including rivers, lakes, hills, valleys, and other uncultivable tracts which are uninhabitable by man. The area of such uncultivable land varies in extent in different countries, and the density calculated by the distribution of the population over the gross area, cannot exactly express the pressure upon the land. In addition to this calculation, therefore, it would have been interesting to find out the real pressure of the population by taking into consideration only the area of such tracts as are habitable. Such a calculation is however impossible for this Province owing to the incomplete state of the Revenue Survey statistics.

43.—Density.—The comparative Statement No. 1 at the commencement of this part shows the density or number of persons per square mile, per house and per village respectively as 139·5, 5·05 and 522. The density per square mile in 1881 was 119. Thus, it will be seen that there has been an increase of 20·5 persons per square mile.

44.—Classification according to Density.—The marginal statement exhibits the districts classified under the five prescribed heads, *viz*:—"dense," "fairly dense," "average," "thin" and "sparse." The districts in the first section are Atraf-i-Balda, Bidar, Nander, and Medak with densities varying from 241·8 to 180·8 per square mile. The second section comprises the districts of Naldrug, Gulbarga and Parbhani ranging from 161·9 per square mile in Naldrug to 158·3 in Parbhani. The districts of Elgandal, Nalgonda, Birh, Raichur, Aurangabad and Indur comprise the next section "average," the highest density in this section being 151·9 per square mile in Elgandal and the lowest, 132·6 in Indur. Raichur has a density of 139·9 being within ·4 of the mean Provincial density. The fourth section "thin" consists of Lingsugur (126·3) and Mahbubnagar (103·8). The last section "sparse" also

STATEMENT No. 9.

Classification according to density of population.	Districts.	No. of persons per square mile.
Dense	Atraf-i-Balda	241·8
	Bidar	215·7
	Nander	189·2
	Medak	180·8
Fairly dense	Naldrug	161·9
	Gulbarga	159·7
	Parbhani	158·3
Average	Elgandal	151·9
	Nalgonda	151·2
	Birh	144·1
	Raichur	139·9
	Aurangabad	134·2
	Indur	132·6
Thin	Lingsugur	126·3
	Mahbubnagar	103·8
Sparse	Warangal	87·2
	Sirpur Tandur	46·08

contains only two districts, *viz.*, Warangal and Sirpur Tandur with densities of 87·2 and 46·08 respectively.

45.—Causes of Variation in Density.—In para. 42, it was pointed out that the non-elimination of uninhabitable area from the gross area in the calculation of density, is liable to lead to error. In fact, this must be given as the first cause of the variation in density in different districts. The high figure for Atraf-i-Balda may be explained on the ground of its including the City and its suburbs. Leaving this district, therefore, out of consideration, and taking Bidar (215·7) as giving the highest number of inhabitants per square mile, and comparing it with Sirpur Tandur (46·08), we find a divergence of 169·62, a number that is in excess of the Provincial average itself. This great difference is accounted for by the existence of more waste land in one district than in another. The district densites given in the above statement are also but approximations, because the same source of error underlies the calculation of their densities also. The meaning will be made clearer by taking a few specific instances. The subjoined statement gives the area, population and density of a few districts and some of the taluqs comprised under them, which shows the great divergence that occurs :—

STATEMENT No 10.

District and taluq.	Area.	Population.	Density.
ELGANDAL—			
Hussanabad	7,207	1,094,601	151·9
Chinnur	653	134,309	205·7
INDUR—			
Baswara	1,194	43,224	36·2
Adlur	4,822	630,598	132·6
AURANGABAD—	1,175	73,655	62·7
Kanad	313	63,366	202·4
Jalnapur...	6,176	828,975	134·2
MAHBUBNAGAR—	933	76,606	82·1
Nagar Karnul	775	122,328	158·1
Ibrahimpatam	6,497	674,649	103·8
Narainpett	1,903	73,155	38·4
NALGONDA—	975	42,991	44·1
Devarkonda	323	57,658	178·5
Nalgonda	4,131	624,617	151·2
GULBARGA—	1,103	85,613	77·6
Gulbarga	669	144,833	216·5
ATRAF-I-BALDA—	4,064	649,258	159·7
Patlur	1,217	109,543	90·0
SIRPUR TANDUR—	3,328	804,822	241·8
Sirpur Tandur	1,177	49,507	42·0
Rajura	5,029	231,754	46·08
Edlabad	2,090	106,745	51·0
	2,314	25,677	11·1
	618	97,021	157·7

The above statement shows that when we take the taluqs under each district, we find in some instances, a striking divergence from the mean density of the district. Thus in Elgandal, whose density is 151·9, we have one taluq with a density of 205·7 which is next only to Bidar, the second district in the group "dense"; while there is another taluq, which has only a density of 36·2 or about 10 persons per square mile less than in the most sparsely peopled district in the Dominions, *viz.*, Sirpur Tandur. In Atraf-i-Balda also, the district that heads the list in the density classification, we have one taluq that shows a

density (42) which is less than Sirpur Tandur. On the other hand, in Sirpur Tandur itself, we have one taluq which has such a high density as 157, which places it on a par with the average density of the second group "fairly dense", and higher than the Provincial mean.

46.—Comparison of Density.—The following statement gives the area and population of the districts in the order of their density classification, and the proportion, which the area and population of each group respectively bears to the Provincial area and population:—

STATEMENT No. 11.

Group.	Districts.	Area.	Percentage of group area to Provincial area.	Population.	Group density.	Percentage of group population to total Provincial population.
I. Dense	Atraf-i-Balda ...	3,328		804,823		
	Bidar	4,180		901,984		
	Nander	3,343		632,529		
	Medak... ...	2,017		364,735		
	Total group I....	12,868	15·6	2,704,071	210·1	23·5
II. Fairly dense..	Naldrug	4,010		649,272		
	Gulbarga	4,064		649,258		
	Parbhani	5,087		805,335		
	Total group II....	13,161	15·9	2,103,865	159·8	18·2
III. Average	Nalgonda	4,131		624,617		
	Elgandal	7,207		1,094,601		
	Birh	4,460		642,722		
	Raichur	3,661		512,455		
	Aurangabad ...	6,176		828,975		
	Indur	4,822		639,598		
	Total group III....	30,457	36·8	4,342,968	142·5	37·7
IV. Thin	Lingsugur ...	4,907		620,014		
	Mahbubnagar ...	6,497		674,649		
	Total group IV....	11,404	13·8	1,294,663	113·5	11·2
V. Sparse	Warangal ...	9,779		853,129		
	Sirpur Tandur ...	5,029		231,754		
	Total group V....	14,808	17·9	1,084,883	73·2	9·4

From the above, it is seen that the density group which occupies the largest area is the "average", with 30,457 square miles or 36·8 per cent of the gross Provincial area, and a population of 4,342,968 or 37·7 per cent of the Provincial population. This group, thus holds almost the same percentage both as regards area and population, to the Provincial total. In regard to the percentages these group areas bear to the Provincial area, the first and second groups are almost identical, being 15·6 and 15·9 respectively; but when we consider the population percentage we find that the first bears the proportion of 23·5 to 18·2 of the second group. The "sparse" group is the second in respect of area, comprising about

a sixth of the Provincial area, but returns less than a tenth of the total population. Taking the last two groups together, we find that they occupy about a third of the area with a fifth of the population of the whole Dominions.

47.—Comparison of District with group Density.—Comparing the density of each of the districts with the mean of the group to which it belongs, we find that in the first group (dense), Atraf-i-Balda and Bidar are higher than the group average by 31·7 and 5·6, while Nander and Medak fall below it by 20·9 and 29·3 respectively. In the second group, the density of Gulbarga is almost identical with that of the group. Naldrug exceeds it by 2·1 and Parbhani falls short by 1·6. The average population per square mile in the third group is exceeded by Elgandal, Nalgonda and Birh by 9·4, 8·7 and 1·6 respectively; the remaining three districts being below the average by 2·6, 8·3 and 9·9 respectively. In the fourth group, Lingsugur exceeds the average by 12·8 and Mahbubnagar falls below it by 9·7. Lastly, in the fifth group, Warangal exceeds the group density by 14, and Sirpur Tandur falls short of it by 27·12.

48.—Density of Linguistic and Political divisions.—The density of the Linguistic and the Political divisions together with their areas and population, is given in the following statement:—

STATEMENT No. 12.

Divisions.		Area in square miles.	Population.	Density per square mile.	
Linguistic.					
Telingana	Diwani	24,858	3,526,677	141·9	133·8
	Jagir	12,923	1,529,475	118·3	
Mahratwara	Diwani	21,538	2,878,518	133·6	145·3
	Jagir	10,747	1,814,053	168·8	
Karnatic	Diwani	6,958	1,032,466	148·4	141·0
	Jagir	5,674	749,261	132·0	
Political.					
Atraf-i-Balda	Diwani	26	415,039	15,970·7	241·8
	Jagir	3,302	389,784	118·0	
Northern	Diwani	16,130	2,050,908	127·1	139·0
	Jagir	7,125	1,181,764	165·9	
Eastern	Diwani	14,769	1,613,289	109·2	105·5
	Jagir	5,638	539,106	95·6	
Western	Diwani	14,373	2,136,709	148·7	152·6
	Jagir	4,693	772,852	100·8	
Southern...	Diwani	8,056	1,221,716	151·6	146·1
	Jagir	8,586	1,209,283	140·1	
Total...	Diwani	52,146	7,437,661	142·6	139·5
	Jagir	30,552	4,092,789	133·9	

This statement shows that, as regards density, the Mahratwara and the Karnatic divisions stand first and second with densities of 145·3 and 141·0 respectively, though Telingana is the first in point of area and population. Of the Political divisions, Atraf-i-Balda (including the City of Hyderabad and its

suburbs) shows the highest density (241·8), notwithstanding its possessing the smallest area and intrinsic population. The Western division comes next with a density of 152·6; and the Eastern division shows the lowest density (105·5).

49.—Density compared with other Provinces and countries.—The density of this Province is lower than most of the other Indian Provinces, except the Central Provinces, Assam, Coorg, Lower and Upper Burma. It falls short of the density of the Berars by 25 persons to the square mile, and of that of Bombay and Sind by 11, while it requires 48 to make up the density of the Punjab. It, however, exceeds the densities of the Central Provinces and Assam by 14 and 22 respectively; but is less than one-third of the density of Bengal by 55 as also of one-third of that of the North-West Provinces and Oudh by 25 persons. It also exceeds three times the density of Upper Burma and four times that of Kashmir, and is almost equal to half the density of Baroda and a little above that of Central India. It slightly exceeds the densities of Scotland, Jamaica and Portugal. It is, but 5, less than half the density of the United Kingdom, though more than that of Hungary.

50.—Comparison of the densities of divisions and districts with those of other countries.—The densities of the Linguistic and Political divisions as well as of the districts of the Province are compared in the following statement with those of other Provinces and countries and the districts therein comprised:—

STATEMENT No. 13.

Districts and divisions.	Madras districts.	Bombay districts.	Bengal districts.	Other Indian districts.	Other countries.
Indur (132) ...	*Vide* Aurangabad (134) ...	.....	.....	.....	.....
Elgandal (152) ...	Bellary (150) ...	Akalkote (152) ...	.....	Tonk (151) ...	Denmark (155).
Medak (180) ...	Nellore (167) ...	Surat Agency (173) ...	.....	Rawalpindi (183) ...	Bavaria (183).
Bidar (215) ...	Krishna (221) ...	Belgaum (207) ...	.....	Sonpur [C. P.] (216) ...	German Empire (222).
Sirpur Tandur (46) ...	.....	Karachi [Sind] (40) ...	Tipperah (34) ...	Dera Ismail Khan (51) ...	
NORTHERN DIVISION (139) ...	*Vide* Raichur (140) ...	.....	.....	.....	.....
Mahbubnagar (104) ...	Nilgiris (104) ...	Bhor State (104) ...	.....	Multan [Punjab] (104) ...	Servia (110).
Warangal (87) ...	.....	Kutch (86) ...	Bengal Feudatories (91).	Montgomery [Punjab] (87)	Greece (87).
Nalgonda (158) ...	*Vide* Elgandal (152) ...	.....	.....	.....	.....
EASTERN DIVISION (106) ...	*Vide* Mahbubnagar (104) ...	.....	.....	.....	.....
Aurangabad (134) ...	Anantapur (134) ...	Kattiawar (134) ...	.....	Central India (135) ...	Portugal (134).
Birh (144) ...	Cuddapa (145) ...	Nasik (142) ...	.....	Udaipur (145) ...	
Parbhani (158) ...	*Vide* Naldrug (162) ...	.....	.....	.....	.....
Nander (180) ...	.....	Panch Mahals (194) ...	.....	Merwara [Ajmere] (187) ...	Austria (191).
WESTERN DIVISION (153) ...	*Vide* Elgandal (152) ...	.....	.....	.....	.....
Naldrug (162) ...	Vizagapatam (164) ...	Sholapur (166) ...	.....	Sambhalpur [C.P.] (161) ...	Ireland (139).
Gulbarga (160) ...	*Vide* Naldrug (162) ...	.....	.....	.....	.....
Raichur (140) ...	Bangalore State (139) ...	Bijapur (140) ...	.....	Dehra Dun (140) ...	
Lingsugur (126) ...	Kurnul (168) ...	Ahmednagar (134) ...	Orissa States (116) ...	Jhallawar (127) ...	Hungary (126).
SOUTHERN DIVISION (145) ...	*Vide* Birh (144) ...	.....	.....	.....	.....
		Bewa Kanta and Narakot (147)	Singhbhum (146) ...		
ATRAF-I-BALDA (242) ...	Coimbatore (254) ...	Ahmedabad (241) ...	Jalpaiguri (239) ...	Amraoti [Berar] (238) ...	Italy (249).
LINGUISTIC DIVISIONS—					
Telingana (134) ...	*Vide* Aurangabad (134) ...	.....	.....	.....	.....
Maharatwara (145) ...	*Vide* Birh (144) ...	.....	.....	.....	.....
Karnatic (141) ...	*Vide* Raichur (140) ...	.....	.....	.....	.....

Section III.—AREALITY AND PROXIMITY.

51.—Areality and Proximity.—In the last section, we considered the population in its relation to the area, and deduced therefrom, the pressure upon the land. Two other relations of the population to the area, *viz.*, areality and proximity are herein touched upon. As pointed out by the Imperial Census Commissioner, the working out of these relations in detail is "probably a superfluous refinement in many cases of Indian returns." As Hyderabad is still very backward with regard to its statistics, these relations of the population with regard only to the villages and towns of each district of the Province, are attempted to be given. Before proceeding to discuss these relations, we shall define them in the first instance. **Areality** is the converse of density, and gives the average area available for each unit, in this case, the towns and villages of the Province; and by **proximity** is meant the mean distance between any two units.

In order to arrive at a fair conclusion as regards the areality and proximity of the towns and villages of the districts, the City and its suburbs, with its area of 26 square miles, is left out of consideration. This leaves an area of 82,672 square miles distributed among 20,086 towns and villages, giving an areality of 4·115 square miles and a proximity of 2·179 miles for each unit, *i.e.*, taking towns and villages together.

52.—Of Towns and Villages in each District.—The marginal statement shows the areality and proximity per unit, distributed among the districts in the order of the magnitude of the former. From this statement, it is clear, that as regards areality, there are 6 districts which have a higher areality than the Provincial mean, and eleven below, the same numbers also representing those above and below the mean Provincial proximity. The divergence in areality between the first and the last district in this list is 3·59 square miles, and that in proximity is ·914 miles.

STATEMENT No. 14.

No.	Districts.	Area.	No. of towns and villages.	Areality in square miles.	Proximity in miles.
1	Warangal	9,779	1,519	6·43	2·724
2	Sirpur Tandur	5,029	946	5·31	2·476
3	Mahbubnagar	6,497	1,355	4·79	2·351
4	Naldrug	4 010	862	4·65	2·317
5	Indur	4,822	1,119	4·30	2·228
6	Nalgonda	4,131	961	4·29	2·225
7	Elgandal	7,207	1,551	4·00	2·149
8	Birh	4,460	1,013	4·00	2·149
9	Raichur	3,661	925	3·95	2·135
10	Atraf-i-Balda	3,302	850	3·88	2·116
11	Lingsugur	4,907	1,278	3·83	2·103
12	Gulbarga	4,064	1,109	3·66	2·055
13	Aurangabad	6,176	1,836	3·36	1·969
14	Parbhani	5,087	1,510	3·36	1·969
15	Medak	2,017	634	3·18	1·916
16	Bidar	4,180	1,444	2·89	1·876
17	Nander	3,343	1,174	2·84	1·810
	Total...	82,672	20,086	4·11	2·179

The annexed statement shows the areality and proximity of the Linguistic and Political divisions:—

STATEMENT No. 15.

Divisions.	Area.	No. of towns and villages.	Areality.	Proximity.
LINGUISTIC.				
1. Telingana	37,781	7,989	4·73	2·337
2. Karnatic	12,632	3,312	3·81	2·097
3. Mahratwara	32,285	8,785	3·67	2·058
POLITICAL.				
1. Eastern	20,407	3,835	5·32	2·473
2. Northern	23,255	5,694	4·08	2·170
3. Southern	16,642	4,174	3·98	2·144
4. Atraf-i-Balda	3,302	850	3·88	2·116
5. Western	19,066	5,533	3·44	1·993
Provincial Total	82,672	20,086	4·11	2·179

53.—Comparison with Density.—On comparing this statement with that showing density, we find it as a natural consequence, that the densely populated districts are not the ones that stand foremost as regards areality and proximity. It is seen that Atraf-i-Balda, which headed the list in density, occupies the tenth place in this statement with an areality of 3·88 square miles and a proximity of 2·116 miles; and that Bidar, Nander and Medak which were also comprised in the first group "dense," now stand last with arealities of only 2·89, 2·84, and 3·18 square miles, and proximities of 1·876, 1·810 and 1·916 miles respectively. Warangal and Sirpur Tandur which comprise the last group "sparse," here take the first places with arealities of 6·43, and 5·31 square miles and proximities of 2·724, and 2·476 miles respectively. The remaining districts forming the second, third and fourth groups under density, here range themselves between the two extremes. The curious fact to be noted in this connection, is that the districts constituting each group occupy, with one or two exceptions, proximate places in this statement also. The exceptions are, (1) Naldrug, which has, owing to the paucity of the number of its villages compared to the large extent of its area, separated itself from its fellow-districts of the group, "fairly dense" by having an areality of 4·65 square miles and a proximity of 2·317 miles, (2) Aurangabad and (3) Mahbubnagar, which have for a similar reason detached themselves from the other districts of their respective groups "average" and "thin."

54.—Comparison of Areality and Proximity of Villages with other Provinces.—The comparison of the Provincial areality and proximity with those of Bombay and Mysore, the figures for which alone are now available, is shown in the marginal statement. Hyderabad shows a higher areality and proximity than the Presidency of Bombay when Sind is excluded, but is left behind when Sind is included. Its areality and proximity are much higher than those of Mysore. This subject will be recurred to, when dealing with towns and villages.

STATEMENT No. 16.

Province.	Areality.	Proximity.
Hyderabad	4·11	2·18
Bombay including Sind	5·07	2·42
Bombay excluding Sind	3·62	2·04
Mysore	1·664	0·39

Section IV.—HOUSES.

55.—Definition.—In the instructions issued to village officers for the preparation of lists of houses, or "block lists" as they were called, a "house"

was defined as,—"the dwelling place of one or more families, with their dependants and servants, having a separate principal entrance from the public road, street, lane or other thoroughfare."

56.—Occupied and unoccupied houses.—At the Census of 1881, a distinction was made between '*occupied*' and '*unoccupied*' houses, and each was separately enumerated; but, on the present occasion, only the former was considered. In the following discussions, therefore, no reference will be made to unoccupied houses.

57.—Variation in the number of houses.—The subjoined statement shows the increase or decrease in the number of occupied houses in towns and villages in 1891, over that of 1881, and the percentage of increase.

It will be noted that, under 1881, the number of occupied houses for towns and villages, is not given separately. This is because no separate statistics are available. The distinction is made under 1891, to serve as a basis for future reference and comparison.

STATEMENT No. 17.

Districts and divisions.	Area.	No. of occupied houses in 1881. Towns and villages.	1891. Towns.	1891. Villages.	1891. Total.	Increase or decrease.	Percentage of increase or decrease.
City	2·50	20,150	21,008	.....	21,008	+858	+4·25
Suburbs	23·50	46,817	75,660	.....	75,660	+28,843	+61·60
Total	26	66,967	96,668	.....	96,668	+29,701	+44·3
Atraf-i-Balda	3,302	83,417	.....	75,877	75,887	−7,540	−9·03
Mahbubnagar	6,497	111,664	3,501	127,670	131,171	+19,507	+17·46
Nalgonda	4,131	88,417	1,028	107,820	108,848	+20,431	+23·10
Warangal	9,779	121,246	1,898	154,505	156,403	+35,157	+28·99
Elgandal	7,207	166,033	10,476	186,511	196,987	+30,954	+18·64
Indur	4,822	111,364	9,476	118,985	128,461	+17,097	+15·35
Medak	2,017	59,529	3,372	71,567	74,939	+15,410	+25·88
Telingana Total	37,781	808,637	126,419	842,935	969,354	+160,717	19·87
Aurangabad	6,176	140,388	15,267	148,673	163,940	+23,552	+16·77
Birh	4,469	111,560	11,977	116,637	128,614	+17,054	+15·28
Nander	3,343	139,977	8,866	135,247	144,107	+ 4,130	+2·95
Naldrug	4,010	91,929	11,881	118,348	130,229	+38,300	+41·66
Bidar	4,180	153,336	11,727	168,563	180,290	+26,954	+17·57
Parbhani	5,087	103,155	16,094	144,134	160,228	+57,073	+55·32
Sirpur Tandur	5,029	37,801	1,265	40,332	41,597	+ 3 796	+10·04
Mahratwara Total	32,285	778,146	77,071	871,934	949,005	+170,859	21·96
Gulbarga	4,064	92,137	112,176	124,293	136,469	+44,332	+48·11
Raichur	3,661	60,370	12,216	90,176	102,392	+42,022	+69·60
Lingsugur	4,907	68,380	7,544	117,450	124,994	+56,014	+82·79
Shorapur	.....	51,930	.....	.....	.....	−51,930	−100·00
Karnatic Total	12,632	272,817	31,936	331,919	363,855	+91,038	33·37
POLITICAL DIVISIONS.							
Northern	23,255	528,063	36,316	585,958	622,274	+94,211	17·84
Eastern	20,407	321,327	6,427	389,995	396,422	+75,095	23·37
Western	19,066	495,080	52,198	544,691	596,889	+101,809	20·56
Southern	16,642	364,746	43,817	450,267	494,084	+129,338	35·46
Atraf-i-Balda	3,328	150,384	96,668	75,877	172,545	+22,161	14·73
Railways	.....	.....	.....	1,573	1,573	+1 573	.....
Provincial Total	82,698	1,859,609	235,426	2,048,361	2,283,787	+424,187	+22·80

58.—Discussion of causes of Variation.—It will be seen from the above statement, that in the city there is but an inappreciable increase (4·25 per cent) in the number of occupied houses, the actual increase being 858. The suburbs on the other hand, show a phenomenal increase of 28,843 houses, being 61·6 per cent. Three reasons may be assigned for this :—(1) the inclusion in the suburbs, of Bolarum with its houses (occupied) numbering 12,123, it having been returned at the Census of 1881 under the district Atraf-i-Balda ; (2) the tendency of the better classes in the city to build villas and dwelling houses in Chadarghat, Saifabad, &c., on account of the better natural surroundings and sanitation of the suburbs ; and (3) the large number of new houses that are every day being constructed to meet the requirements of a growing population, whose ranks are swollen by immigrants from all parts, who come to Hyderabad to seek a means of livelihood.

59.—Decrease in Atraf-i-Balda.—Atraf-i-Balda shows a decrease of 7,540 houses, or 9 per cent, as compared with the last census. This is accounted for, by the transference of, (1) Bolarum town from this district to the suburbs of the city; and (2) the small taluq of Baghat, containing 990 houses with a population of 4,647 persons, to Medak. The proximity of the city and the attraction it exercises on the inhabitants of the villages, might, to a certain extent, have been instrumental in bringing about a decrease in the number of occupied houses, without, however, causing a decrease in the population. It is highly probable that the large number of houses returned at the previous census of 1881 was due to a mistake similar to the one committed at the present census, but happily rectified in proper time, *viz.*, that of including cowsheds and shops in the number of inhabited houses.

60.—Increase in other Districts.—Of the increase of 15,410 houses (25·88 per cent) found in Medak, a part is to be attributed to the acquisition of the Baghat taluq.

Nander shows an increase of 4,130 houses (2·95 per cent) and Parbhani of 57,073 houses (8·32 per cent) ; notwithstanding the transfer of two whole taluqs and 59 villages from the former to the latter and of but one taluq in return, from the latter to the former. Though Nander shows an increase in the number of houses, it returns less actual population than at the census of 1881. This subject is again referred to in Chapter XII.

Naldrug shows an increase of 33,300 houses (41·66 per cent). Apart from the actual increase in the number of houses, consequent on the normal increase in population, a special cause has to be noticed in regard to the increase of the number of houses in the case of this district. The rules relating to house numbering appear to have been misunderstood at the previous census for, enclosures containing two or more houses were returned as containing only one, whereby the number of houses returned was considerably less than the actual a fact that is quite borne out by the circumstance of the number of persons being 4·9 per house in this census against 5·9 in the previous one.

Sirpur Tandur, the most thinly populated of the districts, shows an increase of 3,796 houses (10 per cent). Its being considerably lower than the Provincial increase is due, in a great degree, to the unhealthiness of the country which is

covered with thick forest, swamps and marshes. The *kuchla* tree (*strychnos nux vomica*) flourishes in these forests in great abundance and the dried nuts and seared leaves, as they drop off, accumulate thickly on the ground around the trees, or are blown about by the forest winds into the various streams, the water of which becomes contaminated by the solution of their active principle. In the rainy season, decomposition sets in and the noxious gases that emanate from this decaying vegetable matter are diffused far and wide, whereby the surrounding atmosphere is poisoned and rendered malarial and positively unhealthy.

The three districts of the Karnatic, namely, Gulbarga, Raichur and Lingsugur, show increases of 44,332, 42,022, and 56,614 houses respectively. In discussing this increase, it must be borne in mind that the villages, houses, &c., of the district of Shorapur, that existed separately in the census of 1881 are now distributed among these districts. The comparison will therefore, have to be made with the corresponding districts of 1881 taken collectively, if a fair estimate of the actual increase is to be arrived at. The total number of houses in the four districts, as per marginal statement, is 272,817 in 1881, against 363,855 for almost the identical area in 1891, *i.e.*, an increase of 91,038 houses (33·36 per cent). These districts, as already noted, were most affected by the severe famine of 1876-1878; and the pretty high percentage of increase must, in great measure, be attributed to the bounty of nature which appears to have repaired and amended the loss inflicted by the famine, by plentiful crops supplemented by the increased recuperative powers of the inhabitants.

STATEMENT No. 18.

Districts.	Houses in 1881.	Houses in 1891.
Gulbarga	92,137	136,469
Raichur	60,370	102,392
Lingsugur ...	68,380	124,994
Shorapur	51,930	.....
Total...	272,817	363,855

Nalgonda and Warangal also show a large increase in the number of their houses, namely, 20,431 and 35,157 respectively, or 23·1 and 28·99 per cent. When famine was devastating the adjoining districts of the Madras and Bombay Presidencies, these two districts suffered greatly from the prevailing scarcity, and the increase now observable in them is, no doubt, the natural result of the period of amplitude enjoyed by the people during the intercensal period.

The increase in the number of houses in Mahbubnagar, Elgandal, Indur, Aurangabad, Birh and Bidar, ranges from 15·28 per cent in Birh to 18·64 per cent in Elgandal

The total number of houses throughout the Dominions is 2,283,787 against 1,859,600 of the previous census, showing an increase of 424,187 or 22·8 per cent.

STATEMENT No. 19.

	Districts.	Percentage of the No. of houses of each district to the total of the Province.			Percentage of urban houses to the total of the district.	Percentage of rural houses to the total of the district.	House density 1881.	House density 1891.			No. of occupied houses per square mile.
		Total.	Urban.	Rural.				Total.	Urban.	Rural.	
Telingana.	Atraf-i-Balda	7·6	41·1	3·7	56·0	44·0	4·88	4·59	4·29	5·13	51·84
	Mahbubnagar	5·8	1·5	6·2	2·7	97·3	4·90	5·14	5·17	5·14	20·18
	Nalgonda	4·9	0·4	5·3	0·9	99·1	5·59	5·73	5·74	5·74	26·34
	Warangal (Khasmam)	6·8	0·8	7·5	1·2	98·8	5·57	5·45	8·74	5·41	15·99
	Elgandal	8·6	4·4	9·2	5·3	94·7	5·79	5·55	5·13	5·58	27·33
	Indur	5·6	4·0	5·8	7·4	92·6	5·05	4·98	5·04	4·97	26·64
	Medak	3·3	1·4	3·5	4·5	95·5	4·94	4·87	4·42	4·89	37·15
	Total Telingana	42·6	53·6	41·2	13·0	87·0	5·28	5·21	4·52	5·31	25·65
Mahratwara.	Aurangabad	7·2	6·5	7·3	9·3	90·7	5·19	5·05	5·15	5·04	26·54
	Birh	5·6	5·1	5·7	9·3	90·7	5·03	4·99	4·31	5·07	28·83
	Nander	6·3	3·8	6·6	6·2	93·8	5·38	4·39	4·64	4·37	43·11
	Naldrug	5·7	5·1	5·8	9·1	90·9	5·87	4·98	4·36	5·06	22·47
	Bidar	7·9	5·0	8·2	6·5	93·5	5·17	5·00	4·76	5·02	43·13
	Parbhani	7·0	6·8	7·0	10·0	90·0	5·64	5·02	4·41	5·09	31·49
	Sirpur Tandur	1·8	0·5	2·0	3·0	97·0	5·67	5·57	4·81	5·59	8·37
	Total Mahratwara	41·5	32·8	43·6	8·1	91·9	5·36	4·94	4·62	4·97	29·39
Karnatic.	Gulbarga	5·9	5·2	6·1	8·9	91·1	4·60	4·76	4·75	4·76	33·58
	Raichur	4·5	5·2	4·4	11·9	88·1	5·25	5·00	5·11	4·99	27·96
	Lingsugur	5·5	3·2	5·7	6·0	94·0	5·69	4·96	4·63	4·98	25·47
	Total Karnatic	15·9	13·6	16·2	8·8	91·2	5·14	4·89	4·86	4·89	28·80
	Total for the Province	100	100	100	10·3	89·7	5·24	5·05	4·60	5·10	27·62
	Political Divisions.										
	Northern	27·2	15·3	28·7	5·8	94·2	5·39	5·19	4·91	5·21	26·95
	Eastern	17·5	2·7	19·0	1·6	98·4	5·35	5·42	6·31	5·41	19·42
	Western	26·1	22·2	26·6	8·7	91·3	5·28	4·87	4·64	4·89	31·30
	Southern	21·6	18·7	22·0	8·9	91·1	5·33	4·92	4·72	4·96	29·68
	Atraf-i-Balda	7·6	41·1	3·7	56·0	44·0	4·88	4·59	4·29	5·13	51·84

61.—Proportion of houses in Linguistic divisions.—From the above statement, it will be seen that, among the Linguistic divisions, Telingana bears the highest percentage (42·6) to the total number of houses in the Province, and Mahratwara comes a creditable second with a percentage of 41·5. As regards the proportion to the total number of houses in towns, the divisions preserve the same order, but considered in respect to the total number of houses in villages, Mahratwara stands first with a percentage of 42·6.

62.—Proportion of houses in Political divisions.—Among the Political divisions, the Northern heads the list with 27·2 per cent; the Western (26·1 per cent) being the next. The lowest percentage (7·6) is furnished by Atraf-i-Balda. To the number of urban houses in the Province, this last division bears the highest proportion (41·1 per cent), which is due to the capital being situated in it; while, as regards rural houses, the proportion is reversed, being only 3·7. The Western division takes the second place both in urban and rural houses, as it did in regard to the total number of houses in the Province. The Eastern division has the least percentage (2·7) in urban houses, but takes the fourth place in rural houses with a percentage of 19.

63.—Proportion of Houses in Districts.—Among the districts, Elgandal stands the highest with a proportion of 8·6 per cent to the total number of houses, being closely followed by Bidar, Atraf-i-Balda, Aurangabad, Parbhani, Warangal and Nander, with proportions varying from 7·9 to 6·3 per cent. Next in order come, with a very slight decrease in proportion, the districts of Gulbarga, Mahbubnagar, Naldrug, Indur, Birh, and Lingsugur with percentages ranging from 5·9 to 5·5, Nalgonda and Raichur taking the 14th and 15th places with percentages of 4·9 and 4·5 respectively. The last but one, in rank, is Medak (3·3 per cent) and the last is Sirpur Tandur (1·8 per cent). In urban houses, Atraf-i-Balda naturally bears the highest proportion (41·1 per cent) and no other district in the Province reaches even to a sixth of this proportion. Here Sirpur Tandur occupies the last place but one, with 0·5 per cent, yielding the last place to Nalgonda.

In their proportions of rural houses too, Elgandal and Bidar are first and second with proportions of 9·2 and 8·2 per cent respectively. Warangal, Aurangabad, Parbhani, Nander, Mahbubnagar, and Gulbarga have an average proportion of 6 per cent, Naldrug, Indur, Birh, Lingsugur and Nalgonda following with an average of 5 per cent. The last and the last but one places are occupied by Sirpur Tandur and Medak with proportions of 2·0 and 3·5 per cent respectively, and Atraf-i-Balda which headed the list, in respect to urban houses, and occupied the third place in the total number of houses, now appears so low as the fourteenth, with a percentage of only 3·7.

64.—Proportions of urban and rural houses to the total number of houses.—Of the total number of houses in the Province, the urban houses comprise 10·3 per cent, the remainder being rural houses. Telingana slightly exceeds the Provincial urban percentage, though its position is reversed in the case of its rural houses, the other two Linguistic divisions making up for their urban deficiency by corresponding excess in the percentage of their rural houses. In Atraf-i-Balda, the highest urban proportion (56 per cent) is found. The Southern and Western divisions stand on a level with the Karnatic, but the Northern division is 3 per cent less. The Eastern division has the lowest urban percentage (1·6).

With respect to their urban houses, Raichur (11·9) and Parbhani (10), come next to Atraf-i-Balda. Aurangabad, Birh and Naldrug have urban proportions exceeding 9 per cent, while Gulbarga has only 8 per cent. Indur, Bidar, Nander, and Lingsugur bear an average percentage of 6; Elgandal and Medak exceed 4 per cent, the proportion in Sirpur Tandur being exactly 3 per cent. The last among the districts is Nalgonda with less than one per cent of urban houses. The order maintained by the districts in regard to rural houses is the reverse of the order in regard to urban, and it is therefore unnecessary to review it.

65.—Areality of houses.—The areality of houses may next be incidentally touched upon. The areality of a house is 23·2 acres, *i. e.*, in other words, the average number of occupied houses per square mile in the Province is 27·62. The average in Telingana (25·65) is slightly less than the Provincial average, the other two Linguistic divisions showing an excess of about 1·5 each. In Atraf-i-Balda, the average per square mile is 51·84. The Western and Southern divisions exceed the Provincial mean, while the Northern and Eastern divisions fall short of it, by 0·87 and 19·42 respectively.

Among the districts, Bidar and Nander have 43 houses per square mile; Medak and Gulbarga come next in order with 37 and 34 houses respectively. Naldrug and Parbhani contain about 31 houses each. Birh stands on a par with the average of the Karnatic. Raichur and Elgandal vary but slightly on either side of the Provincial average. Indur, Aurangabad, Nalgonda and Lingsugur have an average of about 25 houses each. The lowest average (8·27) is found in Sirpur Tandur, Warangal having nearly double, and Mahbubnagar having 20 houses per square mile.

66.—Comparison of areality of houses.—In the marginal statement, the areality of the houses of this Province is compared with those of England and Wales, Bombay and Mysore. It will be seen that the average number of houses per square mile in His Highness the Nizam's Dominions lies between the numbers in Bombay and in Mysore, the divergence being about 5 houses either way. Compared with the areality of the houses of England and Wales in 1881, this Province has exactly a third.

STATEMENT No. 20.

Province.	House areality.
Hyderabad	27·62
Bombay	22·8
Mysore	32·0
England and Wales ...	82·9

67.—Density of occupied houses.—The average number of persons per occupied house in this Province is 5·05. The house densities of the contiguous Provinces in India and of England and Wales are shown in the margin, in order to give an idea of the position of this Province in relation to them. Hyderabad has a higher house density than the Central Provinces, but a lower one, than England and Wales. It is also lower than Madras, Mysore and Bombay by 0·45, 0·48 and 0·77 respectively. The house density in Telingana exceeds the Provincial average, which in its turn is higher than the mean of the other divisions.

STATEMENT No. 21.

Province.	House density.
Bombay	5·82
Madras	5·5
Mysore	5·55
England and Wales ...	5·38
Hyderabad	5·05
Central Provinces ...	4·56

The averages of the Eastern division and of Warangal, are higher than that of England and Wales, while Sirpur Tandur (5·57) and Elgandal (5·55) occupy a similar position in regard to Madras and Mysore. The highest average (5·73) is in Nalgonda, which is the only tract that almost touches Bombay Aurangabad is even with the Provincial average, Bidar and Parbhani following in close proximity; the Northern, Southern and Western divisions are on a par with the Linguistic divisions, while Atraf-i-Balda almost equals the density of the Central Provinces. The only district that has a very low density, even lower than the lowest mentioned Province, is Nander (4·39).

The house density of rural tracts may be said to keep pace more or less with the Provincial average, the difference being very slight in all the districts and divisions except in Atraf-i-Balda, where it is higher by 0·54. The highest average in towns (8·74) is found in Warangal, and next in the Eastern division (6·31). The urban house density in Nalgonda, Mahbubnagar, Aurangabad, Elgandal, Raichur and Indur averages 5 persons per house, while all the other districts and divisions have an average exceeding 4, the lowest density (4·29) being furnished by Atraf-i-Balda.

68.—Houses in the City and the Suburbs.—The subjoined statement gives the number of houses and the population of each of the sections of the City and the suburbs, as well as their house density:—

STATEMENT No. 22.

Name of Municipality.	Where situated.	Serial No.	Names of divisions.	Occupied houses.	Population	Density.
City Municipality.	Inside the City.	1	Meer Chowk...	4,406	29,916	6·8
		2	Sultan Shahi	6,063	31,418	5·2
		3	Aliabad (in)...	4,420	28,905	6·5
		4	Husaini Alam	6,119	33,818	5·5
			Total inside City...	21 008	124,057	5·9
	Outside the City.	1	Yakootpoora	7,193	31,287	4·3
		2	Aliabad (out)	5,671	25,613	4·5
			Total outside City...	12,864	56,900	4·4
			Total City...	33,872	180,957	5·3
Chadarghat Municipality.	Outside the City.	1	Afzalgunj	13,085	61,653	4·7
		2	Begam bazaar	6,478	31,348	4·8
		3	Karvan	7,871	33,623	4·3
			Total Chadarghat...	27,434	126,624	4·6
Residency Municipality.	Outside the City.	1	Residency bazaar	2 435	14,709	6·0
		2	Secunderabad	21,516	76,971	3·6
		3	Trimulgherry	* 808	3,655	4·5
		4	Bolarum	3,403	12,123	3·6
			Total Residency...	28,162	107,458	3·8
			Total of the City and Suburbs of Hyderabad...	89,468	415,039	4·6

* After the tables had been printed, it was found out that 8,008 houses had been included in the Table, instead of 808, the actual number in Trimulgherry. Thus there is an excess of 7,200 houses, shewn in the suburbs, and error which cannot now be rectified.

Section V.—TOWNS AND VILLAGES.

69.—Towns and villages.—"From the house-room the review logically passes onwards to the collocation of the population in aggregates, large and small". These are called, towns and villages respectively, the distinction being entirely based, in the absence of well-defined urban characteristics, such as, Municipality, bazaar, market, &c., on the strength of the number of inhabitants, a village being designated town, the moment its population is found to be 5,000 or over. For the present, we shall consider towns and villages collectively, reserving their separate consideration for the sub-sections.

70.—Their number.—The number of towns and villages within the Province, including jagir territory, is 20,087, distributed between 76 towns and 20,011 villages, in 1891, against 63 towns and 20,412 villages in 1881. The apparent decrease in the number of villages cannot be taken to mean that some of the villages have become depopulated, since the last Census; for, many hamlets (or "*mazras*", "*wadies*", or "*pallies*", as they are called), were returned as separate villages in the Census of 1881, though they ought not to have been returned as such,—an error that was rectified at this Census, by the limitation of distance to within a mile of the village or town to which the hamlet belonged, the return of the population of the hamlet along with that of the village. This erroneous classification is the cause of the Census of 1881 showing a higher number of villages than this one. If, therefore, the correct number of villages in

Para. 70.] Their Number. [Part II. Area, Houses, Population, &c.

1881, according to the present accepted signification of the term, could be ascertained, it is highly probable that such number would correspond, to a very great extent, with the present number and thus show that there has been no decrease, but rather an increase; for, it must be borne in mind that a few depopulated and deserted villages, have, during this decade, become repopulated. It is to be regretted that no list of villages in 1881, as supplied by the then district officers, exists, for, a comparison with the list for 1891 might have yielded very interesting results. A few villages, by virtue of the increase of their population, have been promoted to the rank of towns, the only exceptions being Rajura (Bidar district) and Selu (Parbhani district), that were returned as towns in 1881, but had to be omitted from that category at this Census, owing to the fall in their population below the standard figure (5,000) for towns. In 1881, the population of Rajura and Selu was returned as 5,064 and 5,055 against 4,539 and 3,979 respectively at this Census.

Bolarum, in 1881, was returned as a town in Atraf-i-Balda, with a population of 13,207, but having now been included in the suburbs, as forming part of the cantonment of Secunderabad, it is omitted from the list of towns.

It must be remembered that the city and its suburbs were returned as two separate towns at the previous Census; but now, in accordance with the instructions received from the Census Commissioner for India, both have been counted as one. Thus the number of towns of the previous Census, if judged according to the present standard, ought to have been 62, against 76 of this Census.

STATEMENT No. 23.

	Districts.	Towns.			Villages.		
		1891.	1881.	Variation.	1891.	1881	Variation.
Telingana.	Atraf-i-Balda	1	3	−2	850	864	−14
	Mahbubnagar	2	1	+1	1,453	1,387	+66
	Nalgonda	1	1	...	960	934	+26
	Warangal	0	1	...	1,517	1,709	−192
	Indur	2	1	+1	1,548	1,427	+121
	Medak	6	6	...	1,[illegible]	1,144	−31
		2	4	+2	1,[illegible]	553	+79
		2	2	...	632	[illegible]	[illegible]
	Total Telingana.....	22	20	+2	7,968	[illegible]012	−44
Mahratwara.	Aurangabad	5	5	...	1,831	1,804	+27
	Birh	5	3	+2	1,008	1,[illegible]	−420
	Nander	5	8	−3	1,169	1,[illegible]21	−106
	Naldrug	7	5	+2	855	[illegible]21	−34
	Bidar	8	6	+1	1,437	1,4[illegible]	+187
	Parbhani	1	7	+1	1,500	1,51[illegible]	−12
	Sirpur Tandur		1	...	945	957	
	Total Mahratwara.....	36	35	+3	8,747	9,097	−350
Karnatic.	Gulbarga	5	3	+2	1,104	983	+121
	Raichur	6	2	+4	919	760	+159
	Lingsugur	5	1	+3	1,272	924	+348
	Shorapur...	...	1	−1	...	635	−635
	Total Karnatic.....	16	8	+8	3,296	3,303	−7
	POLITICAL DIVISIONS.						
	Northern	24	21				
	Eastern	5	3	+3	5,670	5,646	+[illegible]
	Western	23	21	+2	3,830	4,030	−2[illegible]
	Southern	23	13	...	5,510	5,708	−[illegible]
	Atraf-i-Balda...	1	3	+10	4,151	4,264	−[illegible]
	Total for the Province.....	76	63	−2	860	864	−[illegible]
				+13	20,011	20,412	−[illegible]

Part II. Area, Houses, Pop. &c.] Proportion of Towns and Villages of each class. [Para. 71.

The above statement shows the number of towns and villages in each district and division in 1881 and 1891, and the variation.

The increase in the number of towns in Telingana and Mahratwara is about one-fourth of that in the Karnatic, while the nominal decrease in the number of villages is most perceptible in Mahratwara. Among the Political divisions, the greatest increase in towns is found in the Southern division, that in the other divisions being but slight. The Northern division alone shows an increase in the number of villages, all the other divisions showing a decrease, which must be regarded as but apparent.

71.—**Proportion of towns and villages of each class.**—We turn next to the review of the number and population of towns and villages under each class of Table III. The following statement exhibits the proportions which the number in each class bears to the total number of each district and division. :—

STATEMENT No. 24.

	Districts.	Proportion of the number of towns and villages in each class to the Total number of towns and villages.											
		Class I containing 1-199 inhabitants	Class II containing 200-499 inhabitants.	Class III containing 500-999 inhabitants.	Class IV containing 1,000-1,999 inhabitants.	Class V containing 2,000-2,999 inhabitants.	Class VI containing 3,000-4,999 inhabitants.	Class VII containing 5,000-9,999 inhabitants.	Class VIII containing 10,000-14,999 inhabitants	Class IX containing 15,000-19,999 inhabitants.	Class X containing 20,000-49,999 inhabitants	Class XI containing 50,000 inhabitants and over	Total.
Telingana.	Atraf-i-Balda ...	38·0	30·4	19·8	9·6	1·7	0·4	...	...	...	...	0·1	100
	Mahbubnagar (Nagar Karnul) ...	30·9	34·5	23·3	9·2	1·4	0·5	0·1	0·1	...	...	...	100
	Nalgonda	17·9	32·7	29·4	17·1	2·5	0·3	0·1	...	...	...	...	100
	Warangal (Khammam)	30·3	29·5	25·1	12·2	2·3	0·4	0·1	0·1	...	...	...	100
	Elgandal	22·4	26·1	29·3	17·9	2·8	1·0	0·5	...	...	...	...	100
	Indur	30·7	34·5	21·2	10·4	1·9	0·8	0·3	0·2	...	...	...	100
	Medak	22·2	39·8	25·2	9·3	1·9	1·3	0·3	...	...	...	...	100
	Total Telingana...	27·6	31·7	25·1	12·6	2·1	0·7	0·2	*	...	...	...	100
Mahratwara.	Aurangabad ...	34·4	38·4	19·8	5·7	0·9	0·5	0·2	...	...	0·1	...	100
	Birh	18·0	39·5	29·7	8·7	2·2	1·4	0·3	0·1	0·1	...	...	100
	Nander	25·5	39·4	24·1	8·2	1·8	0·6	0·3	0·1	...	...	...	100
	Naldrug	13·8	32·3	33·5	15·3	3·1	1·2	0·7	0·1	...	...	...	100
	Bidar	16·1	40·5	29·3	10·6	2·0	1·0	0·4	0·1	...	...	...	100
	Parbhani	28·1	38·2	23·7	6·9	1·8	0·7	0·3	0·3	...	...	...	100
	Sirpur Tandur ...	64·1	22·8	9·5	3·3	0·2	...	0·1	...	...	...	...	100
	Total Mahratwara...	28·3	36·7	24·0	8·1	1·7	0·8	0·3	0·1	*	*	...	100
Karnatic.	Gulbarga ...	24·5	40·6	21·7	9·0	2·7	1·0	0·4	...	...	0·1	...	100
	Raichur ...	25·6	40·7	23·6	7·5	1·2	0·8	0·4	0·1	...	0·1	...	100
	Lingsugur ...	30·3	42·8	18·1	5·9	1·4	1·1	0·4	...	...	...	...	100
	Total Karnatic...	27·1	41·5	20·8	7·4	1·8	1·0	0·4	*	...	*	...	100
	POLITICAL DIVISIONS.												
	Atraf-i-Balda	38·0	30·4	19·8	9·6	1·7	0·4	...	...	...	...	0·1	100
	Northern...	29·3	32·3	24·0	11·2	1·9	0·8	0·4	0·1	...	...	...	100
	Eastern	27·4	32·0	25·3	12·4	2·1	0·4	0·1	*	...	...	...	100
	Western	27·8	38·8	23·6	7·1	1·6	0·7	0·3	0·1	*	*	...	100
	Southern...	24·3	39·6	23·5	9·0	2·1	1·0	0·5	*	...	*	...	100
	Total for the Province...	27·8	35·5	23·9	9·8	1·8	0·7	0·3	0·1	*	0·1	*	100

NOTE.—The asterisk * shows that the proportion is too insignificant to represent any percentage to the total

72.—Percentage of each class of Towns and Villages.—Out of the total number of towns and villages in the Province, Class II has the largest proportion (35·5 per cent), Classes I and III following with 27·8 and 23·9 per cent respectively. Nearly a tenth of the number is in Class IV; and the other classes show but a very small percentage, each less than unity, except Class V (1·8). In Class I, all Linguistic and Political divisions have each an average, almost equal to that of the Province, except the Northern and Southern divisions, which vary 1·5 and 3·5 per cent respectively above and below the Provincial mean. Of the districts, Sirpur Tandur has the largest percentage (64·1), the lowest (16·1) being furnished by Bidar. In Class II, Kannada and Mahratwara, as well as the Southern and Western divisions, stand above the mean, Telingana, the Northern and Eastern divisions falling below it. Bidar and the three districts of the Karnatic have the highest percentage (not less than 40), while Medak, Birh, Nander, Aurangabad and Parbhani contain a proportion exceeding 38 per cent. The remaining districts contain less proportions, the least percentage (22·8) being found in Sirpur Tandur. In Class III, Telingana, Mahratwara, the Eastern and the Northern divisions alone rise a little above the Provincial percentage. Among the districts, Naldrug heads the list with 33·5, followed by Birh, Nalgonda, Elgandal and Bidar with an average percentage of 29, the rest varying from 25·1 in Warangal to 9·5 in Sirpur Tandur. In Class IV, Telingana, the Eastern and Northern divisions exceed the Provincial mean by about 3 per cent, the other divisions falling below by about 2 per cent. Elgandal, Nalgonda, Naldrug, Warangal, Bidar and Indur, ranging from 17·9 in the first to 10·4 per cent in the last district, are above the Provincial average, while Atraf-i-Balda, Medak, Mahbubnagar and Gulbarga are almost on a par. Birh, Nander, Raichur and Parbhani come next in order with proportions varying from 8·7 in Birh to 6·9 in Parbhani. Sirpur Tandur comes last with a proportion which dwindles down to one-third of the Provincial average. In Class V, all the Linguistic and Political divisions as well as all the districts, keep more or less with the mean except Naldrug, Elgandal and Gulbarga, which show higher proportions (3·1, 2·8 and 2·7 per cent respectively), and Aurangabad and Sirpur Tandur, with percentages less than unity, the lowest percentage (0·2) being found in the last named district. In Class VI, all the Linguistic and Political divisions and all the districts show a percentage of 1 or less than 1, except Birh, Medak, Naldrug and Lingsugur. In Class VII, the highest percentage (0·7) is found in the district of Naldrug which is more than double the Provincial. The Southern division and Elgandal exceed the Provincial mean by 0·2 per cent; and each of the districts of the Karnatic and the Northern divisions, and Bidar also exceed it by 0·1 per cent; while Mahratwara and the Western division, and Indur, Medak, Birh, Nander and Parbhani are on a level with the Provincial average. Telingana and Aurangabad however fall short of the percentage by 0·2 per cent. The Eastern division and the districts of Mahbubnagar, Nalgonda, Warangal and Sirpur Tandur hold the lowest proportion (1 per mille) to their total number of towns and villages. Atraf-i-Balda does not contain even a single town either in this Class or in Classes VIII, IX or X. In Class VIII, Nalgonda, Elgandal, Medak, Aurangabad, Sirpur Tandur, Gulbarga and Lingsugur show no towns, the towns in Telingana and the Karnatic and in the Eastern and the Southern divisions showing such an insignificant percentage to the total, that they are not shown. Indur and Parbhani are the only districts that show proportions exceeding the Provincial by 1 and 2 per

mille respectively. The remaining districts, Mahratwara and the Northern and Western divisions are on a par with the Province. In Class IX, Birh is the only district that contains a town, while in Class X Aurangabad has two towns and Gulbarga and Raichur have each a town. In Class XI, Atraf-i-Balda is the only district that has a town, *viz.*, the city of Hyderabad and its suburbs, including the civil and military station of Secunderabad.

73.—Comparison of population of towns and villages of each Class.—The subjoined statement shows the proportions borne by the population of each Class of villages and towns to the total Provincial population.

STATEMENT No. 25.

Statement showing the proportion of the population of each class of villages to the total population.

District or division.	Class I containing 1-199 inhabitants.	Class II containing 200-499 inhabitants.	Class III containing 500-999 inhabitants.	Class IV containing 1,000-1,999 inhabitants.	Class V containing 2,000-2,999 inhabitants.	Class VI containing 3,000-4,999 inhabitants.	Class VII containing 5,000-9,999 inhabitants.	Class VIII containing 10,000-14,999 inhabitants.	Class IX containing 15,000-19,999 inhabitants.	Class X containing 20,000-49,999 inhabitants.	Class XI containing 50,000 inhabitants and over.	Total.
Telingana. Atraf-i-Balda ...	4·0	10·4	14·5	14·0	4·2	1·3	...	...	...	...	51·6	100
Mahbubnagar...	6·3	22·7	33·0	25·0	6·4	3·9	0·9	1·8	...	...	...	100
Nalgonda ...	3·1	17·9	32·5	34·8	8·9	1·9	0·9	...	...	...	...	100
Warangal ...	5·2	17·9	32·6	29·4	10·1	2·8	0·6	1·4	...	...	...	100
Elgandal ...	3·4	12·6	30·1	34·7	9·1	5·2	4·9	...	...	...	...	100
Indur	6·0	22·2	26·4	22·7	9·8	5·4	3·5	3·5	...	...	...	100
Medak	4·3	23·7	30·0	21·9	8·0	8·0	4·1	...	...	...	...	100
Total Telingana.....	4·5	17·2	28·3	26·8	8·1	3·8	2·2	0·9	...	...	8·2	100
Mahratwara. Aurangabad ...	7·9	27·5	30·9	16·4	4·6	3·2	2·6	...	...	6·9	...	100
Birh	3·8	20·8	31·9	17·9	9·1	8·5	2·9	2·2	2·9	...	...	100
Nander... ...	5·7	24·9	30·6	20·4	8·0	3·9	4·4	2·1	...	...	...	100
Naldrug ...	2·3	14·8	31·0	28·0	10·5	5·4	6·4	1·6	...	...	...	100
Bidar	3·3	21·7	32·7	22·3	8·1	5·7	3·5	2·7	...	...	...	100
Parbhani ...	6·2	24·0	30·3	17·3	8·0	5·4	3·3	5·5	...	...	...	100
Sirpur Tandur,..	22·5	29·2	27·0	16·6	2·1	...	2·6	...	...	...	...	100
Total Mahratwara....	5·8	22·8	31·1	20·1	7·6	5·0	3·7	2·3	0·4	1·2	...	100
Karnatic. Gulbarga ...	4·8	23·7	24·6	21·4	10·6	6·0	4·6	...	...	4·3	...	100
Raichur ...	5·6	25·1	28·9	18·0	5·0	5·2	4·8	2·9	...	4·5	...	100
Lingsugur ...	7·3	29·2	25·8	16·6	7·1	8·4	5·6	...	...	...	...	100
Total Karnatic.....	5·9	26·0	26·2	18·8	7·8	6·6	5·0	0·8	...	2·9	...	100
POLITICAL DIVISIONS. Atraf-i-Balda ...	4·0	10·4	14·5	14·0	4·2	1·3	...	...	...	...	51·6	100
Northern	5·4	19·5	29·9	26·1	8·3	5·3	4·1	1·4	...	...	...	100
Eastern	4·9	19·4	32·7	29·6	8·6	2·9	0·8	1·1	...	...	...	100
Western	6·0	24·5	30·9	17·9	7·3	5·1	3·2	2·5	0·6	2·0	...	100
Southern	4·9	23·0	27·7	21·2	8·4	6·3	5·4	1·0	...	2·1	...	100
Provincial percentage.	5·3	20·8	29·1	22·8	7·9	4·7	3·2	1·5	0·2	0·9	3·6	100
Actual population ...	607,286	2,402,535	3,354,616	2,629,715	906,991	545,768	374,213	166,679	18,994	108,614	415,039	11,537,040

In Class I, the Western and the Northern divisions and the Karnatic and Mahratwara rise above, and the other divisions fall below, the Provincial proportion. Among the districts, the highest proportion (22·5 per cent) is found in Sirpur Tandur. Aurangabad, Lingsugur, Mahbubnagar, Parbhani and Indur

have more than the average proportion. The lowest percentage (2·3) is seen in Naldrug. Mahratwara and the Karnatic, and the Western and Southern divisions exceed the mean in Class II also. Among the districts, Sirpur Tandur and Lingsugur attain the highest percentages (29·2, each) while Atraf-i-Balda has the lowest (10·4). Birh stands on a par with the Province. Of the other districts Nalgonda, Warangal, Naldrug and Elgandal are below the Provincial average, while the remaining ones take the reverse order with proportions varying from 27·5 in Aurangabad to 21·7 in Bidar. In Class III, the Karnatic and the Eastern, Western and Northern divisions alone are above the mean. The proportions in all the districts of the Western and Eastern divisions and in Elgandal, Medak, Naldrug and Bidar are higher than 30 per cent, the highest percentage (33) being found in Mahbubnagar. On the other hand, the three districts of the Karnatic and the districts of Indur and Sirpur Tandur, show percentages varying from 28·9 in Raichur to 24·6 in Gulbarga, the last place being again occupied by Atraf-i-Balda (14·5 per cent). In the fourth class, Nalgonda and Elgandal stand first with percentages of over 34, the Eastern division and Warangal following with 29 per cent each. Telingana, the Northern division, and the districts of Mahbubnagar, Indur, Bidar and Medak all show higher percentages than the Province. The other divisions and districts bear proportions below the Province, ranging from 21·4 in Gulbarga to 14 in Atraf-i-Balda. In the fifth class, the highest [illegible] percentages (between 10 and 11) exist in Gulbarga, Naldrug and Warangal. All the Linguistic and Political divisions except Atraf-i-Balda and the districts of Indur, Birh, Elgandal, Nalgonda, Bidar, Lingsugur, Medak, Nander and Parbhani exceed 7 per cent. The last place is held by Sirpur Tandur with the lowest proportion (2·1 per cent). In Class VI, the maximum percentage of 8·5 is attained by Birh, while Lingsugur and Medak average 8 per cent. The minimum (1·3) is found in Atraf-i-Balda. In Class VII, all the Linguistic and Political divisions except Telingana and the Eastern division show higher percentages than the Provincial. The proportions among the districts vary from 6·4 in Naldrug to 0·6 per cent in Warangal. In Class VIII, the Western division and Mahratwara bear higher proportions than the Province, Telingana and Kannada coming last with 0·9 and 0·3 per cent respectively. The highest percentage (5·5) is found in Parbhani and the least (1·4) in Warangal. The only district that has any population in Class IX, is Birh, the proportion being 2·9 per cent. The corresponding Political (Western) and Linguistic (Mahratwara) divisions in which it is situated, bear the proportions of 6 and 4 per mille respectively, to their entire population. In Class X, the percentages of 6·9, 4·3 and 4·5 exist in the districts of Aurangabad, Gulbarga and Raichur respectively, which give the Southern and the Western divisions proportions of 2 per cent each to their total population, the percentages in the Karnatic and Mahratwara to which they belong being 2·9 and 1·2 respectively. In the last class, the Hyderabad city with its suburbs alone has a population of 415,039, which is 51·6 per cent of the entire population of Atraf-i-Balda, and 8·2 per cent of Telingana, to which it belongs.

74.—Average village density in each district and division.—

STATEMENT No. 26.

	Districts and division	Average number of persons per village.
Telingana.	Atraf-i-Balda	946
	Mahbubnagar	498
	Nalgonda	650
	Warangal	562
	Elgandal	706
	Indur	572
	Medak	575
	Total Telingana...	633
Mahratwara.	Aurangabad	452
	Birh	634
	Nander	539
	Naldrug	753
	Bidar	625
	Parbhani	533
	Sirpur Tandur	245
	Total Mahratwara...	534
Karnatic.	Gulbarga	585
	Raichur	554
	Lingsugur	485
	Total Karnatic.	538
	POLITICAL DIVISIONS.	
	Northern	567
	Eastern	561
	Western	526
	Southern	582
	Atraf-i-Balda	946
	Total for the Province...	574

From the statement given in the margin, it will be seen that the average population per village in the Province, taking all towns and villages, large and small, into consideration, is 574. Atraf-i-Balda has the highest average of 946 persons per village, due to its comprising the city of Hyderabad and its suburbs, with their numerous inhabitants; and is in excess of the Provincial average by 372 persons. Two more divisions, Telingana and the Southern, also exceed the Provincial mean, but the remaining ones fall below it. Among the districts, the highest village density (753), next to Atraf-i-Balda, is found in Naldrug. Elgandal has a density of 706 and Nalgonda, Birh and Bidar average 600. Gulbarga, Medak and Indur are more or less on a par with the Provincial average. The other districts exhibit an average village density lower than the Provincial mean, the lowest village density (245) being found in Sirpur Tandur.

75.—Average village density in each class of villages and towns.—

The density of the villages in each of the eleven prescribed classes will next be considered. The following statement gives the village density of each class for the entire Province as well as for each district and division :—

STATEMENT No. 27.

Districts and divisions.	Average population per village in											
	All classes.	Class I-1-199.	Class II-200-499.	Class III 500-999.	Class IV 1,000-1,999.	Class V 2,000-2,999.	Class VI 3,000-4,999.	Class VII 5,000-9,999.	Class VIII 10,000 to 14,999.	Class IX 15,000 to 19,999.	Class X 20,000 to 49,999.	Class XI 50,000 and over.
Telingana.												
Atraf-i-Balda	946	99	322	691	1,376	2,441	3,538	...	...	...	...	415,093
Mahbubnagar	498	102	327	704	1,348	2,292	3,750	6,222	11,888	...	...	...
Nalgonda...	650	111	356	716	1,326	2,315	3,982	5,906	...	...	...	...
Warangal	562	97	340	729	1,357	2,397	3,953	5,112	1,484	...	...	...
Elgandal	706	106	342	725	1,370	2,318	3,550	6,715	...	...	...	...
Indur	572	112	367	713	1,251	2,856	3,843	6,354	11,207	...	...	...
Medak	575	111	342	685	1,355	2,415	3,685	7,453	...	...	...	...
Total Telingana.....	633	104	342	713	1,344	2,418	3,719	6,546	11,472	...	...	415,039
Mahratwara.												
Aurangabad	452	104	323	705	1,296	2,222	3,740	7,125	...	...	28,620	...
Birh	634	133	334	681	1,311	2,539	3,903	6,223	13,923	18,994	...	...
Nander	539	120	340	685	1,343	2,409	3,522	6,998	13,105	...	...	...
Naldrug	753	124	345	698	1,376	2,531	3,513	6,879	10,511	...	...	...
Bidar	625	129	335	698	1,315	2,505	3,402	6,306	12,171	...	...	...
Parbhani...	533	117	335	681	1,340	2,385	3,938	6,676	11,085	...	...	...
Sirpur Tandur	245	86	313	695	1,240	2,447	...	6,084	...	...	...	...
Total Mahratwara.....	534	109	332	692	1,327	2,445	3,671	6,678	11,803	18,994	28,620	...
Karnatic.												
Gulbarga	585	115	342	662	1,386	2,308	3,538	7,422	...	...	28,200	...
Raichur	554	121	341	678	1,339	2,355	3,779	6,163	14,672	...	23,174	...
Lingsugur	485	116	331	692	1,375	2,434	3,717	6,992	...	...	...	...
Total Karnatic.....	538	117	337	677	1,370	2,355	3,669	6,869	14,672	...	25,687	...
POLITICAL DIVISIONS.												
Northern	567	104	342	708	1,327	2,491	3,539	6,583	11,689	...	...	...
Eastern	561	101	339	717	1,344	2,344	3,869	5,747	11,686	...	...	...
Western	526	114	332	688	1,323	2,377	3,815	6,768	11,895	18,994	28,620	...
Southern	582	118	339	683	1,372	2,416	3,632	6,872	12,591	...	25,687	...
Atraf-i-Balda	946	99	322	691	1,376	2,441	3,538	...	...	...	...	415,039
Total for the Province.....	574	108	337	699	1,341	2,419	3,688	6,682	11,906	18,994	27,154	415,039

Class I contains the lowest Provincial average (108); Class II exceeds thrice the strength of Class I; and Classes III and IV respectively represent about two and four times the strength of Class II. The strength of Classes V and VI are approximately double and treble of Class IV. The village density rises to 3,688 in Class VI and to 6,682 in Class VII, while the averages in Classes VIII, IX and X are 11,906, 18,994 and 27,153 respectively, the highest average (415,039) being found in Class XI, representing the population of the city of Hyderabad with its suburbs. In Class I, the village density of the Southern (118) and Western (114) divisions, the Karnatic (117) and Mahratwara (109) exceed the Provincial average (108), the other divisions, both Linguistic and Political, being slightly less, the divergence not exceeding, however, 4 persons to the village. Sirpur Tandur gives the lowest density among the districts, being 22 less than the Provincial. The averages in Elgandal, Aurangabad, Mahbubnagar and Warangal are also less than the mean, the divergence being between 2 in Elgandal and 11 in Warangal; while the averages in all the others exceed the Provincial by 3 in Nalgonda and Medak, to 25 in Birh. In Class II, Indur possesses the largest village density (367), followed by Mahbubnagar (357) and Naldrug (345). Each of the districts of Elgandal, Medak and Gulbarga, and Telingana and the Northern division have an average density (342) higher than the Provincial (337). The Karnatic has an average equal to that of the Province; the Eastern and Southern divisions, and the districts of Raichur, Warangal and Nander fall slightly below it. All the other districts and divisions possess averages below the mean, the lowest (313) being again found in Sirpur Tandur. In Class III the highest average (729) is seen in Warangal and the lowest (662) in Gulbarga; while in Class IV, Gulbarga shows the highest average (1,386) and Sirpur Tandur (1,240) the lowest. In Class V, Indur heads the list with 2,856 persons per village, Aurangabad coming last with 2,222 persons. Nalgonda and Bidar occupy similar positions in Class VI with 3,982 and 3,402 persons respectively. In Class VII, Medak leads with 7,453, Warangal coming last with 5,112 persons. In Class VIII, Raichur (the Karnatic) has the highest average (14,672), and Naldrug, the lowest (10,511). In Class IX, the Provincial average of 18,994 is found in the district of Birh (Mahratwara), which, as already seen, is the only district that contains any population in this class. In Class X, Aurangabad, Gulbarga and Raichur are alone represented. In the last class, Atraf-i-Balda shows 415,039, *i.e.*, the population of the city of Hyderabad and its suburbs.

76.—Average district divergence in each class.—The marginal statement furnishes the average district divergence in each Class from the mean of the Province, the "weighted mean", * the percentage of the average divergence from the mean. From the statement, it will be seen, that Classes III, IV, VII, and X show average divergences below the Provincial mean, the remaining classes and the total of all classes exhibiting divergences above it. The average divergence of the district village density from the Provincial mean is not less than 16 per mille from uniformity, though in Classes I and III the divergence rises so high as 37 and 38 per mille respectively. The third and fourth in rank are Classes VIII and VII in which

STATEMENT No. 28.

Class.	Population.	Average district divergence from the mean of the Province.	Percentage of A. D. D. the mean of the Province.	Weighted mean.
I	1 to 199 ...	+4·1	+3·7	108 ·037
II	200 to 499 ...	+0·35	+0·1	337 ·001
III	500 to 999 ...	−2·65	...	699 ·038
IV	1,000 to 1,999 ...	−5·55	−0·4	1,341 ·004
V	2,000 to 2,999 ...	+2·7	+0·1	2,419 ·001
VI	3,000 to 4,999 ...	+21·56	+0·6	3,688 ·006
VII	5,000 to 9,999 ...	−142·62	−2·1	6,682 ·021
VIII	10,000 to 14,999 ...	+321·33	+2·7	11,906 ·027
IX	15,000 to 19,999 ...	...	...	...
X	20,000 to 49,999 ...	−489·33	−1·8	27,154 ·180
XI	50,000 and over ...	...	...	...
	All Classes...	+9·2	+1·6	574 ·016

* The method of calculating the "weighted mean" is given in Chapter XII.

the divergence is about 27 and 21 per mille; Class X has an average divergence of not less than 18 per mille, and Class VI and IV have a mean divergence of about 6 and 4 per mille respectively. The least average district divergence (not less than one per mille) is found in Classes II and V.

77.—Relation of the total average village density to the average in each class.—Having discussed the relation of the village density of each district in the different classes of villages, to the average population of a village in the classes concerned, for the whole Province, it is advisable to review the divergence of the village average of each district and division from the class average. Taking the Province as a whole, we find that the average village density is far above the averages in the first three classes, but falls considerably below it in all the remaining classes. The averages of the first three classes, however, fall below those of Naldrug and Atraf-i-Balda. Taking Class I individually it is found to be below the mean for Sirpur Tandur. In the case of the first and second class averages of all the other districts and divisions, a similar position is occupied. The averages in all the classes, other than those mentioned above, exceed the mean in all districts and divisions.

78.—Average divergence of the village density of all classes over the mean.—The annexed statement gives the average divergence of all classes of villages over the mean village density in each district and division, together with the percentage of such divergence and the weighted mean.

STATEMENT No. 29.

	Districts.	Average divergence from the mean.	Percentage of average divergence on the mean.	Weighted mean.
Telingana.	Atraf-i-Balda ...	59,555	6,295	946 62·95
	Mahbubnagar ...	2,831	568	498 5·68
	Nalgonda ...	1,452	223	650 2·23
	Warangal ...	2,622	467	562 4·67
	Elgandal ...	1,455	206	706 2·06
	Indur ...	2,766	483	572 4·83
	Medak ...	1,718	299	575 2·99
	Total Telingana...	48,455	7,655	633 76·55
Mahratwara.	Aurangabad ...	5,065	1,121	452 11·21
	Birh ...	4,704	742	634 7·42
	Nander ...	3,026	561	539 5·61
	Naldrug ...	2,494	331	753 3·31
	Bidar ...	2,733	437	625 4·37
	Parbhani ...	2,787	523	533 5·23
	Sirpur Tandur ...	1,566	639	245 6·39
	Total Mahratwara...	6,933	1,298	534 12·98
Karnatic.	Gulbarga ...	4,912	839	585 8·39
	Raichur ...	5,293	955	554 9·55
	Lingsugur ...	1,752	361	485 3·61
	Total Karnatic...	5,657	1,051	538 10·51
	POLITICAL DIVISIONS.			
	Northern ...	2,781	490	567 4·90
	Eastern ...	2,707	482	561 4·82
	Western ...	6,967	1,325	526 13·25
	Southern ...	5,385	925	582 9·25
	Atraf-i-Balda ...	59,555	6,295	946 62·95
	Total for the Province...	43,823	7,635	574 76·35

The average divergence of the village density (of all classes) from the Provincial mean is not less than 76·35 per cent from uniformity. The percentage of divergence in Telingana exceeds the Provincial by only 20, whereas Atraf-i-Balda falls short by 13·40, the percentage in the other districts and divisions being much less than the Provincial. The percentages in the Western division and in Mahratwara are 13·25 and 12·98 respectively. Aurangabad and the Karnatic show average divergences of not less than 11·21 and 10·51 per cent; next to these, come Raichur and the Southern division with percentages of 9·55 and 9·25. Then come in order, the districts of Gulbarga, Birh and Sirpur Tandur; Nander has exactly half the percentage of Aurangabad, and Mahbubnagar, a little in excess. The percentages in the Eastern division and in Indur are almost identical but are less than that in the Northern division. The least average divergence (of not less than 2·06 per cent) is found in Elgandal.

Section V. A.—TOWNS.

79.—Urban population.—The total Provincial population (11,537,040), is distributed between urban (1,083,539) and rural (10,453,501). The former thus has a proportion of 9·4 per cent to the total, which exceeds the proportion for the Madras Presidency by 0·3 per cent or 3 per mille, but is less than the proportions for Mysore and Bombay by 2·3 and 7·8 per cent respectively. Compared with the ratio in England and Wales, Hyderabad has only a seventh. The entire urban population of this Province is less than one-third of the population of London alone (by 30,772), one-half of the population of Paris (by 88,736), and of Chicago (by 16,461); but it exceeds the population of the City of Philadelphia (by 43,089).

80.—Proportions of urban population in each district and division.—It will be seen from the marginal statement that Atraf-i-Balda exhibits the highest proportion (51·6 per cent), which is due to its containing the Hyderabad city and its suburbs. Telingana (17·3) and Raichur (12·2), are the only other division and district respectively, that contain higher percentages of urban population than the Province. The percentage of urban population in Aurangabad is higher than the Provincial mean by but 0·1 per cent. The proportions in all the other districts and divisions fall below that of the Province, varying from 8·9 in Gulbarga to 0·9 in Nalgonda.

STATEMENT No. 30.

	Districts.	Proportion of urban population to the total population of each district.	Proportion of urban population of each district to the total urban population of the Province.
Telingana.	Atraf-i-Balda including the City	51·6	38·3
	Mahbubnagar	2·7	1·7
	Nalgonda	0·9	0·5
	Warangal	1·9	1·5
	Elgandal	4·9	4·9
	Indur	7·5	4·4
	Medak	4·1	1·4
	Total Telingana	17·3	52·7
Mahratwara.	Aurangabad	9·5	7·3
	Birh.....	8·0	4·8
	Nander	6·5	3·8
	Naldrug	8·0	4·8
	Bidar	6·2	5·1
	Parbhani	8·8	6·6
	Sirpur Tandur	2·6	0·6
	Total Mahratwara... ..	7·6	33·0
Karnatic.	Gulbarga	8·9	5·3
	Raichur	12·2	5·8
	Lingsugur	5·6	3·2
	Total Karnatic... ...	8·7	14·3
	Total for the Province.....	9·4	100·0
	Political Divisions.		
	Northern	5·5	16·4
	Eastern	1·4	5·7
	Southern	8·3	19·1
	Western	8·3	22·5
	Atraf-i-Balda	57·6	38·3

81.—Proportion of Provincial urban population in each district, &c.—Passing on to the distribution of the Provincial urban population among the several divisions and districts of the Province, (column 3 of Statement No. 30), it is found that Telingana has the highest percentage (52·7), Mahratwara has about a third, and

the Karnatic, the balance (14·3). Among the Political divisions, Atraf-i-Balda has the highest proportion (38·3 per cent), followed by the Western division (22·5). The Southern division (19·1) has exactly half the percentage of Atraf-i-Balda. The Eastern division (3·7) has the lowest proportion. Among the districts, Atraf-i-Balda heads the list with a percentage of 38·3. There is a phenomenal fall from this percentage to the next lower ones in Aurangabad (7·3) and Parbhani (6·6). The proportions in Raichur, Gulbarga and Bidar, exceed 5 per cent, and are followed by those in Elgandal, Birh, Naldrug and Indur, which exceed 4 per cent. Nander (3·8) and Lingsugur (3·2) exceed 3 per cent, and Mahbubnagar, Warangal and Medak, 2 per cent. Sirpur Tandur and Nalgonda fall below 1 per cent, having 0·6 and 0·5 per cent respectively.

82.—Number and population of towns and urban density.—The marginal statement gives the number of towns, their population, and the average urban density, for each district. It has already been stated that the total number of towns in the Province, including the capital, is 76. Elgandal and Parbhani have each 8 towns with aggregates of 53,720 and 71,046 persons respectively, *i.e.*, an average urban density of 6,715 and 8,881. Naldrug and Bidar follow next with 7 towns each, their aggregates being 51,786 and 55,872 or 7,398 and 7,982 persons per town respectively. The districts with 6 towns each are also two in number, *viz.*, Indur and Raichur. They have aggregate populations of 47,830 and 62,497 or 7,972 and 10,416 persons per town, respectively. The districts containing 5 towns each, are five in all, *viz.*, Aurangabad, Birh, Nander, Gulbarga and Lingsugur with populations varying from 78,616 to 34,959 and densities from 15,723 to 6,991. Mahbubnagar, Warangal and Medak contain 2 towns each, their average densities being 9,055, 8,298 and 7,453 respectively. There are two districts with but one town each, *viz.*, Nalgonda and Sirpur Tandur, their respective populations being 5,906 and 6,084. The city of Hyderabad with its suburbs is situated in Atraf-i-Balda, the city containing 124,057 inhabitants, and the suburbs including Secunderabad, Bolarum, &c., 290,982, amounting together to 415,039 souls. The average Provincial urban density is 14,257, which is higher than the densities of all districts except Atraf-i-Balda and Aurangabad, the town averages of which exceed the Provincial mean by 400,782 and 1,466 persons respectively.

STATEMENT No. 31.

Districts.	No. of towns.	Population of towns.	Average number of persons per town.
Atraf-i-Balda	1	415,039	415,039
Mahbubnagar	2	18,110	9,055
Nalgonda	1	5,906	5,906
Warangal	2	16,596	8,298
Elgandal	8	53,720	6,715
Indur...	6	47,830	7,972
Medak	2	14,906	7,453
Aurangabad	5	78,616	15,723
Birh	5	51,586	10,317
Nander	5	41,099	8,219
Naldrug	7	51,786	7,398
Bidar	7	55,872	7,982
Parbhani	8	71,046	8,881
Sirpur Tandur	1	6,084	6,084
Gulbarga	5	57,887	11,577
Raichur	6	62,497	10,416
Lingsugur	5	34,959	6,991
Total.....	76	1,083,539	14,257

83.—Density per acre of the City and its suburbs.—The subjoined statement gives the density per acre of the different sections of the City and its suburbs.

STATEMENT No. 32.

Names of Municipalities with their sections.	1891.		1881.	
	Population.	Density per acre.	Population.	Density per acre.
City Municipality. 1 Meer Chowk ...	29,916			
2 Sultan Shahi ...	31,418			
3 Aliabad (in) ...	28,905	77·53	123,675	77·29
4 Husaini Alum ...	33,818			
Total City...	124,057	77·53	123,675	77·29
Charminar Municipality. 5 Yakootpoora ...	31,287			
6 Aliabad (out) ...	25,613			
7 Afzalgunj	61,653			
8 Begam bazaar ...	31,348	20·05	230,535	18·44
Residency Municipality. 10 Residency bazaars ...	33,623			
11 Secunderabad ...	14,709			
12 Trimulgherry ...	76,971			
13 Bolarum	3,655			
	12,123	10·73	13,207	11·69
Total Suburbs...	290,982	19·47	243,742	16·31
Total City and Suburbs...	415,039	25·00	367,417	22·08

It will be seen that owing to paucity of information, no comparison can be instituted, but it is hoped that this statement will serve as the basis of future comparison.

84.—Percentage of towns in each district.—Having compared the number and population of towns in different districts, we shall now proceed to discuss the towns, or aggregates with populations numbering 5,000 and upwards. As will have been seen, towns have been classified under five heads, containing (1.) 5,000–9,999; (2.) 10,000–14,999; (3.) 15,000–19,999; (4.) 20,000–49,999; and (5.) 50,000 inhabitants and over. In the first class (5,000–9,999), the highest percentage is found in Elgandal (14·28 per cent), and the lowest (1·78 per cent) is common to the four districts of Mahbubnagar, Nalgonda, Warangal and Sirpur Tandur. Atraf-i-Balda, having no town in this class, has been omitted.

In the next class (10,000–14,999), there are nine districts. Parbhani heads the list with 28·57 per cent, and Indur and Bidar come next with 14·28 per cent each. The lowest percentage (7·14) is found in each of the six remaining districts.

In the third class (15,000–19,999), Birh has the only town and consequently scores cent per cent.

In the next class (20,000–49,999), there are four towns, two in Aurangabad (or 50 per cent) and one each in districts of Gulbarga and Raichur. In the last class, (50,000 and over), there is but one town, namely, the city of Hyderabad.

85.—Areality of towns.—As noted in a previous paragraph, the number of towns in these Dominions is 76, including Hyderabad, the chief town, so to speak, of the Atraf-i-Balda district, in almost the centre of which, it is situated. It is the capital of these Dominions. The town areality for the whole Province, obtained by dividing the total area, (82,698 square miles), by the number of towns (76), is 1,088·1 square miles. Taking Hyderabad as the chief town of Atraf-i-Balda, we find that its areality is 3,328 square miles, *i.e.*, the area of the

district. Atraf-i-Balda has no other town, and if, therefore, we exclude Hyderabad, this district has to be left out of the calculation for want of a town. As the number of towns in each district increases, the town arealities necessarily diminish, in consequence of which, it follows that the smaller the areality, the greater must the number of towns be. Of course, this assertion cannot hold good as a general rule, especially in the case of the districts with small areas, which have but a small number of towns, and *vice versa*. We shall now take the districts individually and discuss the town arealities in each and compare them with the Provincial figures.

STATEMENT No. 33.

Districts.	No. of towns.	Area in square miles.	Areality in square miles.	Serial order.	Proximity in miles.
Naldrug...	7	4,010	572·8	1	25·717
Bidar	7	4,180	597·1	2	26·257
Raichur	6	3,661	610·2	3	26·542
Parbhani	8	5,087	635·8	4	27·095
Nander	5	3,343	668·6	5	27·875
Indur	6	4,822	803·6	6	30·462
Gulbarga	5	4,064	812·8	7	30·635
Birh	5	4,460	892·0	8	32·093
Elgandal	8	7,207	900·7	9	32·249
Lingsugur	5	4,907	981·4	10	33·646
Medak	2	2,017	1,008·5	11	34·125
Aurangabad	5	6,176	1,235·2	12	37·766
Mahbubnagar	2	6,497	3,248·5	13	61·245
Atraf-i-Balda	1	3,328	3,328·0	14	61·991
Nalgonda	1	4,131	4,131·0	15	69·065
Warangal	2	9,779	4,889·5	16	75·139
Sirpur Tandur	1	5,029	5,029·0	17	76·204
LINGUISTIC DIVISIONS.					
Karnatic	16	12,632	789·5	1	30·193
Kannada	38	32,285	849·6	2	31·322
Telingana	22	37,781	1,717·3	3	44·530
Total.....	76	82,698	1,088·1	...	35·446

It will be seen from the above statement, that Naldrug with its area of 4,010 square miles and 7 towns, has an average town areality of 572·8 square miles, which is the smallest, throughout the whole Province, and that Sirpur Tandur, on the other hand, with its area of 5,029 square miles, has but one town, whereby the area of the district becomes the areality of that town. The other districts range themselves between these two extremes. It will also be seen that Hyderabad has been shown as a town in the Atraf-i-Balda district, and the districts have been arranged in the order of their town arealities, the one with the smallest areality coming first. The districts below the Provincial average are eleven in number, Medak being next in areality to the average, the remaining six districts, (Aurangabad, Atraf-i-Balda, Mahbubnagar, Nalgonda, Warangal and Sirpur Tandur), being above the average. A curious fact is brought to light in this statement, which is that the smaller areality of towns, a circumstance synonymous with prosperity, is observable in the black cotton soil and dry cultivation districts, *i.e.*, in Mahratwara and Kannada, the districts with increased arealities being, almost all of them, found in the wet cultivation districts of Telingana. To put it in other words, if a line be drawn dividing the districts above and below the average, it will be perceived that all the districts above the line are included in Telingana with the exception of Aurangabad and Sirpur Tandur, and similarly all the districts below the average, with the exception of Indur, Elgandal and Medak come under the other two divisions of Mahratwara and Kannada.

Telingana with its area of 37,781 square miles and 22 towns gives a town areality of 1,717·3, and a proximity of 44·530. Mahratwara has 38 towns in an area of 32,285 square miles, giving an areality of 849·6 square miles and a proximity of 31·322 miles. The Karnatic division has an aggregate area of 12,632 square miles, which, distributed among 16 towns, gives an areality of 789·5 square miles and a proximity of 30·193 miles. Thus it is seen that of the three Linguistic divisions, Telingana alone has a larger town areality than the Province, a circumstance that further elucidates the above remarks.

86.—Proximity of towns.—The Provincial urban proximity is 35·446 miles, *i. e.*, should the towns be arranged at equal distances from one another, the average distance, between any two, will be 35·446 miles. The last column in the above statement shows the proximity of towns in each district. It will be observed, that, as in the case of areality, the proximities of the towns of eleven districts is below the Provincial average and of the remaining six, above it.

87.—Descripton of Towns.—Hyderabad.—Among the cities and towns of India, Hyderabad stands fourth as regards population, the chief towns of the three Presidencies preceding it, as shown marginally. Compared with the towns of the British Isles, Hyderabad takes its position as 6th, just after Birmingham (429,170). With regard to the cities throughout the world, excluding India, Hyderabad occupies the 23rd place, coming just below Boston 417,720. In India, Hyderabad exceeds one and a half times the population of Lucknow, by 5,404, and twice that of Delhi by 27,879 souls.

STATEMENT No. 34.

Towns.	Population.
Calcutta and suburbs ...	840,130
Bombay	804,470
Madras	449,950
Hyderabad and suburbs ...	415,039

Hyderabad, the chief city and capital of His Highness the Nizam's Dominions is situated on the river Musi, a tributary of the Kistna, which is here to about 400 to 500 feet wide. It stands at a height of 1,700 feet above the sea-level, and is 389 miles North-West from Madras, 449 South-East from Bombay and 962 South-West from Calcutta. The city is about 6 miles in circumference, with a stone wall, flanked with bastions, encircling it. The street architecture is not imposing, and there are few buildings with any pretensions to architectural merit. Perhaps there is no city in India with a population so varied or so warlike. Every man goes about armed with a weapon of some kind, while the military classes are literally armed to the teeth. Here may be seen the Arab, the Sidi, the Rohilla, the Pathan, the Maratha, the Turk, the Sikh, Persians, Bokhariots, Parsis, Madrasis, and others.

The scenery around Hyderabad is wild and picturesque, the country being hilly and dotted with numerous granite peaks and isolated rocks. Approached from the west, the appearance of the city is very striking; the palace and mosques and magnificent pile of buildings erected for the British Residency towering above the outer wall. A large lake, a few miles south of Hyderabad, supplies the city with water. When full, this sheet of water is nearly 20 miles in circumference, and covers an area of 10,000 acres.

The palace of the Nizam, the mosques, and the British Residency are the principal buildings. The former has, however, no pretensions to splendour, but is of considerable size. M. Langles describes it as being more than a league in circumference, and guarded by a valiant body of Amazons. Hyderabad is a great Mahomedan stronghold and contains several mosques. The Juma Masjid or 'Cathedral' Mosque, so called after the one at Mecca, from which it is designed, is large, and crowned by minarets of an extraordinary height. The pillars within consist each of a single piece of granite, and are very lofty. In the environs of Hyderabad there are many fine gardens, with gorgeous pavilions. One of the most interesting places in Hyderabad is the College or Char Minar (so called from its 4 minarets), built upon four grand arches, at which the four principal streets of the city meet. Above are several storeys of rooms, and formerly each story was devoted to a science.

On the north side of the Musi is an extensive suburb known as the Begam or 'Princess'' bazaar, because the imposts levied there are a perquisite of the Nizam's principal wife. The British Residency is in this quarter, and communication between it and the palace of the Nizam is maintained by a handsome bridge, planned by Colonel Oliphant of the Madras Engineers. The British Residency is remarkable among other things, as having been constructed entirely by native workmen. The north front looks away from the river and the city. It is adorned by a splendid portico, to which leads up a flight of twenty-two steps, having on either side a colossal sphinx. From the summit of the steps six Corinthian columns, faced with chunam stone of dazzling whiteness, rise to the top of the upper storey of the main building. The Company's arms, in alto-relievo, form the central ornament. The interior of the portico is elaborately carved, and the whole building stands in ornamental pleasure grounds, enclosed by a wall with two gateways. The staircase is the finest in India, each step being a single block of the finest granite ; the walls are richly decorated and the apartments are furnished with the utmost luxuriance. The pavilions, galleries, and terraces are ornamented in the florid style of oriental architecture, with a profusion of delicate trellis-work, painting and gilding. The finest private residence in the city is the palace of the *Bara dari* or "Twelve doors", belonging to the family of the late minister, Sir Salar Jung.

Gulbarga, (Population 28,200) the chief town of the district of the same name is situated on an undulating plain, which presents a somewhat dreary expanse of black soil. The former capital of a powerful dynasty, it has now become a place of secondary importance. In early times it was a Hindu city o. great extent. Previous to the Mahomedan conquest, Gulbarga was included in the Dominions of the Rajas of Warangal. After the subjugation of the Yadavas of Deogiri (Daulatabad) by the Mahomedans, other inroads followed which resulted in the overthrow of the Hindu kingdom of Warangal. In 1323, Prince Alagh Khan (afterwards the emperor Muhammad Tughlak) who was deputed by his father, Ghazi Beg Tughlak, to suppress a rebellion that had broken out in the southern portions of the kingdom, captured Gulbarga and Bidar. Twenty years afterwards the Deccan governors rebelled against the Emperor Muhammad Tughlak, and set up a king of their own. Malik Magh, the nominee of the rebels, abdicated in favour of Jafar Khan, who assumed the title of Ala-

ud-din Hasan Shah Ganga Bahmani. He selected Gulbarga as his capital, and commenced to reign in 1347. The new king rapidly extended his Dominions which were subsequently divided into four great Provinces. In 1432, the capital was transferred to Bidar. Towards the close of the fifteenth century, Gulbarga came into the possession of the kings of Bijapur.

During the last ten or twelve years much has been done to restore to Gulbarga some of its former prosperity. The south-eastern extension of the Great Indian Peninsula Railway has a station near the town. Between the railway station and the old town, plantations of trees have been laid out. A handsome garden and many new buildings also adorn the town. Gulbarga is entered by a stately gateway recently erected. In the jail the manufacture of carpets, both of the finer and coarser kinds, of soda-water and lemonade, of tents, and of paper, together with cloth-weaving, is carried on by 400 convicts.

After the abandonment of Gulbarga for Bidar, the palaces and mosques, which had been erected by the kings who ruled there, were allowed to fall into ruin and decay. The outer walls and gateways of the old fort are now in a dilapidated condition. A citadel, or Bala Hissar, has suffered the least. The only remarkable building in the fort is the great mosque or masjid, modelled after the mosque of Cordova in Spain. Its chief peculiarity is that, alone among the larger mosques of India, the whole area of 38,016 square feet is covered in. Nothing but heaps of ruin remain of the palaces and pleasure houses of the Bahmani kings.

Some little distance from the tombs of the kings who reigned there 4 or 500 years ago is the Darga or Shrine of Banda Nawaz, a celebrated Mahomedan saint, who came to Gulbarga in 1413. A few years after his arrival, the king sent to ask the blessing of the Syed for his son, whom he had elected as his successor, but he said that as the crown was decreed to descend to his brother by the will of Providence, it was in vain for him to bestow it on another. The king was greatly alarmed and pretending that his shrine was too near the palace and that the crowds of his disciples were dangerous to the peace of his capital, he ordered the saint to quit the city. Banda Nawaz obeyed the king's order and retired to the spot where his tomb now stands. The shrine is much venerated by Mahomedans of this part of India, and none but true believers are admitted inside its portals. The walls are decorated with Koranic texts in gilt letters, and there is also a Persian couplet laudatory of the saint's virtues. The anniversary or Urus of the saint Banda Nawaz lasts for a fortnight and is attended by thousands of people.

Aurangabad, the "*Khujista Bunyad*" of Mahomedan history, and the chief town of the district of the same name, is situated on the Kaum river, a small perennial stream, which has its source in the neighbouring hills, and ultimately falls into the Godaveri. Its population in 1881, including that of the cantonments, was 30,219, but it has since increased to 33,887. Its distance from Ahmednagar is 68 miles, from Nandgaon, the nearest railway station on the G. I. P. line, 56 miles; from Bombay, 175 miles and from Hyderabad 270 miles. It was founded in A.D. 1610 by the celebrated Malik Ambar, or Sidi Ambar, as he is frequently styled, a native of Abyssinia, who rose from the condition of a slave to that of Regent of the Nizam Shahi kingdom of Ahmed-

nagar. Kirki, as the town was first named by the founder, is surrounded by masonry walls of moderate height, with semi-circular bastions surmounted by towers at the different angles. It was named Aurangabad during the Deccan viceroyalty of Aurangzebe. The town is built in the form of a parallelogram, the diagonal length from north-east to south-west being two and a half miles, and from north to south a mile and a quarter. There are four gateways facing the four cardinal points, and the circumference of the walls exceeds 6 miles. It contains the ruins of many buildings, among which, is included a palace built by Aurangzebe, now completely decayed. The most interesting building is the mausoleum, called the *Makbara of Rabia Durani*, containing the remains of Aurangzebe's favourite wife. It is said to feebly resemble the Taj Mahal at Agra. "Aurangabad" was the capital of the extensive Province of that name comprehending a considerable portion of the old Deccan kingdom of Ahmednagar. The ruins extend over one-fourth of the area of the city. The ruins of a large suburb named Harsul, are situated a couple of miles to the west of the town, on the road to which is a vast stone building erected by Aurangzebe for the accommodation of travellers. A group of about 50 Armenian tombs bearing Hebrew inscriptions, is to be found a short distance to the east of the city. About fourteen miles away from the city is Roza, where the founder of Aurangabad, Malik Ambar, lies buried under a dome, erected during his life-time. The cantonments containing a force of cavalry, artillery, infantry, are situated a mile to the west of the town. The Aurangabad caves, in the Sichel hills, are about 2 miles north of the city, and have been throughly explored and described by Mr. Burgess, (Archæological Survey of Western India, Vol. III. p. 59). They are divided by Mr. Burgess into three groups; the first and second containing 9 caves are of Budhistic origin; the third contains 3 caves and is about a mile to the east of the other two. Aurangabad has a large market place, and possesses a well regulated system of water supply, which was introduced by Malik Ambar and Aurangzebe. There are five *jatras* or fairs held here in the course of the year. There are several schools and a municipality. At one time, Aurangabad was a considerable trading centre, but its commercial importance decreased somewhat in after years; trade, however, is now reviving, there being a large traffic in wheat, cotton, manufactured goods and hardware. The Sübadar or Commissioner of the division has his head-quarters here.

Kadrabad.—Kadrabad, a town in the Aurangabad district is situated opposite Jalna, on the Kundalika. It is of recent growth, and has considerable trade in goods of English manufacture and in country produce. Its population in 1881 was 9,876, but has now increased to 13,477.

Medak, a town situated in North latitude 18° 21′ 44″ and East longitude 78° 17′ 47″, is the head-quarters of the district of the same name. Its population in 1881 was 7,026, but has now increased to 7,556. The town is built on the north and eastern sides of a high hill, which was strongly fortified at one time. The fortifications, which consisted of two lines of walls, one at the base and a around the summit of the hill, were said to have been built by one Rajas of Warangal, from whom the place was afterwards take Bahmani rulers.

Mudgal.—Mudgal, a town and fort in the district of Lingsugur, is situated in North latitude 16° 0′ 34″ and East longitude 76° 29′ 47″, and has a population of 6,641. The fort of Mudgal is four and a half furlongs from north to south and three and a half from east to west. The northern part is situated on the plain; the southern portion ascends and includes the highest ridge of a rocky hill. Mudgal was the seat of one of the Yadavas in A.D. 1249-50. It subsequently came into the possession of the Warangal Rajas, from whom it was wrested by the Mahomedans early in the fourteenth century. Mudgal became one of the frontier posts when Mahomed Tuglakh's Deccan governors rebelled and established the Bahmani kingdom of Gulbarga. The whole of this garrison was slaughtered by the Vijyanagar Raja in 1364. The fort fell into the hands of the Bijapur kings, after the Bahmani dynasty was overthrown. It was ultimately taken by Aurangzebe after the fall of Bijapur. There is a small Roman Catholic colony at Mudgal, composed of persons who were originally converted by one of St. Francis Xavier's missionaries from Goa. This colony was endowed by several of the Bijapur kings, and the grants are retained up to the present day.

Udgir.—Udgir, a town in Bidar, is situated in North latitude 18° 24′ and East longitude 77° 9′ 40″ on the Hyderabad-Jalna road. Its population in 1881 was 7,141, but at this Census it numbers only 6,722 persons. Udgir is a walled town of some extent and has a strong citadel. During the wars between the Imperialists and the Bijapuris, Udgir, which was then one of the strongest forts in the Bijapur kingdom, was frequently besieged. The last mention of it occurs in 1635, when it surrendered to Shah Jahan's commander-in-chief after a siege of some duration. Udgir is also remarkable as being the place, where in 1760 a great battle was fought between the Nizam's forces and the Mahrattas. The Mahrattas were victorious and the Nizam had to give up districts yielding an annual revenue of 6 lakhs of rupees.

Tuljapur.—Tuljapur (Population 6,862), a town in the Naldrug district, famous for its temple of Tulja, after whom the place is named, stands at the base of the Balaghat, which divides the Dekhan from the plain. It is intersected by a ravine in which the temple, which contains an image of the goddess made of black basalt, is built. Long flights of steps with arched gateways at intervals lead down to the temple from the village. There are three chief buildings, the first is sacred to Mahadeo, the second contains the bed, wardrobe, treasury and jewels of the goddess, and the third contains the goddess herself. It is a well known place of Hindu pilgrimage, "being the reputed scene of the goddess Bhavani's slaying the buffalo—Asura or demon Mahesha, who assumed the form of a male buffalo. Tulja is one of the many names of the goddess. There is a tradition that no Mahomedan or Hindu at Tuljapur dare sleep on a bed, this honour being reserved for the goddess alone, who is put to bed every night by the Brahmins."

Bidar. (Population 11,315).—Bidar, an old town and fortress in latitude 57″ and longitude 77° 34′ 21″, is situated near the right bank of the Manjira, north-west of Hyderabad. It is built on an elevated and salubrious 330 feet above the sea-level. Bidar is the ancient *Vidarbha* of the anas, the king of which ruled the Deccan. This kingdom seems to

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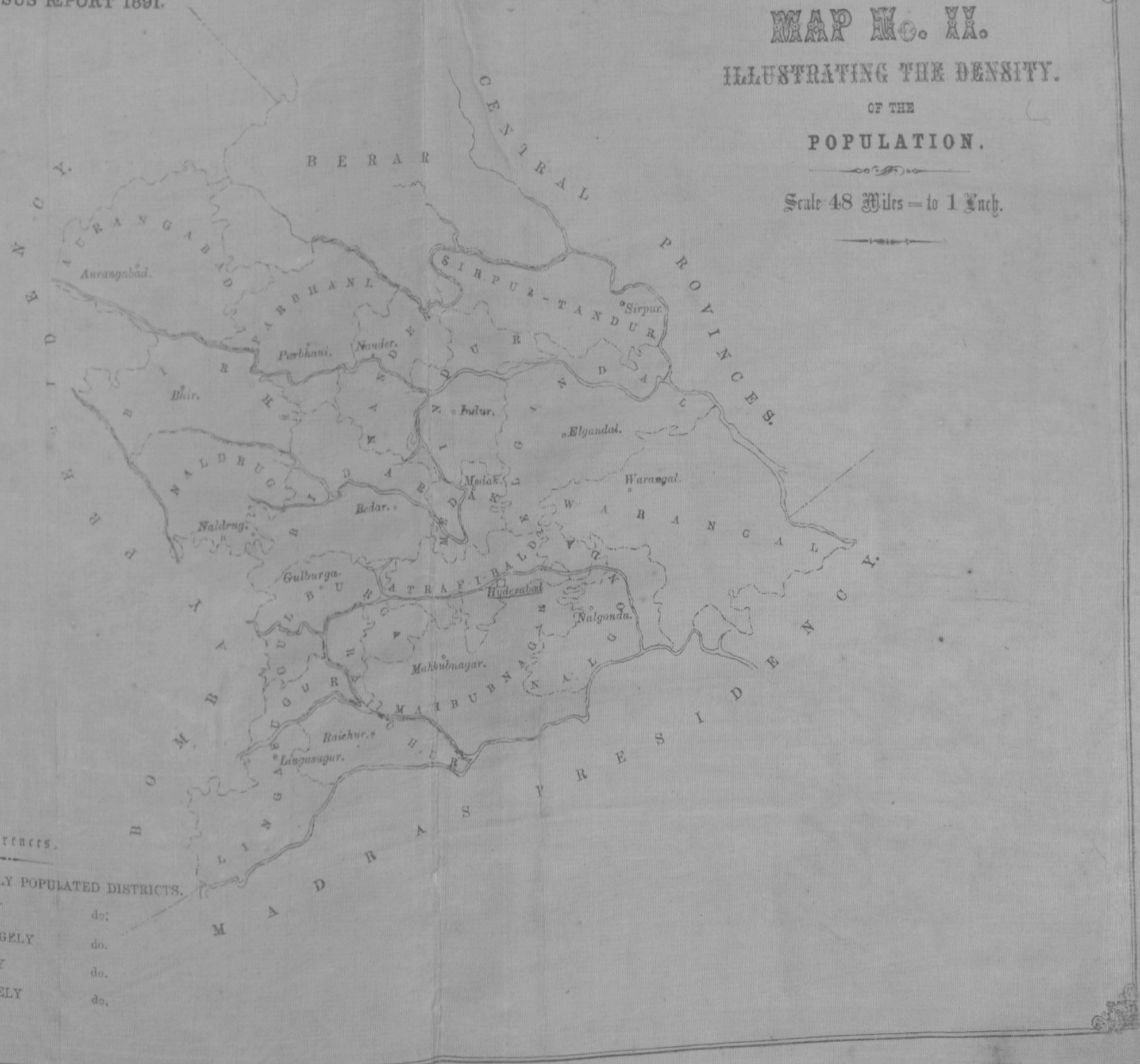
MAP No. XX.

ILLUSTRATING THE DENSITY.

OF THE

POPULATION.

Scale 48 Miles = to 1 Inch.



References.

DENOTES THE DENSELY POPULATED DISTRICTS.

Do. FAIRLY do.

Do. AVERAGELY do.

Do. THINLY do.

Do. SPARSELY do.

have corresponded with the greater portion of the Berars, and Khandesh. It subsequently become the capital of the Bahmani kings. The town has eight gateways and is barricaded by battlemented walls and fortifications, the former of which present a most striking appearance while the latter are yet in a state of good preservation. The bastions contain a number of pieces of ordnance, one of which is 21 feet long. The citadel contains the ruins of a mint, a Turkish bath, an arsenal, and several powder magazines. The ruins of a musjid once unequalled in grandeur and solemnity also exist. There is also a well 150 feet deep. A few miles to the north-west of the city are the tombs of the Bahmani kings, who died at Bidar. The tomb of Amir Barid Shah, with its minaret 100 feet high, is close to the western gate. Bidar is noted for the manufacture of a kind of metalware, called Bidriware, composed of an alloy of copper, lead, tin, and zinc, which is worked into elegantly designed articles, inlaid with silver and occasionally with gold.

Birh. (Population 18,994).—Birh, an old town situated on the left bank of the Bensura, is in North latitude 18° 59′ 26″ and East longitude 75° 48′ 42″. It is the head-quarters of the district of the same name. Of the history of this town, little is known, but it is believed to have been the seat of a Hindu Raja, a tributary of the great Chalukyan kingdom at Kalyani and subsequently to the Yadavas of Deogiri (Doulatabad). The town contains the tomb erected by Mahomed Tuglakh in 1342 over his tooth which he buried with great pomp. Native historians frequently mention Birh in connection with the battle between the Imperial troops and the Nizam Shahis and the Bijapuris in the early part of Shah Jahan's reign. It is noted for some descriptions of leather work. The best *Chagals* or water goglets of leather are manufactured here, which, being porous to a certain extent, keep the water cool in the hot weather.

Hingoli. (Population 14,899).—Hingoli, a town in Parbhani, is situated in North latitude 19° 42′ 56″, and East longitude 77° 10′ 50″, on the route from Hyderabad to Akola. It is 185 miles north-west of Hyderabad, 72 miles south from Akola, and 20 miles south of the Berars frontier. It is a great cotton mart and a military station of the Hyderabad contingent. In 1833, a number of thugs were captured here by Captain Sleeman. The village of Hunda containing the ruins of a huge temple dedicated to Mahadeo, is fourteen miles to the south-west.

Koppal. (Population 6,991).—Koppal, an old hill fort and village in the district of Lingsugur, is situated in North latitude 15° 20′ 26″, and East longitude 75° 12′ 33″. It is a jagir of the Salar Jung family, having been given to the great Minister by the Nizam in exchange for Murtuzapur, situated in the Berars, which was assigned to the British under the Subsidiary Treaty of 1853. It is believed that a Poligar, some centuries since, fortified the hill. Tippu Sultan occupied it in 1786 and his French engineers rebuilt the lower fortress. The English besieged it in 1790, but found it a tedious task to capture it. The fortifications consist of two forts, the upper of which is situated on a lofty and nearly isolated summit in a gorge to the east of a cluster of rocky hills which cover an area of several square miles. The fort is 400 feet above the plains, and the defences, when in good condition, must have been exceedingly strong. There are several old guns in the upper batteries, though

many such guns were ever carried up, it is not possible to say. The revenue of this place is intended to maintain an infantry regiment styled the Koppal regiment.

Raichur. (Population 23,174).—Raichur, an old town and fort in the district of the same name, is situated in North latitude 16° 12′ and 77° 24′ 30″ East longitude. It is in the south-western corner of the Dominions and nearly midway between the Kistna and the Tungabhadra rivers. A picturesque appearance is presented by the fort; the citadel rises 290 feet above the plain and a double line of fortifications protects it. The remains of a strongly built palace, now used as a jail, are situated a short distance from the west gate of the fortress. To the east of the fort stands the town, which is well built and traversed by good streets. It is famous for its glazed pottery and slippers. About a mile and a half from the town is situated the railway station, which is the junction of the G. I. P. and Madras Railways.

Jalna. (Population 7,177).—Jalnapur or Jalna, a town and cantonment in the Aurangabad district, lies on the right bank of the Kundalika river, opposite the town of Kadirabad, in North latitude 19° 50′ 30″ and East longitude 75° 56′. It is 240 miles north-west of Secunderabad, 38 miles east of Aurangabad and 210 miles north-east of Bombay. In an arid tract of country on a gentle declivity 1,652 feet above sea-level, is situated the cantonment occupied by a regiment of the Hyderabad contingent. The lines, extending from south-east to north-west, were built in 1827 and are capable of accommodating a troop of horse artillery, a regiment of native cavalry and three of infantry. The construction of the city dates so far back as the time of Rama, whose wife is said to have resided here, the name of the place having been *Janaki-pur*. During the reign of Akbar, Jalna was held as a jagir by one of the Mughal generals. When banished from the Court of Akbar, Abul-Fazl, the Mahomedan historian, dwelt here. Colonel Stevenson occupied the place with his British troops, during the Mahratta war of 1803. The serai, a stone built rest-house, and a mosque are the only buildings of note. There are three Hindus temples. Trade is not very flourishing. The manufactures are cotton cloths, gold and silver lace. In the eastern quarter of the town, is situated the fort which was erected in 1725 and is now occupied by a tahsildar's guard. This fort contains an extraordinary well, the sides of which are hollowed into galleries and chambers. The gardens of Jalna are situated to the north of the fort and are the most famous in the Deccan. The fruit produced is sent to Hyderabad, Bombay, and to several distant places. The Moti Talao, a picturesque sheet of water, lies half a mile to the west of Jalna, and from it the whole town receives its supply of water. The cantonment contains a post office, a travellers' bungalow and two churches of which one is owned by the Free Church Mission with a school attached to it.

Nirmal. (Population 10,932).—Nirmal is a fortified town in Indur, situated on the old Secunderabad-Nagpur road, in North latitude 19° 5′ 49″ and East longitude 78° 25′ 28″. This town originally was tributary to the Golconda kings and subsequently to the Nizams. It was fortified by French officers who were formerly in the Nizam's service, but the fortifications are in a complete state of decay. A few miles from the town, bordering on the river Godaveri is an extensive forest, also called Nirmal, composed chiefly of teak trees, and abounding of all descriptions.

Nander. (Population 13,105).—Nander situated in North latitude 19° 9′ and East longitude 77° 26′ 50″, is the capital of the district of the same name. It was the capital of a king, who reigned in the middle of the fourteenth century. It is situated on the left or north bank of the river Godaveri, on the high road between Hyderabad and Hingoli. Nander was at one time fortified, but the walls are now in ruins. Nander was founded in commemoration of the Sikh Guru Govind, one of the grandsons of Nanak, who was assassinated in 1708-9. The majority of the population is composed of Sikhs.

Paithan. (Population 8,788).—Paithan, a town in the Aurangabad district, is situated on the left or north bank of the Godaveri, about 30 miles south of Aurangabad. At one time it was the capital of the Shatakami or Andhrabhritya dynasty, whose sway was acknowledged in the Deccan from about B. C. 130 to A. D. 180; and who extended at times their influence across India from Sopara in Thana, to Dharnikot near the mouth of the Kistna. *Paithan* is believed to be the Paithan known to Ptolemy and to the author of the Periplus. Only a small portion of the site of the ancient city is occupied by the present town, while heaps of ruins cover the ground to the east. Exquisitely carved wood work decorates some of the Hindus temples, of which there are quite a number in the town. The silk manufactured at Paithan, were famous throughout the Deccan, and fetched fabulous prices. This industry is on the wane, as there is little demand now. Krishna Bhat, the spiritual adviser of a Raja who ruled at Paithan about the middle of the fourteenth century, A. D., founded a remarkable sect of religious mendicants, known as "Mangbhaus."

Deodrug. (Population 7,213).—Deodrug is an old fort, 32 miles north-west of Raichur. It was at one period the stronghold of a powerful native chief, styled Polygar, who possessed a large portion of the surrounding country. The family who founded the fort belong to the Bedar tribe. In the time of the first of the Nizams, the Polygar is said to have been so powerful that his alliance was sought by him.

Chitapur. (Population 6,435).—Chitapur is a ruined village 13 miles north-west of Mudgal. It is remarkable as being the locality in the immediate vicinity of which the memorable battle of Talikot was fought between the allied armies of four Mahomedan kings of the Deccan and Rama Raja of Vizianagar in January 1565 A.D. The Hindu army was annihilated and their leader slain.

Dharaseo. (Population 10,511).—Dharaseo is a town in the Naldrug district chiefly notable for a group of caves in its vicinity. The caves are situated in a ravine 2 miles north-east of the town.

Khandahar. (Population 7,709).—Khandahar is an old fort 25 miles south-west of Nander. It is said to have been the seat of a king named Somadeva, who reigned during the fourth century, A. D.

Shorapur. (Population 9,754).—Shorapur was the head-quarters of the district of the same name, but it is now a town in Lingsugur. Until the year 1858, Shorapur was the capital of a small Bidar State ruled by a Raja who was subsidiary to the Nizam. The State was founded by the Bedars early in the thirteenth century, the family coming originally from Mysore. The Rajas were called Naiks. The last Naik was a young prince, who attained his majority in 1853, when his State was handed over to him by the British, after 12 years of European management. In 1858, the young Raja was found to be implicated in a ot for the subversion of the British Government. The Raja was

ultimately made prisoner and after a trial was sentenced to death. The sentence was however, commited to five years imprisonment in the Vellore fort; but while being conveyed to Vellore, he shot himself with a revolver. The State was confiscated and handed over to the Nizam.

Warangal. (Population 11,484).—Warangal is an ancient town in the district of the same name, situated 86 miles north-east of Hyderabad. Karimabad, situated a mile to the west, and Matwara a mile to the north-west, formed in ancient times the suburbs of Warangal. Warangal was the ancient Capital of the Hindu kingdom of Telingana, founded by the Narapati Andhras. Nothing of accurate historical record is known concerning this kingdom till 1303, when a Mahomedan invasion under Allaudin occurred. It failed to effect any conquest, the army being compelled to retreat after severe suffering. In 1309, another expedition under Malik Kafur succeeded in capturing Warangal fort after a long seige, and in compelling the Rajah to pay tribute. Fresh invasions occurred in the reign of Ghiaz-ud-din Tughlak, when Warangal was again captured by the Mahomedans, but recovered by the Hindus in the reign of his successor, Mahomed Tughlak. The rising Mahomedan power of the Bahminis in the Deccan soon came into collision with the Hindu State. In 1538, war ensued on a demand by the Warangal Rajah for the restitution of conquests; and this ultimately resulted in his further loss of Golconda, together with much booty, and of his son, who was taken prisoner and put to death by the Bahmini king. Between 1512 and 1543, the remains of the Hindu kingdom were incorporated with the Dominions acquired by Kuli Kutub Shah, the founder of the Kutub Shahi dynasty, with its capital at Golconda. Golconda in its turn fell before the Mughal armies of Aurangzebe in 1688.

88.—Taluq head-quarters.—Before taking final leave of towns, it is necessary to refer to certain villages which, though not possessing the population qualification to be classed as towns, exhibit urban characteristics on a minor scale and therefore deserve special mention, we mean, the head-quarters of taluqs. The subjoined statement shows the number of towns proper in each district, and the taluq head-quarters that do not possess the standard population of 5,000 inhabitants.

STATEMENT No. 35.

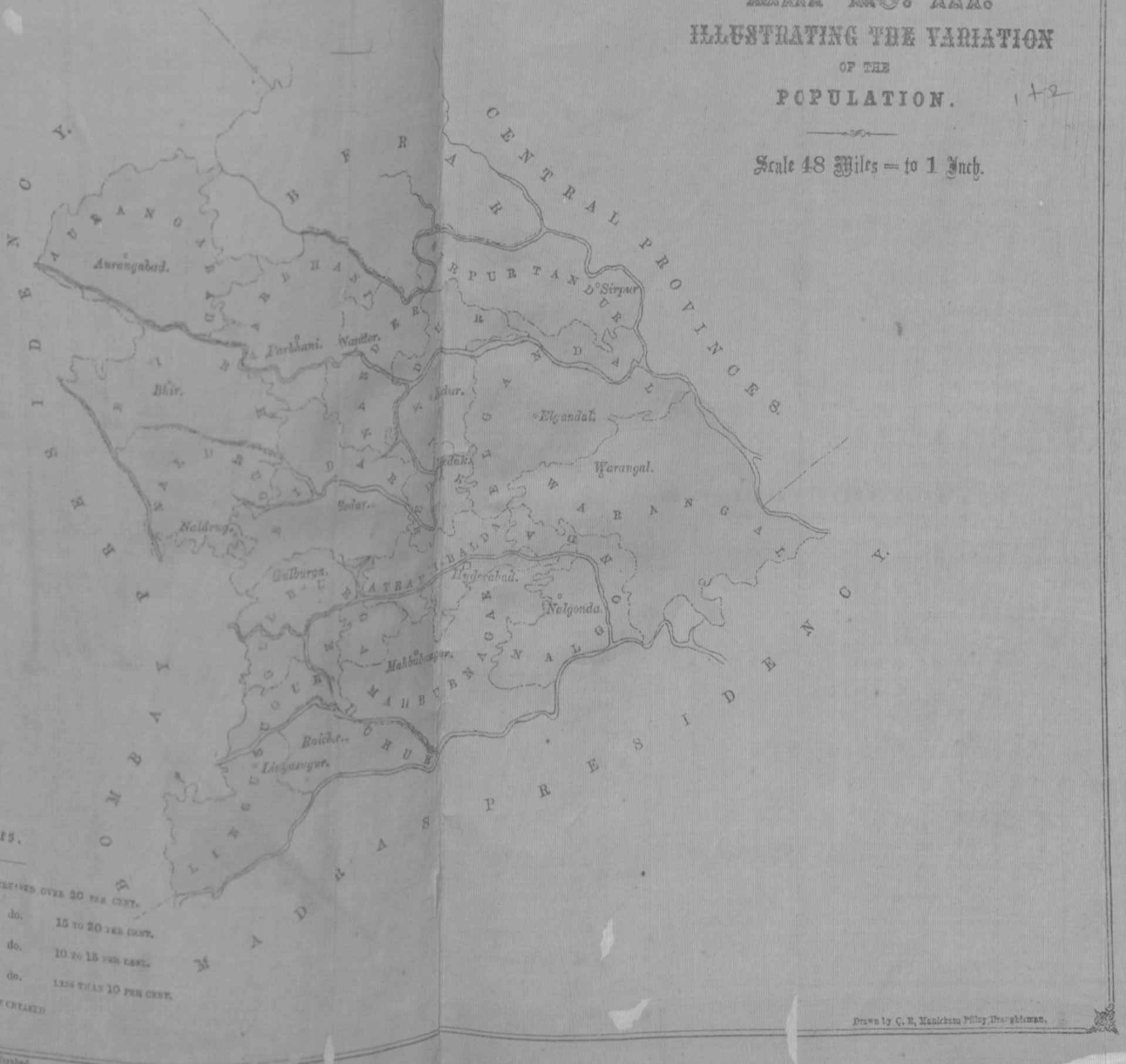
Districts.	Towns proper.		Taluq Headquarters not included in Towns proper.		Total.	
	No.	Population.	No.	Population.	No.	Population.
Atraf-i-Balda...	1	415,039	5	10,907	6	425,946
Mahbubnagar ...	2	18,110	8	22,396	10	40,506
Nalgonda ...	1	5,906	3	9,630	4	15,536
Warangal ...	2	16,696	5	10,511	7	27,107
Elgandal ...	8	53,720	4	11,246	12	64,966
Indur ...	6	47,830	5	15,203	11	63,033
Medak ...	2	14,906	5	17,993	7	32,899
Aurangabad ...	5	78,816	3	11,238	8	89,854
Birh ...	5	51,586	2	8,086	7	59,672
Nander ...	5	41,099	13	7,725	8	48,824
Naldrug ...	7	51,786	4	14,876	11	66,662
Bidar ...	7	55,872	5	17,830	12	73,702
Parbhani ...	8	71,046	4	15,833	12	86,879
Sirpur Tandur ...	1	6,084	...	...	1	6,084
Gulbarga ...	5	57,887	5	16,660	10	74,547
Raichur ...	6	62,497	3	9,377	9	71,874
Lingsugur ...	3	34,959	3	10,741	6	45,700
Provincial Total.....	76	1,083,539	67	210,252	143	1,293,791

From the above statement, it will be seen that the number of aggregates of

MAP No. XXX.

ILLUSTRATING THE VARIATION OF THE POPULATION.

Scale 48 Miles = to 1 Inch.



References.

- District whose population has increased over 20 per cent.
- Do. do. do. 15 to 20 per cent.
- Do. do. do. 10 to 15 per cent.
- Do. do. do. less than 10 per cent.
- do. has decreased

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Drawn by C. E. Manickam Pillay Draughtsman.

population, that display urban characteristics, is 143, *i.e.*, about 88 per cent more than the number of towns proper. Against this high percentage of increase in the number, however, the increase in the population is only 210,252, *i. e.*, about 20 per cent. The average density of the taluq head-quarter villages is 3,138, which is much less than the minimum population of a town, *viz*, 5,000.

Section V. B.—VILLAGES.

89.—Villages.—We now pass on to the discussion of the villages proper, *i.e.*, those aggregates whose population is less than 5,000, of which kind there are 20,011 within these Dominions. Their number, proportion and average density distributed among the districts is shown in the marginal statement. According to the statement, Aurangabad contains the largest number of villages and bears the highest proportion (9·2 per cent) to the Provincial total. Elgandal, Warangal, Parbhani and Bidar come next in order in the number of villages they possess, which is, in each case, about 7 per cent of the total number. Mahbubnagar and Lingsugur come next with proportions of 6·7 and 6·4 per cent respectively. The proportions in Nander, Indur, Gulbarga and Birh are not less than 5 per cent and those in Nalgonda, Sirpur Tandur, Raichur, Naldrug and Atraf-i-Balda exceed 4 per cent. The lowest number of villages is found in Medak, which has the lowest proportion (3·2).

STATEMENT No. 36.

	Districts.	Number of villages.	Percentage to total villages.	Average number of persons per village.
Telingana.	Atraf-i-Balda	850	4·2	458
	Mahbubnagar	1,353	6·7	485
	Nalgonda	960	4·8	644
	Warangal	1,517	7·6	551
	Elgandal	1,543	7·7	674
	Indur	1,113	5·6	532
	Medak	632	3·2	553
	Total Telingana...	7,968	39·8	538
Mahratwara.	Aurangabad	1,831	9·2	410
	Birh	1,008	5·0	586
	Nander	1,169	5·8	506
	Naldrug	855	4·3	699
	Bidar	1,437	7·2	589
	Parbhani	1,502	7·5	489
	Sirpur Tandur	945	4·7	239
	Total Mahratwara...	8,747	43·7	496
Karnatic.	Gulbarga...	1,104	5·5	536
	Raichur	919	4·6	490
	Lingsugur	1,273	6·4	460
	Total Karnatic...	3,296	16·4	493
	Political Divisions.			
	Northern...	5,670	28·3	539
	Eastern	3,830	19·1	499
	Western	5,510	27·5	484
	Southern...	4,151	20·7	536
	Atraf-i-Balda	850	4·2	458
	Provincial Total ...	20,011	100·0	522

90.—Average population per village.—The village density already discussed was calculated by taking the aggregate number of towns and villages. Taking only the villages proper, the average number of persons per village for the entire Province is found to be 522. This average compared with the former one (574) for towns and villages is exceeded in the districts of Naldrug, Elgandal, Nalgonda, Bidar, Birh, Medak, Warangal, Gulbarga and Indur, in which the averages vary from 699 in Naldrug to 532 in Indur; those in the remaining districts fall below the Provincial mean, the averages ranging from 490 in Raichur to 239 in Sirpur Tandur.

The villages have been classified, according to their population into six groups, *viz.*, those containing (1) 1-199, (2) 200-499, (3) 500-999 (4) 1,000-

1999, (5) 2,000-2,999 and (6) 3,000-4,999 inhabitants. Aggregates with 5,000 souls and over are, as already pointed out, called towns and have been discussed above. The following statement gives the percentages of the villages in each class, per district, in a tabular form :—

STATEMENT No. 37.

	Districts.	1 to 199.	200 to 499.	500 to 999.	1,000 to 1,999.	2,000 to 2,999.	3,000 to 4,999.	Total percentage.
Telingana.	Atraf-i-Balda	5·77	3·63	3·52	4·18	3·73	2·03	4·24
	Mahbubnagar	7·47	6·57	6·59	6·37	5·07	4·73	6·75
	Nalgonda	3·07	4·40	5·90	8·06	6·40	2·03	4·78
	Warangal	8·22	6·28	8·00	9·49	9·60	4·05	7·57
	Elgandal	6·32	5·67	9·47	14·13	11·47	10·81	7·72
	Indur	6·13	5·42	4·93	5·92	5·87	6·08	5·57
	Medak	2·52	3·53	3·33	2·00	3·20	5·40	3·16
	Total Telingana	39·40	35·30	41·71	51·40	45·33	35·13	39·78
Mahratwara.	Aurangabad	11·29	9·90	7·38	5·36	4·53	4·74	9·14
	Birh	3·25	5·61	6·27	4·49	6·13	9·45	5·04
	Nander	5·24	6·50	5·89	4·90	5·60	4·73	5·84
	Naldrug	2·13	3·99	6·02	6·73	7·20	6·76	4·29
	Bidar	4·15	8·20	8·81	7·60	7·73	10·14	7·20
	Parbhani	7·59	8·09	7·45	5·30	7·20	7·43	7·53
	Sirpur Tandur	10·83	3·03	1·87	1·58	0·53	0·00	4·70
	Total Mahratwara	44·37	45·93	43·99	36·16	38·95	43·25	43·73
Karnatic.	Gulbarga	4·86	6·31	5·02	5·10	8·00	7·43	5·52
	Raichur	4·23	5·29	4·54	5·52	2·94	4·73	4·60
	Lingsugur	6·93	7·67	4·81	3·83	4·80	9·45	6·36
	Total Karnatic	16·03	19·27	14·37	13·44	15·74	21·63	16·49
Political Divisions.								
	Northern	29·84	25·85	28·44	32·43	28·80	32·43	28·35
	Eastern	18·76	17·25	20·44	24·17	21·07	10·81	19·09
	Western	27·48	30·10	27·21	20·04	23·47	28·35	27·54
	Southern	18·15	23·17	20·39	19·18	22·93	28·38	20·78
	Atraf-i-Balda	5·77	3·63	3·52	4·18	3·73	2·03	4·24
	Total for the Province	100·00	100·00	100·00	100·00	100·00	100·00	100·00

As regards the number of villages of class I, Aurangabad has the largest percentage (11·29 per cent) and Naldrug the lowest (2·12 per cent).

In class II, Aurangabad has again the highest percentage (9·9 per cent) and Sirpur Tandur the lowest (3·02).

Elgandal heads the list in the third class (500–999) with a percentage of 9·47 Sirpur Tandur again coming last with 1·87 per cent.

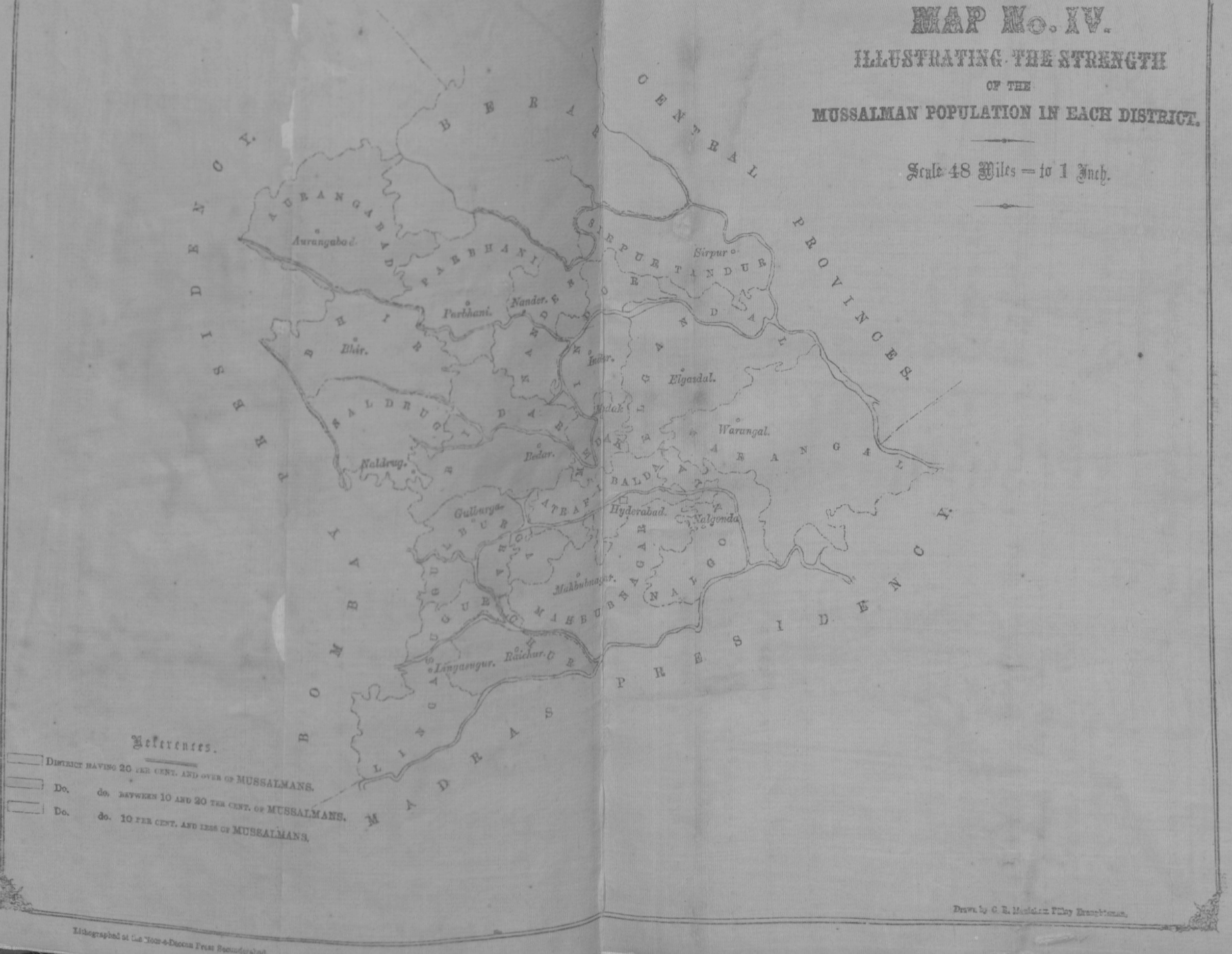
In the fourth class, (1,000–1,999) Elgandal again comes first with 14·12 per cent and Sirpur Tandur again takes the lowest place with 1·58 per cent. A similar result is observed in class V (2,000–2,999).

In the last class of villages (3,000–4,999) Elgandal again leads with 10·81 per cent, closely followed by Bidar, with 10·13 per cent. The lowest percentage (2·028) is claimed by the two districts of Atraf-i-Balda and Nalgonda. Sirpur Tandur is not represented in this class, as it has no villages with a population over 3,000.

MAP No. IV.

ILLUSTRATING THE STRENGTH OF THE MUSSALMAN POPULATION IN EACH DISTRICT.

Scale 48 Miles = to 1 Inch.



References.

- District having 20 per cent. and over of Mussalmans.
- Do. do. between 10 and 20 per cent. of Mussalmans.
- Do. do. 10 per cent. and less of Mussalmans.

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Drawn by C. R. Macfarlane Pilley Bramptonian.

91.—Proportion of rural population.—The last subject under villages we shall touch upon is their population, which is depicted in the marginal statement. The Provincial rural population bears a ratio of 90·6 per cent to the total population. In Aurangabad, Raichur and Atraf-i-Balda as well as in Telingana, the rural population shows a lower percentage than the Provincial mean, ranging from 90·5 in Aurangabad to 48·4 in Atraf-i-Balda, but the other districts and divisions exceed the Provincial proportion and vary from 99·1 per cent in Nalgonda to 91·2 per cent in Parbhani.

STATEMENT No. 38.

	Districts.	Proportion of rural population to the total population of each district.	Proportion of the rural population of each district to the total rural population of the Province.
Telingana.	Atraf-i-Balda including City	48·4	3·7
	Mahbubnagar	97·3	6·3
	Nalgonda	99·1	5·9
	Warangal	98·1	8·0
	Elgandal	95·1	9·9
	Indur	92·5	5·7
	Medak	95·9	3·3
	Total Telingana	88·7	42·8
Mahratwara.	Aurangabad	90·5	7·2
	Birh	92·0	5·7
	Nander	93·5	5·7
	Naldrug	92·0	5·7
	Bidar	93·8	8·1
	Parbhani	91·2	7·0
	Sirpur Tandur	97·4	2·2
	Total Mahratwara	92·4	41·6
Karnatic.	Gulbarga	91·1	5·7
	Raichur	87·2	4·3
	Lingsugur	94·4	5·6
	Total Karnatic	91·3	15·6
	POLITICAL DIVISIONS.		
	Northern	94·5	29·2
	Eastern	98·6	20·2
	Southern	91·7	21·3
	Western	91·7	25·6
	Atraf-i-Balda	48·4	3·7
	Total for the Province	90·6	100·0

92.—Distribution of rural population.—The distribution of the rural population among the three Linguistic divisions shows that Telingana possesses the highest percentage of 42·8, closely followed by Mahratwara (41·6) while the Karnatic has only 15·6 per cent. Considering the distribution of rural population among the Political divisions, we find the Northern division heading the list with a percentage of 29·2. The other divisions vary from 25 to 20 per cent, Atraf-i-Balda exhibiting the extremely small proportion of 3·7 per cent. The proportions the districts bear to the total rural population range between 2 and 10 per cent, the highest percentage (9·9) being in Elgandal and the lowest (2·2) in Sirpur Tandur.

CHAPTER II.

MOVEMENT OF THE POPULATION.

Preliminary Remarks.—Variation.—Comparison with Density.
Vital Statistics.—Migration.—Rural and Urban Population.

ness of the moneyed classes in towns, and especially in the city, to invest their capital in land with a view to the acquisition and improvement of the many depopulated or sparsely peopled, but fertile, villages in the districts.

It will thus be seen that H. H. the Nizam's Dominions are not wanting in the general stimulus to increase of population, viz., the existence of extensive cultivable fertile land. We have touched upon the causes why this stimulus has not been availed of. Other special checks will presently be referred to.

Besides this stimulus, which is common to all parts of the globe there are many minor ones, which have reference to the social, physical and political environments. By political environments are meant the condition of the country with reference to the state of internal and external tranquillity and the security of person and property of the subjects. Happily for the Nizam's Dominions with the "Pax Britannica", at the back of His Highness, we enjoy perfect peace and never trouble our heads with even a thought of foreign aggression or civil strife. The rights of the subject, guaranteed by every civilised government by the maintenance of police and courts of justice, are protected within these Dominions by the same safe-guards. We hear of dacoities and robberies on an extensive scale perpetrated in the districts; but such are not of unfrequent occurrence even in British India. The increase of railway communication, and telegraph lines, and the spread of other civilizing influences may be expected to reduce these evils, inevitable to Indian life, to a minimum.

The physical environments we shall next consider. Under this head, the effects of climatic influences and the fertility of the soil are the items that specially affect this area. A great diversity of climate exists between the Eastern and the Western parts of the Dominions, a diversity that has had a telling effect on the inhabitants thereof. For instance, the Western inhabitant of Mahratwara is, as a rule, more industrious, sturdy and hardworking than the Telugu of the East. This difference is brought about by the bracing nature of the climate of Mahratwara, the scanty rainfall, the heavy quality of the soil, which needs much more labour in tilling than the sandy and friable soils of Telingana and the greater natural difficulties under which cultivation is carried on. But taking the climate, the fertility of the soil, and other physical conditions of the Dominions as a whole and comparing them with those of other countries presenting a stronger contrast, we find the diversity of their effects upon the movements of the population greater. As a rule, the climate is such as necessitates very little in the way of clothing and house accommodation for the inhabitants. The people being simple in their tastes are able to subsist upon the simplest fare. No improved, laborious or costly methods of cultivation need be carried on to give an average return that generally suffices for the up-keep of the agricultural family.

There are again the social surroundings to be taken into consideration. In India, society in the strict signification of the term, is yet in its infancy. It consequently imposes much fewer duties and responsibilities upon a member thereof than in highly developed states of society. But this apparent drawback is more than counter-balanced by the elaborations of a religion that

in the case of the Hindus, who form the bulk of the population in Hyderabad, comprises within its body, the extremities of fetish worship and rank materialism. This ancient religion imposes upon its votaries a variety of obligations and duties, which ought, in the long run to constitute an efficient stimulus to the increase of population. For instance, the necessity of marriage as a religious institution, the duty of begetting male children, the observance of certain religious ceremonies and rites all act as stimuli in this direction. The large extent to which polygamy prevails in certain classes, is another point to be noted in this connection.

Another cause of the increase of population is immigration. This is an important item, which will be a perennial source of increase, when railway communication expands and people find out that there are some really fine tracts of fertile land available within Hyderabad territory, and that the natural resources of this state would amply repay development, and when extensive labour will come to be employed in the furtherance of the cause of the Industrial Arts.

These are some of the causes that largely operate to produce an increase in the population, which, however, cannot be supposed to be the consequence of such influences alone. It must not be forgotten that the increase is the nett resultant of the various forces that individually tend to increase or decrease, and that necessarily counteract each other. The latter class of causes which serve as checks to prevent the full amount of the increase are hereunder noted.

According to Malthus, there are three natural checks to the unlimited increase of population, in addition to the limit imposed by means of subsistence. They are (1) moral restraint (celibacy), (2) vice (licentiousness), and (3) misery (famines, plagues, disease). To these may be added "war, the silent though certain destruction of life in large towns, and the close habitations and insufficient food of many of the poor". In Great Britain, for instance, famines and plagues are, at least, during the last two centuries, almost unknown. The causes that operate in Britain to retard the rate of increase are premature mortality, vice, postponement of marriages and the celibacy of the inhabitants.

The circumstances in this Province, as in almost the whole of India, are peculiar. The two natural checks, enunciated by Malthus, namely, moral restraint and vice, are almost unknown, except perhaps the prevalence of vice in the larger towns. The causes, however, that are most potent in decimating the population of this Province are periodical failures of the monsoons, resulting in partial or total failure of crops, bringing in their train famines of greater or less degrees of severity. It will be noted that while the variations in the populations of European countries (with the exception of Russia, which, like India, is peculiarly liable to famines) do not exceed a proper fraction per hundred, those in India are sometimes very violent, giving a considerable number per cent. The reason for this lies in the fact that the great majority of the people are dependent directly or indirectly on agricultural produce for their subsistence. The wants of the average Indian cultivator,—and the cultivators form the majority of the population,—are very few indeed; and in seasons of ordinary prosperity he finds that the poor yield of the soil, to the cultivation

of which he brings nothing more than average industry or skill, is enough for his purposes. The enervating nature of the climate, the general agricultural ignorance that prevails, and the aversion to emigrate to more fertile regions and to introduce improved methods of cultivation, all tend to make him carry on a hand to mouth existence. The slightest change in the quantity of rain brings on distress, which tells directly upon the agricultural population and indirectly upon the poorer classes of the urban population, who feel the rise in prices very materially. This, followed by another year of insufficient rain, brings on actual famine. Numerous persons die of starvation; cholera, dysentry and other epidemics play havoc; marriages are postponed, the birth rate becomes greatly reduced and people emigrate to more favoured spots. These cause a retardment in the normal rate of increase. The marginal statement shows that 47 per cent of the people depend directly upon agriculture for their subsistence and 40 per cent, dwellers in towns, suffer not only by a rise in the prices, but are peculiarly liable to epidemic disease. The people are also precluded from making any provision against future famines; for the fact of their leading a hand to mouth existence is sufficient testimony of any absence of capital. Anything deserving that name only exists in the hands of the mercantile classes in the larger towns.

STATEMENT No. 39.

Occupations.	Number per 1,000.
Government service	53
Higher professions	12
Shop-keepers	15
Servants	56
Land-owners	9
Tenants	5
Joint cultivators	390
Field labourers	38
Herdsmen	25
Town artisans	111
Village artisans and menials ...	11
Carriers	7
Coolies and miscellaneous workers	124
Beggars, gypsies, &c. ...	25
Total.....	876·5

Before leaving the subject of famines, it may not be uninteresting to note that in this Province there exists very little of what may strictly be called famine insurance. The contingency has to be provided against by irrigation and other public works of utility in times of the failure of the monsoons. Railway communication has to be established throughout the country, in order to pour in the contents of foreign granaries into the heart of the distressed and famine-stricken tracts. Works in this direction have been taken in hand, and with the inevitable spread of civilization, these and other methods of insurance, against the so-called divine visitations, will more largely be resorted to. The frequency of occurrence of famines in this Province will be found from the marginal statement to be once in 10·3 years. These famines were of varying severity and occurring almost once a decade, served to keep down the population.

STATEMENT No. 40.

Year of famine.	Interval.
1804	17
1813	9
1819	6
1833	14
1846	13
1854	8
1862	8
1871	9
1876-7	5
1891	14
Average Interval ...	10·3

In the next place, it has to be noted that this Province is peculiarly liable to epidemics such as cholera, small-pox, &c. Until the introduction of the scheme for supplying pure drinking water from the Hussain Saugar tank into Chadarghat, there were annual inroads of cholera and small pox, causing great mortality. The Health Officer of the Chadarghat Municipality, proved at the time, by statistics, that the population of Chadarghat was actually decreasing year after year. Malarious fever is very prevalent throughout the Province, and numerous victims fall annually to this disease. Were statistics of death available they would have confirmed this statement.

Next we come to the last cause of the variation of population, namely, migration. In the body of this chapter, as well as in Chapter IX, (Birth-place), this subject is dealt with in considerable detail. It will however be necessary to refer cursorily to the method of calculating the emigrants and immigrants and the conclusions drawn therefrom.

On the night of the Census, many persons, the permanent residents of countries outside this Province, had probably been here only as visitors; and *vice versa*. Again, it is difficult to trace the exact number of persons who have actually immigrated into the Province as colonists, and of the number due to the ordinary interchanges between neighbours of their sons and daughters in marriage. The calculations of migrants from the Birth-place tables, can, therefore, give but approximate results.

Section II.—VARIATION.

94.—Equalisation of District Areas.—To enable a satisfactory comparison of the figures of this Census to be made with those of the last, it was found necessary to equalise the areas of the districts as they existed in 1881, with their present areas, an operation that was rendered indispensable by certain changes which had been made in the Political divisions to facilitate their administration, as noted in the previous chapter. The transference of several taluqs and villages from some districts to others had taken place, the consequence of which was that for the purposes of this chapter, the areas of the old districts had to be made identical with the new ones, if any accurate results were to be obtained. The process was indeed exceedingly tedious, but it had to be gone through.

95.—Variation of Population.—We now proceed to discuss the variation. The following statement shows the percentages of variation between the two Censuses in each sex:—

STATEMENT No. 41.

Districts.	Both sexes.		Males.		Females.	
	Percentage Increase or Decrease.	Serial order.	Percentage Increase or Decrease.	Serial order.	Percentage Increase or Decrease.	Serial order.
Atraf-i-Balda	+11·28	14	+12·71	13	+9·80	15
Mahbubnagar	+23·18	6	+23·91	6	+22·43	6
Nalgonda	+26·39	3	+27·20	4	+25·54	3
Warangal	+26·24	4	+27·21	3	+25·24	4
Elgandal	+16·50	9	+17·85	8	+15·07	10
Indur	+10·79	15	+10·59	15	+11·00	13
Medak	+11·63	13	+12·33	14	+10·94	14
Aurangabad	+13·49	12	+12·84	12	+14·17	12
Birh	+15·02	10	+14·89	10	+15·26	9
Nander...	−0·54	17	− 1·01	17	−0·07	17
Naldrug	+19·48	7	+19·21	7	+19·76	7
Bidar	+14·34	11	+13·84	11	+14·86	11
Parbhani	+17·55	8	+16·76	9	+18·36	8
Sirpur Tandur	+7·95	16	+ 7·85	16	+8·06	16
Gulbarga	+23·94	5	+24·57	5	+23·29	5
Raichur...	+28·50	2	+28·35	2	+28·66	2
Lingsugur	+28·97	1	+29·02	1	+28·93	1
Total districts including Railways.....	+17·12	...	+17·33	...	+16·89	...
Grand Total including Railways.....	+17·18	...	+17·41	...	+16·93	...

From the above statement, it is evident that Lingsugur stands foremost with a percentage increase of 28·97 and an actual increase of 139,299, the district showing the lowest rate of increase being Sirpur Tandur with its percentage of 7·95 and an actual increase of 17,080. The only district that shows any *decrease* in its population is Nander, which has fallen by 3,494 (0·54 per cent). As regards the male population, Lingsugur still holds its place showing an increase of 70,047 or 29·02 per cent over that of 1881. The district of Sirpur Tandur again shows the smallest increase, *viz.*, 8,516 or 7·85 per cent, Nander, on the other hand, showing a *decrease* in its male population of 3,266 or 1·01 per cent. Next taking the increase in the female population into consideration, we find the same three districts exhibiting the same characteristics: Lingsugur leading with a percentage of 28·93 and an actual increase of 69,252; Sirpur Tandur preserving its rank at the bottom with an actual of 8,564, yielding a percentage of 8·06, and Nander showing a decrease of 228, or 0·07 per cent. Lastly, the gross increase in the population of the Dominions is 1,691,446 or 17·18 per cent on the total of the previous Census; the increase in males being 870,992, (17·41 per cent) and that in females being 820,454, (16·93 per cent).

96.—Causes of Increase.—This apparent increase cannot all be attributed to a corresponding actual increase in the numbers of the inhabitants; for, to the more accurate and elaborate system of enumeration, which was introduced and carried out at this Census, must be credited a certain percentage of the increase. It will further be noticed that in certain districts, the rates of the increase are higher than in others. Local causes have, in these cases, been in operation.

97.—Famine Districts.—The famine of 1876-8 affected Lingsugur, Raichur and Gulbarga to the greatest extent, while Mahbubnagar, Nalgonda and Warangal suffered in a less degree. The percentage increase of population in these six districts has been abnormal, ranging from 23·18 in Mahbubnagar to 28·97 in Lingsugur. The average increase of these districts is seen to be 26·0 or both sexes, and 26·62 and 25·48 for males and females respectively, whereas the average for the districts, uninfluenced by the famine, together with the City and suburbs, is only 12·98 per cent for both sexes and 13·05 and 12·90 for males and females respectively. The abnormal rate of increase in the six famine districts, which is almost double the rate in the unaffected districts, must, apart from the absolute increase of population due to natural causes, and the greater accuracy attained by the elaborate arrangements for the present Census, be attributed to immigration, *i.e.*, the gradual return, after the disastrous effects of the famine had commenced to disappear, of the inhabitants to their homes with the wives they had married and the children they begat, during the period of their temporary absence. This theory will be found to derive support from the greater percentage of female immigrants into the famine and scarcity-stricken districts, as will be seen in Section V. The Atraf-i-Balda district shows an increase of 81,619 or 11·28 per cent, and Sirpur Tandur of 17,080 or 7·95 per cent. The remaining districts, with the exception of Nander, show an increase ranging from 10·79 in Indur to 19·48 per cent in Naldrug.

98.—Decrease in Nander.—The decrease observable in Nander, a district that comes third in the order of density, is due partly to emigration to the adjoining districts and partly to fever, cholera and other epidemics, which

ravaged that district for years. It is also in a small measure due to the practice of a species of witchcraft,* locally termed "*Bahnumathi*," which keeps the people in constant dread, besides earning for those practising it, the unbounded fear if not the extreme abhorrence, of the rural population. The bare knowledge that certain people are addicted to the practice of the black art is enough to create a general commotion akin to panic, in the hearts of the people who think of escaping the evil influence by quitting their homes, as probably their fathers did before them. Cases of this nature have come to the knowledge of the writer, which lead him to believe that the people are no doubt, subjected to the persecution and black mailing of these demons in human garb, to punish whose pranks, except, perhaps, in extreme cases, no provision exists in the statute book. The natural consequence is for the people to live in a state of continual dread or to flee the country. We, however, believe that the greater part of the *decrease* may not have been due to the combined operation of both these causes. Enquiries, made of the district authorities, do not throw any light upon the subject. Nor can it be believed that emigration has been the principal cause of the decrease, as the extreme unwillingness of the Indian agriculturist to leave his native hearth, except under very strong pressure, is proverbial. We are therefore inclined to attribute the decrease to erroneous enumeration in 1881. The absence of the Census records for that year, however, render any investigation into the error impossible; wherefore we have had to accept the figures as they stood.

99.—Preponderance of increase of either Sex.—In H. H. the Nizam's Dominions, the proportion of the increase of males (17·41) is higher than that of females (16·93 per cent). Taking the districts one by-one, we find that in Indur, Aurangabad, Birh, Naldrug, Bidar, Parbhani, Sirpur Tandur, and Raichur, there is a preponderance in the increase of the female population. The district of Nander, however, shows a *decrease* of 0·07 per cent, as compared with 1·01 per cent *decrease* in males, *i. e.*, the decrease in its female population is less than that in its male population by 0·94 per cent. The difference between the percentages of the increase in males and females, where the latter preponderate, ranges from 1·60 in Parbhani to 0·21 in Sirpur Tandur; whereas in the districts where the increase of males predomi-

STATEMENT No. 42.

Districts where male increase preponderates.		Districts where female increase preponderates.	
Atraf-i-Balda ...	2·91	Parbhani... ...	1·60
Elgandal	2·78	Aurangabad ...	1·33
Warangal ...	1·97	Bidar	1·02
Nalgonda... ...	1·66	Naldrug ...	1·02
Mahbubnagar ...	1·48	Birh	0·55
Medak	1·38	Indur	0·46
Gulbarga	1·28	Raichur	0·41
Lingsugur ...	0·09	Sirpur Tandur ...	0·21

NOTE.—Nander is omitted from this statement as it is the only district in the Province that shows a decrease.

* The following extract regarding witchcraft in the Nicobars will show that it is no idle fear that exercises the minds of the people of Nander:—

Loafers develop into devil men in the Nicobars by simply collecting the hair cuttings of some person, generally at first a harmless timid individual, and burning them, first taking care that the party is either a witness to the act, or becomes somehow aware of it. The Nicobarese believe that such an act is always followed by the death of the person and the wizard is thus able to blackmail his victim. Persons bewitched in this manner have died, and when an event of this kind occurs the reputation of the "Devil Man," as he is then called, is established. Becoming bolder, he may in time try to bewitch some influential individual who decides to resist him. A party of from four to six strong, determined men headed by the intended victim, is formed, and the "Devil Man", is seized, as a rule when he is asleep in his hut, and promptly dispatched, after precautions have been taken, by breaking his limbs to render his ghost harmless. The body is then weighted with a stone, carried out to sea, and sunk. Should his wife have assisted him in or known of his misdeeds, she is treated in a similar manner. Revolting in cruelty though the execution may be, it is nevertheless a rude kind of justice and is only resorted to after the Nicobarese have suffered much at the hands of the "Devil Man". Under our rule, any person qualifying for the post of "Devil Man", is reported to the authorities, and, if proofs are satisfactory, removed for a time to Port Blair where he undergoes corrective discipline of a more or less effectual character".

nates, the difference between the percentages ranges from 2·91 in Atraf-i-Balda to 0·09 in Lingsugur. The marginal statement makes these remarks clear.

100.—Classification of Variation.—As the average percentage increase is 17·18 for the whole Province and the percentage for the districts ranges from 7·95 in Sirpur Tandur to 28·97 in Lingsugur, the districts are divided into three groups. The first group, comprising the districts of Lingsugur, Raichur, Gulbarga, Nalgonda, Warangal and Mahbubnagar, has a percentage varying from 28·97 in Lingsugur to 23·18 in Mahbubnagar. The second group is composed of Naldrug, Parbhani, Elgandal, Birh, Bidar and Aurangabad, with percentages ranging from 19·48 in Naldrug to 13·49 in Aurangabad. The remaining four districts, *viz*:—Medak, Indur, Atraf-i-Balda and Sirpur Tandur form the last group, the percentages falling from 11·63 in Medak to so low a figure as 7·95 in Sirpur Tandur. The marginal statement gives the districts divided into three groups according to their variation, their percentages of increase and the density groups to which they belong. Nander is omitted from this statement as it shows a decrease in its previous population, occupying as it does the third place in the first group "dense", under density.

STATEMENT No. 43.

Group.	Districts.	Percentage increase.	Density group.	Serial order of density group.
I From 28·97 to 23·18.	Lingsugur	28·97	T. (IV.)	14
	Raichur	28·50	A. (III.)	11
	Nalgonda	26·39	A. (III.)	9
	Warangal	26·24	S. V.)	16
	Gulbarga	23·94	F. (II.)	6
	Mahbubnagar ...	23·18	T. (IV.)	15
II From 19·48 to 13·49.	Naldrug	19·48	F. (II.)	5
	Parbhani	17·55	F. (II.)	7
	Elgandal	16·50	A. (III.)	8
	Birh	15·02	A. (III.)	10
	Bidar	14·34	D. (I.)	2
	Aurangabad	13·49	A. (III.)	12
III From 11·63 to 7·95.	Medak	11·63	D. (I.)	4
	Atraf-i-Balda... ...	11·28	D. (I.)	1
	Indur	10·79	A. (III.)	13
	Sirpur Tandur ...	7·95	S. (V.)	17
	Provincial Average ...	17·18	...	...

From this classification it will appear that the divergence from the average percentage increase for the whole of the Dominions, on either side, is not much. Lingsugur and Mahbubnagar which appear as first and sixth districts respectively in the first group of this classification, occupy the first and second places in the fourth group, "thin" as regards density, (Statement No. 9, para 44, page 45). Raichur and Nalgonda, the second and third districts come fourth and second respectively in the third group, "average", of density. Warangal, the fourth district in this group is first in the fifth group, "sparse", and Gulbarga, fifth in the first group here stands second in the group "fairly dense". In the second group as regards percentage increase, Naldrug and Parbhani occupy the first and second places, but they appear as first and third respectively in the second group, "fairly dense". Elgandal, Birh and Aurangabad the third, fourth and sixth districts in this group are found to be the first, third and fifth districts in the third group, "average". Bidar, the fifth district in the second group, holds the second place in the first group of density, "dense."

Medak, the first district in the third group here, appears the fourth (or last) in the first group, "dense". Indur, the third in this group appears sixth or last in the third group, "average", while Atraf-i-Balda, the second in this group is also second in the fourth group "thin." Sirpur Tandur, which, in this group, is the last district, appears also as the last district in the last group "sparse" under density.

101.—Distribution of Increase of Population among Districts and Divisions.

STATEMENT No. 44.

	District and divisions.	Percentage of increase.					
		Both sexes.	Serial order.	Males.	Serial order.	Females.	Serial order.
Telingana.	Atraf-i-Balda	4·8	XIII	5·4	XII	4·2	XIII
	Mahbubnagar ...	7·5	V	7·6	V	7·5	V
	Nalgonda	7·7	IV	7·9	IV	7·6	IV
	Warangal	10·5	I	10·8	I	10·2	I
	Elgandal	9·2	II	9·9	II	8·5	II
	Indur	3·7	XIV	3·5	XIV	3·9	XIV
	Medak	2·3	XV	2·3	XV	2·2	XV
	Total Telingana.....	49·7	...	47·4	...	44·1	...
Mahratwara.	Aurangabad	5·9	XI	5·4	XI	6·2	XI
	Birh	5·0	XII	4·9	XIII	5·0	XII
	Naldrug	6·3	X	6·1	X	6·4	X
	Bidar	6·6	IX	6·3	IX	7·0	VIII
	Parbhani	7·0	VII	6·7	VII	7·5	VI
	Sirpur Tandur ...	1·0	XVI	1·0	XVI	1·0	XVI
	Total Mahratwara.....	31·8	...	30·4	...	33·1	...
Karnatic.	Gulbarga	7·5	VI	7·5	VI	7·4	VII
	Raichur	6·8	VIII	6·6	VIII	6·9	IX
	Lingsugur	8·2	III	8·1	III	8·5	III
	Total Karnatic.....	22·5	...	22·2	...	22·8	...
Political Divisions.	Northern Division ...	22·9	...	23·1	...	22·6	...
	Eastern Division ...	25·7	...	26·3	...	25·1	...
	Western Division ...	17·8	...	16·8	...	18·7	...
	Southern Division...	28·8	...	28·4	...	29·2	...
	Atraf-i-Balda do. ...	4·8	...	5·4	...	4·2	...
	Provincial Total.....	100·0	...	100·0	...	100·0	...

Para. 101.] Distribution of increase of Population. [Movement of the Population.

101.—Distribution of Increase of Population among Districts and Divisions.—We have thus discussed the percentage increase of population in 1891 over that of the preceding Census, taken in conjunction with the increase in the density of population. It now remains to show the distribution of this increase among the different Linguistic and Political divisions and districts. The statement given in the margin exhibits the proportion which the increase of population of each district or division bears to the total Provincial increase. Telingana has the largest percentage, (45·7) for both sexes, 47·4 for males and 44·1 for females, the smallest proportion being found in the Karnatic, the proportions being 22·5 for both sexes, and 22·2 and 22·8 for males and females respectively. The increase in Mahratwara is 31·8 for both sexes, the proportions for males and females respectively being 30·4 and 33·1 per cent. Among the Political divisions, the Southern bears the highest proportion of 28·8 per cent, those of males and females being 28·4 and 29·2 respectively, while the lowest (4·8) is claimed by Atraf-i-Balda, with proportions of 5·4 and 4·2 for males and females respectively. Second in rank stands the Eastern division with an increase of 25 per cent, in the case of both sexes, 0·4 per cent, less in females and 0·6 per cent, more in males. It is followed by the Northern and Western divisions with proportions of 22·9 and 17·8 per cent against both sexes, their proportions for males being 23·1 and 16·8, and for females 22·6 and 18·7 respectively. The increase of the male population in Telingana, the Northern and Eastern divisions, as well as in Atraf-i-Balda bears a higher proportion than the female population, the difference varying from so much as 3·3, in the former division, to 0·5 in the Northern division. The differences between the proportions of increase of males and females in the Eastern division and in Atraf-i-Balda are 1·0 and 1·2 respectively. In all the other Linguistic and Political divisions the proportions of the stronger sex fall below those of the weaker, the highest variation (2·07) being found in Mahratwara and the lowest (0·3) in the Karnatic, and the variations in the Western and Southern divisions being 0·9 and 0·8 respectively.

Coming now to the districts, and taking first the increase in both sexes, the highest proportion of increase (10·5 per cent) is found in Warangal, and the

lowest (1·5 per cent) in Sirpur Tandur. The second district is Elgandal, in which the proportion is 9·2 per cent. Lingsugur stands third with a proportion of 8·2 per cent. The proportions in Nalgonda, Mahbubnagar, Gulbarga and Parbhani fall between 7 and 8 per cent, while those in Raichur, Bidar and Naldrug range between 6 and 7 per cent. Aurangabad, Birh, and Atraf-i-Balda come next with proportions of 5·9, 5·0 and 4·8 per cent respectively. Medak and Indur come above Sirpur Tandur, their proportions being but 2·3 and 3·7.

Taking the sexes separately, we find that Warangal heads the list in each sex, while Sirpur Tandur is at the bottom, the highest proportions in the former being 10·8 and 10·2 respectively as against one per cent for the two sexes in the latter district.

The order, in which the percentage increase of both sexes in the districts, occurs, is closely followed by almost all the districts, in respect to the percentage increases of males as well as females taken separately, except in the following districts, where the position of either one sex or the other is changed.

MALES.	FEMALES.
1. Atraf-i-Balda.	1. Bidar.
2. Birh.	2. Parbhani.
	3. Gulbarga.
	4. Raichur.

Atraf-i-Balda and Birh whose ranks in both sexes are thirteenth and twelfth, exchange places with each other in the proportions of males, and similarly, with regard to females, Parbhani and Bidar, which occupy the seventh and ninth places in both sexes, have each gained one place. Gulbarga and Raichur that held the sixth and eighth places before, have now lost one place each. It is only in the district of Nander that an actual decrease in population has taken place, as has already been explained, which, therefore, needs no further comment here.

102.—Proportions of the Sexes.—Another method of considering the proportions of the sexes in the two Censuses, is to compare the percentage of each sex on the combined total of each district or Province. There is also a third and clearer method, namely, that of comparing the strength of the two sexes by calculating the average number of females to every 100 males. The statement given below shows the proportions of the sexes in one hundred of the combined total population in each district, as well as the number of females to 100 males. as calculated from the figures obtained at this Census as well as at the last.

STATEMENT No. 45.

Districts.	Percentage of males and females.				No. of females to 100 males.	
	1891.		1881.		1891.	1881.
	Males.	Females.	Males.	Females.		
City	50·57	49·43	49·34	50·66	97·70	102·64
Suburbs including Secunderabad	52·77	47·23	52·04	47·96	89·47	91·94
Total Hyderabad including Suburbs	52·12	47·88	51·13	48·87	91·85	95·54
Atraf-i-Balda excluding the City and Suburbs ...	50·86	49·14	50·57	49·43	96·60	97·59
Mahbubnagar	50·63	49·37	50·33	49·67	97·49	98·67
Nalgonda	51·20	48·80	50·87	49·13	95·30	96·56
Warangal	*51·42	48·58	50·03	48·97	94·49	95·97
Elgandal	51·52	48·48	50·92	49·08	94·13	96·40
Indur	49·92	50·08	50·01	49·99	100·35	99·76
Medak	50·43	49·57	50·12	49·88	98·32	99·80
Total Telingana.....	51·10	48·90	50·60	49·40	95·80	97·20
Aurangabad	50·78	49·22	51·08	48·92	96·89	95·77
Birh	51·11	48·89	51·21	48·79	95·63	95·24
Nander	50·61	49·39	50·84	49·16	97·55	96·38
Naldrug	51·10	48·90	51·21	48·79	95·71	95·22
Bidar	50·68	49·32	50·91	49·09	97·33	96·47
Parbhani	50·97	49·03	51·31	48·69	96·18	95·21
Sirpur Tandur	50·46	49·54	50·51	49·49	98·15	97·96
Total Mahratwara.....	50·80	49·20	51·10	48·90	96·60	95·80
Gulbarga	50·77	49·23	50·51	49·49	96·94	97·94
Raichur	50·77	49·23	50·83	49·17	96·93	96·69
Lingsugur	50·23	49·77	50·21	49·79	99·10	99·18
Total Karnatic.....	50·60	49·40	50·50	49·50	97·60	98·00
Railways	64·27	35·73	58·64	41·35	55·57	.....
Total for the Province.....	50·90	49·10	50·81	49·19	96·40	96·82

Of the total population, 5,873,129 are males and 5,663,911 females. The proportion of males to females in every hundred, is thus, 50·9 to 49·1; *i.e.*, 96·43 females to every 100 males. The Provincial proportion for the previous Census was 50·81 males and 49·19 females in every 100; there is thus an increase of 0·09 in males and a decrease to the same extent in females, or, in other words, there are 96·82 females, to every 100 males. In the City of Hyderabad, the proportion of males to females in every 100 is 50·57 of the former to 49·43 of the latter; and in the Suburbs 52·77 of males to 47·23 of females; or, taking the City and its suburbs together, there are 52·12 males to 47·88 females. In the previous Census, there were 49·34 males to 50·66 females in the City and 52·04 males to 49·96 females in the Suburbs, or, 51·13 males to 48·87 females for the City and suburbs together; in other words, there are 97·7 females to every 100 males in the City against 102·64 females in the previous Census, thus showing a decrease in the female population of the City of 4·94. In the Suburbs, the number of females to every 100 males is 89·47, whereas at the previous Census it was 91·94. Taking the City and suburbs together, we therefore find 91·85 females to every 100 males, as against 95·54 in the previous Census, showing that there are less females now than there were ten years ago, by 3·69 for every hundred males.

We shall next take the districts in which the female population has decreased, in its proportion to every 100 males. Of this kind there are eight. The first is Atraf-i-Balda, in which the proportion in every 100, is 50·86 of males to 49·13 of females against 50·57 of the former to 49·43 of the latter in

1881; *i.e.*, there are, now, 96·60 females to every 100 males as against 97·59 in 1881, thus showing a falling off of 1 female to every 100 males. The next in rank is Mahbubnagar, in which the proportion of males to females in every 100 persons is 50·63 to 49·37, whereas it was 50·33 of the former to 49·67 of the latter; *i.e.*, in 1831 the number of females to every 100 males was 98·67 against 97·49, showing a decrease of 1·18 females to every 100 males. In Nalgonda, the proportion of males to females in every 100 persons is 51·2 to 48·8 as against 50·87 to 49·13, *i.e.*, we now have 95·30 females to 96·56 of the same sex in 1881 for every 100 males, or, a decrease of 1·26. In Warangal, the proportion in every 100 of the population is 51·42 males to 48·58 females, the proportion in 1881 having been 50·03 to 48·97, *i.e.*, there are 94·49 females for every 100 males, as against 95·97 in 1881 or a decrease of 1·48 females. In Elgandal, the proportion per cent of males to females was, in 1881, 50·92 to 49·08 against 51·52 to 48·48 at present, or taking the number of females to every 100 males, we find 94·13 in this Census as against 96·40 in the last, showing a decrease of 2·27 females to every 100 of the male population. In Medak, the percentage of proportion is 50·43 males to 49·57 females as against 50·12 males to 49·88 females in 1881, the proportion of females to 100 males being 98·32; in the present Census against 99·8 of the last Census, *i.e.*, a loss of 1·48 females for every 100 males. In Gulbarga, in every 100 of the population there are 50·77 males to 49·23 females, which proportion, in 1881, was 50·51 to 49·49; in other words, for every 97·94 females of 1881 we now have 96·94 females, showing a decrease of 1 female to 100 males. The last district in this group is Lingsugur with a proportion of 50·23 males to 49·77 females as against 50·21 males to 49·79 females in 1881, *i.e.*, we now have 99·1 females to every 100 males against 99·18 females for the last Census or a decrease of 0·08 females to every 100 males. It will be seen that six of the districts above mentioned, *viz.*, Atraf-i-Balda, Mahbubnagar, Nalgonda, Warangal, Elgandal and Medak are in the Telingana division and the remaining two in the Kannada division.

The districts, in which the proportion of the females is greater at this Census than at the previous one, are nine in number. Of them, Indur is in Telingana; seven districts, *viz*: Aurangabad, Birh, Nander, Naldrug, Bidar, Parbhani and Sirpur Tandur are in the Mahratwara division; and only Raichur is in the Kannada division.

In Indur, the proportion of males to females in every 100 persons is 49·92 to 50·08 as against 50·01 to 49·99 in 1881 or 100·35 females in this Census against 99·76 of the same sex, to 100 males in the previous Census. This is the only district throughout the Dominions which shows a preponderance of females over males. In Aurangabad is seen a proportion of 50·78 males to 49·22 females in every 100 persons enumerated, whereas in 1881 the proportion stood as 51·08 males to 48·92 females; *i.e.*, there are 96·89 females now to every 100 males against 95·77 in 1881, *i.e.*, an increase of 1·12 females to 100 males. The proportion of males to females in every 100 persons in Birh is 51·11 to 48·89, which, in 1881, was 51·21 to 48·79; or for every 100 males in this Census there are 95·63 females, whereas in 1881 there were 95·24, giving an increase of ·39 females to every 100 males. Nander shows a proportion of 50·61 males to 49·39 females at the present Census, per 100 enumerated, while, in 1881, the

proportion stood at 50·84 males to 49·16 females, *i.e.*, there are 97·35 females to 100 males, against 96·38 in 1881 showing an increase of 0·97. In Naldrug, the percentage proportion is 51·1 males to 48·9 females, the proportion, in 1881, between the two sexes, having been 51·21 males to 48·79 females, or for every 100 males, the number of females has risen from 95·22 to 95·71 showing an increase of 0·49. In Bidar, out of every 100 persons, there are 50·68 males and 49·32 females, while in 1881 the ratio stood at 50·91 males to 49·09 females; in other words, for every 100 males, there are 97·33 females as against 96·47 at the last Census, showing an increase of 0·86 females. In Parbhani, there are, in every 100 persons, 50·97 males and 49·03 females against 51·31 and 48·69, respectively in 1881; *i.e.*, to 100 males there are 96·18 females, while in 1881 there were only 95·21, or 0·97 more at this Census. The percentage proportion in Sirpur Tandur is 50·46 males to 49·54 females, whereas for the last Census, the figures stood at 50·51 males and 49·49 females; *i.e.*, while there were 97·96 females to every 100 males in 1881, we have 98·15 at this Census showing an increase of 0·19 in the female population. Lastly, in the district of Raichur, the percentage ratio between the males and the females is 50·77 to 49·23 against 50·83 to 49·17 in 1881, or to every 100 males there are 96·93 females at this Census, while at the last, there were 96·69, *i.e.*, there is an increase of 0·24 over the females of last Census. In the population enumerated by the Railway authorities, the proportion shown for the males and females in every 100 is 64·27 of the former to 35·73 of the latter, *i.e.*, there are 55·57 females in every 100 of the male population. This great inequality is easily accounted for by the fact, that most of the employés live within the station limits, while their families live mostly outside, *i.e.*, in the adjoining villages.

Whether we take the proportion of males to females in every 100 persons or the number of females to every 100 males, we find the limits of variation to be very narrow, especially when comparison is made between the proportions of the sexes in the two Censuses. Thus, if the proportions of the sexes in the two Censuses be taken as a criterion of the accuracy of the two enumerations, the present Census may be taken to afford a fairly reliable result, especially as the difference is so trifling.

Section III.—COMPARISON WITH DENSITY.

103.—Comparison of district densities at the two Censuses.—

In Chapter I, allusion was made to the density of the population in the whole Province, by groups as shown in Statement No. 9. In order, however, to compare the densities of the districts of the present Census with those of the last, they are placed, side by side in the subjoined statement, to show their respective order of density:—

STATEMENT No. 46.

Districts.	Density or population per square mile in 1891.	Serial order 1891.	Density or population per square mile in 1881.	Serial order 1881.	Increase per square mile.
Atraf-i-Balda	241·8	1	217·3	1	24·5
Bidar	215·7	2	188·7	3	27·0
Nander...	189·2	3	190·2	2	−1·0
Medak	180·8	4	161·9	4	18·9
Naldrug	161·9	5	135·5	5	26·4
Gulbarga	159·7	6	128·8	8	30·9
Parbhani	158·3	7	134·6	6	23·7
Elgandal	151·9	8	130·3	7	21·6
Nalgonda	151·2	9	119·6	11	31·6
Birh	144·1	10	125·2	9	18·9
Raichur	139·9	11	108·9	13	31·8
Aurangabad	134·2	12	118·2	12	16·0
Indur	132·6	13	119·7	10	12·9
Lingsugur	126·3	14	97·9	14	28·4
Mahbubnagar	103·8	15	84·2	15	19·6
Warangal	87·2	16	69·1	16	18·1
Sirpur Tandur	46·0	17	42·6	17	3·4
Total excluding City and its Suburbs and Railway population	134·4	.....	114·5	.....	19·8
Grand Total.....	139·5	.....	119·0	.....	20·5

Nander which had, in 1881, a density of 190·2 persons per square mile, now stands third with 189·2, showing a decrease of one inhabitant per square mile. Notwithstanding an actual decrease in its population, in place of the normal increase, it has only lost one place in the serial order as shown in this statement. With the exception of this district, all the districts show an increase, as pointed out below. The district of Atraf-i-Balda which stood first in the previous Census with a density of 217·3 retains the same position in this Census, its present density being 241·8, or 24·5 persons over that of 1881. Bidar which stood third in the last Census with a density of 188·7 has now gained the second place with an average density of 215·7 thereby showing an increase of 27 persons to the square mile. The next in order is Nander, which has been discussed above. The fourth district in the statement is Medak, with 180·8 persons at this Census, as against 161·9 of the last, showing an increase of 18·9 persons per square mile. It still maintains its position as the fourth densely populated district in the Province. Similarly, Naldrug maintains its position as the fifth district, its average per square mile for the last Census being 135·5, its present density being 161·9, and the increase per square mile, 26·4. The next in order is Gulbarga, which has stepped up from its position of the eighth district of the last Census to the sixth in this. Its average density per square mile at the last Census was 128·8, and the average for this Census is 159·7, giving an increase of 30·9 persons to the square mile. On the contrary, Parbhani and Elgandal, the sixth and seventh districts in 1881, have each lost one place; though their densities have increased by 23·7 and 21·6 persons per square mile respectively. Nalgonda, the eleventh district with a density of 119·6 in 1881, now stands ninth with 151·2, or 31·6 persons more per square mile. Birh, having lost one place, stands tenth though its density has risen from 125·2 to 144·1, or by 18·9 persons. Raichur, on the contrary, has gained two places and stands eleventh in this Census as regards density, with an increase of 31 persons to the square mile. Aurangabad occupies the same position, *i.e.*, twelfth, though its density has risen from 118·2 to 134·2, *i.e.*, by 16 persons. The next district is Indur, which has lost three places and now stands thirteenth, although showing an increase of 12·9 persons per square mile. Lingsugur still maintains the fourteenth place, though its density has increased from 97·9 to 126·3, *i.e.*, by 28·4 per square mile. The three remaining districts of Mahbubnagar, Warangal, and Sirpur Tandur have retained their former places, notwithstanding that their densities show increases of 19·6, 18·1, and 3·4 per square mile respectively.

The average density for the seventeen districts, excluding the City and its suburbs and Railways, is 134·4, the corresponding figure for 1881, being 114·6, which gives an average increase per square mile of 19·8 persons.

Taking the City and its suburbs and Railways along with the districts, the density for the whole Province is found to have risen from 119 in 1881, to 139·5 in 1891, or by 20·5 persons per square mile.

104.—Variation in thickly and thinly peopled tracts.—

In order to show the difference in the rate of increase which is observed to have been in operation in the tracts which were thickly populated in the previous Census, it is

necessary to classify the districts according to their density as returned in 1881, in a manner similar to that adopted in Statement No. 11, para. 46. This grouping is shown in the subjoined statement.

STATEMENT No. 47.

Group.	Districts.	Density.			Percentage.
		1881.	1891.	Variation.	
I Dense.	Atraf-i-Balda	217·3	241·8	24·5	11·3
	Nander	190·2	189·2	—1·0	.....
	Bidar	188·7	215·7	27·0	14·3
	Medak	161·9	180·8	18·9	11·6
	Total Dense.....	192·3	217·9	25·6	13·3
II Fairly Dense.	Naldrug	135·5	161·9	26·4	19·4
	Parbhani	134·6	158·3	23·7	17·5
	Elgandal	130·3	151·9	21·6	16·5
	Gulbarga	128·8	159·7	30·9	23·9
	Birh	125·2	144·1	18·9	15·0
	Total Fairly Dense.....	130·9	154·7	23·8	18·2
III Average.	Indur	119·7	132·6	12·9	10·7
	Nalgonda	119·6	151·2	31·6	26·3
	Aurangabad	118·2	134·2	16·0	13·4
	Total Average.....	119·1	138·5	19·2	16·1
IV Thin.	Raichur	108·9	139·9	31·3	28·5
	Lingsugur	97·9	126·3	28·4	28·9
	Mahbubnagar	84·3	103·8	19·6	23·1
	Total Thin.....	94·7	119·9	25·2	26·6
V Sparse.	Warangal	69·1	87·2	18·1	26·2
	Sirpur Tandur	42·6	46·0	3·4	7·9
	Total Sparse.....	60·1	73·2	13·1	21·8
	Grand Total.....	119·0	139·5	20·5	17·2

With the exception of Nander which shows a decrease of one inhabitant per square mile, the other three districts of the first group, *viz*:—Bidar, Atraf-i-Balda and Medak, show actual increases of 27·0, 24·5 and 18·9 per square mile, giving percentage rates of 14·3, 11·3 and 11·6 respectively.

In the districts of the second group, the rate of increase per square mile varies from 19·4 per cent in Naldrug to 15 per cent in Birh, Parbhani, Elgandal and Gulbarga showing 17·5, 16·5 and 23·9 per cent respectively. Gulbarga, in this group, suffered from the effects of famine, but from its high rate of increase, it is evident that it has been repopulated to a great extent.

The districts of the third group show an average percentage increase of 10·7 in Indur, 26·3 in Nalgonda and 13·4 in Aurangabad. In this group, Nalgonda suffered heavily from the effects of drought and scarcity prior to the last Census; its high percentage, therefore, shows that it has also become repopulated.

The percentage rate of increase for each of the districts in the next group, "thin", is as follows:—Raichur, 28·5 per cent, Lingsugur, 28·9 per cent and Mahbubnagar, 23·1 per cent. Of these, Raichur and Lingsugur suffered most from

the famine. The abnormal increase in these three districts is clearly the consequence of their having become repopulated, during the period covered by this Census.

Lastly, Warangal and Sirpur Tandur, the most sparsely peopled tracts, show respectively increases of 26·2 and 7·9 per cent. Warangal, like Mahbubnagar and Nalgonda, also suffered from the effects of drought and scarcity during the last famine. Sirpur Tandur, for reasons already given in para. 60, does not show any great increase in population.

105.—Comparison of percentage increase with increase in density.—We have shown above, the order in which the districts stand in relation to the percentage increase of their population, as also the order they maintain in the increase of density. We now proceed to compare the positions of the districts in these two respects. The following statement exhibits, in parallel columns, the increase of density and the percentage of increase, together with the serial order of the districts :—

STATEMENT No. 48.

Serial No.	Districts.	Density Increase per square mile.	Serial No.	Districts.	Percentage Increase.
1	Nalgonda	31·6	1	Lingsugur	28·9
2	Raichur	31·0	2	Raichur	28·5
3	Gulbarga	30·9	3	Nalgonda	26·39
4	Lingsugur	28·4	4	Warangal	26·24
5	Bidar	27·0	5	Gulbarga	23·94
6	Naldrug	26·4	6	Mahbubnagar	23·18
7	Atraf-i-Balda	24·5	7	Naldrug	19·48
8	Parbhani	23·7	8	Parbhani	17·55
9	Elgandal	21·6	9	Elgandal	16·50
10	Mahbubnagar	19·6	10	Birh	15·02
11	Birh	18·9	11	Bidar	14·34
12	Medak	18·9	12	Aurangabad	13·49
13	Warangal	18·1	13	Medak	11·63
14	Aurangabad	16·0	14	Atraf-i-Balda	11·28
15	Indur	12·9	15	Indur	10·79
16	Sirpur Tandur	3·4	16	Sirpur Tandur	7·95
17	Nander	—1·0	17	Nander	—0·54

It will be observed that Nalgonda which stands third in the list of districts as regards its percentage of increase, heads the list in the increase of density, and that Raichur appropriates to itself the second place both as regards density and percentage. Gulbarga occupies the third place in density increase, but the fifth in percentage. Lingsugur which gives the highest percentage of increase, comes fourth in regard to the increase in density. Bidar, Naldrug and Atraf-i-Balda come next, their places under percentage of increase being the eleventh, seventh and fourteenth respectively. Parbhani and Elgandal, which rank eighth and ninth in the increase of density, remain unchanged in their places, as regards percentage of increase. The next in order, in the increase of density, are the districts of Mahbubnagar, Birh, Medak, Warangal and Aurangabad which occupy the sixth, tenth, thirteenth, fourth and twelfth places respectively in the percentage of increase in population, while the positions of the three remaining districts, Indur, Sirpur Tandur and Nander remain unaltered, at the bottom.

106.—Variation in Linguistic and Political divisions.—We now proceed to review the variation in population, under the several Political and

Linguistic divisions. The following statement shows the variation as regards percentage increase and density per square mile, for the two enumerations, under each division:—

STATEMENT No. 49.

Divisions.	Percentage of increase in population.			Density per square mile.		
	Both sexes.	Males.	Females.	1891.	1881.	Increase.
Linguistic Divisions.						
Telingana	18·0	18·9	17·1	139·8	113·4	26·4
Mahratwara	12·9	12·4	13·4	145·8	128·2	16·5
Karnatic	27·0	27·2	26·7	141·0	111·1	29·9
Political Divisions.						
Northern	13·5	13·9	13·2	139·0	122·4	16·6
Eastern	25·3	26·2	24·4	105·5	84·2	21·3
Western	11·5	10·9	12·0	152·6	136·9	15·7
Southern	24·9	24·9	24·8	146·1	117·0	29·1
Atraf-i-Balda	11·9	12·7	9·8	241·8	217·3	24·5
Total for the Province.....	17·2	17·4	16·1	139·5	119·0	20·5

In the Linguistic divisions, the highest increase is found in the Karnatic, the percentage being 27·0 for both sexes and 27·2 and 26·7 for males and females respectively; the lowest percentage being in Mahratwara, *viz*:—12·9 for both sexes, 12·4 for males and 13·4 for females. Telingana shows 18·0 for both sexes, 18·9 for males and 17·1 for females. The percentages of increase in the Karnatic and Telingana are higher than the Provincial average by 9·8 and 0·8 in both sexes, 9·8 and 1·5 in males and 10·6 and 1·0 in females respectively; while Mahratwara is less by 4·3 for both sexes, 5 for males and 2·7 for females. Looking at the increase in density, we find that the Karnatic again scores the highest increase of about 30 persons per square mile. Next comes Telingana with 26 and lastly, Mahratwara, with only 16·5 to the square mile. In this case also, the two former Linguistic divisions maintain a higher average than the Province. The large increase in the Karnatic appears to be due to the powers, with which nature seems to have endowed the people, to recoup and perhaps outstrip their former numbers, thus recompensing them in some measure for the disastrous effects of the famine of 1876-78 which had spared no part of the divisions. The higher rate of increase in Telingana is due to the fact of its comprising the three districts that suffered severe distress at the famine above referred to.

Turning to the Political divisions, we find that the Eastern and Southern divisions, which include the districts that were most affected by the famine of 1876-78, show an increase of 25 per cent, which is above the Provincial average; but the other three Political divisions fall below the latter, the increase in the Northern division being only 13 per cent, and that in the other two divisions being about 11 per cent for both sexes. The Eastern division which holds the first place in the percentage increase of population comes third in the increase of density, with 21·3 per square mile. The Southern division heads the list with an increase of 29·1 persons per square mile though it occupies only the second place in the percentage increase. Atraf-i-Balda which is the last in percentage increase stands second, the density increase being 24·5. The increases in the Northern and Western divisions

are 16·6 and 15·7 respectively. They are the fourth and fifth in this respect, each of them thus losing one place, to the positions they respectively held in regard to the percentage of increase.

A noteworthy point is that in the Mahratwara (Linguistic) and Western (Political) divisions, the percentage of increase in males is less than that in females, while in all the other divisions, the percentage increase of females is less than that of males.

Section IV.—VITAL STATISTICS.

107.—Vital Statistics.—The registration of births and deaths is enforced by law in all enlightened States. In India, on the contrary, there is no statute provision for such registration, except in the case of a few of the largest municipalities. A system of registration, however, is prevalent to a large extent, throughout the whole of British India in a more or less perfect form, and in a few of the leading Native States. In the larger municipalities above referred to, the system may be looked upon as having attained a pretty high degree of accuracy. But in the case of the smaller municipalities, and particularly of towns where no local self-government exists, but the work is carried on under the executive orders of government, the figures furnished by the returns of births and deaths lose much of their force, by the absence of proper supervision and check on the part of the higher officials, who are unable to devote any attention to this subject, being pressed by other and more important work.

Year after year, the Registration statistics are becoming more and more accurate, though they cannot, as yet, be taken as the basis of any theory, as regards the rate of natural increase. But these results have already acquired an important relative value in comparisons of any particular year, district, sex or age with another, especially where the figures are large and the proportion of error that may arise, is but small.

Birth and death statistics are extremely useful in ascertaining the normal rate of the increase of population, *i.e.*, the excess of births over deaths. This normal rate is modified in practice by the operation of special causes tending to produce a decrease in the population, as for instance, emigration. From the returns submitted by the various Registrars of births and deaths, in British India, the sanitary authorities have been able to draw important conclusions regarding public health. The Census returns come very handy in helping to verify the vital statistics.

It is a matter for regret that, in this Province, no normal rate of increase can be calculated, and no comparison can be instituted between the actual population returned in 1891 and that which will result from the application of the normal rate of increase to the starting point, *i.e.*, 17th February 1881, and, the extent of the operation of the causes that have produced a decrease in the population and apparent change in the normal rate, cannot be ascertained for the simple reason that within the extensive Dominions of His Highness the Nizam, no system of Registration of births and deaths exists, except in the case of the Christian population in the larger towns, where missionaries live.

With two large municipalities in the capital and so many as twenty municipalities in the districts, an attempt is being made to introduce the system. The scheme, if carried out, may give the next Census Superintendent of His Highness' Government the first opportunity of discussing the vital statistics of this Province.

In the absence of vital statistics, we shall not, however, completely ignore the subject. In this place, we proceed to deduce the annual rate of mortality of this Province, from the Census statistics. It has to be borne in mind that such deductions are nothing more than approximate results. As, in the Hyderabad Census figures, the ages of children below five years of age have been incorrectly returned, the rate of mortality in this class cannot be calculated from the statistics with any degree of accuracy.

108.—Rate of Mortality.—The following statement gives the number of deaths per annum in both sexes, distinguishing the number under each separately, excluding children under five years of age :—

STATEMENT No. 50.

Age Period.	Number of years.	Both sexes.			Males.			Females.		
		Total.	Average per annum.	Decrease per annum.	Total.	Average per annum.	Decrease per annum.	Total.*	Average per annum.	Decrease per annum.
0— 4	5	1,738,884	347,777	.....	838,486	167,697	...	900,398	180,080	...
5— 9	5	1,530,029	306,006	41,771	781,322	156,264	11,433	748,707	149,742	30,338
10—14	5	1,135,847	227,169	78,837	632,591	126,518	29,746	503,256	100,651	49,091
15—29	15	2,963,172	198,878	28,291	1,467,925	97,861	28,657	1,515,249	101,017	366
30—39	10	1,641,178	164,118	34,760	854,399	86,440	11,421	776,779	77,678	23,339
40—49	10	1,153,963	115,396	48,732	623,171	63,317	23,123	530,792	53,079	24,599
50—59	10	693,253	69,325	46,071	361,232	36,123	27,194	331,021	33,202	19,877
60 and upwards ...	20	650,159	32,508	36,817	301,416	15,071	21,052	348,743	17,437	15,765
Total.....		11,526,485	...	315,269	5,370,540	...	152,626	5,655,945	...	162,643
		Per 1,000 of Total population		27·3	Per 1,000 of male population ...		25·9	Per 1,000 of female population ...		28·7

It is assumed, in this statement as well as elsewhere, that persons of 60 years and upwards attain a maximum of 80 years and do not necessarily quit this sphere, when they reach the allotted span of three score years and ten. The number of deaths per annum, excluding children under 5 years, is 315,269, for both sexes, being composed of 152,626 males and 162,643 females. The annual rate of mortality is therefore, 27·3 per mille amongst both sexes while it is 25·9 and 28·7 among males and females respectively. The number of female deaths per annum exceeds that of male by 10,017, *i.e.*, the annual rate of mortality of females per mille is in excess of that of males by 2·8. This rate, which is deduced from Census statistics, cannot be compared with the death rate in other Provinces, as deductions from Census statistics were not noticed in the Census reports of the Provinces concerned, for 1881, except in that of the Central Provinces, where the rate was shown to have been 29·5 among both sexes, being 28·6 for males and 30·4 for females. The annual death rate in H. H. the Nizam's Dominions is thus less than that in the Central Provinces by 2·2 in both sexes, and 2·7 and 1·7 for males and females respectively.

There is another mode of calculating deaths from the Census statistics, which is, however, only applicable to the calculation of deaths of persons of the age of ten and upwards. The figures tabulated at the two Censuses against the prescribed age periods are incorrect and till the mistakes are rectified no correct estimate of the number of deaths can be obtained. This process is noted in Chapter IV; but the uncorrected results are taken as given in the Tables, for ascertaining the actual number of deaths. The total population of the Province in 1881 was 9,845,594; if all of them had survived, they would in the present Census have been returned under the head of persons of the age of 10 and upwards; but the actual number returned in 1891 against the age of 10 and upwards is only 8,268,127 which shows that the difference (1,577,467) represents the number of deaths during the past decade. This yields an annual death rate of 16·02 per mille.

The mean age calculated on the incorrect figures, as returned, is 24·97 years. The total population divided by the mean age gives the approximate number of births as 461,612 per annum. The total increase since the last Census, is 1,691,446, *i.e.*, 169,145 per annum. If this nett increase in population is deducted from the 461,612 births, the difference of 292,467 gives the approximate number of deaths for each year. The death and birth rates calculated on the mean population of the entire Province during the decade, (*viz.*, 10,691,317) are 27·3 and 43·2 per mille per annum respectively, giving an annual rate of increase of 1·59 per cent. Thus the total number of deaths per annum having been found to be 292,467 and the number of those of 10 years and upwards being also known to be 157,747, it is evident that 134,720 represents the average number of yearly deaths of children under 10 years. Deaths below 10 years bear a proportion of 46 per cent to the total deaths, the percentage of those of that age and upwards being 54.

109.—Estimated Population in 1901.—Though the system of the registration of births and deaths is not in vogue in this Province, except in the case of the Christian communities, where the several ministers now perform the duties of Registrars of births and deaths, there is every probability that it will be introduced in the near future, at least, in the City and its suburbs, as a tentative measure, as proposals to the effect are, at present, under the consideration of the Government of His Highness. When the registration of births and deaths becomes an established institution in the capital of the Dominions, there is every likelihood of operations being extended to the mofussil. In view of this highly probable contingency, therefore, it is considered advisable to take this opportunity of showing in this report, the annual rate of increase (*i.e.*, one-tenth of the logarithmic difference between the two data), for the use of the sanitary authorities, who will not otherwise be in possession of the requisite information for checking their returns till the next Census is taken.

At the end of this chapter, three Statements (Nos. 64, 65 and 66), are given, showing the estimated population during the next decade, *i.e.*, from 1892 to 1901, together with the annual rate of increase per cent and the working details of the figures by logarithms. Statement No. 64, gives the information for persons of both sexes, while Statements Nos. 65 and 66, supply the same for males and females respectively. It must be borne in mind, that the calculations in these

statements are based on the supposition that the rate of increase that existed between 1881 and 1891, as deduced from the Census figures, will continue during the next 10 years, other conditions being equal, *i.e.*, supposing the rate of mortality is not rendered abnormal by famine and such epidemics as cholera, small-pox, &c.

The following statement gives the mean annual geometric rate of increase per cent and the estimated population in 1901 in each district, the figures being given in thousands :—

STATEMENT No. 51.

	Districts.	Both sexes.		Males.		Females.	
		Mean annual geometric rate of increase per cent.	Estimated population in 1901.	Mean annual geometric rate of increase per cent.	Estimated population in 1901.	Mean annual geometric rate of increase per cent.	Estimated population in 1901.
Telingana.	Atraf-i-Balda ...	1·07	896,000	1·20	467,000	0·94	429,000
	Mahbubnagar	2·10	831,000	2·16	423,000	2·04	408,000
	Nalgonda ...	2·37	789,000	2·43	407,000	2·30	382,000
	Warangal ...	2·36	1,077,000	2·43	558,000	2·27	519,000
	Elgandal ...	1·53	1,275,000	1·65	664,000	1·41	611,000
	Indur ...	1·03	709,000	1·01	353,000	1·04	356,000
	Medak ...	1·10	407,000	1·16	206,000	1·04	201,000
	Total Telingana.....	1·67	5,967,000	1·74	3,071,000	1·58	2,897,000
Mahratwara.	Aurangabad ...	1·28	941,000	1·21	475,000	1·33	466,000
	Birh ...	1·41	739,000	1·39	377,000	1·43	362,000
	Nander ...	...	...	...	...	...	...
	Naldrug...	1·79	776,000	1·77	396,000	1·82	380,000
	Bidar ...	1·34	1,031,000	1·30	520,000	1·39	511,000
	Parbhani ...	1·63	947,000	1·56	479,000	1·70	468,000
	Sirpur Tandur...	0·76	250,000	0·75	126,000	0·77	124,000
	Total Mahratwara.....	1·21	5,297,000	1·17	2,682,000	1·26	2,615,000
Karnatic.	Gulbarga ...	2·17	805,000	2·22	411,000	2·11	394,000
	Raichur ...	2·54	658,000	2·53	334,000	2·55	324,000
	Lingsugur ...	2·58	800,000	2·58	402,000	2·57	398,000
	Total Karnatic.....	2·41	2,262,000	2·43	1,146,000	2·39	1,116,000
	POLITICAL DIVISIONS.						
	Northern division ...	1·27	3,674,000	1·31	1,869,000	1·24	1,805,000
	Eastern division ...	2·28	2,697,000	2·35	1,388,000	2·20	1,309,000
	Western division ...	1·09	3,243,000	1·04	1,642,000	1·14	1,601,000
	Southern division ...	2·24	3,036,000	2·25	1,541,000	2·24	2,495,000
	Atraf-i-Balda division ...	1·07	896,000	1·20	467,000	0·94	429,000
	Total for the Province.....	1·59	13,519,000	1·61	6,896,000	1·57	6,623,000

The mean annual geometric rate of increase per cent for the whole Province is 1·59 for both sexes, 1·61 for males and 1·57 for females. The estimated population of both sexes in 1901 is calculated to be 13,519,000, males and females being 6,896,000 and 6,623,000 respectively. The highest rate of increase (2·58) is in the district of Lingsugur, closely followed by Raichur (2·54), Nalgonda (2·37), Warangal (2·36), Gulbarga (2·17) and Mahbubnagar (2·1). The rates in the districts of Naldrug, Parbhani, Elgandal, Birh, Bidar and Aurangabad range between 1·79 and 1·28. The lowest rate of increase (0·76) is in Sirpur Tandur; while Medak, Atraf-i-Balda and Indur do not exceed 1·1 per cent. Nander is the only unfortunate district that shows a decrease amongst this general prosperity. The rates among males and females differ slightly from those of both sexes ; in the case of males, the rates in Atraf-i-Balda, Mahbubnagar, Nalgonda, Warangal

Elgandal, Medak and Gulbarga exceed those of females, while in the other districts the contrary is the case. The rate of increase in Telingana is just about that of the Province, that in the Karnatic being much higher, while the Mahratwara rate is lower than the Provincial average. Similarly, in the case of the Political divisions, the Eastern and Southern divisions show higher averages, and the others, the reverse.

110.—Time in which Population will double and treble itself.—

STATEMENT No. 52.

Districts and divisions.	Number of years in which the population will be	
	Doubled.	Trebled.
Hyderabad City and Suburbs.	56·8	90·1
Atraf-i-Balda including City and Suburbs...	64·8	102·5
Mahbubnagar	33·2	52·6
Nalgonda	29·6	46·9
Warangal	29·7	47·1
Elgandal	45·3	71·9
Indur	67·6	107·1
Medak	62·9	99·5
Telingana division.....	41·8	66·3
Aurangabad	54·7	86·3
Birh	49·5	78·5
Naldrug	38·9	61·7
Bidar	51·7	82·0
Parbhani	42·8	67·9
Sirpur Tandur...	90·5	143·5
Mahratwara division.....	57·2	90·8
Gulbarga	32·2	51·0
Raichur	27·6	43·8
Lingsugur	27·2	43·1
Karnatic division.....	29·0	46·0
Northern division	54·5	86·5
Eastern division	30·7	48·6
Western division	63·8	101·0
Southern division	31·2	49·4
Atraf-i-Balda division ...	64·8	102·5
Grand Total for the Province...	43·7	69·3

NOTE.—Nander is omitted in this statement as its population has decreased.

It will no doubt be interesting to note in this report, the time in which the population of the entire Province and of each district will double, and treble itself at the present annual rate of increase. The marginal statement shows the number of years in which the population of 1891 will double and treble itself. The process of calculation is described by Dr. Farr, and is as follows:—The logarithm of 2 or 3 is divided by the logarithm of the annual rate of increase, and the result gives the number of years in which the population will double or treble itself. Now, looking at the marginal statement, we find that it will take 43·7 years for the Provincial population to double, and 69·3 years to treble itself, at the rate deduced from the last decade. The least numbers of years in which the population will double itself are found in Lingsugur and Raichur, the years being 27·2 and 27·6 respectively. The population of Nalgonda and Warangal will require not less than 29 years to double, Gulbarga and Mahbubnagar requiring 32·2 and 33·2 years respectively. These six districts, having been affected by the famine of 1876-8, show such high rates of increase, wherefore the time wanted for the population to double itself appears so very short; but this rate of increase cannot be expected to continue. In all the other districts the numbers of years required range from 38·9 in Naldrug to 90·5 in Sirpur Tandur. It is clearly seen that the doubling of the population follows exactly the same order as has been observed in the percentage increases of the districts.

Section V.—MIGRATION.

111.—Indigenous and Immigrant Population.—The total population of His Highness' Dominions may be divided into two main classes, *viz* :—(1) the indigenous, and (2) the immigrant. The former, or persons born and living in the State, amounts to 11,151,767 persons, of whom, there are 5,678,434 males and 5,473,333 females. The remaining population, *viz* : 385,273 persons, belongs to the latter class and represents the number that has come from other Provinces and countries in India, or elsewhere. The male immigrants

amount to 194,695 and the females to 190,578. It is thus seen that the number of males among both the indigenous and immigrant classes exceeds that of females, the average number of females per 1,000 males being 963 in the former and 979 in the latter. It is seen, that the indigenous population bears a proportion of 96·7 per cent to the total Provincial population while the percentage borne by the immigrants is only 3·3.

The increase in the total indigenous population is 16 per cent; that for males being 16·3, and that for females, 15·6. The increase in the males exceeds the increase in both sexes by ·3, but the increase among females falls short by ·4. Among the total immigrants, the percentage increase is as high as 65·1, the percentage increase among the males being 58·3 and among the females 72·7.

Now, taking the total increase for the whole Province, we find that the indigenous population is fully represented by 91 per cent, while the immigrants take up the remaining 9 per cent. The male indigenous population shews a percentage increase of 0·8 above that of both sexes, while the females fall below it by the same 0·8. This is reversed among the immigrants, as the females shew a gain of 0·8 per cent over both sexes, while the males show the same decrease.

Turning to the sources from which the increase among the immigrants is derived, we find that Bombay yields the highest percentage of 34. Madras and the Berars contribute 24 and 22 per cent respectively. Other parts of India, which have not been specified in the original schedule books, contribute 15 per cent, while the quota from the remaining Provinces of India, as also from the rest of Asia, from Europe, Africa and America and the other parts of the world, does not exceed five per cent. The number of immigrants from Bombay, Madras and the Berars, is swelled by the immigration of the landless and destitute classes, and perhaps, numbers of that class also that own less fertile lands, to the adjoining districts of this Province in search of a means of livelihood or of lands of better productive qualities. The Great Indian Peninsula Railway passing through the districts of Raichur and Gulbarga, and His Highness the Nizam's Guaranteed State Railway extending from Wadi to Bezwada and running through the districts of Gulbarga, Atraf-i-Balda, Nalgonda and Warangal, further facilitate the movements of the immigrant population. In the Census of 1881, no Mysoreans were returned at all in this Province; but the present Census shows 4,555 such persons, distributed mostly in the City and the suburbs of Hyderabad. Some are in Government service, while the rest find a means of living in various capacities, a few practising in the judicial courts as pleaders.

112.—Immigrants into the City.—In this connection, it may not be uninteresting to discuss the City immigrants a little more in detail. The population of the City contains 68,509 immigrants which gives a percentage of 19·7 to the total population of the City and 17·7 to the total immigrant population of the Nizam's Dominions. The marginal statement shows the principal sources of the City immigrant population. It will be seen that Madras contributes about a third of the immigrant population of the capital. The North-Western Provinces and Oudh contribute about a ninth; but, if we take Punjab along with the United Provinces, the proportion rises

STATEMENT No. 53

Province or country.	No. of immigrants.
Madras	21,580
N. W. P. and Oudh ...	7,491
Rajputana States ...	6,173
Mysore	4,111
Bombay	3,863
Europe	3,370
Arabia	2,705
Central Provinces ...	2,509
Punjab	2,306
The Berars	1,034

to one-seventh. Less than one-tenth, composed chiefly of traders and Rajput sepoys, is furnished by the Rajputana States. Of the 3,370 from Europe, the majority are soldiers stationed in the cantonments of Secunderabad, Bolarum and Trimulgherry. The 2,705 immigrants from Arabia are to be mostly found in the ranks of the Arab regiments.

113.—Immigrants and Emigrants.—The following statement gives the population of His Highness the Nizam's Dominions as returned at the current Census, with the immigrants into, and emigrants from, these Dominions, showing the total number of persons born within the Province :—

STATEMENT No. 54.

Particulars.	Both sexes.	Males.	Females.
Total population of His Highness the Nizam's Dominions	11,537,040	5,873,129	5,663,911
Deduct— Immigrants, *i.e.*, persons born out of the Province, but enumerated within it.	385,273	194,695	190,578
Actual population born and enumerated in the Province	11,151,767	5,678,434	5,473,333
Add— Emigrants, *i.e.*, persons born in this Province, but enumerated elsewhere ...	386,095	174,824	211,271
Total number of persons born in His Highness the Nizam's Dominions ...	11,537,862	5,853,258	5,684,604

As far as it is possible to ascertain, the number of persons born in this Province is 11,537,862, of whom, 386,095 persons have emigrated from time to time to other Provinces, leaving 11,151,767 to enjoy the benefits and sing the praises of their beloved "fatherland". In exchange for so many emigrants who have probably left in search of a better means of livelihood and greater comfort elsewhere, or perhaps to increase the glory of their fatherland in foreign climes, this Province received an almost equal number of immigrants, mostly from the sister Provinces of India, and to a much smaller extent, from Europe and the other parts of the world, losing on the whole, but 822 persons.

Next, we may note that the loss by emigration in the case of males is 174,824, while the gain by immigration is 194,695, giving a balance in favour of this Province of 19,871. The case, however, is reversed in regard to the females, where against an outgoing of 211,271, there has only been an income of 190,578, showing a loss of 20,693, which is more than the gain under the head of males. To render this more intelligible the figures have been reduced to 1,000, as the standard of comparison, in the subjoined statement.

STATEMENT No. 55.

Particulars.	Both sexes.	Males.	Females.
Assuming the total number born in the Province to be.	1,000	1,000	1,000
Deduct— Emigrants	33·5	30	37
Number born and now living in this Province	966·5	970	963
Add— Immigrants	33·5	33	34
Present population of the Province...	1,000	1,003	997

Thus, our gain and loss under males and females born in the Province respectively in every 1,000 of the population are 3 each, which leaves the figures per 1,000 of both the sexes, unaffected, to any appreciable degree, by the movement of the population.

114.—Gain or Loss by Migration.—It is next advisable to discuss the Provinces and countries which played an important part in regard to immigration into, and emigration from, this country. The following statement accordingly gives the migration figures in respect to certain Provinces showing the gain or loss resulting therefrom. Had we received information from the Provinces and countries which show no figures in the emigration columns, we might have been able to show results other than those now found in the statement :—

STATEMENT No. 56.

Provinces.	Immigration.			Emigration.			Gain or loss to the Province.		
	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.
Bombay	159,728	69,250	90,478	186,848	79,061	107,787	−27,120	−9,811	−17,309
Madras	91,192	46,644	44,548	57,992	27,279	30,713	+33,200	+19,365	+13,835
The Berars	43,844	19,650	24,194	110,905	53,264	57,641	−67,061	−33,614	−33,447
Unspecified parts of India ...	28,944	16,214	12,730	...	...	...	+28,949	+16,214	+12,730
OTHER PARTS OF INDIA.									
Marwar and Rajputana ...	19,044	12,693	6,351	...	...	...	+19,044	+12,693	+6,351
N. W. Provinces and Oudh ...	12,667	9,269	3,398	2,004	954	1,050	+10,663	+8,315	+2,348
Central Provinces	7,846	4,478	3,368	21,885	10,825	11,060	−14,039	−6,347	−7,692
Mysore	4,555	2,464	2,091	3,963	2,052	1,911	+592	+412	+180
Punjab	3,944	3,006	938	1,104	565	539	+2,840	+2,441	+399
Bengal	1,231	888	343	941	526	415	+290	+362	−72
Burma	184	61	73	140	106	34	−6	−45	+39
Goa	72	37	35	...	...	...	+100	+80	+20
Baroda	58	34	24	209	173	116	−217	−136	−81
Kashmir	12	5	7	...	...	...	+58	+34	+24
Coorg	6	4	2	...	...	...	+12	+5	+7
Pondicherry	3	1	1	...	...	...	+6	+4	+2
Assam	3	2	1	23	18	5	−20	−17	−3
Andamans				1	1	...	+2	+1	+1
Total.....	49,675	33,022	16,653	30,350	15,220	15,130	+19,325	+17,802	+1,523
Asia	6,852	5,638	1,014	...	...	...	6,852	5,638	1,014
Europe	3,518	3,190	328	...	...	...	3,518	3,190	328
Africa	99	82	17	...	...	...	99	82	17
America	54	27	27	...	...	...	54	27	27
Australasia	7	5	2	...	...	...	7	5	2
Unspecified	1,560	973	587	...	...	...	1,560	973	587
Grand Total.....	385,273	194,695	190,578	366,095	174,824	211,271	−822	+19,871	−20,693

As regards emigration, we have taken only the Provinces from which we have received the latest information, no information being available as to whether, in the undermentioned Provinces and countries there are to be found any persons, who were born in the Dominions of His Highness the Nizam.

1. Coorg
2. Kashmir
3. Marwar and Rajputana
4. Pondicherry
5. Goa
6. Asia
7. Europe
8. Africa
9. America
10. Australasia

There possibly cannot be any considerable number of emigrants to any of the above Provinces and countries ; on account of which, the matter does not call for any special notice or discussion. It is a well known fact that,

with the exception of a few castes or tribes, the people of India are notorious for their stagnancy, having no desire to wander far from their homes. There may be and probably are some who have gone to the continent of Europe especially to the British Isles to prosecute their studies, but the number must be small indeed. Of Europeans born in these Dominions, there are, perhaps, more in Europe, where they generally follow their parents, when they retire from service or business.

The Marwaries, or people of Marwar, when once in these Dominions, resign themselves to living here altogether, for they find a good field in Hyderabad for their trade. They beget children, who become domiciled, and seldom think of re-visiting the land of their sires, but marry here and in their turn beget children. The best years of their lives are spent here, while, perhaps some return in old age to lay their bones in the country which gave their fathers birth.

The Rajputs generally fancy military service, and consequently enlist in the various regiments, and perhaps after their time has expired, they return to their native land taking with them their children born in these Dominions ; or perhaps the children, in their turn, grow up in this country and subsequently desire to see the country from which their fathers came, and then start for that purpose with their wives and families to, perhaps, settle in Rajputana. The nature and extent of emigration to Marwar and Rajputana can thus be easily conjectured.

There may perhaps, have been an emigration to the Andamans but of a nature totally different to the preceding ones. It is compulsory. The prisoners who are transported thither from time to time may have among their ranks, malefactors who have unfortunately disgraced the land where they first saw light, but their number must be few, for the dacoits and thugs are outlaws from other than these Dominions.

As regards Burma, it may here be noted, that while we lose 45 males we receive 39 females. It is surmised that this loss in migratory exchange may be attributed to the transfer of European officers to Burma, who go over with their offspring born while in these Dominions ; or perhaps to the going over by the poorer classes in search of employment or of servants and grooms accompanying the officers so transferred.

The result of migration from and to Baroda, Assam and Burma exhibits a loss of 21, 720, and 6 persons respectively to these Provinces. From the Punjab, we have gained 2,840 persons of whom 2,441 are males and 399 females ; Bengal gives us 290 persons, *i.e.*, Hyderabad receives 362 males with a loss of 72 females. The North-West Provinces and Oudh send out to this Province 12,667 persons in exchange for 2,004 from Hyderabad, which thus has a nett gain of 10,663 persons of whom there are 8,315 males and 2,348 females. This addition is due chiefly to the fact of most of these immigrants having secured various lucrative appointments in the different departments of the Government of His Highness the Nizam. Mysore also gives us a nett gain of 592 persons, 412 of whom are males. Madras, no doubt, receives from Hyderabad such a large number of persons as 57,992, but that Province gives us in exchange 91,192 persons or 33,200 more, *i.e.*, 19,365 males and 13,835 females. On the other hand, the Berars cause a loss that is about double of the above gain from Madras, by absorbing 110,905 persons as against 43,844 it has given. By this exchange

Hyderabad suffers a loss of 67,061 persons, the loss in males and females being 33,614 and 33,447 respectively. The superior fertility of the soil of the Berars, the considerable improvements effected by British administration in that Province since its transfer under treaty conditions and the entertainment of many of His Highness' subjects in the Berar service may be taken to be the chief causes for the migration of such a large number from Hyderabad to the Berars. Bombay has also caused a loss to this Province, since it has taken away an excess of 27,120 persons, *i.e.*, 9,811 males and 17,309 females. The greater loss in females may be accounted for by a large number of girls married to persons living in the adjoining districts of the Bombay Presidency having gone to live with their husbands after attaining their ages.

The Central Provinces give over to this Province only 7,846 persons in lieu of the 21,885 persons they take away from it, thus causing a loss of 14,039 (6,347 males and 7,692 females). The 21,885 persons of His Highness the Nizam's Dominions appear to have belonged to the class of petty cultivators and field labourers and to have emigrated mostly to the Chanda district, which is noted for its cheap living. Of immigrants, goodly additions have also been contributed by Ajmere—Merwara and Rajputana, the number amounting to 19,044, being 12,693 males and about half as many females. Especially in the City and its suburbs and in almost all the other towns of the Province, these Marwaries have settled down with their families, making their living as merchants dealing in different articles of commerce and industry. Their pet profession, which has now come to be looked upon as their orthodox vocation, is usury. A great deal of the banking business of this country is in their hands. Their tender mercies are, at their best, but cruel, while in very deed they are the Shylocks of the land. There is no wonder therefore, that, when their commercial roses bud and blossom so plentifully, they should be found in such large numbers here.

115.—Comparison of relative proportions of Indigenous and Immigrant Population.—The following statement exhibits the proportions of indigenous and immigrant populations in each district of the Province :—

STATEMENT No. 57.

Districts.	Indigenous.			Immigrant.		
	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.
Atraf-i-Balda	77·1	75·4	78·8	22·9	24·6	21·1
Mahbubnagar	93·9	94·5	93·3	6·1	5·5	6·7
Nalgonda	93·6	93·7	93·5	6·4	6·3	6·5
Warangal	91·9	92·2	91·5	8·1	8·8	8·5
Elgandal	97·9	98·0	97·8	2·1	2·0	2·2
Indur	94·8	95·3	94·3	5·2	4·7	5·6
Medak	89·9	90·8	88·8	10·2	9·2	11·2
Aurangabad	89·0	89·6	88·4	11·0	10·4	11·6
Birh	90·3	92·3	88·3	9·7	7·7	11·7
Nander	88·5	89·7	87·4	11·4	10·3	12·6
Naldrug	87·6	90·1	85·0	12·3	9·9	15·0
Bidar	95·8	96·1	95·5	4·2	3·9	4·5
Parbhani	88·4	89·3	87·7	11·6	10·7	12·3
Sirpur Tandur	89·1	88·9	89·3	10·9	11·1	10·7
Gulbarga	90·2	91·0	89·3	9·8	9·3	10·2
Raichur	90·8	91·4	90·1	9·2	8·6	9·7
Lingsugur	90·8	91·4	89·3	9·4	8·6	10·2
Provincial Total.....	93·7	97·0	96·3	3·3	3·0	3·7

The district in which the largest proportion (22·9) of immigrants is found is Atraf-i-Balda. The second in order is Naldrug with a percentage of 12·3. The districts of Parbhani, Nander, Aurangabad, Sirpur Tandur and Medak follow next with percentages varying from 11·6 in Parbhani to 10·2 in Medak. The districts of Gulbarga, Birh, Lingsugur and Raichur show between 9 and 10 per cent of immigrants. Warangal comes next 8·1 per cent, while in Mahbubnagar and Nalgonda the immigrants are 6·1 and 6·4 per cent respectively. The lowest percentage (2·1) is found in Elgandal which is preceded by Bidar and Indur with percentages of 4·2 and 5·2 respectively. This is the order of the districts in regard to the immigrant population; but this order is altogether reversed, when we consider the percentages of the indigenous population. Elgandal, the last district under immigrants, here heads the list with the highest percentage (97·9) in its indigenous population, and Atraf-i-Balda exchanges places with Elgandal, its indigenous population being only 77·1 per cent. It is only in Atraf-i-Balda and Sirpur Tandur that the percentages of the female indigenous population are in excess of the male by 3·4 and 0·4 respectively. In all the other districts, the indigenous male ratio preponderates, the figures varying from 0·2 in Nalgonda and Elgandal to 5·1 in Naldrug. Under immigrants, the proportions of males predominate over those of females in Atraf-i-Balda, Sirpur Tandur and Warangal, the difference being 3·5, 0·4 and 0·3 respectively; but in the other districts, the female element predominates. The highest difference (5·3 per cent) between the proportions of the two sexes, is found in the district of Naldrug and the lowest difference (0·2) in Nalgonda and Elgandal.

116.—Sources of the Immigrant Population.—Before proceeding further, it is advisable to discuss the sources whence the immigrant population of each district is derived. Atraf-i-Balda derived about 63,422 persons (34 per cent of its total immigrant population) from the contiguous districts within these Dominions, 22,547 being supplied by Medak, 17,310 by Nalgonda and 10,934 by Mahbubnagar; the remainder (66 per cent) being contributed mostly by the remoter districts of this Province, the other Provinces of India, the other countries of Asia, and by Europe and the other continents. Mahbubnagar received 33,932 persons, (83 per cent of its immigrants), from the adjoining districts of Atraf-i-Balda, Gulbarga, Raichur and Nalgonda which furnished 14,682, 8,287, 6,134 and 4,486 persons respectively; about 10 per cent was furnished by the remoter districts and the remaining 7 per cent by other Indian Provinces including an insignificant number of immigrants from the other countries of Asia and the continents other than Asia.

Nalgonda received 40,009 immigrants, of which 30,959 (77 per cent) came from the contiguous districts of Warangal (14,728), Atraf-i-Balda (9,776), Mahbubnagar (3,462) and Kistna in the Madras Presidency (2,993). The remaining 23 per cent was furnished by the remoter districts of this Province and the other Provinces and countries in and beyond India.

Warangal shows 69,264 immigrants; of which 59 per cent (41,121 persons) came from the contiguous districts of Nalgonda (16,603), Elgandal (13,895), and the British districts of Kistna (9,307), Godaveri (1,237) and Chanda (79). About 30 per cent of the immigrant population came from the other Provinces of India and the remaining 11 per cent from the remoter districts of this Province.

The lowest number of immigrants (22,713) is found in Elgandal, which received 17,278 persons (76 per cent) from its contiguous districts of Warangal (8,390), Indur (4,238), Medak (2,491), Atraf-i-Balda (2,056) and Sirpur Tandur (102). About 7 per cent came from the other parts of India, and the remaining 17 per cent from the remoter districts of the Province.

Indur contains 33,233 immigrants, of which 27,771 (or 83·5 per cent) came from the contiguous districts, Nander (12,106), Medak (6,435), Elgandal (4,266), and Bidar (4,186). Parbhani and Sirpur Tandur are the only contiguous districts that supplied the least number of immigrants, *viz.*, 446 and 332. The remoter districts of the Province furnished about 12·7 per cent, while the other Provinces and countries furnished the remaining 3·8 per cent.

37,160 immigrants were enumerated in Medak, of which 27,453 persons (74 per cent) were furnished as follows:—Atraf-i-Balda (10,207), Indur (7,433), Elgandal (6,224) and Bidar (3,589). The remoter districts contributed 19 per cent while other Provinces and countries supplied the remaining 7 per cent of immigrants.

Aurangabad, the third district in rank in regard to the immigrant population received 91,134 immigrants; of this number 34,874 (38 per cent) came from the adjoining districts, Birh (13,689) and Parbhani (7,055) of this Province, and Ahmednagar (7,559) and Khandesh (5,434) of the Bombay Presidency and Buldana (1,137) of the Berars. Twenty per cent of the immigrants came from the remoter districts of the Province and the remaining 42 per cent from other Provinces and countries.

The number of immigrants in Birh is 62,156, 81 per cent of which (50,492) came from Ahmednagar of the Bombay Presidency, which contributed the largest number (19,896), Aurangabad (13,915), Naldrug (7,828), Parbhani (4,967), Bidar (3,094) and Nander (792); 5 per cent from the remoter districts and the remaining 14 per cent from other Provinces and countries.

Nander received 72,367 immigrants. Of these, 82 per cent (59,397) belonged to the contiguous districts, Bidar (23,315), Indur (21,750), Parbhani (12,965) and Birh (1,367); about 13 per cent belonged to the other districts of His Highness the Nizam's Dominions, and the remaining 5 per cent to other Provinces and countries.

There are 80,375 immigrants in the district of Naldrug; 46,937 of whom (58 per cent) came from the contiguous districts of Sholapur of the Bombay Presidency (17,186), Birh (16,746) and Bidar (13,005). The other districts of the Province supplied 13 per cent of the immigrants leaving the remaining 29 per cent to be made up by contributions from other Provinces and countries.

Bidar contains 37,859 immigrants of whom 30,315 persons (80 per cent) were supplied by the adjoining districts of Nander (6,223), Gulbarga (5,894), Medak (3,991), Indur (3,875), Naldrug (3,331), Atraf-i-Balda (3,246), Birh (2,677), and Sholapur of the Bombay Presidency (1,078). The remaining districts of these Dominions furnished 14 per cent of the immigrants, the other Provinces and countries having made up the remaining 6 per cent.

Parbhani comes second in rank with 93,460 immigrants of which 55,844 (60 per cent) were supplied by the adjacent districts of Nander (20,166), Birh (18,756) and Aurangabad (12,232), the two districts of Indur and Sirpur Tandur

(giving a total of only 878) and the districts of Basim and Buldana of the Berars (giving 3,812 persons); 32 per cent came from the remoter districts and the remaining 8 per cent from different Provinces and countries.

The district that stands as the last but one in the order of its strength of immigrants is Sirpur Tandur with 25,233 immigrants. Its contiguous districts contributed only 31 per cent (or 7,946 persons), thus,—Elgandal (3,244), Indur (2,087), Basim of the Berars (1,874) and Chanda of the Central Provinces (741). The remaining districts of the Province supplied 50 per cent and the other Provinces and countries made up the remaining 19 per cent.

Gulbarga shows 63,477 immigrants, 70 per cent of which (44,173) came from the neighbouring districts of Bidar (9,083), Atraf-i-Balda (8,512), Lingsugur (5,576), Mahbubnagar (5,391), Raichur (2,796) and Bijapur and Sholapur of the Bombay Presidency (12,815); about 16 per cent from other parts of His Highness the Nizam's Dominions and the remaining 14 per cent from other Provinces and countries.

Raichur contains 47,044 immigrants, 33,177 (71 per cent) of whom were furnished by the surrounding districts, Lingsugur (10,792), Mahbubnagar (10,274), and Gulbarga of this Province (5,993), and Bellary and Karnul of the Madras Presidency (6,118). About 10 per cent were contributed by the other districts of this Province and the remaining 19 per cent by other Provinces and countries.

Lingsugur received 58,258 immigrants, 58 per cent (34,027) of which came from Raichur and Gulbarga of this Province (16,467) and Dharwar and Bijapur of the Bombay Presidency (17,560). The other districts of Hyderabad supplied 10 per cent and other Provinces and countries, the remaining 32 per cent.

Section VI.—URBAN AND RURAL POPULATION.

117.—Increase in Urban and Rural Population.—The following statement shows the urban and the rural population of the two Censuses together with the actual increase and the percentage for the entire Province;—

STATEMENT No. 58.

Description.	Both sexes.	Males.	Females.
URBAN POPULATION.			
1891	1,083,539	553,048	530,491
1881	890,246	450,228	440,018
Increase	193,293	102,820	90,473
Percentage of increase	21·7	22·8	20·5
RURAL POPULATION.			
1891	10,453,501	5,320,081	5,133,420
1881	8,955,348	4,551,909	4,403,439
Increase	1,498,153	768,172	729,981
Percentage of increase	16·7	16·9	16·6
Percentage of increase for the whole Province	17·2	17·4	16·9

The percentage of increase in the urban population is higher than that in the rural population, the percentage in the former being 21·7 for both sexes, 22·8 males and 20·5 females, while the increase in the latter is 16·7 per cent for both sexes, 16·9 for males and 16·6 for females. The increase in urban centres exceeds that in rural parts by 5 per cent among both sexes, being 5·9 for males and but 3·9 for females. It is thus clear that the movement of the population has a general tendency towards the towns.

The landless class, the agricultural labourer and the village artisan, who, in the more favourable seasons, get but a precarious return for their labour, in the shape of agricultural produce from the land owning classes, show a steady inclination to flock into urban centres, in search of labour of a more remunerative nature or service under Government, merchants and the wealthier classes, or, in the case of the skilled labourer, of employment under firms or private individuals carrying on business in the industrial arts. In rural parts, the well-to-do classes send their young hopefuls to the towns for the purpose of their education, and the number of children thus sent is increasing steadily. The large field that exists in Hyderabad for the development of commercial and industrial enterprise attracts not only foreign capital, but foreign skilled labour also. Thus, in almost every town, we have Marwari and Jain traders monopolising, to a large extent, the trade in articles of domestic produce, even to the detriment of the home Bania. In the capital, we have persons who hail from all parts of the world, carrying on business on an extensive scale. The department of commerce has of late increased its sphere, so much so that the Government has found it necessary to appoint a Director of Agriculture and Commerce.

This accounts for the high rate of increase in the urban population, as compared with the average increase for the entire Province which is about 4 per cent less. The rural rate, however, slightly falls short of the Provincial average. If the total increase of population be distributed between the urban and rural parts, it is found that the former claims only 11·4 per cent of the increase for both sexes, 11·8 for males and 11·0 for females, *i.e.*, about an eighth of the remaining 88·6 per cent for both sexes, 88·2 for males and 89·0 for females, which represents the rural increase.

118.—Variation in Urban Population.—In the first place, it has to be stated that the increase in the urban population is obtained by the deduction of the actual figures for the towns as shown in the 1881 Census Tables XIX and XX from the total urban population given in the corresponding Tables for 1891. In comparing the urban population of the two Censuses, certain difficulties are met with in arriving at a correct estimate of the actual increase, especially in this Province. In the subjoined statement are shown the names of the towns which were returned as villages in the Census of 1881, but which are now classified as towns owing to their population being 5,000 and over. The second column of this statement gives the names of those towns, whose populations for 1881 were ascertainable from the records of the Census for that year and column 4 shows the names of those others, whose population could not be so ascertained, owing to the destruction of the said records.

Column 6 gives the names of the towns that were classified as such in 1881, but were excluded in 1891, owing to the number of their inhabitants having fallen below the standard of 5,000. These are shown as A, B and C respectively in the statement.

STATEMENT No. 59.

Districts.	A Villages in 1881 now classified as towns by virtue of their attaining standard 5,000 population (records obtained).		B Villages in 1881 now classified as towns by virtue of their attaining standard 5,000 population (records destroyed).		C Towns in 1881 excluded from present list of towns owing to decrease of population below the standard 5,000.	
	Name.	Population in 1891.	Name.	Population in 1891.	Name.	Population in 1881.
1	2	3	4	5	6	7
Naldrug	Thair ...	8,915				
	Moorum ...	5,874				
	Wasi ...	5,370				
	Khandar ...	7,709				
Nander	Deodrug ...	7,213	Yadgir ...	6,767		
Raichur			Manvi ...	5,669		
			Jalhalli ...	5,002		
Gulbarga	Chitapur ...	6,485				
	Kodangal ...	5,296				
Mahbubnagar	Mahbubnagar ...	6,222				
Lingsugur			Gungawati...	6,138		
			Sagar ...	5,435		
			Mazalagaon..	5,556		
Birh			Dharur ...	5,454		
			Akoli ...	5,133	Rajura ...	5,064
Bidar			Matwara ...	5,112		
Warangal					Selu ...	5,055
Parbhani						
Total.....		52,134		50,266		10,119

It will be seen from this statement that 17 towns with an aggregate population of 102,400 in 1891 were returned as villages in 1881. On the other hand, two towns of the 1881 Census, with a population of 10,119 persons, have been returned as villages in the present Census. Of the 17 towns, the population of 9 towns (column 4) in 1881 could not, for the reason already noted, be ascertained; the population of the other 8 towns (column 2) is however, found to have been 31,972 persons. Though 17 towns were villages in 1881, their population at that Census, has to be treated as urban, for the purposes of comparison; and, as, of them, the population of 9 towns cannot be ascertained, the best means of securing a correct comparison of the figures is to deduct their population from the total urban population of 1891 and calculate the variation and percentage. Tho two towns of 1881, shown in column 6 are not shown in Table IV, and no correction, on their account, is therefore necessary. The average percentage of increase for the whole Province is thus found to be 13·4 for both sexes 14·6 for males and 12·1 for females. This percentage of variation is, however, far less than that obtained before by taking the urban population of the two enumerations, as given in the Census Tables.

119.—Comparison of Urban Increase in different Divisions and Districts.—The following statement compares the increase in the urban population of the Linguistic and Political divisions as well as of the different districts.

STATEMENT No. 60.

Districts.	Both sexes.				Males.				Females.			
	1891.	1881.	Variation.	Percentage.	1891.	1881.	Variation.	Percentage.	1891.	1881.	Variation.	Percentage.
Hyderabad. City	124,057	123,575	482	·3	62,748	61,031	1,717	2·8	61,309	62,544	−1,235	−2·1
Hyderabad. Suburbs with Secunderabad ...	290,982	243,742	47,240	19·4	153,576	126,846	26,730	21·1	137,406	116,896	20,510	17·6
Total Atraf-i-Balda...	415,039	367,417	47,622	12·9	216,324	187,877	28,447	15·1	198,715	179,540	19,175	10·7
Telingana. Mahbubnagar ...	18,110	15,970	2,140	13·4	9,152	7,879	1,273	16·1	8,958	8,091	867	10·7
Telingana. Nalgonda... ...	5,906	5,283	623	11·8	2,960	2,830	130	4·6	2,946	2,453	493	20·1
Telingana. Warangal ...	11,484	8,545	2,939	34·4	6,027	4,413	1,614	36·6	5,457	4,132	1,325	32·1
Telingana. Elgandal	58,720	49,032	4,688	9·6	27,224	24,457	2,767	11·1	26,496	24,575	1,971	8·1
Telingana. Indur	47,830	48,016	1,814	3·9	23,102	22,364	738	3·3	24,728	23,652	1,076	4·5
Telingana. Medak	14,906	15,801	−895	−5·7	7,278	7,474	−196	−2·6	7,628	8,327	−699	−8·4
Total Telingana.....	906,995	508,064	58,931	11·6	292,067	257,544	34,723	13·5	274,928	250,720	24,208	9·7
Mahratwara. Aurangabad ...	78,618	72,468	6,148	8·5	39,893	36,929	2,964	7·4	38,723	35,539	3,184	9·0
Mahratwara. Birh	40,576	36,540	4,036	11·0	20,634	18,083	2,551	14·1	19,942	18,457	1,485	8·0
Mahratwara. Nander	41,099	37,469	3,630	9·7	20,417	18,797	1,620	8·6	20,682	18,672	2,010	10·8
Mahratwara. Naldrug	51,786	41,176	10,610	25·8	26,614	20,903	5,711	27·3	25,172	20,273	4,899	24·1
Mahratwara. Bidar	50,739	47,352	3,387	7·2	24,972	23,598	1,374	5·4	25,767	23,654	2,113	8·9
Mahratwara. Parbhani... ...	71,046	67,085	3,961	5·9	36,246	33,971	2,275	6·7	34,800	33,094	1,706	5·1
Mahratwara. Sirpur Tandur ...	6,084	5,522	562	10·2	2,862	2,594	268	10·3	3,222	2,928	294	10·0
Total Mahratwara.....	399,946	307,592	32,354	10·5	171,638	154,875	16,663	10·7	168,308	152,617	15,691	10·3
Karnatic. Gulbarga... ...	57,867	43,463	14,424	33·2	29,551	21,981	7,570	34·4	28,316	21,482	6,834	31·9
Karnatic. Raichur	45,059	32,181	12,878	40·0	23,277	16,338	6,739	40·7	21,782	15,643	6,139	39·2
Karnatic. Lingsugur ...	28,336	20,047	8,289	16·4	11,396	9,758	1,638	17·0	13,940	10,309	1,631	15·8
Total Karnatic.....	126,282	95,691	30,591	31·9	64,224	48,257	15,967	33·1	62,053	47,434	14,624	30·8
Political Divisions.												
Northern	173,279	163,723	9,556	5·8	85,488	80,637	4,851	6·0	87,841	83,086	4,755	5·7
Eastern	35,500	29,732	5,702	19·1	18,139	15,132	3,007	19·9	17,361	14,600	2,761	18·9
Western	231,337	213,542	17,795	8·3	117,190	107,780	9,410	8·7	114,147	105,762	8,385	7·9
Southern	176,068	136,867	41,201	30·1	90,838	69,160	21,678	31·3	87,230	67,707	19,523	28·8
Atraf-i-Balda	415,039	367,417	47,622	12·9	216,324	187,877	28,447	15·1	198,715	179,540	19,175	10·7
Provincial Total.....	1,033,223	911,347	121,876	13·4	527,979	460,576	67,353	14·6	505,894	450,771	54,582	12·1

The highest increase is found in the Karnatic, among Linguistic divisions, and the Southern among Political divisions, with percentages of 31·9 and 31·3 respectively, the other divisions showing increases varying from 19·1 in the Eastern to 5·8 in the Northern division. Among the districts, Raichur stands first with an increase of 40 per cent. Warangal and Gulbarga follow with 34·4 and 33·2 per cent respectively. Naldrug (25·8 per cent) comes fourth. The urban population of the other districts, except Medak, show an increase ranging from 16·4 per cent in Lingsugur to 3·9 per cent in Indur. Medak is the only remarkable district that shows a *decrease* in its urban population of 5·7 per cent.

In all the Linguistic and Political divisions, males show a higher rate of increase than both sexes. In the districts of the Karnatic division, and in Atraf-i-Balda, Mahbubnagar, Warangal, Elgandal, Birh, Naldrug, Sirpur Tandur and Parbhani, the variation lies between 3·5 in Birh and 0·1 in Sirpur Tandur and in the Northern division. On the other hand, in Medak, the decrease in the urban male population is less than that in both sexes by 3·1. Five other districts show an increase in the urban male population less than

that in both sexes, *viz.*, Indur (0·6), Aurangabad and Nander (each 1·1), Bidar (1·8) and Naldrug (7·2). The increase in the urban female population of Nalgonda is 15·5 per cent higher than that in the male, while the percentages in the male urban population of Bidar, Nander, Aurangabad and Indur fall below those of the female increase, the difference between the two percentages nowhere exceeding 3·5. In Medak, the decrease in females exceeds that in males by 5·8 per cent. In the remaining districts, as well as in all the Linguistic and Political divisions, the percentages of males exceed those of females. The Northern division, Mahratwara and Sirpur Tandur show excess of 0·2, 0·4 and 0·3 each, while the Western division shows 0·8. The excess in the districts of Parbhani, Raichur and Lingsugur and in the Eastern division lies between 1 and 2 ; while it falls between 2 and 3 in Gulbarga and in the Southern and the Karnatic divisions. Elgandal shows exactly 3 per cent. The highest excess (6·1) is found in Birh, Mahbubnagar coming next with 5·4 and followed by Warangal (4·5), Atraf-i-Balda (4·4), Telingana (3·8) and Naldrug (3·2). It is satisfactory to note here, that the district of Nander exhibits an increase in its urban population, the percentage of increase being 9·7 in both sexes, 8·6 in males and 10·8 in females, though it suffered a more than corresponding loss in its rural population.

STATEMENT No. 61.

Districts.	Towns.	Percentage of increase or decrease. Both sexes.	Males.	Females.	Districts.	Towns.	Percentage of increase or decrease. Both sexes.	Males.	Females.
1	2	3	4	5	1	2	3	4	5
Gulbarga ...	Kodangal ...	115·5	126·2	110·6	Sirpur Tandur ...	Ellabad	10·2	10·3	10
Naldrug	Thair	101·2	103·9	98·5	Elgandal ...	Siddipett	9·6	12·4	6·7
Nander	Khandar... ...	89·2	86·6	91·5	Birh	Birh	9·2	10·3	8
Gulbarga... ...	Chittapur ...	59·9	63·7	56·0	Do.	Parli	8·0	14·6	1·8
Raichur	Deodrug	57·2	55·9	58·5	Naldrug	Owsa	8·0	5·1	11·1
Gulbarga... ...	Aland	53·8	57·0	50·6	Medak	Medak	7·5	9·5	5·8
Raichur	Raichur	50·6	51·4	49·8	Bidar	Homnabad ...	7·5	3·2	11·8
Naldrug	Moorum... ...	44·0	44·9	43·1	Indur	Mudhol	7·2	4·8	9·5
Lingsugur ...	Kopal	37·5	42·1	33·0	Elgandal... ...	Wemalwada ...	6·8	7·3	6·2
Warangal ...	Warangal ...	34·4	36·6	32·1	Do.	Koratla	6·7	8·8	4·7
Mahbubnagar ...	Mahbubnagar ...	32·9	35·9	29·8	Gulbarga ...	Kosgi	5·9	7·2	4·8
Naldrug	Wasi	31·4	31·5	31·2	Mahbubnagar ...	Narrainpett ...	5·3	7·5	3·2
Lingsugur ...	Sindgal	31·2	32·4	30·0	Naldrug... ...	Lathur	4·8	8·7	.7
Elgandal	Jagtial	30·6	31·7	29·5	Elgandal... ...	Manthani ...	4·3	4·2	4·4
Indur	Armur	26·8	24·3	29·7	Bidar	Bhalki	4·3	5·1	3·4
Parbhani	Sonepett	26·3	35·2	18·3	Nander	Mukhair... ...	3·9	−1·1	9·3
Do.	Parbhani ...	26·3	26·2	26·6	Indur	Nirmal	3·4	5·7	1·4
Do.	Manwat... ...	24·5	28·5	20·3	Parbhani ...	Basmat	3·1	−1·3	7·7
Gulbarga... ...	Gulbarga ...	23·5	23·9	23·0	Do.	Pathri	2·3	5·3	−0·4
Parbhani	Gangakhair ...	20·6	17·7	23·8	Aurangabad ...	Baizapur ...	2·1	3·9	0·4
Raichur	Gudwal	20·2	22·5	17·6	Elgandal ...	Chinnur	−·03	3·9	−3·7
Naldrug	Dharasso ...	19·4	19·8	19·0	Indur	Bodhan	−·9	−0·1	−1·7
Aurangabad ...	Jalnapur ...	18·1	23·9	9·8	Lingsugur ...	Shorapur ...	−1·5	−3·0	−0·1
Bidar	Kalyani	17·4	16·1	18·7	Elgandal ...	Peddapalli ...	−2·6	−2·4	−2·9
Elgandal	Karimnagar ...	16·8	16·4	17·2	Nander	Deglur	−3·4	−2·7	−4·1
Bidar	Bidar	16·3	14·7	17·9	Bidar	Udgir	−5·9	−4·6	−7·1
Naldrug	Tuljapur ...	15·6	20·8	10·5	Do.	Kohir	−6·7	−12·1	−1·1
Birh	Ambajogai ...	15·5	19·3	11·8	Nander	Nander	−7·0	−7·3	−6·7
Aurangabad ...	Kadrabad ...	15·4	14·6	16·3	Parbhani ...	Wulur	−12·4	−13·0	−11·9
Nander	Bhysa	14·7	13·8	15·6	Medak	Sadasepett ...	−16·2	−12·0	−20·1
Atraf-i-Balda ...	Hyderabad including Suburbs ...	12·9	15·1	10·7	Parbhani ...	Hingoli	−19·2	−17·6	−20·9
Aurangabad ...	Aurangabad ...	12·1	10·5	13·8	Aurangabad ...	Paithan	−19·2	−28·9	−5·9
Indur	Indur	11·9	12·2	11·5	Indur	Kondalwadi ...	−21·6	−24·9	−18·1
Nalgonda... ...	Nalgonda ...	11·8	4·6	20·1					

120.—Increase of Population in Individual Towns.—The foregoing statement shows the increase in each town in both sexes and in males and

females separately. The highest increase of 115·5 per cent is in Kodangal (Gulbarga). The second in rank is Thair (Naldrug) with an increase of 101·2 per cent. These are the only towns that show an increase of over cent per cent during the decade. Khandar (Nander) stands third with an increase of 89·2 per cent, and the towns of Chittapur, Deodrug, Aland and Raichur, give an average increase of 55 per cent, ranging from 59·9 in Chittapur to 50·6 in Raichur. The percentage of increase in Moorum (Naldrug) is 44; the percentages in Kopal, Warangal, Mahbubnagar, Wasi, Mudgal and Jagtial lie between 37·5 in the first and 30·6 in the last town; those in Armur, Sonepett, Parbhani, Manwat, Gulbarga, Gangakhair and Gudwal, range from 26·8 to 20·2 per cent; and those in Dharaseon, Jalnapur and Kalyani being 19·4, 18·1 and 17·4 per cent respectively. Karimnagar and Bidar, with an average of 16 per cent each, Tuljapur, Ambajagoi and Kadrabad with 15 per cent each, and Bhyśa with 14·7 per cent come next in order.

The percentage of increase in the capital of His Highness the Nizam's Dominions and its suburbs is only 12·9 in both sexes, 15·1 in males and 10·7 in females, though the increase in the suburbs alone (including Secunderabad and Bolarum) is as high as 19·4 per cent, that in males and females being 21·1 and 17·6 respectively, the City proper, with 3 per mille, not showing any appreciable increase in its population. The increase in the City proper in males is only 2·8 per cent, but in females there is a decrease of 1,335 or 2·1 per cent. This points to a tendency in the City people to emigrate to the suburbs, which, and the inclusion in the latter of the cantonment of Bolarum, may be taken to account for the larger increase in the suburbs. Aurangabad, Indur, Nalgonda, Edlabad, Siddipett and Birh show varying percentages of increase from 12·1 in Aurangabad to 9·2 in Birh; the populations of Parti and Owsa have increased by just 8 per cent; while the percentages in the towns of Medak, Homnabad, Wemalwada, Koratla, Kosgi and Narrainpett range between 7·5 and 5·3. The increase in each of the towns of Lathur, Manthani, Bhalki, Mukhair, Nirmal, Bismat, Patri and Baizapur, falls below 5 per cent, the lowest increase of 2·1 being furnished by Baizapur.

The highest percentage of increase occurs as above pointed out in the town of Kodangal which may be attributed to (1) its having been affected considerably by the famine of 1876-78 and (2) the population of its hamlets, having been included in the town population at this Census, while it was excluded from it in 1881. The high rate of increase in the towns of Thair (Naldrug) and Khandar (Nander), cannot be attributed to the after-effects of famine inasmuch as they were not situated within the affected area, but, besides the natural increase, *i. e.*, the excess of births over deaths, the second cause of increase given in the case of Kodangal must be held to have, in a great measure, influenced the rate in these two towns. The towns situated on the Railway line, as for instance, Chittapur, Warangal, &c., show a high rate of increase which can be mostly accounted for by their favourable situation as regards railway communication, which appears to have been largely availed of, for purposes of migration, by numbers of the commercial and industrial classes from different parts of this Province as well as from different Provinces of India.

The population of Chinnur (Elgandal) shows a decrease of 2 persons, or 3 per ten thousand, *i. e.*, a gain of 107 males and a loss of 109

females; and Bodhan of 57 persons or 9 per mille. The decrease in Shorapur is 146 persons (1·5 per cent) and is caused by the transfer of most of the Government servants from Shorapur to different places on the distribution of the taluqs of Shorapur among the other districts of the Karnatic division and the consequent abolition of the Taluqdar's office. The decrease in the towns of Peddapalli, Deglur, Udgir, Kohir and Nander ranges between 2·6 in the first and 7 per cent in the last town, while in Wulur, Sadaseopett, Hingoli, Paithan and Kondalwadi the decrease is very heavy varying from 12·4 in Wulur to 21·6 in Kondalwadi. The decrease in these towns is chiefly owing to emigration brought about by various causes. In the cases of Chinnur and Peddapalli, the emigration is due to their general unhealthiness and in Kohir, Udgir and Sadaseopett, to the transference of trade to centres adjoining the Railway line. Many of the silk weavers and other artisans of Paithan emigrated to other towns in search of a better means of livelihood, the town itself being incapable of affording them sufficient work. The greatest decrease in Kondalwadi (Jagir town) is due apparently to emigration to the proximate Government village of Biloli and the other adjoining Government villages of the Indur and Nander districts, where the rates of assessment are lower than those prevailing in Jagir territory. The attraction to emigrate, noted in the last sentence, and, perhaps the severity of the cantonment regulations appear to have operated to bring about a decrease in the population of Hingoli.

Turning our attention next to the subject of the variation in the percentages of increase or decrease in the sexes individually, we find that the males exhibit a greater variation in most of the towns. Taking the proportions of each sex by districts, it is observed that the increase of males is in excess of females by 4·4 per cent in the City of Hyderabad and its suburbs (situated in the district of Atraf-i-Balda), an excess that is chiefly due to changes in the *personnel* of the troops stationed at Secunderabad, Trimulgherry, Golconda and Bolarum.* The percentage increase of females falls short of that of males in the towns of Mahbubnagar, Warangal and Narrainpett by 6·1, 4·5 and 4·3 respectively, while it exceeds that of males in Nalgonda by 15·5. The towns of Siddipett, Koratla, Jagtial and Wemalwada of the Elgandal district, show percentages of increase in the case of males higher than in females, by 5·7 in Siddipett to 1·1 in Wemalwada; on the other hand, two other towns of the same district, Karimnagar and Manthani, show excess in the contrary direction of 8 and 2 per mille respectively. The male population of Chinnur exhibits an increase of 3·9 per cent, the other sex showing a decrease of 3·7 per cent. Peddapalli sustains a loss of population in both sexes, *viz.*, 2·4 in males and 2·9 in females. The excess of increase of males over females in Indur and Nirmal is 0·7 and 4·3 per cent, and that of females over males in Armur and Mudhol is 5·4 and 4·7 respectively. In the towns of Hingoli, Bodhan and Kondalwadi, which show a decrease in the population in each sex, the percentages of decrease in females in Hingoli and Bodhan are larger than those in males by 3·3 and 1·6 respectively, while it is less in Kondalwadi by 6·8. Of the two towns in Medak, the town, from which the district derives its name, is better off in the percentage increase of its male population by 3·7 per cent, the other town Sadaseopett showing a decrease in its female population of 20·1 per cent, *i.e.*, 8·1 per cent less

* A subject already touched upon, *vide* para 102.

than, in its male population. In Baizapur and Jalnapur (Aurangabad), the percentages of increase in females are less than those in males by 3·5 and 21·1, the larger decrease in the latter town being chiefly attributable to the military force stationed therein which placed the proportion of its females much below that of males. In Aurangabad and Kadrabad, it exceeds the percentage increase in males by 3·3 and 1·7 respectively, while the decrease in males in Paithan is 28·9 per cent, that in females falling short of that in males by 22.

In the three towns of the districts of Birh, the increase in the male population is larger than that in the female by 12·8 in Parti, 7·5 in Ambajogai and 2·3 in Birh. Khandar and Bhysa (Nander) show excess in their female population of 5·3 and 1·8 per cent respectively; Mukhair shows 9·3 per cent increase in males, but a decrease of 1·1 per cent in females; and Nander and Deglur of the same district, show decrease in both sexes, the decrease in the former in males being 7·3 per cent, or 0·6 per cent more than that in females, and that in the latter town being 2·7 per cent, or 1·4 less than in its female population. In all the towns of Naldrug, the proportions of the male increase exceed those of the other sex, the excess being between 10·3 in Taljapur and 0·2 in Wasi, except in Owsa, where the percentage of female increase exceeds, by 6 per cent. Kalyani, Bidar and Homnabad of the Bidar district exhibit higher percentages of female increase, the excess being 2·6, 3·2 and 8·6 respectively; the increase in females falls short of that in males by 1·7 in Balki, and the decrease in males is 12·1 per cent in Kohir of the same district or 11·0 more than in females, while it is 7·1 per cent among females in Udgir, which is in excess of that of males by 2·5.

In the three towns of Sonepett, Manwat and Pattin of Parbhani, the increase of males over females is 16·9, 8·2 and 5·7 per cent respectively, but in Gangakhair and Parbhani the percentages of increase in females exceed those in males by 6·1 and 0·4, while Bismat exhibits an increase of 7·7 per cent in its female population, the male showing a decrease of 1·3 per cent. The decrease in females in Hingoli, the only military station in the district of Parbhani, is 20·9 per cent which is greater than that in males by 3·3; that in Wulur of the same district is 11·9 per cent, the percentage of decrease in males being 13·0, *i. e.*, 1·3 more than that in females. The increase in the two sexes is 10 per cent in Edlabad, the only town in Sirpur Tandur. The male percentages of increase in all the towns of Gulbarga exceed the female, the excess being between 9·6 in Kodangal and 0·9 in Gulbarga. The percentages of increase in females in Raichur and Gudwal are 49·8 and 17·6, which fall below those in males by 1·6 and 4·9 respectively; Deodrug of the same district shows an increase of 58·5 per cent in females which is in excess of the male percentage by 2·6. Lastly, the increase in the male population in each of the towns of Kopal and Mudgal of the district of Lingsugur, is 42·1 and 32·4, which is in excess of the female increase (*viz.*, 33 and 30 per cent respectively), by 9·1 and 2·4 per cent. Shorapur exhibits a decrease in male percentage of 3 per cent, and in female of 1 per mille.

In the absence of birth and death statistics, it is not possible to trace with any degree of accuracy, the cause or causes for the large increase of males over females in a large number of the towns of the Province, and of females over males in the others. It may here be noted that the excess of male or female births in particular localities during the past 10 years may be safely assigned as the best reason for the excess in either sex, in some towns, and the greater mortality in either sex in the case of the remaining towns. Another reason based upon the

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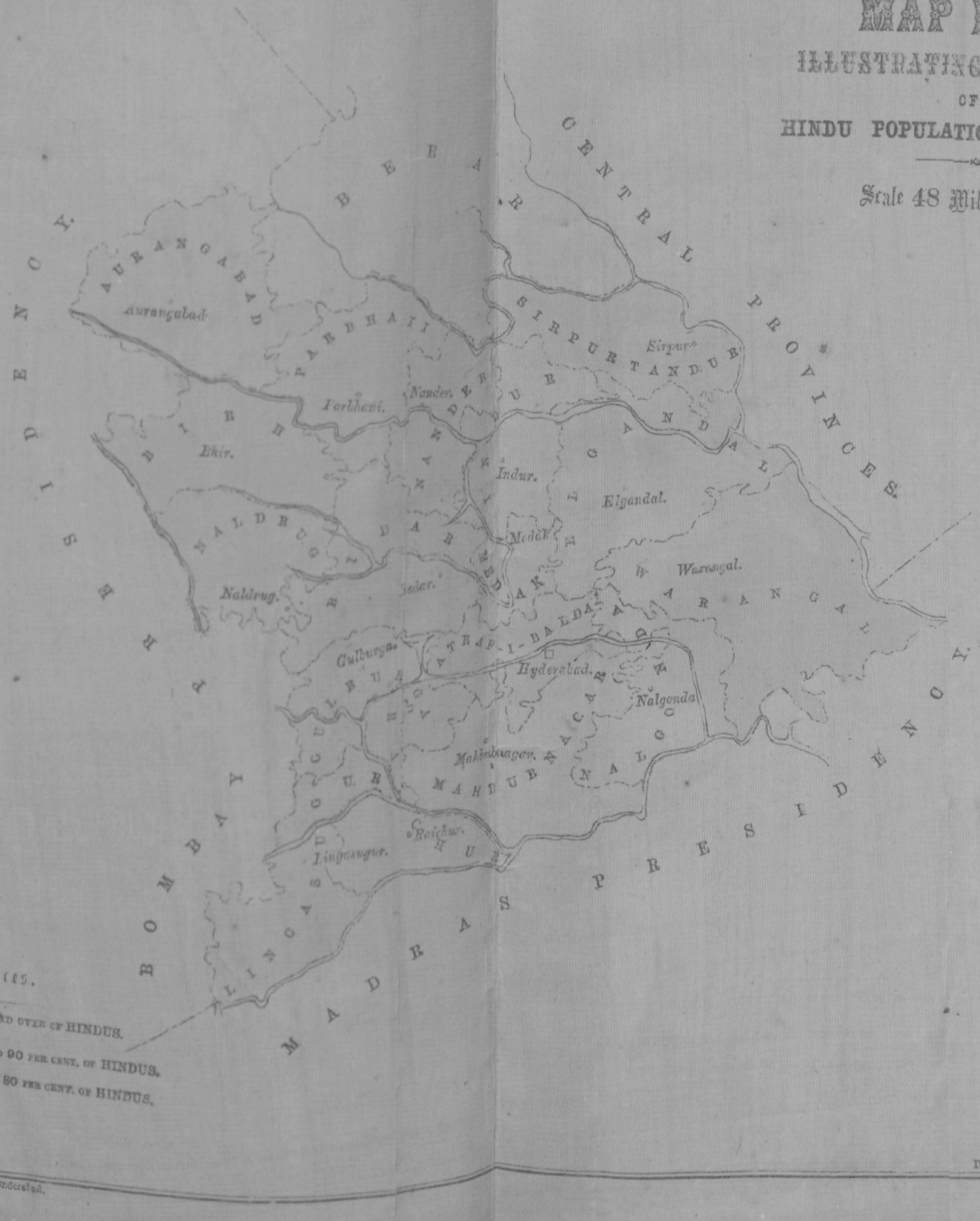
MAP No. V.

ILLUSTRATING THE STRENGTH OF THE HINDU POPULATION IN EACH DISTRICT.

Scale 48 Miles = to 1 Inch.



References.

- District having 90 per cent. and over of Hindus.
- do. between 80 and 90 per cent. of Hindus.
- do. do. 70 and 80 per cent. of Hindus.

at the Noor-e-Deccan Press Secunderabad.

Drawn by C. R. Manickam Pillay Draughtsman.

greater attractions of town life, in the case of the industrial and the non-agricultural classes has already been touched upon. The high rate of increase in several towns in excess of the natural increase only confirms the theory already put forward of the tendency of the movement of the population towards towns.

121.—Variation in the Rural Population.—The average increase in the rural population of the whole Province excluding the Railway population, is 16·9 per cent in both sexes, 17·1 in males and 16·8 in females. The following statement exhibits the percentages of increase in the rural population in each division and district :—

STATEMENT No. 62.

	Districts.	Both sexes.				Males.				Females.			
		1891.	1881.	Variation.	Percentage.	1891.	1881.	Variation.	Percentage.	1891.	1881.	Variation.	Percentage.
Telingana.	Atraf-i-Balda ..	389,784	355,787	33,997	9·5	198,258	179,943	18,315	10·2	191,526	175,844	15,682	8·9
	Mahbubnagar ..	658,539	531,724	124,815	23·5	332,449	267,801	64,648	24·1	324,090	263,923	60,167	22·8
	Nalgonda ...	618,711	488,907	129,804	26·5	316,863	248,589	68,274	27·5	301,848	240,318	61,530	25·6
	Warangal ...	836,533	667,201	169,332	25·4	430,064	340,394	89,670	26·3	406,469	326,807	79,662	24·4
	Elgandal ...	1,040,881	890,507	150,374	16·8	536,621	453,903	82,718	18·2	504,260	436,604	67,656	15·5
	Indur	591,768	531,248	60,520	11·4	296,135	266,288	29,847	11·2	295,633	264,960	30,673	11·6
	Medak	349,829	310,919	38,910	12·5	176,630	156,261	20,369	13·0	173,199	154,658	18,541	12·0
	Total Telingana.	4,484,045	3,776,293	707,752	18·7	2,287,020	1,913,179	373,841	19·5	2,197,025	1,863,114	333,911	17·9
Mahratwara.	Aurangabad ...	750,359	657,912	92,447	14·1	381,125	336,155	44,970	13·4	369,234	321,757	47,477	14·8
	Birh	591,136	522,205	68,931	13·2	302,326	268,087	34,239	12·8	288,810	254,118	34,682	13·6
	Nander ...	591,430	598,554	−7,124	−1·2	299,719	304,605	−4,886	−1·6	291,721	293,949	−2,238	−·8
	Naldrug ...	597,486	502,226	95,260	19·0	305,133	257,373	47,760	18·6	292,353	244,853	47,500	19·4
	Bidar	846,112	741,475	104,637	14·1	429,589	377,819	51,770	13·7	416,523	363,656	52,867	14·5
	Parbhani ...	734,289	618,034	116,255	18·8	374,253	317,588	56,665	17·8	360,036	300,446	59,590	19·8
	Sirpur Tandur...	225,670	209,152	16,518	7·9	114,093	105,845	8,248	7·8	111,577	103,307	8,270	8·0
	Total Mahratwara.	4,336,482	3,849,558	486,924	12·6	2,206,238	1,967,472	238,766	12·1	2,130,244	1,882,087	248,158	13·2
Karnatic.	Gulbarga ...	591,371	480,375	110,996	23·1	300,127	242,660	57,467	23·7	291,244	237,715	53,529	22·5
	Raichur ...	449,958	366,601	83,357	22·7	228,488	186,200	42,288	22·7	221,470	180,401	41,069	22·8
	Lingsugur ...	585,055	460,668	124,387	27·0	294,185	231,609	62,576	27·0	290,870	229,059	61,811	27·0
	Total Karnatic.	1,626,384	1,307,644	318,740	24·4	822,800	660,469	162,331	24·6	803,584	647,175	156,409	24·2
	Political Divisions.												
	Northern	3,054,260	2,683,301	370,959	13·8	1,553,068	1,360,116	192,952	14·2	1,501,192	1,323,185	178,007	13·4
	Eastern	2,111,783	1,687,832	423,951	25·1	1,079,376	856,784	222,592	26·0	1,032,407	831,048	201,359	24·2
	Western	2,667,214	2,396,705	270,509	11·3	1,357,423	1,226,435	130,988	10·7	1,309,791	1,170,270	139,521	11·9
	Southern	2,223,870	1,809,870	414,000	22·9	1,127,933	917,842	210,091	22·9	1,095,937	892,028	203,909	22·9
	Atraf-i-Balda ...	389,784	355,787	33,997	9·5	198,258	179,943	18,315	10·2	191,526	175,843	15,682	8·9
	Provincial Total excluding Railways...	10,446,911	8,933,495	1,513,416	16·9	5,316,058	4,541,129	774,938	17·1	5,130,853	4,392,375	738,478	16·8

Of the Linguistic divisions, the Karnatic stands first with an increase of 24·4 per cent; next comes Telingana with 18·7 per cent; but Mahratwara shows only 12·6 per cent, or 4·3 per cent less than the average Provincial increase. Again, among the Political divisions, the percentages in the Eastern and Southern divisions rise above the Provincial average, the increase being 25·1 and 22·9 per cent, while the other divisions fall below, with percentages ranging from 13·8 in the Northern division to 9·5 in Atraf-i-Balda. Taking the districts individually, the highest increase (27 per cent) is found to exist in Lingsugur; Nalgonda and Warangal come next with 26·5 and 25·4 per cent; Mahbubnagar, Gulbarga and Raichur following with 23·5, 23·1 and 22·7 per cent respectively. The increase in the remaining districts varies from 19 per cent in Naldrug to

greater attractions of town life, in the case of the industrial and the non-agricultural classes has already been touched upon. The high rate of increase in several towns in excess of the natural increase only confirms the theory already put forward of the tendency of the movement of the population towards towns.

121.—Variation in the Rural Population.—The average increase in the rural population of the whole Province excluding the Railway population, is 16·9 per cent in both sexes, 17·1 in males and 16·8 in females. The following statement exhibits the percentages of increase in the rural population in each division and district :—

STATEMENT No. 62.

Districts.	Both sexes.				Males.				Females.			
	1881.	1881.	Variation.	Percentage.	1891.	1881.	Variation.	Percentage.	1891.	1881.	Variation.	Percentage.
Telingana.												
Atraf-i-Balda ..	389,784	355,787	33,997	9·5	198,258	179,943	18,315	10·2	191,526	175,844	15,682	8·9
Mahbubnagar ..	656,536	531,724	124,815	23·5	332,449	267,801	64,648	24·1	324,090	263,923	60,167	22·8
Nalgonda ...	618,711	488,907	129,804	26·5	316,863	248,589	68,274	27·5	301,848	240,318	61,530	25·6
Warangal ...	836,533	667,201	169,332	25·4	430,064	340,394	89,670	26·3	406,469	326,807	79,662	24·4
Elgandal ...	1,040,881	890,507	150,374	16·8	536,621	453,903	82,718	18·2	504,260	436,604	67,656	15·5
Indur	591,766	531,248	60,520	11·4	296,135	266,288	29,847	11·2	295,633	264,960	30,673	11·6
Medak	349,829	310,919	38,910	12·5	176,630	156,261	20,369	13·0	173,199	154,658	18,541	12·0
Total Telingana.	4,484,045	3,776,293	707,752	18·7	2,287,020	1,913,179	373,841	19·5	2,197,025	1,863,114	333,911	17·9
Mahratwara.												
Aurangabad ...	750,359	657,912	92,447	14·1	381,125	336,155	44,970	13·4	369,234	321,757	47,477	14·8
Birh	591,136	522,205	68,931	13·2	302,326	268,087	34,239	12·8	288,810	254,118	34,682	13·6
Nander ...	591,430	598,554	−7,124	−1·2	299,719	304,605	−4,886	−1·6	291,711	293,949	−2,238	−·8
Naldrug ...	597,486	502,226	95,260	19·0	305,133	257,373	47,760	18·6	292,353	244,853	47,500	19·4
Bidar	846,112	741,475	104,637	14·1	429,589	377,819	51,770	13·7	416,523	363,656	52,867	14·5
Parbhani ...	734,289	618,034	116,255	18·8	374,253	317,588	56,665	17·8	360,036	300,446	59,590	19·8
Sirpur Tandur...	225,670	209,152	16,518	7·9	114,093	105,845	8,248	7·8	111,577	103,307	8,270	8·0
Total Mahratwara.	4,336,482	3,849,558	486,924	12·6	2,206,238	1,967,472	238,766	12·1	2,130,244	1,882,087	248,158	13·2
Karnatic.												
Gulbarga ...	591,371	480,375	110,996	23·1	300,127	242,660	57,467	23·7	291,244	237,715	53,529	22·5
Raichur ...	449,958	366,601	83,357	22·7	228,488	186,200	42,288	22·7	221,470	180,401	41,069	22·8
Lingsugur ...	585,055	460,668	124,387	27·0	294,185	231,609	62,576	27·0	290,870	229,059	61,811	27·0
Total Karnatic.	1,626,384	1,307,644	318,740	24·4	822,800	660,469	162,331	24·6	803,584	647,175	156,409	24·2
Political Divisions.												
Northern	3,054,260	2,683,301	370,959	13·8	1,553,068	1,360,116	192,952	14·2	1,501,192	1,323,185	178,007	13·4
Eastern	2,111,783	1,687,832	423,951	25·1	1,079,376	856,784	222,592	26·0	1,032,407	831,048	201,359	24·2
Western	2,667,214	2,396,705	270,509	11·3	1,357,423	1,226,435	130,988	10·7	1,309,791	1,170,270	139,521	11·9
Southern	2,223,870	1,809,870	414,000	22·9	1,127,933	917,842	210,091	22·9	1,095,937	892,028	203,909	22·9
Atraf-i-Balda ...	389,784	355,787	33,997	9·5	198,258	179,943	18,315	10·2	191,526	175,843	15,682	8·9
Provincial Total excluding Railways...	10,446,911	8,933,495	1,513,416	16·9	5,316,058	4,541,129	774,938	17·1	5,130,853	4,392,375	738,478	16·8

Of the Linguistic divisions, the Karnatic stands first with an increase of 24·4 per cent; next comes Telingana with 18·7 per cent; but Mahratwara shows only 12·6 per cent, or 4·3 per cent less than the average Provincial increase. Again, among the Political divisions, the percentages in the Eastern and Southern divisions rise above the Provincial average, the increase being 25·1 and 22·9 per cent, while the other divisions fall below, with percentages ranging from 13·8 in the Northern division to 9·5 in Atraf-i-Balda. Taking the districts individually, the highest increase (27 per cent) is found to exist in Lingsugur; Nalgonda and Warangal come next with 26·5 and 25·4 per cent; Mahbubnagar, Gulbarga and Raichur following with 23·5, 23·1 and 22·7 per cent respectively. The increase in the remaining districts varies from 19 per cent in Naldrug to

7·9 per cent in Sirpur Tandur. In Nander, the only district that exhibits a decrease in population, the percentage of decrease in both sexes is 1·2, while it is 1·6 in males and 0·8 in females.

The increase in males and females in the Southern division and in Lingsugur and Raichur follow the same proportions as in the case of both sexes; but in the districts of Indur, Aurangabad, Birh, Naldrug, Bidar, Parbhani and Sirpur Tandur and in the Mahratwara and Western divisions, the rates of increase in females exceed those in males, the difference ranging from 2 per cent in Parbhani to 0·4 per cent in Indur. The percentages of increase in males are however, in excess of those in females in all the other divisions and districts, except Nander, the extremities of divergence being 2·7 in Elgandal, and 0·4 in the Karnatic division.

122.—**Proportion of Females to Males.**—Before concluding this chapter, it is desirable to say a few words regarding the proportion of the two sexes in towns and villages as well as the relation, one sex bears to the other, in indigenous and immigrant populations. The following statement exhibits, accordingly, the average number of females per 1,000 males amongst the urban, rural, indigenous and immigrant populations in the different districts and divisions of the Province:—

STATEMENT No. 63.

	Districts and divisions.	Indigenous.	Immigrant.	Urban.	Rural.
	1	2	3	4	5
Telingana.	Atraf-i-Balda	984	810	918	986
	Mahbubnagar	962	1,204	979	972
	Nalgonda	951	984	995	953
	Warangal	935	1,026	936	945
	Elgandal	939	1,054	973	940
	Indur	994	1,195	1,070	998
	Medak	961	1,208	1,041	970
	Total Telingana	967	798	942	961
Mahratwara.	Aurangabad	955	1,090	971	969
	Birh	914	1,460	969	955
	Nander	950	1,194	1,013	973
	Naldrug	902	1,457	946	939
	Bidar	967	1,139	1,002	969
	Parbhani	942	1,123	960	962
	Sirpur Tandur	985	946	1,126	978
	Total Mahratwara	956	1,160	981	965
Karnatic.	Gulbarga	960	1,054	959	970
	Raichur	957	1,094	970	969
	Lingsugur	974	1,169	1,031	989
	Total Karnatic	970	1,076	979	977
	Political Divisions.				
	Northern	967	1,047	1,025	966
	Eastern	952	1,043	963	956
	Western	953	1,152	974	965
	Southern	932	1,211	971	972
	Atraf-i-Balda	984	810	918	986
	Total	964	979	960	965

The average number of females to 1,000 males in the indigenous population of the whole Province is 964, that among immigrants being 979, *i.e.*, 15 females more than in the indigenous. Taking the Political divisions, Atraf-i-Balda and the Northern division contain 984 and 967 females respectively, while the number

in the three remaining Political divisions is only 952, which is less than the Provincial average by 12 females. Next to Atraf-i-Balda, comes the Karnatic division with 970 females to 1,000 males. Telingana stands on a par with the Northern division, while Mahratwara has 8 females less than the Provincial average. In the districts, the highest number (994 females to 1,000 males) is found in Indur. It is followed by Sirpur Tandur and Atraf-i-Balda with 986 and 984 females, the average in Lingsugur being 974. Bidar shows the same average as Telingana. Then come in order, the districts of Mahbubnagar, Medak and Gulbarga with 962, 961 and 960 females per 1,000 males respectively; the average numbers of females in the districts of Raichur, Aurangabad, Nalgonda and Nander are between 957 in Raichur and 950 in Nander. Parbhani, Elgandal and Warangal contain 942, 939 and 938 females per 1,000 males; and Naldrug comes last with 902 females to 1,000 males, which is 12 less than Birh (914).

In all the districts and divisions, without any exception, the average number of females per 1,000 males in the indigenous population falls below 1,000; but in the case of immigrants, the proportion is exactly the reverse, with the exception of Nalgonda, Sirpur Tandur and Atraf-i-Balda, where the average number of females to 1,000 males is below par, being 984, 946 and 810 respectively. The average number in Warangal is 1,026 and rises to 1,054 in Elgandal, 1,064 in Gulbarga, 1,090 in Aurangabad, and 1,094 in Raichur. The numbers in the districts of Parbhani, Bidar, Lingsugur, Indur and Nander vary from 1,123 in Parbhani to 1,199 in Nander. The average exceeds 1,200 in Mahbubnagar (1,204) and Medak (1,208) and rises to 1,457 in Naldrug, finally reaching so high a figure as 1,460 in Birh.

Among the divisions, the averages in Telingana and Atraf-i-Balda are less than 1,000, being 798 and 810 respectively, while in the remaining divisions they exceed one thousand, the numbers ranging from 1,043 in the Eastern to 1,211 in the Southern division.

In towns, the average number of females per 1,000 males in the whole Province is 960 which is less than the number in the rural parts by 5. The largest number (979) is found among the immigrants, which is in excess of the number in villages, by 14 females, the average in rural parts being in excess of that of the indigenous population but by a single female. It is only in the Northern division and in Nander, Lingsugur, Bidar, Medak, Indur and Sirpur Tandur that the number of females in the towns exceed par, the average being between 1,013 in Nander and 1,126 in Sirpur Tandur, while it falls below par in all the remaining districts and divisions, Nalgonda furnishing the highest (995) and Atraf-i-Balda the lowest (918).

As a rule, in all the districts and divisions, the average number of females to 1,000 males in the villages is also below par, as in the case of the indigenous population. The highest average number (998) of females per mille of males in the rural parts is found in Indur and the lowest number (940) is found in Elgandal; the divergence above and below the Provincial average being 33 and 25 females respectively.

STATEMENT No. 64.

Statement showing the Estimated Population for each year from 1892 to 1901.—Both sexes.

Districts and Linguistic and Political divisions.	Population. Actual number. 1891.	1881.	Logarithms. 1891.	1881.	Logarithmic difference between 1891 and 1881.	Annual increase or 1/10 of the logarithmic difference.	Mean annual geometrical rate of increase per cent.	Estimated Population in 1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	1901.
Telingana Division. City	124,057	123,673	5·0936213	5·0922820	·0013393	·0001339	0·03	124,095	124,133	124,171	124,210	124,248	124,286	124,325	124,363	124,401	124,440
Suburbs	290,982	243,742	5·4638661	5·3869304	·0769357	·0076935	1·78	296,182	301,476	306,864	312,349	317,931	323,613	329,397	335,285	341,277	347,377
Total City	415,039	367,417	5·6180890	5·5651593	·0529297	·0052929	1·22	420,128	425,379	430,494	435,773	441,116	446,525	452,001	457,543	463,154	468,833
Atraf-i-Balda	388,784	355,787	5·5908240	5·5511900	·0396340	·0039634	0·91	393,557	398,563	400,603	404,273	407,981	411,722	415,496	419,313	423,150	427,029
Total Atraf-i-Balda	804,823	723,204	5·9057004	5·8593508	·0464396	·0046439	1·07	813,473	822,220	831,059	839,994	849,034	858,151	867,376	876,701	886,196	895,652
Mahbubnagar	674,649	547,694	5·8290779	5·7385380	·0905399	·0090539	2·10	685,851	703,373	718,190	733,320	748,768	764,542	780,647	796,993	813,885	831,030
Nalgonda	624,617	494,190	5·7956138	5·6938940	·1017198	·0101719	2·37	637,948	654,372	670,086	685,964	702,220	718,861	735,897	753,336	771,189	789,465
Warangal	853,129	678,746	5·9310147	5·8297834	·1012313	·0101231	2·36	873,248	893,842	914,922	936,499	958,584	981,190	1,004,329	1,028,015	1,052,258	1,077,074
Elgandal	1,094,601	939,339	6·0392394	5·9729148	·0663446	·0066344	1·53	1,111,439	1,128,569	1,145,941	1,163,582	1,181,493	1,199,680	1,218,149	1,236,900	1,255,940	1,275,273
Indur	639,595	577,264	5·8060071	5·7613745	·0445326	·0044332	1·03	646,190	653,850	659,579	666,277	673,245	680,153	687,194	694,277	701,433	708,672
Medak	364,735	326,720	5·5619775	5·5141757	·0478018	·0047801	1·10	368,771	372,853	376,979	381,151	385,370	389,635	393,947	398,307	402,715	407,172
Total Telingana	5,056,153	4,284,357	6·7035202	6·6316837	·0718345	·0071934	1·67	5,140,596	5,226,465	5,313,741	5,402,489	5,492,716	5,584,433	5,677,721	5,772,547	5,868,955	5,966,974
Mahratwara Division. Aurangabad	838,970	730,380	5·9185414	5·8635482	·0549932	·0054993	1·28	839,538	850,236	861,071	872,043	883,156	894,410	905,807	917,349	929,039	940,879
Birh	643,729	558,745	5·8080232	5·7479137	·0600895	·0060089	1·41	651,784	660,972	670,295	679,746	689,330	699,050	708,907	718,903	729,039	739,319
Nanded	632,525	636,021	5·8010565	5·8034728	—·0024163	—·0002416	—0·06	631,170	631,833	631,495	631,157	630,789	630,442	630,095	629,748	629,401	629,053
Naldrug	649,272	543,402	5·8124256	5·7351212	·0773044	·0077305	1·79	660,302	672,802	684,885	697,186	709,705	722,453	735,429	748,635	762,080	775,767
Bidar	901,364	788,827	5·9551988	5·8969818	·0582170	·0058217	1·34	914,156	926,493	938,996	951,667	964,511	977,527	990,719	1,004,089	1,017,639	1,031,373
Parbhani	805,335	683,099	5·9059766	5·8357539	·0702227	·0070223	1·63	819,462	831,804	845,363	856,143	873,147	887,380	901,845	916,546	931,488	946,670
Sirpur Tandur	231,754	214,674	5·3650272	5·3317793	·0332477	·0033247	0·76	233,553	235,239	237,138	238,960	240,797	242,647	244,511	246,391	248,284	250,192
Total Mahratwara	4,692,371	4,157,150	6·6714109	6·6187937	·0526152	·0052615	1·21	4,749,665	4,807,663	4,866,360	4,925,571	4,985,612	5,046,379	5,107,889	5,170,147	5,233,163	5,296,950
Karnatic Division. Gulbarga	649,358	523,838	5·8124174	5·7191970	·0932204	·0093220	2·17	663,344	677,737	692,442	707,465	722,815	738,498	754,521	770,891	787,617	804,706
Raichur	512,453	398,782	5·7096358	5·6007356	·1089002	·0108900	2·54	525,469	538,815	552,499	566,531	580,919	595,672	610,801	626,313	642,220	658,530
Lingsugur	620,014	480,715	5·7924015	5·6818877	·1105138	·0110513	2·58	635,993	652,385	669,199	686,446	704,138	722,286	740,901	759,997	779,584	799,676
Total Karnatic	1,781,727	1,403,335	6·2508412	6·1471614	·1036798	·0103679	2·41	1,824,773	1,868,941	1,914,013	1,960,226	2,007,618	2,056,121	2,105,796	2,156,673	2,208,778	2,262,144
Political Divisions. Northern Division	5,332,673	4,847,024	6·7269515	6·6853809	·0415706	·0041570	1·27	5,374,009	5,415,837	5,458,548	5,501,182	5,544,663	5,588,716	5,633,308	5,678,473	5,724,222	5,770,555
Eastern Division	2,152,295	1,717,630	6·3329229	6·2349296	·0979934	·0097993	2·28	2,201,313	2,251,751	2,303,136	2,355,493	2,409,450	2,464,434	2,520,472	2,578,194	2,637,029	2,697,205
Western Division	2,909,561	2,610,347	6·4636276	6·4168817	·0471459	·0047146	1·09	2,941,330	2,973,424	3,005,879	3,038,685	3,071,854	3,105,383	3,139,279	3,173,543	3,208,182	3,243,199
Southern Division	2,430,999	1,946,737	6·3857848	6·2893072	·0964775	·0096477	2·24	2,480,607	2,541,442	2,598,531	2,656,902	2,716,585	2,777,606	2,840,000	2,903,798	2,969,027	3,035,720
Atraf-i-Balda Divn.	804,823	723,204	5·9057004	5·8592608	·0464396	·0046439	1·07	813,473	822,220	831,059	839,994	849,034	858,151	867,376	876,701	886,126	895,652
Provincial Total including Railways	11,337,040	9,845,594	7·0520944	6·9932419	·0588526	·0058852	1·39	11,711,401	11,908,713	12,099,013	12,293,356	12,488,790	12,688,362	12,891,135	13,097,196	13,306,620	13,519,056

STATEMENT No. 65.

Statement showing the Estimated Population for each year from 1892 to 1901.—Males.

Districts and Linguistic and Political Divisions.	Population. Actual number. 1891.	1881.	Logarithms. 1891.	1881.	Logarithmic difference between 1891 and 1881.	Annual Increase or 1/10 of the Logarithmic difference.	Mean annual geometric rate of increase per cent.	Estimated Population in 1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	1901.
Telingana Division. City	62,748	61,031	4·797599	4·7855505	·0120494	·0012049	0·27	62,922	63,097	63,272	63,448	636,324	63,801	63,978	64,156	64,334	64,513
Suburbs	153,576	126,846	5·1863234	5·1032767	·0830467	·0083046	1·93	156,541	159,563	162,643	165,783	168,984	172,246	175,572	178,962	182,417	185,938
Total City	216,324	187,877	5·3351047	5·2738736	·0612311	·0061231	1·42	219,395	222,510	225,670	228,874	232,124	235,420	238,762	242,152	245,591	249,078
Atraf-i-Balda	198,258	179,943	5·2972308	5·2551349	·0420959	·0042095	0·97	200,189	202,138	204,107	206,095	208,103	210,129	212,176	214,243	216,329	218,436
Total Atraf-i-Balda	414,582	367,820	5·6176104	5·5656353	·0519751	·0051975	1·20	419,578	424,625	429,737	434,911	440,147	445,446	450,809	456,237	461,730	467,290
Mahbubnagar	341,601	275,680	5·5335192	5·4404053	·0931139	·0093115	2·16	349,004	356,567	364,294	372,189	380,255	388,496	396,915	405,517	414,305	423,284
Nalgonda	319,823	251,419	5·5049097	5·4003981	·1045116	·0104511	2·43	327,612	335,592	343,766	352,138	360,715	369,501	378,501	387,720	397,164	406,837
Warangal	438,635	344,867	5·6421033	5·5375764	·1045272	·0104527	2·43	449,320	460,265	471,478	482,963	494,728	506,780	519,124	531,771	544,725	557,995
Elgandal	563,845	478,410	5·7511598	5·6798002	·0713596	·0071359	1·65	573,186	582,682	592,334	602,149	612,123	622,264	632,573	643,053	653,706	664,536
Indur	319,237	288,652	5·5041133	5·4603746	·0437387	·0043738	1·01	322,468	325,732	329,029	332,359	335,723	339,122	342,554	346,022	349,524	353,062
Medak	183,908	163,735	5·2646067	5·2141416	·0504591	·0050459	1·16	186,057	188,231	190,431	192,656	194,908	197,185	199,490	201,821	204,180	206,566
Total Telingana	2,581,631	2,170,523	6·4118942	6·3365644	·0753298	·0075329	1·74	2,626,881	2,672,768	2,719,524	2,767,106	2,815,520	2,864,782	2,914,905	2,965,906	3,017,798	3,070,600
Mahratwara Division. Aurangabad	421,018	373,084	5·6243006	5·5718067	·0524939	·0052493	1·21	426,137	431,319	436,564	441,873	447,246	452,685	458,190	463,761	469,400	475,109
Birh	328,530	286,170	5·5165750	5·4566241	·0599509	·0059950	1·39	333,096	337,726	342,420	347,180	352,005	356,898	361,859	366,889	371,989	377,159
Nander	320,136	323,402	5·5053346	5·5097427	—·0044081	—·0004408	—0·10	319,811	319,487	319,163	318,839	318,515	318,192	317,869	317,547	317,225	316,903
Naldrug	331,747	278,276	5·5208070	5·4444758	·0763312	·0076331	1·77	337,629	343,616	349,708	355,909	362,220	368,642	375,179	381,831	388,601	395,492
Bidar	457,088	401,517	5·6599998	5·6037040	·0562958	·0056295	1·30	463,051	469,092	475,212	481,413	487,693	494,056	500,502	507,032	513,647	520,349
Parbhani	410,499	351,559	5·6133121	5·5459983	·0673138	·0067313	1·56	416,911	423,423	430,037	436,754	443,576	450,505	457,542	464,689	471,947	479,319
Sirpur Tandur	116,955	108,439	5·0680188	5·0351855	·0328333	·0032833	0·75	117,842	118,736	119,637	120,545	121,460	122,381	123,311	124,246	125,189	126,139
Total Mahratwara	2,385,973	2,122,447	6·3776655	6·3268368	·0508287	·0050828	1·17	2,414,061	2,442,480	2,471,234	2,500,325	2,529,761	2,559,542	2,589,674	2,620,160	2,651,006	2,682,216
Karnatic Division. Gulbarga	329,678	264,641	5·5180899	5·4226572	·0954327	·0095432	2·22	337,002	344,489	352,143	359,967	367,964	376,139	384,496	393,038	401,771	410,697
Raichur	260,217	202,738	5·4153357	5·3069352	·1084005	·0108400	2·52	266,793	273,536	280,450	287,538	294,805	302,256	309,895	317,728	325,758	333,991
Lingsugur	311,394	241,347	5·4933103	5·3826419	·1106684	·0110668	2·58	319,431	327,675	336,132	344,808	353,707	362,836	372,201	381,807	391,662	401,770
Total Karnatic	901,289	708,726	5·9548640	5·8504784	·1043856	·0104385	2·43	9,232,142	945,673	968,682	992,243	1,016,380	1,041,106	1,066,433	1,092,373	1,118,949	1,146,170
Political Divisions. Northern Division	1,641,033	1,440,753	6·2151173	6·1585896	·0565277	·0056527	1·31	1,662,538	1,684,313	1,706,379	1,728,753	1,751,382	1,774,326	1,797,571	1,821,121	1,844,980	1,869,150
Eastern Division	1,100,059	871,906	6·0414160	5·9404697	·1009463	·0100946	2·33	1,125,921	1,152,405	1,179,505	1,207,242	1,235,631	1,264,689	1,294,429	1,324,869	1,356,024	1,387,912
Western Division	1,480,183	1,334,215	6·1703155	6·1252258	·0450897	·0045089	1·04	1,495,634	1,511,238	1,527,011	1,542,947	1,559,049	1,575,320	1,591,761	1,608,373	1,625,158	1,642,119
Southern Division	1,233,036	987,002	6·0909738	5·9943181	·0966557	·0096657	2·25	1,260,786	1,289,161	1,318,175	1,347,840	1,378,175	1,409,191	1,440,906	1,473,335	1,506,493	1,540,398
Atraf-i-Balda Divn.	414,582	367,820	5·6176104	5·5656353	·0519751	·0051975	1·20	419,573	424,625	429,737	434,911	440,147	445,446	450,809	456,237	461,730	467,290
Provincial Total including Railways	5,873,129	5,002,137	6·7688695	6·6991556	·0697139	·0069713	1·61	5,968,164	6,064,738	6,162,874	6,262,600	6,363,938	6,466,917	6,571,561	6,677,900	6,785,957	6,895,764

STATEMENT No. 66.

Statement showing the Estimated Populations for each year from 1892 to 1901,—Females.

Districts and Linguistic and Political divisions.	Population.			Estimated Population in										Mean annual proportional increase during the decade.
	Actual number.		Logarithms.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	1901.	
	1891.	1881.	1891.											
Tiluvana Division.														
City	61,309	61,344	4·7875942	61,176	61,045	60,914	60,783	60,652	60,521	60,391	60,261	60,131	60,002	·0021
Suburbs	137,406	116,506	5·1380057	139,643	140,301	144,254	146,384	148,973	151,401	153,962	156,376	158,724	161,314	·0168
Total City	198,715	177,850	5·2982771	200,819	201,346	205,168	207,167	209,625	211,922	214,353	216,637	218,855	221,316	·0109
Attaf-i-Edda	191,886	175,844	5·2831876	193,741	194,826	196,667	198,163	199,819	201,329	202,879	204,072	206,892	209,696	·0092
Total Attaf-i-Edda	390,601	353,694	5·5914647	394,560	396,172	401,835	405,330	409,444	413,251	417,232	420,709	425,747	431,012	·0101
Mahbul nagar	885,045	772,014	5·8953329	893,894	902,833	911,862	920,981	930,191	939,493	948,888	958,377	967,960	977,639	·0126
Nalgonda	394,794	342,771	5·5349564	398,742	402,729	406,756	410,824	414,932	419,081	423,272	427,505	431,780	436,098	·0127
Warangal	414,494	336,698	5·5271185	418,639	422,825	427,053	431,324	435,637	439,993	444,393	448,837	453,325	457,858	·0230
Elgandal	380,756	361,139	5·5577493	384,564	388,410	392,294	396,217	400,179	404,181	408,223	412,305	416,428	420,592	·0110
Indur	256,561	238,613	5·4089697	259,127	261,718	264,335	266,979	269,648	272,345	275,068	277,819	280,597	283,403	·0109
Medak	186,809	162,583	5·2111476	188,677	190,564	192,470	194,395	196,339	198,302	200,285	202,288	204,311	206,354	·0127
Total Telugana ...	2,518,459	2,214,918	6·3930912	2,543,644	2,569,080	2,594,799	2,620,747	2,646,955	2,673,395	2,700,089	2,727,040	2,754,247	2,781,732	·0123
Armagaon Hill	422,622	407,356	5·6098144	426,848	431,116	435,427	439,781	444,179	448,621	453,107	457,638	462,214	466,836	·0110
Nandair	316,988	314,188	5·4971353	320,158	323,360	326,593	329,859	333,158	336,489	339,854	343,253	346,685	350,152	·0110
Nalgonda	312,576	312,271	5·4942661	315,702	318,859	322,047	325,268	328,520	331,805	335,123	338,474	341,859	345,277	·0104
Bidar	309,137	305,224	5·4846124	312,228	315,350	318,504	321,689	324,906	328,155	331,436	334,751	338,098	341,479	·0104
Parkhandi	437,402	443,206	5·6468163	441,776	446,194	450,656	455,163	459,714	464,311	468,954	473,643	478,380	483,163	·0104
Sirpur Tandur	402,323	444,366	5·6477493	406,346	410,409	414,513	418,658	422,845	427,073	431,344	435,657	440,014	444,414	·0104
Total Maharatwa ...	2,201,046	2,226,611	6·3477493	2,223,056	2,245,288	2,267,740	2,290,417	2,313,322	2,336,454	2,359,819	2,383,417	2,407,251	2,431,324	·0104
Chellaghu	215,386	215,757	5·3338759	217,540	219,715	221,912	224,131	226,372	228,636	230,922	233,231	235,563	237,919	·0104
Bidar	222,258	216,044	5·3345153	224,481	226,726	228,993	231,283	233,596	235,932	238,291	240,674	243,081	245,512	·0104
Lingsugur	304,621	319,565	5·5044667	307,667	310,744	313,851	316,990	320,160	323,362	326,595	329,861	333,160	336,491	·0104
Total Karnata ...	742,265	751,366	5·8756579	749,688	757,185	764,756	772,404	780,128	787,930	795,808	803,766	811,804	819,922	·0104
Northern Division ...	1,231,699	1,406,571	6·0761846	1,243,016	1,255,446	1,267,900	1,280,379	1,292,883	1,305,412	1,317,966	1,330,546	1,343,151	1,355,783	·0104
Eastern	1,003,396	841,734	5·9251343	1,013,430	1,023,564	1,033,720	1,043,897	1,054,096	1,064,317	1,074,560	1,084,825	1,095,113	1,105,424	·0104
Western	1,409,374	1,378,033	6·1391471	1,423,468	1,437,703	1,451,980	1,466,300	1,480,663	1,495,069	1,509,520	1,524,015	1,538,555	1,553,140	·0104
Northern	2,157,342	2,309,722	6·0774023	2,178,915	2,200,704	2,222,511	2,244,336	2,266,179	2,288,041	2,309,921	2,331,820	2,353,738	2,375,675	·0104
Atraf-i-Balda Division ...	395,341	331,564	5·8206314	399,294	403,287	407,320	411,393	415,507	419,662	423,859	428,097	432,378	436,702	·0104
Feudal Total (including Railways ...	5,985,711	6,149,457	6·7891165	6,045,568	6,105,624	6,166,287	6,227,560	6,289,446	6,351,948	6,415,068	6,478,809	6,543,174	6,608,166	·0104

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CHAPTER III.

I.—RELIGIONS.

Distribution and comparison by Religion.—Religion by Sex.
Urban and Rural Population by Religion.—Christianity.

II.—RELIGIOUS SECTS.

Hinduism.—Islam.—Zoroastrianism.

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CHAPTER III.

RELIGIONS AND RELIGIOUS SECTS.

123.—Scope of the Chapter.—In this chapter, we shall discuss the religious divisions of the population, as indicated in Table VI. In the second part, the religious sects will also be summarily dealt with. The following is the arrangement:—

PART I.—RELIGIONS.

Section I.—Distribution and comparison by Religions.
" II.—Religion by Sex.
" III.—Urban and Rural population by Religion.
" IV.—Christianity.

PART II.—RELIGIOUS SECTS.

Section V.—Hinduism.
" VI.—Islam.
" VII.—Zoroastrianism.

PART I.—RELIGIONS.

Section I.—DISTRIBUTION AND COMPARISON BY RELIGION.

124.—Distribution by Religion.—The marginal statement shows the distribution of the total Provincial population among the followers of the various religions, with the proportion, the population professing each religion bears to the total. From this statement, it will be seen that the Hindus, numbering 10,315,249 (89·42 per cent), form the bulk of the population, followed by the Mussulmans, who number 1,138,666 persons (9·7 per cent). Then come, next in order of numerical strength, the Gonds, the Jains and the Christians, numbering 28,660, 27,845 and 20,429 respectively and forming 0·24 per cent in the case of the Gonds and the Jains individually, and 0·18 per cent in the case of the Christians. The Sikhs number 4,637 and form 0·04 per cent. The followers of the three remaining religions, *viz.*, the Parsis, Bhils and Jews, collectively form about 0·01 per cent of the total population.

STATEMENT No. 67.

No.	Religion.	1881.		1891.	
		Population.	Percentage.	Population.	Percentage.
1	Hindu ...	8,893,181	90·23	10,315,249	89·42
2	Mussulman...	925,929	9·40	1,138,666	9·7
3	Christian ...	13,614	0·14	20,429	0·18
4	Sikh ...	3,664	0·04	4,637	0·04
5	Parsi ...	636	...	1,058	...
6	Jain ...	8,521	0·08	27,845	0·24
7	Gond ...	Included under Hindu.	...	28,660	0·24
8	Bhil... ...		...	470	...
9	Jew... ...	47	...	26	...
	Total.....	9,845,594	100	11,597,040	100

Turning to the figures for 1881, it will be found that, at that Census, Bhils and Gonds were not separately returned, but were included under Hindus. This is much to be regretted, as the absence of separate statistics for each of these interesting aboriginal tribes, precludes the institution of any comparison between the numbers professing the two religions at the two Censuses. In

comparing the numbers of persons professing the Hindu religion at the two Censuses, a correction has to be made by the addition of the separate figures returned in 1891 as Gonds and Bhils, with the number representing Hindus proper, in order to equalise the number of sects included under that head at the present Census with that at the last. Such an equalisation yields 10,344,379 Hindus, which gives 89·66 per cent in place of 89·40 per cent of the total Provincial population for Hindus proper, as against 90·33 per cent of Hindus at the Census of 1881, thus showing a decrease of 0·67 per cent. It will further be noticed that the numbers professing all the other religions, claim increased percentages. Thus the Mussulmans, the Christians and the Jews have increased in proportion by 0·47, 0·04 and 0·16 per cent respectively. In whole numbers, out of every 10,000 inhabitants of this Province, the Hindus, including Bhils and Gonds, show a decrease of 67 persons; while Mussulmans, Christians and Jains have proportionately increased by 47, 4 and 16 persons respectively.

125.—Comparison with 1881.—As numerous interprovincial exchanges of areas have taken place subsequent to 1881, a correct comparison of the figures for each religion in each district, as returned at the two enumerations, is not feasible, for, statistics relating to the religions professed by the inhabitants of the villages concerned in the transfers are not available. The following statement exhibits therefore the numbers returned against each religion in the two Censuses together with the percentage of increase, for the entire Province:—

STATEMENT No. 68.

Religions.	Both sexes.				Males.				Females.			
	1891.	1881.	Increase or decrease.	Percentage of increase.	1891.	1881.	Increase or decrease.	Percentage of increase.	1891.	1881.	Increase or decrease.	Percentage of increase.
Hindu ...	10,344,379	8,893,181	1,451,198	16·3	5,261,843	4,517,812	744,031	16·5	5,082,536	4,375,369	707,167	16·2
Mussulman.	1,138,666	925,929	212,737	23·0	581,496	469,446	112,050	23·9	557,170	456,483	100,687	22·1
Christian ...	20,429	13,614	6,815	50·1	11,630	7,972	3,658	45·9	8,799	5,642	3,157	55·9
Sikh ...	4,637	3,664	973	26·6	2,556	2,057	499	24·2	2,081	1,607	474	29·5
Parsi ...	1,058	638	420	65·8	628	375	253	67·5	430	262	167	63·5
Jain ...	27,845	8,521	19,324	226·8	14,366	4,450	10,516	236·3	12,879	4,071	8,808	216·4
Jew ...	26	47	−21	−44·7	10	25	−15	−60·0	16	22	−6	−27·3

The increase among Hindus is 1,451,198 or 16·3 per cent, that among males and females being 744,031 and 707,167, giving percentages of increase of 16·5 and 16·2 respectively. The Mussulmans have increased by 23 per cent in both sexes, *i.e.*, 23·9 in males and 22·1 in females. The increase among Sikhs exceeds that among Mussulmans, by 3·6 per cent; and that among Christians exceeds three times the increase among the followers of the Mussulman religion by 1·2. The percentage of increase in Zoroastrianism is a little more than 4 times the increase in the Hindu religion. The highest increase 226·8 is among Jains, which represents about three and a half times the increase in the Parsi religion. A decrease is seen only among the Jews who now number 26 against 47 in 1881, thus showing a percentage decrease of 44·7. The decrease among Jews under each sex, is 15 and 6 for males and females respectively, which amount to percentages of 60 and 27·3 respectively. The high rates of increase among Mussulmans, Sikhs, Christians, Parsis and Jains may, in a measure be

attributed to the influx of foreign immigrants, who are attracted by the commercial facilities afforded by most of the towns in His Highness the Nizam's Dominions. As regards the proportions of increase in each sex, it will be observed that the percentages of increase among Christian and Sikh females exceed those among males by 10 and 5·3, while among Parsis and Jains, the contrary is the case, the percentages being less by 4 and 19·9. Though the actual increase among Christians and Sikh females since 1881, is less than among males, the percentages of increase in the former are higher than those in the latter. The increased proportion of females is owing to a large number of males having, subsequent to 1881, immigrated into this Province with their wives and other dependants; while the increase of males over females in the Parsi and Jain religions is chiefly attributable to the fact of the Parsis and Jains being traders and their having but temporarily migrated into this Province to follow their pursuits leaving their wives and female relations behind.

126.—Distribution of each Religion among the Districts.—The following statement shows the distribution by religion of the population of the entire Province among the different districts:—

STATEMENT No. 69.

Districts.		Hindu.			Musalman.			Christian.			Sikh.			Parsi.			Jain.			Gond.			Bhil.			Jew.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Telingana	Atraf-i-Balda	5·6	5·6	5·5	18·9	19·0	18·8	72·3	74·5	69·4	19·9	21·2	16·9	61·5	63·3	58·4	1·1	1·3	0·8	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Mahbubnagar	6·0	6·0	6·0	4·9	4·8	5·0	0·6	0·6	0·6	1·6	1·9	1·3	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Nalgonda	5·7	5·8	5·7	2·7	2·7	2·7	0·7	0·6	0·7	2·4	2·5	2·3	1·8	1·8	1·8	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Warangal	7·8	7·9	7·7	3·8	3·8	3·7	7·4	7·1	8·1	6·7	6·3	7·2	4·0	4·0	4·0	0·2	0·2	0·2	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Elgandal	10·2	10·3	10·0	8·9	8·9	8·9	1·0	1·0	1·0	7·8	7·2	8·4	0·3	0·3	0·2	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Indur	5·7	5·6	5·8	4·4	4·3	4·5	0·2	0·2	0·2	12·0	11·2	12·9	0·8	0·8	0·8	0·5	0·4	0·5	1·9	1·9	1·9	0·0	0·0	0·0	0·0	0·0	0·0
	Medak	8·2	8·2	8·2	8·3	8·3	8·4	0·5	0·5	0·6	4·6	4·8	4·4	0·0	0·0	0·0	0·4	0·3	0·4	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Total Telingana	44·2	44·4	43·9	41·9	41·8	42·0	82·7	84·5	80·4	53·9	55·1	52·3	68·4	69·2	66·4	2·0	2·0	1·7	1·9	1·9	1·9	0·0	0·0	0·0	0·0	0·0	0·0
Maharwara	Aurangabad	7·0	7·0	7·0	8·8	8·8	8·8	9·8	8·5	11·4	5·9	4·7	7·5	15·6	11·5	19·5	27·1	27·4	26·8	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Birh...	5·7	5·7	5·7	4·5	4·6	4·5	0·7	0·7	0·7	5·8	5·1	6·4	2·0	1·9	2·0	14·9	14·9	14·9	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Nander	5·6	5·5	5·6	4·9	4·9	4·9	0·0	0·0	0·0	24·4	22·8	26·0	0·8	0·8	0·8	3·8	4·0	3·6	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Naldrug	5·7	5·7	5·7	5·1	5·1	5·1	1·1	1·0	1·2	0·1	0·1	0·2	0·1	0·1	0·2	15·9	15·9	15·8	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Bidar	7·6	7·6	7·6	10·1	10·1	10·1	0·1	0·1	0·1	1·2	0·9	1·6	0·2	0·2	0·2	5·8	5·8	5·8	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Parbhani	7·1	7·1	7·1	5·9	5·9	5·9	0·4	0·4	0·3	7·8	6·8	8·9	2·0	2·0	2·0	19·0	19·0	19·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Sirpur Tandur	1·9	1·9	1·9	0·9	0·9	0·9	0·0	0·0	0·0	0·9	0·9	0·9	0·0	0·0	0·0	0·9	0·9	0·9	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Total Maharwara	40·6	40·5	40·7	39·7	39·9	39·7	12·1	10·7	13·7	45·6	44·5	46·8	19·6	18·7	21·0	88·0	87·4	89·0	98·1	98·1	98·1	100·0	100·0	100·0	100·0	100·0	100·0
Karnata.	Gulbarga	5·4	5·3	5·4	8·4	8·4	8·4	1·5	1·4	1·6	0·8	0·2	1·4	6·7	7·3	5·8	5·7	5·6	5·8	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Raichur	4·4	4·5	4·3	4·6	4·6	4·5	1·7	1·6	1·9	0·1	0·1	0·1	3·4	3·4	3·5	0·7	0·7	0·7	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Lingsugur	5·4	5·3	5·5	5·4	5·4	5·4	2·0	1·8	2·4	0·1	0·1	0·1	1·3	1·4	1·3	3·6	3·6	3·6	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Total Karnatic	15·2	15·1	15·4	18·4	18·4	18·3	5·2	4·8	5·9	0·5	0·4	0·6	11·4	12·1	10·6	10·0	10·6	9·3	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
Political Divisions.	Northern	28·6	28·6	28·6	22·6	22·5	22·8	1·8	1·8	1·7	26·0	25·3	26·9	1·7	1·1	2·7	7·6	7·6	7·6	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Eastern	19·5	19·7	19·4	11·4	11·3	11·4	8·7	8·8	9·4	10·7	10·7	10·7	5·3	5·3	5·3	5·8	5·8	5·8	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Western	25·4	25·3	25·4	23·6	23·7	23·5	10·9	9·6	12·4	43·4	42·2	44·6	18·2	16·5	20·6	12·4	12·4	12·4	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Southern	20·8	20·8	21·1	23·5	23·4	23·6	6·3	5·8	7·1	0·6	0·6	0·6	12·4	12·4	12·4	13·8	13·8	13·8	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Atraf-i-Balda	5·6	5·6	5·5	18·9	19·0	18·8	72·3	74·5	69·4	19·9	21·2	16·9	61·5	63·3	58·4	1·1	1·3	0·8	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0	0·0
	Total ...	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0

Bhils and Gonds.—All the Bhils and about 98 per cent of the Gonds, are found in the district of Sirpur Tandur, the remaining 2 per cent, namely, of Gonds, being found in Indur.

Hinduism.—Among the Hindus, the largest proportion (10·2 per cent) is found in Elgandal and the lowest (1·9) in Sirpur Tandur. Warangal, Bidar, Parbhani and Aurangabad contain between seven and eight per cent; Mahbubnagar 6 per cent; and Nalgonda, Birh, Indur and Naldrug, 5·7 per cent each. Atraf-i-Balda, Nander, Gulbarga and Lingsugur show about 5·5 per cent each, Raichur and Medak having 4·4 and 3·2 per cent respectively. Distributing the total Hindu population among the three Linguistic divisions, we find that the Telingana division has the largest percentage (44·2), Mahratwara and the Karnatic having 40·6 and 15·2 per cent respectively. Taking next the Political divisions, the Northern division contains 28·6 per cent and the Western division 25·4 per cent; the proportions in the Southern and the Eastern divisions average 20 per cent, while Atraf-i-Balda has but 5·6.

Sikhism.—Nander has the largest percentage (24·4) of Sikhs. Atraf-i-Balda and Indur come next with 19·9, and 12 per cent respectively. Parbhani, Elgandal and Warangal show percentages of 7·8, 7·3 and 6·1 per cent respectively. The percentages in Aurangabad, Birh and Medak lie between 4 and 6 per cent, while those in the other districts fall below 3 per cent, the lowest proportion of one per mille, being found in each of the districts of Naldrug, Raichur and Lingsugur. Among the Linguistic divisions, Telingana contains the highest percentage (53·9), Mahratwara has 5·3 per cent less and the Karnatic only 0·5 per cent of the total number of Sikhs. Taking the Political divisions, the Western stands first with 43·4 per cent, followed by the Northern, Atraf-i-Balda and the Eastern divisions, with proportions of 26, 19·9 and 10·1 per cent respectively. The Southern division has but a ratio of 6 per mille.

Jainism.—It will be seen that Aurangabad has 27·1 per cent of the total number of Jains in the Province; and that Parbhani, Naldrug and Birh each contain between 15 and 20 per cent. The percentages in Bidar and Gulbarga are between 5 and 6 and those in Nander and Lingsugur between 3 and 4; Atraf-i-Balda has but 1·1 per cent, while Sirpur Tandur, Raichur and Indur have less than one per cent, Medak having the least proportion of 4 per mille. Mahratwara contains 88 per cent of the Jains, the remaining twelve per cent being divided between the Karnatic and Telingana in the proportion of 10 to 2. It is noteworthy, that Telingana has the highest percentage of any Linguistic division, in every religion, except among Jains, Gonds and Bhils. Among the Political divisions, the largest percentage (65·4) is found in the Western division. Next comes the Southern division with 25·9 per cent of Jains. The Northern division and Atraf-i-Balda have but 7·6 and 1·1 per cent respectively, the Eastern division showing no proportion at all, as it has only 6 males.

Brahmoism.—No persons have, in this Province been returned under Brahmoism, Aryanism or Vedicism and Buddhism.

Zoroastrianism.—Zoroastrianism is largely represented in Atraf-i-Balda, the proportion being 62·6 per cent. Next come the districts of Aurangabad (13·1) and Gulbarga (6·7). The proportions in Warangal, Raichur, Parbhani, Birh,

Nalgonda and Lingsugur vary from 4 to 1·3 per cent. The ratios in the other districts do not exceed one per cent, except in Mahbubnagar and Medak, where there are no Parsis. In the Linguistic divisions, Telingana has the largest number of Parsis, the proportion being 69 per cent, while 19·6 per cent of them live in Mahratwara, and the remaining 11·4 per cent in the Karnatic. Among the Political divisions, Atraf-i-Balda heads the list with a percentage of 6·26, the second and third being the Western and Southern divisions, with 18·2 and 12·4 respectively, the population falling in the Eastern division to 5·3 and in the Northern division to 1·5 per cent.

Judaism.—Judaism is professed by a very few persons in the suburbs of the Hyderabad city.

Islam.—As regards the followers of Islam, the largest number is found in Atraf-i-Balda, the ratio being 18·9 per cent, and the lowest (0·9 per cent) is found in Sirpur Tandur. In Bidar, the percentage of the Mussulman population is 10·1, in Gulbarga and Aurangabad it averages 8 per cent and in all the remaining districts, the ratios vary from 5·9 per cent in Parbhani to 2·7 in Nalgonda. The proportions in the Political divisions range from 23·6 in the Western division to 11·4 in the Eastern division, while those in the three Linguistic divisions are 41·9, 39·7 and 18·4 per cent, the first and the last being in Telingana and the Karnatic respectively.

Christianity.—Of the total Christian population, 72·3 per cent live in Atraf-i-Balda, 9·8 per cent in Aurangabad and 7·4 per cent in Warangal. The proportions in the other districts are between 2 per cent in Lingsugur and 0·1 in Bidar, there being no Christians in Sirpur Tandur, and but 2 males in Nander. Telingana contains 82·7 per cent of the Christians, Mahratwara 12·1 and the Karnatic, the remaining 5·2 per cent. The largest percentage (72·3) among Political divisions is in Atraf-i-Balda. In the other divisions, it falls between the two extremes of 10·9 in the Western division and 1·8 in the Northern division.

The statement exhibits similar results in regard to the sexes taken separately, and their discussion is therefore obviously unnecessary.

127.—Comparison of district relative proportions of each religion to the total population of districts in the two Censuses.—The subjoined comparative statement shows the relative proportions borne by each religion to the total population in different districts at the two enumerations of 1891 and 1881. The Shorapur District of the Karnatic, having, since 1881, been distributed among the three districts of that division, the variation in the proportions in each of these three districts could not be ascertained, in consequence of which the proportions of 1881, for each of these three districts are not shown separately, but the variation for the entire division alone is shown.

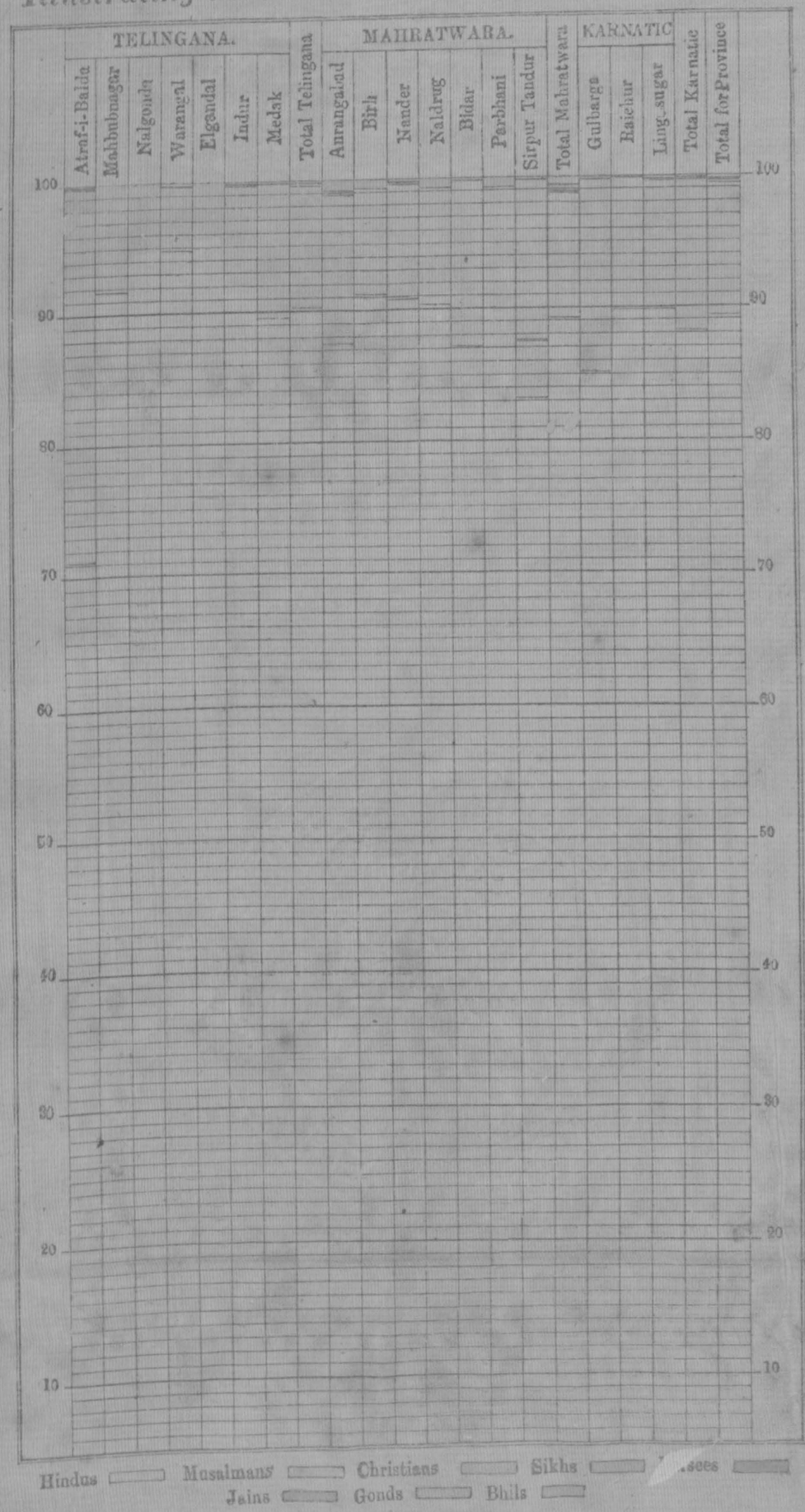
STATEMENT

Religion.		Atraf-i-Balda.			Mahbubnagar.			Nalgonda.			Warangal.			Elgandal.			Indur.		
		1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.
Hindu.	Total	71·20	71·62	—·42	91·72	91·65	·07	95·01	95·16	—·05	94·78	95·38	—·62	95·98	96·08	—·10	91·95	92·97	—1·02
	Male	71·10	72·01	—·91	91·90	91·67	·23	95·01	95·04	—·03	94·76	95·33	—·63	95·90	96·11	—·21	92·00	93·01	—1·01
	Female	71·40	71·22	·18	91·60	91·66	—·06	95·10	95·29	—·19	94·80	95·46	—·66	95·90	96·05	—·15	91·90	92·94	—1·04
Musalman.	Total	26·80	26·59	·21	8·24	8·31	—·70	4·94	4·82	·12	5·02	4·58	·44	4·02	3·88	·14	7·84	6·96	·88
	Male	26·70	25·91	·79	8·10	8·30	—·20	5·00	4·94	·60	5·10	4·63	·47	4·10	3·86	·24	7·80	6·93	·87
	Female	26·90	27·29	—·39	8·40	8·32	·80	4·90	4·70	·20	5·00	4·54	·46	4·03	3·93	·10	7·90	7· 0	·90
Christian.	Total	1·80	1·62	·18	·01	...	·01	·02	...	·02	0·20	...	0·20	·01	...	·01	·01	...	·01
	Male	2·01	1·88	·13	·01	...	·01	·02	·01	·01	0·20	...	0·20	·02	...	·02	·01	...	·01
	Female	1·30	1·34	·16	·02	...	·02	·02	·01	·01	0·20	...	0·20	·01	...	·01	·01	...	·01
Sikh.	Total	0·10	0·10	...	·01	·02	—·01	·01	...	·01	·03	·02	·01	·03	·02	·01	·08	·05	·03
	Male	0·10	0·10	...	·01	·03	—·02	·01	...	·01	·03	·04	—·01	·03	·03	...	·10	·06	·04
	Female	0·10	0·10	...	·01	·02	—·01	·01	...	·01	·02	...	·02	·02	·02	...	·10	·06	·04
Parsi.	Total	·10	·05	·05	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Male	·10	·06	·04	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	·10	·04	·06	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Jain.	Total	·03	...	·03	...	...	...	...	...	...	...	...	...	...	...	...	·01	...	·01
	Male	·04	...	·04	...	...	...	...	...	...	...	...	...	...	...	...	·01	...	·01
	Female	·03	...	·03	...	...	...	...	...	...	...	...	...	...	...	...	·02	...	·02
Gond.	Total	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·08	...	·08
	Male	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·10	...	·10
	Female	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·10	...	·10
Bhil.	Total	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Male	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Jews.	Total	·01	...	·01	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Male	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	·01	...	·01	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Religion.		Parbhani.			Sirpur Tandur.			Total Mahratwara.			Gulbarga.			Raichur.			Lingsugur.		
		1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.
Hindu.	Total	90·98	91·86	—·88	83·22	96·04	-12·82	89·20	90·74	-1·54	85·04	...	...	89·76	...	...	89·83	...	...
	Male	90·90	91·87	—·97	83·10	96·04	-12·94	89·1	90·71	-1·61	84·90	...	...	89·70	...	...	89·60	...	...
	Female	91·04	91·87	—·83	83·40	96·24	12·84	89·2	90·75	-1·56	85·20	...	...	89·90	...	...	90·04	...	...
Musalman.	Total	8·28	7·87	·41	4·31	3·94	·37	·80	9·00	·60	14·85	...	...	10·12	...	...	9·93	...	...
	Male	8·30	7·88	·42	4·30	3·96	·34	9·70	9·02	·68	14·80	...	...	10·20	...	...	10·10	...	...
	Female	8·30	7·88	·42	4·30	3·93	·37	9·60	8·99	·61	14·60	...	...	10·01	...	...	9·80	...	...
Christian.	Total	·01	·02	—·01	...	...	...	·10	·02	·08	·04	...	...	·06	...	...	·06	...	...
	Male	·01	·03	—·02	...	...	...	·10	·02	·08	·05	...	...	0·10	...	...	0·10	...	...
	Female	·01	·03	—·02	...	...	...	·10	·02	·08	·04	...	...	0·10	...	...	0·10	...	...
Sikh.	Total	·04	·01	·03	·02	...	·02	·04	·04	...	...	...	...	...	...	...	...	...	...
	Male	·10	·01	·09	·02	...	·02	·04	·05	—·01	...	...	...	...	...	...	...	...	...
	Female	·03	·01	·02	·02	...	·02	·04	·05	—·01	...	...	...	...	...	...	...	...	...
Parsi.	Total	...	...	...	...	...	...	...	...	...	·01	...	·01	...	...	...	...	...	...
	Male	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	...	...	...	...	...	...	...	...	...	·01	...	·01	...	...	...	...	...	...
Jain.	Total	·67	·21	·46	·10	·10	...	·50	·20	·30	·24	...	...	·03	...	...	·16	...	...
	Male	·70	·21	·49	·10	·10	...	·50	·20	·30	0·30	...	...	0·40	...	...	0·20	...	...
	Female	·70	·21	·49	·10	·10	...	·50	·19	·31	0·20	...	...	·03	...	...	0·10	...	...
Gond.	Total	...	...	...	12·13	...	12·13	0·60	...	0·60	...	...	...	...	...	...	...	...	...
	Male	...	...	...	12·30	...	12·30	0·60	...	0·60	...	...	...	...	...	...	...	...	...
	Female	...	...	...	12·00	...	12·00	0·60	...	0·60	...	...	...	...	...	...	...	...	...
Bhil.	Total	...	...	...	0·2	...	0·20	·01	...	·01	...	...	...	...	...	...	...	...	...
	Male	...	...	...	0·2	...	0·20	·01	...	·01	...	...	...	...	...	...	...	...	...
	Female	...	...	...	0·2	...	0·20	·01	...	·01	...	...	...	...	...	...	...	...	...
Jew.	Total	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Male	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Diagram No. 2.

Illustrating the relative proportions of all religions.



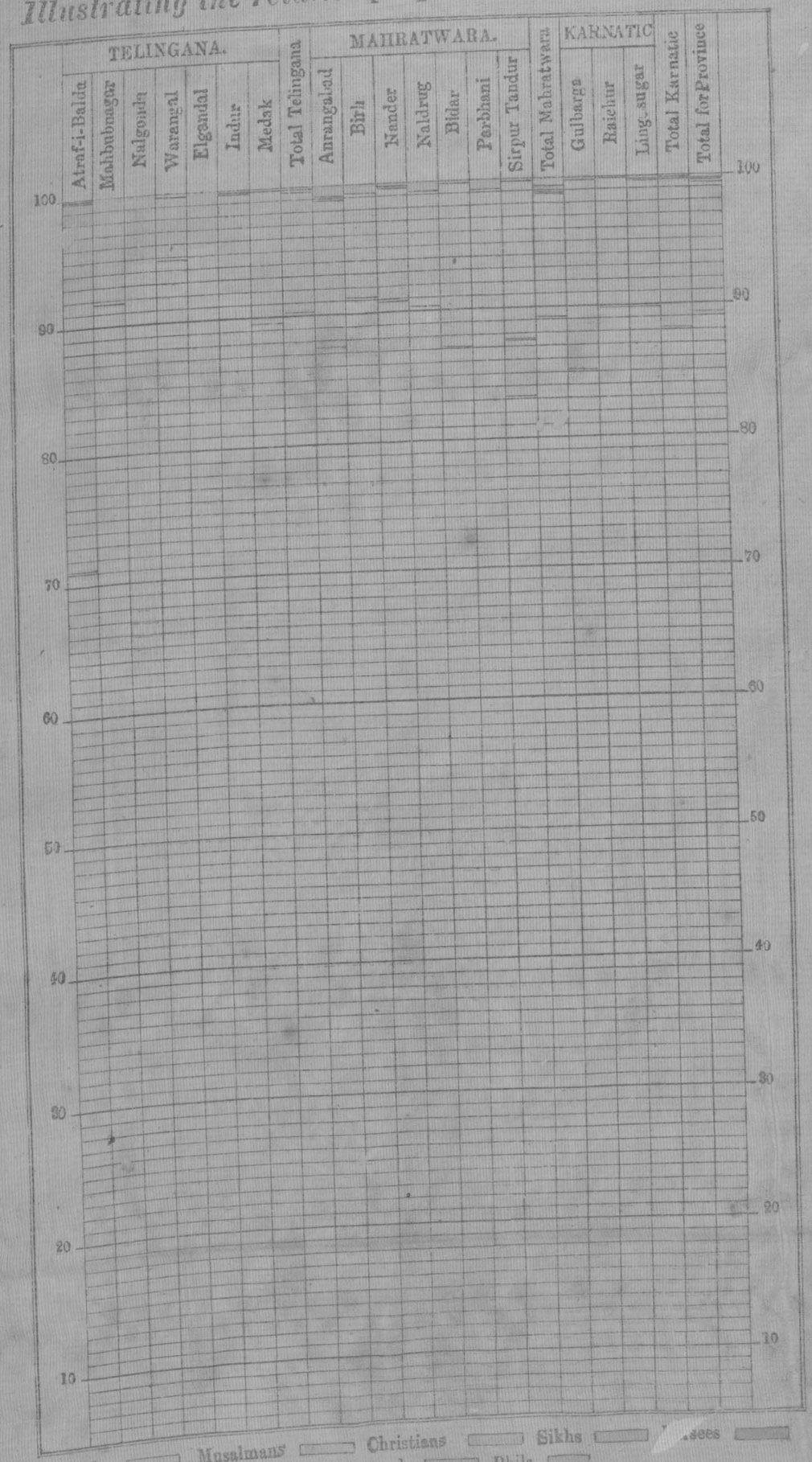
STATEMENT

Religion.		Atraf-i-Balda.			Mahbubnagar.			Nalgonda.			Warangal.			Elgandal.			Indur.		
		1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.
Hindu.	Total	71·20	71·62	—·42	91·72	91·65	·07	95·01	95·16	—·05	94·78	95·38	—·62	95·98	96·08	—·10	91·95	92·97	-1·02
	Male	71·10	72·01	—·91	91·90	91·67	·23	95·01	95·04	·03	94·70	95·33	—·63	95·90	96·11	—·21	92·00	93·01	-1·01
	Female	71·40	71·22	·18	91·60	91·66	—·06	95·10	95·29	—·19	94·80	95·46	—·66	95·90	96·05	—·15	91·90	92·94	-1·04
Musalman.	Total	26·80	26·59	·21	8·24	8·31	—·70	4·94	4·82	·12	5·02	4·58	·44	4·02	3·88	·14	7·84	6·96	·88
	Male	26·70	25·91	·79	8·10	8·30	—·20	5·00	4·94	·60	5·10	4·63	·47	4·10	3·86	·24	7·80	6·93	·87
	Female	26·90	27·29	—·39	8·40	8·32	·80	4·90	4·70	·20	5·00	4·54	·46	4·03	3·93	·10	7·90	7·0	·90
Christian.	Total	1·80	1·62	·18	·01	...	·01	·02	...	·02	0·20	...	0·20	·01	...	·01	·01	...	·01
	Male	2·01	1·88	·13	·01	...	·01	·02	·01	·01	0·20	...	0·20	·02	...	·02	·01	...	·01
	Female	1·30	1·34	·16	·02	...	·02	·02	·01	·01	0·20	...	0·20	·01	...	·01	·01	...	·01
Sikh.	Total	0·10	0·10	...	·01	·02	—·01	·01	...	·01	·03	·02	·01	·03	·02	·01	·08	·05	·03
	Male	0·10	0·10	...	·01	·03	—·02	·01	...	·01	·03	·04	—·01	·03	·03	...	·10	·06	·04
	Female	0·10	0·10	...	·01	·02	—·01	·01	...	·01	·02	...	·02	·02	·02	...	·10	·06	·04
Parsi.	Total	·10	·05	·05	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Male	·10	·06	·04	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	·10	·04	·06	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Jain.	Total	·03	...	·03	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Male	·04	...	·03	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	·03	...	·03	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Gond.	Total	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·01	...	·01
	Male	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·01	...	·01
	Female	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·02	...	·02
Bhil.	Total	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·08	...	·08
	Male	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·10	...	·10
	Female	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·10	...	·10
Jews.	Total	·01	...	·01	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Male	·01	...	·01	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	·01	...	·01	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Religion.		Parbhani.			Sirpur Tandur.			Total Mahratwara.			Gulbarga.			Raichur.			Lingsugur.		
		1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.
Hindu.	Total	90·98	91·86	—·88	83·22	96·04	-12·82	89·20	90·74	-1·54	85·04	...	...	89·76	...	...	89·83	...	...
	Male	90·90	91·87	—·97	83·10	96·04	-12·94	89·1	90·71	-1·61	84·90	...	...	89·70	...	...	89·60	...	...
	Female	91·04	91·87	—·83	83·40	96·24	12·84	89·2	90·75	-1·55	85·20	...	...	89·90	...	...	90·04	...	...
Musalman.	Total	8·28	7·87	·41	4·31	3·94	·37	·60	9·00	·60	14·65	...	...	10·12	...	...	9·93	...	...
	Male	8·30	7·85	·42	4·30	3·96	·34	9·70	9·02	·68	14·80	...	...	10·20	...	...	10·10	...	...
	Female	8·30	7·88	·42	4·30	3·93	·37	9·60	8·99	·61	14·60	...	...	10·01	...	...	9·80	...	...
Christian.	Total	·01	·02	—·01	...	...	...	·10	·02	·08	·04	...	...	·06	...	...	·06	...	...
	Male	·01	·03	—·02	...	...	...	·10	·02	·08	·05	...	...	0·10	...	...	0·10	...	...
	Female	·01	·03	—·02	...	...	...	·10	·02	·08	·04	...	...	0·10	...	...	0·10	...	...
Sikh.	Total	·04	·01	·03	·02	...	·02	·04	·04	...	...	...	...	...	...	...	...	...	...
	Male	·10	·01	·09	·02	...	·02	·04	·05	—·01	...	...	...	...	...	...	...	...	...
	Female	·03	·01	·02	·02	...	·02	·04	·05	—·01	...	...	...	...	...	...	...	...	...
Parsi.	Total	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Male	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Jain.	Total	·67	·21	·46	·10	·10	...	·50	·20	·30	·24	...	...	·05	...	...	·16	...	...
	Male	·70	·21	·49	·10	·10	...	·50	·20	·30	0·30	...	...	0·40	...	...	0·20	...	...
	Female	·70	·21	·49	·10	·10	...	·50	·19	·31	0·20	...	...	·03	...	...	0·10	...	...
Gond.	Total	...	...	...	12·13	...	12·13	0·60	...	0·60	...	...	...	...	...	...	...	...	...
	Male	...	...	...	12·30	...	12·30	0·60	...	0·60	...	...	...	...	...	...	...	...	...
	Female	...	...	...	12·00	...	12·00	0·60	...	0·60	...	...	...	...	...	...	...	...	...
Bhil.	Total	...	...	...	0·2	...	0·20	·01	...	·01	...	...	...	...	...	...	...	...	...
	Male	...	...	...	0·2	...	0·20	·01	...	·01	...	...	...	...	...	...	...	...	...
	Female	...	...	...	0·2	...	0·20	·01	...	·01	...	...	...	...	...	...	...	...	...
Jew.	Total	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Male	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Diagram No. 2.

Illustrating the relative proportions of all religions.



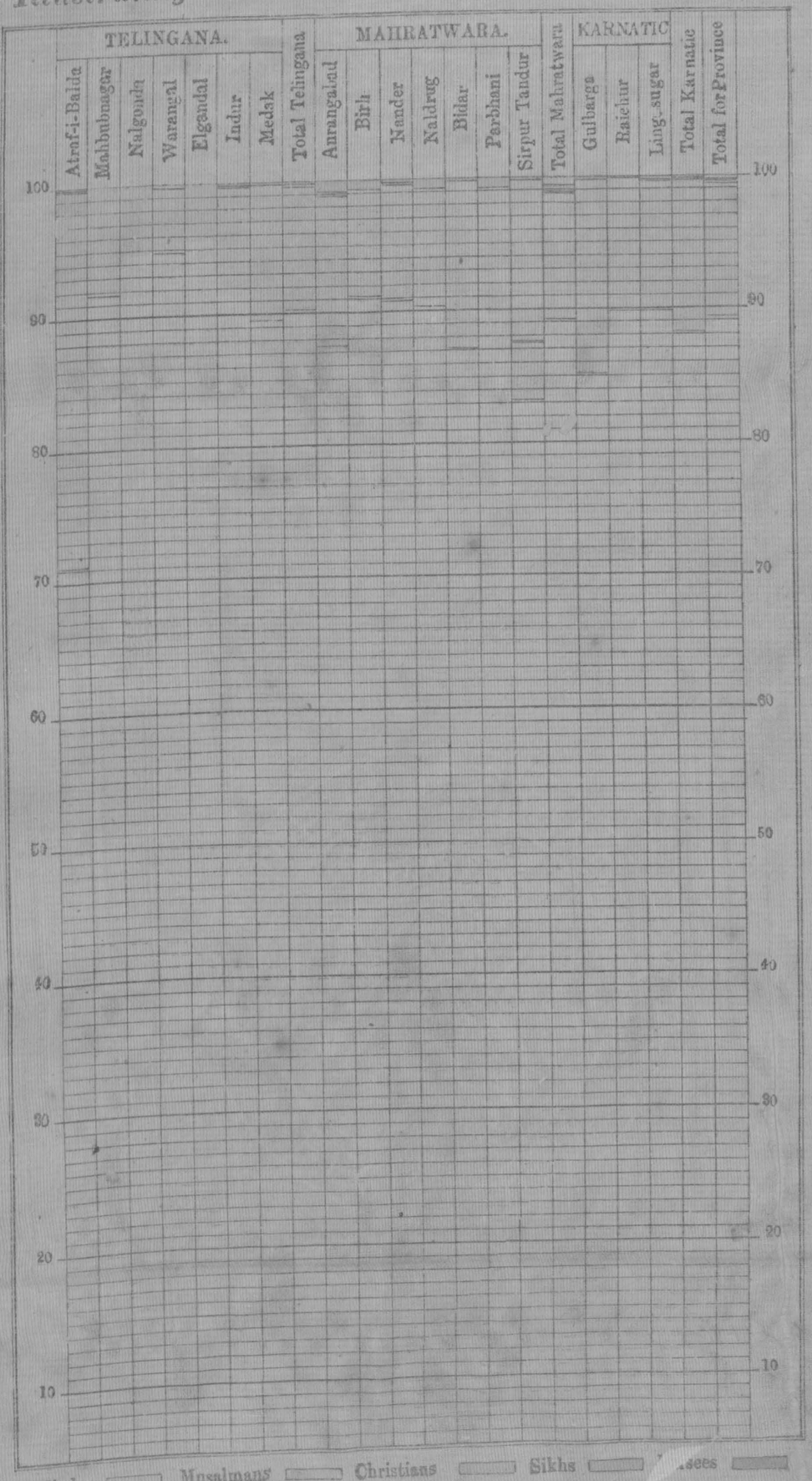
STATEMENT

Religion.		Atraf-i-Balda.			Mahbubnagar.			Nalgonda.			Warangal.			Elgandal.			Indur.		
		1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.
Hindu.	Total	71·20	71·62	—·42	91·72	91·65	·07	95·01	95·16	—·05	94·78	95·38	—·62	95·98	96·08	—·10	91·95	92·97	-1·02
	Male	71·10	72·01	—·91	91·90	91·67	·23	95·01	95·04	—·03	94·70	95·33	—·63	95·90	96·11	—·21	92·00	93·01	-1·01
	Female	71·40	71·22	·18	91·60	91·66	—·06	95·10	96·29	—·19	94·80	95·46	—·66	95·90	96·05	—·15	91·90	92·94	-1·04
Musalman.	Total	26·80	26·59	·21	8·24	8·31	—·70	4·94	4·82	·12	5·02	4·58	·44	4·02	3·88	·14	7·84	6·96	·88
	Male	26·70	25·91	·79	8·10	8·30	—·20	5·00	4·94	·60	5·10	4·63	·47	4·10	3·86	·24	7·80	6·93	·87
	Female	26·90	27·29	—·39	8·40	8·32	·80	4·90	4·70	·20	5·00	4·54	·46	4·03	3·93	·10	7·90	7·00	·90
Christian.	Total	1·80	1·62	·18	·01	...	·01	·02	...	·02	0·20	...	0·20	·01	...	·01	·01	...	·01
	Male	2·01	1·88	·13	·01	...	·01	·02	·01	·01	0·20	...	0·20	·02	...	·02	·01	...	·01
	Female	1·30	1·34	·16	·02	...	·02	·02	·01	·01	0·20	...	0·20	·01	...	·01	·01	...	·01
Sikh.	Total	0·10	0·10	...	·01	·02	—·01	·01	...	·01	·03	·02	·01	·03	·02	·01	·08	·05	·03
	Male	0·10	0·10	...	·01	·03	—·02	·01	...	·01	·03	·04	—·01	·03	·03	...	·10	·06	·04
	Female	0·10	0·16	...	·01	·02	—·01	·01	...	·01	·02	...	·02	·02	·02	...	·10	·06	·04
Parsi.	Total	·10	·05	·05	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Male	·10	·06	·04	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	·10	·04	·06	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Jain.	Total	·03	...	·03	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Male	·04	...	·04	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	·03	...	·03	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Gond.	Total	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·01	...	·01
	Male	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·01	...	·01
	Female	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·02	...	·02
Bhil.	Total	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·08	...	·08
	Male	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·10	...	·10
	Female	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·10	...	·10
Jew.	Total	·01	...	·01	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Male	·01	...	·01	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	·01	...	·01	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Religion.		Parbhani.			Sirpur Tandur.			Total Mahratwara.			Gulbarga.			Raichur.			Lingsugur.		
		1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.
Hindu.	Total	90·98	91·86	—·88	83·22	96·04	-12·82	89·20	90·74	-1·54	85·04	...	...	89·76	...	...	89·83	...	...
	Male	90·90	91·87	—·97	83·10	96·04	-12·94	89·1	90·71	-1·61	84·90	...	...	89·70	...	...	89·60	...	...
	Female	91·04	91·87	—·83	83·40	96·24	12·84	89·3	90·75	-1·55	85·20	...	...	89·90	...	...	90·04	...	...
Musalman.	Total	8·28	7·87	·41	4·31	3·94	·37	·60	9·00	·60	14·65	...	...	10·12	...	...	9·93	...	...
	Male	8·30	7·88	·42	4·30	3·96	·34	9·70	9·02	·68	14·80	...	...	10·20	...	...	10·10	...	...
	Female	8·30	7·88	·42	4·30	3·93	·37	9·60	8·99	·61	14·60	...	...	10·01	...	...	9·80	...	...
Christian.	Total	·01	·02	—·01	...	...	...	·10	·02	·08	·04	...	...	·06	...	...	·06	...	...
	Male	·01	·03	—·02	...	...	...	·10	·02	·08	·05	...	...	0·10	...	...	0·10	...	...
	Female	·01	·03	—·02	...	...	...	·10	·02	·08	·04	...	...	0·10	...	...	0·10	...	...
Sikh.	Total	·04	·01	·03	·02	...	·02	·04	·04	...	...	...	...	...	...	...	...	...	...
	Male	·10	·01	·09	·02	...	·02	·04	·05	—·01	...	...	...	...	...	...	...	...	...
	Female	·03	·01	·02	·02	...	·02	·04	·05	—·01	...	...	...	...	...	...	...	...	...
Parsi.	Total	...	...	...	...	...	...	...	...	...	·01	...	·01	...	...	...	...	...	...
	Male	...	...	...	...	...	...	...	...	...	·01	...	·01	...	...	...	...	...	...
	Female	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Jain.	Total	·67	·21	·46	·10	·10	...	·50	·20	·30	·24	...	...	·03	...	...	·16	...	...
	Male	·70	·21	·49	·10	·10	...	·50	·20	·30	0·30	...	...	0·40	...	...	0·20	...	...
	Female	·70	·21	·49	·10	·10	...	·50	·19	·31	0·20	...	...	·03	...	...	0·10	...	...
Gond.	Total	...	...	...	12·13	...	12·13	0·60	...	0·60	...	...	...	...	...	...	...	...	...
	Male	...	...	...	12·30	...	12·30	0·60	...	0·60	...	...	...	...	...	...	...	...	...
	Female	...	...	...	12·00	...	12·00	0·60	...	0·60	...	...	...	...	...	...	...	...	...
Bhil.	Total	...	...	...	·02	...	·20	·01	...	·01	...	...	...	...	...	...	...	...	...
	Male	...	...	...	·02	...	·20	·01	...	·01	...	...	...	...	...	...	...	...	...
	Female	...	...	...	·02	...	·20	·01	...	·01	...	...	...	...	...	...	...	...	...
Jew.	Total	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Male	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Female	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Diagram No. 2.

Illustrating the relative proportions of all religions.



No. 70.

Medak.			Total Telingana.			Aurangabad.			Birh.			Nander.			Naldrug.			Bidar.		
1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.
89·45	89·93	—·48	90·20	90·26	—·06	87·44	88·79	—1·35	91·22	92·22	—1·00	90·79	91·40	—·61	90·33	91·04	—·71	87·09	88·35	—1·26
89·50	89·81	—·31	90·10	90·32	—·22	87·40	88·88	—1·48	91·10	92·19	—1·09	90·70	91·36	—·66	90·30	91·01	—·71	87·02	88·26	—1·24
89·40	90·06	—·66	90·20	90·21	—·01	87·50	88·69	—1·19	91·40	92·28	—·86	90·90	91·45	—·55	90·40	91·08	—·68	87·20	88·45	—1·25
10·43	10·03	·40	9·40	9·41	—·01	11·36	10·78	·58	8·06	7·58	·48	8·85	8·31	·54	8·93	8·57	·36	12·72	11·51	1·21
10·40	10·16	·24	9·40	9·29	·11	11·40	10·68	·72	8·20	7·60	·60	8·90	8·36	·54	9·00	8·60	·40	12·80	11·60	1·20
10·50	9·92	·58	9·40	9·51	·11	11·40	10·90	·50	8·00	7·57	·43	8·70	8·26	·44	8·90	8·56	·34	12·70	11·42	1·28
·02	...	·02	0·30	·28	·02	0·23	·09	·14	·01	·01	...	...	...	...	·03	·01	·02	...	...	...
·02	...	·02	0·40	0·33	·07	0·20	·09	·11	·02	·01	·01	...	...	...	·03	·01	·02	...	...	...
·02	...	·02	0·30	·23	·07	0·20	·09	·11	·01	·01	...	...	...	...	·03	·01	·02	...	...	...
·05	·02	·03	·10	·04	·06	·03	·04	—·01	·03	·02	·01	·17	·14	·03	...	...	...	...	...	...
·10	·03	·07	·10	·05	·05	·02	·05	—·03	·03	·03	...	·20	·14	·06	...	...	...	...	·02	—·02
·10	·02	·08	·10	·04	·06	·03	·03	...	·03	·01	·02	·20	·15	·05	...	...	...	...	·02	—·02
...	...	...	...	...	...	·01	·02	—·01	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	·01	·03	·02	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	·01	·02	—·01	...	...	...	...	...	...	...	...	...	...	...	...
·02	...	·02	·01	...	·01	·91	·26	·65	·64	·15	·49	·16	·13	·03	·68	·36	·32	·17	·11	·06
·02	...	·02	·01	...	·01	1·00	·27	·73	·70	·17	·53	·20	·14	·06	·70	·38	·32	·20	·12	·08
·02	...	·02	·01	...	·01	·90	·25	·65	·60	·15	·45	·20	·14	·06	·70	·35	·35	·10	·11	—·01
...	...	...	·01	...	·01	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	·01	...	·01	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	·01	...	·01	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Total Karnatic.			Northern.			Eastern.			Western.			Southern.			Atraf-i-Balda.			Total for the Province.		
1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.	1891.	1881.	Difference.
88·10	89·32	—1·22	91·03	92·65	—1·62	93·88	94·14	—·26	89·98	90·95	—·98	88·67	89·80	—1·13	71·20	71·62	—·42	89·42	90·33	—·91
87·90	89·17	—1·27	91·04	92·64	—1·60	93·89	94·09	—·20	89·89	90·97	—1·08	88·54	89·69	—1·15	71·10	72·01	—·91	89·35	90·32	—·97
88·20	89·48	—1·28	91·02	92·67	—1·65	93·86	94·19	—·33	90·08	90·95	—·87	88·80	89·92	—1·12	71·40	71·22	—·18	89·49	90·34	—·85
11·70	10·58	1·12	7·95	7·29	·66	6·01	5·84	·17	9·23	8·75	·5	10·97	10·03	·94	26·80	26·59	·21	9·86	9·40	·46
11·80	10·73	1·07	7·92	7·30	·62	5·98	5·89	·09	9·29	8·73	·5	11·07	10·13	·94	26·79	25·91	·79	9·89	9·39	·50
11·60	10·44	1·16	7·97	7·29	·70	6·03	5·80	·23	9·17	8·76	·41	10·86	9·92	·94	26·90	27·29	—·39	9·83	9·42	·41
·10	·07	·03	...	...	...	0·10	...	0·10	0·10	·04	·06	...	·04	—·04	1·80	1·62	·18	·18	·14	·04
·10	·06	·04	...	...	...	0·10	...	0·10	0·10	·03	·07	...	·04	—·04	2·00	1·88	·13	·19	·16	·03
·10	·05	·05	...	...	...	0·10	...	0·10	0·10	·03	·07	...	·04	—·04	1·50	1·34	·16	·15	·12	·03
...	...	...	...	·03	—·03	...	·02	—·02	·10	·06	·04	...	...	...	0·10	0·10	...	·04	·04	...
...	...	...	...	·03	—·03	...	·02	—·02	·10	·06	·04	...	·01	—·01	0·10	0·10	...	·04	·05	—·01
...	...	...	...	·03	—·03	...	·01	—·01	·10	·06	·04	...	...	...	0·10	0·10	...	·03	·04	—·01
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·10	·05	·05	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·10	·06	·04	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·10	·04	·06	...	...	...
...	...	...	...	·03	·07	...	...	...	·60	·19	·41	·30	·13	·17	·03	...	·03	·24	·09	·15
·10	·03	·07	·10	·03	·07	...	...	...	·60	·20	·40	·30	·13	·17	·04	...	·04	·25	·08	·17
·20	·04	·16	·10	·03	·07	...	...	...	·60	·20	·40	·30	·12	·18	·03	...	·03	·22	·08	·14
·10	·08	·07																		
			0·90	...	0·90	...	...	...	...	...	...	...	...	...	...	...	...	·24	...	·24
...	...	...	0·90	...	0·90	...	...	...	...	...	...	...	...	...	...	...	...	·24	...	·24
...	...	...	0·90	...	0·90	...	...	...	...	...	...	...	...	...	...	...	...	·24	...	·24
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·01	...	·01	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·01	...	·01	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	·01	...	·01	...	...	...

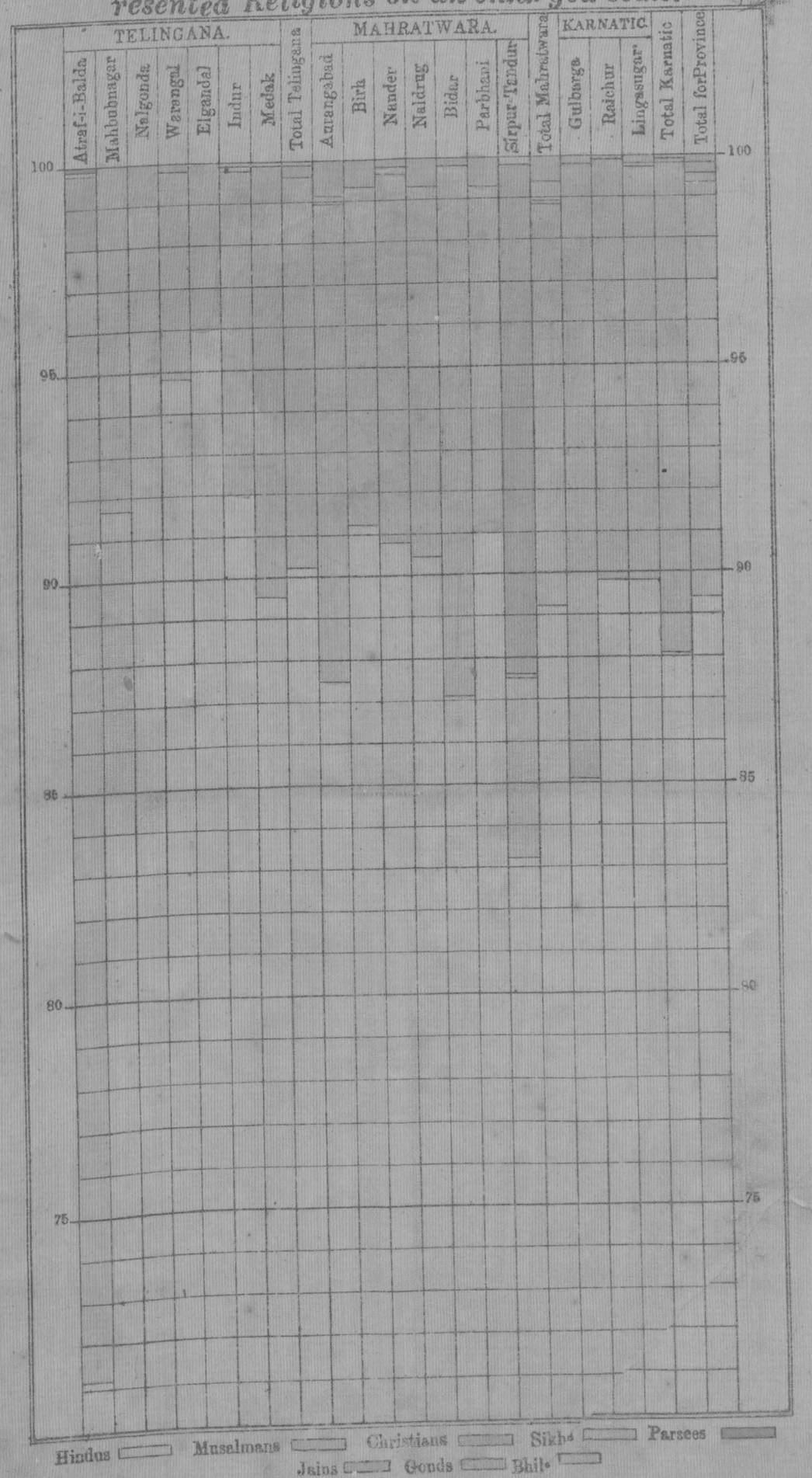
It will be seen that in all the districts, except Mahbubnagar, the proportion of the persons professing the Hindu religion in 1891 is less than what it was in 1881, the decrease in the percentage proportions varying from 0·05 in Nalgonda to 1·35 in Aurangabad. The decrease in the proportion of Hindus in Sirpur Tandur is due to the fact of the Gonds and Bhils having been returned in 1891, under separate religions, they having been returned as Hindus in 1881. The cause of the decrease in the other districts is, in a great measure, attributable to emigration. A decrease, varying from 0·21 in Elgandal to 1·48 in Aurangabad and 12·94 in Sirpur Tandur, is observable in the proportion of the males of the religions in 1891 over the corresponding ones of the previous Census, except in Mahbubnagar and Nalgonda, where the male proportions have risen by 0·23 and 0·03 respectively. In the case of Hindu females also, there is a similar decrease varying from 0·6 in Mahbubnagar to 1·25 in Bidar and 12·84 per cent in Sirpur Tandur, except in Atraf-i-Balda, where the male proportion has fallen to 0·91 and the female risen to 0·18.

The ratio of the Mussulmans to the total population of all religions in 1891 exceeds that of 1881 in all districts, except Mahbubnagar, where the decrease is 0·7 per cent. The increase in the other districts does not exceed 1·21 per cent in Bidar (1881) or fall below 0·12 in Nalgonda. In 1891 also, the two districts occupy the same first and last positions, though, in the case of females, Mahbubnagar claims the lowest increase, the district of Bidar, maintaining the same position in the case of males and in both sexes. The variation in the proportion of males in Atraf-i-Balda is an increase of 0·79 over that of 1881, but in the case of females it happens to be a decrease of 0·39. In Mahbubnagar, on the other hand, the male proportion shows a decrease of 0·2, while the female ratio exhibits an increase of 0·8. The variations in the proportions at the two enumerations require no comment here.

128.—Comparison of the proportions of Religions among the districts and divisions of the Provinces.—The subjoined statement shows the proportions the persons professing each religion bear to the total population in each district and division of the Province.

Diagram No. 3.

Illustrating the relative proportions of sparsely represented Religions on an enlarged scale.



STATEMENT No. 71.

Districts and Divisions,	Hindu.			Musulman.			Christian.			Sikh.			Parsi.			Jain.			Gond.			Bhil.			Jew.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Telingana.																											
Atraf-i-Balda	71·2	71·1	71·4	26·8	26·7	26·9	1·8	2·0	1·5	0·1	0·1	0·1	0·1	0·1	0·1	*	*	*	...	...	...	...	...	...	*	*	*
Mahbubnagar	91·7	91·9	91·6	8·3	8·1	8·4	*	*	*	*	*	*	*	*	*	*	*	*	...	...	...	...	...	...	...	...	...
Nalgonda... ...	95·0	95·0	95·1	5·0	5·0	4·9	*	*	*	*	*	*	*	*	*	*	*	*	...	...	...	...	...	...	...	...	...
Warangal	94·8	94·7	94·8	5·0	5·1	5·0	*	*	*	*	*	*	*	*	*	*	*	*	...	...	...	...	...	...	...	...	...
Elgandal	96·0	95·9	95·9	4·0	4·1	4·1	*	*	*	*	*	*	*	*	*	*	*	*	...	...	...	...	...	...	...	...	...
Indur	92·0	92·0	91·9	7·8	7·8	7·9	*	*	*	0·1	0·1	0·1	*	*	*	*	*	*	0·1	0·1	0·1	...	...	...	...	...	...
Medak	89·5	89·5	89·4	10·4	10·4	10·5	*	*	*	0·1	0·1	0·1	*	*	*	*	*	*	...	...	...	...	...	...	...	...	...
Total Telingana ...	90·2	90·1	90·2	9·4	9·4	9·4	·3	0·4	0·3	0·1	0·1	0·1	*	*	*	*	*	*	*	*	*	...	...	...	*	*	*
Mahratwara.																											
Aurangabad	87·5	87·4	87·5	11·4	11·4	11·4	2	0·2	0·2	*	*	*	*	*	*	·9	1·0	0·9	...	...	...	...	...	...	...	...	...
Birh...	91·2	91·1	91·4	8·1	8·2	8·0	*	*	*	*	*	*	*	*	*	0·7	0·7	0·6	...	...	...	...	...	...	...	...	...
Nander	90·8	90·7	90·9	8·3	8·9	8·7	*	*	...	0·2	0·2	0·2	*	*	*	0·2	0·2	0·2	*	*	*	...	...	...	...	...	...
Naldrug	90·4	90·3	90·4	8·9	9·0	8·9	*	*	*	*	*	*	*	*	*	0·7	0·7	0·7	...	...	...	...	...	...	...	...	...
Bidar	87·1	87·0	87·2	12·7	12·8	12·7	*	*	*	*	*	*	*	*	*	·2	0·2	0·1	...	...	...	...	...	...	...	...	...
Parbhani	91·0	91·0	91·0	8·3	8·3	8·3	*	*	*	*	*	*	*	*	*	0·7	0·7	0·7	...	...	...	...	...	...	...	...	...
Sirpur Tandur	83·2	83·1	83·4	4·3	4·3	4·3	...	...	...	...	*	*	*	*	...	·1	0·1	0·1	12·2	12·3	12·0	0·2	0·2	0·2	...	...	...
Total Mahratwara ...	89·2	89·1	89·2	9·6	9·7	9·6	0·1	0·1	0·1	...	...	...	...	...	...	·5	0·5	0·5	0·6	0·6	0·6	...	...	...	...	...	...
Karnatic.																											
Gulbarga	85·1	84·9	85·2	14·7	14·8	14·6	*	*	*	*	*	*	*	*	*	·2	0·3	0·2	...	...	...	...	...	...	...	...	...
Raichur	89·8	89·7	89·9	10·1	10·2	10·0	0·1	0·1	0·1	*	*	*	*	*	*	*	*	*	...	...	...	...	...	...	...	...	...
Lingsugur	89·8	89·6	90·0	9·9	10·1	9·8	0·1	0·1	0·1	*	*	*	*	*	*	·2	0·2	0·1	...	...	...	...	...	...	...	...	...
Total Karnatic ...	88·1	87·9	88·2	11·7	11·8	11·6	0·1	0·1	0·1	*	*	*	*	*	*	·1	0·2	0·1	...	...	...	...	...	...	...	...	...
Political Divisions.																											
Northern	91·0	91·0	91·0	8·0	8·0	8·0	...	...	...	...	...	...	...	...	...	·1	0·1	0·1	0·9	0·9	0·9	*	*	*	...	...	...
Eastern	93·9	93·9	93·9	6·0	6·0	6·0	0·1	0·1	0·1	*	*	*	*	*	*	*	*	*	...	...	...	...	...	...	...	...	...
Western	90·0	90·1	90·1	9·2	9·3	9·1	0·1	0·1	0·1	0·1	0·1	0·1	*	*	*	·8	·6	·6	*	*	*	...	...	...	...	...	...
Southern	88·7	88·8	88·8	11·0	11·1	10·9	*	*	*	*	*	*	*	*	*	·3	·3	·3	...	...	...	...	...	...	...	...	...
Atraf-i-Balda	71·2	71·4	71·4	26·8	26·7	26·9	1·8	2·0	1·5	0·1	0·1	0·1	0·1	0·1	0·1	*	*	*	...	...	...	...	...	...	...	...	...
Grand Total ...	89·42	89·35	89·49	9·87	9·89	9·83	·18	·19	·15	·04	·04	·03	0·01	·01	0·01	·24	·25	·22	·24	·24	·24	*	*	*	*	*	*

* This asterisk signifies that the number of persons returned does not allow any appreciable proportion to be noted here.

Sirpur Tandur is the only district where Bhils are found, their proportion being 2 per mille. This is one of the Mahratwara districts and comprised in the Northern Political division; but as the number of persons returned under this religion is so small as not to yield a percentage even to one decimal point to the total population of each division, it is not shown in the statement. Taking the Gonds who are followers of another animistic religion, a perceptible percentage (12·2), about three times as much as appears in Mussulmans, is found in Sirpur Tandur. A few Gonds also were returned in Indur, the proportion of whom is only one per mille, with a much more trifling proportion in Nander. Taking the Hindus, we find that the proportions of the Hindu population in Mahratwara and the Karnatic as well as in the Southern division and Atraf-i-Balda fall below the Provincial mean, the divergence in the first three divisions not exceeding 1·3 and in the last division being 18·2. The proportions in the other divisions rise above the Provincial mean, and vary from 90 in the Western division to 93·9 in the Eastern division. Among the districts, the highest proportion of Hindus (96 per cent) is found in Elgaudal, which is very closely followed by Nalgonda (95) and Warangal (94·8). The percentage in Indur, Mahbubnagar, Birh, Parbhani, Nander and Naldrug lie between 92 in the first and 90·4 in the last district, Raichur, Lingsugur and Medak following with a slightly lower percentage. The districts in which the proportions of Hindus fall below the Provincial average are Aurangabad, Bidar, Gulbarga, Sirpur Tandur and Atraf-i-Balda, with percentages ranging from 87·5 in Aurangabad to 71·2 in Atraf-i-Balda. The comparatively low percentage of Hindus in Atraf-i-Balda and the corresponding high percentage of Mussulmans, must be attributed to the fact of the situation in this district of the capital, which is the residence of the numerous Mussulman noblemen and their large concourse of retainers as well as the large numbers of Mussulman Government officials. Similar proportions of Hindus and Mussulmans are observable in the districts of Aurangabad, Bidar and Gulbarga and may be accounted for, on the ground of Mussulman dynasties having once had their seats of government at the capitals of those districts. In Sirpur Tandur, the low proportion of the Hindus is due to a considerable number of persons (12·4 per cent) having been returned under Gonds and Bhils which if included in the number actually returned as Hindus, will yield so high a percentage as 95·6 and bring up the district to the second place, *i.e.*, after Elgandal.

The highest percentage (26·8 per cent) of the followers of Islam, the religion of the Ruler of the State, is found in Atraf-i-Balda and the lowest in Elgandal, the district that stood first in respect of the proportion of Hindus. Gulbarga is the second in rank with 14·7 per cent and Bidar, Aurangabad, Medak and Raichur come next with between 10 and 13 per cent of Mussulmans. The percentages in Lingsugur, Naldrug, Nander, Parbhani, Mahbubnagar and Birh vary from 9·9 to 8·1, Indur (7·8), Nalgonda and Warangal (5 per cent each) and Sirpur Tandur (4·3) coming last. Among the divisions, the Southern and the Karnatic show percentages of Mussulmans higher than the Province, the excess being 2 and 2·7 respectively. The other divisions, except Atraf-i-Balda fall below it, the lowest proportion (6 per cent) being found in the Eastern division.

The ratio of the followers of the Sikh religion to the total population of the

district of Nander is 2 per mille, while it is only one in every thousand in Atraf-i-Balda, Indur and Medak. The proportions in all the other districts are much less.

Among the Jains, the highest proportion, (9 per mille), is found in Aurangabad and the next (7 per mille) in the districts of Birh, Naldrug and Parbhani; Gulbarga, Bidar, Nander and Lingsugur follow with but 0·2 per cent. The proportion in Sirpur Tandur is one per mille, the ratios in the other districts falling much lower.

Notwithstanding that most of the Parsis live in the suburbs of Hyderabad, their proportion to the total population in the district of Atraf-i-Balda does not exceed one per mille, the ratios in the other districts not exceeding about one in ten thousand. Similarly, only 21 persons professing Judaism (7 males and 14 females), were returned in the suburbs and only 5 Jews (3 males and 2 females) were enumerated on the railway. They thus yield no appreciable percentage to the total population.

The largest number of Christians is found in the suburbs of the city of Hyderabad. Their proportion to the total population is highest in the district of Atraf-i-Balda, *i.e.*, 1·8 per cent. In Aurangabad and Warangal the proportion of Christians is 2 per mille while in Raichur and Lingsugur their proportion is 0·1 per cent. The proportions of the sexes in each religion, in each district, &c., will also be found to be similar, with but such an insignificant difference that it is unnecessary to enter further into their details.

129.—Comparison of the proportions of Religions with those of other Provinces.—The subjoined statement compares the proportions borne by each religion to the total population of this Province with those of other Provinces.

STATEMENT No. 72.

Province.	Percentage of each Religion to the Total population.						
	Hindu.	Mussulman.	Christian.	Sikh.	Jain.	Buddhist.	Others.
Hyderabad*	89·56	9·87	0·18	0·04	0·24	.....	0·01
Bombay*	80·70	16·20	0·60	.....	2·10	.....	0·40
Madras*	89·61	6·30	4·02	.....	0·07	.....	.....
Central Provinces	97·01	2·48	0·10	.....	0·40	.....	0·01
The Berars*...	92·11	7·17	0·05	0·01	0·65	.....	0·01
Coorg	91·13	7·03	1·77	.....	0·06	.....	0·01
North-West Provinces and Oudh ...	86·27	13·44	0·11	.....	0·18	.....	.....
Bengal	68·32	31·22	0·18	.....	.....	0·23	0·05
Punjab*	40·74	51·40	0·21	7·44	0·18	0·02	0·01
Assam*	72·45	27·09	0·30	.....	0·02	0·14	.....
Burmah	6·21	4·52	2·25	.....	.....	87·02	.....
Mysore*	93·80	5·10	0·80	.....	0·30	.....	.....
Central India	93·85	5·51	0·08	0·02	0·54	.....	.....
Baroda	89·52	8·01	0·02	.....	2·14	.....	0·30
Rajputana*	88·44	8·11	0·02	0·91	3·42	.....	.....
Travancore	75·12	6·12	20·76	.....	.....	.....	.....
Cochin	71·53	5·36	22·72	.....	.....	.....	0·39
All India	74·02	19·74	0·73	0·73	0·48	1·35	2·95

* Census figures for 1891.

In this Province, the majority of the Bhils returned themselves as Hindus though a few retained their original denomination, the numbers returned under each being 10,545 and 470 or 95·8 and 4·2 per cent respectively. In several

Provinces, these and other aborigines were treated as followers of a distinct religion, while in others, however, they were returned as Hindus. As already pointed out, these aborigines, the followers of an animistic religion, have been included under Hindus, to allow of a fair comparison among the different Provinces.

It will be seen from the statement that the highest proportion of Hindus (97·01 per cent) is found in the Central Provinces, the lowest proportion (6·21) being found in Burmah. The percentage of Hindus to the total population is 93·85 in Central India which is very closely followed by Mysore with a percentage of 93·8. The Berars and Coorg come next with percentages of Hindus of 92·11 and 91·13 respectively, followed by this Province. The proportion of Hindus in Madras is 89·61 per cent, or less than that of Hyderabad by 0·05 per cent. Baroda, Rajputana and the North-West Provinces also fall behind these dominions, the proportions being between 89·52 and 86·27, while those in Bombay, all India, Travancore, Assam and Cochin fall far below that of Hyderabad, the proportions varying from 80·7 in Bombay to 71·52 in Cochin. The proportions of Hindus are 68·32 in Bengal and 40·74 in the Punjab. Although this Province is the largest Native State under Mussulman rule and has been for many centuries under Islamic influence, the bulk of the people (89·6 per cent) is still Hindu, the Mussulmans being only about a ninth as strong. It is satisfactory to note that the proportion of Hindus in Hyderabad is much larger than those of several Native States governed by Hindu rulers; and, the circumstance that the Hindus continue to flourish in the dominions of His Highness is ample evidence of the fact that the ruling prince and the nobles of the State have won their hearts and affections and have kept them well satisfied and contented by looking after their welfare and interest, without burdening them with any heavy taxes.

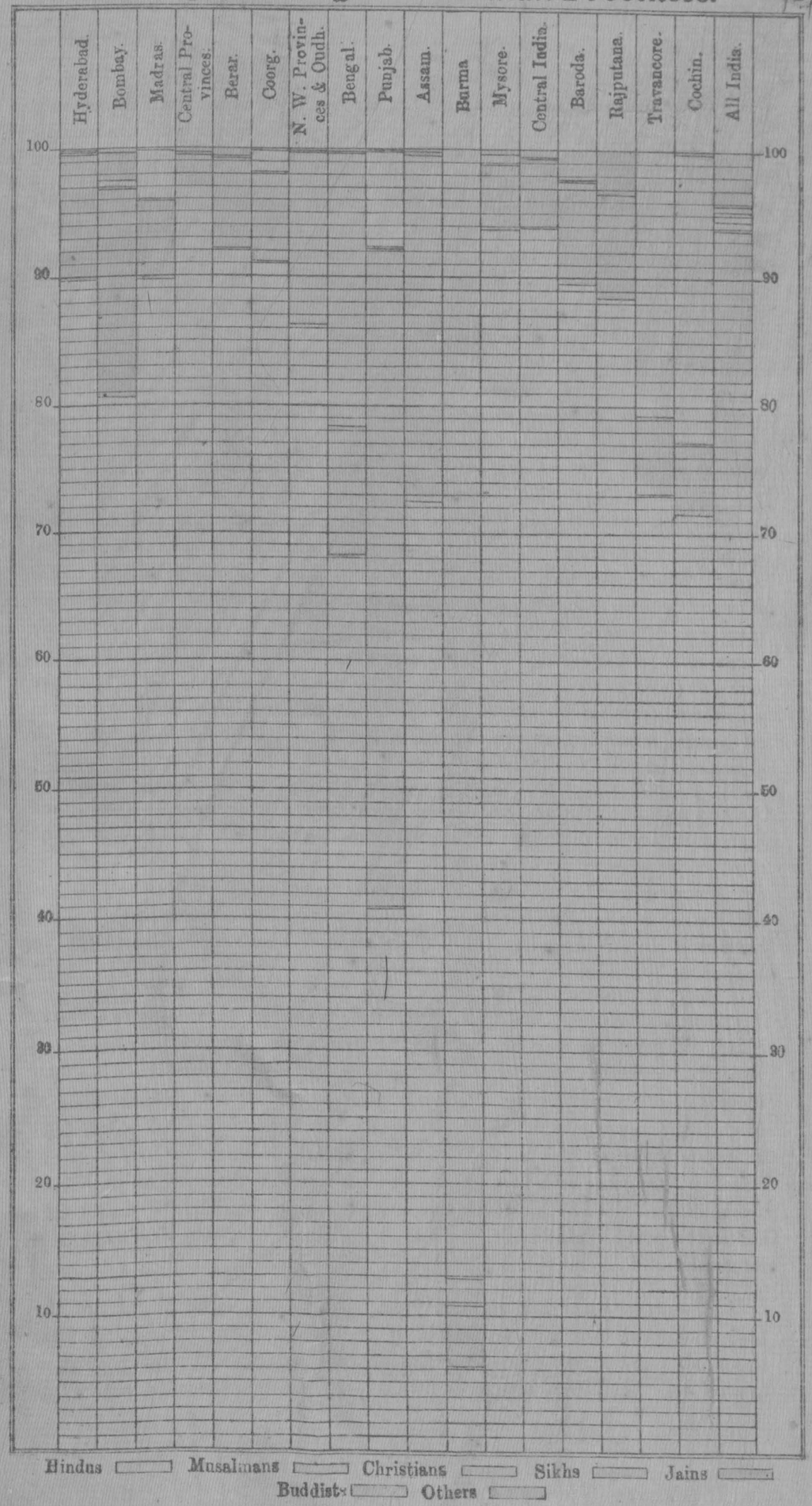
As regards the proportions of Mussulmans, the Punjab heads the list with the highest proportion of 51·4 per cent, Bengal standing next with 31·22 per cent. The third is Assam in which the proportion is 27·09, all India and Bombay coming fourth and fifth with 19·74 and 16·20 per cent respectively. Hyderabad occupies the sixth place under this religion, leaving all the other Native States and the remaining British Provinces behind, with proportions ranging from 8·11 in Rajputana to 2·48 in the Central Provinces.

Considerable proportions of Christians are found only in the two Native States of Travancore and Cochin, the proportions being 20·76 and 22·72 per cent respectively, while those in all the other States and British Provinces are less than 5 per cent. The percentages of the Christian population are 4·02 and 2·25 in Madras and Burmah, while Coorg shows 1·77 per cent. Bombay, Mysore and all India have 0·6, 0·8 and 0·73 per cent of Christians, while the percentage in Assam is 0·3. The ratio of Christians in Hyderabad is on a par with that in Bengal, *viz.*, 1·8 per mille. The remaining Native States and British Provinces contain proportions much less than that in Hyderabad, showing that missionary influence has been but poor in them.

The largest proportion of Sikhs (7·44 per cent) is found in the Punjab, the land which gave birth to their founder. The percentage in all India is 0·73, which is the same as that borne by the Christian population to the population of all India. Hyderabad stands next, leaving all the other Provinces behind.

Diagram No. 4.

Illustrating the relative proportions of the Principal Religions in different Indian Provinces.



The highest proportion (3·42 per cent) of Jains is found in Rajputana, of which country this sect seems to be the native. Baroda stands second with a percentage of 2·14, Bombay coming next with 2·1 per cent. The proportions in the Berars, Central India, all India and the Central Provinces are 6·5, 5·4, 4·8 and 4 per mille respectively, that in Mysore exceeding the proportion in Hyderabad by 6 per 10,000. The figures returned against the other religions, owing to their paucity, do not yield any appreciable proportions and do not therefore call for any remarks.

Section II.—RELIGION BY SEX.

130.—Proportions of males to females in different Religions.—In the last chapter, we alluded to the number of females to every 100 males of all religions. We shall now proceed to discuss the proportion for each distinct religion, as shown in Table VI. While the average for the whole Province is 96·43 females to every 100 males of all religions, we find the number of Hindu females to 100 Hindu males to be 96·59, *i.e.*, 0·16 more than the Provincial average; but the number of the females of all the other religions, except Bhils and Jews, show a decrease in the proportion of females to males of each religion, as compared with the average for the Province. Thus Mussulman females are 95·81, Christians 75·65, Sikhs 81·41, Parsis 68·47, Jains 86·05, and Gonds 95·80. The Bhils of the two sexes are evenly matched being 235 in each, which gives a proportion of 100 males to 100 females; while, on the other hand, the Jews numbering only 10 males and 16 females give 160 females to every 100 males. As far as Hindu and Mussulman females are concerned, there is no great deviation from the average number of females obtained for all religions, but the great deficiency among the Christians is accounted for by the fact that large numbers of British soldiers of the subsidiary force stationed at Secunderabad are unmarried. The Parsis and the Jains, who also show a deficiency in the proportion of their females, are for the most part traders and live single. The deficiency in the number of Sikh females may be due partly to the employment of many bachelors in the military service of His Highness the Nizam and in a measure to the unwillingness of the males to state the exact number of females living in their houses, and the diffidence of enumerators in pressing their catechism on the Sikhs, who are known to be a more or less turbulent race*. Comparing the figures for this Census with those of the last, we find a slight decrease in the female population, there now being 96·43 females to 100 males as against 96·82 at the last Census, or a decrease of 0·39 per cent. The total Hindu female population bears a ratio of 96·59 to the male. This is for the Hindu religion proper; but in order to compare the proportions for the two Censuses, it is necessary to include the Gonds and the Bhils, shown separately at the present Census, under Hindus. The Hindus proper number 10,315,249, the males and females being 5,246,971 and 5,068,278 respectively; by adding 28,660 Gonds and 470 Bhils, the total Hindu population, in the sense in which the term was used at the last Census, becomes 10,344,379. Similarly the number of Hindu males becomes 5,261,843 and of Hindu females, 5,082,536. These figures give a proportion of 96·59 females to every 100 males, which is identical with the proportion of females, in the case of the Hindus proper. The proportion in 1881 was 96·84 per cent, which shows that there is a decrease of 0·25 at this Census in the proportion of Hindu females.

* This subject is touched upon in Chapter XII.

The number of females to every 100 Mussulman males has also decreased, there being only 95·81 at this Census as against 97·23 at the last, showing a decrease of 1·42. The Christian females have proportionately increased, showing 75·65 per cent as against 70·77 in the previous Census, *i.e.*, an increase of 4·88. The Jain females have also decreased; for there were 91·48 females to 100 males in 1881, whereas there are only 86·05 females now, which shows a decrease of 5·43 per cent. The Parsis show a decrease of 1·66 per cent in the proportion of their females, there now being only 68·47 against 70·13 females in 1881. On the other hand, there is an increase in the proportion of Sikh females of 3·29 per cent, *i.e.*, from 78·12 females to 100 males in 1881, the proportion has now risen to 81·41. The proportion of Jewish females is 160 for every 100 males, while there were only 88 females to 100 males in 1881. As has already been stated the proportion of Gond and Bhil females at this Census does not admit of any comparison with that of the previous Census, owing to their having been returned in 1881, as Hindus.

131.—Comparison of the proportions of females to males in different districts.—Having thus shown the difference in the proportion of females of each religion to 100 males of the same religion, at the two Censuses, we shall now review the figures for each religion and institute a comparison between the district and Provincial percentages.

STATEMENT No. 73.

	Districts.	All religions.	Hindu females to 100 males.	Mussulman females to 100 males.	Christian females to 100 males.	Sikh females to 100 males.	Parsi females to 100 males.	Jain females to 100 males.	Gond females to 100 males.	Bhil females to 100 males.	Jewish females to 100 males.
Telingana.	City	97·7	97·97	104·61	62·96	103·44	.....	41·53	.....	.....	.....
	Suburbs	89·47	91·77	88·83	69·57	65·31	65·76	48·00	.....	.....	200
	Total City	91·58	90·95	95·41	69·55	68·09	65·59	45·00	.....	.....	200
	Atraf-i-Balda	96·60	97·00	95·46	108·33	77·62	50·00	91·83	.....	.....	.....
	Total with City	94·12	94·56	95·02	70·55	70·60	65·50	57·14	.....	.....	.....
	Mahbubnagar	97·49	97·27	100·06	80·59	56·25	.....	.....	.....	.....	.....
	Nalgonda	95·30	95·39	95·21	84·93	76·19	225·00	.....	.....	.....	.....
	Warangal	94·49	94·62	92·66	86·90	74·53	42·85	.....	.....	.....	.....
	Elgandal	94·13	94·11	94·80	58·19	84·06	50·00	71·42	.....	.....	.....
	Indur	100·35	100·25	101·62	81·81	93·35	25·00	111·47	97·06	.....	.....
	Medak	98·32	98·26	98·92	100·00	76·03	.....	112·50	.....	.....	.....
	Total	95·85	95·91	96·36	72·13	77·67	66·34	76·52	97·06	.....	200
Maharatwara.	Aurangabad	96·89	97·07	96·48	100·93	131·09	91·77	83·91	.....	.....	.....
	Birh	95·63	95·94	93·10	72·09	88·46	72·72	85·55	.....	.....	.....
	Nander	97·35	97·83	95·13	.....	94·49	16·66	95·88	50·0	.....	.....
	Naldrug	95·71	95·86	94·75	100·00	25·00	.....	88·96	.....	.....	.....
	Bidar	97·33	97·47	96·52	75·00	90·00	50·0	86·72	.....	.....	.....
	Parbhani	96·18	96·31	95·80	69·41	41·96	100·00	91·39	.....	.....	.....
	Sirpur Tandur	98·15	98·33	97·55	.....	100·00	.....	93·75	95·79	100	.....
	Total	96·84	96·85	95·60	97·10	85·62	76·36	87·50	95·77	100	.....
Karnata.	Gulbarga	96·94	97·21	95·49	91·33	180·00	53·45	89·53	.....	.....	.....
	Raichur	96·93	97·19	94·97	89·26	33·3	70·00	51·56	.....	.....	.....
	Lingsugur	99·10	99·57	95·68	96·05	66·6	62·50	63·23	.....	.....	.....
	Total	97·68	98·04	95·42	93·45	109·18	59·15	76·19	.....	.....	.....
Political Divisions.	Railways	55·57	54·90	43·03	72·23	150·00	36·48	25·00	.....	.....	66·6
	Northern	96·99	96·96	99·90	72·24	87·51	100·00	89·90	95·81	100	.....
	Eastern	95·66	95·63	96·40	86·29	71·63	63·62	.....	.....	.....	.....
	Western	96·57	96·77	95·32	97·06	85·43	85·56	87·14	50·0	.....	.....
	Southern	97·23	97·44	95·28	93·72	86·66	51·85	85·86	.....	.....	.....
	Atraf-i-Balda	94·12	94·56	95·2	70·55	70·60	65·33	57·14	.....	.....	.....
	Grand Total	96·43	96·59	95·81	75·65	81·41	68·47	86·05	95·80	100	160·00

The above statement shows that the Provincial average of Hindu females to 100 males is 96·25. Indur gives 100·25 females to every 100 males, *i.e.*, 3·66 per cent over the Provincial average; Elgandal, at the other extreme, gives 94·11, *i.e.*, 2·48 per cent below the average. Of the other districts which lie between these extremes of difference, ten are above the average and five below it. The former class comprises Atraf-i-Balda, Mahbubnagar, Medak, Aurangabad, Nander, Bidar, Sirpur Tandur, Gulbarga, Raichur and Lingsugur; the districts of Nalgonda, Warangal, Birh, Naldrug and Parbhani comprising the latter. If we look at the figures for the City and its suburbs, we shall find the proportion of females to be much smaller than in any district, the females in the City being 87·97 to 100 males and in the suburbs 91·77. The ratio of females to 100 males in the district of Atraf-i-Balda goes above the mean of the Province when the figures of the City and its suburbs are excluded from those of the district, but when they are included, the ratio falls below the Provincial average. The disproportion may be accounted for on the following grounds: the employment of a large number of men in the military, most of whom live single in the capital; the influx of men, from the surrounding country, on business in the capital, e. g., witnesses and litigants in the law courts, cartmen who bring grain produce, firewood, &c., and persons carrying on commercial business, sightseers, travellers, &c.

The average number of females for every 100 males among Mussulmans, for the whole Province, is 95·81. Indur, again appears as one of the extremes of difference with 101·62 females to 100 males or 5·81 above the Provincial average and Warangal shows the lowest percentage of 92·66 females, *i.e.*, 3·15 below the average. Of the remaining districts, Mahbubnagar, Medak, Aurangabad, Bidar and Sirpur Tandur show higher proportions of females to males than the Provincial average; while the contrary is the case in Atraf-i-Balda, Nalgonda, Elgandal, Birh, Nander, Naldrug, Parbhani, Gulbarga, Raichur and Lingsugur. In the city, the proportion rises to 104·61 or 8·8 over the average; but in the suburbs, it is only 88·83 or 6·98 below the average. If however, we take the City and the suburbs together, the proportion is found to be 95·41 only. The difference in the proportion of females in the City and the suburbs is easily accounted for, by the fact that large numbers of Mussulman women are employed as servants in the seraglios of the wealthy in the city. These females come mostly from the poorer classes in the suburbs, where their husbands are employed, the temptation of service having, however, lured them into the city.

Regarding Christians, the first point to be noted is that there are no Christian females in Sirpur Tandur and Nander. In the districts of Bidar, Birh, Parbhani and Elgandal as well as in the city of Hyderabad, and its suburbs, the average number of females to 100 males falls below that of the Province, the extremes ranging from 72 in Bidar and 58·19 in Elgandal. The average of the remaining districts exceeds the Provincial, the highest 100·93 being furnished by Aurangabad and the least 80·59 by Mahbubnagar.

The districts of Mahbubnagar, Nalgonda and Warangal do not contain any Jain females; the proportion of females to 100 males exceeds par only in Indur (111·47) and Medak (112·50), the actual numbers of females being only 68 and 54 in each as against 61 and 48 males respectively. In the other districts, the average is below one hundred, varying from 95·88 in Nander, 51·56 in Raichur to 41·53 and 48 respectively, in the City and the suburbs.

Among Sikhs, there is only one female in Raichur and one in Naldrug against 3 and 4 males respectively, the proportion, thus being 33·33 and 25 per cent respectively; in Lingsugur, there are 2 females and 3 males, which gives a proportion of 66·66 females to 100 males, *i.e.*, twice that of Raichur. In Gulbarga, there are 9 females and 5 males, which gives the highest proportion in the districts, *viz.*, 180 females to 100 males. The averages in all the remaining districts range from 131·09 in Aurangabad to 41·96 in Parbhani; except in Sirpur Tandur, where the number of females is 22 against an equal number of males. In

the city, however, Sikh females exceed males by one, thus raising the proportions to 103·44 females to 100 males as against 65·31 in the suburbs, which contain 241 females to 369 males.

There are no Parsi females in the City proper and in the districts of Mahbubnagar, Medak, Naldrug and Sirpur Tandur, and but a single female in each of the districts of Atraf-i-Balda, Elgandal, Nander and Bidar against 6 males in Nander and 2 males in each of the other three districts. In Parbhani, there are twelve Parsis of each sex, while in Nalgonda and Indur, the females are 9 and 5 against 4 and 2 males, giving a proportion of 225 and 250 females per 100 males respectively. The suburbs of the city contain the largest number (244) of Parsi females to 371 males, *i.e.*, in the proportion of 65·76 females to 100 males. In the other districts, the Parsi female average varies between 91·17 in Aurangabad and 42·85 in Warangal.

273 Gond males and 265 females were found in Indur, 2 females and 4 males in Nander, and the remaining 14,360 males and 13,756 females in the district of Sirpur Tandur. These figures give proportions in these three districts of 97·06, 50 and 95·79 respectively. The Gonds have not been returned in any other districts. The only district in which the Bhils were returned is Sirpur Tandur, and it is curious to note that there are exactly 235 males and 235 females. In the suburbs of Hyderabad, 7 Jews and 14 Jewesses were enumerated and 2 females and 3 males in railways; which yield proportions of 200 and 66·6 respectively to 100 males.

132.—Proportions of the Sexes in each Religion.—The following statement shows the proportions of each sex in each religion in every one thousand persons of the population of that religion in each district and division. This is in fact a second mode of comparing the ratios of females to males, which had been discussed in the last para:—

STATEMENT No. 74.

	Districts or divisions.	Hindu.		Musalman.		Christian.		Sikh.		Parsi.		Jain.		Gond.		Bhil.		Jew.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Telingana.	Atraf-i-Balda ...	513	487	513	487	586	414	586	414	604	396	636	364	...	...	...	...	333	667
	Mahbubnagar ...	507	493	500	500	554	446	640	360	...	...	...	...	...	...	...	...	...	...
	Nalgonda ...	512	488	512	488	541	459	568	432	308	692	...	...	...	...	...	...	...	...
	Warangal ...	514	486	519	481	535	465	573	427	700	300	...	...	...	...	...	...	...	...
	Elgandal ...	515	485	513	487	632	368	543	457	667	333	583	417	...	...	...	...	...	...
	Indur ...	499	501	496	504	505	450	417	483	286	714	473	527	507	493	...	...	...	...
	Medak ...	504	496	503	497	500	500	568	432	...	...	471	529	...	...	...	...	...	...
	Total.....	510	490	509	491	581	419	563	437	601	399	570	430	507	493	...	...	333	667
Mahratwara.	Aurangabad	507	493	509	491	498	502	433	567	523	477	544	456	...	...	...	...	...	...
	Birh ...	510	490	518	482	581	419	531	469	579	421	539	461	...	...	...	...	...	...
	Nander ...	505	495	512	488	...	...	514	486	857	143	511	489	667	333	...	...	...	...
	Naldrug ...	511	489	513	487	500	500	800	200	...	...	529	471	...	...	...	...	...	...
	Bidar ...	506	494	509	491	571	429	526	474	667	333	536	464	...	...	...	...	...	...
	Parbhani ...	509	491	511	489	612	388	704	296	500	500	522	478	...	...	...	...	...	...
	Sirpur Tandur ...	504	496	506	494	...	...	500	500	...	...	516	484	511	489	500	500	...	...
	Total.....	508	492	511	489	507	493	589	461	567	433	534	466	511	489	500	500	...	...
Karnatic.	Gulbarga ...	507	493	512	488	523	477	357	643	652	348	528	472	...	...	...	...	...	...
	Raichur ...	507	493	513	487	528	472	750	250	588	412	660	340	...	...	...	...	...	...
	Lingsugur ...	501	499	511	489	510	490	600	400	615	385	613	387	...	...	...	...	...	...
	Total.....	505	495	512	488	519	481	479	521	628	372	568	432	...	...	...	...	...	...
Political Divisions.	Northern ...	507	493	506	494	580	420	533	467	500	500	526	474	511	489	500	500	...	...
	Eastern ...	511	489	509	491	537	463	582	418	664	336	1000	...	...	...	...	...	...	...
	Western ...	503	492	512	488	508	492	539	461	339	661	461	534	466	667	333	...	...	...
	Southern ...	506	494	512	488	516	484	536	464	659	341	544	456	...	...	...	...	...	...
	Atraf-i-Balda ...	513	487	513	487	586	414	586	414	604	396	636	364	...	...	...	...	...	...
	Railway ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	400	600
	Total for the Province...	509	491	511	489	569	431	551	449	594	406	537	463	511	489	500	500	385	615

Taking the figures for the entire Province, it will be observed, that the highest proportion of males is in the Parsi religion, while the lowest is found in Jews, the proportions of males in one thousand of each religion being 594 and 385 respectively. The proportion of males among Christians, Sikhs and Jains are 569,551 and 537 respectively, those among Mussulmans and Gonds being 511 each. The proportion of males in the Hindu religion is less than those of the two latter religions by 2 per mille, that of the Bhils being exactly 500, or 9 less than Hindu males. The order of the religions is reversed in the case of females, Judaism coming first with the highest number (615) of females and the last place being taken by Zoroastrianism with but 406 females in 1,000 persons. In the case of the Gonds, the ratios of males in Nander, Sirpur Tandur and Indur, the only districts in which they are found, are 667,511 and 507, those of females being 333, 489 and 493 respectively. Among the Hindus, the highest proportion of males (515) is maintained by Elgandal, the lowest ratio (499) in males being found in Indur, the two districts exchanging places in the case of females, the proportions being 485 and 501 females. Among Sikhs, Naldrug heads the list with a ratio of 800 males, Gulbarga coming last with only 357 males, the positions being reversed in the case of females, the proportions being 200 and 643 respectively per 1,000 persons. Among Jains, Raichur stands first with 660 males, and Medak last with 471, while the districts change places in respect of females, the two extremes being 529 and 340. In every 1,000 of the Parsis, the highest number of males (857) is found in Nander and the lowest number (286) in Indur, which takes up the first place as regards the number of females, placing the former the last, the proportions in the two districts being 714 and 143 respectively. Islam shows the highest proportion of 519 males of Warangal and the lowest (496) in Indur, the proportion of females being 504 in the latter and 481 in the former district ; and in the Christian religion, Elgandal has the largest number of 632 males, while Aurangabad has the lowest number of 498 males, the order of the districts being reversed in the case of the female proportions which are 368 and 502 respectively.

Section III.—URBAN AND RURAL POPULATION BY RELIGION.

133.—Urban and rural proportions of each Religion.—We now proceed to discuss the strength of each religion in urban and rural areas and the following statement exhibits their relative proportions :—

It will be observed from the statement, that the whole of the Gond and the Bhil population is returned in the rural parts, while the Jews, including those returned on railways, reside in the suburbs of the city of Hyderabad, 6·7 per cent of Hindus are seen in towns, the urban ratio rising in Jains to 22·7, in Mussulmans to 31·3, in Sikhs to 66·5, in Christians to 76·5, and in Parsis to 81·1 per cent. In respect of rural areas the order of the religions is reversed, the lowest proportion (18·9) being found among Parsis and the highest (93·3) among Hindus. The high proportions in urban centres, of the Mussulmans, Sikhs, Christians, Parsis and Jains are attributable to the immigration of persons, from the surrounding country as well as from beyond the Province, on commercial business or in search of employment.

Among Hindus, the highest urban proportion (39·5) is found in Atraf-i-Balda and the lowest (0·5 per cent) in Nalgonda. The proportions in the other districts vary from (9·9) in Raichur to 1·4 in Warangal. Atraf-i-Balda again maintains its highest position in the urban strength of Mussulmans with 80·2 per cent, but the lowest proportion (8·2 per cent) is claimed equally by Mahbubnagar and Medak. The ratios in the remaining districts lie between 31·1 in Raichur and 8·5 in Nalgonda. Among the proportions of Christians in towns, Atraf-i-Balda with 96·8 stands second resigning the first place to Parbhani which has 98·5 per cent, the last place being taken up by Warangal with 7 per cent. The proportions in the other districts range from 91·5 in Raichur to 11·2 in Naldrug, with none in the towns of Nander and Sirpur Tandur. No Sikhs are found in the urban centres of Naldrug, Sirpur Tandur, Gulbarga and Lingsugur, but the small number of persons returned in these districts against this religion reside in the rural parts. The four Sikhs in the district of Raichur are in the town of Raichur itself and, among the other districts, the highest urban percentage of 93·4 is found in Birh, the lowest (5·3 per cent) being in Mahbubnagar. Nander, the district that contains the tomb of their *Guru* and annually invites large numbers of pilgrims, has an urban percentage of only 69·7 Sikhs. There are no Parsis in Mahbubnagar and Medak. The few Parsis enumerated in Indur, Nander and Bidar live only in the towns and the one Parsi male returned in Sirpur Tandur resides in a village, the urban ratios in the other districts being between 99·5 in Atraf-i-Balda and 19·2 per cent in Gulbarga. The highest urban proportion (81·4) of Jains is found in Raichur, while Medak occupies the last place with the least proportion of 1·9 per cent.

As regards the rural ratios in different districts, the order of the districts is reversed, *i. e.*, the district that maintains a comparatively high urban percentage naturally has a corresponding low ratio in its rural strength.

The variation in urban proportions of each sex in almost all the districts and divisions are, in the case of Hindus and Mussulmans, slight, though the variations in the case of Christians are somewhat appreciable. In the districts of Atraf-i-Balda, Nalgonda, Elgandal, Medak, Aurangabad and Naldrug the urban ratios of males in the Christian religion exceed those of females, the variations in the last three districts exceeding 3, but falling below 4 per cent, while the differences in Nalgonda and Elgandal are so high as 15·2 and 16·2 respectively, the least difference (1·2) being in Atraf-i-Balda. The urban ratios of Christian males in all the other districts fall short of those of females, the variation between the two proportions ranging from 18·6 in Mahbubnagar

to 1·6 in Warangal. The mean urban percentage of Christian males for the whole Province is 78·4 which is in excess of that of the females of that religion by 3·8, and the proportions in Telingana and Mahratwara are higher than those of females by 2·9 and 4·6, while the ratio in the Karnatic falls short by 6·2.

The Provincial proportion of Sikh males in towns predominates over that of the other sex by 3·0 per cent. In Telingana and Mahratwara the female urban proportions are higher, the difference being very slight; but in the Karnatic division the excess percentage of males over females is 18·9. In Indur, Medak, Birh and Nander the ratios of females exceed those of males; but the male ratio predominates in all the remaining districts, the difference in Nalgonda, Aurangabad and Bidar being 11·5, 10·4 and 9·4 per cent and in the other districts, below 4 per cent. The relative proportions of the sexes in the other sparsely represented religions do not call for any special remarks.

The highest proportion, the urban Mussulman strength bears to the total urban population is 80·2 per cent in Atraf-i-Balda, while the highest ratio to the total rural population is 91·8 per cent in the district of Mahbubnagar and Medak. Now, taking the Mussulman population of each town, we find high ratios in the towns noted in the margin ranging from 40 to 51 per cent. The town of Bidar (50·8) stands first followed by the towns of Yadgir (48·6) and Kohir (48·4). Aland, Gulbarga and Nalgonda contain proportions of 46·9, 44·9 and 44·4 per cent respectively, the proportion in Kalyani being 43·2 per cent. The Hyderabad city including the suburbs has a proportion of 41·6 per cent, though, as the capital of His Highness the Nizam's Dominions, it may be expected to have contained a higher proportion. The cause of its standing so low as the eighth in rank is due to its containing a large number of the followers of other religions. The proportion in Aurangabad is 41·4 per cent, while it is 40 per cent in Pathri. In this Province, there are only four towns in which the percentage of Islamism falls below 10; two of them, Thair (9·7) and Tuljapur (8) are in the Naldrug district and the other two Vemalwada (4·4) and Manthani (3·8) are in Elgandal.

STATEMENT No. 76.

District.	Town.	Ratio of the Mussulman population to the total population.
Bidar	Bidar	50·8
Raichur	Yadgir	48·6
Bidar	Kohir	48·4
Gulbarga	Aland	46·9
"	Gulbarga	44·9
Nalgonda	Nalgonda	44·4
Bidar	Kalyani	43·2
Atraf-i-Balda	Hyderabad City including the Suburbs ...	41·6
Aurangabad	Aurangabad	41·4
Parbhani	Pathri	40·0

Fourteen towns bearing a proportion of Mussulmans of between 36 and 39 per cent to the total population of each town are shown in the marginal statement. Here Nander stands first with a proportion of 38·7 per cent, Parbhani coming second with 35·3. Mudhole and Udgir have ratios of about 34 per cent each, being closely followed by Hingoli and Bhysa with 33 per cent and Matwada and Mudgal with 32 per cent. Kadrabad, Chithapur and Akeli have each a proportion of 31

STATEMENT No. 77.

District.	Town.	Ratio per cent.
Nander	Nander	38·7
Parbhani	Parbhani	35·3
Indur	Mudhole	34·6
Bidar	Udgir	34·3
Parbhani	Hingoli	33·4
Nander	Bhysa	33·1
Warangal...	Matwada...	32·7
Lingsugur	Mudgal	32·6
Aurangabad	Kadrabad...	31·5
Gulbarga	Chithapur	31·2
Bidar	Akeli	31·1
Birh	Ambajogai	30·7
Naldrug	Owsa	30·2
Lingsugur	Kopal	30·2

per cent, the ratio in the next three towns of Ambajogai, Owsa and Kopal being 30 per cent each.

The towns, sixteen in number, having a ratio of the Mussulman population falling between 20 and 10 per cent are shown in the marginal statement. Kodangal heads this list with a percentage of 19, while Kondalwadi has a proportion of 17 per cent, the ratio in each of the towns of Gungakhair and Peddapalli being 18 per cent. Kosgi, Sonepett, Mooram and Siddipett have each about 16 per cent of Mahomedans. Sadasecpett and Manwat have 14 per cent, and Parli and Jagtial 11 per cent each. The percentage, in Armur and Wasi are 11 each and in Chinnur and Raichur, 10 per cent. In the remaining 31 towns of the different districts of the Province, the proportions of the Mussulmans vary from 29·1 in Mahbubnagar to 20 per cent in the town of Balki in the Bidar district.

STATEMENT No. 78.

District.	Town.	Proportion per cent.
Gulbarga	Kodangal	19·2
Parbhani	Gungakhair	18·5
Elgandal	Peddapelli	18·1
Indur	Kondalwadi	17·1
Gulbarga	Kosgi	16·8
Parbhani	Sonepett	16·4
Naldrug	Moorum	16·2
Elgandal	Siddipett	15·8
Medak	Sadasecpett	14·5
Parbhani	Manwat	14·3
Birh	Parli	13·8
Elgandal	Jagtial	13·6
Indur	Armur	11·5
Naldrug	Wasi	11·3
Elgandal	Chinnur	10·2
Raichur	Raichur	10·2

Section IV.—CHRISTIANITY.

134.—Christian Races.—The Christian population is sub-divided into three principal sections according to races viz., (1) Foreign, (2) Eurasian, and (3) Native. The marginal statement exhibits the strength under each race.

STATEMENT No. 79.

No.	Races.	Both sexes.	Males.	Females.
1	2	3	4	5
1	Foreign	5,261	4,018	1,243
2	Eurasian	2,507	1,276	1,231
3	Native	12,661	6,336	6,325
	Total Christians...	20,429	11,630	8,799

The foreign Christian element consists entirely of Europeans and comprises 25·7 per cent of the Christian population, the Eurasian and Native representing 12·3 and 6·2 per cent respectively. The foreign males form 34·5 per cent of the total Christian males; and the females only 14·1, *i.e.*, less than half the male proportion. In the case of Eurasian and Native males, where the proportions are 11 and 54·5 against 14 and 71·9 females respectively, the balance is in favour of the latter. The average number of females to 1,000 males is 998 among Native Christians, 965 among Eurasians and only 309 among the foreign element, the males being in actual excess of females in the three races by 1,145 and 2,775 respectively. The excess of males in the case of the foreign element is due to the fact of the existence of a large number of bachelors in the British troops stationed in this Province.

135.—Comparison with the preceding Census.—At the last Census, 1,406 Christians (741 males and 665 females) were returned unspecified under different races. Happily, no such inadvertency occurred at this Census. But the omission at the Census of 1881 renders a comparison of the figures of the two enumerations regarding each race impossible without leaving out of consideration the 1,406 unspecified Christians of 1881. The following statement exhibits the figures,

against each race in the two Censuses together with the percentage of increase:—

STATEMENT No. 80.

Races.	Both sexes.				Males.				Females.			
	1891.	1881.	Increase.	Percentage of increase.	1891.	1881.	Increase.	Percentage of increase.	1891.	1881.	Increase.	Percentage of increase.
1	2	3	4	5	6	7	8	9	10	11	12	13
Foreign	5,261	4,016	1,245	31·0	4,018	3,213	805	25·1	1,243	803	440	54·8
Eurasian	2,507	1,951	551	28·2	1,276	992	284	28·6	1,231	964	267	27·7
Native	12,661	6,236	6,425	103·0	6,336	3,026	3,310	109·4	6,325	3,210	3,115	97·0
Unspecified	...	1,406	...	...	...	741	...	...	...	665	...	...
Total...	20,429	13,614	8,221	162·2	11,630	7,972	4,399	163·1	8,799	5,642	3,822	179·5

The increase in the foreign and Eurasian communities is 31 and 28·2 per cent respectively, but this increase may be looked upon as trifling and nominal, if the 1,406 unspecified Christians, left out of consideration, as pointed out above, be assumed to have belonged to these two sections. The increase in Eurasian males (28·6 per cent) exceeds that in females by only 0·9, while the percentage of increase among foreign females (25·1) falls short by 29·7. In the Native Christian community, the male increase is 109·4 per cent which is more than the percentage increase in females by 12·4, the mean for both sexes being 103 per cent. This considerable increase among Native Christians may be attributed to the success which seems to have attended the proselytising efforts of Christian missionaries especially among the indigent and illiterate low classes of Hindus.

136.—Christian sects of all Races.—The subjoined statement shows the number of males and females in each denomination, the distribution of each race amongst the different Christian sects, and the distribution of each denomination amongst the three specified races.

STATEMENT No. 81.

Sect.	Total Christian population.			Distribution of each race among the different sects.				Distribution of each sect among the different races.			
	Males.	Females.	Both sexes.	Foreign.	Eurasian.	Native.	Total.	Foreign.	Eurasian.	Native.	Total.
1	2	3	4	5	6	7	8	9	10	11	12
Protestant	482	500	982	1·3	4·5	5·3	4·8	7·2	11·3	81·5	100
Roman Catholic	5,425	4,849	10,274	23·6	29·3	63·6	50·3	12·1	9·6	78·3	100
Church of England	4,268	2,243	6,511	64·9	45·3	15·5	31·9	52·4	17·4	30·2	100
Baptist	173	148	321	0·3	0·5	2·3	1·6	5·0	3·7	91·3	100
Methodist	349	298	647	1·5	4·3	3·6	3·2	11·9	16·8	71·3	100
Wesleyan	254	199	453	4·1	2·4	1·4	2·2	47·0	13·0	40·0	100
Presbyterian	354	281	635	3·6	1·4	3·2	3·1	30·2	5·7	64·1	100
Church of Scotland	11	11	22	0·1	0·3	0·1	0·1	27·2	36·4	36·4	100
Free Church of Scotland	20	27	47	...	...	0·4	0·2	...	...	100·0	100
Unsectarian	111	72	183	0·3	1·5	1·1	0·9	8·2	20·8	71·0	100
Congregationalist	4	...	4	0·1	...	...	...	100·0	...	...	100
Episcopalian	11	1	12	0·1	0·2	...	0·1	33·4	33·3	33·3	100
Greek Church	1	2	3	...	0·1	...	...	...	100·0	...	100
Lutheran	3	2	5	0·1	...	...	...	100·0	...	...	100
Puritan	1	1	2	...	...	...	...	...	...	100·0	100
Unspecified	163	165	328	...	0·2	2·5	1·6	...	1·9	98·1	100
Total...	11,630	8,799	20,429	100	100	100	100	25·7	12·3	62·0	100

Roman Catholicism is most largely represented in His Highness the Nizam's Dominions, the number being 10,274 persons or 50·3 per cent of the total Christian population, the number of males and females being 5,425 and 4,849 respectively. Next comes Protestantism (Church of England), professed by 6,511 persons or 31·9 per cent, with 4,268 males and 2,243 females. These two denominations preponderate in the Province, taking up between themselves 82·2 per cent of the total Christian community, the actual number of persons in each of the remaining divisions being below one thousand. 982 Christians (4·8 per cent), have returned themselves as Protestants without specifying any particular denomination. Methodists, Presbyterians, and Wesleyans are represented by 647, 635 and 453, their ratios to the entire Christian population being 3·2, 3·1 and 2·2 respectively. The number of persons that did not specify their sect, is 328, (1·6 per cent.) Baptists and Unsectarians number 321 and 183 giving 1·6 and 0·9 per cent. The other denominations show only 4 per mille to the total.

Of the total number of persons of the foreign race, 64·9 per cent belong to the Church of England, the remaining 23·6 per cent, being Roman Catholics. The proportions borne by Wesleyans and Presbyterians are 4·1 and 3·6; by Methodists and Protestants, 1·5 and 1·3 per cent; and by Baptists and Unsectarians, 3 per mille. The members of the Church of Scotland, Congregationalists, Episcopalians, and Lutheran Christians bear proportions each of one per mille.

Among Eurasians also, the Church of England claims the largest number, but the ratio is only 45·3. Roman Catholics stand second with a somewhat lower proportion of 39·3 per cent, Protestants and Methodists coming next, with proportions of 4·5 and 4·3 per cent respectively. The percentage of Wesleyans to the total Eurasian community is only 2·4 and of Unsectarians and Presbyterians, 1·5 and 1·4 per cent respectively, the ratios in the other sects falling between 0·1 in the Greek Church and 0·5 among the Baptists.

Among the Natives, the highest proportion (63·6 per cent) is found among Roman Catholics, while the Church of England has only 15·5 per cent of followers. The Protestants bear a ratio of 6·3 per cent to the total Native Christian community, the percentages of Methodists and Presbyterians being 3·6 and 3·2 respectively, the Baptists representing 2·3 per cent and the unspecified, 2·5 per cent. The ratios fall to 1·4 in Wesleyans and to 1·1 in Unsectarians, while in the Free Church of Scotland and the Church of Scotland, the ratios are 4 and 1 per mille respectively.

We next proceed to review the distribution of each sect among the three races. There are no Congregationalists and Lutherans, except 24 males of the former and 3 males and 2 females of the latter among the foreign race. The Foreigners represent 52·4 per cent and 47 per cent under the Church of England and Wesleyans respectively. The proportions of the foreign race (European) in other sects, vary from 30·2 under Presbyterians to 5 per cent among Baptists. No Eurasians are found under Congregationalists, Lutherans, Puritans and the Free Church of Scotland, and there are only one male and 2 females in the Greek Church. The number of Eurasians among Episcopalians is only 4 males, the ratio being 33·3 per cent. There are 6

Eurasian males who have not returned their sect and whose proportion to the total unspecified is therefore 1·9 per cent. The percentage borne by Eurasians to the number belonging to the Church of Scotland is 36·4 and to the number of Unsectarians, 20·8. The ratio in the Church of England is 17·4 per cent, and among Methodists 16·8, the proportions in the other sects ranging from 13·0 in Wesleyans to 3·7 per cent in Baptists. Among Native Christians there are two Puritans, 47 persons of the Free Church of Scotland, and 98·1 per cent unspecified. Native Christian Baptists and Protestants are 91·3 and 81·5 per cent respectively. The ratio in Roman Catholics is 78·3 per cent, whereas the Church of England contains the lowest proportion of 30·2 per cent. The ratios in the remaining sects lie between 71·3 among Methodists and 4·0 per cent among the Wesleyans, there being no Native Christians in the Greek Church or among Congregationalists and Lutherans.

137.—Proportion of each sex in each sect to the total of each Race.—The annexed statement gives the proportion of each sex in each sect to the total of each race.

STATEMENT No. 82.

Sect.	Race.					
	Foreign.		Eurasian.		Native.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Protestant	1·0	2·6	5·2	3·6	6·0	6·7
Roman Catholic	22·9	25·8	39·9	38·7	63·0	64·1
Church of England	66·9	58·4	44·4	46·1	16·0	15·0
Baptist	0·2	0·6	0·3	0·6	2·5	2·1
Methodist	0·9	3·3	3·9	4·8	4·2	3·1
Wesleyan	4·1	3·9	2·4	2·4	0·9	1·9
Presbyterian	3·3	4·8	1·6	1·3	3·2	3·3
Church of Scotland	0·1	0·1	0·2	0·4	0·0	0·1
Free Church of Scotland	0·0	0·0	0·0	0·0	0·3	0·4
Unsectarian	0·3	0·2	1·2	1·9	1·3	0·7
Congregationalist	0·1	0·0	0·0	0·0	0·0	0·0
Episcopalian	0·1	0·1	0·3	0·0	0·1	0·0
Greek Church	0·0	0·0	0·1	0·2	0·0	0·0
Lutheran	0·1	0·2	0·0	0·0	0·0	0·0
Puritan	0·0	0·0	0·0	0·0	0·0	0·0
Unspecified	0·0	0·0	0·5	0·0	2·5	2·6
Total	100·0	100·0	100·0	100·0	100·0	100·0

As already stated, there are principally two sects in this Province, which are adhered to by the largest number of persons in each race, *viz.*, the Church of England and Roman Catholicism. The proportion of males in the former to the total of the foreign element is 66·9 and of the latter, 22·9 per cent, while those of females in the two sects are 58·4 and 25·8 per cent respectively. In the Eurasian community, the ratio of males under the Church of England is only 44·4 per cent, which is below that of females by 1·7; and the percentage under Roman Catholics in males exceeds that in females by 1·2, the proportions of males and females being 39·9, and 38·7 respectively. In the Native Christian race, the largest proportions of 63·0 and 64·1 of males and females are borne by Roman Catholics, leaving only 16 and 15 per cent respectively to the

Church of England, which headed the list with high proportions in the other two races. The third and fourth in rank in the proportions of males to the entire foreign race are Wesleyans (4·1) and Presbyterians (3·3), these sects exchanging their places in the case of females, the ratios being 3·9 and 4·8 per cent. In the Eurasian community, the third place among males is taken by the Protestants, giving the fourth place to the Methodists, both exchanging their places in respect of females. Even among the Native Christians, the Protestants stand third in the two sexes, Methodists occupying the fourth place among males, while the same place is held by Presbyterian females. In the remaining sects the proportions are too insignificant to deserve notice.

138.—Proportion of each sex in each race to the total of each Sect.—The following statement exemplifies the proportions of each sex in each race to the total of each sect:—

STATEMENT No. 83.

Sect.	Foreign.		Eurasian.		Native.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	2	3	4	5	6	7	8	9
Protestant	7·9	6·6	13·9	8·3	78·2	84·6	100·0	100·0
Roman Catholic	17·0	6·6	9·4	9·8	73·6	83·6	100·0	100·0
Church of England	63·0	32·4	13·3	25·3	23·7	42·3	100·0	100·0
Baptist	5·2	4·7	2·3	5·4	92·5	89·9	100·0	100·0
Methodist	10·3	13·8	14·3	19·8	75·4	66·4	100·0	100·0
Wesleyan	65·0	24·1	11·8	14·6	23·2	61·3	100·0	100·0
Presbyterian	37·3	21·4	5·6	5·7	57·1	72·9	100·0	100·0
Church of Scotland	45·4	9·1	27·3	45·5	27·3	45·4	100·0	100·0
Free Church of Scotland	...	...	...	...	100·0	100·0	100·0	100·0
Unsectarian	10·8	4·2	13·5	31·9	75·7	63·9	100·0	100·0
Congregationalist	100·0	...	...	...	...	...	100·0	...
Episcopalian	27·2	100·0	36·4	100·0	36·4	...	100·0	100·0
Greek Church	...	...	...	...	...	...	100·0	100·0
Lutheran	100·0	100·0	100·0	100·0	...	...	100·0	100·0
Puritan	...	...	...	...	...	...	100·0	100·0
Unspecified	...	...	3·7	...	100·0	100·0	100·0	100·0
Total	34·5	14·1	11·0	14·0	54·5	71·9	100·0	100·0

Among Roman Catholics, the proportion of males in the foreign race is 17 per cent, *i. e.*, 10·4 in excess of that of females; but in the Eurasian and Native Christian races, the ratios of males fall below those of females by 0·4 and 10 per cent respectively. As regards the Church of England, the female ratio is far behind that of males in the foreign element, though greater in the other two races, the proportions of males in the three races being 63·0, 13·3 and 23·7 per cent respectively. In the foreign race, the proportion of males is above that of females in all the sects, but among Eurasians the reverse is the case in all sects except Protestants, Episcopalians and the followers of the Greek Church. Among Native Christians, the proportions of the sexes among Puritans and the Free Church of Scotland are equal, but males exceed females among Baptists, Methodists and Unsectarians and fall below the latter in all the other sects.

139.—Comparison of Christian Races by District.—It now remains finally to review the distribution of the total Christian population of each district among the different races, and the distribution of the Provincial

population of each race among the different districts. The following statement gives accordingly the distribution of races in each district:—

STATEMENT No. 84.

	District.	Percentage of each Race to the total Christian population of each district.			Distribution of each Race among the different districts or percentage of each district to the total of the Province.		
		Foreign.	Eurasian.	Native.	Foreign.	Eurasian.	Native.
	1	2	3	4	5	6	7
Telingana.	City and Suburbs	34·4	13·4	52·2	90·1	74·4	57·0
	Atraf-i-Balda	1·6	0·2	92·2	0·1	0·1	3·5
	Atraf-i-Balda including City and Suburbs	33·3	13·1	53·6	90·2	74·5	60·5
	Mahbubnagar	16·5	2·5	81·0	0·4	0·1	0·8
	Nalgonda	1·5	0·0	98·5	0·0	0·0	1·1
	Warangal	4·2	2·7	93·1	1·2	1·6	10·3
	Elgandal	9·3	15·6	75·1	0·3	1·2	1·1
	Indur	30·0	32·5	37·5	0·2	0·5	0·1
	Medak	13·2	5·7	81·1	0·3	0·2	0·7
Marathwara.	Aurangabad	4·0	2·4	93·6	1·5	1·9	14·2
	Birh	16·2	2·0	81·8	0·4	0·1	1·0
	Nander	100·0	0·0	0·0	0·0	0·0	0·0
	Naldrug	0·0	0·0	100·0	0·0	0·0	1·7
	Bidar	28·6	19·0	52·4	0·1	0·1	0·1
	Parbhani	29·9	1·5	68·6	0·4	0·0	0·4
	Sirpur Tandur	0·0	0·0	0·0	0·0	0·0	0·0
Karnatic.	Gulbarga	6·6	10·5	82·9	0·4	1·2	1·9
	Raichur	18·2	35·2	46·6	1·2	4·7	1·2
	Lingsugur	6·1	10·8	83·1	0·5	1·7	2·6
	Railways	22·4	45·2	32·4	2·9	12·1	1·7
	Total for the Province	25·7	12·3	62·0	100·0	100·0	100·0

Beginning with the distribution of the Christian population of each district among the three races, it is seen that Sirpur Tandur contains no Christians, and that there are two Christian males of the foreign race in Nander and 214 Native Christians in Naldrug. The proportions of the foreign race in Atraf-i-Balda, Indur, Bidar and Parbhani are between 28 and 34 per cent, those in Raichur, Mahbubnagar, Birh and Medak ranging from 19 to 13 per cent, the percentages in the remaining districts being below 10, Nalgonda furnishing the least percentage of 1·5. No Eurasians were enumerated in Nalgonda. The ratios of this community to the total number of Christians are 35·2 and 32·5 per cent in Raichur and Indur respectively. In the remaining districts, they vary from 19 in Bidar to 1·5 per cent in Parbhani. The proportion of Native Christians to the total Christian population exceeds 90 per cent in Nalgonda, Aurangabad and Warangal, while in Lingsugur, Gulbarga, Birh and Mahbubnagar it lies between 83·1 and 81 per cent, the ratios in the other districts ranging between 75·1 in Elgandal and 46·6 per cent in Raichur. Taking lastly, the distribution of each race under each district, we find that 90·1 per cent of the entire foreign element in the Province resides in the city of Hyderabad, and its suburbs, the rural parts of Atraf-i-Balda containing a percentage of 0·1. Aurangabad shows a ratio of 1·5 per cent, Warangal and Raichur having each a proportion of 1·2 per cent, railways yielding 2·9. The ratios in the other districts fall below 6 per mille, the least proportion being one per mille in Bidar. The highest proportion (74·4 per cent) among Eurasians is also found in the City and its suburbs, the railways contributing 12·1 per cent. The ratios in the

districts vary from 4·7 in Raichur to 0·1 in Birh. Of the total number of Native Christians, the City and suburbs have a proportion of 57 per cent, the rural tracts of the Atraf-i-Balda district containing a ratio of 3·5. The ratio is 14·2 in Aurangabad, 10·9 in Warangal and 2·6 in Lingsugur, falling very low in the other districts, where the proportions are between 1·9 per cent in Gulbarga and one per mille in Bidar.

140.—Brief Sketch of Roman Catholicism.—For the following brief sketch of Roman Catholicism within H. H. the Nizam's Dominions, we are indebted to the Revd. Father P. Barrett, All Saints' Institution, Chadarghat :—

"The community of Catholic Christians scattered through the territory of H. H. the Nizam formed at one time an insignificant part of the population As far back as 1840 they could not have numbered more than a handful of a few hundreds. Little or nothing can be ascertained of their state during that period—one church there was at Janooma beyond the city, and this the Christians to a large extent from the regiments used to frequent. Other churches there might have been, but scarcely of any importance deserving mention. Convents and schools were just then in their infancy, and of these, the Institute for girls at Secunderabad, and that at Hyderabad which now bears the name of the All Saints' Institution deserve mention; besides, small parish schools maintained by the missionaries were scattered about the city and the districts.

Telugu, Kanarese, and Hindustani were the prevailing vernaculars, to which Tamil was later on added. The large numbers of Christians from the Madrasee regiments demanded a special pastor for them, and in course of years their rapid increase soon gave place to the Telugu language which is scarcely ever required here. But this I mean to apply only to Hyderabad, for, in the districts that vernacular ever maintained its usual demand.

Any exact numbers of the Christians of the first years between 1840 and 1860 cannot be ascertained because the mission not being well established, no records were kept by the missionaries. What with the insecurity of travelling and the discomforts accruing therefrom the most they could do was to attempt occasional visits to the Christians scattered far and wide and then only to learn but very imperfectly of their state and strength. Sufficient to say that from five hundred at the very most, the Christians have gone on steadily increasing in numbers till in 1891 they are brought up to the number 12,500 over the whole of H. H. the Nizam's Dominions, having several head-quarters of meeting, their pastors at their residence, the chief seats of which in the districts are Birh, Mudgal and Raichur.

Thus up to 1891 we have their states accordingly on record.

Catholic population	12,500*
No. of Clergy	15 priests.
Catechists	4
Churches and Chapels	46
Convents	3
Orphanages	4

In which about 220 orphans are supported and educated.

Of schools, we have (1) the All Saints' Institution at Chadarghat, comprising a seminary and orphanage in which 31 boarders, 66 orphans are maintained and 141 day scholars are in attendance. (2) St. Thomas Orphanage for Native boys at Chadarghat holding 17 orphans. (3) St. Ann's Convent at Secunderabad with a staff of 18 sisters of the Society of St. Ann of Providence attending to the education of 204 European and Eurasian girls; 16 boarders, 93 orphans, and 95 day scholars. (4) Convent of the Rosary at Chadarghat, which has a day school for girls—about 40 being in actual attendance under the care of 4 nuns and 3 lay-teachers. (5) St. Francis Convent at Secunderabad for Natives only—60 orphan girls are maintained and educated under the care of 5 nuns. To this is attached a catechumenate for women and an asylum for helpless women and widows. (6) An English School at the Parish of Secundersabad for boys only, where 40 are in attendance under a staff of 3 masters. There are various other schools for the benefit of Native Christian children. All the schools summed up number 20, with a total of 890 children in attendance.

The Census for some of the more noteworthy parishes and head-quarters of the work of the mission stands accordingly. *Chadarghat.*—Catholic population 3,111 managed by 3 priests under the immediate supervision of the bishop, who has his residence here.

Janooma.—Catholic population 189, managed by 1 priest.

* The Census of 1891 shows only 10,274 Roman Catholics.

Secunderabad.—4,700 Catholics—2 priests.

Secunderabad bazaar.—There is a small church here too with a population of 200—under 1 priest.

Trimulgherry.—A military chaplaincy. Population 3,050 Catholics in the charge of 2 priests.

Bolarum	300	Catholics—one	priest.
Ellore	150	do.	do.
Raichur	932	do.	do.
Mudgal	856	do.	do.
Birh	95	do.	do.

There are besides many scattered through the country, the exact number of whom it is difficult to learn. The figures and their relations when compared with the small beginnings of former years show a marked progress in Christianity. To education and the facilities of communication which the railway has put in our way, we owe a deep debt of obligation, and it is our warm expectation that the time will not be far distant when learning and Christianity working together shall bring about the social and moral progress of the millions that people this empire still too sadly imbued with the prejudice of caste and separation of creeds."

141.—Church of England.—In response to a letter addressed to the Lord Bishop of Madras, the following information was received :—

* * * * *

The Church Missionary Society has a Mission in Aurangabad, with two Native clergymen, a number of schools and 1,400 Native Christians: it has also a mission in Khammamett with one European and one Native clergyman. There are 453 Native Christians and 233 Catechumen.

The Society for the Propagation of the Gospel has a mission in Secunderabad with three Native clergymen and 390 Native Christians.

* * * * *

Church of England Stations in H. H. the Nizam's Dominions.	Number of persons not Natives.	Clergy.	Churches.
Aurangabad	83	1	1
Bolarum	300	1	1
Chadarghat	1,000	1	1
Secunderabad	1,435	1	1
Trimulgherry	1,259	1	1

142.—Other Denominations.—A circular letter was addressed to the local chaplains and heads of missions and the following extracts are given from the answers received from them :—

Church of England.—The Chaplain of St. John's, Secunderabad, wrote as follows :—

* * * * *

The number of members of the Church of England in this parish, i.e., of St. John's, Secunderabad, is as follows :—

Military	1,135
Civil	300
Total	1,435

The military consist of the Officers, Non-Commissioned officers and men, their wives and families, belonging to the 2nd British Infantry Regiment H. S. Force—now the 2nd Battalion Suffolk Regiment, the General and Officers of the Staff residing within the limits of this chaplaincy.

The officers and their families and the bandsmen, and their families, Europeans and Eurasians of the XVth Regiment M. I., XVIth Regiment M. I., XXth Regiment M. I., XXIInd Regiment M. I. The Officers, Farriers, Trumpeters, their wives, and families, of the 1st Madras Lancers. The Officers, Non-Commissioned Officers and men attending the School of Musketry.

The civil members of the Church of England consist of the Railway officials of H. H. the Nizam's State Railway, clerks, &c., and various members of the commercial community. The numbers given are those of the last return to Government; but care has been taken to make them as accurate as possible. The military are quite exact, the civil are approximate.

The members are only for this chaplaincy. They do not include members of the Church of Scotland, the Church of Rome nor members of the same church.

* * * * *

143. Wesleyan Mission.—The General Superintendent of the Wesleyan Mission in H. H. the Nizam's Dominions wrote as follows:—

* * * * *

The number of Christians belonging to the Wesleyan Mission in the Dominions of H. H. the Nizam is 2,534, of these 965 are men, 761 women and 808 children. These Christians reside in 78 different towns and villages, located, chiefly in Telingana. They represent the different castes in the Hindu community, but the bulk may be said to be ryots. The language spoken by them is Telugu. Efforts are being made for elevating the social status of the village Christians by establishing among them schools for the education of their children, both boys and girls, and very satisfactory progress has been made. These Christians are among the most loyal subjects of his Highness.

* * * * *

144. S. P. G. Mission.—The following are extracts from the Jubilee Report of the Mission (1842-1892), kindly furnished to us by the Rev. V. David, Chaplain in charge:—

A BRIEF RECORD of the work of St. Thomas, (S. P. G.) Mission in Secunderabad, Chadarghat and Bolarum, from the very commencement, when the late Rev. N. Parenjody, the pioneer clergyman of this Mission, was sent by the then Lord Bishop of Madras and the Madras Diocesan Committee to start mission work in Secunderabad, up to the present date.

The late Rev. N. Parenjody, of famous memory, arrived at Secunderabad after a long and tedious journey, when there was no railway communication between Madras and Hyderabad, on the 15th April 1842, in a dangerous state of health caused by fever and dysentry which attacked him on the road. The Rev. G. Evans, the then chaplain of Secunderabad, was good enough to secure the services of Dr. Blackwell, who, with his skilful treatment and constant attendance, under God's blessing, restored Mr. Parenjody to health. He was forty-two years of age when he came to Secunderabad in 1842, having been born in the year 1800.

As soon as he arrived, he seems to have devoted a good deal of his time and energy to the establishment of schools for the education of the children of the few Native Christians he happened to find then. He applied to the Madras Diocesan Committee for a grant to enable him to build two schools, and for the salary of two school masters. It is a very strange thing to observe that even as far back as 1842, fifty years ago, they refused to sanction any grant, but, in their usual kind way, very strongly advised him to raise the necessary funds locally. He had no other alternative but to wait on the chaplain of Secunderabad for advice and help, who, as all his successors including the present chaplain of Secunderabad, the Rev. C. H. L. Wright, M.A., have done, preached a sermon in St. John's Church on behalf of the local S. P. G. Mission, and also helped him in raising subscriptions from the ladies and gentlemen of the station, for the purpose of building schools for Native children. With an application and a subscription book in hand he was able within a very short period to collect sufficient funds to build four schools, two in Secunderabad, * * * and two in Trimulgherry and Bolarum, one called the Horse Artillery school, and the other called Bolarum school. * * By his indefatigable zeal and energy he was able to open an asylum for orphans and the children of the poor Native Christians of the Church of England, on the 16th of June 1844. The management of these schools was placed under a committee.

* * * * *

From the year 1842 to 1854 the Native Christians had to worship in St. John's Church. In February 1852, the foundation stone of St. Thomas' Church was laid by Bishop Dealtry, and the church consecrated by him in 1854. The reason why it was called St. Thomas' Church seems to be to commemorate the memory of Bishop Dealtry whose Christian name

was Thomas. One Major Hall in England, who happened to read one of Mr. Parenjody's annual reports, contributed upwards of £400 for the building to the Parent Society in London. The entire cost of its erection was Rs. 7,000.

* * * * *

I must here add that Mrs. Hall, the wife of the abovementioned Major Hall, sent from England as a present to the church, a beautiful set of communion vessels, consisting of one flagon, two chalices, and two patens. The following inscription is engraved in the Flagon:—"This silver Flagon together with two Chalices and two Patens for the use of the Native congregation at St. Thomas', Secunderabad, in the Diocese of Madras, are dedicated to the service of Almighty God, by Elizabeth Frances Hall, in memory of her husband Townshend Monekton Hall, Esquire, to whom the Native congregation at Secunderabad was peculiarly dear. A. D. 1852." A font and the bell were presented by Miss Hall, his sister.

In passing, I cannot forbear expressing my strong desire awakened by the memory of what was done by the liberality of the friends of the mission in those early times, to erect a small decent building somewhere in the church compound, the want of which is strongly felt, to be called the "Gell's Reading Room and Library" in honor of our beloved bishop, and in connection with the Jubilee, not a utopian scheme, if the four chaplains will kindly help me as they have always done, to collect funds for the purpose.

The pioneer missionary, the Rev. N. Parenjody worked very energetically until September 1860 for the space of 19 years, when he received his well earned pension, and retired from active mission work. He died on the 26th September 1863, and his remains were interred in the body of the church; and a grand tablet was put up with a suitable inscription.

* * * * *

When Mr. Parenjody retired, the Rev. J. F. Leeper, was appointed to take charge of the Local S. P. G. Mission in October 1860. He worked very hard for the church, and much of his time seems to have been spent in raising the standard of the S. P. G. Anglo-Vernacular school. During his incumbency, there was a division in the congregation, some members adhering to their pastor and others seceding from the church, holding services in a house. These latter began to write petitions against Mr. Leeper to the Lord Bishop of Madras and the M. D. C. After some time the Rev. A. R. Symonds, the then S. P. G. Secretary was deputed by the M. D. C. to enquire into the case and bring about a reconciliation. At this time a few of the malcontents wrote to the senior chaplain of the Established Church of Scotland in Madras and got the Rev. Mr. Jacob as their pastor. This was the first Dissenting Mission which came to work in Secunderabad against the Church of England Mission of the S. P. G. The Rev. Mr. Jacob was succeeded by the Rev. William Samuel, who is now in Madras in connection with the Church of Scotland Mission.

The Rev. Mr. Leeper was transferred from Secunderabad in December 1861 and was succeeded by the Rev. Arthur Taylor of Mylapore, Madras, who worked very amicably from January 1862 to October 1869.

During his incumbency, the present nice little church at Chadarghat, of which the Rev. S. Theophilus is the present incumbent, was built. The foundation stone of this church was laid on the 9th of December 1867 by Mrs. Grant and Sir Richard Temple, the then Resident at the Court of H. H. the Nizam, addressed the large audience assembled to witness the ceremony. The plot of ground on which Christ Church stands was given by H. H. the Nizam's Government during the time of the late Sir Salar Jung, G. C. S. I., Senior, who was always favourably disposed towards the Native Christians of the Church of England, and who headed the subscription list with a munificient donation of H. S. Rs. 4,000.

* * * * *

The church was consecrated by our Lord Bishop on the 24th of December 1869 in the presence of a large audience both European and Native.

Another important feature during the incumbency of the Rev. Arthur Taylor was the formation of the S. P. G. Local Committee, which has been, in my opinion, the back-bone of the Local Mission of which all the four chaplains and the three Native pastors are members, and the Chaplain of Secunderabad is the Hony. Secretary and the Incumbent of St. Thomas Church is the Hony. Assistant Secretary.

The Rev. Arthur Taylor was transferred in October 1869 and in the same month was succeeded by the Rev. T. Solomon who had to give over the spiritual charge of St. John's Egmore, Madras, to the Rev. Dr. Kennet whom I succeeded in that charge. During his time "Christ Church" Chadarghat was consecrated as above alluded to. From 1864 to 1869, *i.e.*, for 5 years all the members of the S. P. G. Mission living at Chadarghat, Secunderabad and Bolarum attended Divine Service on Sundays in St. Thomas' Church and here their children were baptized, and adults married and their dead were buried in St. Thomas cemetery at Secunderabad. The Native Christians of Chadarghat and Bolarum used to rise

very early in the morning on Sundays and leave their homes with their wives and children for Secunderabad, spend nearly the whole day in Secunderabad and return in the evening to their respective homes walking with hymns in their mouths. Though it was a matter of great inconvenience to the people, yet it gave them an opportunity of worshipping together in the same church and meeting their own pastor, and their Christian friends and relations once a week. Even now, though there are three pastors and two Mission churches, all the Native Christians of the Church of England meet together at St. Thomas Church on Good Friday for the "Three Hours' Service", which is conducted by the three pastors. It, no doubt, reminds the aged members who knew the Rev. Messrs. Parenjody, Leeper and Taylor of their old custom of coming to St. Thomas' Church every Sunday morning with their families and returning home in the evening.

The Rev. Mr. Solomon, though he worked here only from October 1868 to May 1871, scarcely three years, yet he endeared himself to his parishioners by his genuine piety and humility of character. His praise, I find, is in the mouth of every Christian man and woman who knew him. He had the greatest of trials and anxieties during this short period, and quietly passed away from the land of the living on the 17th of May 1871, and was buried in St. Thomas' Church compound, and afterwards his remains were removed in the presence of nearly all his parishioners to the St. Thomas' cemetery which is close to the church, only a road intervening.

He was succeeded by the Rev. A. Sebastian who worked here faithfully, even sacrificing his health for the good of the church from August 1871 to March 1887 nearly seventeen years. He worked most energetically year after year without taking a day's leave to go out of Hyderabad to recruit his health. I have been here for the last five years, and have had to take leave thrice on account of my health to go to Madras to which place I became acclimatized. He is now in Bellary doing excellent work with the help of the Rev. A. H. B. Brittain, the chaplain of that station. He seems to have experienced the same difficulties and opposition as I have to had to contend with; but he worked quietly and zealously both in the church and in the schools. During the latter part of his incumbency, people attending the S. P. G. A. V. School passed their Middle School Examination according to the Madras Educational Code for the first time, the credit being partly due to the M. D. C. School Master Mr. Asservathem who had been a fellow-student of mine at the S. P. G. Theological College, Sullivan's Gardens, Madras. The work which Mr. Sebastian did in Secunderabad, single-handed, without an assistant pastor or an M. D. C. Catechist during that lengthy period will be long remembered by the members of the S. P. G. congregation.

During his incumbency, the Church of Scotland gave up its Native Mission in 1880, when the Wesleyan Mission made its appearance here and has since worked with Mr. Burgess as its chairman in Secunderabad and in the districts with vigour producing great results.

I was appointed by the Lord Bishop of Madras to succeed the Rev. Mr. Sebastian in May 1887. I was the first pastor to enjoy the privilege of travelling all the way from Madras to Secunderabad by rail. I found the Rev. Mr. Yesudian * * * in temporary charge of the Mission * * *. For four years, being the only priest for the whole congregation from Chadarghat to Bolarum, for the efficient discharge of my duties I had to go almost every other day either to the former or to the latter place, and consequently I found myself unequal to the great charge and therefore applied to the M. D. C. for an assistant pastor for Chadarghat, whom I secured by the kindness of the Lord Bishop of Madras. * * *

Mr. Yesudian after having worked as an M. D. C. Catechist from March 1887 to November 1888, was ordained a deacon by the Lord Bishop of Madras in December of the latter year, and was posted to Bolarum.

So the local S. P. G. Mission can for the first time in its long history boast of having three Native pastors, one at Chadarghat, one at Secunderabad and another at Bolarum.* * *

As I was relieved of my responsibility with regard to Chadarghat and Bolarum, I have had some time at my disposal to visit out-stations, such as Seeram and Tandur on the old line, and Kazipett, Hanamakonda, Dornakal and Yellandalapaud on the new line of H. H. the Nizam's State Railway. I visit my out-stations once a quarter, preaching and administering the Holy Communion.

* * * * *

There are about 15 members in Kazipett, nearly 40 at Hanamakonda and 15 at Yellandu.

The church has extended its operation far and wide within the last 50 years. From a handful of Christians there are now, according to the latest returns made to the M. D. C. 1,022 members, 565 communicants, 6 schools and 22 missions agents.

* * * * *

145. Methodist Episcopal Church.—We are indebted to the Rev. G. K. Gilder for the following Sketch:—

"In 1729, two young men in England reading the Bible, saw that they could not be saved without holiness; followed after it; and incited others so to do. In 1737 they saw likwise that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise a holy people."

This was the rise of Methodism as given in the words of its founders, John and Charles Wesley of the Oxford University, and Presbyters of the Church of England. As a result of their Evangelical labours, there arose *United Societies* of men having the form, and seeking the power, of godliness. These subsequently became the Wesleyan Churches of Great Britain.

In the year 1766 a Methodist Society was formed in New York (U. S. A). In 1769 Mr. Wesley sent two preachers, from England; and in 1771 two others. The work thus begun in America was signally owned of God, and at the close of the revolutionary war, the number of travelling preachers was about 80, and the membership about 15,000. With the independence of the United States, the American Methodists, most of whom had been members of the Church of England, were according to the express declaration of Mr. Wesley "totally disengaged both from the State and the English hierarchy" and in 1784 at a conference held December 24th, in Baltimore (Maryland) the *Methodist Episcopal Church* was organized.

Such was the origin of the Methodist Episcopal Church, the first with an Episcopal form of Government to attain an independent existence in the New Republic.

At this date its actual communicants, not including adherents, number over two millions.

Its chief stress has been laid not upon forms, but upon the essentials of religion.

One of its distinctive features is that it *insists on total abstinence* from all intoxicating liquors as a *sine quâ non* of membership. The use of spirituous liquors is allowed only in cases of *extreme necessity*.

The Methodist Episcopal Church in Hyderabad was organized in 1874. The present place of worship was dedicated in 1877. Inclusive of adherents, the membership is about 150, representing mainly those of the Anglo-Indian community in Chadarghat who are employed in the Public Service of His Highness the Nizam. The work of the church is self-supporting, the minister's salary, and all current church expenses being paid out of funds voluntarily contributed by the congregation.

In common with all the other Methodist Episcopal Churches throughout India, the M. E. Church of Hyderabad is under the supervision of Bishop J. M. Thoburn, D. D., whose Episcopal residence is Calcutta.

PART II.—THE RELIGIOUS SECTS.

Section V.—HINDUISM.

146. Hinduism.—Like the Hindu race, the Hindu religion is difficult to define. The former includes almost every racial type—from the darkest Negretto to the fairest Caucasian; similarly does the latter embrace almost every variety of faith and creed, from the lowest Fetishism and the rankest idolatry at one end, to the purest Monotheism and the loftiest Pantheism, at the other. Hinduism is thus observed to be the most inclusive of all religions and at the same time the most exclusive of them all; for, no other religion has developed the system of sacerdotal caste to such a degree of perfection as Hinduism has done. In fact, caste, with the supremacy of the Brahman may be regarded as the central point—the common factor and the connecting link—of all the heterogeneous forms of faith and practice, which are commonly grouped under the general term "Hinduism". There are Hindu sects that are atheistic; others that are pantheistic and others still that are materialistic, animistic or idolatrous; but they all agree to pay their homage more or less to the Brahmanical rites and to observe the rules of the respective castes to which they belong. Even in the case of the aboriginal tribes, no sooner do they adopt these two conditions than they are folded in the all embracing arms of Hinduism, as the Census Reports of Assam and Central India abundantly testify, a fact which becomes doubly interesting when we remember that Hinduism *per se* is by no means a missionary or proselytising religion, as Buddhism, Christianity and Islam undoubtedly are. The only reasonable way in which to treat Hinduism, therefore, is, to give a short historical sketch of its origin, growth and degeneracy, from the earliest Vedic epoch to the present day, and show how the basis was laid, how the elaborate superstructure was reared on it, which is as curious, complicated and diversified in its details, as the typical Hindu temple, with its hundred niches, numerous pillars and still more innumerable idols.

147. The Vedic Religion.—The earliest phase of Hinduism is to be gathered from the Vedic literature, which is divided into four distinct parts; (1) the *Sanhitas*, or the hymns; (2) the *Brahmanas*, or the sacrificial rites; (3) the *Sutras*, or the aphorisms on ritual and (4) the *Vedantas*, or the mystical and metaphysical treatises on the Unity of Being, which form the end (*Anta*), *i. e.*, the scope of the Vedas. All these four parts are called "Çruti" or "heard", *i. e.*, "revealed"; in contradistinction to "Smriti", or the law books which were only "remembered", *i. e.*, handed down from one generation to another.

148. The Sanhitas.—The *Sanhitas* or the hymns are divided into four parts: (1) Rig, (2) Sama, (3) Yajur, and (4) Atharvana. Of these the most ancient and the most essential is the Rig Veda from which the two next, *viz.*, the Sama and the Yajur are mainly derived. The Atharvan is quite distinct from the rest, and evidently belongs to a later date.

The Rig Veda consists of 10 *mandalas* or books and contains altogether 1,017 hymns, which are addressed to Indra (God of Heaven), Varuna (Water),

Agni (Fire), Soma (Moon), Surya (the Sun), Ushtu (Dawn), Maruti (Air), &c. These gods, as their names clearly indicate are the personifications of the elements and other objects of nature, showing nature worship to have been the foundation and origin of the Vedic religion; although to the Rishi or the sacred Poet who chants the hymn, his particular god, for the time being, is the highest and the mightiest of all. By far the largest number of hymns are addressed to Indra and Agni; some of the prettiest to Ushtu and Soma, while some of the most moral are to Mitra Varuna.

The date of the Rig Veda is uncertain, some of the best authorities fixing the date of its composition, about 800 to 1200 years before Christ. But there can be no manner of doubt that there are some hymns which must be referred to a much earlier period, 3000 B. C. The following hymn from the 10th Mandala of the Rig Veda shows the mystical and the metaphysical bias of the Aryan Hindus even at that remote period:—

"In the beginning, there was neither naught nor aught,
"Then there was neither sky nor atmosphere above,
"What then enshrouded all this teeming universe?
"In the receptacle of what was it contained?
"Was it enveloped in the gulf profound of water?
"Then there was neither death nor immortality,
"Then there was neither day nor night, nor light nor darkness,
"Only the Existent One breathed calmly, self-contained,
"Then first came darkness hid in darkness, gloom in gloom,
"Next all was water, all a chaos indiscrete,
"In which the *One* lay void, shrouded in nothingness."

The Sama Veda contains verses relating to the Soma offering, while the Yajur Veda, in prose, refers to the other sacrifices. The Atharvana Veda deals with incantations and formulas against evil spirits, noxious plants and animals, diseases, &c.

149. The Brahmanas.—Of the Brahmanas, or treatises on ritual that are attached to each of the Vedas, the most interesting is the Satapatha Brahmana, as it gives an account of the deluge which swept away all living creatures except *Manu Vaivasvat*, the father of the present race of man or the Manushas. Sir Monier Williams thus sums up his conclusions about the Vedas:—"The Vedic hymns contain no allusion to the doctrine of transmigration of souls, which is a conspicuous characteristic of the Hindu creed in the later system. Nor do they afford any sanction to the prohibition of widow marriage, the encouragement of child marriage, the iron rules of caste or the interdiction of foreign travel, nor is there, in them, any evidence that the personification of the powers of nature were represented by images or symbols carved out of wood or stone."

150. The Vedantas.—The Vedantas or the Upanishads which are, properly speaking, only supplementary to the Brahmanas, contains the deepest and the subtlest speculations of the Hindus on the nature and attributes of that One Eternal Being, which is differently styled as the *Brahman*, the *Atma* or the

Sat. This Being is *Ekamevadwityam, i. e., the only One without a second* and is represented by the mystic symbol *Om*. The number of these Upanishads is very large. Some of the best known are Chhândogya, Kena or Talavakâra, Mundaka, Brihadâranyaka, &c.

The following extracts from some of the Upanishads will give an idea of their contents :—

"He is myself within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed, or the kernel of a canary seed. He also is myself within the heart, greater than heaven, greater than all these worlds! He from Whom all works, all desires, all sweet odours and tastes proceed; Who embraces all this, Who never speaks and is never surprised. He, myself within the heart, is that *Brahmam*. When I shall have departed from hence, I shall obtain Him" (*Chhândogya*).

"Know the soul as the rider, the body as the car; know intellect as the charioteer, and mind again, as the reins. The senses are the horses, their objects the roads. Whoso is unwise has the senses unsubdued like the wicked horses of the charioteer. But whoso is wise, has the senses subdued like the good horses of the charioteer" (*Katha*).

"That which is not impressed by speech but by which speech is expressed that alone know as *Brahmam*, not that which people here adorn: that which does not think by mind, but by which mind is thought: that which does not see by the eye, but by which eyes see; that which does not hear by the ears, but by which the ears hear. That which does not breathe breath, but by which breath is drawn; that alone know as *Brahmam*, not that which people here adore." (*Talavakâra*).

151. The Brahmanism of the Codes.—Having treated of the Çruti "revelations", we come to Smriti, "tradition", or the law books. Of these there are many, the most important being those of Manu and Yajnavalkya. The Manu Sanhita forms, indeed, a complete code of religious, moral, social and political laws, binding on all the Hindus. Its chronology is uncertain. Sir William Jones referred it to the ninth century before Christ, but the present code, as it is, cannot go further back than the second century of the Christian era. Some portions of it are undoubtedly very ancient and archaic, while it is equally certain that there are additions and interpolations which are comparatively modern. The code of Manu comprises 12 books, composed in metric sentences. The first book reveals a cosmogony, the second and third regulate education and marriage; the fourth treats of economics and morals; the fifth of diet and purification; the sixth of devotion; the seventh of government and the military class; the eighth of private and criminal laws; the ninth of the commercial and servile classes; the tenth of mixed classes; the eleventh of penance and expiation; and the twelfth of transmigration and final beatitude. Unlike the Çruti literature, we find in these laws all the essential doctrines of Brahmanism fully developed and even petrified, which have now lasted over twenty-five centuries. The system of castes is fully accounted for, and provided with the minutest details. The four principal castes are derived from the four different

limbs of Brahma; the Brahman from the mouth, the Kshatrya from the arm; the Vaisya from the thigh and the Sudra from the feet. Hence the duties of a Brahman are to read and recite, those of a Kshatrya to fight and defend; of a Vaisya to trade and to till the land, and of a Sudra to serve the other three castes. But the privileges accorded to a Brahman are very high. He is the highest of all created beings. None dare lift his arm against him or insult him. No taxes were to be paid by him; and any king who would suffer a learned Brahman to die of hunger, would have his kingdom afflicted with famine, while the meritorious acts of the Brahman, whom he protected, would give the king long life and increase in wealth, and the prosperity of his kingdom. The life of a Brahman is divided into four distinct periods. The first is that of a *student* which begins with his investiture with the sacred thread—a ceremony which usually takes place in the ninth or tenth year of his age. The student life may last for 9, 12 or even 36 years! During this period he must live a chaste life, refrain from all frivolous amusements, and be perfectly obedient to his teacher, *guru*. The next stage is that of *householder*, when he must marry a wife of equal caste and perform all the domestic rites and duties with strictness and regularity. Then after producing children and even grand children, as his hair turns grey and his skin gets wrinkled, he should enter the next stage and lead the life of a *hermit*. The fourth and the last stage is that of a mendicant, ascetic or *sanyasi*. He has now to give up all desires and all enjoyments—has to become totally indifferent to all concerns, earthly and temporal, and has to concentrate his mind on Brahma alone, till he attains *moksha* or salvation.

The laws of Manu sanction eight forms of marriage, four laudable and four blameable. The highest form is called Brahma, where the parents offer the bride with costly garments and jewels to a learned Brahman. Love match or *Gandharva* is also allowed. The lowest form is *Paisacha* or marriage by capture. Mixed marriages are allowed, but it is only the offspring of a wife of equal caste that can inherit all its father's rights. The other unions are more or less *morganatic*. The doctrine of transmigration is fully developed in these codes and the most elaborate details are given with regard to rewards and punishments.

152. The Sardarsanas.—The multiplicity and elaborateness of the Vedic rituals, as developed in the Brahmanas and codified in the Smriti, became, in course of time, irksome and onerous; and consequently we find in the Vedantas the earliest protest of the Hindu mind in favour of a more direct and spiritual worship of God. But this reaction is far more accentuated and systematised in the *Sardarsanas* or the six systems of Hindu philosophy. Some of these philosophies even go so far as to impugn the infallible authority of the Vedas, and speculate as freely as possible on the problems of Being and non-Being, of matter and spirit, in fact, on all the various categories of metaphysical thought and feeling. Of these six systems, the most important are the *Nyaya* of Gautama, the *Yoga* of Patanjali and the *Sankhya* of Kapila. The *Nyaya* deals with logical formulas; the *Yoga* lays down aphorisms for the mystical absorption of the individual in the universal soul; and the *Sankhya* is a most elaborate attempt to prove that this universe is evolved out of an eternal substance, called *Prakriti* in unison with the eternal soul, called *Purusha*.

153.—Buddhism.—This reaction against the formalism of the Vedic rites reached its climax in the great reformation inaugurated by Buddha Sakhyamuni, and known to the world as Buddhism. Buddha Sakhyamuni discarded the authority of the Vedas, declared rites to be superfluous and sacrifices to be sinful, and called in question the severe rules of caste and the inherent sanctity of the Brahmans. His creed was very simple :—"*Man could attain salvation by meditation and self-control and by leading a good holy life, no matter what caste or class he might belong to*". In the words of an eminent German authority :—"It put spiritual brotherhood in place of hereditary priesthood; personal merit in place of distinctions of birth; human intelligence in place of authoritative Vedas; the self-perfected sage in place of the gods of old theology; morality in place of ritualism, a popular doctrine of righteousness in place of scholasticism; a monastic rule in place of isolated anchorite life; and a cosmopolitan spirit in place of the old national exclusiveness". The reaction was now complete, and its progress prodigious. For nearly a thousand years, the simple and sublime ethics of Buddha reigned supreme over the land, infusing new life and fresh vigour into the different classes of the Hindu society, raising it to a height of culture and civilisation such as it had never attained before or has attained since.

The founder of this noble system of ethics was born in the latter end of the sixth century, B. C., at Kapilavastu, near Gorackpore in Oudh. His father was Suddhodana, King of the Sakyas. His own name was Siddhartha before he became a Buddha. When he was 29 years old, he renounced the world and its pleasures, in order that he might devote himself to the finding of truth and salvation. For six years he practised austerities and wandered from one sage to another to receive instruction and guidance, but in vain. He therefore returned to a village near Gya and there sat under a peepal tree (*ficus religiosa*), determining either to attain his end or die. At last, after long and painful struggles, one full moon night, in July, he attained *Samyaka-uttara-Sambudhi* or perfect enlightenment. Henceforward he was Buddha, the all wise and the all good. After a short hesitation as to how his simple message of love and peace might be received by the world, he went to Benares, and there preached his first discourse, called the *Dhamma-chakka-Ppavattana*, or the turning of the wheel of righteousness. The pith of this discourse is, that there are two extremes which a true Buddhist should avoid, the path of ascetic austerities which is vain and unprofitable; and that of sensual indulgence, which is low, painful and degrading. The true path is the golden mean—the *via media*, called the holy Eightfold Path, which is thus described:—"(1) Right faith, (2) Right resolve, (3) Right speech, (4) Right action, (5) Right living, (6) Right effort, (7) Right thought and (8) Right self-concentration." From this period till the day of his death which happened 45 years later, when he was turned 80, Buddha went about the country doing good, admonishing those who came to seek his advice, helping the poor and succouring the distressed, and, above all, inspiring and elevating all who came in contact with him, by the example of his pure, noble and devoted life.

His last sermon to his disciples ends thus :—
"My age is now full ripe, my life draws to its close;
"I leave you, I depart relying on myself alone!

"Be earnest then, O brethren! holy, full of thought!
"Be steadfast in resolve! keep watch o'er your own hearts!
"Who wearies not, but holds fast to this truth and law
"Shall cross the sea of life, shall make an end of grief".

The Buddhist scriptures are divided into three *Pitakas* or baskets: (1) *Sutta* or discourses, (2) *Vinaya* or discipline, and (3) *Abhidamma* or metaphysics. The number of the Suttas is very large, but the most interesting of them is the *Dhamma-padam* or the Path of Law. The following quotations will show what gems of thought it contains:—

(1.) "By one-self the evil is done, by one-self one suffers; by one-self evil is left undone, by one-self one is purified. Purity and impurity belong to one-self; no one can purify another".

(2.) "The fool who knows his foolishness is wise at least so far. But a fool who thinks himself wise is called a fool indeed".

(3.) "Let the wise man guard his thoughts, for they are very difficult to perceive, very artful, and they rush wherever they list".

(4.) "One's ownself conquered is better than all other people".

(5.) "Not nakedness, not plaited hair, not dirt, not fasting or lying on the earth, not rubbing with the dust, not sitting motionless, can purify a mortal who has not overcome desires!"

(6.) "As the bee collects nectar and departs without injuring the flower or its colour or scent, so let a sage dwell in his village".

(7.) "Like a beautiful flower full of colour but without scent, are the fine but fruitless words of him who does not act accordingly".

(8.) "There is no fire like passion; there is no spark like hatred; there is no snare like folly, there is no torrent like greed".

(9.) "A bad man who abuses a good one is like a man who spits at the sky; he does not pollute the sky thereby, but only soils himself".

(10.) "If a fool be associated with a wise man all his life, he will perceive the truth as little as the spoon perceives the taste of the soup."

The doctrines of *Karma* and re-incarnation form the two corner stones of Buddhism. Both these doctrines existed in Brahmanism, no doubt, but they were carried to their utmost logical consequences by the Buddhists. Unlike Brahmanism, Buddhism is a proselytising religion. The master's words to his disciples were:—"My law is the law of mercy for all. Proclaim it to all men!" He who becomes a Buddhist must declare his allegiance to (1) Buddha, (2) the Pitakas, and (3) the Sangha or the Holy Assembly.

It is generally supposed that Buddhism counts the largest number of followers in the world. Japan, China, Mongolia, Siam, Burma, &c., are mainly Buddhistic. The actual number of its adherents in the land of its birth, *i.e.*, India, is however, very limited. How this happened is yet obscure. So far, however, is certain, that the influence of Buddhism on the formation of modern Hinduism has been very profound. In fact, writers like Sir William Hunter are of opinion that Hinduism, as it is to-day, is the resultant of three factors:—(1) Brahmanism, (2)

Buddhism and similar reformatory movements, and (3) the rites and superstitions borrowed from the aboriginal tribes. There is little doubt that the images of Jugganath at Cuttack were originally Buddhistic symbols, while the worship of the hideous Kali which is so fashionable in Bengal, is a legacy from the savage tribes, who were gradually received into the all absorbing bosom of the Brahmanic hierarchy.

154.—Jainism.—Though Buddhism is not represented in these Dominions, it was necessary to touch upon it in passing, inasmuch as it is an offshoot of Hinduism. Not so Jainism, which has over 28,000 followers in the country. Before passing on to modern Hinduism, therefore, we must notice the religion of the Jains, which is a comparatively modern offshoot of ancient Buddhism and a sort of transitional creed between the two. In its spirit and its tenets, in its cardinal principles of faith and conduct, in its agnosticism and monastic vows, Jainism is more like Buddhism than any other religious sect in modern India. Even the names and places, the legends and feats related about the two leaders are so wonderfully similar!

The founder of Jainism was Mahavira, a younger son of Sidharthee, a Kshatrya noble of Kundagrama in Oudh. At the age of 28, Mahavira became an ascetic and spent twelve years in self-mortification. At the age of 40, he became a Jina (literally a conqueror), *i. e.*, a sage and a *Tirthankara*, that is, a saint and prophet, and spent the remaining thirty years of his life in teaching and organising his order of ascetics, mostly within the kingdom of Magadha, but also travelling to Sravasti, and the foot of the Himalayas. After his death, he attained *Nirvana Mukti* like Buddha. Like Buddha, Mahavira had also twenty-four predecessors (*Jinas*) of whom the earliest was Adinath. Like the Buddhists, the Jains also believe in the doctrines of Karma, Nirvana, Re-incarnation and metempsychosis. Their moral code is contained in five great duties, truth chastity, abstinence from destroying life, honesty and mastery over desires; in four *Dharmas* or forms of good work—liberality, gentleness, penance and piety; and in three forms of restraint — government of the mind, of the tongue and of the person.

The Jains believe that all plants and animals have souls, and they spend much money in maintaining hospitals for sick animals. They will not eat in the open-air during rain or after dark, for fear of swallowing a fly or insect. They strain water three times, before drinking it, and will not walk against the wind, lest it should blow insects into their mouths. The strict devotees, carry a broom or a brush to sweep insects out of the way before they sit down, and a mouth-cloth to cover their mouth when they are engaged in prayer. Surely this is straining at gnats and swallowing camels!

The Jains are divided into two great sects:—*Digambaras* or sky-clad, and *Swetambaras* or white-robed ones. The pilgrim resorts of the Jains are the Satrunjaya hill at Palitana, Mount Abu in Rajputana, and the hill Parasnath in Bengal. Of these three places, Satrunjaya is the most sacred. Some of these Jain temples are the finest specimens of the modern Hindu architecture. They are chiefly built of white marble, and for minute delicacy and beauty of detail, they stand almost unrivalled.

155.—Modern Hinduism.—To understand modern Hinduism, we must refer to the two epics, Ramayana and Mahabharata, and to the Puranas. These are the real scriptures of the modern Hindus and not the Vedas and the Vedantas which are seldom read and still more seldom understood. Besides, the epics and the Puranas are accessible to all classes alike, while the Vedas and the Vendantas are reserved only for the Brahmans. The influence of these two epics in shaping the moral ideals and in guiding the religious aspirations of the Hindus has been as great, if not greater, than that of the Illiad and the Odeyssey in the case of the Greeks. Rama and Krishna, Lakshmana and Arjuna, Sita, Savitri, Damayanti and Droupadi, in fact all the favourite heroes and heroines of the modern Hindus belong to these two epics, which have been translated into almost all the vernaculars of India and are read and recited by all castes and classes from Kashmir to Comorin and from Cachar to Karrachi. Moreover, the chief incidents of these two epics are frequently performed as *Yatras* (miracle-plays) and *Natakas* (dramas) and are immensely popular with all, especially the lower and the middle classes. The hero of the Ramayana is Rama and that of the Mahabharata is Krishna. Both are incarnations of Vishnu. The Ramayana is in 12 books and tells the story of Rama, who was the son of Dasaratha, a king of Oudh of the Solar race—his banishment and long exile in the forest, the carrying off of his wife Sita by the demon king, Rama's siege and destruction of Lankha (Lanka) for the recovery of his wife, his return home with her, &c. The Mahabharata is in 18 books, and relates the story of an internecine war between the two royal houses of the Kurus and the Pandus of the Lunar race for the throne of Hastinapur (Delhi). Its authorship is attributed to Vyasa. The Mahabharata is more an encyclopædia than a single poem, and is full of episodes. Of these episodes, the most important is the Bhagavatgita or the song, celestial, which may be called the New Testament of the Hindus. "It is the final flower", says an eminent author, "of Hindu intellect and piety, the summary reconciliation and poetic fusion of the best elements that preceded it in the mystical, rationalistic and practical schools." The Bhagavatgita embodies in the form of a dialogue, a revelation by Krishna—an incarnation of the Supreme God—to the hero Arjuna; and the armies of the two contending parties about to join battle, are drawn up in silence to await the close of this transcendental communion between the hero and the divinity. It celebrates the sovereignity of the soul over the body, its eternal essence which death cannot harm, and the fulfilment of personal duty as the way of life and the path to glory. Some of its characteristic teachings are :—

"Know that these finite bodies have belonged to an eternal inexhaustible indestructible Spirit. He who believes that this Spirit can kill or he who believes it can be killed, are both wrong. Unborn, changeless, eternal, it is not slain when the body is slain".

"No one ever resteth a moment inactive. Every one is involuntarily urged to act by principles which are inherent in nature. Inertness is not piety. Perform then thy functions. Action is better than inaction".

"When thy mind shall be worked through the snares of illusion, thou wilt become indifferent to traditional belief, when thy mind liberated from the Vedas, shall abide fixed in contemplation thou shalt then attain to real worship. Thou shalt find it in due time, spontaneously within thyself".

Is it any wonder than that Schlegel should have closed his Latin version of this matchless song with a pious invocation to the unknown prophetic bard whose "oracular soul is, as it were, snatched aloft into divine and eternal truth, with a certain ineffable delight"?

The number of the Puranas is eighteen. These are equally divided between the three figures of the Hindu Trimurti or Trinity, Brahma, Vishnu and Siva. The Vishnu Purana and the Bhagavat Purana are probably the most important of all and celebrate the supremacy of Vishnu in his incarnation of Krishna. The Vishnu Purana mentions as many as twenty-eight avatars or incarnations of Vishnu, of which the following ten are the most important:—(1) Fish, (2) Tortoise, (3) Boar, (4) Man-Lion, (5) Dwarf, (6) Parasurama, (7) Rama, (8) Balarama, (9) Krishna, and (10) Kalki. This tenth incarnation will appear at the end of the present, or Kali Yuga, *i. e.*, on the Judgment Day.

The doctrine of incarnation is thus explained by Krishna in the Gita:—"As often as there is a decline of virtue and insurrection of vice and injustice in this world, I make myself evident; and thus I appear from age to age, for the preservation of the just, the destruction of the evil-doers, and the establishment of virtue." (Bhagavatgita, Chapter IV).

Of the three figures of the Hindu Trimurti, (which, properly speaking, represent the one absolute Brahma in His three attributes of Creator, Preserver and Destroyer of the world), there is no especial temple dedicated to Brahma, except the one at Pokher (Pushkar), near Ajmere. It is Vishnu that is worshipped most especially in his two incarnations as Krishna and Rama. Some of the reforming sects, such as those of Ramanuja (12th century), Ramanand (14th century), Kabir (15th century), and Chaitanya (16th century), incline to the Vaishnavite belief. "The worship of Vishnu," says Sir W. W. Hunter, "in one phase or other, is the religion of the bulk of the middle classes; with its roots deep down in beautiful forms of Aryan nature worship and its top sending forth branches among the most refined Brahmans and literary sects. It is a religion in all things graceful. Its gods are heroes or bright friendly beings, who walk and converse with men. Its legends breathe an almost Hellenic beauty". The followers of Siva rank next to those of Vishnu. Siva has large followers in Bengal, Kashmere, Central India and especially in Mysore, where Sankara Charya, the great apostle of Vedantism who has come to do regarded as one of his chief incarnations, was born (9th century). The original of Siva is the Rudra of the Rig Veda. It is said that Rudra married *Usua*, the daughter of the king Daksha. Daksha once spoke ill of his son-in-law at a public sacrifice, which so much hurt his daughter, that she immolated herself at once on a burning pyre. Hence she is more popularly known and worshipped as Sati. Her other names are Párvati, Durga and Káli. The Durgapuja is a great religious festival. It has been called the Christmas of Bengal. In this puja, Durga is always accompanied by the following gods and goddesses:—Lakshmi, or the goddess of love and beauty; Sarasvati, the goddess of learning and music; Ganesa, with an elephant's head, the god of prudence and worldly wisdom; and Kartikeya, called Subrahmaniyan in Southern India, the god of war. Durga is also worshipped as Sakti by the Tantrics of Bengal. Festivals and pilgrimages form two chief features of modern Hinduism. There are at

least 12 festivals in the year, such as, Durgapuja, Divali, Sivaratri, Doljatra, Basant, &c.; while some of the most famous pilgrimages are:—Gya, Benares, Prayaga, Hardwar, Pushkar, Dwaraka, Nassik, Puri, Sringeri, and Rameswaram. Phallic worship as *lingam*, belongs to the Saivaites, while the *salagrama* is a household god of the Vaishnavas. We have already said enough of the Hindu gods and goddesses whose number in the Vedic times was only thirty-three, while now-a-days it is no less than thirty-three crores.

156.—Reforming Sects of Hinduism.—Before closing this sketch we must say something about the reforming sects of Hinduism. Most of these sects seem to have arisen out of the ashes of defunct Buddhism, and to have worked more or less, on the same lines of thought and feeling. They all discard the authority of the Vedas, condemn caste and idolatry and proclaim the spiritual worship of the one absolute God. Some of these have already been mentioned; it remains now to give an account of the religion of the Sikhs and the Brahmo Samaj.

The Sikhs of the Punjab owe their origin to Nanak, a follower of Kabir, who was born in 1469, near Lahore. He taught a religion free from caste and idolatry, having been largely influenced by the growing Islam around him, though he still remained more a pantheist than a monotheist, and taught that God should be especially worshipped under the name of Hari. His doctrines are, to a certain extent, allied to the Sufiism of the Mussulmans. After his death, there succeeded him a line of chief Gurus who, though at first friendly to the Mussulmans eventually developed great hostility against them and became largely military leaders. The fourth Guru Ram Das set up a lake temple in the tank at Amritsar, which became the head-quarters of the Sikhs. The fifth Guru, Arjun, completed the first Sikh bible, largely from the precepts of his predecessors. Govind, the tenth Guru, compiled a second book, devised a form of baptism, imposed a vow not to worship idols, to bow to no one but a Sikh Guru, and in many ways cemented the bonds of the party. War was made a religious duty; and while Govind refused to name a successor as Guru, he created the Sikh bible or Granthh a permanent object of worship with the title of "*Saheb.*" Henceforth it was to be their infallible guide. The *Granthh* is written in the old Hindi dialect called Gurmukhi. Nander, the capital of the district of the same name in these Dominions is a sacred place of the Sikhs, for, here exists a temple built to the memory of Guru Govind, who is supposed to have died here. In this temple a volume of the Granthh, Saheb, is kept. Nander is thus a centre of pilgrimage and the head-quarters of the Sikhs in H. H. the Nizam's Dominions. The following are some of Nanak's sayings:—

"The true name is the Creator, the Being without fear, without enmity, the everlasting One—the self-existing".

"He is not found in names, reading and austerities. If I knew Him I would speak it, but the story cannot be told. What his powers, what his thoughts, I cannot come up to it".

"He is pure who does no evil, is intent on good and ever giveth to the poor".

"Be true and thou shalt be free; to be true belongs to thee, thy success to the Creator".

157.—Brahmoism.—The Brahmo Samaj is an eclectic body founded by Raja Ram Mohan Ray in 1830 "for the worship of the eternal, unsearchable and immutable Being who is the Author and Preserver of the universe".

Ram Mohan Ray was a high caste Brahman of Bengal and was well versed in Arabic, Persian and Sanskrit. The severe monotheism of his creed shows his indebtedness to Islam; his philosophical ideas are more or less Vedantic, while his moral precepts are mainly borrowed from the Gospel of Christ. After his death in 1833 in England, his work was taken up by Devendra Nath Tagore and Keshab Chander Sen, the former accentuating the Vedantic, and the latter the Christian side of the founder's teachings. The Brahmos honour all scriptures and all prophets, but they do not acknowledge any of them as the first word or the unique medium of communication between God and mankind. The following motto (in Sanskrit) of one of its chief organs best illustrates its main tenets:—

"This universe is the holy temple of God—
Pure heart, the true shrine and truth, the eternal word,—
Faith is the basis and love is the goal—
Unselfishness is the true sacrifice.
Know these as the tenets of the Brahmos.

158.—Summary.—The above is a brief sketch of the origin and progress of the Hindu religion and the sacred religious books of the Hindus. Subsequent to the advent of Buddhism and its collateral ramifications, numerous religious teachers arose who formed their own religious sects, from whom there again rose numerous sub-sects. To trace the history of the origin and progress of each of these sects is well nigh a hopeless task. Neither have we the materials at hand, nor the time and attendant scope of study at our disposal, to attempt anything like it. We shall however content ourselves with a brief sketch of the so-called parent-stocks of which the present sects are the descendants. We shall give a brief outline of the religious sects as depicted in one or two authentic works of about five centuries previous. We regret our inability to trace the present division of the vast body of Hindus into the multitudinous sects that exist at the present day, for we must admit that our classification of them can be neither perfect nor express their actual condition within these Dominions. This report is the first of its kind and in the absence of any help derived from the district collectors, commissioners, &c., on this interesting subject of enquiry, we have had to content ourselves with descriptions of the sects as culled from various sources, which have been collated with considerable difficulty and expenditure of time and labour. It must be borne in mind that our main object is to lay the foundation for more extended and searching enquiries and researches on this, the least understood but by no means uninteresting branch of ethnographical study, so that private persons or officials who may find leisure to devote to this study may find the broad lines of investigation roughly mapped out for them, in a manner best consonant with the spirit of the Census work, not to say anything of this important branch of human research and study.

159.—Origin of Hindu Sects.—Before proceeding any further, it may not be out of place to observe that it has been the invariable custom in

every polytheistic religion to have two sets of followers, the one representing the popular or vulgar belief with its multitudinous ramifications of superstition in practice, and the other, the speculative or philosophical phase of this belief. These distinctions of what may be literally characterised as theory and practice, is not absent from the Hindu religion from the earliest times, as witness the distinctions between the Karma Kanda and Gnana Kanda, *i. e.*, ritual and theology of the Vedas, the earliest sacred books of this religion. To be a little more explicit, the populace, from the time of the Vedas, worshipped their peculiar deities, such as Vishnu, Siva, Brahma, &c., while different schools of esoteric philosophy arose giving support to each of these popular forms of adoration, till, in course of time, what was originally but a sentimental preference to one or other of the elements of nature developed into sectarian feelings antagonistic with each other, and created feelings in the hearts of their respective votaries inimical to each other. Such was the origin of the Hindu sects.

Hand in hand with the development of the orthodox Hindu sects, *i. e.*, those who acknowledged their allegiance to the hereditary priestly class, the Brahmans, there arose practically heretical sects, that had their counterparts among the speculative class. It would appear that in this manner six heretical schools of philosophy more or less atheistical in their teachings gradually arose, regarding whose tenets and even names, very little is known. Their heterodox tendencies attracted the attention of the Brahmans, who pour out the venom of their anger and contempt on the devoted heads of the founders of these sects, who spared neither the holy Vedas nor the heaven-born Brahmans, but attacked their self-accumulated privileges in rancorous language. It is from references to them in the orthodox books that we derive any knowledge of them, and this source precludes us from giving any idea of the real number or nature of these so-called heretical sects.

160.—Hindu sects prior to the fourteenth century.—We now turn our attention to the religious sects that flourished prior to the fourteenth century regarding which we have some kind of authentic information. About this time flourished two of the greatest representatives of the Saiva, and the Vaishnava forms of worship, Sankara and Madhava Charya. The disciple of the former, Ananda Giri wrote a book Sankara Dig Vijaya, in which all the sectaries of the time are introduced to be combated and, of course, conquered by the great Sankara Acharya, the apostle of the Saivas. Madhwa Charya who flourished about the commencement of the fourteenth century, A. D., wrote the Sarva Darsana Sangraha, which is a store-house of information regarding the metaphysical phase of the various religious sects that flourished in his time. He founded the Vaishnava sect known after his name, the Madhwas. The principal point of difference between these two standard works is that while the former deals with the popular belief and practices of the sects, the latter is a masterly dissertation on the philosophical aspects of the religious belief embodied in the former.

On the authority of these two books we are enabled to state that at the time we are speaking of, there were six esoteric and six exoteric sects of Vaishnavas, the same number of Saiva sects, besides minor sects that adored Agni (the fire), Brahma (the creator), Surya (the sun), Ganesha, the female personifications

of the Divine Powers under the names of Bhavani, Maha Lakshmi, Saraswati, &c., and many infidel sects. The details of the sects, with their principal characteristics are given in the subjoined sketch.

The Vaishnava sects were :—

(1.) The Bhaktas, who worshipped Vishnu as Vasudeva and wore no characteristic marks.

(2.) The Bhagavatas, who worshipped Vishnu as Bhagavat, and impressed upon their bodies the usual Vaishnava insignia, the discus, the club, &c., of Vishnu, and held the Salagram stone and the Tulasi plant as sacred. This sect is represented by the followers of Sri Ramanuja at the present day, who approach them in the nearest degree, as regards their doctrines and forms and objects of worship and adoration. The holy books on which the doctrines of these sects were based, were the Upanishads and the Bhagavat Gita.

(3.) The Vaishnavas who adored the same deity as Narayana and wore the usual marks. They inculcated the attainment, after death, of a sensual paradise in Vaikuntha, the abode of their deity, Vishnu.

(4.) The Chakrinias, or Pancharatrakas who worshipped the female personifications of Vishnu and observed the ritual laid down in the Pancharatra Tantra. This sect corresponds to the Saktas among the Saivas.

(5.) The Vaikhanasas, who resembled the Vaishnavas in worshipping Narayana and wearing the same marks. And

(6.) The Karmahinas, who, as their name implies, refrained from the performance of ritual, but professed to recognise their supreme deity in the sole source and sum of the universe.

Besides the above six practical systems of belief, it must be added that there were six corresponding esoteric systems of philosophy, known as the Gnana portion, in contradistinction to the Karma portion above enumerated.

The same distinction of esoteric and exoteric forms of belief prevailed in the Saiva sects, the latter of which were as follows. It may be remarked, in the commencement, that the book does not give the differentiating qualities and forms of belief of the various sects, beyond the bare names:—

(1.) The Saivas, who wore the impression of the Linga on both arms.

(2.) The Raudras, who had a Trisula, or the trident of Siva, stamped on their foreheads.

(3.) The Ugras, who had the Damaru of Siva (the drum) on their arms.

(4.) The Bhaktas, who had the impression of the Lingam on their foreheads.

(5.) The Jangamas, who carried a figure of the Linga on their heads ; and

(6.) The Pasupatas, who imprinted the Linga, sacred to the Saivites, on their foreheads, breasts, navel and arms.

Next are introduced in the book of Ananda Giri, the sects worshipping Brahma, or Hiranya Garbha, the creative principle of the Hindu Trinity. The worship of Brahma is now almost unknown. There exist no temples dedicated to him, nor is public homage paid exclusively to him, except in

one or two out-of-the-way places, as at Pokher in Ajmere and Bithur in the Doab, at the latter of which places, an annual fair is held in commemoration of the Aswemadha sacrifice, Brahma is said to have offered up at this place on the conclusion of his act of creating the universe.

The worshippers of Agni, who still survive in certain Agnihotri Brahmans who preserve the family fires, are the next sects referred to. After this, come the six sects who adored the Sun (Surya), as the creator and cause of the world, namely :—

(1.) Those who worshipped the rising Sun, as representing Brahma, the creative power.

(2.) Those who worshipped the Meridian Sun as Iswara, the destructive and regenerative faculty.

(3.) Those who worshipped the setting Sun, as the prototype of Vishnu, the preserver.

(4.) Those who worshipped the Sun at all the three preceding states, as the comprehensive type of all the three divine attributes.

(5.) Those who adored the Sun as a positive and material body, and the marks on his surface as his hair, beard, &c. This sect refrained from food till they had seen the Sun. And

(6.) Those who, in opposition to sects, did not address their devotions to the visible and material Sun, but provided a mental luminary on which they meditated ; they stamped circular orbs on their foreheads, arms, and breasts with hot irons.

Of the adorers of Ganesha also there were six sects, who worshipped him under different names, as (1) Maha Ganapathi, (2) Haridra Ganapathi, or Dhundi Raj, (3) Uchchhishtta Ganapathi, (4) Navanita Ganapati, (5) Swarna Ganapati, and (6) Santana Ganapati.

The worshippers of the female personifications of the divine power under the forms of Bhawani, Maha Lakshmi and Saraswati next find mention. Then follow a long list of sectaries, broadly divided into the heretical and somewhat orthodox classes. The heretical comprised:—

(1.) Charvakas or Súnya Vadis, also called Varhaspatyas, who advocated materialism and atheism.

(2.) The Saugatas, so called from their teacher Sugata Muni, followed his doctrine, that tenderness towards animated nature comprehends all moral and devotional duty, a doctrine that savours very strongly of Buddhism and Jainism.

(3.) The Kshapanakas, who professed a sort of astrological religion, in which time, as the principal divinity, is represented as carrying in either hand an armillary sphere and a quadrant.

(4.) The Jainas; and

(5.) The Bauddhas.

Of the more orthodox class are the adorers of secondary deities as Indra, Kubera, Yama, Varuna, Garuda, Sesha, Soma, &c., and of beings of a still lower rank such as Akas (Ether), Pitris (Manes), Sidhas (Genii), Vasus, Yakshas, Gandharvas, Vetalas and Bhutas (goblins and ghosts). We have thus given a brief sketch of the chief religious sects as they existed about five centuries ago. It is much to be regretted that the district officers did not help the Superintendent in arriving at a clear idea of the number and nature of the religious sects, and further showed themselves utterly indifferent to the subject by their forced silence or unsatisfactory replies.

Section VI.—ISLAM.

161.—Islam.—In our treatment of the different religions of these Dominions, we have given the first place to Hinduism and its principal offshoots, inasmuch as the majority (90 per cent) of His Highness' subjects belong to that creed. The religion whose followers bear the next largest proportion to the total population, *i.e.*, nearly 9 per cent is Islam. We, therefore next proceed to give a short description of this religion. The Mussulmans are, besides, the ruling class in this State, including His Highness the Nizam, his Minister, the principal Amirs and Nobles, Jagirdars and Secretaries. The adherents of Islam are thickly aggregated in the capital as also in the chief towns, such as Gulbarga, Bidar, Aurangabad, Hanamkonda, &c. In the district stations and villages their number is comparatively small.

Islam, as its name indicates, means *resignation to the will of God.* It was the religion of Abraham and of all the prophets of God. What then are the distinctive features of the religion preached by the Prophet of Islam and which differentiate it from those that preceded it in the country of its birth? What are those special tenets which first made it the national religion of the Arabs and then gradually the professed creed of no less than one-third the entire population of the globe? But in order fully to appreciate the value of Islam and the influence it has exercised on the Arabs as well as on such a vast portion of the human race, we must take into consideration the state of the Arabs and Arabia during their state of ignorance (*Jahiliyat*), *i. e.*, before they became Mussulmans. For, it is a trite remark, that nothing sets the relative values of things more clearly than comparison.

162.—Pre-Islamic Arabia.—The Arabs in pre-Islamic times were gross idolators. They were worshippers of stocks and stones, of idols and fetishes of various kinds. Within the holy precincts of the Káaba itself, there were no less than 365 idols, one for each day of the year. Of these the following ten are mentioned in the Koran, Al Jibt, Al Taghut, Al Lat, Al Uzza, Monat, Wodd, Suwa, Yaghus, Ya-uk and Nasr. Besides, worship of ancestors and Jins (genii) was also very much in vogue amongst them. This was the cult of the majority, though there was a small minority here and there amongst the more thoughtful and devout, who rose above the degrading rites of polytheism and idolatry and worshipped only the one God of Abraham and Moses. These called themselves Hanifs and were to be found in Táif, Mecca and Medina.

The moral and social habits of the people were on a par with their religious condition. There was no fixed code of moral and social laws, different tribes being guided by their different local customs and traditions. Drunkenness and gambling were very common. Women were regarded and used as mere chattel and there was practically no limit or prohibition to the number of wives a man might take, or to the facility with which he could send them away. History tells us that even polyandry was not absent and a female could take three to four husbands; the disputes about children being decided by the *kahin* or astrologer in the presence of the different claimants, by observing the inclination of the child towards any one of them. Blood feuds were the order of the day and revenge was regarded as a religious duty. Female children were sometimes buried alive as soon as they were born. Sacrifices of animals and even of human beings were made to gods who were as cruel and blood thirsty as their votaries.

The political condition of these pre-Islamic Arabs was just such as we should be led to expect in such religious, moral and social surroundings. In fact it was a faithful reflex of their spiritual environment. There was no strong central Government either at Mecca or elsewhere,—no supreme authority to whom all owed allegiance, no recognised head to whom all bowed, and disobedience to whose commands was considered treason and sacrilege. And as there were no common ties of natural feeling or religious brotherhood amongst the different tribes, who were constantly warring with one another, it became an easy matter for the foreign invaders to encroach upon them and to hold them, for longer or shorter intervals, in subordination and bondage. Persia, Rome and Abyssinia had each successively held sway in Arabia. This state of things was however destined to be changed entirely in the course of a few years and this change the Arabs owed chiefly to the genius and enthusiasm of the Prophet of Islam. It was the Prophet who gave them one God and one religion; it was he who welded them into one nation and formed them into one brotherhood. He it was, in fact, who made them strong enough not only to resist, but even to conquer their ancient foes.

163.—The Prophet of Islam.—Mohammed was born at Mecca, in the house of Kaaba, on the 10th of April in the 569th year of the Christian era. He belonged to the tribe of Koreish, of which his grandfather, Abdul Muttaleb was the chief. The Koreish were the custodians of the Káaba. His father Abdullah died before he was born and the mother Amina of this posthumous child died when he was barely 6 years of age. He was thus left under the care of his uncle Abu Taleb. Abu Taleb sent his orphan nephew to tend cattle on the hills and this out-door, fresh air life was probably all that was needed to make the sickly delicate boy grow up and develop into a handsome young man. At twenty-five, a rich widow of the Koreish tribe, Khadijah by name, made him her chief agent and sent him on different commercial expeditions to Syria and other places. He soon attracted her regard by the honesty and care he showed in his work; and she at last married him although she was then no less than forty. This event soon raised him to ease and affluence and left him ample leisure for religious contemplation to which he was constitutionally inclined. As he neared forty, his melancholy grew deeper, his love of solitude greater and his fits of absence from home far more frequent,

He began to retire into the cave of a neighbouring hill called Hira and there amidst fasting and prayer set himself to solve the problems of Life and Death, of God and Immortality. Fierce struggles followed. At last on an April night in 610, it was the 27th of Rajab and henceforth known as the Lailatul Mabas, (the night of the Mission) he heard a voice crying out to him—it was the voice of the Angel Gabriel—"Recite in the name of thy Lord, who created man from congealed (clotted) blood, recite, for thy Lord is the Most High who taught the pen, hath taught man what he knew not. Nay, truly man walketh in delusion who seems that he suffices for himself. To thy Lord is thy return." (Sura 96). After this he hastened home and told Khadijah all about it and she believed in him and asked him to persevere. For a short time he hesitated, not knowing how his message might be received; but the Angel Gabriel appeared to him one day as he was lying stretched on a carpet and covered with his garments and said: "O thou, that art covered, arise and preach and magnify thy Lord"! Revelations now began to follow one another frequently.

Mohammed now preached his doctrines among his private friends. His first adherents were Ali, his cousin, Zaid his wife's free slave, his friend Abu Bakr and a few others; but the Meccans and especially the Koreish would not listen to him. Their opposition only fired his zeal, and he began to hurl fierce denunciations against their false gods and wicked practices. These denunciations so incensed the Koreish that they carried their complaints to Abu Taleb, his uncle asking him to interfere. Abu Taleb sent for his nephew and asked him in their presence to desist, knowing full well the result. But Mohammed replied: "If the sun were to stand on my right and the moon on my left, asking me to desist, yet I would not do so till the Lord has carried me to the victory of my cause or till I die." So saying he burst into tears, but Abu Taleb consoled him and bade him go. After this he went in his accustomed way, exhorting people to worship the one God and to live in truth and righteousness, but they generally abused him or called him insane. There were however two notable accessions to his creed in these days, of whom one was his uncle Hamza, the other being Omar, a young man of great parts who had been hitherto bitterly hostile to the Moslems. Omar was the first to offer up prayers publicly at the Káaba and to perform the usual circuits round it an example which was soon followed by the other Moslems. All this greatly alarmed the Koreish, and they determined to boycott him and his followers. He and his followers now retired into the quarters of Abu Taleb and were for some time reduced to great straits (A. D. 617). After two years the ban was removed, but this comparative relief was soon followed by sad bereavements. His faithful and devoted wife Khadijah died in 620 and his uncle Abu Taleb shortly followed her. He was now left alone in the world, without anybody to look after him, or to protect him! Despondency came over him, but he thus turned to the never-failing resource of prayer. "Oh! Thou most merciful! Thou art the Lord of the weak. Thou art my Lord..... I seek for refuge in the light of Thy gracious countenance by which the darkness is dispersed and peace ariseth both for this world and the next, that Thy wrath light not upon me, nor Thine indignation!"

Two months after Khadijah's death he married again, Sauda, the widow of one of his early converts. He also got betrothed to Ayesha, the daughter of his

bosom friend, Abu Bakr. During the holy months he preached to the pilgrims from Medina, a dozen of whom pledged themselves at a place called Acaba, to worship the only God and to lead righteous lives. The twelve now returned as the missionaries of the new faith and began to gain adherents for him at Medina. About this time (621) falls the Meraj or his vision of Jerusalem and the seven heavens in which he was carried to the presence of Allah, who commanded his followers to pray five times a day. His guide, as usual, was Gabriel and his steed Al Barq. Next March (622), he preached again to the pilgrims from Medina, no less than 70 of whom repeated the same pledges as the year before and requested him to come and settle amongst them. And as the persecution of his enemies became fiercer, he gladly availed himself of their invitation and ordered his friends and followers to leave Mecca and go down to Yathrib, henceforth to bear the proud title of *Madinat-un-Nabi* or the city of the Prophet. This flight began in April 622 and thus the beginning of the Mussulman era, commonly known as *Hijra* or emigration (exile). He, Abu Bakr and Ali were the *last* to leave. Hearing that his enemies were in pursuit, he and Abu Bakr secretly left Mecca and hid themselves in the cave of Mount Thaur. Seeing his companion dejected, he consoled him by saying, "Be not cast down, for verily God is with us." And when Abu Bakr, seeing a crevice in the cave feared that the pursuers might look from beneath and find them out, he gave utterance to one of his sublimest sayings, "Think not thus, Abu Bakr, we are two, but God is in our midst, a third." They reached Medina safely on the 28th of June 622. Mohammed entered Medina on a Friday seated on a camel, with Abu Bakr behind him. He halted at a place for prayer, performed his first Friday service, giving a sermon on the new faith. From that day, Friday has become the Mussulman Sabbath. He received a joyful welcome from his converts as well as from the Jews who were numerous in that town.

The next ten years were probably the most eventful of his life. From a simple moralist and a reformer he now developed into a warrior, politician and legislator. Here he built a mosque, which, though rude in material and insignificant in size has yet become one of the most glorious spots in the history of Islam. Says Sir William Muir, "Here the Prophet and his companions spent the greater part of their time; here the daily service, with its oft recurring prayers, was first publicly established; here the great congregation assembled every week, and trembled often when they listened to the orations of the Prophet, and the messages from heaven. Here he planned his victories. From this spot he sent forth envoys to kings and emperors with summons to embrace Islam. Here he received embassies from contrite and beleiving tribes; and from hence issued commands which raised consternation amongst the rebellious to the very ends of the peninsula." He had repeatedly threatened divine vengeance against the Koreish and the Meccans, and he now determined to show that his denunciations were not mere idle threats. When sorely tried by their behaviour, he led or sent out several expeditions against them with varying success. He attacked the Koreish at Badr and put them to flight (December 623). He met the Meccans at Mount Ohod and was again victorious, though he himself was wounded and his uncle Hamza slain (625). In 627, he and his followers valiantly defended Medina against the combined forces of the Koreish, of the expelled Jews and of some Bedouin tribes. In 628

he proceeded to attack Mecca, but was forced to halt at Hodaibyah and to enter into a treaty with the Koreish, by which he was to withdraw that year and in the next, to return and remain three days within the sacred territory and offer the sacrifices he desired; so he returned to Mecca next year, 629, without any molestations from the Meccans. He performed the sevenfold circuit of the Káaba reciting: "There is no God but Allah alone. It is He that hath holden his servant and exalted his army. Alone hath He discomfited the confederated hosts." In the beginning of the next year (630) he entered Mecca with a large force, accepted the submission of the Meccans, entered the Káaba and destroyed the 365 idols! Mohammed had thus realised the most cherished dream of his life. He had reclaimed Mecca, as well as the Káaba for Islam! His next great victory was at Honein, against the powerful Hawazi tribe. Mohammed's dominion now began to assume the proportions of an empire; those who adopted the faith, submitted to his secular rules and paid annual tithes to consecrate their wealth. Believers were compelled to pay, if they refused. He had already sent the *Dáwat-i-Islam* or "the invitation to embrace Islam" to the Greek Emperor of Byzantium, to the Roman Governor of Egypt, to the Maizdaisian king of Persia and to the Christian Prince of Abyssinia. Some of them received and some derided his pretensions. Embassies were also received from all parts of Arabia and even beyond, acknowledging Mohammed's chiefship and office, and receiving presents confirmations of authority, special privileges, &c. (A. D. 630).

Next year (631), he did not go on the pilgrimage himself but sent Abu Bakr instead. This was because there was still a large number of heathen tribes who were coming to the Káaba to perform idolatrous rites. It was, therefore, announced that very pilgrimage henceforth should be limited only to the worshippers of one God. This decree was promulgated to all the pilgrims and thus spread throughout Arabia.

Early in 632 Mohammed prepared for his last and greatest pilgrimage, and set out for Mecca with his whole family and a hundred camels for sacrifice. When he arrived in sight of the Káaba, he raised his hands to heaven and said "O Lord, add unto this house the dignity and glory, the honour, and the reverence which already Thou hast bestowed on it." The first day he preached at Mecca and passed the night at Mina. It was at Mina that he gave his parting injunctions. "Know that every Moslem is the brother of every other Moslem. All of you are on the same equality. Ye are one brotherhood." After enquiring what month and what territory it was, and receiving the answer that it was the sacred month and the sacred territory, he said: "Even thus sacred and inviolable hath God made the life and property of each of you unto the other, until you meet your Lord." Returning to Medina he planned an expedition against Syria (known as the *Jaish-i-Hosama* or the expedition of Hosama), but was unable to carry it out owing to illness. He rapidly grew worse and betook himself to the apartment of Ayesha who attended to him devotedly. For a few days he was able to lead the prayers in spite of his fever, but on a final day he publicly intimated his approaching death, at which Abu Bakr burst into tears, but he requested him not to weep and said to the public: "Verily the chiefest amongst you is Abu Bakr. If I were to choose a

bosom friend it would be he, but Islam has made a closer brotherhood amongst us all." Next day Abu Bakr was deputed to lead the prayers. One of his last ejaculations was, "O my soul! why seekest thou refuge elsewhere than in God!" and his very last was probably: "O, Lord! grant me pardon and join me to the companionship on High." He died soon after noon, only an hour or two after his last visit to the mosque on Monday the 8th of June 632, in Ayesha's room adjoining the mosque. The Prophet's corpse was visited by all Medina and then buried in a vault dug out under the place he died. Abu Bakr, "the second of the two in the cave", was elected by his friends to succeed him, and thus became the first Khalifah of Islam.

164.—The Koran.—After having given a short sketch of the life of the Prophet, we must now say something about the Koran. The word 'Koran' literally means a reading. No account of primitive Islam, as it was conceived by its founder, is complete without it. The Koran is held by the Moslems as the book of books. It is a miracle in itself. It is on its excellence and inspiration that the Prophet chiefly based his claim as a messenger of God. Listen to his challenge to the Koreish and the Meccans in the second Sura; spoken in the name of God, the Most Merciful of the Merciful:—"If ye be in doubt as to our revelation to our servant, then produce a Sura like unto it; and summon your witnesses, God and all, if ye are men of truth". This challenge was accepted by some of the most famous poets and *literateurs* of the day, but it always ended in their discomfiture. Those who can read the Koran in the original and understand it, say that in pathos and sublimity it is absolutely without a rival either in Arabic or in any other language; so far is certain that it has raised Arabic into one of the great literary languages of the world. The origin of the text of the Koran is very interesting. Portions of it were taken down by the Prophet's immediate friends and followers on palm leaves, leather (parchment), stones, &c., but the complete text, as it has come down to us was not compiled till 20 years after his death; it was chiefly done by Zaid through Osman, the third Khalifa who is supposed by some to be the compiler of the work.

The Koran thus opens with an introduction, called *Surat-ul-Fatihah*.

"In the name of God, the Compassionate, the Merciful, praise belongs to God, the Lord of the Worlds, the Compassionate, the Merciful, the Ruler of the Day of Judgment. Thee we worship and Thee alone we ask for aid. Direct us to the right path, the way of those to whom Thou art gracious, not of those Thou art angry with, nor of those who err."

The Al-Fatihah of the Moslems is in place of the Lord's Prayer of the Christians.

The Koran lays the greatest stress upon the Unity of God and discards Trinity in the following words:—"Say thou oh! Mohammed! He is God alone, God the Eternal. He begets not, neither is He begotten, nor is there like unto him any one". It gives ninety-nine names to God, each representing a distinct attribute. He is described as all seeing, all knowing, as Omnipotent and Omnipresent. No vision taketh in Him, but He taketh in all visions; He is the subtle, the all-informed; He has created man in order that he should

worship him". The Koran simply repudiates Trinity, and strongly comdemns idolatry of all kinds. Its denunciation of idols and idolators is all but unique. Idolators are strictly forbidden from entering the sacred precincts of the Káaba. After the destruction of the Meccan idols, we read in Sura IV-51, the following:—"Verily, God will not forgive the union of other gods with himself. And he who uniteth gods with the God, has devised a great wickedness."

Some of the finest passages in the Koran are those which describe the joys of the "faithful" in the paradise, called Jannat:—"Their reward for their patience shall be paradise and silken robes, reclining therein on bridal couches; naught shall they know of sun or piercing cold;... .....its (the Tubá's) shade shall close over them, and low shall its fruits hang down; and vessels of silver and goblets like flagons shall be borne among them". (Sura LXXVI, 12). Hell is called *Jahannam* and has seven divisions just as there are seven divisions in the *Jannat*. The evil principle is called *Eblis* and *Shaitan*, and has genii and other evil spirits under him to tempt mankind, and carry out the behests of their principal. On the other hand, there are angels and archangels who attend on the Almighty and watch over mankind. Two recording angels, one recording the good deeds and the other the bad deeds are said to accompany every human being, so that between them they keep a strict account of all his thoughts, words and deeds. The four great archangels are Jabrail, (Gabriel) Mikail (Michael), Esrafil (who is to sound the last trumpet), and Ezrail (the angel of death). All the Jewish Prophets are recognised in the Koran; some of them are said to have received inspired books from the one God, but these have been superseded once for all by the Koran. The Koran is the greatest as well as the last of all the scriptures, just as Mohammed is the greatest and the last of all the prophets. Jesus is mentioned with particular reverence as the "Spirit of God", "the Prophet of God" but *not* the "Son of God." He is thus spoken of:—"We gave him the Engil and we put into the heart of those who followed him, kindness and compassion." The Koran frequently speaks of the Day of Judgment, and of the Resurrection. Predestination is one of its cardinal doctrines. The fate of every person is indelibly graven on his brow. Nothing can happen to him but what God has decreed:—"God misleadeth whom He will and guideth whom He will, (XXXV, 9). Celibacy is discarded, and marriage enjoined as a positive duty on every Moslem. Polygamy is inculcated but with such a prohibitory condition that in its absence it becomes a crime. Mark these words:—"If women seem good to you, marry two, or three or four; but *if you fear injustice towards them, then only one.*" (IV). This is a difficult condition to treat all alike, and without this, *polygamy* becomes inadmissible. Divorce is permitted, but the divorcee must not re-marry until four months and ten days have elapsed. This period is called the Iddat.

The *farz* or the essential duties of a Moslem are the following:—*Kalma*, or the belief in the One God and Mohammed as His Prophet; *Salát* (Namaz), or the daily prayers; *Zakat*, or the legal alms; *Soum* (Roza), or the fast of Ramzan; *Hajj*, or the pilgrimage to Mecca, &c. The minor duties are called *Sunnat*, such as Circumcision (Khatna), bathing on Fridays especially, &c., &c.

A concise summary of the Creed is found in Sura II, 172:—

"Righteousness is not that ye turn your faces towards the east or the west; but righteousness is, one who believes in God, and the last day, and the angels and the books, and the prophets; and who gives wealth for the love of God to kindred and to orphans, and the poor and the wayfarer and beggars and those in captivity; and one who is steadfast in dangers and gives alms; and those who are sure of their covenant when they make a covenant; and the patient in poverty and in distress and in time of violence."

165.—Jehad.—It is an erroneous notion to suppose that Islam is a religion propagated by means of the sword. After studying both sides of the question carefully, an unbiassed mind will pronounce its verdict against the common prevailing idea that the *Jehad* was enjoined by the Prophet, and that consistent Islam is always a church militant. Moulive Cheragh Ali, now Nawab Azam Yar Jung, the Subedar of the Southern division, and Financial Secretary to Government, in his valuable work, "Critical Exposition of the *Jehad*", completely refutes the imputation, and proves conclusively that the *Jehad* was a purely defensive war, undertaken by the Prophet and his handful of followers to protect themselves against the persecutions and attacks of the ungodly and fierce Koreish. After the death of the Prophet and during the Caliphate of Abu Bakr, most of the Arab tribes turned from their newly adopted religion, and refused to pay the alms and tithes which they had undertaken to disburse; hence forces were levied by order of the Caliph, and sent against such infidels to collect the tithes. Their success in this enterprise fired their zeal and enthusiasm, which developed into that marvellous career of conquest, unrivalled in the history of the world.* Africa was completely subjugated under Abu Bakr, the first Caliph; Syria and part of Persia during the Caliphate of Omar, the second Caliph, and the subjugation of Persia was completed during Osman's term of office. Within twelve years after the death of the Prophet, the Arabs had reduced 36,000 fortified places in Persia, Syria and Africa and had replaced churches and places of worship, by 1,400 mosques. Musa, who, like Cromwell, was a brave soldier as well as an eloquent preacher, conquered Carthage during the expiring years of the seventh century, and Spain in the beginning of the eighth. A few years more and the Saracens entered France and would have conquered it and the rest of Europe with the same facility as they had done Asia and Africa, had not their victorious march been checked by Charles Martel, the grandfather of Charlemagne. This event took place at the memorable field of Tours in 732, A. D., so that within a hundred years after the Prophet's death, the power of the Moslems had extended from the borders of China to the boundaries of France, from the Gulf of Tonquin to the Bay of Biscay. But there were circumstances, religious, social and political, peculiar to that age and century which greatly facilitated this series of uninterrupted and almost superhuman success. In Persia, the sublime religion of Zaratusht (Zoroaster) had degenerated into various species of magie worship, idolatry and silly superstitions. The sharp distinctions of right and wrong, as developed in the lofty dualism of Ahura Mazda (Hormazd) being engaged in eternal conflict with

* The Arabs marched into the neighbouring countries and offered their religion to the inhabitants for acceptance; as an alternative they were advised to pay *Jazya*, or tribute, which allowed them the right of performing unmolested their own rites and ceremonies, and they were to be under the protectorate of the Moslems, so long as they paid the *Jazya* regularly; but if they refused both the above alternatives, then the question of supremacy and right was decided by the sword.

Angrimainya (Ahriman), had well nigh faded away, and the noble race of the Iranians had sunk into all forms of vice and corruption. As a natural and inevitable consequence, there were mutual jealousies and internal feuds and dissentions all over the Sassanidian Empire, till it needed only the persistent blows of a strong force to shatter it to pieces. That force was found in Islam. The religious, social and political conditions of Syria and Egypt, of Carthage and Spain were equally bad, if not worse. All these countries had once formed parts of the great Roman Empire, and had consequently, not yet recovered from the effects of the blows that had brought rack and ruin to the whole. No doubt, they had all been converted from paganism and idolatry to Christianity, but that Christianity had, within six centuries, undergone such deterioration and frightful degeneracy as to have been scarcely discernible as the simple original faith, which its Founder had lived and died for. "When, therefore", says an eminent philosopher and historian, "in the midst of the wrangling of sects, in the incomprehensible jargon of Arrians, Nestorians, Eutychians, Monothelites, Monophysites, Mariolatrists and an anarchy of countless disputants, there sounded through the world, not the miserable voice of the intriguing majority of a council but the dread battle-cry, "There is but one God", enforced by the tempest of Saracen armies, is it surprising that the hubbub was hushed? Is it surprising that Asia and Africa fell?"

166.—Ali.—Ali, the cousin of Mohammed, the husband of Fatima, the only child by Khadijah who survived the Prophet, was the fourth Khaliph. Histories and traditions, poems and anecdotes all combine to give a very lofty and beautiful character to Ali—the beau ideal of a Moslem hero and a gentleman. He was as gentle as he was brave, as humane as he was just. His love of letters was probably even greater than his love of arms. Some of his recorded sayings are :—

"Eminence in science is the highest of honours."

"The greatest ornament of man, is erudition."

"He dies not who gives life to learning".

167.—The sons of Ali.—Ali died in 661, having been stabbed by Ibn-i-Maljam, a partisan of Moawyah, who belonged to the Ontaiyad tribe of the Koreish. His two sons, Hassan and Hossein inherited all the heroic valour and learning of their father, as well as the gentle virtues of their sainted mother. A small but faithful group of friends and devoted followers, gathered round the two grandsons of the Prophet, and swore to live or die for them. Hassan was poisoned, and Hossein was left to fight his own cause as best he could. Fierce and bloody feuds raged between this devoted band and the adherents of Yazid, son of Moawyah, who had now succeeded his father. The wholesale slaughter of Hossein and his 72 faithful adherents at Karbala on the 10th of Moharram (Oct. 680 A. D.), has given rise to one of the most sacredly observed festivals in all the Shia countries of Islam. One of the chief features of this festival is the recital of *Marsias* or elegies, which relate the tragic incidents of the life of Hossein in verse. This *Marsia* reciting has degenerated in India and especially in Hyderabad into songs, accompanied by mimicry and music and other dramatic performances, though in Persia there is only the recitation of verses and

a dramatic representation of the tragic incidents, at Karbala. These *Marsias*, which may, therefore, be regarded as the *miracle-plays* of the Islamic world, have attained their highest perfection and development throughout Persia and the Northern towns of India. The impression these *Marsias* produce on the populace is immense. Whole crowds reel, as it were, in waves of religious frenzy and fanaticism and beat their breasts, shouting frantically :—"O, Hassan! O, Hossein!" The fate of Hossein, as in fact of all the direct descendants of the Prophet, was very sad indeed ; and in the hands of a skilful poet or reciter, is capable of being made excessively tragic. Moawyah was the first Caliph of the line of Omaiyads, who reigned supreme after the death of Ali. He made Damascus his seat of Government, which soon became one of the most famous cities of the East. The Omaiyad Caliphs reigned from 661 to 750 A.D., and it was principally during this period that Islam spread from the Great Wall of China to the northern—most slopes of the Pyrennees. In the meantime, Abul Abbas, a descendant of the paternal uncle of the Prophet, had established himself at Kufa, and became the founder of the Abbaside Caliphate. His successor, Mansur, removed the capital to Baghdad, which now became the seat and centre of all arts and sciences and of all commerce and civilization. The most illustrious Caliph of the Abbaside line was Haroun-ar-Rashid the friend and contemporary of Charlemagne, to whom he sent the first sun dial clock that had ever been seen in Europe. There is a halo of romance about this great Caliph, whose acts of justice and generosity, and deeds of mercy were so constant and various as to have rendered his name as immortal in the poetic literature of the Arabs, as that of Charlemagne in the "*Comtes et fablioux*" of the romance races of Europe. He was a great patron of literature and had Greek works on logic and philosophy and Hindu works on medicine, morals and astronomy translated into Arabic. His son and successor Mamun-ar-Rashid went even much further than his illustrious father, as far as the patronage of learning goes. He collected a number of famous scholars and philosophers round his throne, without any distinction of caste or creed ; gave every possible encouragement to authors and inaugurated what may be regarded the Augustan era of Arabic literature.

168.—Moslem Dynasties.—The Abbaside dynasty at Baghdad lasted for nearly two centuries and the Fatimite dynasty nearly as long in Egypt and Africa (910-1171). The Omaiyad Caliphs of Cordova maintained their rule in Spain for nearly five centuries (755-1236) and the Moorish Sultans of Granada from 1236-1492, *i.e.*, till they were driven out by Ferdinand and Isabella.

The most famous of the Caliphs of Spain was Abdurrahman. He ruled fifty years and the country attained great prosperity under his beneficent rule. He established colleges all over his kingdom, and students and scholars from all parts of Europe flocked to the Universities of Cordova, and Seville, to avail themselves of the rich treasures of learning that were to be found there. All the different branches of science and art, literature and philosophy were most sedulously cultivated, till Cordova became to the scholars of those days, what Leipsic or Oxford is to us to-day. Says Draper, "When Europe was hardly more enlightened than Caffraria is now, the Saracens were cultivating and creating science. Their triumphs in philosophy, mathematics, astronomy, chemistry and medicine, proved to be more glorious and therefore more important than their military actions had been."

169.—The Crusades.—The Crusades contributed not a little to spread the Arts and Industries of the Saracens into Europe. Though their real object was very different, yet to a certain extent, they did for Europe, what the electric wire, the steam engine and the printing press have been doing for Asia in the 19th century. The fiery eloquence of Peter the Hermit set all Europe in a blaze, and thousands upon thousands rushed towards Palestine, to restore the Holy Land from the clutches of the Moslems or earn the glorious crown of martyrdom. At first, Richard the first of England, the famous *Coeur de Lion*, and his companions succeeded in their object, no doubt, but no sooner were their backs turned, then Syria and Palestine were reconquered by Saladin (Salah-ud-Din), a Kurd chieftain who had, in the meantime, made himself the Sultan of Egypt. Saladin was a prince of great courage and ability, but of still greater justice and humanity. He allowed the Christians to live in his territory and to make pilgrimages to their holy places free from fear and exempt from taxation. Like Haroun-ar-Rashid who preceded, and Akbar who followed, him long after, he is another of those great Mussulman sovereigns who were equally great in the field as well as in the Cabinet—his promptitude of action being as great as his firmness of decision; he was just yet humane, brave yet merciful, religious yet liberal towards the divergent creeds and communities that lived under the ægis of his benign rule. It is said, that when Richard was burning with a malignant fever in his tent on the arid steppes of Syria, it was Saladin who sent him camel loads of snow to assuage his disease,—the homage of one brave soldier to another! Lessing, in his drama "Natham, the Wise", has given a very high character to Saladin.

170.—Moslem Architecture.—The Saracens never distinguished themselves in either music, painting or sculpture; but they greatly excelled in architecture, so much so, that side by side with the different orders we now have the Saracenic style too. They carried their domes and minarets everywhere and built a number of mosques and mausoleums so exquisite in design, so graceful in form and so delicate in the minute tracing of details, as to challenge the admiration of the whole world. The palace of the Alhambra in Spain, the Mosque of Sultan Hossane at Cairo, St. Sophia (Ayasphia) at Istamboul, the Mosque of Omar at Jerusalem, and the Masjid-i-Shah at Isphahan are some of the finest specimens of Saracenic architecture outside India. But when the Saracenic style reached this country, it attained a more graceful symmetry and a sweeter harmony, such as it had never done before or since. Those who have seen the mosques and domes of Bijapur and Ahmedabad, of Gulbarga, Bidar and Golconda, of Delhi and Agra, will bear out the correctness of this statement. The Juma Masjid of Delhi is a marvel in red sandstone, while the far famed Taj at Agra is a dream in marble. Truly it has been said of these Saracenic architects: "They began like giants and finished like jewellers".

171.—Mussalman Sects.—It is the dictum of one of the Ahadis (traditions) that there are altogether 73 sects in Islam. But as we have in this country only a few, we shall restrict ourselves to a description of the principal ones alone. The principal sects met with in this country are the Sunnis, the Shiahs, the Wahabis and the Mahdavis. The first is still further divided into sub-sects, *viz*: Hanafi, Shafei, Humbali and Maleki. The Sunnis are those

who follow the *Sunneit* or the traditions, and form the majority. They acknowledge the first three Caliphs, Abu Bakr, Omar and Osman as the rightful successors after Mohammed, and Ali as the fourth Caliph, while the Shias begin with Ali, the husband of Fatima and acknowledge him as the only rightful successor and the true Imam. This point has been the bone of contention between these two great sects ever since the death of the Prophet.

The Articles of Mussulman belief according to the Sunnis are only three:—Belief in the one God, (*Tauhid*) belief in the Prophets, (*Noboovat*) and in Resurrection (*Ma-ad*). The Môtazilas, though Sunnis, believe in Justice of God (*Adl*), but the Shiahs have five Articles of belief, *viz*: Justice and Imamat besides the first three.

172.—The Shiah Sect.—The Shiahs, or, as they are also called Imamiahs, are divided into two principal sub-sects, the *Usulis* and the *Akhbaris*, *i. e.*, the followers of principle and the followers of the traditions. The *Usuli* does not permit the authority of the expounders of laws to fetter his judgment, and says that the right of construing the meaning of it in accordance with reason and the progress of human thought is not denied him. The *Akhbari*, on the other hand, blindly follows the traditions.

173.—The Wahabi Sect.—The Wahabis may be considered the non-Conformists of the Sunni church. They made their appearance in the beginning of this century. They are rather narrow-minded and unsympathetic, and designate all other Moslems as unbelievers, and even go so far as to permit their spoliation. They consider all the Moslems of the present day as anthropolators.

174.—The Mahdavi Sect.—All these sects believe in the promised advent of a Mahdi, the last of the twelve Imams, who, according to the Shiahs, disappeared at Surraman Ráa and is believed to be still alive, and who is reserved by the Almighty to appear in the fulness of time and restore the purity of the human race on the face of the earth. The Sunnis, on the other hand, say that he is yet unborn, and will appear at the close of the world to fulfil his mission and direct the people to the right path. This brings us to the sect of the Mahdavis, a large class in this country. They say that the Mahdi appeared in Jaunpore some three hundred years ago; this forms the great difference between the Moslems proper and the Mahdavis. Almost all the Pathans in these Dominions and many weavers in the Mahratwara districts are Mahdavis. Moulvie Zaman Khan, the Tutor to H. H. the present Nizam refuted their beliefs in a book called the *Hadya-i-Mahdaviyah*, which consists of the embodiment of all their doctrines. The publication of this book, was nothing more nor less than what, the priest of this sect said, cost him his life, as he was most mercilessly assassinated by the Pathans, who were incensed at his exposition of their religion. It is not advisable to enter more deeply into this question, but the subject is very amusing, especially the episodes in the childhood of the Mahdi. However, as they are believers in the one God and also in the mission of the Prophet of Islam, it is necessary to include them as a sect of the Moslems.

175.—The Sufi Sect.—The Sufis are the mystics or transcendentalists of the Moslem world. The cardinal principles of their philosophy are the same as those of the Vedantists, the Buddhists and the Gnostics. Every human being,

they say, can have direct communion with, and revelation from, the Divinity, provided he leads a life of purity and self-control. He must live more or less retired from the base passions and the selfish interests of the work-a-day world. He must undergo certain rites and practices which train the will and purify the soul. By degrees, his soul attains an exalted purity and mingles with the Universal soul, which is God. It is ecstacy, emancipation and beatitude. The adorer and the Adored, the lover and the Beloved have become one and the same, after all. This union with or separation from, the Beloved is the esoteric sense—the mystic burden of the poems of Hafiz, of the distiches of Jami and of Jalal-ud-Din-i-Rumi. The author of the *Mosnavi*, Jalad-ud-Din, thus expresses some of the Sufi doctrines :—

"Are we fools? We are God's captivity.
"Are we wise? We are His promenade.
"Are we sleeping? We are drunk with God.
"Are we waking? Then are we His heralds.
"Are we weeping? Then His clouds of wrath.
"Are we laughing? Flashes of His love".

But in these Dominions, it has degenerated, and the Mashaikhs who are supposed to be the leaders of this mystic form, are not very learned and consequently their followers are mostly ignorant people. This is the case with the generality of the people, though there are a few who are very deep scholars of the Sufi school.

Section VII.—ZOROASTRIANISM.

176.—Similarity between Hindus and Parsis.—There was a period, when the ancestors of the Iranian Parsis and of the Aryan Hindus lived together in the same place, followed the same pursuits, sacrificed to the same gods, and spoke, more or less, the same language. They must have continued to do so for some time, till a schism arose which made the one tribe migrate towards the West and settle down in what has since then been called Iran, and the other towards the South, and settle down in the land of the Seven Rivers (Zend *Hapta Henda*) called India by the Greeks. They called themselves *Aryas*, *i. e.*, of the 'noble' race. The ancestral homestead they had left behind, they were in the habit of calling *Ariayanavaijô* or 'the home of the Aryans.' This *Ariayanavaijô* was probably somewhere towards the northeastern slopes of the Hindukush, round the plateau of Pamir, "The roof of the world" (*Bām-i-duniya*), as it is called, in the mountainous countries drained by the Sir Zerafshan and the Amu. It was evidently a cold country, for they numbered their years by winters (Zend *Zima* and San *Hima*). It was a diversified region, richly wooded and watered and highly metalliferous as some parts of Badakshan or of ancient Bactria still are. The Greeks found it an ideal climate and the descriptions they have left behind of its flora, fauna and minerals exactly correspond to those of modern descriptions of English, French, and Russian travellers. When the Aryans lived in these regions, their habits were chiefly pastoral and agricultural. Their wealth was their cattle. Names for race, tribe, family relations, property and trade, for the inn, the guest, the

master, the king were all taken from words which designated the herd. Consequently, they held the cow in great reverence, as the Parsis and the Hindus continue to do even to this day. The identity of the names of some of the gods which the Iranians and the Indians worshipped together in their original home is very striking, though as soon as they separated, the gods of the one become the demons of the other, and *vice versa*. They called their gods *Ahuras*, *i. e.* living, spiritual beings and *Devas*, *i. e.*, beings of light. After the schism the *Ahuras* of the Parsis become the *Asuras* or giants of the Hindus, as the *Devas* of the Hindus become the *Daivas* or demons of the Parsis. Indra, the highest of the Vedic gods, became in Zend a demon, only second in rank to *Angro Mainyush* or the devil. *Mitra*, another Vedic god, became *Mithra*, a *Yazata* or an angel; the Vedic god, *Aryaman* who seems particularly to preside over marriages became the angel *Airyoman* in Zend; *Aromate*, a female spirit in the Vedas, and meaning "devotion"," obedience" and "earth" was transformed into Armaite, an archangel; the Vedic *Narashansa* is evidently the Zend *Nairyosanha* (*Neryosangh*); the Vedic *Vayu* is the same as the Zend *Vayu*; the *Vritraha*, *i. e.*, "the killer of Vritra" (a demon)—a very frequent epithet of Indra in the Vedas is to be recognised in the angel *Verethraghna* of the Zend. Other instances of this original identity and later transformation are as follows :—*Jama Raja* and *Jima Khshaeta* (Jamshêd). The names and epithets are the same; *Jama* is indentical with *Jima*, while *Raja* is the same as *Khshaeta* which means a "king". Further *Jama* is *Vaivasvata* or son of *Vaivasvat* in the Veda, while *Jima* is *Vevonhao* or son of *Vevanghvat* in the *Vendidad*.

In the same way, *Trita* and *Traitana* of the Veda are the same as the *Thrita* and *Thractaona* of the Avesta. This *Thractaona* became in the Pahlavi, *Fridûn* which is the same as the *Feridun* of *Ferdausi* in the *Shah-namah*. This *Feridun*, we know, killed *Zohak* who is no other than *Ashdahak* which Burnouf has so cleverly identified with *Azhi* (Vedic *Ahi*), *dahaka* of the Avesta. So is the Vedic *Krisasva*, the same as the Zend *Kerisaspa* from which come *Garshasp*, another hero of the *Shah-namah*.

This similarity extends also to the sacrificial rites. Haugh, who spent some years amongst the Dasturs of Bombay and the Brahmans of Poona and had some of their respective sacrifices performed in his presence, says, that the *Yajishn* ceremony of the Parsis contains all the elements which constitute the different parts of the *Jyotishtoma* cycle of the Vedic rites, performed by the Hindus. And to complete all these instances of striking similarity which could be further multiplied, no Parsi may be said to properly belong to the Zoroastrian community until he has been invested with his sacred thread, called *Kusti*, as no Brahmin is a true Brahmin until he has passed through the sacred rites of the *Upanayanam* and has put on his sacred thread, called *Yajnopavitam*. But the similarity of the two languages of the Zend and the Vedic Sanskrit is more striking still. This similarity is so close that one who knows Vedic Sanskrit well can with a slight help from comparative philology read the Avesta without much difficulty. It is for this reason, that those who have done most for Zend researches have been always good Sanskrit scholars. The Veda is the key to the Avesta. This is not the place to go into further details about this highly interesting theme. The names and wo rds

mentioned above are quite sufficient for our present purpose. Zend and the Vedic Sanskrit stand in the same relation to each other as Italian to French, or Guzerati to Mahratti. "The languages of the sacred hymns of the Brahmans and of those of the Parsis," says Haugh, "are only the two dialects of two separate tribes of one and the same nation. As the Ionians, Dorians, Ætolians, &c., were different tribes of the Greek nation, whose general name was Hellenes, so the ancient Brahmans and Parsis were two tribes of the nation which is called *Arya* both in the Veda and the Zend Avesta; the former may be compared with the Ionians and the latter with the Dorians."

177.—**Our indebtedness to western scholars.**—It is to the labours and researches of some European scholars, that we are chiefly indebted for our present knowledge of the ancient language and religion of the Parsis. There were scanty records about the "Magi, the Fire worshippers" amongst the ancient Greeks, Romans and the Arabs, but they were very imperfect, and mostly inaccurate. No other race has passed through such singular vicissitudes of fortune as the Parsis, no other scriptures have undergone such frightful havoc and mutilations as the Zend Avesta. The Parsis of the present day are the ruins of a once great race as the fragments of the Avesta that have come down to us are the ruins of a once great book. The first European who undertook to reveal the Avesta to the world was a young Frenchman, called Anquetil Duperron. His enthusiasm was so great that in 1754 he enlisted as a sailor in one of the ships of the French East India Company bound for Bombay, where he at length arrived after incredible hardships and great difficulties. From Bombay he went to Surat, where after having bribed a Parsi priest, called Dastur Darâb, he at length succeeded in collecting a complete manuscript of the Avesta and returned to Europe in 1761. In 1771, he published a complete translation of the treasures he had had so much pains to have collected and brought with himself from the East. This translation was received partly with derision but chiefly with great scepticism by scholars like Sir William Jones and others. Although great credit was undoubtedly due to Anquetil Duperron for his pluck and enterprise as a pioneer, yet his translation was very imperfect, as he lacked the real key to the Avesta, that is to say, a knowledge of Sanskrit. No less than half a century passed away before Eugine Burnouf, the great Sanskrit scholar, appeared on the scene, and at once opened a new era in Zend scholarship by finding out the right key and following the right method of investigation. His researches were followed by Rask and Westergaard in Denmark, by Sylvester-de-Sacy in France, by Kossowitch in Russia, and by Spiegel and Haugh in Germany. Haugh particularly has done more for Zend scholarship than anybody else. He has completed what Burnouf had begun. The mantle of Anquetil Duperron and of Eugine Burnouf has latterly fallen on Professor James Darmstetter, who has published a translation of the Vendidad for Max Muller's Sacred Books of the East. Thus we owe to these European scholars what knowledge we now possess about the sacred books of the Parsis, and of the tenets and principles embodied in them.

178.—**Spitama Zarathustra.**—Like all the other sacred books of the world, the Parsis also ascribe theirs to *Ahura Mazda*, by whom they were directly revealed to Spitama Zarathustra, their Prophet. The personality of this undoubtedly great Prophet is enveloped in deep obscurity. Even his date is uncertain. Some are of opinion, that he lived at the Court of Hystaspes, the father

of Darius and was consequently more or less a contemporary of Buddha. But this opinion is entirely rejected by Haugh and other authorities, who put him back to 1000–1200, B. C. Vishtaspa or Gushtasp, the king of Persia, who befriended and patronised him was altogether a different personage from the Hystaspes of the Greeks. Like Buddha, his name, *Zarathustra* was only a title, meaning a high priest or spiritual guide, and there must have been several Zarathustras before he appeared on the scene. This appears also from his surname *Spitama* which evidently indicated the family he belonged to, and therefore corresponds to the surname of Buddha, who was called *Sâkya Simha*. Such incidents as we can gather about his life and personal history are more or less of the same nature as are related about all the great prophets of the world. His father's name was *Pouras Châspa* and his mother's name was Dogdo. He was married and had sons and daughters. At thirty, he retires into a vast wilderness, where *Angro Mainyush* offers him all power and prosperity, provided he will admit him to be god, whereto Zarathustra replies:—"Evil glory! it is for thee and thy race, that *Duzakh* is prepared. As for me, I will serve *Ahura Mazda*!" When he came out, he was already a true Prophet of God, invested with miraculous powers. He introduced himself by miracles to the notice of the king Gushtasp, and becoming that monarch's friend and counseller established the true Mazdayasnian faith throughout his Dominions.

179.—**The sacred books of the Parsis.**—The sacred books of the Parsis still extant are chiefly the following:—*Yasna*, *Visparad*, *Vendîdad*, the *Yasht* and several other small fragments. Of these, the *Yasna* is the earliest and the most important. The *Yasna* itself is divided into two parts, the early *Yasna* and the late *Yasna*. The early *Yasna* consists of the five *Gathas* and of the *Yasna Haptanhaite* or the *Yasna* in seven chapters. These are written in what is called the Gatha dialect—the form of the Zend, which stands nearest to the Vedic Sanskrit. The word *Gatha* is well-known in Vedic as well as Buddhistic literature and means "Song." The *Gathas* of the *Yasna* were no doubt sung by the *Atharvan* or the priest, as the verses of the *Sama Veda*, by the *Udgatre*. These five *Gathas* of the *Yasna* certainly belong to Spitama Zarathustra himself as the *Gathas* of the *Lalita Vistaram* to Gautama Buddha. They are metrical compositions, and consist of short prayers, songs and hymns which generally express a strong religious feeling combined with ethical and metaphysical speculations. It is further interesting to note, that all these five *Gathas* are written more or less is the same metres as used in some of the earliest Vedic hymns which are called *Asuri*. For instance, the first *Gatha* called *Ahunavaiti* is written in the same metre as the *Gayitri* of the Brahmans. The second *Gatha* is called *Ushtavaiti*; the third: *Spentamainya*; the fourth *Vohu Khshathram*; and the fifth *Vahishto Ishti*. Here are some extracts from the *Gathas*:—

I. *a*. "In the beginning, there was a pair of twins, two spirits, each of a peculiar activity; these are the good and the base, in thought, word and in deed. Choose one of these two spirits. Be good and not base."

b. "And these two spirits united, created the first; one, the reality, the other, the non-reality."

c. "Of th ese two spirits, you must choose one, either the evil, the origi-

nator of the worst actions, or the true, holy spirit. Some may wish to have the hardest lot, others adore Ahura Mazda by means of sincere actions."

d. "You cannot belong to both of them."

II. *a.* "Blessed is he, blessed is every one to whom Ahura Mazda, ruling by his own will, shall grant the two everlasting powers (health and immortality). For this very good, I beseech thee. Mayest thou through thy angel of piety, *Armaiti*, give me happiness, the good true things, and the possession of the good mind."

b. "I believe Thee to be the best Being of all, the source of all light for the world. Every one shall choose Thee as the source of light. Thee, O Mazda most beneficent Spirit! Thou createdst all true things by means of the power of Thy good mind at any time, and promisedst us a long life."

c. "That I ask of Thee tell me the right, O Ahura!
"Who was the father of the pure creatures at the beginning?
"Who has created the way of the sun, of the stars?
"Who but Thou made it, that the moon waxes and wanes?
"This, O Mazda, and other things I long to know.
"Who upholds the earth and the clouds above,
"That they fall not? Who made the water and the plants?
"Who gave their swiftness to the winds and the clouds?
"Who is, O Mazda, the creator of the pious mind?
"Who, working good, has made light as well as darkness?
"Who, working good, has made sleep and wakefulness?
"Who made the dawn, the mid-day and the evening?"

III. *a.* "I will proclaim the word which the most Beneficient spoke to me, which is the best for men to hear. All those who give a hearing to this my word, will be free from all defects and reach immortality. Mazda is Lord through the instrumentality of the good mind."

b. "I will proclaim, as the greatest of all things, that one should be good praising only righteousness. Ahura Mazda will hear those who are bent on furthering all that is good. May He whose goodness is communicated by the Good Mind, instruct me in His best wisdom!"

c. "Whoever thinks the idols and all those men besides who think of mischief only, to be base, and distinguishes such people from those who think of the right; his friend, brother or father is Ahura Mazda. This is the beneficent revelation of the supreme fire-priest."

IV. *a.* "We worship Ahura Mazda, the righteous master of righteousness. We worship the *Amesha Spentas*, the possessors, the givers of good. We worship the whole creation of the righteous spirit, both the spiritual and earthly all that raises the welfare of the good creation, and the spread of the good Mazdayasnian religion."

b. "We praise all good thoughts, all good words, all good deeds which are and will be, and we likewise keep clean and pure, all that is good."

V. "I cease to be a Daiva worshipper. I profess to be a Zoroastrian Mazdayasnian, and enemy of the Devas, and a devotee of Ahura, a praiser of the

immortal benefactors (*Amesha Spentas*). I ascribe all good things to Ahura Mazda, who is good and has good, who is righteous, brilliant, glorious, who is the originator of all the best things, of the spirit of nature, of righteousness, of the luminaries, and the self-shining brightness which is in the luminaries."

VI. "I am a Mazdayasnian, a Zoroastrian Mazdayasnian. I profess this religion by praising and preferring it to others (Deva religion). I praise the thought which is good, I praise the word which is good, I praise the work which is good."

180.—Generalisation.—From the above extracts, we generalise the following facts:—

That the religion which Spitama Zarathustra founded is a pure monotheism which believes in one Eternal Being, called Ahura Mazda; that there are two eternal principles involved in it called *Spenta Mainyush* and *Angro Mainyush*; that there are seven attributes in it, called *Amesha Spentas*; that the best way to serve the Ahura Mazda is to follow the Triad: *Humate Hukhte* and *Huvraste*, *i.e.*, good thoughts, good words, and good actions; that those who follow this path will attain bliss, while those who do not will be doomed to sorrow. Further we learn, that this monotheism of Zarathustra was a protest against the multiplicity of the Devas, worshipped by the Aryan Hindus. It is difficult to say, when this schism actually took place, but so far is certain, that it must have taken place before the ancestors of the Aryan Hindus had descended into the plains of the Punjab, when they were, more or less, nomadic in their habits, and Indra was their chief god to whom they were in the habit of offering soma sacrifices which gave them inspiration to sing and the strength to fight. This is quite apparent from the last extract from the *Yasna* which is, as it were, a confession of faith for the followers of Zarathustra. *Spenta Mainyush and Angro Mainyush* are not two distinct divinities, as is commonly supposed, but rather represent two principles of one and the same Being. The former is the Being, and the latter non-Being, the spirit and matter, the light and darkness, the good and evil. They are the noumenon and phenomenon of Kant, the thought and extension of Spinoza, which are the two attributes of the self-same eternal substance. They are the *Parabrahma* and the *Maya* of the Vedantists, the *Purusha* and the *Prakriti* of the Sankhya. They are the centripetal and centrifugal forces, the laws of polarity of modern science. In ethics they represent the higher, divine intentions of man in constant conflict with his lower animal instincts. Those who fight for truth, justice and love are the followers of *Spenta Mainyaush*, *i.e.*, Ahura Mazda, while those who range themselves on the side of falsehood, tyranny, and hate are the slaves of *Angro Mainyush* or *Ahriman*.

181.—The Amesha Spentas.—The *Amesha Spentas* are altogether seven including *Ahura Mazda*:—

(1.) *Ahura Mazda* (Hormazd), *i. e.*, divine wisdom.
(2.) *Vohu Mano* (Bahman), *i. e.*, good mind.
(3.) *Asha Vahishta*, *i. e.*, purity and truth.
(4.) *Khshathra Vairya*, *i. e.*, fruitfulness.
(5.) *Spenta Armaite*, *i. e.*, devotion and piety.

(6.) *Haurvetal, i. e.*, healthfulness.

(7.) *Amertal, i. e.*, immortality.

These *Amesha Spentas* are also called immortal benefactors, and worshipped as archangels who respectively preside over men, cattle, fire, metals, earth, water and plants. Amertal is the genius of plants, and particularly of *Haoma* (S. Soma), which gives health, and long keeps up the vital powers. After the *Amesha Spentas* come the *Fravashis* or the guardian angels of men, animals, plants and minerals. Philosophically, they are the *ideas* of Plato which have their correspondences in the *realities* of this world. They are invoked and worshipped on all occasions because of the help they give in the perpetual conflict between good and evil, between the higher and the lower nature of man.

182.—The Yashts.—These *Fravashis* along with *Mithra, Tishtuya*, &c., are called Yazatas (*S. Yajatas*) or angels. Formulas of prayer and praise are offered to each of these *Yazatas* in what are called the *Yashts*. There are no less than twenty of these *Yashts* of which the following called the *Hormuzd Yasht* is certainly the best :—

"Zarathustra asked Ahura Mazda for the most effectual spell against the influence of evil spirits. He was answered by the Supreme Spirit that the utterance of the different names of Ahura Mazda protects best from evil. Thereupon Zarathustra begged Ahura Mazda to communicate to him these names. Ahura Mazda then enumerates 20 names. The first, for instance, is *Ahmi, i. e.*, 'I am'; the fourth, *Asha Vahishta, i. e.*, the best righteousness; the sixth, I am the wisdom; the eighth, I am the knowledge; the twelfth, *Ahura, i. e.*, living; the twentieth 'I am that I am' (*Ahmi yad ahmi Mazda*). Ahura Mazda then says further :—"If you call me by day or at night by these names, I will come to assist and help you, the angel *Srosh* will then come to assist and help you, the spirits of the waters and the trees and spirits of the deceased righteous men will come to assist you."

This *Srosh* or *Sraosha* is the personification of the whole divine worship of the Parsis. It was this angel who first sang the five *Gathas*, revealed to Zarathustra; it was he who first arranged the sacred twigs (*Barsom*), and it is he who will pronounce Judgment on human actions after death. He is to be worshipped with *Zaothra* or consecrated water. There is a chapter in Yama, dedicated to this *Yazata*, called *Srosh Yasht*.

183.—The Visparad.—By *Visparad* is meant a collection of prayers, composed of twenty-three chapters. It is written in the ordinary Zend language and bears close affinity to the later *Yasna*. In fact, the later *Yasna* and *Visparad* combined form the chief liturgies of the Zoroastrian religion. They may be called the *Yajur Veda* of the Parsis. Here is an extract from the *Visparad* :—

"We honour the Omniscient Spirit: Ahura Mazda. We honour the light of the Sun. We honour the Sun, the *Amesha Spentas*. We honour the perfect Mantras. We honour the brilliant works of purity. We honour the assemblies of which fire is the cause. We honour pure and benevolent prosperity and intelligence."

Fire and light were two favourite symbols of worship with the Iranians as well as the Indians. Each family had its altar, and its sacred fire. Thus the domestic hearth became "the holy of holies." And not for the Iranians and the Indians alone. For the Greeks and the Romans had also their *Hestia* or *Vesta* where the hearth-fire was kept perpetually burning. This symbolism of fire and the Sun is a wonderful intuition of those days, when we remember, that all the latest discoveries of our modern science go to prove, that this our Sun is the real centre of all cosmic energy, of all life and light, of all colour and beauty in this world!

184.—The Vendidad.—The *Vendidad* is the *Smritis* of the Parsis. It consist of 22 *fargards* or chapters and is a complete code of the religious, civil and criminal laws of the ancient Iranians. It is evidently the joint-work of several generations of high priests, called Zarathustras. These high priests worked no doubt, on the basis of the old sayings and laws which had come down from the Prophet himself. These old sayings and laws were called *Avesta*, which they interpreted. These interpretations were called Zend which were further commented upon by other and later high priests who followed. These last commentaries were called "*Pazend.*" Thus a text of the Vendidad is divided into *Avesta*, *Zend* and *Pazend*.

There is no doubt, that the *Vendidad* is a later production than the *Gathas* and the early *Yasna*. Haugh put the *Gathas* as far back as 1200 to 1000 B. C., the *Vendidad* to 1000–900 B. C., and the later *Yasna* to 800–700 B. C. The dogma of dualism as personified in two distinct divinities called *Hormazd* and *Ahriman*, is clearly developed and set forth in the *Vendidad*, and minute directions are given with regard to the final disposal of the corpses and the rites of purification connected with them. The evil spirit is expelled from the corpse by the "four-eyed dog" being brought near and made to look at the dead (*Sag-did*). This naturally reminds one of the four-eyed dogs of *Yama* in the Vedas, and of the three-headed Cerberus of the Greeks, watching the gates of the Hades. As the elements fire, earth and water are all holy, so dead bodies must be kept as far as possible from them and placed on the highest summits where there are always corpse eating dogs and birds to consume them. The bones must be later on laid in a building, known as the (*Dakhma*), or the Tower of Silence.

185.—The idea of the life to come.—The idea of a future life is distinctly taught in the *Gathas* and is one of the chief doctrines of the Zend Avesta. There is a bridge, called *Chinvat Pereter* which leads thither, but it is only the soul of the good who can pass it while the wicked fall from it down into hell. A good man's spirit, remaining near the head of the body, tastes during the three nights after death as much happiness as the whole world can taste. He then passes into the most blissful region and is met by his own conscience in the shape of a beautiful heavenly maiden who recites to him all his good deeds, and then conducts him through the paradises of *Humate*, *Hukhte* and *Hvoraste, i. e.*, of good thought, of good speech and of good deed into endless light. The evil man, on the other hand, suffers for three nights as much as the whole living world can suffer, and then is brought through a foul region into the hells of evil thought, evil word and evil deed and finally into endless night. Heaven is called *Garo-*

Demana and *Ahu Vahishta* from which comes the modern word, *Bahisht*. Hell is called *Driyo Demana* and *Duzhanha* from which is derived the modern word *Duzakh*. Resurrection seems to be also one of the doctrines of the Zend Avesta. By the command of Ahura Mazda, the great Prophet *Sosyosh* will appear on the Judgment Day, resuscitate all the dead bodies and pass final judgment on them. The power of the evil principle will be completely broken, and righteousness will reign supreme. Ahriman and his victims will be finally crushed, while Ahura Mazda and his children will live in eternal bliss for ever and ever!

186.—The Parsis as they are.—A few words must be said about the Parsis as they are. Their present number is estimated to be about 100,000 in all, including those in Yezd in Persia. Of these no less than 82,000 are to be found scattered all over India and particularly Western India. There are some 1,000 Parsis in the Nizam's Dominions. But though their total number is so small, yet in wealth, enterprise and industry, they beat all the other vast races and nationalities of the Indian peninsula. Latterly some of them have even manifested considerable public spirit which is amply proved when we mention the names of Mr. Dadabhai Naorojee, the first Indian Member in the Imperial Parliament, and of Mr. Perozeshah Mehta, one of the most fearless and independent critics as well as one of the most highly cultured orators of the day. When Mr. Naorojee was last year interviewed in England concerning his faith, he defined modern Parsiism thus: *Faith in One God, union with one wife* and *the practice of One Code: purity in thought, word and deed.* He might also have added, reverence *of One Prophet*, the great *Spitama Zarathustra to whom Ahura Mazda revealed the true Mazdayasnian religion.*

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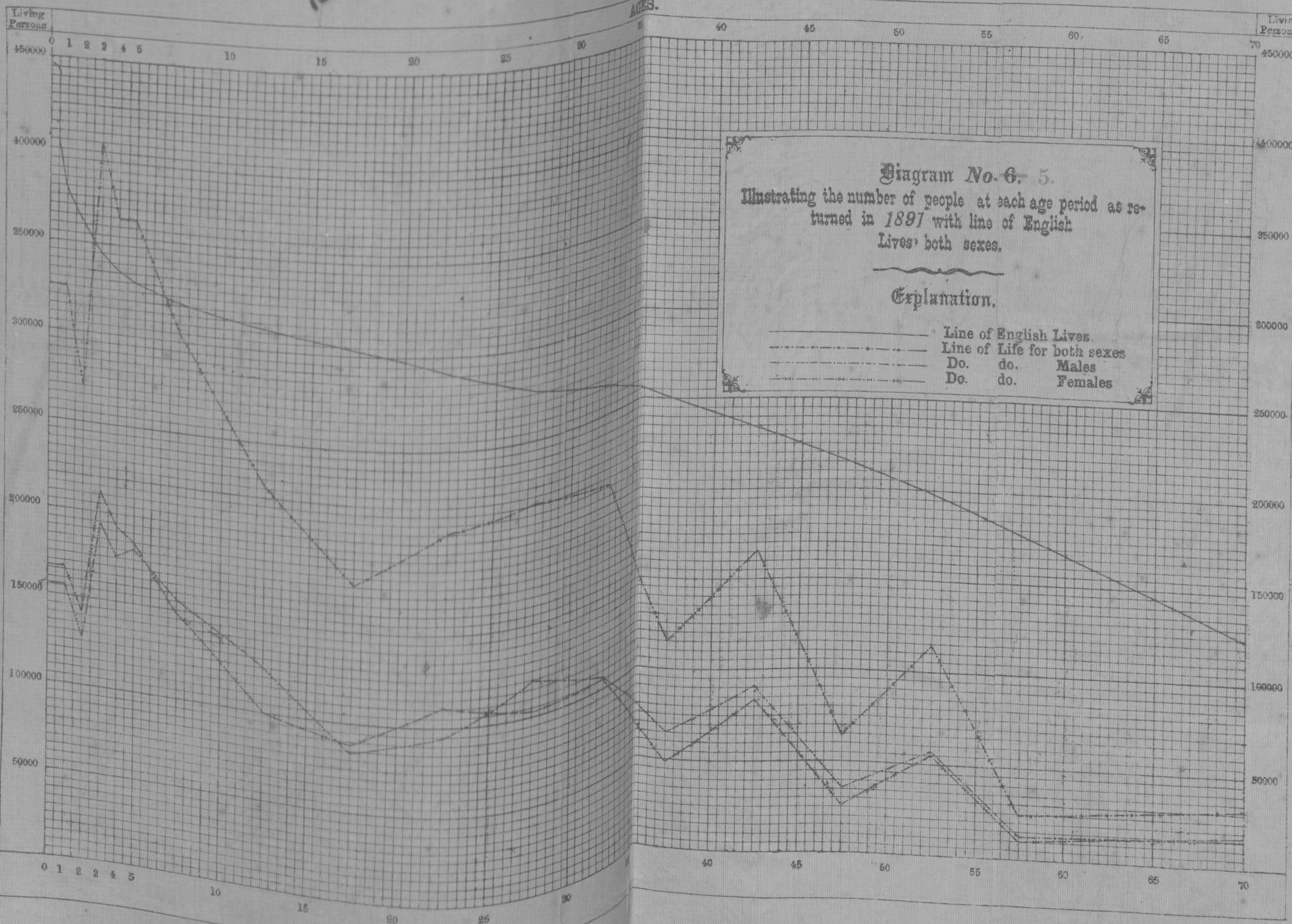
Diagram *No.* 6. 5.

Illustrating the number of people at each age period as returned in *1891* with line of English Lives, both sexes.

Explanation.

——————— Line of English Lives.
— · — · — · — · — Line of Life for both sexes
— — — — — — Do. do. Males
— — — — — — Do. do. Females



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CHAPTER IV.

AGE AND SEX.

PART I.—AGE.

General Remarks—Discussions of Age Statistics—Corrected Figures—Territorial Distribution—Productive and Onerous Population—Life Tables.

PART II.—SEX.

General Remarks—Proportions of the Sexes—Urban and Rural Proportions—Proportions in Different Castes.

CHAPTER IV.

AGE AND SEX.

PART I.—AGE.

Section I.—GENERAL REMARKS.

187. Introduction.—The population has, in the first three Chapters, been considered in reference to the circumstances over which man has a large amount of control, or which were, in a minority of cases, due to accident, namely, its distribution over the provincial area and houses, the tendency to fluctuate in numbers, and to concentrate or diffuse itself in urban centres or over the rural area, and the prevalence of the principal religions, showing the race, nationality or social position of the divisions of the people comprised under each, if not the main doctrines of their faith. We now proceed to discuss the qualities inherent in, and personal to, man as a unit. The subject involves physiological considerations, which have been pursued as special subjects of research, though authoritative opinion thereon does not appear to be as yet agreed. More particularly does this remark apply to the subject of sex, the influences regulating the relative proportions of which have not yet been fully investigated or reduced to practical laws. The theories that have been enunciated based on certain uniformities of sequence observed under peculiar and varying circumstances, and in different localities, serve only as tentative hypotheses which have to be verified and modified considerably in the light of increasing knowledge and experience, before they can be accepted as adequately embodying the ultimate principle underlying the relative distribation of the sexes.

188. Scope of the Chapter.—In this Chapter it is intended to discuss the result obtained by a study of Imperial Table VII., which gives the ages and sexes of the population. The ages in the table are divided into seventeen periods, the ages up to, and including 4, being shown separately, by yearly periods, those from 5 to 59, in quinquennial periods, and the ages of 60 and over being grouped together. The subject will be considered in two parts:—(1) Age, and (2) Sex.

189. Inaccuracy of the Age Tables.—Of all the information obtained at the census, the ages are the most unsatisfactory. In the discussions, ages under five are shown separately, because it is supposed that even the most ignorant mothers may be expected to give the ages of their offspring under the age of 5 with a tolerable degree of accuracy. Ages between 5 and 59 are, as stated in the previous paragraph, grouped into quinquennial periods, the ages above 60 being grouped together. Before discussing the actual figures in Table VII., it will be necessary to touch upon the subject of the general inaccuracy of the ages and the causes that operate to bring about this result.

190. Causes of Inaccuracy.—In the first place, we have to bear in mind that the mass of the people (93 and 99·7 per cent. of males and females respectively) is illiterate; and that no record of dates is ever kept by them. Again, it is only the higher and wealthier classes that observe their birthdays. Among Brahmans, for instance, the anniversary of the birthday is observed by the performance of religious ceremonies, the sixtieth birthday being specially celebrated. Among Mussalmans there is the custom of keeping a string to represent the length of life of the individual and tying knots in it on every anniversary of the birthday, thus illustrating the shortening of the thread of life by every such knot which represents a year of life. There is a tendency among persons of advanced age to exaggerate their ages, and among females to understate their ages, though not to the extent observed among Europeans. A very important source of error in the ages is to be found in the indifference displayed by the people in not taking any trouble to return correct ages. The enumerator puts the question, what is your age? The answer is generally given in round numbers and is purely a piece of guesswork in the majority of cases. This fact is borne out by a glance at the figures in the yearly age table, where the numbers are much higher for 5 and its multiples than for the intermediate ages. The people have not come to take an intelligent interest in the Census operations, and in many instances look upon the system not without strong misgivings. Accuracy is the result of education, and the importance of keeping it in view in the answers given to the enumerator has not been sufficiently brought home to the masses. The uncultivated memory is more faulty in the matter of dates than in anything else, and the fact that the information regarding ages is given without any reference to written horoscopes, &c., even in cases where such records are available, leads us to believe that the figures are highly unsatisfactory. We need not wonder at this, as we know that the age figures even in a country like England are not sufficiently correct. The tendency above noted of giving ages in round numbers, is liable to create an excess in the even quinquennial periods, a point that will be discussed in its appropriate place.

In many instances the people, when asked to state their ages, in their turn asked the enumerators to guess them by looking at them. Except in the case of well trained medical men, who may be able to tell the age of a person after careful examination, it is idle to expect a layman to guess the age of another. Thus the enumerator's estimate must have been wide of the mark, especially when we remember that the enumerators were largely drawn from the semi-illiterate class of village officials, low-paid clerks, &c. Another circumstance to be noted is that the enumerator had seldom the opportunity of seeing the females, whose ages, therefore, must have been more inaccurately returned. Speaking of females, reminds us of the theory put forward by almost all the Provincial Superintendents who have touched upon the point, that the paucity of numbers in the female age period 10 to

14 is due to a marked characteristic among Hindus to understate the ages of unmarried daughters. So far as we are aware, we do not find that this motive on the part of the Hindu parents is of any general existence wherefore it cannot be considered strong enough to bring about the result in explanation of which the theory is offered. It has to be remembered that it is only in the three twice-born castes of the Hindus, the Brahmans, the Kshatriyas and the Vaisyas, that the rule to marry daughters before puberty is looked upon as binding. These castes form but the minority. But this circumstance cannot be accepted to have produced this result, because the age at which Indian girls attain their puberty being accepted to be after 12, there appears no motive for a Hindu high caste father to return his daughter's age as under 10. The ages might, with perfect impunity, have been returned as 10 or 11, or perhaps even 12. Many of the lower castes are trying to ape high caste Hindu customs and manners, and it may be said that these persons also would be interested in understating the ages of their unmarried daughters, but when it has been shown that there is no reason why a Brahman father should not return an unmarried daughter as 10, 11, or even 12, it cannot be supposed to operate in the case of these other castes.

Another source of error must have arisen from the lapse of time between the Preliminary and the Final Census Enumerations. The enumerators were instructed not to alter the age at the Final Census. Entries were made in the schedule books according to the ages completed at the last birthday This in itself was a source of error; because, among the natives, it is the rule to calculate the ages that will be completed at the next birthday. Apart from this, a certain number of persons must have had their birthdays falling during the period of six weeks between the Preliminary and the Final Enumerations, a number that is roughly represented by about a ninth of the population, distributed among the various age periods. Thus it will be seen that some, at least, of these errors would not have occurred if one or two points had been kept in view in the instructions issued by the Imperial Census Commissioner. For instance, (1) permission to alter the ages on the Final Census day, in cases where the persons had completed another birthday, in the meanwhile; or (2) the recording of the age, as it should have been returned on the Final Census day.

But it cannot be said that the figures are of no value. When large numbers of the population are taken into consideration, the percentage of error is very small, and the results may therefore be looked upon as fairly accurate. To eliminate or explain abnormal features in the Age Table, it will be necessary to enquire into the causes of disturbance. Besides famines, the effects of which upon the population have been treated of in a previous chapter, we have to institute a comparison regarding the age distribution between the census figures and those furnished by birth and death statistics. As already pointed out, the registration of vital statistics is not in vogue in

these Dominions: wherefore the main object of the enquiry into the age distribution, namely, the check upon vital statistics, finds no legitimate field in this Province. With these remarks, and with an expression of regret concerning our inability to enter into a series of calculations according to accepted canons of research with a view to arrive at correct results, we proceed to discuss the Table as it stands.

191. Age distribution.—The following statement gives the number of persons returned against each period in the present census, and the percentage such number bears to the total:—

STATEMENT No. 85.

Age Periods.	Both Sexes.		Males.		Females.	
	Number at each age.	Percentage to the total.	Number at each age.	Percentage to the total.	Number at each age.	Percentage to the total.
Under 1 year	325,527	2·8	157,185	2·7	168,342	3·0
1 ,, ...	270,925	2·4	128,821	2·2	142,104	2·5
2 years	405,927	3·5	194,769	3·3	211,158	3·7
3 ,, ...	368,320	3·2	175,117	3·0	193,203	3·4
4 ,, ...	368,185	3·2	182,594	3·1	185,591	3·3
Total 0 to 4	1,738,884	15·1	838,486	14·3	900,398	15·9
5— 9	1,530,029	13 3	781,322	13·3	748,707	13·3
10—14	1,135,847	9 9	632,591	10·8	503,256	8·9
15—19	865,736	7·5	424,753	7·2	440,983	7·8
20—24	1,029,655	8 9	473,606	8·1	556,049	9·8
25—29	1,087,781	9·4	569,564	9·7	518,217	9·2
30—34	1,064,233	9 2	536,862	9·1	527,374	9·3
35—39	576,942	5·0	327,537	5·6	249,405	4·4
40—44	830,586	7 2	433,515	7·4	397,071	7·0
45—49	323,377	2·8	189,656	3·2	133,721	2·4
50—54	571,348	5 0	291,511	5·0	279,837	4·9
55—59	121,905	1·1	69,721	1·2	52,184	0·9
60 and over... ...	650,159	5 6	301,416	5·1	348,743	6·2
Total of all ages	11,526,485	100	5,870,540	100	5,655,945	100
Age not specified	10,555	.....	2,589	.....	7,966	.....
Grand Total	11,537,040	.....	5,873,129	.....	5,663,911	.....

It is obvious that, other conditions being equal, the number of persons living at each age period should go on diminishing as we proceed from the first age period to the last. For if we suppose that the same number of children are born every year and the death-rate at each age period remains constant, it follows that the survivors of the number born in any one year will go on gradually decreasing, every successive year. This gradual diminution ought in practice to be enhanced, inasmuch as the number of persons born every year goes on increasing instead of remaining stationary. But in India, there are special causes which tend to disorganise this proportion; thus in years of plentiful crops the birth-rate is higher, while it is considerably diminished in years of famine and scarcity; and the rate of mortality is proportionately increased.

The absolute numbers under each age period as shown in the above statement, do not however follow this natural sequence. In the annual age period under five years, the proportion in the first and second periods, *i.e.*, "under one year" and "one year," it follows the natural sequence. There is then a sudden rise under "two years," which again gradually diminishes as the age increases. It will also be observed that the proportions under the three latter periods of the first quinquenniad are higher than in the first two periods.

Taking the quinquennial periods, it is seen that the proportion follows the natural sequence in the first four periods, being respectively 15·1, 13·3, 9·9 and 7·5 per cent. In the next age period (20—24) it rises to 8·9, and in the following two to 9·4 and 9·2, respectively, thus coming up very nearly to the third age period. The other age periods that also show abnormal deviations are 35—39 and 45—49. It is probable that this decrease is due to the popular tendency, already noted, of stating their ages in round numbers, thus giving the advantage to the even quinquenniads. The lowest proportion (1·1) is found in the last quinquennial period 55—59. The last age period includes persons of the age of 60 and upwards, and scores 5·6 per cent, *i. e.*, is higher than 35—39 and 50—54 age periods. Looking next at the sexes, we find that the proportions under males and females are also similar. The proportion of male children under five is 14·3, *i. e.*, 1·6 per cent less than females of the same age.

This excess in the case of the female children is observed in each of the ages under 5. The numbers of males and females in the second quinquennial period are almost on a level. In all the remaining quinquenniads, except three (*viz.*, 15—19, 20—24 and 30—34) males are in excess of females. In the last age period again, the females exceed males, the difference in percentage being 1·1.

Diagram.—The accompanying diagram clearly shows the variation from the normal sequence.

192. Unspecified Ages.—The above statement shows 10,555 persons (2,589 males and 7,966 females) as of unspecified ages in 1891. Comparing these figures with those for 1881, *viz.*, 164,718 unspecified of both sexes (*i. e.*, 24,064 males and 140,654 females), we obtain the marginal statement showing the percentages these numbers bear to the provincial totals. The percentage of persons of unspecified ages in 1881 was 17 per mille as against less than one per mille at this Census; while under males the percentage has fallen from 5 per mille to less than ½ per mille, and among females from 29 per mille to less than 1½ per mille.

Statement No. 80.

Year of Census.	Persons	Males.	Females.
1891 ..	0·99	0·04	0·14
1881 ..	1·7	0·5	2·9

Taking next the percentage of males and females of unspecified ages to the total number of persons of unspecified ages, we find that in the case of 1881, the females were nearly six times more numerous than the males, while at this Census

the females are only three times the number of males. This comparison of the number of persons of unspecified ages, returned at the two censuses proves that, besides the greater care taken in the present instance, the people are overcoming their reluctance to state the ages of their females. The decrease in the number of females of unspecified ages is phenomenal. It may be here noted that the decrease in the numbers returned, as of unspecified ages, is in great measure due to the Government Notification (quoted in Chapter XII) regarding the furnishing of information to the enumerators, which may be taken as a Census Act for these dominions, and as a basis for future legislation.

193. Incorrectness of Census Statistics proved by comparison.—A comparison of the figures of the last Census with those of the present one will further show that the Census Age Statistics are incorrect. The subjoined statement exhibits the figures and shows the variation. It is evident that all the persons enumerated in 1881, less the number that died in the meanwhile or emigrated to other provinces and countries, ought to be found at this Census under the age periods of 10 and over. It is also evident that the number in the corresponding age periods of 1881 and 1891, ought to show a decrease in the case of 1891, owing to deaths and emigration.

STATEMENT No. 87.

Corresponding Ages in		Males.			Females.		
		Population.		Variation.	Population.		Variation.
1881.	1891.	1881.	1891.		1881.	1891.	
Born Sixes.							
0 – 4	10 – 14	1,333,252	1,135,847	– 197,405	650,892	503,246	– 179,624
5 – 9	15 – 19	1,245,760	865,736	– 380,044	635,784	440,983	– 169,013
10 – 14	20 – 24	1,106,317	1,029,655	– 76,662	615,741	556,049	+ 65,473
15 – 19	25 – 29	771,403	1,087,781	+ 316,378	392,439	518,217	+ 139,253
20 – 24	30 – 34	870,365	1,064,236	+ 193,971	406,630	527,374	+ 63,739
25 – 29	35 – 39	906,309	576,942	– 329,367	476,924	249,405	– 179,970
30 – 34	40 – 44	905,120	830,586	– 125,466	476,539	397,071	– 31,510
35 – 39	45 – 49	501,243	323,377	– 177,866	288,124	133,721	– 84,398
40 – 44	50 – 54	676,540	571,348	– 105,192	357,488	279,837	– 39,215
45 – 49	55 – 59	281,751	121,905	– 159,846	155,443	52,184	– 74,124
50 – 54	60 and over.	1,082,896	650,159	– 256,737	527,569	348,743	– 206,584
55 – 59							
60 and over.							
Age not stated.		164,718	10,555	– 154,163	24,064	7,966	– 132,688
Total		9,845,594	8,268,127	– 1,577,467	5,002,137	4,014,796	– 828,661

From the above statement it is plain that all the age periods show the normal decrease, except two, *viz.*, 15 to 19 and 20 to 24 of 1881, corresponding to 25 to 29 and 30 to 34 of 1891. In these periods there is an increase of 316,378 and 193,971 persons, respectively, giving 177,125 and 130,232 males and 139,253 and 63,739 females. There is also an increase observable of 65,473 females under the age period 10—14 of 1881, corresponding to 20—24 of the present Census. As a general rule, the population ought to have decreased in the corresponding age periods owing to deaths and emigration. No doubt immigrants have to be taken into calculation as having made good the latter to a certain extent. In the absence of any system of registration of births and deaths, we are unable to find out the actual number of deaths at every age period. Again the emigrants and immigrants have not been tabulated by age. Thus it is next to impossible to check the figures. But of one thing we may be sure, and that is, that the increase shown above is abnormal, and considerably enhances the general unreliability of Census Age Statistics. For, the combined increase in the age periods above noted is 510,349 in both sexes, being 307,357 in males and 202, 992 in females. Allowing the fullest benefit of the immigrants, we find that the total number of provincial immigrants is only 385,273, being 194,695 males and 190,578 females. Thus even if we admit that the immigrants into the Province were all of these age periods, that no deaths took place among the persons of the specified periods during the last decade, nor was there any emigration, and further admit that the persons of unspecified ages of 1881 (less the unspecified ages of 1891 and the increase of females under the age period 10—14) belonged to these age periods, it is found that the result is unsatisfactory.

Thus—

Total increase in the age period	510,349
Total immigrants	385,273
Total of unspecified ages of 1881 less 10,555 persons unspecified of 1891, and 65,473 females of 10—14 age period (1881)...	88,690
Total	473,963
Deficiency	36,386

There is still a deficiency of 36,386, which evidently proves the inaccuracy of the age statistics leading us to believe that the ages were incorrectly returned.

Section II.—DISCUSSION OF AGE STATISTICS.

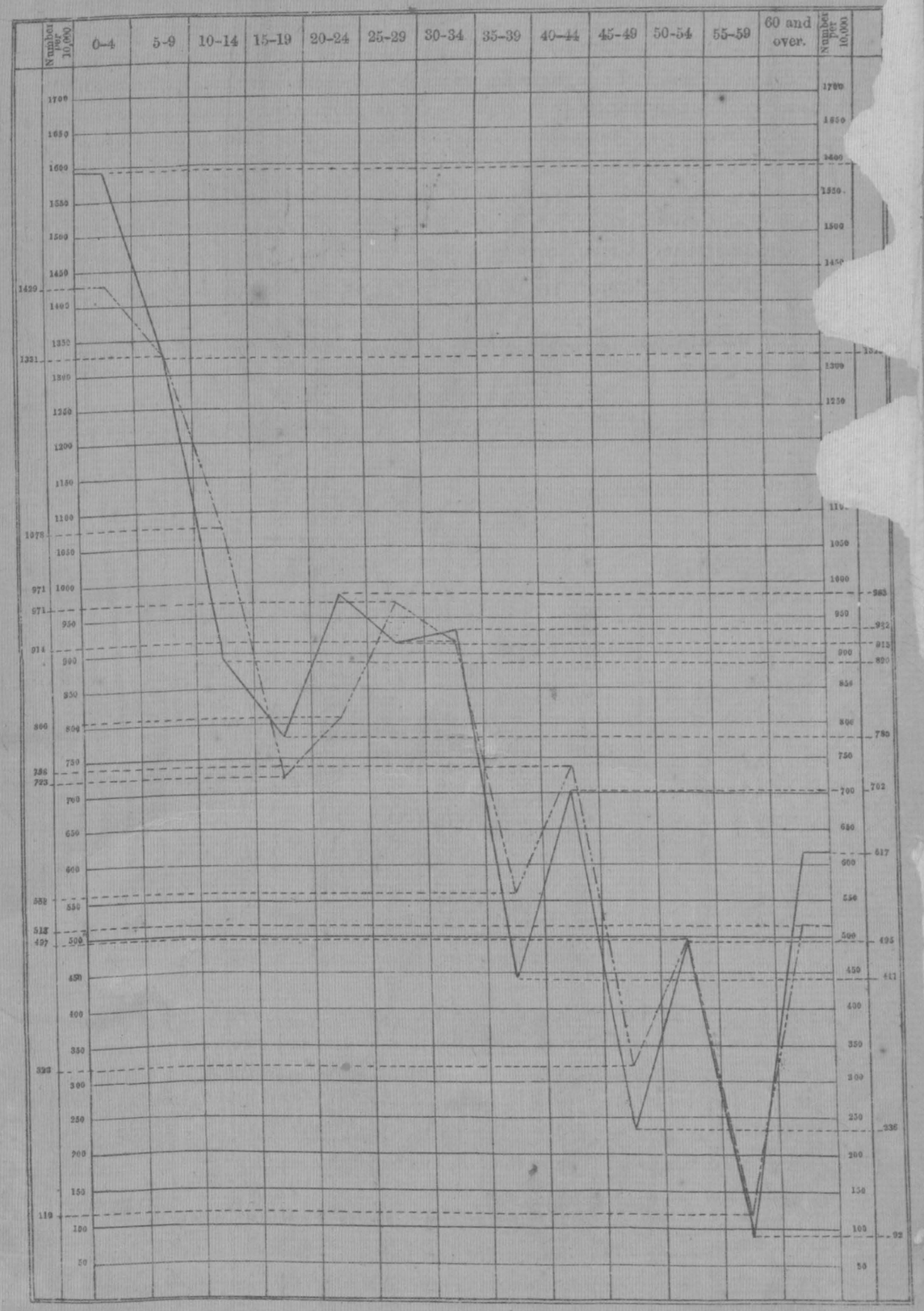
194. Comparison of the actual figures of the two Censuses.—Taking the Census figures as they are, and comparing them with the figures of the corresponding age periods for 1881, we obtain the subjoined statement in which the variation as well as the percentage of variation are shown. It will be noted that in this comparison, the persons returned as of unspecified ages, are omitted.

STATEMENT No. 88.

Age periods.	Males.				Females.				Both Sexes.			
	1891.	1881.	Variation.	Percentage.	1891.	1881.	Variation.	Percentage.	1891.	1881.	Variation.	Percentage.
Under 1 year ..	335,537	208,174	117,353	56·3	157,785	101,410	56,375	55·6	493,322	309,584	173,738	56·1
1 ,, ..	270,925	210,325	60,600	28·8	138,851	103,455	35,396	34·2	409,776	313,780	95,996	30·6
2 years ..	405,927	265,081	140,846	53·1	194,709	128,167	66,542	51·9	600,636	393,248	207,388	52·7
3 ,, ..	368,320	297,566	70,754	23·7	175,117	144,433	30,684	21·2	543,437	442,000	101,438	23·0
4 ,, ..	355,155	352,166	16,079	4·5	182,394	172,917	9,477	5·5	537,549	525,083	26,466	5·0
Total 0—4 ..	1,738,864	1,333,252	405,632	30·4	808,856	650,382	158,474	24·4	2,547,720	1,983,634	564,086	28·4
5 to 9 years ..	1,580,069	1,345,780	234,249	22·8	781,822	635,784	146,038	23·0	2,361,891	1,981,564	380,327	19·2
10 ,, 14 ,, ..	1,135,847	1,106,317	29,530	2·6	632,891	615,711	17,180	2·8	1,768,738	1,722,028	46,710	2·7
15 ,, 19 ,, ..	865,736	771,403	94,333	12·3	424,753	392,489	32,264	8·2	1,290,489	1,163,892	126,597	10·9
20 ,, 24 ..	1,029,655	870,265	159,390	18·2	473,096	406,630	66,466	16·3	1,502,751	1,276,895	225,856	17·7
25 ,, 29 ..	1,067,781	906,309	161,472	20·1	569,684	476,934	92,750	19·4	1,637,465	1,383,243	254,222	18·4
30 ,, 34 ..	1,064,236	905,120	159,116	17·6	536,862	476,580	60,282	12·6	1,601,098	1,381,700	219,398	15·9
35 ,, 39 ..	576,942	501,213	75,729	15·1	337,537	283,124	44,413	15·7	914,479	784,337	130,142	16·6
40 ,, 44 ..	830,566	676,540	154,046	22·8	483,615	357,488	76,127	21·3	1,314,181	1,034,028	280,153	27·1
45 ,, 49 ..	323,377	281,751	41,626	14·7	189,656	155,443	34,213	22·0	513,033	437,194	75,839	17·3
50 ,, 54 ..	571,345	454,399	116,949	25·7	291,511	229,568	61,943	27·0	862,856	683,967	178,889	26·1
55 ,, 59 ..	121,905	128,644	— 6,739	— 5·2	63,721	63,811	— 90	— 0·1	185,626	192,455	— 6,829	— 3·5
60 years and over ..	650,159	499,553	150,306	30·0	301,416	232,190	69,226	29·8	951,575	731,743	219,832	30·0
Total of all ages ..	11,528,455	9,660,676	1,845,609	19·1	5,570,540	4,979,073	591,467	11·9	17,098,995	14,639,749	2,459,246	16·8

Diagram No. ~~5.~~ 6.

Illustrating the distribution of 10,000 *persons of each Sex in* 1891 *among the different Age.*



It will be observed from the above statement that the variation shows an increase under every age period, except one. In the age period 55—59, a decrease of 6,739 persons occurs. It is a curious circumstance that the males in this age period show no decrease, but rather an increase of 3,910, while the females show a heavy decrease of 10,649 or 16·9 per cent.

The provincial rate of increase is 19·1. The highest percentages are found in the first group of single years that go to form the first quinquenniad. The variation in the first age period, "under 1 year," is 55·3, or nearly three times the provincial percentage, being closely followed by the "2 years" age period where the percentage is so high as 53·1, also considerably over 2½ times the provincial.

Taking the 12 quinquennial periods, the highest increase, in both sexes (30·4 per cent.) is found in the first quinquenniad. The percentage falls to 25·7 in the period, 50-54, 22·8 in each of the periods, 5-9 and 40-44, and to 20·1 in the period 25-29. These are the only quinquenniads that show percentages higher than the provincial. In 6 of the remaining periods, the proportion is less than the provincial, ranging from 18·2 in the period 20-24 to 2·6 in the period, 10-14. The last quinquenniad 55-59 shows, as already pointed out, a decrease of 5·2 per cent. The last age period, 60 and over, shows an increase of thirty per cent. which is almost on a par with that in the first quinquenniad. In the case of the sexes, the same order of percentage in the variation is followed except in a few cases, which are hereunder discussed. The provincial male percentage of increase (18) is less, and the female percentage (20) is more than the provincial mean for both sexes. Among males, there is no decrease whatever, while among females, the age period 55-59 shows an abnormal decrease of 16·9 per cent. As in the case of both sexes, there are five quinquenniads that show higher percentages than the provincial for both sexes, and 6 that show higher percentages than the provincial for males. The lowest increase in males is still found in the period 10-14.

The greatest divergences in increase in males and females from the total of persons under each age period, are found in the following age periods, 15-19 and 30-34, where the female percentages of increase are nearly double the male, and 45-49, where the male percentage of increase is nearly four times that in females.

195. Variation in the numbers returned under each age in each of the principal religions.—Three statements are hereunder given which show the variation in the number of persons returned at the two censuses under each of the specified age periods in each of the three principal religions, namely, Hinduism, Islam and Christianity, as well as the percentages of the variation.

HINDUISM.—We shall first consider the variation among Hindus, as illustrated in the subjoined statement.

It will be observed from the above statement that the variation shows an increase under every age period, except one. In the age period 55—59, a decrease of 6,739 persons occurs. It is a curious circumstance that the males in this age period show no decrease, but rather an increase of 3,910, while the females show a heavy decrease of 10,649 or 16·9 per cent.

The provincial rate of increase is 19·1. The highest percentages are found in the first group of single years that go to form the first quinquenniad. The variation in the first age period, "under 1 year," is 55·3, or nearly three times the provincial percentage, being closely followed by the "2 years" age period where the percentage is so high as 53·1, also considerably over $2\frac{1}{2}$ times the provincial.

Taking the 12 quinquennial periods, the highest increase, in both sexes (30·4 per cent.) is found in the first quinquenniad. The percentage falls to 25·7 in the period, 50-54, 22·8 in each of the periods, 5-9 and 40-44, and to 20·1 in the period 25-29. These are the only quinquenniads that show percentages higher than the provincial. In 6 of the remaining periods, the proportion is less than the provincial, ranging from 18·2 in the period 20-24 to 2·6 in the period, 10-14. The last quinquenniad 55-59 shows, as already pointed out, a decrease of 5·2 per cent. The last age period, 60 and over, shows an increase of thirty per cent. which is almost on a par with that in the first quinquenniad. In the case of the sexes, the same order of percentage in the variation is followed except in a few cases, which are hereunder discussed. The provincial male percentage of increase (18) is less, and the female percentage (20) is more than the provincial mean for both sexes. Among males, there is no decrease whatever, while among females, the age period 55-59 shows an abnormal decrease of 16·9 per cent. As in the case of both sexes, there are five quinquenniads that show higher percentages than the provincial for both sexes, and 6 that show higher percentages than the provincial for males. The lowest increase in males is still found in the period 10-14.

The greatest divergences in increase in males and females from the total of persons under each age period, are found in the following age periods, 15-19 and 30-34, where the female percentages of increase are nearly double the male, and 45-49, where the male percentage of increase is nearly four times that in females.

195. Variation in the numbers returned under each age in each of the principal religions.—Three statements are hereunder given which show the variation in the number of persons returned at the two censuses under each of the specified age periods in each of the three principal religions, namely, Hinduism, Islam and Christianity, as well as the percentages of the variation.

HINDUISM.—We shall first consider the variation among Hindus, as illustrated in the subjoined statement.

STATEMENT No. 89.

Age periods.	Males.				Females.			
	1891.	1881.	Difference.	Percentage.	1891.	1881.	Difference.	Percentage.
Under 1 year	141,503	93,448	48,055	51·4	152,132	99,963	52,169	52·2
1 „	116,357	95,085	21,272	22·4	128,978	99,573	29,405	29·5
2 years	176,172	117,608	58,564	49·8	191,016	126,684	64,332	50·8
3 „	159,354	132,785	26,569	20·0	175,646	141,799	33,847	23·9
4 „	164,587	158,181	6,406	4·0	167,009	164,993	2,016	1·2
Total 0—4	757,973	597,107	160,866	26·9	814,781	633,012	181,769	28·7
5—9	702,569	579,014	123,555	21·3	672,913	561,923	110,990	19·8
10—14	569,245	559,096	10,149	1·8	453,222	452,984	238	.....
15—19	378,293	354,764	23,529	6·6	393,391	350,384	43,007	12·3
20—24	419,485	360,029	59,456	14·8	494,481	426,743	67,738	15·9
25—29	507,245	429,819	77,426	18·0	463,168	395,144	68,024	17·2
30—34	478,152	428,118	50,034	11·7	470,895	393,244	77,651	19·8
35—39	292,093	253,960	38,133	15·0	223,912	200,418	23,494	11·7
40—44	385,292	320,345	64,947	20·3	353,092	292,107	60,985	20·9
45—49	169,048	139,030	30,018	21·6	120,085	115,688	4,397	3·8
50—54	258,268	205,880	52,388	25·4	249,214	206,134	43,080	20·9
55—59	61,630	58,908	2,722	4·6	46,701	57,181	—10,480	—18·3
60 and over ...	265,398	207,048	58,350	28·2	309,297	244,674	64,623	26·4
Unspecified	2,280	18,694	—16,414	—87·8	3,126	45,733	—42,607	—93·2
Total... ...	5,246,971	4,517,812	729,159	16·1	5,068,278	4,375,369	692,909	15·8

Under males, all the age periods show an increase in the census of 1891 over that of 1881, while under females, a decrease is notable in the age period 55-59. In the unspecified of both sexes, there is a phenomenal decrease, the causes of which have elsewhere been discussed. Both among males and females, the first five years of life show the highest percentages of increase, except the last. The highest percentage, among male infants, is 51·4, and among females, 52·2. This is followed by the increase in the children of both sexes of 2 years, namely, 49·8 among males and 50·8 among females. The period, 4 years, shows the lowest percentage, being 4 among males, and only 1·2 among females. The average for the first five years of life, among males, is 26·9 per cent., while among females it is 28·7. Further, the percentages of increase in each of the first four years of life among females are higher than the corresponding percentages in males which evidently points to the birth and survival of a larger proportion of female than male children.

In the quinquenniads, the extreme irregularity of the sequence of the percentages under females, as compared with that under males, further emphasises the conclusion, already given expression to, regarding the greater untrustworthiness of female ages. The percentages under males and females in the first quinquenniad, 0-4, and the last age period 60 and over, respectively reverse each other; thus, while males show 26·9 and 28·2 per cent, under these age periods, the females show 28·7 and 26·4 respectively. The period that shows the lowest percentage of increase both among males and females is 10-14, with 1·8 per cent in the former and an actual of 238, or less than 1 per *mille*, in the latter. Among males, the first quinquenniad is closely followed by 50-54 (25·4 per cent.), 45-49 (21·6 per cent.), 5-9 (21·3 per cent.)

and 40-44 (20·3 per cent.); while the remaining age periods show percentages varying from 18 in 25-29 to 1·8 in 10-14. Among females, on the other hand, the last age period 60 and over with 26·4 per cent. is followed by 40-44 and 50-54 (each with 20·9 per cent.), 30-34 and 5-9 (each with 19·8 per cent.) and 25-29 (17·2 per cent); while the remaining age periods possess percentages of increase ranging from 15·9 in 20-24 to less than one per *mille* in 10-14. As already pointed out, the age period 55-59 shows a decrease, namely, of 18·3 per cent., which must be explained by wrong statement of ages and the tendency, already noted, of stating the ages in round numbers after a certain period.

193. Variation in Islam.—The next statement depicts the variation among Mussalmans.

STATEMENT No. 90.

Age periods.	Males.				Females.			
	1891.	1881.	Difference.	Percentage.	1891.	1881.	Difference.	Percentage.
Under 1 year	14,696	7,696	7,000	91·0	15,145	6,506	8,639	132·8
1 „	11,546	8,122	3,424	42·2	12,129	7,043	5,096	72·3
2 years	17,458	10,284	7,174	69·8	18 813	9,919	8,894	89·7
3 „	14,625	11,340	3.285	29·0	16,356	11,034	5322	48·2
4 „	16,803	14,401	2,402	16·7	17,205	13,900	3,305	23·8
Total 0—4	75,128	51,843	23,285	44·9	79,658	48,402	31,256	64·6
5—9	73,343	55,404	17,939	32·4	70,712	46,721	23,991	51·3
10—14	58,781	55.319	3,432	6·2	46,174	36,455	9,719	26·7
15—19	43,392	36,662	6,730	18·4	44,419	27,575	16,844	61·1
20—24	49,094	38,697	10,397	26·9	57,685	35,808	21,877	61·1
25—29	57,479	45,085	12,394	27·5	51 527	33,189	18,338	55·2
30—34	54,543	46,958	7,585	16·2	53,035	34,407	18,628	54·1
35—39	32,907	28,131	4.776	17·0	23,711	17,147	6,564	38·3
40—44	45,001	36,088	8,913	24·7	41,414	26,212	15,202	58·0
45—49	19,137	15,952	3,185	20·0	12,708	10,305	2,103	23·3
50—54	31,090	23,118	7,972	34·5	28.842	18,299	10,543	57·6
55—59	7,480	6,685	795	11·9	5,109	5,465	—356	— 6·5
60 and over ...	33,820	24,503	9,317	38·0	37,349	22,337	15,012	67·2
Unspecified	301	4,971	—4,670	—93·9	4,827	94,161	—89,324	—94·9
Total of all years ..	581,496	469,446	112,050	23·9	557,170	456,483	100,687	22·1

This statement also presents the same characteristics as in the case of the Hindus. The numbers returned under unspecified ages have decreased phenomenally in both sexes; and the first five years of life show the highest percentages of increase. Both under males and females, the first year of life shows the highest percentages, being 91 and 132·8 respectively. This is followed by the period, 2 years, with 69·8 per cent of increase in males and 89·7 per cent in the case of females. "One year" comes next with 42·2 and 72·3 per cent respectively. Unlike Hindus, the 4 years period shows pretty high percentages in both the sexes. The higher percentages in females over males tends to substantiate the same conclusion as in the case of the Hindus. The percentages in the first quinquenniad and in the last age period, 60 and over, in males and females show a reverse order as in Hindus; thus while males show 44·9 and 38 per cent respectively, the females show 64·6 and

67·2 per cent. These represent the highest percentages and are followed, in the case of males, by 50-54 (34·5 per cent.), 5-9 (32·4 per cent.), 25-29 (27·5 per cent.), 20-24 (26·9 per cent.), 40-44 (24·7 per cent.), and 45-49 (20 per cent.), the other age periods, showing percentages ranging from 18·4 in 15-19 to 6·2 in 10-14; and, in the case of females, by 15-19 and 20-24 (each with 61·1 per cent.), 40-44 (58 per cent.), 50-54 (57·6 per cent.), 25-29 (55·2 per cent.), 30-34 (54·1 per cent.), and 5-9 (51·3 per cent.), while the percentages in the other age periods vary from 38·3 per cent in 35-39 to —6·5 per cent in 55-59. It will further be noticed that the Mussulman females of the age period 55-59 are the only ones that show a decrease, just as in the case of Hindu females of the same age period, and most probably for the same reasons as thereunder noted.

197. Variation in Christianity.—Lastly, we turn to the statement showing the variation among Christians.

STATEMENT No. 91.

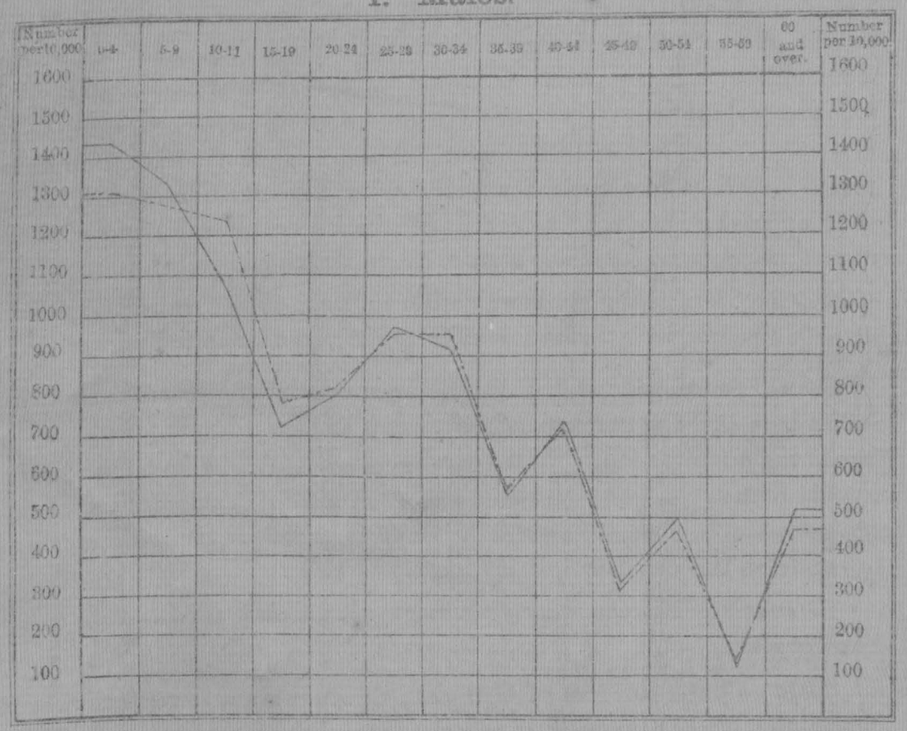
Age periods.	Males.				Females.			
	1891.	1881.	Difference.	Percentage.	1891.	1881.	Difference.	Percentage.
Under 1 year	266	153	113	73·9	304	212	92	43·4
1 "	190	111	79	71·2	207	143	64	44·7
2 years	275	148	127	85·8	260	164	96	58·5
3 "	277	171	106	62·0	244	155	89	57·4
4 "	254	166	88	53·0	292	136	156	114·7
Total 0—4	1,262	749	513	68·5	1,307	810	497	61·3
5—9	1,287	747	540	72·3	1,245	806	439	54·5
10—14	931	694	237	34·1	997	655	342	52·2
15—19	801	526	275	52·3	956	581	375	64·5
20—24	2,305	1,215	1,090	89·7	955	571	384	67·2
25—29	1,795	1,354	441	32·6	858	521	337	64·7
30—34	926	821	105	12·8	670	406	264	65·0
35—39	596	599	—3	—0·5	399	262	137	52·3
40—44	542	477	65	13·6	471	324	147	45·4
45—49	318	228	90	39·5	223	144	79	54·9
50—54	249	221	128	57·9	292	161	131	81·4
55—59	133	93	40	43·0	74	73	1	1·4
60 and over ...	383	240	143	59·6	351	233	118	50·6
Unspecified	2	8	—6	—75·0	1	95	—94	—98·9
Total of all ages ...	11,639	7,972	3,658	45·9	8,799	5,642	3,157	55·9

The Christian population of these dominions forms but a small fraction of the total population, and, as already pointed out, their ages may be taken to be more correct than those of the followers of other religions, owing to the system of the Registration of Births and Deaths that is in force among them, and owing to its embracing the enlightened European and Eurasian inhabitants of this province. This accounts for the very small number of persons of unspecified ages noticeable in the statement. A superficial view further renders it clear that the percentages do not follow the same sequence in this statement as in the two immediately preceding. For instance, the first five years of life do not comprise the highest percentages of increase in males and females. In the case of the Hindus and the Mussulmans, the

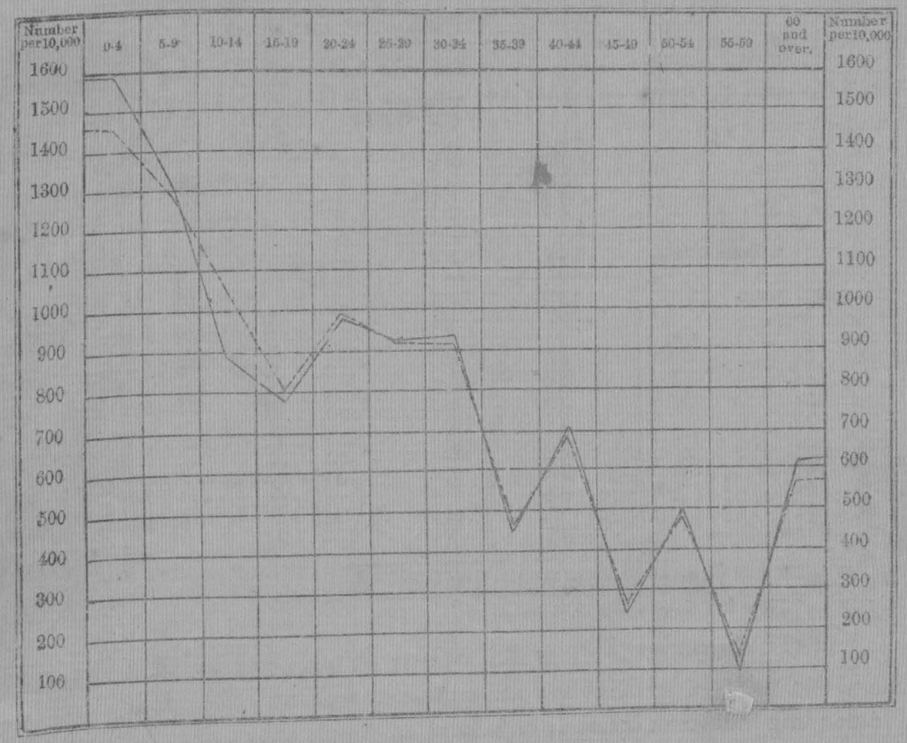
Diagram No. ~~9.~~ 7.

Illustrating the relative distribution by Ages of 10,000 persons in 1881 and 1891.

I. Males:—



II. Females:—



1881. ——— 1891 ———

first year of life showed the highest percentages of increase, both under males and females. Here it is otherwise. Under females, 4 years occupies the first place with 114·7 per cent., while under males, the quinquenniad 20-24 possesses the highest percentage, a phenomenon to be explained by the supposition that this age comprises a large number of recent converts; Another anomaly noticeable is the absence of any decrease among females, but the existence of a decrease of 0·5 per cent. in the male population of the age period 35—39. May this not be due to conversion to the religion of the Arabian Prophet, which under the fitful efforts of the Anjuman-i-Tabligh-i-Islam has made so many converts?

198. Variation in 10,000 persons.—In the following statement the population is reduced to 10,000 of each sex, and of both sexes and the variation is shown, which is but another method of looking at Statement No. 83:—

STATEMENT No. 92.

Age periods.	Both Sexes.			Males.			Females.		
	1881.	1891.	Variation.	1881.	1891.	Variation.	1881.	1891.	Variation.
Under 1 year ...	215	282	67	204	268	64	226	297	71
1 „ ...	218	235	17	207	219	12	228	251	23
2 years ...	273	352	79	256	333	76	291	374	83
3 „ ...	307	319	12	290	298	8	325	342	17
4 „ ...	364	319	– 45	348	311	– 37	382	328	– 54
Total 0—4 ...	1,377	1,507	130	1,306	1,429	123	1,452	1,592	140
5 to 9 years.	1,286	1,327	41	1,277	1,331	54	1,297	1,325	28
10 „ 14 „ ...	1,142	983	– 156	1,237	1,078	– 159	1,044	890	– 154
15 „ 19 „ ...	797	751	– 46	788	723	– 65	805	780	– 25
20 „ 24 „ ...	899	893	– 6	817	806	– 11	986	983	– 3
25 „ 29 „ ...	937	944	7	958	971	13	913	915	2
30 „ 34 „ ...	935	923	– 12	958	914	– 44	910	932	22
35 „ 39 „ ...	518	500	– 18	569	558	– 11	463	441	– 22
40 „ 44 „ ...	699	721	22	718	738	20	679	702	23
45 „ 49 „ ...	291	283	– 8	312	323	11	269	236	– 33
50 „ 54 „ ...	470	495	25	461	497	36	479	495	16
55 „ 59 „ ...	132	105	– 27	133	119	– 14	134	92	– 42
60 and over ...	517	565	48	466	513	47	569	617	48
Total of all ages...	10,000	10,000	...	10,000	10,000	...	10,000	10,000	...

Taking the first five years of life into consideration, we find the greatest variation in the second year, being 79 in both sexes, and 76 and 83 in males and females, respectively. The period that nearly approaches this is the infant, with variations of 67, 64 and 71, respectively. The first and third year periods come next in order. The fourth year period is the only one which shows a decrease, that is more than the combined increase in the last mentioned two age periods. The variations in the case of females exceed those in the remaining ages.

Next looking at the quinquennial periods, it is found that five only out of the 12 show an increase under both sexes, the others showing the contrary.

The highest variation (130) is found in the first quinquenniad, followed by the second (41), the eleventh (25), the ninth (22), and the sixth (7). The highest decrease (156) is found in the third quinquenniad (10-14), followed by the fourth (46) and five others where the decrease ranges from 27 to 6. The male variation follows the same sequence, except in the age period 45-49, where against a decrease of 8 under both sexes, the males show an increase of 11. The exception in the case of the females is in the period 30-34, where against a decrease of 12 and 44 under both sexes and males, respectively, the females show an increase of 22. In all the other age periods, the female variation is similar to the variation in both sexes.

It will further be noticed that the female variations exceed those in males and in both sexes in the first, eighth, ninth, and twelfth quinquenniads, being less in the other periods. In the last age period 60 and over, the variation is 48 in both sexes and in females, and 47 in males. Taking the whole of the age periods into consideration, it is found that the last period stands second in regard to the variation.

DIAGRAM.—The accompanying diagram illustrates the distribution at the two censuses.

199. Distribution of the variation.—We shall next consider the distribution of the provincial variation among the different age periods. Age period 55—59 shows no increase, but a decrease of cent per cent, under both sexes and females, and hence is left blank in the marginal statement which shows the distribution. The highest percentage, 21·9 is comprised in the first quinquenniad, being followed by the second with 15·3. The period 25-29 shows a percentage of 9·8, 20-24 and 30-34, showing 8·6 each. 40-44 and 60 and over come next with 8·3 and 8·1 per cent., respectively. The lowest percentage 1·6 is found in the age period 10-14. Remarks similar to those in the last paragraph apply to the sexes.

STATEMENT No. 93.

Age periods.	Increase per cent.		
	Both sexes.	Males.	Females.
Under 1 year	6·3	6·3	6·3
1 „	3·3	2·8	3·8
2 years	7·6	7·5	7·7
3 „	3·8	3·5	4·1
4 „	0·9	1·2	0·6
Total 0 to 4...	21·9	21·3	22·5
5 to 9 years	15·3	16·3	14·3
10 „ 14 „	1·6	1·8	1·4
15 „ 19 „	5·1	3·6	6·6
20 „ 24 „	8·6	7·5	9·7
25 „ 29 „	9·8	10·2	9·4
30 „ 34 „	8·6	7·0	10 2
35 „ 39 „	4·1	5·0	3·2
40 „ 44 „	6·3	8·5	8·1
45 „ 49 „	2·3	3·8	0·8
50 „ 54 „	6·3	6·9	5·6
55 „ 59 „	*	0·4	*
60 and over	8·1	7·7	8·2
Total of all ages...	100·0	100·0	100·0

* Here is a decrease of 100 per cent.

200. Comparison with other Provinces and Countries.—The age table is, without any attempt at correction, compared with the corresponding results in other Indian Provinces and other parts of the world, in

the following statement, by reducing all to the same scale of 10,000 persons of each sex:—

STATEMENT No. 94.

Age periods.	Hyderabad 1891.	Berars 1891.	Bombay 1891.	Central Provinces.	Madras.	All India.	Bengal.	N. W. P.	Punjab 1891	England and Wales 1881.	Scotland 1881.	Ireland 1881.	France 1886	Canada.	Jamaica.
Infant ...Males ...	268	310	348	281	301	263	224	261	408	298	307	211	188	286	225
„ ...Females.	297	333	374	289	301	275	235	280	467	282	281	195	181	283	214
1 year ...Males ...	219	177	159	284	201	220	234	216	291	270	278	206	177	233	256
„ ...Females.	251	201	181	305	207	237	248	236	318	257	249	189	171	229	241
2 years ...Males ...	333	283	300	305	212	243	202	189	298	278	288	238	191	302	257
„ ...Females.	374	328	345	338	222	271	321	318	335	265	261	222	187	299	244
3 „ ...Males ...	298	276	313	354	261	295	350	263	298	273	285	242	190	288	282
„ ...Females.	342	334	358	394	280	329	381	299	318	260	259	232	188	287	280
4 „ ...Males ...	311	264	320	338	271	297	320	283	326	272	278	257	184	280	329
„ ...Females.	328	292	340	341	276	308	320	294	330	258	252	237	183	281	315
Total 0—4 Males ...	1,429	1,310	1,440	1,557	1,246	1,318	1,430	1,212	1,621	1,391	1,436	1,154	930	1,389	1,349
„ „ Females.	1,592	1,488	1,598	1,667	1,286	1,420	1,505	1 327	1,728	1,322	1,302	1,075	910	1,379	1,294
5 to 9 ...Males ...	1,331	1,319	1,396	1,483	1,380	1,432	1,549	1,389	1,383	1,241	1,266	1,342	901	1,302	1,333
„ „ Females.	1,325	1,434	1,378	1,424	1,353	1,383	1,438	1,288	1,371	1,184	1,148	1,163	891	1,298	1,297
10 to 14 ...Males ...	1,078	1,105	1,056	1,102	1,162	1,214	1,139	1,262	1,045	1,109	1,143	1,244	890	1,200	1,287
„ „ Females.	890	962	877	906	1,132	1,006	902	1,011	905	1,048	1,029	1,141	871	1,176	1,213
15 to 19 ...Males ...	723	626	794	703	965	811	757	804	1,040	1,003	1,054	1,083	848	1,099	973
„ „ Females.	780	695	765	686	798	779	763	726	1,078	959	974	1,079	841	1,136	976
20 to 24 ...Males ...	806	694	835	759	878	799	711	869	922	880	926	915	922	980	1,017
„ „ Females.	983	881	929	913	975	905	840	937	939	912	915	930	968	1,034	1,036
25 to 29 ...Males ...	970	911	948	898	835	896	882	952	948	776	762	617	732	764	861
„ „ Females.	915	911	931	966	873	925	935	954	1,005	800	782	662	696	789	908
30 to 34 ...Males ...	914	950	879	968	893	885	859	934	647	665	623	554	690	607	705
„ „ Females.	932	893	867	908	928	881	856	930	598	679	646	616	675	615	708
35 to 39 ...Males ...	558	670	628	508	590	587	631	533	659	589	544	467	675	533	536
„ „ Females.	441	545	556	462	488	527	554	529	708	597	588	504	666	539	570
40 to 44 ...Males ...	738	763	627	728	650	642	631	687	351	533	504	571	631	453	488
„ „ Females.	702	668	628	661	660	645	634	722	320	545	546	617	618	454	467
45 to 49 ...Males ...	323	380	371	253	329	344	356	321	497	433	409	380	591	401	350
„ „ Females.	236	288	333	225	290	317	319	309	497	453	458	381	588	391	354
50 to 54 ...Males ...	497	539	420	455	416	436	409	432	197	385	370	464	581	334	277
„ „ Females.	495	480	437	455	474	464	442	525	160	402	418	487	542	327	291
55 to 59 ...Males ...	119	155	172	99	168	161	165	147	369	302	283	267	474	266	173
„ „ Females.	92	122	157	103	152	157	168	146	361	319	322	271	478	252	186
60 and over Males.	513	578	434	487	488	475	481	458	321	693	680	1,042	1,185	672	621
„ „ Females.	617	633	544	624	591	591	644	596	292	780	872	1,074	1,256	610	700

In every ten thousand of the population of all ages, we find in this province 268 and 297 male and female infants, respectively. In the four adjoining provinces, the Berars, Bombay, the Central Provinces (only in males) and Madras, as well as in the distant Indian Province, the Panjab, the numbers are found to be more, the highest numbers (408 males and 467 females) being found in the Punjab. On the other hand, All India, Bengal and the North-West Provinces, show less, the lowest being in Bengal (234 males and 235 females). Among foreign countries, England and Wales, Scotland and Canada contain higher numbers of male infants (Scotland coming first with 307), but fewer numbers of females; Ireland, France and Jamaica show fewer male and female infants than this province. In the case of children of 1 year, there are eight countries and provinces which show more males, the Panjab again coming first with 291 or 72 more than this province, the lowest number 159 being found in Bombay. Among females of this age also, the Panjab is first with 318, being higher than the Province by 67, France coming last with 171. Both in males and females of 2 years of age, this province comes first with 333 males and 374 females. In the third and fourth years of life the Berars, Madras, All India, the North-West Provinces, England and Wales, Scotland, Ireland, France and Canada fall behind this province. Of boys of three years, the Central Provinces show the highest number (354), which exceeds the Provincial number by 56, the smallest number (190) being furnished by France, the Central Provinces and France also furnishing the extreme numbers, *viz.*, 394 and 188 in the case of girls of the same age. In the case of boys and girls of 4 years, the Central Provinces come first with 333 boys and 341 girls, *i.e.*, an excess of 22 and 13 respectively over the Province, the last place being occupied again by France (with 184 boys and 183 girls).

Taking now the first quinquenniad, Hyderabad shows 1,429 males and 1,592 females, being, in males, in excess of the Berars, Madras, All India, the N. W. P., England and Wales and the other foreign countries with the exception of Scotland, and in females, in excess of all the countries except Bombay, the Central Provinces, and the Punjab, which last is first, both in the case of males (1,621) and females (1,728). In the age period 5-9, Hyderabad, with 1,331 males comes last but one, when Indian Provinces alone are considered, while it is in excess of the European countries and Canada, and almost on a par with Jamaica. With regard to females also, Hyderabad, with 1,325 females, comes after all the Indian Provinces, except the North-West Provinces (1,288), while it is in excess of the number under all the foreign countries. Bengal furnishes the highest number of males (1,549) and females (1,438) under this quinquenniad. Proceeding now to the next age period 10-14, it is seen that Hyderabad, with 1,078 males falls behind the majority of the countries, the only exceptions being Bombay, Punjab and France, and with 890 females, leaves behind only Bombay and France, the highest numbers in this age period being furnished by Jamaica (1,287 males and 1,213 females).

Against the next age period 15-19, this Province contains fewer males, but more females than Bombay, Bengal, N. W. P., and All India, a greater number of persons of both sexes than the Berars and the Central Provinces, but less than the other Provinces and countries. Jamaica and Canada beat this Province in the numbers under 20-24, in both the sexes, the Province in its turn, beating the record in the Berars, Bengal, Central Provinces and All India. In the other Provinces and countries, there are more males, but less females than in Hyderabad. Under the quinquenniad 25-29, the Berars, Madras, and all the foreign countries come after this Province, All India and the other Indian Provinces, notably the Punjab, showing higher numbers of females, but fewer males. In the next age period, 30-34, Hyderabad (914) comes after the Berars, the Central and the N. W. Provinces in the case of males, but is first, with 932, in the case of females. Hyderabad shows the fewest females (441) under age 35-39, while its number of males (558) comes after the numbers in the Central Provinces, N. W. P., Scotland, Ireland and Canada. Hyderabad comes second both in the case of males (738) and females (702) under the age period 40-44, the Berars coming first in males with 763, and the N. W. Provinces in females with 722. In the next age period 45-49, Hyderabad, both as regards males and females, shows a smaller number than all the European and other countries given in the statement. Of the Indian Provinces, the Punjab comes first with 497 in each sex, which is 174 males and 261 females more than this Province. The Central Provinces show less in both males and females and the N. W. Provinces only in males. In the case of males of the age period 50-54, Hyderabad (497) comes second only to the Berars (539), while in females, the North-West Provinces alone show a higher number (525) than the provincial (495). In the last quinquenniad, the females under all the other provinces and countries exceed the number (92) in Hyderabad, the highest number (361) being found in the Punjab, while the number of males (119) exceeds only the Central Provinces (99), the largest number (474) being found in France. Coming to the last age period 60 and over, the highest numbers of males (1,185) and females (1,256) are found in France, which is more than double the numbers of this Province (513 males and 617 females). The foreign countries all exceed this Province both in females and males except Canada (610 females). Of the Indian Provinces, the Berars alone show a higher number (578) in males, while in females, the Berars, the Central Provinces and Bengal show higher numbers.

201. Normal sequence of decrease in each age period.—We shall next consider the normal sequence of decrease in each successive age period as exhibited by the figures in Statement No. 94. The following statement gives the serial order of each of the Provinces and countries under males and females separately. The statement is sufficiently self-explanatory.

STATEMENT No. 95.

Age periods.	Males.														Females.													
	Hyderabad, 1891.	Berars, 1891.	Bombay, 1891.	Central Provinces.	Madras.	All India.	Bengal.	N.-W. P.	Punjab, 1891.	England and Wales, 1881.	Scotland, 1881.	Ireland, 1881.	France, 1886.	Canada.	Jamaica.	Hyderabad, 1891.	Berars, 1891.	Bombay, 1891.	Central Provinces.	Madras.	All India.	Bengal.	N.-W. P.	Punjab, 1891.	England and Wales, 1881.	Scotland, 1881.	Ireland, 1881.	France, 1886.	Canada.	Jamaica.
0 to 4 ...	1	2	1	1	2	2	2	3	1	1	1	4	3	1	2	1	2	1	1	2	2	2	3	1	1	1	1	2	1	2
5 „ 9 ...	2	1	2	2	1	1	1	1	2	2	2	1	4	2	2	2	1	2	2	1	1	1	1	2	2	2	2	1	4	2
10 „ 14 ...	3	3	3	3	3	3	3	2	3	3	3	2	5	3	3	6	3	3	3	3	3	3	2	3	3	3	3	2	5	3
15 „ 19 ...	8	9	7	8	8	6	6	7	4	4	4	4	6	4	5	7	7	6	8	4	6	6	7	4	4	4	4	3	6	4
20 „ 24 ...	6	7	6	6	6	7	7	6	6	5	5	6	3	5	6	3	6	7	6	6	7	7	6	6	5	5	5	6	3	5
25 „ 29 ...	4	5	4	5	7	4	4	4	5	6	6	7	7	6	4	5	4	5	4	7	4	4	4	5	6	6	6	7	7	6
30 „ 34 ...	5	4	5	4	5	5	5	5	8	8	8	9	8	8	7	4	5	4	5	5	5	5	5	8	8	8	8	9	8	7
35 „ 39 ...	9	8	8	9	9	8	8	9	7	9	9	10	9	9	8	8	8	8	9	9	8	8	9	7	9	9	9	10	9	8
40 „ 44 ...	7	6	9	7	8	9	9	8	11	10	10	8	10	10	9	9	11	9	7	8	9	9	8	11	10	10	10	8	10	9
45 „ 49 ...	12	12	12	12	12	12	12	12	9	11	11	12	11	11	10	12	12	12	12	12	12	12	12	9	11	11	11	12	11	10
50 „ 54 ...	11	11	11	11	11	11	11	10	13	12	12	11	12	12	11	10	10	11	11	11	11	11	10	13	12	12	12	11	12	11
55 „ 59 ...	13	13	13	13	13	13	13	13	10	13	13	13	13	13	12	13	13	13	13	13	13	13	13	10	13	13	13	13	13	12
60 and over ...	10	10	10	10	10	10	10	11	12	7	7	5	1	7	8	9	9	10	10	10	10	10	11	12	7	7	7	5	1	8

202. Comparison with England and India by Quinquenniads.—The subjoined statement shows for England and Wales (1881), India (1881), and this Province (1881 and 1891), the distribution of 10,000 persons of each sex among the age periods.

STATEMENT No. 96.

Age periods.	Males.					Females.				
	England and Wales.	India.	Hydera-bad.	Hydera-bad.	Serial order.	England and Wales.	India.	Hydera-bad.	Hydera-bad.	Serial order.
	1881	1881	1881	1891	(9)	1881	1881	1881	1891	(10)
1	2	3	4	5	6	7	8	9	10	11
Under 1 year	298	263	204	266	...	282	275	226	297	...
1 „	270	228	207	219	...	257	237	228	251	...
2 years	278	243	257	333	...	265	271	291	374	...
3 „	273	295	290	298	...	256	329	325	342	...
4 „	272	297	348	311	...	258	308	382	328	...
Total under 5 years ...	1,391	1,318	1,306	1,429	1	1,322	1,420	1,452	1,592	1
5 to 9	1,241	1,432	1,277	1,331	2	1,184	1,383	1,297	1,325	2
10 „ 14	1,109	1,214	1,287	1,078	3	1,043	1,005	1,044	890	6
15 „ 19	1,003	811	788	723	8	959	779	805	780	7
20 „ 24	880	799	817	806	6	912	905	986	983	3
25 „ 29	776	896	958	971	4	800	925	913	915	5
30 „ 34	665	885	958	914	5	679	881	910	932	4
35 „ 39	589	587	569	558	9	597	527	463	441	11
40 „ 44	533	642	718	738	7	545	645	679	702	8
45 „ 49	438	844	312	323	12	453	317	269	236	12
50 „ 54	385	436	461	497	11	402	464	479	495	10
55 „ 59	302	161	133	119	13	319	157	134	92	13
60 and over	693	475	466	513	10	780	591	569	617	9

It will be noted from the above statement that among males the sequence of decrease in the first three age periods is normal for this Province in 1891, while it is normal only for the first and second periods under females, the third place under females being occupied by the age period 20-24, which, under males, occupies the sixth place. The fourth and fifth places are held under males by the periods 25-29 and 30-34, which under females occupy the reverse order. Age periods 40-44 and 15-19 occupy the seventh and eighth places under males, while they hold the eighth and seventh places under females. The 9th, 10th, and 11th places under males and females are held by the same age periods in an indiscriminate manner, the 9th under males being the 11th, the 10th the 9th and the 11th the 10th under females. The last two places, 12th and 13th, are held in both sexes by the age periods 45-49 and 55-59 respectively.

203. Comparison with England and India by decenniads.—In the following statement the totals of the two divisions of each decennial period, taken ten years at a time instead of five, are given, from which it will be seen that the normal decrease in the figures under each successive age period is more in the natural order of sequence.

STATEMENT No. 97.

Age periods.	Males.				Females			
	England and Wales, 1881.	India, 1881.	Hydera-bad, 1881.	Hydera-bad, 1891.	England and Wales, 1881.	India, 1881.	Hyderabad, 1881.	Hyderabad, 1891.
1	2	3	4	5	6	7	8	9
0 to 9	2,632	2,750	2,583	2,760	2,506	2,803	2,749	2,917
10 „ 19	2,112	2,025	2,025	1,891	2,007	1,785	1,849	1,670
20 „ 29	1,656	1,695	1,775	1,777	1,712	1,830	1,899	1,898
30 „ 39	1,254	1,472	1,527	1,472	1,276	1,408	1,373	1,373
40 „ 49	966	986	1,030	1,061	998	962	948	938
50 „ 59	687	597	594	616	721	621	613	587
60 and over	693	475	466	613	780	591	569	617

Under males, it is seen, that this grouping of the ages by decades has brought out the natural sequence of decrease in each successive age period, completely. It is in accordance with the sequence observed in the figures for India (1881), though it differs from the English figures, by not showing an increase in the last age period (60 and over) over the one preceding (*i. e.*, 50-59). The female figures, however, follow the English sequence in this respect, though the natural sequence is broken in the case of the second decade, which shows less figures than the third.

204. Actual population in each decenniad.—In connection with the grouping of 10,000 of the population in decennial periods, it may be interesting to note the actuals also. The following statement gives the actual figures, under decenniads, together with the percentage each age period bears to the total provincial population:—

STATEMENT No. 98.

Age periods.	Both sexes.		Males.		Females.	
	Number.	Per-centage.	Number.	Per-centage.	Number.	Per-centage.
0 to 9	3,268,913	28·4	1,619,808	27·6	1,649,105	29·2
10 „ 19	2,001,583	17·4	1,057,344	18·0	944,239	16·7
20 „ 29	2,117,436	18·3	1,043,170	17·8	1,074,266	19·0
30 „ 39	1,641,178	14·2	864,399	14·7	776,779	13·7
40 „ 49	1,153,963	10·0	623,171	10·6	530,792	9·4
50 „ 59	693,253	6·1	361,232	6·2	332,021	5·8
60 and over	650,159	5·6	301,416	5·1	348,743	6·2
All ages	11,526,485	100	5,870,540	100	5,655,945	100

It is seen from the above statement that the actual numbers show a steady decrease under both sexes in each successive age period, except in the second and third decenniads, *i.e.*, 10-19 and 20-29 where the percentages

are 17·4 and 18·3 respectively. Under males no such exception is observed. Under females, the divergence from the normal sequence is marked, which further confirms the unreliability of female ages. Not only does the third decenniad, 20-29, show a higher percentage than the second (10-19), the percentages being 19 and 16·7, respectively, but the age period 50-59 shows only 5·8 per cent against 6·2 under ages 60 and over. Though this last divergence from the normal sequence is more in accordance with that observed in England and Wales, it is not in keeping with the sequence observable in the case of both sexes and males of this Province.

It will also be noted that the percentages of females in the first and third decades is in excess of those in males (by 1·6 and 1·2), while the percentages in the other decades are less, the variation lying between 0·4 in the last decade and 1·3 in the second. The females also exceed the males in the last age period 60 and over, by 1·1 per cent.

Diagram.—The annexed diagram exhibits the curves of life in the several decennial periods.

205. Ages by Vicennial periods.—In the following statement the ages are shown by vicennial periods, the actual population under both sexes, males and females being given, as well as the percentage each age period bears to the Provincial total.

STATEMENT No. 99.

Age periods.	Both sexes.		Males.		Females.	
	Number.	Per-centage.	Number.	Per-centage.	Number.	Per-centage.
0 to 19	5,270,496	45·8	2,677,152	45·6	2,593,344	45·9
20 „ 39	3,758,614	32·5	1,907,569	32·5	1,851,045	32·7
40 „ 59	1,847,216	16·1	984,403	16·8	862,813	15·2
60 and over...	650,159	5·6	301,416	5·1	348,743	6·2
All ages... ...	11,526,485	100	5,870,540	100	5,655,945	100

Here the natural sequence of decrease is fully apparent. The first age period, 0-19, contains the highest percentage, 45·8 in both sexes, 45·6 in males and 45·9 in females. In the second period, the percentages in both sexes and males are double those in the third, the proportion in the case of females being a little over double. In the last age period, the females show a higher percentage to the provincial total of that sex than either males or both sexes. The female percentage exceeds the percentage under males and both sexes in all the periods except the third, where it is 1·6 and 0·9 per cent less, respectively.

206. Age at which the population divides itself into two equal parts.—Before leaving the general abstraction results, it is interesting to note the age at which the population divides itself into two equal parts.

The marginal statement shows the ages at which such a division takes place in this Province (1891), compared with the ages for 1881, as well as for other Provinces. It is seen that the period of mid-division at this census in the case of both sexes and males, took place 2 and 4 months later than in 1881, while the period remained unaltered in the case of females. The age of mid-division in females is earlier than in males and both sexes at this census by 8 months and 4 months respectively, while, in 1881, it was earlier only by 4 and 2 months, respectively. Compared with Mysore, the ages under both sexes, males and females are favourable, being uniformly less, while in all the other cases, the ages are later in this province, except in English females where this Province shows only 22 years 1 month against 22 years 11½ months in England and Wales.

STATEMENT No. 100.

Province.	Both sexes.		Males.		Females.	
	Years.	Months.	Years.	Months.	Years.	Months.
Hyderabad 1891	22	5	22	9	22	1
,, 1881.	22	3	22	5	22	5
Mysore 1891 ...	22	3	22	5	22	5
Bengal 1881 ...	22	3	22	10	22	8
Central Provinces 1881 ...	22	6	21	6	23	6
,, 1872 ...	21	2	20	9½	21	5½
England and Wales 1871 ...	18	6	18	4	18	9
	22	4½	21	9	22	11½

207. Distribution of 10,000 persons by religion and age.—The following statement shows the distribution of 10,000 persons of each religion among the prescribed age periods, under males and females respectively :—

STATEMENT No. 101.

Age Periods.	Males.									Females.								
	All Religions.	Hindus.	Musselmans.	Christians.	Bhils.	Sikhs.	Parsis.	Jains.	Gonds.	All Religions.	Hindus.	Musselmans.	Christians.	Bhils.	Sikhs.	Parsis.	Jains.	Gonds.
Under 1 year ...	268	270	253	229	255	180	305	255	183	297	300	274	346	255	203	233	316	210
1 ,, ...	219	221	199	163	383	189	175	174	275	251	255	220	235	241	240	238	227	299
2 years ...	353	353	300	237	425	223	223	224	305	374	377	340	296	553	274	279	322	408
3 ,, ...	208	204	252	238	213	109	207	200	244	342	347	296	277	298	255	272	280	374
4 ,, ...	311	314	289	218	511	180	127	210	280	328	330	312	333	468	183	322	249	500
Total 0 to 4 ...	1,429	1,443	1,393	1,085	1,787	865	1,037	1,072	1,487	1,592	1,609	1,442	1,486	1,915	1,154	1,346	1,394	1,791
5 ,, 9 ...	1,331	1,339	1,262	1,107	2,085	948	1,005	1,022	1,381	1,335	1,328	1,280	1,415	1,149	1,301	1,535	1,137	1,461
10 ,, 14 ...	1,078	1,085	1,011	801	1,021	896	798	1,059	1,102	890	895	836	1,133	1,362	822	1,023	915	1,026
15 ,, 19 ...	723	721	747	689	596	810	718	769	581	780	777	804	1,087	1,191	808	806	818	663
20 ,, 24 ...	806	800	845	1,082	808	1,229	877	886	687	983	976	1,045	1,083	1,061	1,691	1,269	1,040	915
25 ,, 29 ...	971	967	989	1,544	1,149	1,021	1,148	1,038	770	915	914	933	975	911	928	953	921	878
30 ,, 34 ...	914	912	938	796	498	920	1,132	969	1,015	932	930	960	762	766	928	880	936	966
35 ,, 39 ...	558	557	566	513	511	673	797	678	486	441	442	429	454	255	457	419	576	373
40 ,, 44 ...	788	795	774	493	559	912	818	759	868	732	697	739	595	894	957	812	682	694
45 ,, 49 ...	823	832	820	274	428	395	655	444	264	236	237	230	253	85	158	372	321	171
50 ,, 54 ...	497	493	535	300	383	654	606	569	515	495	492	522	332	553	697	279	502	479
55 ,, 59 ...	119	118	139	114	85	140	255	205	84	92	92	93	84	...	120	233	123	76
60 and over ...	513	506	582	829	420	693	479	555	523	617	611	676	399	255	779	419	660	501
Total all ages	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

Among male infants, the Parsis come first with 305, the lowest number being found among Sikhs (180). The proportion in all religions (268) is exceeded in Hindus also (270). Among females, the highest number is found among Christians (346), the other religions that exceed the proportion of all religions (297), being Jains (316) and Hindus (300). In all the age periods up to, and including, 10-14, the Hindus show higher numbers than all religions, while in the remaining age periods, the reverse is the case. In the case of females, the same order is followed, except in the age periods, 35-39 and 45-49, where the Hindu proportion exceeds that of all religions by one in each age period. Among Mussulmans, the line of demarcation occurs at the same age periods as in the case of Hindus, though the proportions in the earlier age periods are less, and those in the advanced ones are more, than the proportions under all religions. The Mussulman female proportions follow the same order as the male, except in the same age periods as in the case of Hindu females. The Christian males show lower proportions than the males under all religions, in all the age periods except under 20-24 and 25-29, where the Christian proportions are phenomenally large, a circumstance that is to be accounted for by the fact that the persons of other religions becoming converts to Christianity do so mostly in this age period. The Christian females exhibit higher proportions, in all the age periods except 2 and 3 years, up to the age period 25-29, after which the numbers begin to decline in comparison with the figures for the whole province. Among Bhil males, the proportions are higher in the following age periods, *viz.*, 1, 2 and 4 years, 0-4, 5-9, 20-24 and 25-29. The proportions under females are very irregular, the excess over those of all religions being found in almost all the age periods, *i. e.*, except infants, girls of 3 years and 5-9, and women of 25-39, 45-49 and 60 and over, there being no Bhil females of the age 55-59. The Sikh males and females show proportions less than those under all religions in the age periods up to 10-14, and in 45-49, the females showing less in 30-34 also. The Parsi infants and males of ages 20-24, to 55-59, show higher proportions, while among females, the age periods of excess are 5-9, 25-29 45-49 and 55-59. The Jain males show a similarity of order in their proportions, exactly corresponding to that in Mussulman males, while among females, the excess proportions are found in infants, and in the age periods 10-14 to the end with the exception of 30-34 and 40-44. Lastly, we come to the Gonds, who, among males, show excess proportions in the ages 1, 3 and 4 and the age periods, 0-4, 5-9, 10-14, 30-34, 40-44, 50-54, and 60 and over; while among females the excess is confined to the earlier ages, 1, 2, 3 and 4, and the age periods 0-4, 5-9, 10-14, and 30-34.

Comparing the different religions with each other, the highest male proportions in the age periods 0-4 and 5-9 are found among Bhils, while in the case of females, the highest proportions in the two age periods are claimed by the Bhils and the Gonds, respectively, thus proving to a certain extent the greater adaptability of the rural climate for children of tender ages to flourish. In the age period 10-14 also, the Gonds come first in males and Bhils in females. Among males of 15-19, Sikhs come first, and among

females, the Bhils, with the highest proportions. Under 20-24, and 25-29, the Christians stand highest among males, while among females, the Parsis come first in the former age period, the Christians again coming first in the second period. As already noted, the largest numbers of Christian converts appear to be of this age. In the other age periods, there are no striking characteristics.

208. Normal sequence of decrease in the distribution of 10,000 by religion and age.—The order of sequence of the age periods in the different religions is shown in the subjoined statement:—

STATEMENT No. 102.

Age Periods.	Males.									Females.								
	All Religions.	Hindus.	Mussulmans.	Christians.	Bhils.	Sikhs	Parsis.	Jains.	Gonds.	All Religions.	Hindus.	Mussulmans.	Christians.	Bhils.	Sikhs.	Parsis.	Jains.	Gonds.
0 to 4	1	1	1	4	2	7	3	1	2	1	1	1	1	1	1	2	1	1
5 „ 9	2	2	2	3	1	3	4	4	1	2	2	2	2	4	2	1	2	2
10 „ 14	3	3	3	5	4	6	7	2	3	6	6	6	3	2	7	4	5	3
15 „ 19	8	8	8	7	6	8	9	7	8	7	7	7	4	3	8	6	7	8
20 „ 24	6	6	6	1	5	1	5	6	7	3	3	3	5	5	3	3	3	5
25 „ 29	4	4	4	2	3	2	1	3	6	5	5	5	6	9	5	5	4	6
30 „ 34	5	5	5	6	9	4	2	5	4	4	4	4	7	7	6	7	6	4
35 „ 39	9	9	10	8	8	11	8	9	11	11	11	11	9	10	11	9	10	11
40 „ 44	7	7	7	9	7	5	6	8	5	8	8	8	8	6	4	8	8	7
45 „ 49	13	12	12	12	12	13	12	21	13	12	12	12	12	12	12	11	12	12
50 „ 54	11	11	11	11	11	10	10	10	10	10	10	10	11	8	10	12	11	10
55 „ 59	13	13	13	13	13	13	13	13	13	13	13	13	13	...	13	13	13	13
60 and over	10	10	9	10	10	9	11	11	9	9	9	9	10	11	9	10	9	9

209. Special Abstraction.—In order to help in correcting the age tables, the ages were abstracted for years for about 100,000 of the population. The following statement gives the figures thus reduced.

STATEMENT No. 103.

Ages.	Males.											Females.										
	0—9	10—19	20—29	30—39	40—49	50—59	60—69	70—79	80—89	90—99	100—109	0—9	10—19	20—29	30—39	40—49	50—59	60—69	70—79	80—89	90—99	100—109
0	1,425	2,142	2,717	3,948	3,408	2,408	1,562	457	216	38	1	1,499	1,699	3,651	3,933	3,304	2,345	1,757	572	269	49	.....
1	1,144	369	123	44	35	13	13	7	.....	.....	.....	1,228	385	119	32	21	21	14	6	2	1	.....
2	1,656	2,031	752	518	195	63	28	13	3	3	.....	1,797	1,364	743	344	126	54	26	12	4	2	.....
3	1,586	277	166	96	33	15	1	1	.....	.....	.....	1,615	310	110	54	18	13	4	.....	1	.....	.....
4	1,489	632	257	103	53	23	9	2	.....	.....	.....	1,563	595	244	67	35	20	10	7	4	1	1
Total 0 to 4	7,250	5,451	4,014	4,709	3,724	2,522	1,613	480	219	41	1	7,702	4,353	4,867	4,430	3,504	2,453	1,811	597	280	53	1
5	1,798	973	3,870	3,834	1,382	493	227	158	24	3	.....	1,621	922	3,594	1,772	993	362	228	121	21	1	.....
6	1,557	1,275	313	232	60	31	7	7	1	1	.....	1,510	1,366	245	186	54	27	6	5	1	.....	.....
7	1,139	158	148	36	16	9	2	.....	.....	.....	.....	1,052	175	124	28	17	7	3	1	.....	.....	.....
8	1,600	1,053	579	162	105	49	9	4	1	.....	.....	1,483	1,208	461	118	65	22	10	3	2	.....	.....
9	805	190	96	41	28	10	4	.....	1	2	.....	794	221	72	37	36	6	4	2	.....	.....	.....
Total 5 to 9	6,896	3,649	5,006	2,804	1,591	592	249	137	27	6	.....	6,460	3,892	4,499	2,141	1,165	424	251	132	24	1	.....
Total 0 to 9	14,146	9,100	9,020	7,513	5,315	3,114	1,862	617	246	47	1	14,162	8,245	9,366	6,571	4,669	2,877	2,062	729	304	54	1

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AGES

Living Persons.

0 1 2 3 4 5 10 15 20 25 30 35 40 45 50 55 60 65 70

450000 400000 350000 300000 250000 200000 150000 100000 50000

Diagram No. 7. 8

Illustrating the number of persons at each Age period according to the corrected tables with line of English Lives.

Explanation.

—:o:—

_____ Line of English Lives both Sexes.
_ _ _ _ _ Line of life, both Sexes (corrected,)
_ . _ . _ . Do. Males do.
_ . . _ . . Do. Females do.

A careful study of the statement given above will render it evident, that the numbers are massed on the ages of five and the multiples of five generally, the even multiples, as a rule, showing more than the odd ones, as well as on the ages of 12, 16 and 18. It will also be noted that the odd years, with the exception of the odd multiples of five, show less than the even years, especially from the ages of eight and upwards. The numbers in each successive decade ending in any one digit gradually decrease, both among males and females, with the following exceptions. In the case of the even multiples of five up to the fourth decade, *i.e.*, for 0, 10, 20 and 30; the numbers go on increasing both in males and females, decreasing, however, after the last decade, in normal sequence. The same remarks apply to the numbers under the ages of 5, 15 and 25, the maximum being reached both among males and females in the last age. Among males, however, there is another instance of divergence from the normal sequence of decrease in the case of the numbers under 2 and 12. With the few exceptions above noted, it is seen that the other numbers all decline for the same digit in every subsequent decade.

Taking next the totals under each successive odd quinquenniad 0—4, 10—14, &c., it is found that the numbers under 30-34 under males, and 20—24 and 30—34 under females, present divergences, while in the even quinquenniads, the males and females exhibit divergences only in the 24—29 period. If, lastly, we take the decennial periods, we find the sequence of decrease entirely unbroken in the case of males, the females showing a divergence only in the third decenniad 20-29.

210. Special abstraction reduced to 1,000.—The following statement gives the numbers under each age reduced to 1,000 of the population in each sex as well as in both sexes. The remarks made in the previous para. concerning Statement No. 103, refer with equal force in the case of this statement also, the only difference, however, being that the variations are not so obvious here as in the case of the former.

STATEMENT No. 104.

Age.	Total.	Males.	Females	Age.	Total.	Males.	Females.	Age.	Total.	Males.	Females.
Infant ...	29	28	31	30 ...	79	77	80	60 ...	33	31	36
1 ...	24	23	25	31 ...	1	1	1	61 ...	.....	.....	.....
2 ...	24	23	25	32 ...	9	10	7	62 ...	1	1	1
3 ...	31	30	32	33 ...	1	2	1	63 ...	.....	.....	.....
4 ...	31	30	32	34 ...	2	2	1	64 ...	.....	.....	.....
Total ...	149	143	158	Total ...	92	92	90	Total ...	34	31	37
5 ...	34	33	35	35 ...	41	46	36	65 ...	5	6	5
6 ...	31	31	31	36 ...	4	5	4	66 ...	.....	.....	.....
7 ...	22	23	21	37 ...	1	1	1	67 ...	.....	.....	.....
8 ...	31	31	30	38 ...	3	2	4	68 ...	.....	.....	.....
9 ...	16	16	16	39 ...	1	1	1	69 ...	.....	.....	.....
Total ...	134	135	131	Total ...	50	56	44	Total ...	5	5	5
10 ...	38	42	35	40 ...	67	67	67	70 ...	10	9	12
11 ...	8	7	8	41 ...	1	1	1	71 ...	.....	.....	.....
12 ...	34	40	29	42 ...	3	4	2	72 ...	.....	.....	.....
13 ...	6	6	6	43 ...	1	1	1	73 ...	.....	.....	.....
14 ...	12	12	12	44 ...	1	1	1	74 ...	.....	.....	.....
Total ...	93	107	89	Total ...	73	74	73	Total ...	13	9	13
15 ...	19	19	19	45 ...	24	27	24	75 ...	2	3	2
16 ...	26	25	28	46 ...	1	1	1	76 ...	.....	.....	.....
17 ...	3	3	4	47 ...	.....	.....	.....	77 ...	.....	.....	.....
18 ...	23	21	25	48 ...	2	1	2	78 ...	.....	.....	.....
19 ...	4	4	5	49 ...	1	1	1	79 ...	.....	.....	.....
Total ...	75	72	81	Total ...	28	31	28	Total ...	2	3	2
20 ...	64	59	74	50 ...	48	47	48	80 ...	5	4	5
21 ...	2	3	2	51 ...	.....	.....	.....	81 ...	.....	.....	.....
22 ...	15	15	15	52 ...	1	1	1	82 ...	.....	.....	.....
23 ...	3	3	3	53 ...	.....	.....	.....	83 ...	.....	.....	.....
24 ...	5	5	5	54 ...	.....	.....	.....	84 ...	.....	.....	.....
Total ...	86	78	98	Total ...	49	48	49	Total ...	5	4	5
25 ...	74	76	73	55 ...	8	10	7	85 ...	.....	.....	.....
26 ...	6	6	5	56 ...	1	1	1	86 ...	.....	.....	.....
27 ...	3	3	3	57 ...	.....	.....	.....	87 ...	.....	.....	.....
28 ...	10	11	10	58 ...	1	1	1	88 ...	.....	.....	.....
29 ...	2	2	2	59 ...	.....	.....	.....	89 ...	.....	.....	.....
Total ...	95	98	93	Total ...	10	12	9	Total ...	.....	.....	.....

Age.	Total.	Males.	Females.	Age.	Total.	Males.	Females.
90 ...	1	1	.....	100 ...	.....	.....	.....
91 ...	.....	.....	.....	101 ...	.....	.....	.....
92 ...	.....	.....	.....	102 ...	.....	.....	.....
93 ...	.....	.....	.....	103 ...	.....	.....	.....
94 ...	.....	.....	.....	104 ...	.....	.....	.....
Total ...	1	1	.....	Total ...	.....	.....	.....
95 ...	.....	.....	.....	105 ...	.....	.....	.....
96 ...	.....	.....	.....	106 ...	.....	.....	.....
97 ...	.....	.....	.....	107 ...	.....	.....	.....
98 ...	.....	.....	.....	108 ...	.....	.....	.....
99 ...	.....	.....	.....	109 ...	.....	.....	.....
Total ...	.....	.....	.....	Total ...	.....	.....	.....
				110 ...	.....	.....	.....
				111 ...	.....	.....	.....
				112 ...	.....	.....	.....
				113 ...	.....	.....	.....
				114 ...	.....	.....	.....
				115 ...	.....	.....	.....
				Total ...	.....	.....	.....
Grand Total ...	1,000	1,000	1,000				

211. Comparison of General and Special Abstraction Results.—The following statement exhibits the figures for the two sexes, males and females, obtained by the two methods of general and special abstraction for 10,000 persons distributed over the specified age periods.

STATEMENT No. 105.

Age periods.	Both Sexes.		Males.		Females.	
	General Abstraction.	Special Abstraction.	General Abstraction.	Special Abstraction.	General Abstraction.	Special Abstraction.
0 to 4 years	1,507	1,494	1,429	1,422	1,592	1,570
5 „ 9 „	1,327	1,335	1,331	1,353	1,325	1,317
10 „ 14 „	986	980	1,078	1,069	890	888
15 „ 19 „	751	754	723	714	780	794
20 „ 24 „	893	888	806	788	983	993
25 „ 29 „	944	951	971	982	915	917
30 „ 34 „	923	914	914	924	932	903
35 „ 39 „	500	495	558	550	441	437
40 „ 44 „	721	723	738	731	702	715
45 „ 49 „	283	276	323	312	236	238
50 „ 54 „	495	497	497	495	495	500
55 „ 59 „	105	101	119	116	92	86
60 and over „	565	592	513	544	617	642
Total...	10,000	10,000	10,000	10,000	10,000	10,000

It will thus be seen that the difference between the two Abstractions is not much, the largest difference being 27 in the last age period under both sexes, being 31 under males and 25 under females. We shall have more to say of this statement later on, when we discuss the corrected figures of the Province.

Section III.—CORRECTED FIGURES.

212. Corrected Figures.—As has already been pointed out, the age statistics of this Province are highly unsatisfactory, not to say, unreliable. We shall now attempt a rectification of the errors in them. It has been seen from the statement showing the population distributed among the several age periods, that the numbers of males and females in the first and second individual age periods are much less than those in the three subsequent annual periods; that the numbers under both the sexes in the age period 15—19 are considerably less than the figures returned under the three succeeding quinquennial age periods; and lastly, the numbers in the age periods 35—39 and 45—49 are each respectively less than in the age periods immediately following, *viz.*, 40—44 and 50—54. Next, among males, the age period 20—24, in addition to the above periods, shows less than the two following quinquenniads; and among females, the age period, 25-29, falls below 30-34. It has already been seen that the theory of life requires that there should be a gradual decrease of numbers in each succeeding age and age period, but that the age statistics of this Province by no means follow this natural sequence of decrease, as will be evident from a look at the curves in the accompanying Diagrams.

213. Materials necessary for correction of figures.—In order to correct the figures in a satisfactory manner, the following materials are necessary:—

(1) The normal rate of increase.

(2) The increase by immigration and the ages on which it falls.

(3) The loss of population by emigration and the ages on which it falls.

(4) The statistics of births and deaths, duly corrected, after ascertaining the rates of omission in the same.

214. Absence of Vital Statistics.—In the case of this province, we have no vital statistics, nor have we any knowledge regarding the ages of the emigrants and immigrants. As regards the normal rate of increase, it has already been remarked that it is impossible to ascertain it, as there is no normal rate, the slightest variations for instance, in the amount of rainfall, in the prices of food stuffs, &c., causing violent alterations in the birth and death rates. The population of the famine districts of this Province, has been shown to have increased by rapid strides during the decade subsequent to the census of 1881. We have also seen the opposite phenomenon of a decrease in the population, in the case of Nander, though this district occupies a prominent place in the density classification. Thus it is evident that we have no correct idea of the normal rate of increase of the Hyderabad population. We have therefore to proceed to a correction of the census figures in the absence of any reliable or useful data.

215. Methods of correction.—In the correction of the figures two methods may be adopted, the one that is known as the method of differences, and the other, the graphic method invented by Mr. Makeham. The former method does not give any satisfactory results for the extremes of the ages, *i.e.*, in the very young and the very old. This objection, however, does not hold in the case of Mr. Makeham's method.

Regarding this method, Mr. (Now Sir), W. Plowden, (in his Report of the Census of British India, 1881, Vol. I, p. 161) wrote :—" To obtain a satisfactory distribution of the population over age 60, a formula (the invention of Mr. W. Makeham) was employed, of which it is sufficient to say that it professes by means of four constants to give the numbers living according to any given mortality table as a function of the age for the whole of adult life, and that, if expressed in general language it will amount to this, that after the stage of adult life is reached, the force tending to destroy life, termed by actuaries the force of mortality, consists of two portions, one of which is constant throughout life, and the second portion increasing with the age in the form of a geometrical series. One of the most interesting points in this discovery, for such it is certainly entitled to be considered, is the uniform rate at which this variable force is found to increase in nearly all the tables yet examined, this rate being

found to be a trifle under 10 per cent. per annum. . . . . It follows from the nature of the formula, that given an uniform rate of increase in a given population, it is equally adapted to represent the population table as it is to represent the life table corresponding to it, and it will be found on trial to be as well adapted for employment with the Indian age tables, as could possibly be expected when regard is had to their obvious irregularities."

It is evident that in the absence of vital statistics and the consequent impossibility of ascertaining the normal rate of increase of the population, Mr. Makeham's formula cannot be applied to our figures. The only method that can therefore be applied to our figures with any hope of obtaining correct results is the process of interpolation followed by a readjustment in correcting the extreme ages.

216. Method recommended by the Imperial Census Commissioner.—The Imperial Census Commissioner in his Note U, suggested that the annual period return would show that regrouping from 15 years onwards, first in ten yearly periods (15—24, 25—34, 35—44, &c.,) and then interpolating the five yearly periods, would help in giving a little more regularity to the return. We must not omit to mention here that the special table of annual periods was constructed by taking at random a few schedules appertaining to different parts of each district in the Province, the total population thus specially abstracted being 100,000. This special table can give but little, or no help, therefore, in correcting the figures of the general tables; for, the annual periods when grouped into quinquenniads, do not give any satisfactory results, but merely yield results similar to those obtainable from the General Tables ; as, for instance, the figures in the decenniad 15-24, fall much below those of the next ten yearly period, (25-34).

217. Comparison of corrected with actual figures.—The annexed statement gives the figures as returned at the two censuses, together with the mean and the corrected or adjusted figures for 1891, showing the excess or deficit over the figures returned in the census of 1891.

STATEMENT No. 106.

Age periods.	Males.				Females.				Both Sexes.			
	1891.	1881.	Mean.	Adjusted or corrected figures for 1891.	1891.	1881.	Mean.	Adjusted or corrected figures for 1891.	1891.	1881.	Mean.	Adjusted or corrected figures for 1891.
Under 1 year	218,688	206,764	212,726	218,688	168,342	166,764	167,553	168,342	387,030	373,528	380,279	387,030
1 year	177,290	196,870	187,080	177,290	142,164	166,870	154,517	142,164	319,454	363,740	341,597	319,454
2 years	164,962	196,914	180,938	164,962	211,158	196,914	204,036	211,158	376,120	393,828	384,974	376,120
3 years	157,918	153,133	155,525	157,918	193,203	153,133	173,168	193,203	351,121	306,266	328,693	351,121
4 years	153,808	179,189	166,498	153,808	185,991	179,189	182,590	185,991	339,799	358,378	349,088	339,799
Total 0—4	873,666	932,870	903,268	873,666	900,858	682,870	791,634	900,858	1,774,524	1,615,740	1,695,132	1,774,524
5—9	742,086	609,996	676,041	742,086	748,707	609,996	679,352	748,707	1,490,793	1,219,992	1,355,393	1,490,793
10—14	642,697	490,576	566,637	642,697	503,256	490,576	496,916	503,256	1,145,953	981,152	1,063,553	1,145,953
15—19	567,091	378,964	473,028	567,091	446,983	378,964	412,973	446,983	1,014,074	757,928	886,001	1,014,074
20—24	507,215	463,635	485,425	507,215	556,049	463,635	509,842	556,049	1,063,264	927,270	995,267	1,063,264
25—29	459,663	439,375	449,519	459,663	518,217	439,375	478,796	518,217	977,880	878,750	928,315	977,880
30—34	418,570	438,581	428,576	418,570	577,374	438,581	477,978	577,374	995,944	877,162	936,553	995,944
35—39	379,780	218,119	298,950	379,780	249,405	218,119	233,762	249,405	629,185	436,238	532,712	629,185
40—44	336,903	319,052	327,978	336,903	337,971	319,052	328,512	337,971	674,874	638,104	656,490	674,874
45—49	286,203	126,308	206,256	286,203	133,721	126,308	130,014	133,721	419,924	252,616	336,270	419,924
50—54	221,903	224,831	223,367	221,903	279,837	224,831	252,334	279,837	501,740	449,662	475,701	501,740
55—59	157,331	62,833	110,082	157,331	52,184	62,833	57,508	52,184	209,515	125,666	167,590	209,515
60 and over	283,411	267,663	275,537	283,411	348,743	267,663	308,203	348,743	632,154	535,326	583,740	632,154
Total ...	5,655,945	4,702,803	5,179,374	5,655,945	5,655,945	4,702,803	5,179,374	5,655,945	11,311,890	9,405,606	10,358,748	11,311,890
Excess or deficit in the figures returned at the census of 1891.	.....			5,870,540	.....			5,870,540	.....			11,741,080

Age periods.	1891.	1881.	Mean.	Adjusted or corrected figures for 1891.	Excess or deficit in the figures returned at the census of 1891.	1891.	1881.	Mean.	Adjusted or corrected figures for 1891.	Excess or deficit in the figures returned at the census of 1891.
Under 1 year	385,527	203,174	294,350	402,306	—76,779	157,185	101,410	129,297	183,618	—20,276
1 year	270,925	210,395	240,660	349,161	—69,236	128,821	103,455	116,138	162,891	—20,787
2 years	495,927	265,081	380,504	317,107	+88,820	195,769	128,167	161,968	154,145	+59,013
3 years	368,320	297,566	332,943	303,841	+61,479	175,117	144,433	159,775	145,923	+47,280
4 years	365,185	352,106	358,645	294,641	+73,544	182,594	172,017	177,305	140,853	+44,738
Total 0—4	1,738,884	1,328,352	1,536,063	1,663,076	+80,893	838,486	650,382	744,434	790,410	+109,388
5—9	1,530,039	1,245,780	1,387,905	1,458,644	+71,395	781,322	635,784	708,553	716,608	+32,099
10—14	1,135,947	1,106,317	1,121,063	1,288,040	—152,193	682,521	615,741	649,131	645,543	—143,087
15—19	865,736	777,403	818,569	1,146,501	—280,765	424,753	392,439	408,596	579,467	—138,424
20—24	1,028,655	870,265	949,960	1,023,037	+6,618	479,006	406,930	442,968	515,822	+40,227
25—29	1,087,791	906,319	997,045	914,967	+172,814	589,354	476,994	533,174	473,796	+65,913
30—34	1,064,236	935,120	999,678	816,749	+247,487	536,853	476,539	506,696	455,304	+80,179
35—39	576,942	501,243	539,092	723,096	—146,154	327,597	281,124	304,360	343,316	—93,911
40—44	830,566	676,540	753,553	628,332	+202,234	493,515	357,488	425,501	291,333	+105,738
45—49	323,377	291,751	307,563	531,105	—207,728	189,656	153,443	171,549	244,903	—111,182
50—54	571,318	454,339	512,828	423,358	+148,093	291,511	229,508	260,509	201,352	+78,485
55—59	121,905	123,644	122,774	316,263	—194,358	69,721	63,811	66,766	158,932	—106,748
60 and over	650,159	499,853	575,006	593,447	+51,712	301,405	239,190	270,297	315,096	+33,707
Total ...	11,526,435	9,630,876	10,603,631	11,526,485	.....	5,870,541	4,978,073	5,424,307	5,655,945	.....

The point that deserves notice in the above statement is the order of sequence followed by the corrected figures in successive age periods. It will be seen that in both sexes, in males and in females, the figures go on decreasing as the ages increase, but the age period, 60 and over, occupies the tenth place in the sequence under both sexes, while it is eleventh and ninth respectively in males and females. This is not in accordance with the English order, where the last age period occupies the seventh place in the sequence.

218. Method of differences.—Assuming the numbers under the age periods 0-14, from 15 to 39, 40-45 and 50-59 to be correct, the probable population in each quinquennial period is obtained by applying the method of differences. As regards the number of persons of 60 and over, it is roughly estimated that about 6 per cent of the number, or about 3 per *mille* of the entire male population, have overstated their ages, and have been included in the number under 60 and over, while they should have been returned against 55-59. In the case of females, the over-statement of ages seems to have taken place in and after the quinquenniad 45-49. The number of females that has been returned as of the age 60 and over, but which covers the figures pertaining to the ages 45-49, may therefore be estimated at 9·7 per cent of the females of the age period, 60 and over, or 6 per *mille* of the total female population. Out of this 9·7 per cent of excess, 4·9 per cent appears in the age of 55-59, 3·2 per cent in the period 50-54, and 1·6 per cent in the quinquenniad 45-49.

219. Formula for ascertaining the number of Infants.—Turning to the earlier ages, it is to be noted that in order to find out the number of infants, the formula* $P_1 = \frac{4\,r\,(B-D_1)}{5\,r + 2\,r^{\frac{1}{2}} - 3}$ may be used. But we are precluded from using this formula owing to the absence of vital statistics in this Province. We have therefore had to graduate the sums of the figures under the ages 0-4, 5-9 and 10-14, and to lay down the curves graphically, whereby we have been enabled to trace out the errors and to distribute the figures in each annual period for the first five years of life, at the rate of gradual increase in each succeeding year of age.

220. Comparison of corrected with actual figures reduced to 10,000.—The following statement shows the above results in proportions reduced to 10,000 of the population. The statement is sufficiently self-explanatory.

* Note.—In this formula,
P_1 stands for population under 1 year;
r „ „ rate of increase;
B „ „ births; and
D_1 „ „ deaths under 1 year.

STATEMENT No. 107.

Age periods.	Males.						Females.					
	1891.	1881.	Mean.	As per Special Table of Annual Periods.	Adjusted or corrected figures for 1891.	Excess or deficit in the figures returned at the Census of 1891.	1891.	1881.	Mean.	As per Special Table of Annual Periods.	Adjusted or corrected figures for 1891.	Excess or deficit in the figures returned at the Census of 1891.
Under 1 year ...	268	304	286	280	364	—96	297	226	262	306	335	—38
1 year ...	219	207	213	224	302	—83	251	228	239	260	283	—37
2 years ...	333	257	295	325	281	+52	374	291	333	367	269	+105
3 years ...	298	290	294	301	269	+29	342	325	333	329	258	+84
4 years ...	311	348	329	293	262	+49	348	382	365	318	249	+79
Total 0—4 ...	1,429	1,306	1,367	1,423	1,478	—40	1,592	1,452	1,522	1,570	1,399	+193
5—9 ...	1,331	1,277	1,304	1,353	1,264	+67	1,325	1,297	1,311	1,317	1,267	+58
10—14 ...	1,078	1,237	1,158	1,069	1,096	—18	890	1,044	967	888	1,141	—251
15—19 ...	723	788	755	714	966	—243	780	805	793	794	1,023	—243
20—24 ...	806	817	812	788	864	—88	983	986	984	993	912	+72
25—29 ...	971	958	964	982	783	+188	915	913	914	917	805	+110
30—34 ...	914	958	936	924	713	+201	932	910	921	903	704	+228
35—39 ...	558	569	564	550	646	—88	441	463	452	437	607	—166
40—44 ...	738	718	728	731	574	+164	702	679	691	715	515	+187
45—49 ...	323	312	318	312	487	—164	235	269	252	238	433	—197
50—54 ...	497	461	479	495	378	+119	495	479	487	500	356	+139
55—59 ...	119	136	126	116	268	—149	92	131	113	86	281	—189
60 and over...	513	466	489	544	483	+30	617	569	593	642	557	+60
Total ...	10,000	10,000	10,000	10,000	10,000	.....	10,000	10,000	10,000	10,000	10,000	.....

221. Comparison of Corrected Figures with General and Special Abstraction Figures.—In the following statement, the distribution of 10,000 of the population over the specified age periods according to the General and Special abstractions is compared with that of the Corrected Figures.

STATEMENT No. 108.

Age periods.	Males.			Females.		
	General Abstraction.	Special Abstraction.	Corrected figures.	General Abstraction.	Special Abstraction.	Corrected figures.
0—4 Years. ...	1,429	1,422	1,478	1,592	1,570	1,399
5—9 „ ...	1,331	1,353	1,264	1,325	1,317	1,267
10—14 „ ...	1,078	1,069	1,096	890	888	1,141
15—19 „ ...	723	714	966	780	794	2,023
20—24 „ ...	806	788	864	983	993	912
25—29 „ ...	971	982	783	915	917	805
30—34 „ ...	914	924	713	932	903	704
35—39 „ ...	558	550	646	441	437	607
40—44 „ ...	738	731	574	702	715	515
45—49 „ ...	323	312	487	236	238	433
50—54 „ ...	497	495	378	495	500	356
55—59 „ ...	219	116	268	92	86	281
60 and over	513	544	483	617	642	557
Total ...	10,000	10,000	10,000	10,000	10,000	10,000

It will be noticed that under males, the corrected figures diverge from the figures of the general and special abstractions to the greatest extent in all the age periods, except 0—4, 10—14, and the last, 60 and over. The greatest divergence (243) is observed in the age, 15—19, followed by 201 in 30—34, 188 in 25—29, 164 in each of the age periods 40—44 and 45—49, 149 in 55—59 and 119 in 50—54. The highest divergence from the figures of the general abstraction observed in the case of females, namely, 251, is found in the age period 10—14, closely followed by 243 in 15—19, 228 in 30—34, 197 in 45—49, 193 in 0—5, 189 in 55—59, 187 in 40—44, 166 in 35—39, 139 in 50—54 and 110 in 25—29.

222. Comparison of the corrected figures with those of other Provinces.—The next two statements, one for males and the other for females, compare the corrected figures of this Province, with those of the life tables constructed by Messrs. Stokes, Hill and Hardy, on the basis of the '71 and '81 censuses for the various Indian Provinces as well as with the corrected figures of the Bombay Presidency for 1891, as embodied in Mr. Drew's Report, which alone of the Reports for 1891, has been to hand in time.

STATEMENT No. 109.

Males.

Age periods.	India.	Madras.						Bengal.	Bombay.					Central Provinces.		N. W. Provinces.				Punjab.				
	As per adjusted figures of 1881, by Mr. Hardy.	As per Life Table of Mr. Hardy.	As corrected by Mr. Stokes, for 1871.	As per adjusted figures for 1881.	As corrected by Mr. Stokes, figures for 1881.	As per adjusted figures, vide India Report for 1881, whole Presidency.	As per adjusted figures of 5 districts of Madras.	As per Life Table of Mr. H. Hardy.	Madras Famine Districts (Non-Famine Period), by Mr. Hardy.	As per Life Table, by Mr. Hardy.	As per adjusted figures, 1881.	As per Life Table, by Mr. Hardy.	As corrected by Mr. Drew in 1881.	As per Life Table.	As per adjusted figures in 1881.	As per Life Table of Mr. Hardy.	As per adjusted figures, by Mr. Hardy.	As per Life Table of Mr. Hardy.	As per adjusted figures, 1881, by Mr. Hill.	As per Life Table of Mr. Hill.	As per adjusted figures.	As per Life Table of Mr. Hardy.	As per adjusted figures, by Mr. Hardy.	This column can only be filled up after receipt of original records.	Hyderabad, as corrected in the census office of Hyderabad.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Under one year	382	327	316	379	390	397	399	345	318	332	383	316	403	326	351	406	354	358	350	307	302	312	303	328	364
1 year	832	285	276	332	301	348	349	300	278	289	333	276	349	293	263	353	293	295	291	273	315	273	315	284	302
2 years	306	265	261	321	312	315	340	300	259	268	307	257	329	276	276	351	265	268	299	261	291	254	292	265	281
3 years	289	252	251	313	303	313	318	276	247	255	290	245	304	259	230	299	254	258	269	253	278	243	276	253	269
4 years	377	243	243	303	271	288	288	251	238	246	275	237	291	249	237	330	246	249	264	238	266	234	266	244	262
Total 0—4	1,586	1,372	1,347	1,647	1,345	1,034	1,552	1,434	1,340	1,350	1,591	1,331	1,689	1,409	1,500	1,681	1,432	1,487	1,430	1,405	1,510	1,316	1,510	1,374	1,478
5—9	1,275	1,141	1,137	1,386	1,380	1,298	1,319	1,170	1,122	1,153	1,290	1,115	1,331	1,171	1,408	1,341	1,182	1,253	1,196	1,168	1,234	1,103	1,227	1,149	1,264
10—14	1,157	1,070	1,074	1,196	1,102	1,105	1,186	1,097	1,056	1,031	1,157	1,049	1,198	1,096	990	1,207	1,107	1,191	1,149	1,083	1,137	1,038	1,120	1,089	1,096
15—19	1,040	993	1,029	1,015	965	1,042	1,055	1,001	982	1,001	1,035	977	1,067	1,012	948	1,074	1,028	1,063	1,087	1,015	1,038	960	1,017	1,012	996
20—24	918	906	954	883	878	913	920	904	897	908	911	894	931	923	870	937	930	921	996	925	991	894	969	928	954
25—29	804	819	871	791	835	793	794	808	812	814	797	815	804	830	880	808	808	813	881	833	895	811	866	837	788
30—34	698	735	780	687	788	683	680	718	729	727	693	737	687	738	808	680	741	723	755	741	722	735	706	740	713
35—39	629	652	686	580	685	583	577	691	649	648	598	661	580	648	663	643	648	642	627	653	625	657	611	654	696
40—44	507	571	592	496	552	492	483	549	571	459	506	585	482	560	537	556	578	557	595	583	593	579	535	565	574
45—49	421	490	492	397	428	408	397	469	494	478	423	508	393	475	401	457	497	456	505	505	533	504	440	476	487
50—54	340	408	378	286	329	330	318	391	417	399	341	436	309	389	306	370	423	395	479	444	495	443	361	387	378
55—59	261	323	262	175	265	257	244	313	337	317	283	342	231	302	222	291	323	300	300	279	371	345	285	298	298
60 and over	394	530	465	472	488	406	375	525	494	529	403	503	318	447	331	417	476	423	469	455	573	527	487	492	483

Females.

Age periods.	India.	Madras Presidency.						Bombay.						N. W. Provinces.				Punjab.						
	As per Life Table of Mr. Hardy.	As per adjusted figures, by Mr. Hardy.	As per Life Table of Mr. Stokes.	As per Life Table of Mr. Hardy.	As adjusted by Mr. Stokes for 1871.	As adjusted by Mr. Hardy in 1881.	As adjusted by Mr. Stokes in 1881.	Five Districts of Madras, as per Life Table of Mr. Hardy.	Bengal, as per Life Table of Mr. Hardy.	As per Life Table of Mr. Hardy.	As corrected by Mr. Drew for 1881.	As adjusted by Mr. Hill, 1881.	As per Life Table of Mr. Hill.	As per Life Table of Mr. Hardy.	As per adjusted figures by Mr. Hardy.	Central Provinces, by Mr. Hardy.	Jhansi, as per Life Table.	General Provinces, as per Life Table.	Average of cols. 1, 2, 9, 10, 14, 15, and 16.	Corrected figures of Hyderabad.					
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18							
Under one year	314	368	311	332	367	384	367	321	304	325	379	355	347	323	300	327	318	335							
1 year	832	328	276	296	326	339	326	287	274	290	334	308	293	289	270	285	283	288							
2 years	305	306	262	276	316	314	316	269	257	272	355	275	273	271	253	265	265	269							
3 years	254	291	251	263	306	308	306	258	240	260	375	255	261	261	233	275	254	258							
4 years	246	280	243	254	297	286	297	230	239	252	313	256	254	252	243	256	246	249							
Total 0—4	1,361	1,573	1,343	1,421	1,612	1,621	1,612	1,385	1,320	1,399	1,606	1,501	1,428	1,396	1,302	1,408	1,366	1,399							
5—9	1,158	1,266	1,133	1,187	1,373	1,393	1,373	1,178	1,131	1,196	1,422	1,268	1,207	1,188	1,117	1,203	1,163	1,267							
10—14	1,085	1,174	1,064	1,103	1,212	1,184	1,212	1,102	1,063	1,113	841	1,196	1,130	1,112	1,050	1,124	1,093	1,141							
15—19	999	1,046	1,001	1,006	1,050	1,048	1,050	1,011	982	1,023	1,015	1,053	1,074	1,032	974	1,032	1,032	1,033							
20—24	869	911	923	896	908	906	908	905	887	916	967	994	989	919	885	934	915	912							
25—29	769	788	836	791	797	777	797	863	797	812	887	890	848	818	795	818	815	805							
30—34	713	677	748	695	675	662	675	708	713	715	793	698	724	719	708	718	720	704							
35—39	628	578	665	608	547	502	547	621	636	623	593	618	604	629	631	624	630	607							
40—44	551	491	586	529	457	475	457	541	564	541	508	536	493	546	523	538	547	515							
45—49	479	412	503	458	383	399	383	468	495	464	479	441	395	468	489	457	469	433							
50—54	409	340	405	392	292	331	292	398	426	398	368	325	310	392	425	380	393	356							
55—59	316	271	296	335	177	266	177	325	355	305	253	210	239	313	358	363	313	281							
60 and over	583	443	497	589	555	456	555	631	631	631	397	501	559	478	468	466	504	557							

Section IV.—TERRITORIAL DISTRIBUTION.

223. District Comparison.—The subjoined Statement shows by districts the ratio of each age period to 10,000 of the total population of all ages.

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STATEMENT

District.	Ratio of each age period to 10,000													
	Under 1 year.		One year.		2 years.		3 years.		4 years.		Total. 0 to 4.		5 to 9.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Atraf-i-Balda	238	266	160	186	240	276	235	268	227	243	1,100	1,239	1,086	1,132
Mahbubnagar	241	274	222	259	339	384	336	385	328	341	1,466	1,643	1,366	1,314
Nalgonda	328	369	150	182	353	403	387	441	357	380	1,570	1,775	1,447	1,491
Warangal	232	264	199	239	321	375	361	418	329	363	1,442	1,659	1,446	1,461
Elgandal	241	272	233	274	350	392	326	376	334	363	1,484	1,677	1,468	1,461
Indur	243	253	238	247	375	287	367	292	287	285	1,310	1,364	1,363	1,273
Medak	312	225	228	263	368	280	260	283	260	267	1,328	1,318	1,264	1,251
Total Telingana Division ...	247	276	204	236	311	350	315	357	307	327	1,384	1,546	1,359	1,353
Aurangabad	284	311	209	240	314	373	274	340	267	297	1,348	1,561	1,324	1,343
Birh	283	319	318	254	350	396	379	330	286	313	1,415	1,612	1,286	1,272
Nander	271	298	283	254	355	386	355	295	320	331	1,484	1,566	1,328	1,279
Naldrug	326	363	221	260	374	429	276	321	316	323	1,513	1,696	1,245	1,247
Bidar	261	292	251	274	351	379	232	263	303	317	1,398	1,525	1,242	1,233
Parbhani	262	307	243	289	347	414	272	332	309	327	1,433	1,669	1,289	1,279
Sirpur Tandur	228	235	360	291	301	359	315	378	345	402	1,444	1,665	1,571	1,551
Total Mahratwara Division ..	277	310	231	264	345	393	266	315	301	322	1,420	1,604	1,299	1,287
Gulbarga	268	289	269	300	348	374	297	325	326	328	1,503	1,616	1,237	1,221
Raichur	331	364	211	236	364	400	387	426	354	362	1,647	1,788	1,429	1,432
Lingasugur	314	332	209	230	376	402	341	358	367	365	1,607	1,687	1,387	1,375
Total Karnatic Division ...	302	326	232	257	360	390	338	366	348	351	1,580	1,690	1,340	1,336
POLITICAL DIVISIONS.														
Northern	243	266	240	268	322	352	280	317	309	326	1,394	1,529	1,368	1,338
Eastern	261	298	193	229	336	386	361	414	337	361	1,487	1,688	1,421	1,425
Western	275	309	226	260	339	392	271	326	295	316	1,406	1,603	1,307	1,295
Southern	308	336	229	258	364	400	321	354	340	344	1,562	1,692	1,314	1,312
Atraf-i-Balda	238	266	160	186	240	276	235	268	227	243	1,100	1,239	1,086	1,132
Total for the Province	268	297	219	251	333	374	298	342	311	328	1,429	1,592	1,331	1,325

Diagram No. ~~8.~~ 9.

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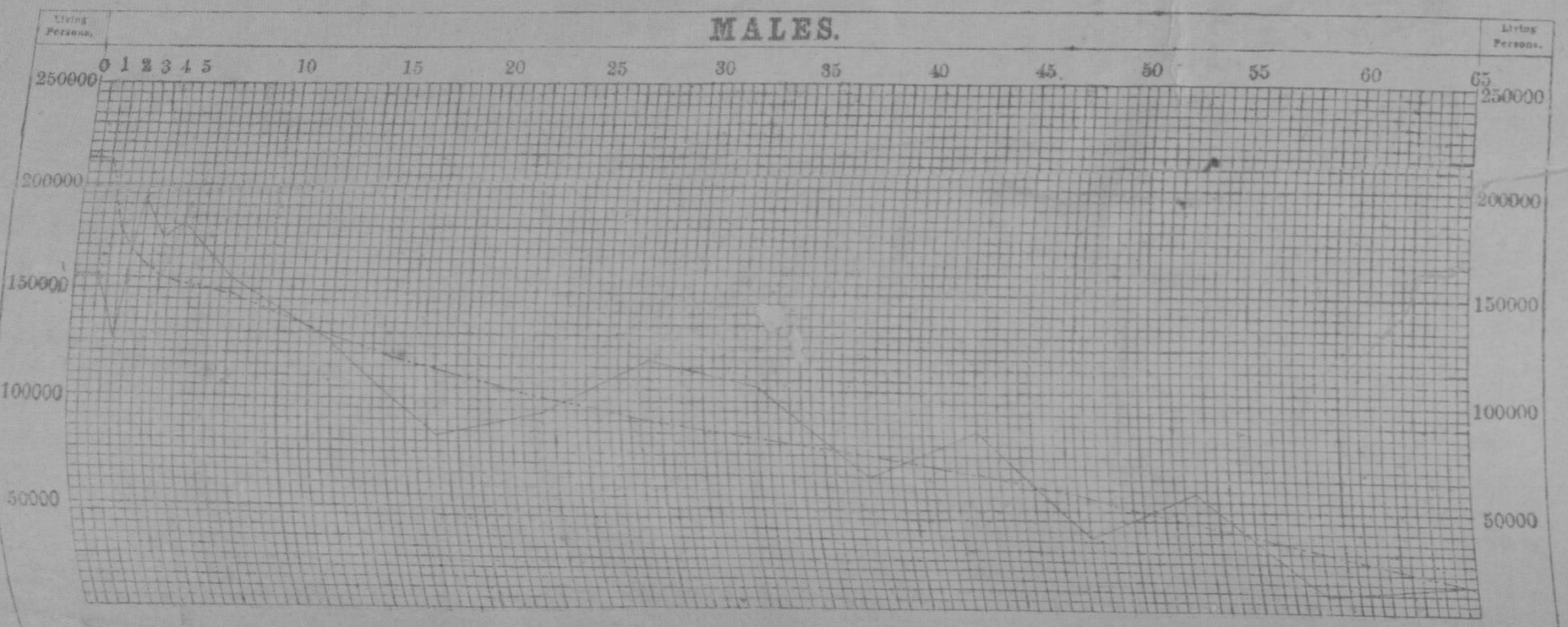
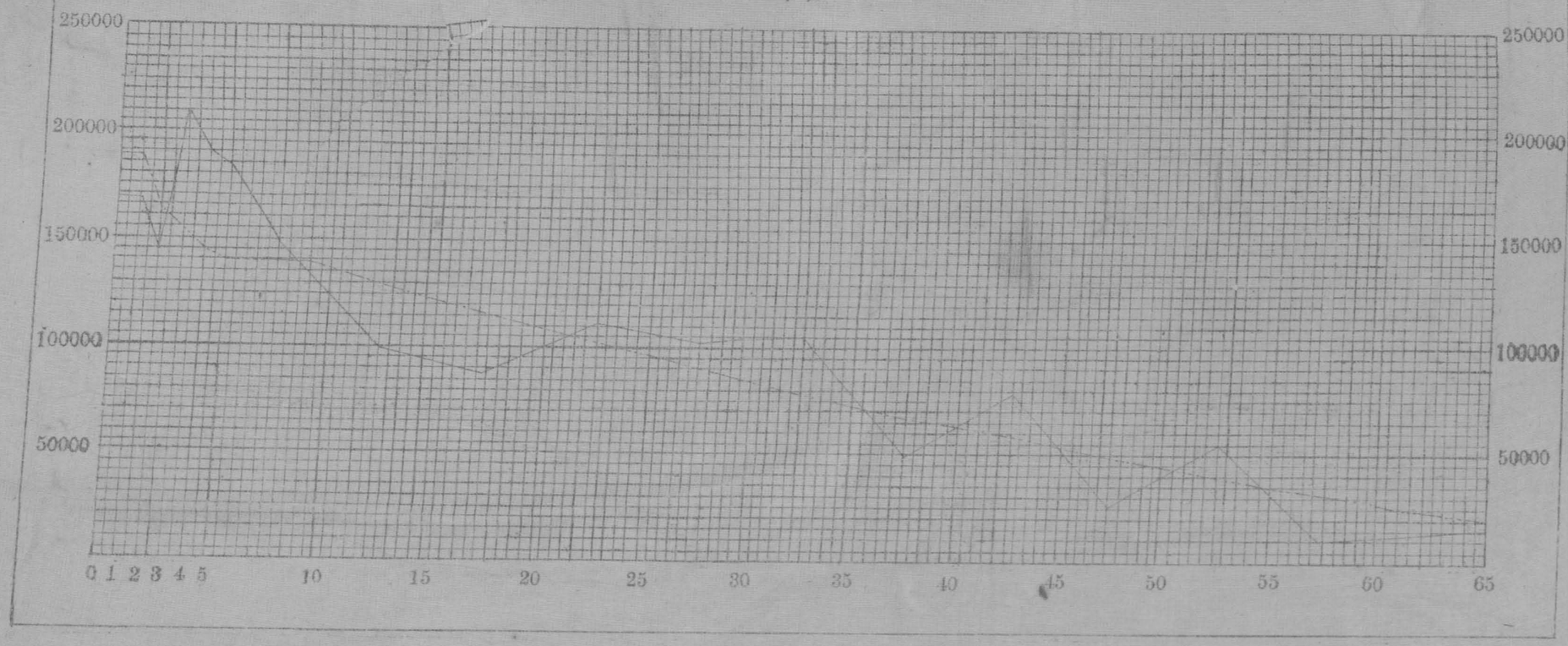
Illustrating the Comparision of the numbers of persons at each age period, as returned at the Census and according to corrected figures.





Actual Figures.

Corrected Figures.

No. 111.

of the total population of all ages.

10 to 14.		15 to 19.		20 to 24.		25 to 29.		30 to 34.		35 to 39.		40 to 44.		45 to 49.		50 to 54		55 to 59.		60 and over.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
949	865	816	946	993	1,120	1,022	916	993	944	584	424	800	704	323	232	556	575	138	104	640	739
1,012	828	747	793	873	1,011	930	881	888	937	585	424	743	695	331	232	453	497	106	91	500	554
1,197	999	845	869	837	963	819	778	776	822	474	349	643	617	269	179	465	445	101	71	557	642
1,240	1,044	816	832	837	991	845	816	860	882	442	329	724	663	241	163	486	486	80	59	541	621
1,366	1,100	808	865	813	963	828	829	795	831	479	375	627	623	263	194	465	456	99	76	505	550
1,200	955	735	811	777	950	979	925	920	958	552	445	734	729	317	247	496	529	109	91	508	703
1,070	893	743	800	809	972	934	907	875	935	556	431	763	763	336	241	587	594	140	111	695	784
1,168	971	793	851	852	998	901	859	869	894	517	392	713	685	291	208	494	505	107	83	552	655
1,089	934	722	818	728	955	1,020	922	928	896	607	494	705	677	354	265	487	441	138	97	550	597
1,042	839	671	749	736	993	1,047	961	945	953	596	518	749	699	347	269	505	470	130	95	531	570
1,140	907	614	697	713	922	1,039	977	978	963	558	458	774	762	324	253	532	530	117	95	454	591
1,004	795	655	740	715	999	1,067	983	941	963	577	497	761	720	358	259	505	462	131	97	492	542
1,067	886	663	698	755	928	1,019	956	927	970	550	452	779	772	360	270	546	540	142	109	552	671
1,048	868	609	696	716	939	1,045	965	991	960	601	487	791	722	336	251	539	494	117	88	485	582
1,338	1,093	668	716	718	865	860	860	930	895	500	390	720	674	263	195	465	470	92	80	431	546
1,079	886	657	733	782	950	1,029	953	949	947	578	477	758	724	343	258	517	490	129	96	510	595
839	686	689	704	788	962	1,054	1,012	990	1,044	624	484	817	738	377	263	487	512	125	104	470	654
805	655	665	676	940	1,095	981	945	907	949	624	465	724	664	358	254	418	443	124	109	378	525
814	677	735	722	897	1,046	993	967	946	1,000	606	495	737	678	349	253	431	471	130	106	382	523
821	674	698	703	869	1,030	1,012	977	951	1,001	618	482	762	695	382	257	448	478	126	106	413	571
1,216	986	736	789	783	945	925	895	875	912	523	419	712	707	309	231	508	515	117	93	534	641
1,157	962	803	830	843	999	864	826	844	882	496	365	706	659	277	190	469	474	94	73	533	636
1,078	889	655	743	722	952	1,038	954	959	941	593	490	754	713	341	259	515	482	125	93	507	586
870	706	686	712	838	1,022	1,027	979	949	981	607	485	762	702	361	258	463	475	127	103	434	563
949	865	816	946	993	1,120	1,022	916	993	944	584	424	800	764	323	232	556	575	138	104	640	739
1,078	890	723	780	806	983	971	915	914	932	558	441	738	702	393	236	497	495	119	92	513	617

The Provincial ratio of male infants to 10,000 of all ages is 268. There are seven districts that show a higher ratio, the highest (331) being found in Raichur. Naldrug (326), Nalgonda (323) and Lingsugur (314) come next in order. Medak furnishes the lowest ratio (212). Among the divisions both the Karnatic (302) and the Mahratwara (277) exceed the provincial ratio, the Telingana falling short by 21. The Southern (308) and the Western divisions (275) also show higher ratios. Among female infants, the provincial ratio (297) is exceeded by eight districts, Nalgonda coming first with 369. Medak again comes last with 225. The Southern (336), the Western (309) and the Eastern (298) divisions as well as the Karnatic (326) and the Mahratwara (310), show higher ratios than the provincial. In the case of male and female infants there are 10 districts that exceed the provincial ratios (219 and 251), the highest ratios being found in Gulburga (269 and 300). Nalgonda comes last with 160 and 182. All the divisions exceed the provincial ratios, except the Eastern division, Atraf-i-Balda and Telingana.

In the second and third years the highest ratios of male children are found in Lingsugur (376) and Nalgonda and Raichur (337 each) as against 333 and 298 respectively, the lowest percentages being furnished by Atraf-i-Balda (240) and Bidar (232). Among the Divisions, Telingana (371), Atraf-i-Balda (240) and the Northern divisions (329) fall below the ratio in the second year, while Mahratwara (266) and all the political divisions except the Eastern (361) and the Southern (321) show less than the provincial ratio under 3 years. Turning to the female children of these ages it is seen that the provincial ratios (374 and 342) are exceeded in twelve and seven districts respectively, the highest ratios being 429 in Naldrug and 441 in Nalgonda and the lowest being 276 in Atraf-i-Balda and 263 in Bidar. The divisions follow the same order as in the case of male children. The provincial ratios in the fourth year of age are 311 males and 328 females. These ratios are exceeded in 10 and 8 districts respectively, the highest being found in Lingsugur (367) and Nalgonda (380), and the lowest in Atraf-i-Balda (227 males and 243 females). Among divisions, the Karnatic (348 and 351), the Eastern (337 and 361) and the Southern (340 and 344) show proportions higher than the provincial ratios.

Considering next the total of the first five years of life, eleven districts exceed the provincial male and female ratios (1,429 and 1,592). The Karnatic and the three districts that comprise this linguistic division exceed the provincial ratio in both sexes, and furnish also the highest ratios (1,647 males and 1,788 females). Telingana falls below the proportion in both sexes, while Mahratwara falls below the male proportion only. The Eastern and the Southern are the only ones among political divisions that show higher proportions in both sexes. The lowest proportion among districts and divisions is found in Atraf-i-Balda (1,100 males and 1,239 females).

In the second quinquenniad 5-9, the provincial ratios are 1,331 males and 1,325 females. There are eight districts that have more males and seve

districts that have more females, than the provincial ratio, the highest being found in Sirpur Tandur (1,571 males and 1,551 females). Atraf-i-Balda has the lowest proportion (1,086 males and 1,132 females). Telingana, the Karnatic, the Northern and the Eastern divisions have higher proportions, both in males and females, than the Provincial. Under the age period, 10-14, against the provincial ratios of 1,078 males and 890 females, Elgandal shows the highest proportions, 1,366 males and 1,100 females, while Raichur comes last with 805 males and 655 females. Of the divisions, the Western is on a par, in the case of males, Mahratwara has one more, and Telingana, the Northern and the Eastern divisions show an excess, while only the three last named divisions show any excess in the case of females. In the next age period 15-19, the provincial male proportion (723) is exceeded by eight districts, seven of which are in the Telingana Division, the highest excess being found in Nalgonda (845), and the female proportion (780), is exceeded by all the districts of Telingana, the highest ratio being observed in Atraf-i-Balda (946), and the lowest in Parbhani (609 males) and Raichur (676 females). Of the linguistic divisions, it is only Telingana that shows higher proportions than the province, while among the Political divisions, the Northern, the Eastern and Atraf-i-Balda exceed the provincial ratios in both the sexes. The provincial ratios in the next quinquenniad, 20-24, are exceeded by eight districts in the case of males, and by seven in females, Atraf-i-Balda coming first with 993 males and 1,120 females. The Mahratwara and the Northern and Western divisions alone fall below the provincial ratios in both sexes. Under 25-29, the highest ratios are observed in Naldrug (1,067 males) and Gulbarga (1,012 females) as against the provincial (971 males and 915 females). Among the divisions, it is only the Telingana and the Northern and Eastern divisions that fall below the provincial ratios. All the districts of Mahratwara, and two each, in Telingana and Kannada, exceed the provincial ratio in males (914), while all the Kanada districts, five in Mahratwara and four in Telingana exceed the female ratio (932) under the next age period, 30-34. As in the last age period, the same three divisions show lower ratios than the provincial.

In the next quinquenniad 35-39, all the Kanada districts and 6 others exceed the provincial male ratio (558), and 10 districts exceed the female ratio (441), the highest proportions being found in Gulbarga and Raichur (624 males each) and in Birh (518 females). Mahratwara and Kanada show higher ratios in both sexes, while among political divisions, the Northern and Eastern fall short in their male ratios, the same divisions, with Atraf-i-Balda in addition, showing lower ratios in females. The highest ratios in the age period, 40-44, are furnished by Gulbarga (817 males) and Bidar (772 females) and the lowest by Elgandal (627 males) and Nalgonda (617 females), the provincial ratios being 732 and 702 respectively. Under 45-49, these are only five districts that show less than the provincial male ratio (323), and six districts than the female (236), the highest ratios being found

in Gulbarga (377 males) and Bidar (270 females). Mahratwara, Kanada and the Western and the Southern divisions also exceed the provincial ratios. In the period, 50-54, the ratios (497 males and 495 females) of the province are exceeded in 7 districts, the highest ratios being found in Medak (587 and 594). Bidar shows the highest ratios (142) in males and Medak (111) females under the last quinquenniad, 55-59. Among the divisions under both these age periods, Telingana shows an excess only in the females of 50-54, while Mahratwara, on the contrary, shows a decrease only in the females of the last quinquenniad, the Karnatic showing lower ratios in the former and higher in the latter period. Among the political divisions, the highest ratio is borne by Atraf-i-Balda in both sexes and under both the age periods.

In the last age period, 60 and over, Medak comes first with ratios of 695 males and 784 females, against 513 and 617 of the Province, Raichur and Lingsugur coming last with 378 males and 523 females respectively. Among political divisions, Atraf-i-Balda comes first with 640 males and 739 females, the other divisions, that show ratios higher than the Province, being the Northern, the Southern and Telingana.

224. Sequence of decrease in the above statement.—Before leaving this subject, it will be interesting to note the sequence of decrease in the successive age periods in the districts and divisions. The following statement shows the serial orders which the several age periods occupy in the several districts, &c., under males and females separately.

STATEMENT No. 112.

Age periods.	MALES.																								
	Atraf-i-Balda.	Mahbubnagar.	Nalgonda.	Warangal.	Elgandal.	Indur.	Medak.	Telingana Division.	Aurangabad.	Bir.	Nander.	Naldrug.	Bidar.	Parbhani.	Sirpur Tandur.	Mahratwara Division.	Gulbarga.	Raichur.	Lingsugur.	Karnatic Division.	Northern Division.	Eastern Division.	Western Division.	Southern Division.	Atraf-i-Balda.	Hyderabad Province.
0—4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
5—9	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
10—14	6	3	3	3	3	4	6	4	4	6	6	6	6	6	3	6	8	8	8	8	3	4	6	7	7	6
15—19	7	7	5	6	5	7	7	7	7	7	8	7	8	8	7	7	7	6	6	6	7	6	7	4	4	7
20—24	3	6	4	6	5	6	6	6	6	6	7	8	7	8	8	8	8	8	8	8	8	7	8	8	8	8
25—29	3	4	6	5	4	4	4	4	4	3	3	4	4	4	6	6	6	6	6	6	6	6	7	6	6	6
30—34	5	5	7	4	7	5	5	5	5	5	4	3	5	5	5	5	4	4	4	4	4	4	4	3	3	4
35—39	10	18	10	10	10	10	11	11	9	9	9	9	10	9	9	9	10	9	9	9	10	10	9	9	10	9
40—44	8	8	8	8	8	8	7	8	8	8	6	6	6	11	11	11	11	11	11	11	11	11	11	11	11	11
45—49	12	13	12	12	12	12	10	10	11	11	11	11	11	12	12	12	12	12	12	12	12	12	12	12	12	12
50—54	11	11	11	10	11	11	12	12	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13
55—59	13	13	13	13	13	13	13	13	12	12	12	12	12	10	10	10	9	10	10	10	9	9	10	10	9	10
60 and over.	9	9	9	9	9	9	9	9	10	10	10	10	9	10	11	11	11	9	9	10	11	9	10	11	11	11

Age periods.	FEMALES.																								
	Atraf-i-Balda.	Mahbubnagar.	Nalgonda.	Warangal.	Elgandal.	Indur.	Medak.	Telingana Division.	Aurangabad.	Bir.	Nander.	Naldrug.	Bidar.	Parbhani.	Sirpur Tandur.	Mahratwara Division.	Gulbarga.	Raichur.	Lingsugur.	Karnatic Division.	Northern Division.	Eastern Division.	Western Division.	Southern Division.	Atraf-i-Balda.	Hyderabad Province.
0—4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
5—9	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
10—14	7	6	3	3	3	4	6	4	4	6	6	6	6	6	3	6	8	8	8	8	3	4	6	7	7	6
15—19	4	7	5	6	5	7	7	7	7	7	8	7	8	8	7	7	7	6	6	6	7	6	7	4	4	7
20—24	3	3	4	4	4	5	3	3	3	3	5	3	5	5	5	4	5	3	3	3	4	3	4	3	3	3
25—29	6	5	7	7	7	6	5	6	5	4	3	4	4	3	6	3	4	5	5	5	6	7	3	6	6	5
30—34	5	4	6	5	6	3	4	5	6	5	4	5	3	4	4	5	3	4	4	4	5	5	5	5	5	4
35—39	11	11	11	11	11	11	11	11	10	10	10	10	11	11	11	11	10	10	10	10	11	11	10	11	11	11
40—44	8	8	9	8	8	8	9	8	8	8	7	8	7	7	8	8	6	7	7	7	8	8	8	8	8	8
45—49	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12
50—54	10	10	10	10	10	10	10	10	11	11	10	11	10	10	10	10	10	11	11	11	10	10	11	10	10	10
55—59	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13
60 and over.	9	9	8	9	9	6	8	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9

225. Percentage of district population under each age period to the provincial total.—The following statement gives the percentage of the population of each District to the total provincial population against each age period, which is but another way of looking at the distribution of the population among the different Districts and Divisions under the different age periods.

STATEMENT

Districts.	Percentage of population to the															
	Under 1 year		1 year.		2 years.		3 years.		4 years.		Total 0 to 4		5 to 9		10 to 14	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Atraf-i-Balda ...	6·3	6·1	5·1	5·1	5·1	5·1	5·6	5·4	5·2	5·1	5·4	5·4	5·8	5·9	6·2	6·7
Mahbubnagar ...	5·2	5·4	5·9	6·1	5·9	6·0	6·6	6·6	6·1	6·1	6·0	6·1	6·0	5·8	5·4	5·5
Nalgonda	6·6	6·7	3·7	3·9	5·8	5·8	7·1	6·9	6·3	6·3	6·0	6·0	5·9	6·1	6·0	6·3
Warangal	6·5	6·5	6·8	7·0	7·2	7·4	9·0	8·9	7·9	8·1	7·5	7·6	8·1	8·1	8·6	8·6
Elgandal	8·7	8·6	10·2	10·3	10·1	9·8	10·5	10·3	10·3	10·4	10·0	9·9	10·6	10·6	12·2	11·5
Indur...	4·9	4·8	5·9	5·6	4·5	4·3	4·9	4·8	5·0	4·9	5·0	4·9	5·6	5·4	6·0	6·1
Medak	2·5	2·4	3·3	3·4	2·5	2·4	2·7	2·6	2·6	2·5	2·7	2·6	3·0	3·0	3·2	3·2
Total, Telingana ...	40·7	40·5	40·9	41·4	41·1	40·8	46·4	45·5	43·4	43·4	42·6	42·5	45·0	44·7	47·6	47·9
Aurangabad	7·6	7·6	6·8	6·9	6·8	7·2	6·6	7·2	6·2	6·5	6·8	7·1	7·1	7·3	7·2	7·5
Birh	5·9	6·0	5·6	5·7	5·9	5·9	5·2	5·4	5·1	5·3	5·5	5·6	5·4	5·3	5·4	5·2
Nander	5·5	5·5	5·8	5·7	5·8	5·7	4·7	4·8	5·6	5·6	5·5	5·4	5·4	5·3	5·8	5·6
Naldrug	6·9	6·9	5·7	5·1	6·4	6·4	5·2	5·3	5·7	5·5	6·0	6·0	5·2	5·3	5·3	5·0
Bidar...	7·6	7·7	8·9	8·6	8·2	8·0	6·0	6·1	7·6	7·6	7·6	7·5	7·3	7·2	7·7	7·8
Parbhani	6·8	7·2	7·7	8·1	7·3	7·7	6·4	6·8	6·9	6·9	7·0	7·3	6·8	6·7	6·8	6·8
Sirpur Tandur ...	1·7	1·6	2·4	2·4	1·8	2·0	2·1	2·3	2·2	2·5	2·0	2·1	2·9	2·4	2·5	2·5
Total, Mahratwara ...	42·0	42·5	42·9	42·5	42·2	42·9	36·2	37·9	39·3	39·9	40·4	41·0	39·5	39·5	40·7	40·4
Gulbarga	5·6	5·5	6·9	6·8	5·8	5·6	5·6	5·3	5·9	5·7	5·9	5·7	5·2	5·3	4·4	4·3
Raichur	5·5	5·5	4·2	4·3	4·9	4·8	5·7	5·6	5·1	4·9	5·1	5·0	4·8	4·8	3·3	3·3
Lingsugur	6·2	6·0	5·1	5·0	6·0	5·9	6·1	5·7	6·3	6·1	6·0	5·8	5·5	5·7	4·0	4·1
Total, Karnatic ...	17·3	17·0	16·2	16·1	16·7	16·3	17·4	16·6	17·3	16·7	17·0	16·5	15·5	15·8	11·7	11·7
POLITICAL DIVISIONS.																
Northern	25·4	25·1	30·7	30·3	27·1	26·5	26·2	26·1	27·7	27·9	27·3	27·0	28·8	28·4	31·6	31·1
Eastern	18·3	18·6	16·4	17·0	18·9	19·2	22·7	22·4	20·3	20·5	19·5	19·7	20·0	20·0	20·0	20·4
Western	25·8	25·3	25·9	26·4	25·8	26·5	22·9	24·2	23·8	24·3	24·8	25·4	24·7	24·6	25·2	25·1
Southern	24·2	23·9	21·0	21·2	23·1	22·7	22·6	21·9	23·0	22·2	23·0	22·5	20·7	21·1	17·0	16·7
Atraf-i-Balda ...	6·3	6·1	5·1	5·1	5·1	5·1	5·6	5·4	5·2	5·1	5·4	5·4	5·8	5·9	6·2	6·7
Total for the Province ...	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0

No. 113.

total population of the Province.

15 to 19		20 to 24		25 to 29		30 to 34		35 to 39		40 to 44		45 to 49		50 to 54		55 to 59		60 and over.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males	Females.
8·0	8·3	8·7	7·8	7·4	6·9	7·7	7·0	7·4	6·6	7·7	7·5	7·1	6·7	7·9	8·0	8·2	7·8	8·8	8·2
6·0	6·0	6·3	6·0	5·6	5·7	5·7	5·9	6·2	5·7	5·9	5·8	6·0	5·8	5·3	5·9	5·2	5·8	5·7	6·2
6·4	6·0	5·7	5·3	4·6	4·6	4·6	4·8	4·6	4·2	4·7	4·7	4·5	4·1	5·1	4·8	4·7	4·2	5·9	5·6
8·4	7·8	7·7	7·4	6·5	6·5	7·0	6·9	5·9	5·5	7·3	6·9	5·6	5·1	7·3	7·1	5·0	4·7	7·9	7·4
10·7	10·4	9·7	9·2	8·2	8·5	8·4	8·4	8·3	8·0	8·2	8·3	7·8	7·7	9·0	8·6	8·0	7·7	9·4	8·4
5·5	5·9	5·2	5·5	5·5	5·7	5·5	5·8	5·4	5·7	5·4	5·4	5·3	5·9	5·4	6·3	5·0	5·6	5·4	6·5
3·2	3·3	3·1	3·1	3·0	3·1	3·0	3·2	3·1	3·1	3·2	3·5	3·3	3·2	3·7	3·8	3·7	3·8	4·3	4·0
48·2	47·7	46·4	44·3	40·8	41·0	41·9	42·0	40·9	38·8	42·4	42·6	39·6	38·5	43·7	44·5	39·8	39·6	47·4	46·3
7·2	7·6	6·5	7·0	7·6	7·3	7·3	6·9	7·0	8·1	6·9	6·9	7·9	8·1	7·0	6·4	8·3	7·6	7·7	7·0
5·2	5·3	5·1	5·6	6·0	5·8	5·8	5·7	6·0	6·5	5·7	5·5	6·0	6·3	5·7	5·3	6·2	5·7	5·8	5·1
4·6	4·9	4·8	5·2	5·9	5·9	5·8	5·7	5·4	5·7	5·7	6·0	5·5	5·9	5·9	5·9	5·4	5·5	4·8	5·3
5·4	5·3	5·8	5·7	6·2	6·0	5·8	5·8	5·8	6·3	5·8	5·8	6·3	6·2	5·8	5·3	6·2	5·9	5·4	4·9
7·1	7·0	7·3	7·4	8·3	8·2	7·9	8·2	7·7	8·1	8·2	8·6	8·7	9·0	8·6	8·6	9·3	9·3	8·4	8·6
5·9	6·2	6·2	6·7	7·5	7·4	7·6	7·2	7·5	7·7	7·5	7·2	7·3	7·4	7·6	7·0	6·9	6·6	6·6	6·6
1·8	1·9	1·8	1·8	1·8	1·9	2·0	1·9	1·8	1·8	1·9	2·0	1·6	1·7	1·9	1·9	1·6	1·8	1·7	1·8
36·9	38·2	37·0	39·4	43·2	42·5	42·2	41·4	42·0	44·2	41·7	42·0	43·3	44·6	42·5	40·4	43·9	42·4	40·4	39·3
5·4	5·1	5·5	5·5	6·1	6·2	6·1	6·3	6·3	6·2	6·2	5·9	6·5	6·3	5·5	5·9	5·9	6·4	5·1	6·0
4·1	3·9	5·2	5·0	4·5	4·6	4·4	4·5	5·0	4·7	4·4	4·2	4·9	4·8	3·7	4·0	4·6	5·3	3·2	3·8
5·4	5·1	5·9	5·8	5·4	5·7	5·4	5·8	5·8	6·1	5·3	5·3	5·7	5·8	4·6	5·2	5·8	6·3	3·9	4·6
14·9	14·1	16·6	16·3	16·0	16·5	15·9	16·6	17·1	17·0	15·9	15·4	17·1	16·9	13·8	15·1	16·3	18·0	12·2	14·4
28·3	28·5	27·1	27·0	26·7	27·4	26·8	27·5	26·3	26·7	26·9	28·3	26·7	27·5	28·6	29·2	27·6	28·2	29·3	29·3
20·8	19·8	19·7	18·7	16·7	16·8	17·3	17·6	16·7	15·4	17·9	17·4	16·1	15·0	17·7	17·8	14·9	14·7	19·5	19·2
22·9	24·0	22·6	24·5	27·0	26·4	26·5	25·3	26·7	28·0	25·8	25·6	26·7	27·7	26·2	24·6	26·8	25·4	24·9	24·0
20·0	19·4	21·9	22·0	22·2	22·5	21·7	22·4	22·9	23·3	21·7	21·2	23·4	23·1	19·6	20·4	22·5	23·9	17·6	19·3
8·0	8·3	8·7	7·8	7·4	6·9	7·7	7·0	7·4	6·6	7·7	7·5	7·1	6·7	7·9	8·0	8·2	7·8	8·8	8·2
100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0	100·0

226. Distribution of 10,000 persons over the age periods in the city, suburbs, &c.—In the next place, we proceed to discuss the distribution of 10,000 of the population under the specified age periods in the city, the suburbs, and five urban and five rural circles. We have taken the towns of Aurangabad, Bidar, Gulbarga, Indur, and Warangal, and obtained the average of these five centres. The following statement exhibits the comparison.

STATEMENT No. 114.

Ages.	City.		Suburbs.		Total City and Suburbs.		5 Urban Centres (Average.)		5 Rural Circles (Average.)	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Under 1 year.	234	244	238	268	237	260	233	224	258	286
1 „	111	116	134	148	130	138	205	217	233	262
2 years.	169	181	209	241	197	222	261	294	325	365
3 „	157	159	196	233	184	212	230	269	290	337
4 „	163	180	192	211	184	202	251	326	305	320
Total 0—4	834	880	969	1,101	932	1,034	1,180	1,330	1,411	1,565
5—9	757	805	975	1,088	912	1,003	1,070	1,118	1,334	1,319
10—14	791	764	911	904	876	861	960	853	1,097	909
15—19	904	1,133	843	1,051	861	1,075	795	857	733	768
20—24	1,124	1,359	1,144	1,204	1,138	1,352	918	1,073	768	951
25—29	1,138	1,014	1,121	935	1,126	958	1,031	803	980	932
30—34	1,140	952	1,059	952	1,080	952	994	980	919	943
35—39	623	444	598	419	605	427	545	406	553	440
40—44	895	865	794	759	804	791	823	814	747	708
45—49	331	237	311	223	317	228	336	227	330	241
50—54	621	645	532	548	558	577	568	568	498	495
55—59	157	122	143	110	147	114	152	107	119	91
60 and over	685	780	610	707	632	728	659	764	523	638
Total....	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

It is observed that in the case of the infants, the average of five rural circles shows the highest proportions both in males (258) and in females (286), the corresponding urban average showing the lowest proportions (233 males and 224 females), and the total of the city and suburbs showing 237 males and 260 females. In the second year of life, the proportions in the city and the suburbs are nearly half of the rural average. Under the ages 2, 3 and 4, and the first three quinquenniads, 0-4, 5-9 and 10-14, the averages

of the five rural charges show higher proportions than in all other cases. Thus, it appears that rural parts have the larger proportions of both males and females up to the age of 15. In the subsequent ages, however, the proportions are reversed. Taking next the proportions of the sexes under the age periods in the city and the suburbs and comparing them with the average of the five urban centres, the same characteristics are observed, *i.e.*, the proportions in the age periods under 15 years in the latter, are found to exceed the corresponding proportions in the former. This leads us to infer, and our inference is not far wrong, that the five urban centres we have taken incline in their climatic and other peculiarities to rural parts more than the capital. This further leads us to infer that the proportions under these ages tend to decrease as we proceed from purely rural parts to centres with more and more marked urban characteristics.

Section V.—PRODUCTIVE and ONEROUS POPULATION.

227. Productive and Onerous Population.—Mr. Baines in his Report on the Census Operations of Bombay, 1881, thus wrote:—"It is evident that the most favourable position for a country that is not a newly colonised one is when the number of births and deaths is reduced to a minimum, and the mean life of the inhabitants is the longest possible. This last proviso is essential, as the ratio between births and deaths can be reduced in many ways by no means indicative of prosperity . . . . . It is advisable, however, to point out that a mean age taken on the entire population is of little value as an indication of the real constitution of that population, as it allows equal weight to the life of the infant and of the adult. The former individual is, however, a charge to the State whilst the latter is usually a productive agent. It is necessary, therefore, to divide the periods of life into the productive and the onerous, and to measure the condition of a nation in a physical point of view by the ratio found to exist between the sums of these two classes. A population has to be judged, according to this standard, by the ratio to the total of those who reach maturity, not by that of those who come into the world only to leave it before the day of work has been reached."

This Province had a mean age, *i.e.*, the average age of all, both young and old taken together, in 1881, of 24·94, while in 1891, the mean age is 24·97, which shows that the population has been practically stationary. But the variation in the distribution of the ages has been considerable.

The following statement gives the actual figures for the productive and onerous population of this province. The limit of the former in the case of males has been taken to be from 18 to 59, and in the case of females from 15 to 44.

STATEMENT No. 115.

How calculated.	Productive.				Onerous.			
	Males (18—59).		Females (15—44).		Males (0—17 and 60 and over).		Females (0—14 and 45 and over).	
	Actuals.	Percentage.	Actuals.	Percentage.	Actuals.	Percentage.	Actuals.	Percentage.
From the Annual Period Table ...	3035065	51·70	2689099	47·53	2835475	48·30	2966346	52·46
Interpolation (*a*)	3053361	52·01	.....	...	2817179	47·79	.....	...
Do. (*b*)	3065098	52·21	.....	...	2805442	47·79	.....	...
Do. (*c*)	3033150	51·67	.....	...	2837390	48·33	.....	...

N.B.—The percentages calculated on the interpolated figures for males in the Berars and Mysore are 53·66 and 53·85, respectively.

It will be seen that in the above statement the actual numbers under males are given under four heads: from the annual period table and three kinds of interpolation, (*a*), (*b*) and (*c*). The Census Commissioner for India suggested that the figures may be obtained from the annual period table, or otherwise by interpolation. The special annual period table gives the numbers 1,053 and 190 males for the ages of 18 and 19 years, in a total of 50,981 males of all ages. Applying this proportion to the total population, we obtain the figures in the statement shown against the annual period table. Regarding interpolation, Mr. Baines is of opinion that it is "a process which is unsatisfactory in an uncorrected table." Nevertheless, it is evident that interpolation may be expected to yield more accurate results than the uncorrected, not to say inaccurate, special annual period table. Three methods of interpolation have been used:—(*a*) By taking the figures of the ninth and the tenth terms after interpolating the figures against the age periods 10 to 14, 15—19 and 20—24; (*b*) by taking the fourth and the fifth terms after interpolation of the figures against the age periods 15—19, 20—24 and 25—29; and (*c*) by taking the fourteenth and the fifteenth terms after interpolating the figures against the age periods 5—9, 10—14, and 15—19. It may be mentioned here that the first method of interpolation is by far the best. The figures obtained by the third method approach those obtained from the special annual period table. It may fairly be inferred from the above statement that the productive population among males is 52 per cent, the non-productive being 48, and among females the productive is only 47·53 as against 52·46 per cent, non-productive population. The percentages among males and females is thus almost reversed. Compared with the percentages calculated on the interpolated figures for Mysore and the Berars, it is seen that the male productive population of this province falls short by 1·85 and 1·66 per cent, respectively.

228. Comparison of productive population with other Provinces and countries.—We shall next compare the productive and onerous divisions of the population of this province with those of other

provinces and countries. The following statement gives the figures reduced to 10,000 of the population. It will be noted that the male productive period is taken to be between 15 and 59 years of age. This had to be done as the other provinces and countries do not furnish figures for the age period 18—59.

STATEMENT No. 116.

Provinces and Countries.		Males.				Females.			
		Non-Productive ages.			Productive ages.	Non-Productive ages.			Productive ages
		0 to 14.	60 and over.	Total 2 and 3	15 to 59.	0 to 14.	45 and over.	Total 6 and 7.	15 to 44.
1		2	3	4	5	6	7	8	9
Hyderabad	1891	3,838	513	4,351	5,649	3,807	1,440	5,247	4,753
Madras	1881	3,788	488	4,276	5,734	3,771	1,507	5,278	4,722
Bombay	1891	3,892	434	4,326	5,674	3,853	1,471	5,324	4,676
The Berars	1891	3,734	578	4,312	5,688	3,784	1,623	5,407	4,593
Central Provinces	1881	4,143	487	4,629	5,371	3,997	1,497	5,494	4,596
Mysore	1891	3,871	451	4,122	5,878	3,720	1,601	5,321	4,679
North-Western Provinces ...	1881	3,813	458	4,271	5,729	3,626	1,576	5,202	4,798
Panjab	1891	3,957	520	4,477	5,523	3,930	1,442	5,372	4,628
Bengal	1881	4,118	481	4,599	5,401	3,845	1,573	5,418	4,582
All India	1881	3,964	475	4,439	5,561	3,809	1,529	5,338	4,662
England and Wales	1881	3,741	693	4,434	5,566	3,554	1,954	5,508	4,492
Scotland	1881	3,845	680	4,525	5,475	3,479	2,070	5,549	4,451
Ireland	1881	3,640	1,042	4,682	5,318	3,379	2,213	5,592	4,408
France	1886	3,721	1,185	3,906	6,094	2,672	2,864	5,536	4,464
Italy	1881	3,671	903	4,173	5,827	3,167	2,267	5,434	4,566
Canada	1881	3,891	673	4,563	5,437	3,853	1,580	5,433	4,567
Jamaica	1881	3,969	631	4,590	5,410	3,804	1,531	5,335	4,665

The highest productive population among males (6,094) is found in France and the lowest (5,318) in Ireland, thus giving a divergence of 776 in 10,000 males. Among Indian Provinces, Madras, Bombay, the Berars, Mysore and the North-West Provinces, and among foreign countries, France and Italy, show higher numbers than the Province. In the case of females, this Province comes second with 4,756, the North-West Provinces coming first with 4,798. Ireland again comes last with 4,408, the divergence in this case being only 390 in 10,000 females.

Section VI.—LIFE TABLES.

229.—Life Tables.—As we have already pointed out, the number of persons living at any particular age in a country as enumerated at a Census, irrespective of immigrants, is controlled by two totally distinct factors: (1) the numbers born in the year of their birth; and (2) the numbers that die or leave the country between the date of birth and the date of enumeration. Thus, the mean age of a population may be reduced by three causes. First and most obviously, by a high rate of mortality shortening their lives, for the number of persons living at advanced ages will be reduced; secondly, by the emigration of adults in undue proportions; and thirdly, but less obviously, though with equal certainty, by an increase in the number of births, for under this circumstance, the number of persons at advanced ages is fewer than it should be *in proportion*, simply because the number of children born years ago, of which the adults are the survivors, was fewer than the numbers born in the subsequent years. The operation of the two last causes is well illustrated in the case of England and Wales. Dr. Farr wrote:—"The fact to observe is that the people of England, which calls herself old, are younger than the people of many other countries, and certainly younger than the people of the countries of stagnation, not because life is shorter but because the births, instead of remaining stationary, are continually increasing, and infusing youthful blood into the people. The emigration of adults also reduces the mean age of those left.

"The mean natural age of the people living, deduced form the Life Table, is actually 32·1 years,—of the males 31·77, of the females 32·33. That would be the actual age of the population had there been no migration and had the births remained constant." Census Report, 1871, Vol 4, p. xiii. (Quoted in Farr's Memorial Volume of Vital Statistics, p. 44.)

230.—Method of calculating the mean age.—We now proceed to discuss the method of calculating the mean age adopted by us.

The method of calculating the mean age is given in the Census Report of the N. W. Provinces for 1881 and is reproduced hereunder for easy reference.

"The number of people in each age group may be multiplied by the mean age of the persons in the group, and the mean age of the people will be the sum of the products divided by the total number of the people. The true mean age of each group is, of course, the sum of the ages of the people in the group divided by their number. A rough approximation to the true mean will be the arithmetical mean of the extremes; but in taking this, we assume all the ages comprised within the group to be equally probable, *i. e.*, to be represented by equal numbers of people. But there is a constant cause at work—removal by death—which diminishes the number as the age increases.

"Thus the mean age of the people, whose ages range from 20 to 24 would be 22·5, if the number whose ages are 20, 21, 22, 23, and 24 years respectively

were nearly equal. But since there are more people in existence of 20 than of 24 years of age, the true mean will be less than 22·5. Theory indicates that if the loss from death each year may be assumed to be a nearly constant proportion of the whole surviving population (as it may, without sensible error, if the range of ages in the group be small), the most probable mean age will be the geometrical mean of the extremes — in the example given, $\sqrt{20 \times 24} = 21{\cdot}909$. To this should be added 0·5 for the probable mean excess of the ages over the number of years stated; those stated at 20 really ranging from 20 to 21, and so on. The mean age of the group ranging from 20 to 24 full years will therefore probably be about 22·409. We cannot, however, find a similar approximation to the mean age of infants under one year, because it is impossible to strike a geometrical mean between 0 and 1. We must, therefore, be contented to make an estimate and, probably, the geometrical mean of one month and twelve months, or ·3 years, will be as near the truth as any other. It will probably not be more than a month in error. For the ages over 60, the superior limit may be taken as 90, the number of persons surviving beyond that age being probably too small to sensibly affect the result.

"In the following statement I give the population of England classed in the age groups we have adopted, with against each the mean age of the group calculated as above, and the mean age of the population resulting:—

ENGLISH CENSUS, 1871.

Group.	Number of persons.	Mean age.	Product.
0 Year.	686,372	·30	205,911·60
1—4 Years.	2,394,442	2·50	5,986,105·00
5—9 ,,	2,714,932	7·21	19,574,659·72
10 ,, ,,	4,640,479	14·28	66,266,040·12
20 ,, ,,	3,869,606	24·58	95,114,915·48
30 ,, ,,	2,972,261	34·70	103,137,456·70
40 ,, ,,	2,299,298	44·77	102,939,571·46
50 ,, ,,	1,674,601	54·81	91,784,880·81
60 ,, and over	1,674,725	70·80*	118,570,530·00
Total.....	22,926,716	26·33	603,580,070·89

"The mean age, then, of the people of England calculated by the method was 26·33. The true mean age, calculated by the method given in the English report, was 26·4, only differing, therefore, by less than a month from the age we arrive at. We may, therefore, safely adopt this method of finding the mean age of the people of these Provinces."

The true average age is obtained by dividing the sum of the ages of all persons by the total population. The age Tables prescribed by the Government of India do not show the ages by annual periods beyond 5 years; but had annual periods been adopted in the tabulation throughout, a somewhat fair estimate of the average age might have been deduced, although the true average could not have been ascertained, as the age of each person against each year differs, the variation being in months and perhaps in days also. Taking the age periods as given in the Tables, the mean age may be roughly calculated by taking the arithmetical mean of the two extremes between which each age

*70·8 is t he mean age of the English old people. The *estimated* mean age of old men in this Provinces is 68·0.

group lies, the mean for persons of 60 years and over, being assumed to be 70 years. The mean age calculated by this process is 24·97 for both sexes and 25·08 and 24·85 for males and females respectively. (*Vide* Statement No. 117.) But taking the geometrical mean of the extremes of the age periods and adding 0·5 for the probable mean excess of the ages in the quinquennial groups, (as described in the method, followed in the Census Report of the N. W. Provinces quoted above) the mean age in His Highness the Nizam's Dominions is found to be 24·91 for both sexes, 25·02 for males and 24·80 for females. (*Vide* Statement No. 118.) In this statement, the mean ages for infants under 1 year and persons of 60 years and upwards are taken to be 0·30 and 70·80 years respectively. Again, taking the same method, but with different age groups to those adopted in the N. W. Provinces in 1881, the mean age in Hyderabad amounts to 24·98 for both sexes, 25·07 for males, and 24·89 for females. (*Vide* Statement No. 118.)

The late Mr. S. A. Hill, B. Sc., Professor of Physical Science, Muir College, Allahabad, to whom the construction of a Life Table for the N. W. Provinces was entrusted in 1881, had taken the superior limit of life to be about 90 years, on the assumption that the survivors beyond that age were so small as to have no appreciable effect on the averages ; while Mr. G. Stokes, M. C. S., Deputy Superintendent of the Madras Census of 1881, carried the limit of life in his Life Table to 105 years, a limit which was, (as observed by Mr. G. F. Hardy, F. I. A., F. R. A. S., who had the honor of being entrusted with the duty of constructing a Life Table for the different Provinces in India, in a note, embodied in the Census Report of India for 1881), certainly attained in England in a very few exceptional cases. The present Census Superintendent of Madras takes 90 years as the superior limit of life. On the other hand, the Superintendents of the Census operation of the Central Provinces (for 1881) and Mysore (for 1891) have assumed the superior limit of life to be only 80 years.

The mean ages of males and females of 60 years and over in England, where their ratios to the total population amounted to 6·6 and 7 per cent according to the English Census of 1891, were about 70·8 and 72·2 years respectively ; Mr. Hill calculated the mean age in the N. W. Provinces to be 68 years for males and 70 years for females, the proportions of the old persons here having been 4·9 and 6·3 per cent to the total, while the Life Table prepared by him gives 72·37 and 73·44 years as the mean ages for males and females respectively of 60 years and upwards. The Life Table of Mr. Stokes assigns 68·55 and 68·63 years for the two sexes.

Mr. Baines, the Imperial Census Commissioner, does not attach much importance to the results of the mean age, as it can only be roughly deduced from the imperfect data contained in the uncorrected tables and is often pitched too low. Even if we take the superior limit of life to be 90 years, the geometrical mean of the age group "60 and over" which is certainly lower than the arithmetical mean as well as the true mean, would be 73·48 years, which is much higher than the mean age calculated in England. The superior limit of life whether it be 80 or 90 years has, therefore, very little to do with the calculation of the mean age of the old people of 60 years and over. Thus 70 years may safely be taken as the mean age of the two sexes for the persons in this age

group in His Highness the Nizam's Dominions, as, in the absence of vital statistics, no fair distinction in the mean ages of the sexes can accurately be made at present.

Whatever may be the method of calculation adopted, the difference in the results arrived at in the three methods indicated above is very slight. The mean ages in different religions and different districts and divisions of the Province have therefore been worked out by taking only the arithmetical mean of the two extremes of each age, this process having afforded the greatest facility in the calculations.

231.—Mean Age Statistics.—The following statements, showing the actual population, the mean age of each group and the product under both sexes, males and females, are calculated on the geometrical and arithmetical means respectively. The totals for decennial as well as quinquennial periods are shown separately in the latter, (*i.e.*, the statement prepared on the geometrical mean.)

STATEMENT No. 117.

Age periods.	Mean age.	1891. Both sexes. Population.	Both sexes. Proximate sum of ages.	Both sexes. Average age.	Males. Population.	Males. Proximate sum of ages.	Males. Average age.	Females. Population.	Females. Proximate sum of ages.	Females. Average age.
Under 1 year ...	½	325,527	162,763	24·97	157,185	78,592	25·08	168,342	84,171	24·85
1 ,, ...	1½	270,925	406,387	25·68	128,821	193,231	25·76	142,104	213,156	25·60
2 years ...	2½	405,927	1,014,817	26·28	194,769	486,922	26·32	211,158	527,895	26·24
3 ,, ...	3½	368,320	1,289,120	27·19	175,117	612,909	27·18	193,203	676,211	27·21
4 ,, ...	4½	368,185	1,656,832	28·06	182,594	821,673	27·98	185,591	835,159	28·14
5 to 9 ...	7½	1,530,029	1,147,547	28·94	781,322	5,859,915	28·83	748,707	5,615,302	29·06
10 to 14 ...	12½	1,135,847	14,198,087	32·91	632,591	7,907,387	32·75	503,256	6,290,700	33·09
15 to 19 ...	17½	865,736	15,150,380	36·17	424,753	7,433,177	36·29	440,983	7,717,203	36·05
20 to 24 ...	22½	1,029,655	23,167,237	38·75	473,606	10,656,135	38·79	556,049	12,511,102	38·72
25 to 29 ...	27½	1,087,781	29,913,977	41·96	569,564	15,663,010	41·63	518,217	14,250,967	42·32
30 to 34 ...	32½	1,064,236	34,587,670	40·76	536,862	17,448,015	45·37	527,374	17,139,655	46·18
35 to 39 ...	37½	576,942	21,635,325	50·35	327,537	12,282,637	49·66	249,405	9,352,688	51·12
40 to 44 ...	42½	830,586	35,299,905	53·32	433,515	18,424,387	52·84	397,071	16,875,518	53·92
45 to 49 ...	47½	323,377	15,360,407	58·72	189,656	9,008,660	57·98	133,721	6,351,747	59·49
50 to 54 ...	52½	571,348	29,995,170	61·42	291,511	15,304,327	60·98	279,837	14,691,448	61·85
55 to 59 ...	57½	121,905	7,009,537	68·02	69,721	4,008,957	67·65	52,184	3,000,580	68·37
60 and over ...	70	650,159	45,511,130	70·00	301,416	21,099,120	70·00	348,743	24,412,010	70·00
Total.....		11,526,485	287,834,561	24·97	5,870,540	147,289,054	25·08	5,655,945	140,545,507	24·85

STATEMENT No. 118.

Age periods.	Both sexes.			Males.			Females.		
	Number of persons.	Mean age.	Product.	Number of persons.	Mean age.	Product.	Number of persons.	Mean age.	Product.
Under 1 year ...	335,527	0·30	97658·10	167,185	0·30	47155·50	168,342	0·30	50502·60
1 ,, ...	270,325	1·42	384718·50	128,821	1·42	182925·82	142,104	1·42	201787·68
2 years ...	405,927	2·45	994521·15	194,769	2·45	477184·05	211,158	2·45	517337·10
3 ,, ...	368,320	3·47	1278070·40	176,117	3·47	607655·99	193,203	3·47	670414·41
4 ,, ...	368,185	4·48	1649468·80	182,594	4·48	818021·12	185,591	4·48	831447·47
1 to 4 ...	1,413,357	2·50	3533392·50	681,301	2·50	1703252·50	732,056	2·50	1830140·00
5 to 9 ...	1,530,029	7·21	11031509·09	781,322	7·21	5633331·62	748,707	7·21	5898177·47
10 to 14 ...	1,135,847	12·33	4004993·51	632,591	12·33	7799847·03	503,256	12·33	6205146·48
15 to 19 ...	865,736	17·38	15046491·68	424,753	17·38	7382207·14	440,983	17·38	7664284·54
10 to 19 ...	2,001,583	14·28	28582605·24	1,057,344	14·28	15098872·32	944,239	14·28	13483739·92
20 to 24 ...	1,029,655	22·41	23074568·55	473,606	22·41	10613510·46	556,049	22·41	12461055·09
25 to 29 ...	1,087,781	27·43	29839832·83	569,564	27·43	15623140·52	518,217	27·43	14214692·31
20 to 29 ...	2,117,436	24·58	52046576·88	1,043,170	24·58	25641118·60	1,074,266	24·58	26405458·28
30 to 34 ...	1,084,236	32·44	34523815·84	536,862	32·44	17415803·28	547,374	32·44	17108012·56
35 to 39 ...	576,942	37·45	21606477·90	327,537	37·45	12266260·65	249,405	37·45	9340217·25
30 to 39 ...	1,661,178	34·70	56948376·60	864,399	34·70	29994645·30	776,779	34·70	26954231·30
40 to 44 ...	830,586	42·45	35258375·70	433,515	42·45	18402711·75	397,071	42·45	16855663·95
45 to 49 ...	323,377	47·46	15347472·42	189,636	47·46	9001073·76	133,741	47·46	6346898·66
40 to 49 ...	1,153,963	44·77	51662923·51	623,171	44·77	27899365·67	530,792	44·77	23768557·84
50 to 54 ...	571,348	52·48	29972916·08	291,511	52·46	15292667·06	279,837	52·46	14680249·02
55 to 59 ...	121,905	57·46	7004661·30	69,721	57·46	4006168·66	52,184	57·46	2998492·64
50 to 59 ...	693,253	54·81	37997196·93	361,232	54·81	19799125·92	332,021	54·81	18198071·01
60 and over ...	650,159	70·80	46031257·20	301,416	70·80	21340252·80	348,743	70·80	24691004·40
Total by quinquennial periods ...	11,526,485	24·91	287144804·05	5,870,540	25·02	146909917·21	5,655,945	24·80	140234886·84
Total by decennial periods	11,526,485	24·98	287931936·05	5,870,540	25·07	153202602·29	5,655,945	24·89	140774875·82

N.B.—The average is calculated by taking the geometrical mean.

The point to be noted in this statement is that the mean age calculated by the quinquennial periods and by the decennial periods do not exactly coincide. Thus, the mean age by quinquenniads is 24·91 for persons, being 25·02 males, and 24·80 for females; while by decenniads, the mean age for persons of all ages is 24·98, for males 25·07, and for females, 24·89.

The next statement compares the average ages under specified ages for the two Censuses, and shows the variation under persons, males and females. The calculations in this statement are made on the basis of the arithmetical mean.

STATEMENT No. 119.

Age periods.	Both sexes.			Males.			Females.		
	1891.	1881.	Variation.	1891.	1881.	Variation.	1891.	1881.	Variation.
0 year	24·97	24·94	0·03	25·08	24·94	0·14	24·85	24·94	−0·09
1 ,, ...	25·88	25·48	0·20	25·76	25·44	0·32	25·60	25·51	+0·09
2 years	26·26	26·02	0·26	26·32	25·97	0·35	26·24	26·08	0·14
3 ,, ...	27·19	26·71	0·48	27·18	26·60	0·58	27·21	26·82	0·39
4 ,, ...	28·06	27·51	0·55	27·98	27·36	0·62	28·14	27·67	0·47
5 ,, ...	28·94	28·49	0·45	28·83	28·27	0·56	29·06	28·71	0·35
10 ,, ...	32·32	32·17	0·75	32·75	31·85	0·90	33·09	32·50	0·59
15 ,, ...	36·17	35·79	0·38	36·29	35·72	0·57	36·05	35·86	0·19
20 ,, ...	38·75	38·49	0·26	38·79	38·39	0·40	38·72	38·60	0·12
25 ,, ...	41·97	44·71	0·26	41·63	41·23	0·40	42·32	42·19	0·13
30 ,, ...	45·77	45·44	0·33	45·37	44·86	0·51	46·18	46·02	0·16
35 ,, ...	50·39	50·05	0·34	49·66	49·32	0·34	51·12	50·78	0·34
40 ,, ...	53·38	53·10	0·28	52·84	52·53	0·31	53·92	53·67	0·25
45 ,, ...	58·78	58·34	0·39	57·98	57·79	0·19	59·49	58·90	0·59
50 ,, ...	61·42	61·17	0·25	60·98	60·82	0·16	61·85	61·50	0·35
55 ,, ...	68·01	67·43	0·58	67·65	67·23	0·42	68·37	67·62	0·75

NOTE.—The averages in this statement are calculated by taking the arithmetical mean.

It will be seen that the greatest divergence in the mean age under persons is found at the age of 10 years, being 0·75; and the lowest (0·03), is found in the age 0. Under males, the same two ages furnish the highest and lowest variations, being 0·90 and 0·14 respectively; while, under females, the lowest increase is found in 1 year (0·09) and the highest (0·75) in 55 years. Under females, there is an actual decrease in the first year of life of 0·09, showing probably a larger number of births. The variations nowhere exceed 1 year. If we take the Provincial totals, we find that the mean age, for persons, in 1891, is 24·97, against 24·94 in 1881, giving an increase of 0·03 year, which is but small indeed; under males, it is 25·08 against 24·94 in 1881, *i. e.*, an increase of 0·14; while, under females, there is a decrease of 0·1 year, the age having been 24·84 in 1881 against 24·94 in 1881.

232.—Comparison with Mean Ages of other Provinces and Countries.—The subjoined statement compares the mean ages of this Province with those of other Indian Provinces as well as other countries.

STATEMENT No. 120.

Province.		Males.	Females.	Both sexes.	Remarks.
1 Hyderabad	1891	25·08	24·85	24·97	
	1881	24·03	25·03	25·33	From Life Table.
2 Madras	1881	24·43	25·08	24·50	
	1891	*	*	24·37	
3 Bombay	1881	25·81	24·69	25·25	
	1891	*	*	25·30	
4 The Berars	1881	23·89	24·25	24·07	
5 Central Provinces	1891	25·26	25·34	25·30	
6 Mysore	1881	24·14	24·55	24·34	From Life Table.
7 N. W. Provinces	,,	24·49	25·49	24·99	
8 Bengal	1891	23·68	22·72	23·21	
9 Assam	1871	26·00	26·80	26·40	
10 England and Wales		*	*	28·60	
11 Italy		*	*	25·60	
12 Greece		*	*	31·70	
13 France					

* Information not available.

It will be seen from the statement that this Province is younger both in males and in females than the European countries, among which France shows

such a high mean age as 31·7, and Greece, with 25·5 for persons, approximates nearest to this Province.

Among Indian Provinces, the youngest is seen to be Assam, with mean ages of 23·21 for persons, 23·68 for males and 22·72 for females. The Provinces that have higher mean ages for persons of both sexes, are Madras, the Berars, and Mysore, while Bengal (24·99) is almost on a par with this Province (24·97). Among males, the Berars and Mysore alone show higher mean ages, while among females, Madras, Bombay, Mysore and Bengal are older.

233.—Mean ages in Districts and Divisions.—The marginal statement shows the mean ages for persons, males and females, for each district and division. The highest mean ages for persons, males and females are found in the Atraf-i-Balda district, being respectively 27·02, 27·30, and 26·73 years; and the lowest is found in Elgandal, being 23·40, 23·56 and 23·23 years respectively. Among the Linguistic divisions, Mahratwara has a higher mean age than the Province in both sexes and in males, being 25·21 and 25·44 respectively, while in the case of females, it is only the Telingana division that falls lower than the Province with 24·72.

STATEMENT No. 121.

District and division.	Both sexes.	Males.	Females.
Atraf-i-Balda (with City)...	27·02	27·30	26·73
Mahbubnagar	24·87	24·81	24·94
Nalgonda	23·81	23·85	23·25
Warangal	23·91	24·14	23·67
Elgandal	23·40	23·56	23·23
Indur	25·52	25·06	25·97
Medak	26·78	26·81	26·75
Total Telingana.....	24·80	24·88	24·72
Aurangabad	25·11	25·58	24·64
Birh	25·25	25·60	24·89
Nander	25·14	25·06	25·22
Naldrug	25·01	25·35	24·67
Bidar	25·93	25·94	25·92
Parbhani	25·19	25·55	24·84
Sirpur Tandur	23·53	23·60	23·46
Total Mahratwara.....	25·21	25·44	24·98
Gulbarga	25·73	25·63	25·82
Raichur	24·09	24·10	24·08
Lingsugur	24·43	24·30	24·58
Total Karnatic.....	24·81	24·74	24·87
POLITICAL DIVISIONS.			
Northern	24·92	24·88	24·96
Eastern	24·13	24·27	23·99
Western	25·17	25·44	24·88
Southern	24·36	24·30	24·52
Atraf-i-Balda	27·02	27·30	26·73
Provincial Total.....	24·97	25·08	24·85

234.—Mean ages in Religions.—The marginal statement gives the mean age of the followers of each religion for the entire Province, as returned in the Census of 1891. The Sikhs in this statement, show the highest mean age (28·32) for both sexes, as well as for males (28·74) and females (27·91). The Parsis and Jains are almost on a par, with 26·61 and 26·83, for both sexes respectively. The only other religion that shows a mean age higher than that of all religions is Islam (25·92). In the case of males and of females also, the same four religions show higher mean ages. The Hindus, who form the bulk of the population of the Province, return a mean age very nearly equal to that of all religions. The lowest mean age in both sexes (19·15) and in females (14·81), is found among the Jews while among males, the lowest age (21·21) is furnished by the Bhils.

STATEMENT No. 122.

Religion.	Both sexes.	Males.	Females.
All religion	24·97	25·08	24·85
Hindu	24·66	24·97	24·76
Musulman	25·92	26·12	25·72
Christian	23·45	24·35	22·55
Sikh	28·32	28·74	27·91
Parsi	26·61	28·07	25·16
Jain	26·83	27·51	26·15
Gond	23·36	24·60	23·32
Jew	19·15	23·50	14·81
Bhil	21·25	21·21	21·30

The reason of the lowest mean ages being found among the Jews who are only 26 in number and whose distribution by age is shown in the marginal statement, is found in the fact that there are so many as 10 children under 9 years of age and the majority of the Jews are distributed over the younger ages.

STATEMENT No. 123.

Age.	Males.	Females.
0 to 4	1	5
5 to 9	.....	4
10 to 14	1	.....
15 to 19	.....	1
20 to 24	2	3
25 to 29	4	1
30 to 34	2	.....
35 to 39	.....	.....
40 to 44	.....	1
45 to 49	.....	1
Total.....	10	16

235.—Expectation of Life.—The mean duration of man's existence under the same circumstances has been found to be pretty constant, though the precise hour of death in individual cases is a matter of the highest uncertainty. The average life of successive generations is numbered, but it is not known, nor can it be laid down with any degree of accuracy when a child born to-day may die, within the next one hundred years, the chances, however, being that the time of death will be several years distant, until an advanced age is reached. The Life Table is a simple and elegant arrangement by which the mean duration of human life, uncertain as it appears to be and as it is, with reference to individuals, can be determined with the greatest accuracy in nations and even in still smaller communities. The first person to invent a Life Table was Hally, the illustrious English Astronomer who lived in the seventeenth century. Halley's Table gave "a more just idea of the state and condition of mankind than anything then extant, had manifold uses, showing among other things the chances of mortality at all ages, and likewise how to make certain estimate of the value or annuity for lives, which had been previously done by an imaginary valuation." Writing of the importance of Life Tables, Dr. W. Farr in his Fifth Annual Report, pp. 16-19, (quoted at p. 453 of his Memorial Volume on Vital Statistics") remarked :—"A comparison of the duration of successive generations in England, France, Prussia, Austria, Russia, America, and other States, would throw much light on the physical condition of the respective populations, and suggest to scientific and benevolent individuals in every country—and to the Governments—many ways of diminishing the sufferings, and ameliorating the health and condition of the people, for the longer life of a nation denotes more than it does in an individual—a happier life—a life more exempt from sickness and infirmity—a life of greater energy and industry, of greater experience and wisdom. By these comparisons, a noble national emulation might be excited; and rival nations would read of sickness diminished, deformity banished, life saved—of victories

over death and the grave,—with as much enthusiasm as of victories over each other's armies in the field ; and the triumph of one would not be the humiliation of the other ; for, in this contention none could lose territory or honour, or blood, but all would gain strength."

It has been said above, that the duration of individual life is uncertain, but that average life is constant. On this point, Addison has an allegory, in one of his popular papers, "the Vision of Mirza," in which he compares "human life to a bridge consisting of three score and ten entire arches, with several broken arches, which, added to those which were entire, make up the number to about a hundred." "I see multitudes of people passing over it," said I, "and a black cloud hanging on each end of it. As I looked more attentively, I saw several of the passengers dropping through the bridge into the great tide that flowed underneath it ; and upon further examination perceived there were innumerable trap-doors that lay concealed in the bridge,—which the passengers no sooner trod upon, than they fell through into the tide and immediately disappeared. These hidden pitfalls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud, but many of them fell into them. They grew thinner towards the middle, but multiplied and lay closer together towards the end of the arches that were entire."

236.—Materials required for preparation of Life Table.—In order to prepare a Life Table, it is indispensable that we should have at our disposal reliable data, regarding (1) the numbers living, (2) the mean life time, (3) the births, (4) the deaths, and (5) the rate of mortality, all of which have an indissoluble connection with the probable duration of life. In this Province, we have no information regarding any one of these, except the numbers living. No registration of births and deaths is enforced by law, wherefore,we can neither calculate the births, the deaths or the rate of mortality. We have pointed out the utter unreliability of the age statistics as returned at the Census, at the commencement of this chapter. We have there expatiated upon the various causes which render our age Tables practically useless, depriving them of any intrinsic, and even of relative value. The utter indifference of the inhabitants, their gross ignorance, the latitude allowed to the enumerators in making conjectural entries* in the age column, and the fact that the enumerators themselves were not drawn from any highly literate class, all tend to confirm our presumption that the ages are utterly worthless for the purpose of the construction of a Life Table.

237.—Practical Valuelessness of Life Table for Hyderabad.—In the next place one of the necessary conditions for the construction of a Life Table, is the uniformity of birth and death rates. A glance at Chapter II will show that the birth and death rates, as deducible from the rates of the increase of the population in the various districts and divisions, are of a highly fluctuating character. The slightest variation in the quantity of rainfall, either

* Instructions to enumerators.—If any one cannot state his (or her) age exactly, you should make enquiries from other members of the household, or guess the age from the person's appearance if he (or she) be present ; or refer to some well-known event of local importance by which the year of birth can be fixed.

way, producing droughts, famines, &c., and the appearance of epidemics, cause the rates to fluctuate in a violent manner. Lastly, the preparation of a Life Table is at present calculated to have no practical value as the amount of insurance of native life in this Province is almost absolutely insignificant. Thus neither are the materials for the preparation of a Life Table existing, nor is there any practical necessity or time left to indulge in the luxury of an incorrect calculation.

PART II.

PROPORTIONS OF THE SEXES.

Section VII.—GENERAL REMARKS.

238.—Proportions of the sexes.—The proportion of girls to boys born in the last year of the decade for which this Census is taken, as calculated from the Census figures, in the absence of birth and death statistics, is 10,710 to 10,000; corresponding to an actual of 157,185 boys to 168,342 girls, under 1 year of age. This proportion is just the reverse of what was returned in the English Census of 1841, namely, 10,486 boys to 10,000 girls. In 1877, the proportion was 103·6 boys to 100 girls. Remarking on this proportion, Dr. Farr wrote:—The proportions of the sexes are, perhaps regulated by some natural law, in operation immediately preceding, or at some early stage of, intra-uterine life; probably several other causes also exert their influence, such as the social status and relative ages of the parents at marriage. The excess in the births of males over those of females is believed to be greater among first born children than it is among those born afterwards.

239.—General Remarks.—To whatever influences the relative proportions of the sexes at birth are due, it is well known that an excess in the number of boys born prevails not only in England but among all European races. The mathematical questions connected with the proportion of the sexes born have been investigated by Laplace, Poisson Babbage, and other distinguished philosophers. The following extract bearing on the proportions of the sexes is from the Encyclopædia Brittanica (Article, Sex).

The work of Düsing (1883), while less speculative, is of great importance in respect to the causes, which regulate the proportions of the sexes, since, instead of falling back with Darwin on the unexplained operation of natural selection, he seeks to note the circumstances in which a majority of one sex is profitable, and to show that organisms have really the power to produce in such circumstances a majority of one sex,—in short, that disturbances in the proportions of the sexes bring about their own compensation, and further supports these views by calculation and statistical evidence.

He separates the causes determining sex into those affecting (*a*) one parent and (*b*) both alike. Starting with a minority of one sex, he emphasizes the importance of delayed fertilization, accepting it as a fact that females late fertilized bear most males (this corresponding in man to a scarcity of females among the lower animals). He notes that the firstborn child is most frequently a male, especially among older persons, and thus explains how after a war, when there is a want of males most male children are born. He ascribes importance to the amount of sexual intercourse. Thus suppose a minority of females: their fertilization tends to occur more frequently, and thus (if the general statement be correct) they should produce a majority of their own sex; or similarly with males. This is supported by reference to cattle breeding, and it is interpreted physiologically to involve that young spermatozoa produce a majority of males.

Suppose a great majority of males; the chances of early fertilization of the females are of course great, but eggs fertilized early tend to produce females. Or suppose conversly a great majority of males; the chances of early fertilization are small, but old eggs tend to produce males, and either excess will thus become compensated. Or again, the more decided the minority of one sex the more frequent the sexual activity of its individuals, the younger their sexual elements and consequently the more individuals of that sex are produced. Düsing next takes up as indirect causes equivalent to a minority of individuals (*a*) deficient nutrition; just as frequent copulation overstrains the genital organs the same result may arise from the deficient nutrition of the system; hence an ill-fed cow yields a female to a well-fed bull and *vice versa*; (*b*) relative age; the nearer either parent is to the period of greatest reproductive capacity the less, he thinks, is a birth of that sex probable.

As factors affecting both parents he first discusses variations in nutrition; although means of subsistence may decrease, there is at first no decrease in the number of progeny. But it is necessary to distinguish the reproduction of the species from its multiplication, so that in defective nutrition, though an animal may not reproduce less, it will permanently multiply much less. He agrees with Darwin that the reproductive system is most sensitive to changes of nutrition; gives cases showing the effect of abundant nutrition on reproductive activity, notes the influence of climate, function, &c., and contrasts organisms of high activity, like birds and insects, with parasites. The nutritive relations of the sexes are also contrasted; since females have to give to the embryo more than the male, they are much more dependent on food for vigour of their reproductive capacity and hence the frequent contrast of their size, &c. Furthermore, animals suit their multiplication to their conditions of nutrition; if food be abundant there is an increase in the number of females, and therefore a further increase in number of individuals of the species; if food, however, be too scarce the more males are produced and the number of species tends to diminish. Hence the connection abovementioned between increase of children (especially females) in prosperity and after a good harvest; and the rising proportion of boys during a rise of prices. Similarly for animals, the more food the more females, and the more rapidly the species increases; the less food the more males, and the less rapid the increase. Again, plants on good soil produce more female flowers and more seed with profit to the species; on bad soil male flowers preponderate, mostly perish, and the species tends to disappear. The extreme case of optimum nutrition tends to produce normal parthenogenesis ("thelytokie"), yielding only females, different in cause and operation from the parthenogenesis resulting from the absence of males ("arrenotokie").

It has been seen that in the European countries the proportion of male births exceeds that of female. Nevertheless, the female sex preponderates when the total population of all ages is taken into consideration. "This disparity in the proportion of males and females living is attributable to the higher rate of mortality and the much greater amount of emigration among males than among females." In this Province, however, the reverse is the case. The number of female births, as roughly calculated from the number of infants living at the time of the Census of 1891, is found to bear a proportion of 10,710 girls to 10,000 boys, while the figures for 1881 yield a proportion of 10,528 girls to 10,000 boys, (101,410 boys

and 106,764 girls). But considering the total of all ages, the proportion of females is found to be less than males, the proportion being 964 females to 1,000 males. We have now to enquire into the causes of this deficiency.

240.—Causes which determine the preponderance of either sex.—The natural causes which determine the preponderance of either sex at any given period of life may be said, for all practical purposes, to depend upon—

1. The proportion of male to female children born ; and
2. The longevity of the sexes.

As regards the first cause, we find that, in this Province, the proportion of female to male children born is the contrary of the proportion of the sexes in the population of all ages. It is noticed from the next statement that the proportions of the sexes follow that at birth in the five early years of life, and in the ages 15—24.

The ages of females not being reliable even to the same extent as those of males, we find that, arguing from the corrected figures, the deficiency of women makes itself apparent in the earlier ages up to 9, and between 25 and 54, as will be seen from the marginal statement. It is indeed curious to find that the readjustment of the Census figures, made in the manner explained in the preceding part of this chapter, shows a higher proportion of male births than female. Arguing from the condition required to produce a preponderance of female children, viz., excess of nutrition, and the general absence of it in this Province, we are inclined to take the corrected figures as expressing more approximately the actual proportion of the sexes at birth. Even in the case of the corrected figures, there is reason to believe that a certain proportion of the number of the children returned as of one year of age belongs strictly to the infant period. According to the corrected figures then we may infer that the number of female deaths in the ages 10—24 and 55 and upwards is proportionately less than that of male deaths.

STATEMENT No. 124.

Age periods,	Average No. of females per 1,000 males,	
	As per corrected figures,	As per actual figures,
Under 1 year	882	1,071
1 year	919	1,103
2 years	922	1,084
3 "	924	1,103
Total 0 to 4	916	1,016
5 " 9	911	1,074
10 " 14	966	958
15 " 19	1,004	796
20 " 24	1,022	1,038
25 " 29	1,017	1,174
30 " 34	991	909
35 " 39	951	982
40 " 44	904	761
45 " 49	865	916
50 " 54	856	705
55 " 59	907	959
60 and over.	1,010	748
	1,112	1,157

Next as regards migration, we find that the total number of female immigrants is 190,578, and of female emigrants 211,271, which gives a loss to this Province of 20,693 females, while, on the other hand, against 194,695 male immigrants, we have only 174,823 male emigrants, giving a gain of 19,872 males. This must have further tended to emphasise the preponderance of one sex over the other.

DIAGRAM.—The accompanying diagram illustrates the relative proportions of the sexes at different ages, as per actual figures.

241.—Mortality among females.—Another point that has to be touched upon is the mortality among the females. The uncorrected figures show that the mortality among males in the earlier years up to

5 is higher than among females, while the adjusted figures indicate a contrary conclusion. The actual Census figures further show that the ages 10—14, 35—39, 45—49, and 55—59 are more fatal to females, and that the ages 15—24 are more fatal to males. We can only regret our inability to pursue this subject further owing to the absence of the system of the registration of vital statistics in this Province.

242.—Tendency of the people to omit females from the enumeration.—We have next to note the tendency on the part of the people to omit females from the enumeration. This must have operated to a larger extent in classes* observing *Gosha*, as is exemplified by the fact that Islam shows a proportion of 958 against the Hindu 966 of all ages. This tendency cannot be looked upon as having caused any remarkable falling off in the proportion of females, though we cannot altogether omit it from consideration. Unlike other Indian Provinces, the people of Hyderabad have not got over their conservative antagonism to the Census, wherefore the tendency of omitting women from the enumeration has to be looked upon as one of the causes that have given an undue preponderance to the male sex.

Section VIII.—PROPORTIONS OF THE SEXES.

243.—General agreement as to preponderance of the sexes.—If we arrange the population under decennial ages, we find a certain agreement in the preponderance of the sexes. The following statement therefore gives the actual population distributed under decenniads together with the average number of females to 1,000 males in each period :—

STATEMENT No. 125.

Age periods.	Males.	Females.	Average No. of females to 1,000 males.
0 to 9	1,619,808	1,649,105	1,018
10 to 19	1,057,344	944,239	893
20 to 29	1,043,170	1,074,266	1,030
30 to 39	864,399	776,779	899
40 to 49	628,171	580,792	852
50 to 59	361,232	332,021	919
60 and over	301,416	348,743	1,157
Total	5,870,540	5,655,945	964

From the above statement it is seen that the females of the first and third decenniads exceed the males, while the latter exceed the former in the second, fourth, fifth and sixth ten-yearly periods. In the last age period, 60 and over, the females again predominate. Thus the alternation of the preponderance of each sex occurs by decennial periods up to 40, after which, in both the remaining decenniads the males preponderate, the females again recovering their numerical superiority in the last age period.

244.—Relative Proportions of the two sexes.—We now proceed to deal with the relative proportions of the two sexes. The male population of this Province numbers 5,873,129 and the female population, 5,663,911. This gives 964 females to 1,000 males, which is just the reverse of what it is in European countries which invariably show higher relative proportions of females to 1,000 males, as will be seen from the subjoined statement, which compares the relative proportions of the sexes in several Indian Provinces and European countries, in the several specified age periods.

*Many well-to-do Hindus have adopted the *Purdah* system. It is therefore very likely that the *Gosha* has something to do with this deficiency even among the Hindus.

STATEMENT No. 126.

Province or country.		Age periods. Under 1 year.	1 year.	2 years.	3 years.	4 years.	Total under five years.	5 to 9.	10 to 14.	15 to 19.	20 to 24.	25 to 29.	30 to 34.	35 to 39.	40 to 44.	45 to 49.	50 to 54.	54 to 59.	60 and over.	Total all ages.
Hyderabad	1891	1,071	1,103	1,084	1,103	1,016	1,074	958	796	1,038	1,174	909	982	761	916	705	959	748	1,157	964
Madras	1881	975	1,056	1,071	1,097	1,042	1,057	1,004	879	954	1,218	1,080	1,066	847	1,041	990	1,168	992	1,340	1,024
Bombay	1891	1,001	1,064	1,070	1,066	987	1,033	919	774	897	1,037	914	919	824	933	836	971	831	1,167	931
The Berars	"	1,011	1,073	1,091	1,142	1,043	1,071	1,024	829	1,047	1,196	941	886	766	825	715	838	744	1,039	942
Central Provinces	1881	1,013	1,056	1,090	1,096	1,007	1,054	923	809	960	1,183	1,058	923	865	893	875	984	1,023	1,060	984
Mysore	1891	1,057	1,074	1,060	1,057	1,025	1,053	1,026	898	905	1,088	994	986	867	908	852	1,049	880	1,245	990
N. W. Provinces	1881	985	1,001	1,055	1,045	952	1,005	883	735	829	989	920	915	911	964	882	1,000	911	1,196	918
Punjab	1891	972	930	957	907	862	926	843	737	882	868	901	785	913	776	849	692	832	772	850
Bengal	1881	1,017	1,073	1,111	1,102	1,010	1,065	958	801	1,019	1,195	1,071	1,006	886	1,015	906	1,062	1,037	1,332	1,011
All India	"	1,004	1,036	1,072	1,070	992	1,034	926	795	922	1,088	991	955	861	964	885	1,021	936	1,195	959
Assam	1891	1,022	1,050	1,065	1,064	1,033	1,047	978	801	1,074	1,155	990	909	709	842	704	850	755	1,012	942
Rajputana	"	1,006	961	975	1,021	919	977	878	752	785	864	863	903	836	949	811	951	824	1,146	891
England and Wales	1881	998	1,004	1,003	1,006	1,004	1,003	1,006	987	1,008	1,093	1,087	1,077	1,069	1,079	1,103	1,104	1,111	1,187	1,053
Scotland	"	982	964	976	977	977	976	976	968	934	1,003	1,103	1,117	1,161	1,166	1,204	1,215	1,224	1,377	1,076
Ireland	"	982	953	973	999	963	971	977	937	1,040	1,060	1,120	1,161	1,128	1,128	1,047	1,095	1,058	1,075	1,043
France	1886	972	973	987	991	998	984	996	985	999	1,057	958	985	993	986	1,001	1,028	1,015	1,067	1,005
Italy	1881	936	963	963	962	978	964	966	959	1,025	1,017	1,027	1,027	1,005	1,010	996	1,020	985	980	993
Germany	1885	983	996	999	1,001	996	995	999	1,000	1,014	1,036	1,048	1,047	1,061	1,065	1,078	1,098	1,137	1,171	1,043
Sweden	1886	973	978	974	977	976	976	978	980	990	1,034	1,066	1,087	1,113	1,118	1,113	1,134	1,144	1,239	1,061
Canada	"	964	960	967	972	984	968	972	956	1,006	1,029	1,007	989	987	977	949	954	924	886	929
South Australia	"	966	935	985	992	1,013	997	997	991	1,015	819	678	701	692	823	873	790	807	841	872

245.—Comparison with other Provinces. Among Indian Provinces, Madras comes first with 1,024 females to 1,000 males, being followed by Bengal with 1,011. These are the only two Provinces that show larger relative numbers of females than males. Of the other Provinces, Mysore (990) and the Central Provinces (984) alone show higher proportions than this Province (964). There are five other Provinces that show more than 900, and the lowest proportion of 850 females to 1,000 males is found in the Punjab. All the European countries show higher proportions than this Province and all show more than par, with the exception of Italy, which has but 995. The two other foreign countries, Canada (929) and Australia (872), show less proportions than this Province. In this statement, Scotland stands first with 1,076, and the Punjab last with 850 females to 1,000 males, thus showing a divergence of 226.

Turning next to the proportions under the several age periods, we find that this Province heads the list in the case of infants and children of one year of age with 1,071 and 1,103 respectively. All the foreign countries show proportions less than par in both these ages, except England and Wales (1,004), in the case of children of 1 year. In the case of infants, this Province is followed by Mysore (1,057), Assam (1,022), Bengal (1,017), the Central Provinces (1,013), the Berars (1,011), Rajputana (1,006), all India (1,004), and Bombay (1,001). Canada comes last in this age with 964, or 107 less than this Province. Among children of one year, all the Indian Provinces, except Rajputana (961) and the Punjab (930), show higher proportions than 1,000; while Ireland comes last in this age with 953, which gives a divergence of 150 from this Province. In the age of two years, Bengal comes first with 1,111, followed by the Berars (1,091), the Central Provinces (1,090), and Hyderabad (1,084). The other Provinces come behind Hyderabad. In the foreign countries it is only England and Wales (1,003) that has a higher proportion than par. The countries that come last are the Punjab (957) among Indian Provinces and Italy (965) among foreign countries. This Province therefore has 27 to its credit. In the next age period, this Province, with 1,103, comes second only to the Berars which has 1,142 females to 1,000 males. Under 4 years, the Berars again come first with 1,043, being followed by Madras (1,042), Assam (1,033), Mysore (1,025), and Hyderabad (1,016). In both these ages, all the foreign countries, except England and Wales, and Germany (only 3 years) show proportions less than par.

In the first quinquenniad 0—4, Hyderabad heads the list with 1,074. It is followed by the Berars (1,071), Bengal (1,065), Madras (1,057), the Central Provinces (1,054), and Mysore (1,053). Among the foreign countries, it is only England and Wales (1,003), that has a higher proportion of females than males, all the others showing less. The Punjab comes last with 928 females to 1,000 males.

In all the remaining age periods, except three, viz., 15—19, 20—24 and 60 and over, this Province has a relatively smaller number of females than males; while, on the contrary, England and Wales (with one exception), Scotland (with 3 exceptions) and Ireland (with 2 exceptions) all show relatively higher proportions. This feature bears witness to the fact that a larger number of female children are born and survive in Eastern countries; the divergence in the age periods 15—19, 20—24, and 60 and over being explained by the erroneous nature of the age statistics as amply proved in the first part of this chapter.

In the second quinquenniad 5—9, Mysore (1,026), the Berars (1,024) and England and Wales (1,006) are the only countries that show relatively higher

proportions of girls. Of the rest, Hyderabad comes, next to Assam (978) among Indian Provinces, with 958, which, however, is less than the proportions in all the foreign countries, the lowest proportion (843) being found in the Punjab. In the age period 10—14, the foreign countries, one and all, show higher proportions than the Indian Provinces, among which, Mysore comes first with 898, followed by Madras (879), the Berars (820), the Central Provinces (809), Bengal and Assam (each 801), and Hyderabad (796), which has but one more than all India (795). It is worthy of note that Germany comes first with 1,000 females to 1,000 males.

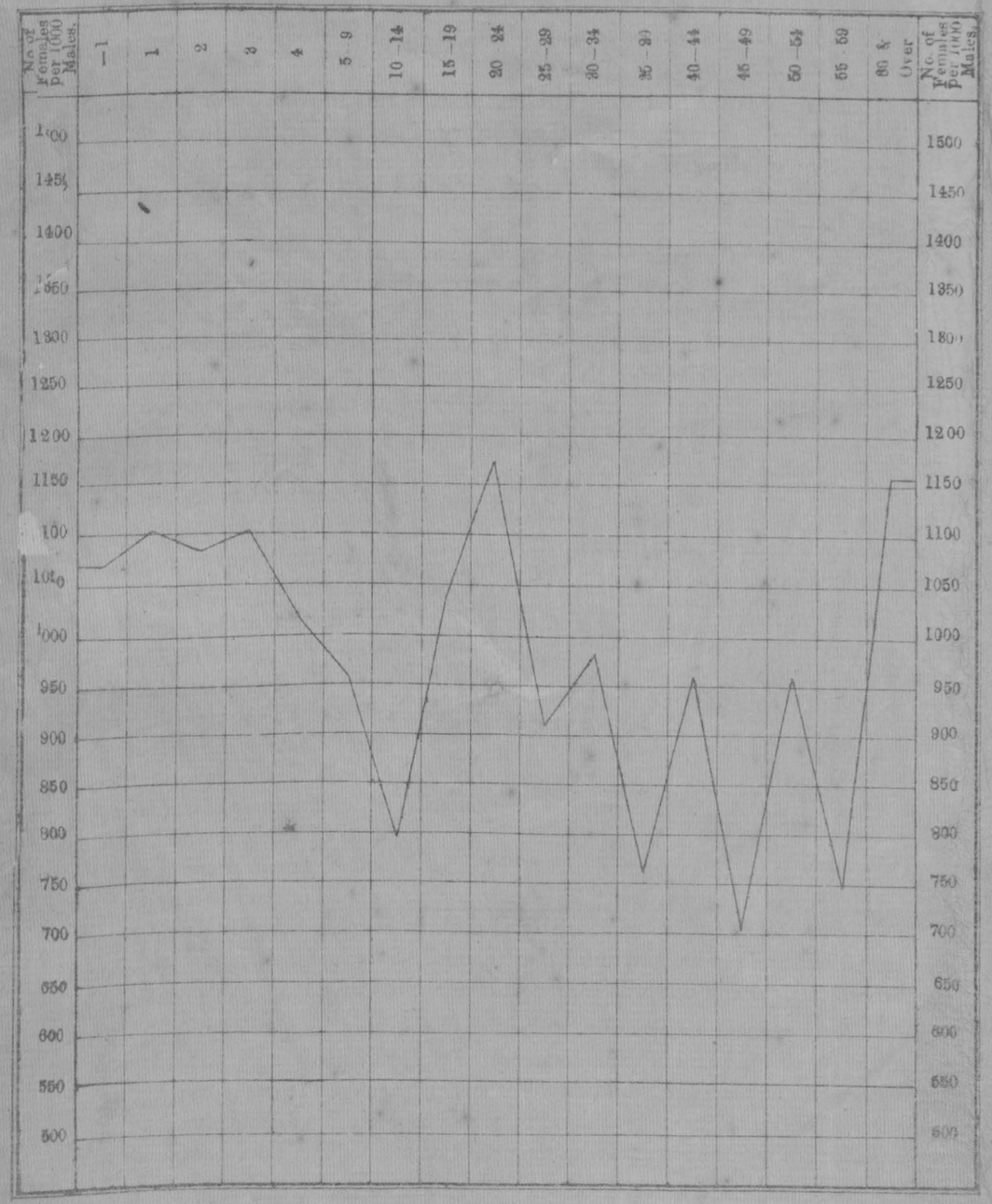
In the age period 15—19, this Province (1,038) comes third, among Indian Provinces, the first and second being Assam (1,074) and the Berars (1,047) respectively. All the foreign countries except Ireland (1,040), fall behind this Province, the highest proportion found among the rest (*viz* : 1,025) being in Italy. In the next quinquenniad, 20—24, this Province (1,174) shows higher proportions than all the foreign countries, while among Indian Provinces, it comes behind Madras (1,218), the Berars (1,196), Bengal (1,195), and the Central Provinces (1,183). The lowest proportion is found in South Australia (819), while all the other countries show proportions higher than 1,000. In the age period 25—29, this Province, with 909 comes last but two among Indian Provinces, the last being the Punjab (901) and Rajputana (863); while, among foreign countries, it is only South Australia (678) that falls not only behind this Province, but is the last under this age period. Under 30—34, this Province, with 982, comes fourth, the first place being occupied by Madras (1,066), among Indian Provinces ; while all the foreign countries, with the exception of South Australia (701) show higher relative proportions. As in the case of the last age period, South Australia here also comes last. In the age period 35—39 this Province comes last but one with 761, among Indian Provinces, the last being Assam (709), as well as in the case of the foreign countries, where South Australia again comes last with 692. Under 40—44, all the foreign countries, with the exception of South Australia (823), and all the Indian Provinces with the exception of Mysore (906), the Central Provinces (893), Assam (842), the Berars (825), and the Punjab (776) show higher relative proportions than this Province (916). In the next age period 45—49, Hyderabad (705) comes the last but one, the last being Assam (704), the highest proportions (1,204 and 990) being found in Scotland among foreign countries and Madras, respectively. Scotland again heads the list under 50—54, with 1,215, while among Indian Provinces, the highest proportion (1,168) is furnished by Madras. Hyderabad with 959, leaves but few Provinces and foreign countries behind. All the foreign countries and Indian Provinces except the Berars (744), show higher proportions in the last quinquenniad, where the first place is again held by Scotland (1,224) among foreign countries, and by the Central Provinces (1,028) among Indian Provinces.

In the last age period, there is but one Indian Province, the Punjab (772) and Canada (886), and South Australia (841) that exhibit proportions lower than par, all the others showing higher relative proportions. Scotland again comes first with 1,377, being almost touched by Bengal (1,352); while this Province, with 1,157 comes the ninth among Indian Provinces, and fifth among foreign countries, or twelfth in all.

246.—Proportions in districts by age periods.—The following statement gives the average number of females to 1,000 males, under each age period, in each district and division.

Diagram No. 10.

Illustrating the Relative proportions of the sexes at different ages.



STATEMENT No. 127.

District or division.	Age periods.																	
	Under 1 year.	1 year.	2 years.	3 years.	4 years.	Total 0 to 4.	5 to 9.	10 to 14.	15 to 19.	20 to 24.	25 to 29.	30 to 34.	35 to 39.	40 to 44.	45 to 49.	50 to 54.	55 to 59.	60 and over.	Total All ages.
City	997	993	1,022	966	1,054	1,007	1,015	921	1,196	1,152	850	797	681	922	684	988	748	1,086	977
Suburbs	1,004	1,061	1,028	1,061	985	1,025	997	886	1,112	941	745	803	625	853	640	920	690	1,033	895
Total City	1,002	1,043	1,027	1,038	1,003	1,020	1,002	894	1,138	1,002	776	801	624	874	653	942	708	1,050	918
Atraf-i-Balda excluding City.	1,096	1,117	1,115	1,096	999	1,083	956	817	1,020	1,135	927	1,006	726	918	694	1,000	712	1,115	966
Mahbubnagar	1,107	1,138	1,106	1,115	999	1,092	937	797	1,033	1,129	923	1,028	711	910	682	1,070	842	1,274	975
Nalgonda	1,090	1,155	1,090	1,084	1,015	1,078	982	795	979	1,095	904	1,009	695	915	636	912	671	1,000	953
Warangal	1,078	1,135	1,102	1,090	1,044	1,086	954	795	964	1,119	913	969	703	865	641	928	697	1,085	945
Elgandal	1,059	1,107	1,055	1,085	1,021	1,063	936	757	1,007	1,115	984	983	736	934	693	922	719	1,031	941
Indur	1,044	1,042	1,046	1,094	996	1,044	935	798	1,104	1,223	946	1,043	808	933	732	1,107	856	1,387	1,003
Medak	1,037	1,127	1,025	1,059	1,002	1,048	967	817	1,050	1,173	949	1,044	758	976	699	990	773	1,100	983
Total Telingana	1,068	1,110	1,075	1,088	1,017	1,069	953	795	1,026	1,120	913	989	724	920	686	977	744	1,134	958
Aurangabad	1,062	1,113	1,143	1,198	1,077	1,121	982	831	1,096	1,272	875	935	789	929	724	876	683	1,051	969
Birh	1,082	1,117	1,083	1,126	1,049	1,089	945	770	1,066	1,290	878	964	830	892	742	889	694	1,025	956
Nander	1,071	1,070	1,070	1,130	1,007	1,064	939	776	1,109	1,261	916	965	794	961	760	969	771	1,269	976
Naldrug	1,068	1,125	1,096	1,115	978	1,073	959	758	1,080	1,272	881	978	815	907	610	880	715	1,053	957
Bidar	1,086	1,062	1,055	1,005	1,016	1,061	959	808	1,025	1,194	912	1,017	800	963	731	963	747	1,179	973
Parbhani	1,129	1,144	1,148	1,173	1,016	1,123	954	796	1,100	1,261	888	931	779	877	718	883	721	1,154	962
Sirpur Tandur	1,033	1,099	1,170	1,178	1,147	1,132	909	802	1,052	1,181	985	943	766	919	727	992	849	1,242	982
Total Mahratwara	1,081	1,104	1,102	1,145	1,030	1,091	958	794	1,076	1,252	896	964	799	922	715	916	725	1,125	966
Gulbarga	1,047	1,082	1,056	1,062	977	1,043	957	792	991	1,183	931	1,021	751	875	676	1,019	810	1,343	969
Raichur	1,069	1,085	1,060	1,070	991	1,053	971	789	986	1,129	933	1,014	721	889	685	1,027	853	1,346	969
Lingsugur	1,047	1,088	1,063	1,040	984	1,040	992	824	974	1,155	966	1,046	810	911	717	1,085	813	1,358	991
Total Karnatic	1,053	1,084	1,059	1,057	983	1,045	974	802	983	1,156	943	1,028	762	891	693	1,043	823	1,350	976
POLITICAL DIVISIONS.																			
Northern	1,061	1,083	1,058	1,095	1,023	1,063	948	787	1,038	1,168	937	1,009	774	959	726	980	764	1,162	970
Eastern	1,090	1,141	1,100	1,096	1,096	1,086	957	796	989	1,115	914	999	704	893	655	966	739	1,145	957
Western	1,086	1,114	1,114	1,161	1,037	1,101	957	796	1,093	1,271	888	947	798	913	734	902	713	1,115	966
Southern	1,058	1,095	1,070	1,070	982	1,052	970	789	1,008	1,185	926	1,015	776	895	671	995	793	1,260	972
Atraf-i-Balda	1,047	1,088	1,077	1,072	1,001	1,055	976	854	1,085	1,056	840	890	681	894	673	969	710	1,082	941
Five Urban Centres	912	1,006	1,071	1,122	1,236	1,073	995	847	1,027	1,113	825	949	709	944	662	953	771	1,104	952
Five Rural Circles	1,074	1,088	1,086	1,109	1,016	1,074	957	802	1,028	1,199	915	993	773	919	710	963	744	1,184	968
Grand Total for the Province.	1,071	1,103	1,084	1,103	1,016	1,074	958	796	1,038	1,174	909	982	761	916	705	959	748	1,157	964

Taking first the total of all ages, under which the Province shows a relative proportion of 964 females to 1,000 males, it is found that there are eleven districts which show higher proportions than the Province. Indur, with 1,003, comes first; it is the only district which shows a relatively higher proportion than par. Of the others, Lingsugur has 991, Medak 988, Sirpur Tandur 982, the City 977, Nander 976, Mahbubnagar 975, Birh 973, Aurangabad, Gulbarga and Raichur, each 969, and Atraf-i-Balda 966. The lowest proportion of females is found in the suburbs (895) and as already explained in Chapter II, is due to the fact of the large number of women employed in the City being drafted from the suburbs, where their husbands live. This idea is only strengthened by the fact of the City itself showing a relatively higher proportion (977). It will also be noted in this connection that in the earlier ages, the female proportions are higher in the suburbs and go on decreasing relatively to the City in the later age periods.

Among the Linguistic divisions, Kannada with 976 and Mahratwara with 966 come above the Province, while Telingana falls behind with only 958. The Eastern division (957) and Atraf-i-Balda (941) show less proportions than the Province. The average of five urban centres (952) compared with that of five rural centres (968) emphasises the fact that in towns there is a large number of people leading a bachelor life, their wives if they are married, being left behind in the villages.

In the first year of life, Parbhani comes first with 1,129, Mahbubnagar (1,107), coming next. There are five other districts which show higher proportions than the Province, Nander, with 1,071, being equal to it. Mahratwara (1,081) alone of the Linguistic divisions and the Eastern (1,090) and the Western (1,086) among Political divisions, exceed the Provincial proportion. The average of five urban centres (912) shows a divergence of over 150 from the Province while the average of five rural circles (1,074) is almost on a par. In the case of children of one year of age, all the districts and divisions and the suburbs show relatively higher proportions of females. All the districts of Telingana, with the exception of Indur (1,042) and of Mahratwara with the exception of Sirpur Tandur (1,099), Nander (1,070) and Bidar (1,062) exceed the Province (1,103). The Karnatic division alone with all its districts falls below the Province as well as all the Political divisions, except the Eastern (1,141) and the Western (1,114), and the averages of the five urban centres and five rural circles. In the next two ages, 2 and 3 years, every district and division exceeds par, while under 4 years of age, ten districts exceed par, and two districts show 999 each. In the first quinquenniad, it is seen that all the districts and divisions, the City and the suburbs, the five urban centres and five rural circles all show higher proportions of females relatively to 1,000 males. There are seven districts, the Mahratwara, the Eastern and the Western divisions that exceed the Provincial proportion, while the average of five rural circles is on a par with it. Of the other districts Naldrug comes first with 1,073, which is but one less than the Provincial proportion, followed by Nander (1,064), Elgandal (1,063), Bidar (1,061), Raichur (1,053), the last place being occupied by the City, and the suburbs (1,020). The proportions in the divisions range from 1,069 in Telingana to 1,045 in the Karnatic; while the average of the five urban centres is 1,073.

In the next age period 5—9, the proportion in the City alone exceeds par, and the proportions in eight districts, three divisions and the average of the five urban centres exceed the Provincial (958). The other districts follow with proportions varying from 957 in Gulbarga to 935 in Indur. Of the Linguistic divisions, Mahratwara, with 958, is on a par with the Province, while Telingana (953) is less. Among the Political divisions the Eastern and Western divisions show 957 each, as also the average of the five rural circles, while the Northern division comes last with 948. In the next age period, the Provincial proportion (796) is exceeded in the City as well as the suburbs, and in eight districts. The lowest proportion (758) is found in Naldrug. The Karnatic shows 802, and the Telingana and the Mahratwara 795 and 794 respectively. Among the Political divisions, Atraf-i-Balda alone exceeds, while the Eastern and Western divisions, with 796 each, are on a par with, the Provincial proportion. The averages of the urban centres and rural circles also exceed it. In the next two age periods, 15—19 and 20—24, the Provincial averages of which show higher relative proportions of females, *viz.*, 1,038 and 1,174 females to 1,000 males respectively, the districts of the Mahratwara division come first with the highest proportions, all of them exceeding the Provincial proportion, except Bidar (1,025 in the 15—19 age period). The districts of the Karnatic fall below the Province except Gulbarga (1,183) in the age period 20—24. Indur, in Telingana exceeds the Province in both the age periods and Medak exceeds it only in the case of the former, while in the latter quinquenniad it falls short by 1. Of the Political divisions, the Western exceeds the Province in both the age periods, Atraf-i-Balda exceeds it in the former only and the Southern division in the latter only. The average of five rural circles exceeds the Province only in the latter age period. In the age period 25—29, the Provincial proportion (909) is exceeded in twelve districts, *i.e.*, all the districts of the Telingana, except Nalgonda, and of the Karnatic. The lowest proportion (875) is furnished by Aurangabad. Of the divisions, the Mahratwara (896), the Western (888) and Atraf-i-Balda (840) fall below the Province, while the average of five urban centres (825) also falls below it. In 30—34, ten districts exceed the Provincial proportion (982), the highest being found in Lingsugur (1,046) and the lowest in Parbhani (931). Of the divisions, the Mahratwara (964), the Western (947) and Atraf-i-Balda (890) show lower proportions than the Province, as also does the average of five urban centres. Under 35—39, all the Mahratwara districts, Indur and Lingsugur exceed the Provincial proportion of 761 females to 1,000 males; while among the divisions, the Eastern and Atraf-i-Balda fall below it. Here too the five urban centres show a less average. In the next quinquenniad, the highest excess over the Provincial proportion (916) is found in Indur (993), among districts, and the Northen (959) among divisions. Indur occupies again the first place with 782, in the next quinquenniad also, while the Northern yields its place to the Western division which comes first with 734 or an excess of 29 over the Province. In the age period 50—54, the Provincial proportion (959) is exceeded in all the districts of the Karnatic, and in seven other districts, the highest being furnished again by Indur (1,107). Both Telingana and Karnatic among Linguistic divisions, and all the Political divisions except the Western, exceed the Provincial proportion. The average of five rural circles

exceeds, while that of the five urban centres falls below it.

In the age period 55—59, Raichur comes first with 853, followed by 6 districts all of which exceed the Provincial proportion (748). The Karnatic alone of the Linguistic divisions, and the Northern and the Southern divisions exceed the Province. In the last age period, 60 and over, all the districts and divisions exceed par. The Provincial proportion (1,157) is exceeded in all the Karnatic districts, and in 5 other districts, Indur again coming first with 1,387. Elgandal comes last with 1,031, and the Karnatic (1,350), the Northern (1,162) and the Southern divisions (1,260) exceed the Provincial proportion. The phenomenal excess in the three famine districts of Raichur (1,346), Gulbarga (1,348), and Lingsugur (1,358) and in the districts of Indur (1,387), Mahbubnagar (1,274) and Nander (1,269) deserves a word of explanation. Besides excess in this age period, Indur (1,003) and Lingsugur (991) show an excess in the proportion under all ages. In the case of Indur, it is found that the proportion for all ages in 1881 was 998, so that the increase of 5 under all ages is not so remarkable. In the age period 55—59, Indur shows a decrease of 188, and an increase of 61 and 73 under 50—54, and 60 and over respectively. It therefore appears that the excess is due to a wrong statement of ages. A similar remark applies to Nander in this age period for which it shows a decrease of 182 in the age period 55—59, and an increase of 78 in 60 and over, and 23 in 50—54. Mahbubnagar, on the other hand, shows a decrease in all the older ages; as also two of the three famine districts, while the third shows an increase of 62 under the last age period. The excess thus observed may be accounted for in a variety of ways. In the first place the famine has been more fatal to males than females of advanced age. In the next place, a large number of the males, pressed by poverty and distress, must have emigrated to more favoured spots, leaving their aged mothers and grandmothers behind. When they returned with better times, many of them came with newly wedded wives, who helped to swell the female proportion. Again there has to be taken into consideration, the possible temporary circumstances of the daughters of the house having returned to their parents' houses from their husbands', for a holiday. Lastly, we should not overlook the general untrustworthiness of the age statistics, to which, must, in a great measure, be attributed the unequal distribution over the different age periods.

247.—Variation between the two Censuses.—The next statement exhibits the variation in the average number of females to 1,000 males of the same age between the two Censuses. The statement is sufficiently self-explanatory and is given for the sake of reference when studying the one previous.

STATEMENT No. 128.

AGE PERIODS.

District.	Under 1 year.	1 year.	2 years.	3 years.	4 years.	Total 0 to 4.	5 to 9.	10 to 14.	15 to 19.	20 to 24.	25 to 29.	30 to 34.	35 to 39.	40 to 44.	45 to 49.	50 to 54.	55 to 59.	60 and over.	All ages.
City	+555	+592	+624	+533	+581	+575	+604	+886	+693	+840	+607	+535	+495	+657	+472	+681	+472	+732	- 49
Suburbs	+ 98	+122	+171	+185	+127	+143	+188	+184	+314	+172	+152	+230	+119	+287	+ 84	+335	...	+224	- 24
Total City and Suburbs	+206	+215	+284	+269	+240	+244	+303	+306	+517	+338	+305	+338	+232	+478	+223	+397	+160	+394	- 37
Atraf-i-Balda excluding City and Suburbs.	+ 9	+105	- 17	+106	- 25	+ 40	- 28	- 6	+ 80	+ 41	+ 25	+ 59	- 7	- 6	- 61	- 18	- 219	- 53	- 10
Mahbubnagar	+110	+104	+ 83	+131	+ 11	+ 92	+ 23	- 32	+ 93	+ 85	- 23	+103	- 133	- 37	- 343	- 83	- 364	- 36	- 12
Nalgonda	- 30	+106	- 26	- 11	- 74	+ 4	+ 18	+ 1	+ 8	- 44	- 34	- 82	- 30	- 19	- 39	- 73	- 226	- 119	- 13
Warangal	- 20	- 76	- 53	+ 36	- 2	+ 6	+ 11	- 5	- 18	- 33	- 36	+ 62	- 12	- 17	- 120	- 33	- 208	- 66	- 15
Elgandal	+ 57	+ 59	- 52	+ 40	- 41	+ 10	+ 2	- 39	+ 6	+ 16	+ 63	+ 57	+ 8	+ 58	- 74	- 20	- 134	- 157	- 23
Indur	- 62	- 23	- 8	+ 48	- 18	- 13	+ 13	- 13	+ 62	+ 90	+ 12	+ 90	+ 48	+ 41	- 66	+ 87	- 188	+ 73	+ 5
Medak	- 42	+128	-171	+ 53	- 71	- 17	- 20	+ 6	+ 79	+ 90	+ 12	+ 42	- 6	+ 94	- 129	+ 87	- 249	+ 26	- 8
Total Telingana	- 1	+ 73	- 10	+ 61	- 15	+ 21	+ 22	+ 4	+ 71	+ 57	+ 25	+103	- 3	+ 60	- 89	+ 30	-187	- 2	- 15
Aurangabad	+ 52	+ 62	+ 82	+150	+ 6	+ 71	- 15	+ 12	+ 81	+ 58	+ 13	+ 47	- 36	- 7	-138	- 64	-262	+ 17	+ 11
Bir	+ 26	+102	+ 30	- 11	+ 2	+ 24	- 15	- 17	+ 23	+ 18	+ 1	+ 10	+ 5	- 82	+ 1	-112	-178	+ 53	+ 3
Nander	+ 37	+ 33	+ 24	+ 70	+ 44	+ 40	- 29	- 42	+ 40	+ 45	+ 42	+ 85	+ 9	+ 59	- 40	+ 23	-182	+ 78	+ 12
Naldrug	+ 30	+ 77	+ 36	+ 26	- 96	+ 3	- 9	+ 4	+ 14	+ 5	- 52	+ 5	- 4	+ 6	-235	-103	-248	- 11	+ 5
Bidar	+ 27	+ 49	- 8	-104	- 28	+ 40	- 61	+ 26	+ 73	+ 29	+ 16	+ 109	+ 21	+ 91	- 50	+ 13	-222	- 6	+ 6
Parbhani	+ 65	+ 93	+ 35	+ 70	- 51	+ 39	- 13	+ 35	+ 67	+ 42	+ 24	+ 80	+ 18	+ 10	- 139	- 48	-229	+ 56	+ 10
Sirpur Tandur	- 26	+ 1	+ 21	+ 52	+124	+ 39	+ 25	+ 29	- 27	...	- 20	- 23	+ 18	+ 71	+ 18	- 1	- 51	- 160	+ 3
Total Mahratwara	+ 39	+ 64	+ 31	+ 51	- 8	+ 32	- 19	+ 6	+ 103	+ 28	+ 3	+ 73	- 1	+ 22	- 94	- 41	-197	+ 13	+ 8
Gulbarga	+ 63	+ 82	+ 50	-108	- 36	+ 26	- 35	+ 36	+ 110	- 18	+ 4	+ 56	- 22	- 63	-170	- 86	-359	- 44	- 13
Raichur	+ 31	+ 92	+ 124	+ 53	- 130	+ 15	- 82	- 57	+ 112	+ 27	+ 23	+ 104	- 25	- 89	-284	- 171	-223	- 31	- 3
Lingsugur	+ 30	+164	+ 65	- 50	- 46	+ 21	+ 19	- 33	+ 106	+ 28	+ 17	+ 67	- 72	-113	-320	-199	-392	+ 62	+ 5
Total Karnatic	+ 45	+ 95	+ 73	- 9	- 61	+ 20	- 21	- 33	+103	+ 6	- 11	+ 69	- 32	- 80	-224	-131	-287	- 21	- 3
Political Divisions,																			
Northern	- 32	+ 44	- 36	+ 32	- 23	- 3	- 11	- 12	+ 36	+ 26	+ 7	+ 82	+ 1	+ 30	- 66	+ 17	- 154	- 56	- 6
Eastern	+ 32	+ 92	- 5	+ 50	- 12	+ 31	+ 15	- 8	+ 23	+ 3	+ 29	+ 82	+ 61	- 23	-189	- 58	- 291	-171	- 12
Western	+ 50	+ 73	+ 38	+ 72	- 26	+ 36	- 18	+ 4	+ 11	+ 27	+ 11	- 19	- 16	- 5	- 91	- 52	- 213	+ 83	+ 10
Southern	+ 44	+ 90	+ 58	- 19	- 70	+ 13	- 17	- 24	+ 61	+ 5	- 22	- 20	- 24	- 60	- 227	- 133	- 280	- 15	...
Atraf-i-Balda	+ 60	+137	+109	+160	+ 64	+106	+111	+134	+275	+229	+167	+208	+120	+224	+ 84	+210	- 56	+177	- 25
Total for the Province ...	+ 18	+ 70	+ 16	+ 43	- 20	+ 24	- 1	- 1	+ 72	+ 34	+ 9	+ 83	- 9	+ 21	-108	- 20	-207	+ 4	- 4

NOTE.—The figures shown in the last column of this statement against Medak, Nander, Gulbarga, Raichur and Lingsugur do not tally with the variations arrived at from the figures in the statement concerned in Chapter II, Transfers of areas having taken place, correct figures for each age for 1881 could not be traced, but the requisite corrections have been made in the cases of the total population of each district *vide* Table II of 1891 Census. Figures in the statement in Chapter II have been calculated on the amended figures for 1881 given in Table II of 1891 Census, while those in this statement are worked out on the table given in the Census of 1881 (Table VII.)

Both in the City, the suburbs, and the capital, it will be noted, that the variation in the average number of females to 1,000 males is very high, ranging from 893 in the age period 15—19 in the City to 84 in the age 45—49 in the suburbs. This phenomenal variation is to be accounted for by the fact that in the City, out of a total population of 61,031 males and 62,644 females in 1881, 362 males and 44,583 females were returned, as of unspecified age ; while in the suburbs, there were 82 males and 27,479 females returned as of unspecified ages in a population of 120,498 males and 110,789 females. Or, in other words, the numbers of unspecified ages in the City and suburbs were, in 1881, 444 males and 72,062 females in a population of 181,529 males and 173,433 females. It may be mentioned, once for all, that all the phenomenal instances of variation in the age periods in the different age periods in the statement, are due to the same cause. For instance, in the district of Bidar (1,234 males and 9,178 females of unspecified ages), Elgandal (1,507 males and 8,128 females), Medak (1,099 males and 7,180 females), Atraf-i-Balda (1,337 males and 6,079 females), and Parbhani (671 males and 3,241 females), we find high variations. In Mahbubnagar also, such variations are observable, which must be attributed to the large numbers of unspecified ages, namely, 10,830 males and 16,042 females. In conclusion, it may be mentioned that of the total population of 5,002,137 males and 4,843,457 females, so many as 24,064 males and 140,654 females were returned as of unspecified ages in 1881. In the first part of this chapter, we have touched upon this subject in some detail.

248.—Proportion of the sexes in each religion.—We next proceed to discuss the proportions of the sexes in each religion, under each age period as depicted in the subjoined statement.

STATEMENT No. 129.

Religion.	Age periods.																			
	Under 1 year.	1st year.	2 years.	3 years.	4 years.	Total. 0—4	5—9	10—14	15—19	20—24	25—29	30—34	35—39	40—44	45—49	50—54	55—59	60 and over.	Total all ages.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Hindu	1,075	1,109	1,084	1,115	1,015	1,075	958	796	1,040	1,179	913	985	767	916	710	965	758	1,165	966
Musalman...	1,031	1,051	1,078	1,118	1,024	1,060	964	785	1,024	1,175	896	972	721	920	654	928	638	1,104	958
Christian	1,143	1,089	945	881	1,150	1,036	967	1,071	1,194	414	478	724	669	869	701	837	556	916	756
Sikh...	913	1,037	1,000	2,038	826	1,086	950	747	812	723	739	821	617	854	423	868	658	915	814
Parsi	526	909	857	923	1,625	837	1,048	880	822	945	559	531	360	431	762	316	625	600	685
Jain...	1,068	1,123	1,233	1,150	1,022	1,118	957	743	915	1,010	763	816	731	774	621	774	538	1,024	860
Gond	1,097	1,042	1,283	1,040	1,232	1,147	914	824	1,094	1,274	1,092	912	736	780	624	891	870	924	938
Bhil...	1,000	889	1,300	1,400	917	1,071	551	1,333	2,000	1,316	444	1,636	500	1,615	667	1,444	No females.	600	1,000
Jew	No males.		1,000	No males.	None of either sex.	5,000	No males.	No females.	No males.	1,500	250	No females.	None of either sex.	No males.	No males.	None of	either sex.		1,500
Total of all Religions	1,071	1,103	1,084	1,103	1,016	1,074	958	796	1,038	1,174	909	952	761	916	705	959	748	1,157	964

In the case of infants, the Provincial average (1,071) is exceeded in Hindus (1,075), Christians (1,143), and Gonds (1,097). The large excess of female children among Christians requires explanation. The Christians, as a rule, marry late and if we are to account for a large number of female births in Hindus, by their practice of early marriage, we are at a loss to find a cause for the proportion in Christians, unless we take it to be, that the majority of Christians, being Hindu converts, still keep to the practices of their ancestors. The Mussulmans (1,031) and Jains (1,068) come very near all religions. Among Sikhs, the proportion is 913, while among Bhils, which is unique in showing an equal number of males and females of all ages, the proportion among infants also is exactly at par. The Parsis show only 526 girls to 1,000 boys. We cannot draw any conclusions from these figures, as the Parsis form but a small community, numbering 1,058; and the better class of them send their wives away to out-stations for confinement. Further, the number of actual children from which the proportion is calculated, is 19 male and 10 female children.

In the first five years of life, the Hindu proportions approach the Province nearest, evidently from the fact that the Hindus, by forming the large majority of the Provincial population, have had no little influence in moulding the proportion. The Mussulmans in the third and fourth years exceed the Provincial average; though the average of the first quinquenniad is less than the Provincial. In the case of Christians, the first and fifth years of life show higher proportions while the average of the first five years falls short of the Provincial average. The Sikh proportion in the fourth year (2,038) is easy to understand if we remember that the actual figures, upon which the proportion is calculated, are 26 boys and 58 girls. Both Jains and Gonds, who number about 27,000 souls each, show higher proportions than the Province. The variations form the Provincial proportions in these and the other religions that have but a minority of followers in this Province, cannot be traced to any general causes. It is only the Hindu and Mussulman communities that number over a million and we shall therefore content ourselves with discussing the figures relating to these two religions.

In the second and third quinquenniads, the Hindu proportions are identical with those of the Province, while the Mussulman proportion exceeds in the former, and is less in the latter age period, the difference being but slight. In the age period 15—19, the Hindu proportion is slightly in excess of the Province, and the Mussulman less; while in the next quinquenniad both Hindu and Mussulman females are in excess of the Provincial average. The excess of the Hindu proportion over the Province in the age period 25—29, is about a third of the deficiency in the case of Mussulmans. The same remark applies to the next quinquenniad also. In the age period 35—39, the Hindu proportion exceeds by 6, while the Mussulman falls behind by 40, giving a proportionate variation of nearly 1 to 7. The Hindus of the age period 40—44 are on a par with the Province, while the Mussulmans exceed the Provincial proportion, though to a small extent only. In all the remaining age periods, the Hindus exceed the Provincial averages, and the Mussulmans fall below them.

It will also be noted that the sequence of the alternation of the preponderance of the sexes in the different age periods, both under Hindus and Mussulmans, is analogous to that for the whole Province.

Section IX.—URBAN AND RURAL PROPORTIONS.

249.—Proportions in Towns and Villages.—The next subject we shall touch upon is the proportion of the sexes in towns and Country. We have in connection with the last but two statement, discussed the proportions of the sexes in each age period of five urban centres and five rural circles. In the margin we give the Provincial proportions for all ages, as well as for five urban centres and five rural circles, and the City and suburbs of Hyderabad, for easy comparison. The City is clearly urban in its characteristics, notwithstanding which, it has a much higher proportion of females than the suburbs or the average of five urban centres. If we are to draw any conclusion from the averages of five towns and villages respectively, it can only be that the number of females proportionately to males is higher in rural circles than in urban centres. In the case of the City and the suburbs taken individually, this conclusion is not justified. Further, the City shows a higher proportion than the Province. The causes, that have elsewhere been discussed in detail, are hereunder categorically enumerated:

STATEMENT NO. 130.

Hyderabad City	977
Suburbs	895
Total City and Suburbs	918
Five Urban Centres	952
Five Rural Circles	968
Province	969

City. (1). The practice of polygamy that is rather prevalent among the better classes.

(2). The large number of female servants, whose husbands live in the suburbs, but who are employed as menials in the household of noblemen, &c.

Suburbs. (1). The second reason, under the City, which leaves a large percentage of males.

(2). The presence of the large force of British troops in the Cantonments of Secunderabad, Trimulgherry, Bolarum, &c., as well as many of the Nizam's troops living in the suburbs, the majority of whom are unmarried, or are leading bachelor lives.

(3). The large numbers of males that flock to the capital, bent on litigation or commercial business, who, for the most part take up their temporary abodes in the suburbs.

250.—Towns showing higher ratios of females in both the Censuses.—We next turn our attention to the towns. The towns of these Dominions have been grouped into seven classes and represented in six statements, in order to allow of a careful study of the characteristics of each group. The following statement gives those towns which, in both the Censuses of 1881 and 1891, show higher proportions of females than males, arranged in the descending order:—

STATEMENT No. 131.

Group.	Town.	District.	Number of females to 1,000 males in 1891.	Number of females to 1,000 males in 1881.	Variation.
I. Towns which have more than 1,000 males, in both Censuses (1891 and 1881).	Edlabad	Sirpur Tandur	1125·7	1128·7	— 3·0
	Medak	Medak	1113·5	1152·5	— 39·0
	Nirmal	Indur	1100·7	1154·1	— 53·4
	Mudhol	Indur	1100·7	1053·5	47·2
	Shorapur	Lingsugur	1100·4	1072·4	28·0
	Bodhan	Indur	1092·7	1110·1	— 17·4
	Kadrabad	Aurangabad	1087·1	1071·3	15·8
	Manthani	Elgandal	1086·9	1084·9	2·0
	Kodangal	Gulbarga	1063·1	1116·2	— 53·1
	Armur	Indur	1057·7	1010·9	46·8
	Kondalwadi	Indur	1053·9	1306·8	— 252·9
	Kosgi	Gulbarga	1050·6	1075·2	— 24·6
	Deodrug	Raichur	1046·8	1029·6	17·2
	Mudgal	Lingsugur	1038·3	1079·2	— 40·9
	Peddapalli	Elgandal	1033·5	1039·0	— 5·5
	Bhysa	Nander	1031·1	1014·7	16·4
	Indur	Indur	1024·8	1031·2	— 6·6
	Narrainpett	Mahbubnagar	1021·7	1063·6	— 41·9
	Bhalki	Bidar	1021·4	1038·2	— 16·8
	Nander	Nander	1019·8	1014·1	5·7
	Deglur	Nander	1004·2	1018·9	— 14·7
	Pathri	Parbhani	1002·9	1060·8	— 57·9
	Koratla	Elgandal	1001·3	1041·4	— 40·1

The town, in this statement, that shows the highest variation is Kondalwadi in the Indur district, with a decrease of 252·9. The town that has the highest increase (47·2), is Mudhol (Indur). It is further noticed that most of the towns show decreases in the numbers of females, varying from 57·9 in Pathri (Parbhani) to 3 in Edlabad (Sirpur Tandur). A glance at Table IV will show that there have been many variations in the population of the towns as enumerated at the two Censuses. In some cases the males and females have increased and in others, they have decreased; and further, the variations in both the sexes have not been relatively proportionate. No special reasons can be assigned for the high figures in this statement.

251.—Towns showing higher ratios of females in 1891 only.—The next statement contains a list of the towns which in 1881 had relatively lower proportions of females than males, but which in 1891, show higher proportions.

STATEMENT No. 132.

Group.	Town.	District.	Number of females to 1,000 males in 1891.	Number of females to 1,000 males in 1881.	Variation.
II. Towns which have more than 1,000 in 1891, and less in 1881.	Yadgir	Raichur	1142·1	...	...
	Kolur	Bidar	1102·9	979·9	123·0
	Homnabad	Bidar	1075·3	992·5	82·8
	Paithan	Aurangabad	1035·2	790·2	245·0
	Akeli	Bidar	1031·2	...	...
	Basmat	Parbhani	1023·6	938·4	85·2
	Manvi	Raichur	1022·4	...	...
	Gangawati	Lingsugur	1021·7	...	...
	Kalyani	Bidar	1017·0	994·6	22·4
	Jalhalli	Raichur	1012·8	...	...
	Matwada	Warangal	1009·4	...	...
	Bidar	Bidar	1005·1	978·4	26·7
	Mukhair	Nander	1003·6	908·7	94·9
	Mozalgaon	Birh	1000·0	...	...

In this list, the town that shows the greatest increase is Paithan (245), which is followed by Kohir (123), Mukhair (94·9), Basmat (85·2) and Homnabad (82·8). The town of Paithan shows a decrease of 1,756 males and only of 330 females, whereby the difference in the proportion, above noted, is brought about.

252.—Towns showing higher ratios of females in 1881 only.—The next statement gives a list of those towns that had a higher proportion of females in 1881, but show less at this enumeration.

STATEMENT No. 133.

Group.	Town.	District.	No. of females to 1,000 males in 1891.	No. of females to 1,000 males in 1881.	Variation.
III. No. of females in 1881 is more than in 1891.	Sonepett	Parbhani	985·2	1125·7	—140·5
	Sadasopett	Medak	984·8	1084·3	— 99·5
	Chinnur	Elgandal	986·4	1063·8	— 77·4
	Parli	Birh...	931·1	1047·9	—116·8
	Jalnapur	Aurangabad	876·2	1047·3	—171·1
	Tuljapur	Naldrug	949·9	1039·1	— 89·2
	Kopal	Lingsugur	967·6	1033·2	— 65·6
	Chittapur	Gulbarga	983·5	1032·8	— 49·3
	Udgir	Bidar	999·4	1026·3	— 26·9
	Siddipett	Elgandal	967·7	1019·3	— 51·6
	Baizapur	Aurangabad	982·9	1015·9	— 33·9
	Ambajogai	Birh	951·3	1014·7	— 63·4
	Birh...	Birh	992·4	1013·8	— 21·4

In this statement, the highest decrease (171·1) is found in Jalnapur. Sonepett (140·5), Parli (116·8) and Sadaseopett (99·5) come next in the order of decrease.

The three following statements complete the list of towns :—

STATEMENT No. 134.

Group.	Town.	District.	No. of females to 1,000 males in 1891.	No. of females to 1,000 males in 1881.	Variation.
IV. No. of females to 1,000 males lies between 1,000 and 950.	Khandar	Nander	998·1	970·9	27·2
	Nalgonda	Nalgonda	995·2	866·7	128·5
	Wasi...	Naldrug	994·7	996·0	— 1·3
	Owsa	Lingsugur	993·1	938·8	54·3
	Sagar	Parbhani	993·0	...	...
	Wulur	Elgandal	986·3	974·2	12
	Wemalwadi	Parbhani	985·6	995·7	—10·1
	Gungakhair	Aurangabad	977·7	928·3	49·1
	Aurangabad	Naldrug	971·7	943·8	27·4
	Thair	Raichur	965·9	992·0	—26·9
	Raichur	Birh...	957·9	968·4	—10·1
	Dharur	Gulbarga	953·4	...	... ·5
	Aland		951·7	991·9	—40·2

Para. 254.] Average number of females per 1,000 males in each caste. [Part II. Sex.

STATEMENT No. 135.

Group.	Town.	District.	No. of females to 1,000 males in 1891.	No. of females to 1,000 males in 1881.	Variation.
V. No. of females to 1,000 males lies between 900 and 950.	Jagtial	Elgandal	946·9	963·4	—16·5
	Moorum	Naldrug	939·8	951·6	—11·8
	Parbhani	Parbhani	930·4	928·1	2·3
	Manwat	Parbhani	920·1	982·5	—62·4
	Hyderabad	Atraf-i-Balda	918·5	955·6	—37·0
	Lathur	Naldrug	916·6	990·3	—73·7
	Gulbarga	Gulbarga	912·2	910·7	1·5
	Dharasco	Naldrug	906·9	913·2	—6·3
	Warangal	Warangal	905·4	936·3	—30·9
	Hingoli	Parbhani	904·5	942·0	—37·5
	Mahbubnagar	Mahbubnagar	901·5	943·5	—42·0

STATEMENT No. 136.

Group.	Town.	District.	No. of females to 1,000 males in 1891.	No. of females to 1,000 males in 1881.	Variation.
VI. Number of females to 1,000 males lies below 900.	Gadwal	Raichur	853·2	889·3	—36·1
	Karimnagar	Elgandal	824·6	818·6	6·0

Section X.—PROPORTIONS IN DIFFERENT CASTES.

253.—Proportions of the sexes in the different castes.—The last topic we shall touch upon in this chapter is the proportion of the sexes in the principal castes. Accordingly, the following three statements show the proportions. It has been thought advisable to exhibit this information in three separate statements: (*a*) showing those castes whose populations exceed 10,000; (*b*) showing the castes numbering between one and ten thousand; and (*c*) showing the castes numbering less than 1,000 inhabitants. It will be evident, that no useful or valuable inferences can be drawn from the last mentioned statement. The second statement, however, may be incidentally touched upon. The first statement is important and we shall observe its main features.

254.—Average number of females per 1,000 males in each caste.—The following statement gives the figures for those castes whose population exceeds 10,000.

STATEMENT No. 137.

Class.	Group.	Caste.	Religion.	Average No. of females per 1,000 males in each caste.
A	1	Elama	Hindu	968
		Kshetri	do.	904
		Mahratta	do.	959
		Munnewar	do.	954
		Rajput	do.	917
		Total Group 1		957
	2a	Andh	Hindu	960
		Kunbi	do.	969
		Mali	do.	988
		Munnurwar	do.	1,007
		Mutrasi	do.	955
		Reddi	do.	989
		Satani	do.	968
		Total Group 2a		972

Part II. Sex.] Average number of females per 1,000 males in each case. [Para. 254.

STATEMENT No. 137.—*Continued.*

Class.	Group.	Caste.	Religion.	Average No. of females per 1,000 males in each caste.
A	2 b	Gaoli	Hindu	944
		Koli	do.	997
		Total Group 2 B		993
	2 c	Dher	Hindu	983
		Mang	do.	1,005
		Total Group 2 C		987
	4	Bhil	Hindu	1,036
		Chenchwad	do.	956
		Gond	Gond	958
		Koya	Hindu	980
		Total Group 4		976
		Total Class A		975
B	5	Brahmin	Hindu	920
		Jangam	do.	1,000
		Total Group 5		941
	6	Bairagi	Hindu	768
		Gosain	do.	813
		Total Group 6		839
	7	Gurao	Hindu	981
		Total Group 7		982
	11	Tammadi	do.	1,006
		Total Group 11		1,002
		Total Class B		942
C	14	Balija	Hindu	996
		Komti	do.	969
		Lingayet	do.	988
		Wani	do.	951
		Total Group 14		963
	16	Banjara	Hindu	928
		Lamani	do.	812
		Total Group 16		864
		Total Class C		936
D	17	Panchala	Hindu	977
		Sonar	do.	969
		Total Group 17		970
	18	Hajam	Hindu	965
		Total Group 18		965
	19	Lohar	Hindu	951
		Total Group 19		982
	20	Gaondi	Hindu	990
		Sutar	do.	958
		Total Group 20		966
	21	Kasar	Hindu	945
		Total Group 21		947
	22	Darzi	Hindu	952
		Total Group 22		951

STATEMENT No. 137.—*Continued.*

Class.	Group.	Caste.	Religion.	Average No. of females per 1,000 males in each caste.
D ...	23	Julaha	Hindu	950
		Rangrez	do.	942
		Total Group 23.....	.....	949
	24	Dhobi	Hindu	974
		Total Group 24 ...	.....	974
	26	Dhangar...	Hindu	965
		Kurmi	do.	966
		Total Group 26.....	.....	965
	27	Teli	Hindu	960
		Total Group 27.....	.....	960
	28	Kumbar...	Hindu	956
		Total Group 28.....	.....	956
	30	Uppar	Hindu	1,014
		Total Group 30.....	.....	1,017
	35	Besta	Hindu	989
		Bhoi	do.	1,014
		Total Group 35.....	.....	998
	36	Gaoulia	Hindu	965
		Kalal	do.	985
		Total Group 36.....	.....	969
	38	Chamar	Hindu	975
		Total Group 38.....	.....	969
	38 (a)	Bedar	Hindu	991
		Mala	do.	944
		Naik	do.	972
		Total Group 38 (a).....	.....	962
		Total Class D.....	.....	965
E ...	40	Waddar	Hindu	972
		Total Group 40.....	.....	973
	43	Burud	Hindu	993
		Total Group 43.....	.....	993
	44	Erkalvad	Hindu	989
		Total Group 44.....	.....	989
	45	Pardesi	Hindu	868
		Total Group 45.....	.....	879
		Total Class E.....	.....	968
F ...	48	Mughal	Mussulman...	839
		Pathan	do.	905
		Sheikh	do.	967
		Syyed	do.	966
		Other Mussulmans	do.	975
		Total Group 48.....	.....	958
	49 (b)...	Jain	Jain...	893
		Perika	Hindu	987
		Telinga	do.	979
		Other Hindus	do.	962
	52	Native Christian	Christian	973
		Total Group 49 (b).....	.....	994
		Total Group 52.....	.....	992
		Total Class F.....	.....	959

A cursory examination of the proportions depicted in the above statement shows that most of the castes approach the Province. There is one caste Jangam which has exactly 1,000 females to every 1,000 males, and there are 8 castes that slightly exceed par, the highest excess (36) being found in Bhil (Hindu). The castes that show the greatest decrease are also 8 in number. The deficiency in the most prominent of them, namely, Bairagi, Gosain and Pardesi may be accounted for by the fact that most members of these castes seldom marry. The cause in the case of Lamani (812) is not so evident. The two other statements that complete the list of the principal castes are subjoined.

STATEMENT No. 138.

Class.	Group.	Caste.	Religion.	Average No. of females per 1,000 males.
A ...	1	Lodhi	Hindu	941
		Purbiah	do.	859
		Thakur	do.	986
	2 a	Aryan	do.	988
		Begari	do.	1,057
		Gujar	do.	941
		Mushti	do.	956
		Pitcha Kunda	do.	935
		Vanjari	do.	989
	2 b	Ahir	do.	752
	4	Gond	do.	971
B ...	6	Gosiga	do.	907
		Jogi	do.	1,002
		Manbhao...	do.	883
	8	Bhat	do.	911
		Total Group 8.....	.....	910
	9	Kayesth	Hindu	905
		Vidur	do.	1,016
		Total Group 9.....	.....	981
	10	Joshi	Hindu	989
		Total Group 10.....	.....	987
	11	Gondhali...	Hindu	1,033
		Phulari	do.	948
	12	Kanchani	do.	1,673
		Total Group 12.....	.....	1,659
C ...	14	Chanewar	Hindu	975
		Saiti	do.	1,090
		Wani	Jain	805
	15	Posalavandlu	Hindu	962
		Total Group 15.....	.....	962
	16	Lad	Hindu	949
D ...	19	Ghisadi	do.	1,028
	21	Kasar	Jain	974
	22	Darzi	do.	856
		Zingar	Hindu	980
	23	Hatkar	do.	964
		Khatri	do.	908
		Nilgar	do.	943
		Pradhan	do.	1,033
	25	Pinjari	Mussulman	961
		Total Group 25	.....	959
	29	Kachari	Hindu	932
		Maniari	do.	971
		Total Group 29.....	.....	981
	36	Bhandari	Hindu	1,034
	37	Kasai	do.	953
		Katik	do.	983
	38	Dhore	do.	971

STATEMENT No. 138.—*Continued.*

Class.	Group.	Caste.	Religion.	Average No. of females per 1,000 males.
D ...	38	Mochi	Hindu	823
	41	Beldar	do.	1,082
		Sangtrash	do.	1,052
			Total Group 41	 1,055
	43	Kaikadi		1,016
	44	Paradhi	Hindu	925
	45	Budbudki	do.	1,002
	46	Domari	do.	914
		Gopal	do.	897
			Total Group 46	 918
F ...	48	Arab		721
		Parsi	Mussulman	685
	49 b	Dasari	Parsi	1,021
		Johri	Hindu	912
		Kanada	Jain	915
		Sikh	Hindu	868
	50	European	Sikh	334
			Christian	337
			Total Group 50.....	.....
	51	Eurasian	Christian	984
			Total Group 51.....	 984

STATEMENT No. 139.

Class.	Group.	Caste.	Religion.	Average No. of females per 1,000 males.
A ...	1	Kshetri		364
		Mahratta	Sikh	800
		Parbhu	Jain	1,042
		Rajput	Hindu	No females.
		Do.	Jain	571
		Rathod	Sikh	742
	2 a	Anjani	Hindu	1,035
		Gujar	do.	900
		Jat	Jain	569
		Do.	Hindu	219
		Kachi	Sikh	853
		Murai	Hindu	556
		Naidu	do.	869
		Trimali	do.	1,052
B ...	4	Bhil	do.	1,000
	6	Aghori	Bhil	1,200
		Arthi	Hindu	2,000
		Digambar	do.	793
		Devara	do.	1,000
		Gadaria	do.	333
		Gondarwandlu	do.	1,500
		Gotralavaru	do.	750
		Gayusagar	do.	1,667
		Kulpand	do.	667
		Maubhao	do.	2,000
		Nanakshahi	Jain	595
		Othmat	Hindu	No females.
		Panasa	do.	1,261
		Rinja	do.	875
	7	Tonier	do.	1,000
		Gurao	Jain	545
		Gurwar	Hindu	1,625
	8	Kolugapiar	do.	1,286
	9	Bhat	Jain	No females.
		Brahmanjai	Hindu	310
		Golak	do.	1,311
		Mudellar	do.	904
		Patki	do.	1,080

STATEMENT No. 139.—*Continued.*

Class.	Group.	Caste.	Religion.	Average No. of females per 1,000 males.
B ...	10	Vaid	Hindu	600
	11	Aradhi	do.	857
		Chinai	do.	1,000
		Dom	Mussulman	2,000
		Halgar	Hindu	No females.
		Kinnara	do.	1,222
		Sonnayi	do.	910
		Singadi	do.	834
	12	Kanchani	Jain	667
		Do.	Mussulman	1,404
	13	Bahrupi	Hindu	1,290
		Do.	Mussulman	3,000
		Bhagwat	Hindu	921
		Bhand	do.	862
		Bomalwandlu	do.	1,294
		Total Group 13.....	.....	1,057
C ...	14	Eginawar	Hindu	1,000
		Aoti	do.	944
		Bhatia	do.	838
		Bora	Mussulman	854
		Gujarati	Hindu	785
		Ghasi	do.	400
		Ghasi	Jain	1,000
		Zerikani	Hindu	1,059
		Joshaputri	do.	500
		Kapur	do.	714
		Kasad	do.	911
		Koja	Mussulman	1,667
		Kutchi	Hindu	1,000
		Memon	Mussulman	71
		Yelgar	Hindu	1,000
	16	Hammal	do.	648
		Lad	Jain	872
	17	Panchala	do.	902
D ...		Sonar	do.	807
		Do.	Mussulman	No Females.
	18	Hajjam	Jain	400
	19	Kirajgar	Hindu	936
		Nallmud	do.	833
		Hanigaru	do.	636
	20	Nakashgar	do.	1,030
		Nakashgar	Jain	333
		Sutar	do.	No Females.
		Tambatgar	Hindu	940
	21	Bhadbhunja	do.	699
	22 (a)	Halwai	do.	896
		Total Group 22, a.....	.....	819
	22 (b)	Attar	Hindu	919
		Do.	Jain	1,000
		Do.	Mussulman	705
		Baghaban	Hindu	1,571
		Do.	Mussulman	755
		Bhatyari	do.	1,667
		Bukatgad	Hindu	774
		Kachigandi	do.	961
		Tamboli	do.	1,015
		Do.	Jain	1,333
		Do.	Mussulman	800
		Total Group 22, b.....	.....	914
	23	Khatri	Jain	No Females.
		Do.	Sikh	267
		Kommu	Hindu	387
		Momin	Mussulman	1,229
		Patkari	Hindu	943
		Patvegar	do.	831
		Do.	Mussulman	400
		Do.	Jain	906
		Rangrez	do.	1,000
	24	Dhobi	Mussulman	No Females.
	25	Pinjari	Hindu	948
	26	Gandhari	do.	238
		Agiala	do.	1,750
		Aiyagar	do.	1,139
	27	Teli	Mussulman	667
	29	Gazulvandlu	do.	1,105
		Maniari	do.	1,667
	30	Lonari	Hindu	1,202
	32	Zarkhary	do.	812
		Total Group 32.....	.....	812

STATEMENT No. 139.—*Continued.*

Class.	Group.	Caste.	Religion.	Average No. of females per 1,000 males.
D ...	35	Kahar	Hindu	881
	35	Do.	Sikh	No Females.
	36	Malla	Hindu	1,008
		Kalal	Jain	1,129
		Do.	Mussulman	429
	37	Kasai	do.	997
		Khatik	do.	982
	38	Dakkala	Hindu	958
		Katari	do.	800
		Sonkari	Hindu	1,218
	38 (a)	Kamkoli	do.	No Females.
	39	Chandal	do.	1,008
		Mehtar	do.	1,033
		Do.	do.	1,167
		Do.	Mussulman	1,111
		... ...	Sikh	1,039
		Total Group 39.....	.....	1,111
	40	Takari	Hindu	750
	41	Takari	Mussulman	556
	42	Kamati	do.	884
		Saikalgar	do.	884
		Total Group 42.....	.....	667
	43	Kanjari	Hindu	942
		Korivi	do.	800
	45	Kanchavad	do.	889
		Badamavar	do.	890
		Balsantosh	do.	859
		Banjula	do.	972
		Bhahusagar	do.	No Males.
		Ganjakuti	do.	893
		Kanapasala	do.	847
		Mundi	do.	818
		Mitula	do.	678
		Pandawa	do.	902
		Parmawad	do.	958
		Ramdesi	do.	982
		Sardha	do.	652
	46	Vipravinodulu	do.	1,056
	47	Jetty	do.	813
		Gangadia	do.	732
		Garodi	do.	1,362
		Katipapa	do.	892
		Kalsutri	do.	982
		Total Group 47.....	.....	250
F ...	48	Armenian	Christian	900
		Baluch	Mussulman	324
		Irani (Parsian)	do.	1,600
		Jew	Jew	853
		Rohilla	Mussulman	650
		Turk	do.	1,000
	4 (b)	Arya	Hindu	778
		Jangpa	do.	500
	50	Nadgudda	do.	521
	52	Habshi or Sidi	Mussulman	750
		Goanese	do.	

In the first of these two statements, there are 15 castes which have proportions higher than 1,000 females to an equal number of males, and 11 castes with exceptionally low proportions. The highest excess is in Kanchani (1,673), which is explained by the nature of their profession—prostitution. The lowest proportions are found among European Christians (334), which is no doubt due to the large numbers of bachelors in the British troops. The Parsis (685) and the Arabs (721) come next in the increasing order, the causes for the small proportions in which have already been touched upon.

In the second of the statements, the greatest diversity in the proportions are observed ranging from 3,000 in Bahurupi (Mussulman) to 71 in Memon. The small numbers comprised in each of the castes in this list, preclude the assigning of any reasons for the variable proportions, and it is evident that no general conclusions can be drawn therefrom.

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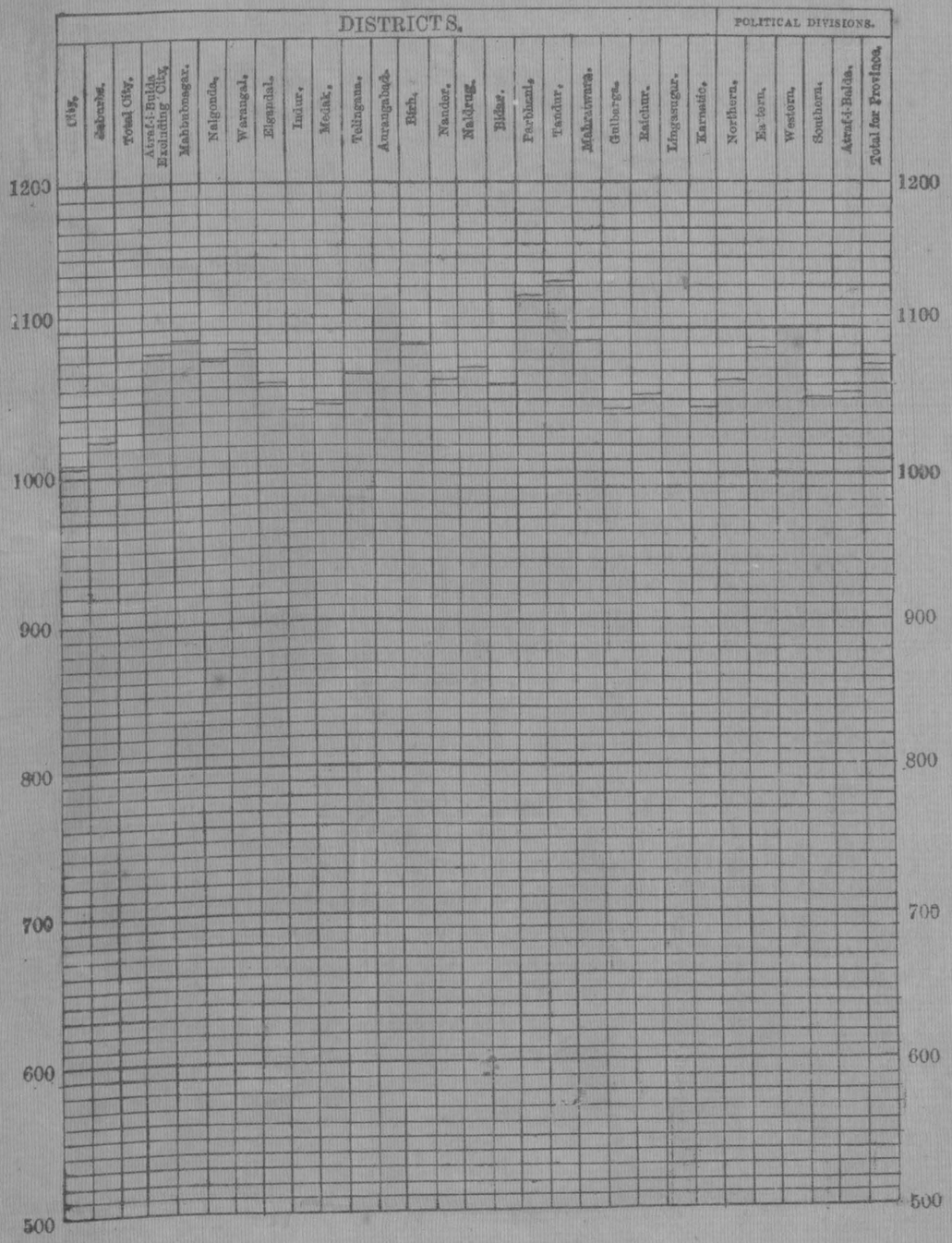
Diagram No. ~~14 A.~~ 11.

Illustrating the Value of Infant Female Life.



permitted, by public or group opinion; but these are conditions essential to marriage."

258.—Diversity in Marriage Customs.—In this Province we have the greatest diversity in the marriage customs, practised by the various races and castes found within its boundaries, ranging from the wild aboriginal Bhils and Gonds, to the orthodox Brahman, with his elaborate ritual, on the one hand, and the Christian and the Mussulman on the other, with marriage reduced to a civil contract.

259.—Marriage Customs of Hindus.—As the Hindus form nearly nine-tenths of the population, we may be excused if we briefly discuss their religious teachings with regard to marriage and the effect they have had on the system of marriage now in vogue among them. It is however out of our province to enter into the subject of the growth and decay of the Aryan social usages regarding the institution of marriage in this country during what may be termed, the pre-historic, Vedic or classical periods of time. Suffice it to say, that out of many archaic and barbarous customs that prevailed in the earliest times, monogamy became the rule of life, and rose in national estimation. Woman's dignity and freedom were fully recognised. Among Brahmans, women sometimes gave themselves up to the study of the holy scriptures and to contemplation, and remained single throughout life, without losing any of their rights or importance by this voluntary self-sacrifice. The Kshatrya women enjoyed the liberty of choosing a husband in open *Swayamwara*. Early marriages and the prohibition of widow re-marriages were unknown; and females enjoyed many rights of inheritance in those days, that are now denied them. The dawn of the Kali Yuga, the rise of Buddhism, the subjugation of the country by foreign conquerors and priestly supremacy gradually transformed the free institutions of the classic age of the Hindus into the modern iron rules of caste and social life.

The authority followed at the present day is Manu as expressed in his teachings incorporated in his ideal code of laws. According to this code, every man ought to marry, in order to beget a son to perform, at his death, his funeral obsequies, and pour out the libations to the *manes* of his ancestors; which is the only means of saving the father from the special hell, called *put*, intended for the punishment of the issueless. The same code lays down that it is the duty of every father to marry his daughter before she arrives at the proper age, which has come to be looked upon, not merely as a sanction for early marriage, but as an imperative order to perform the marriage of the girl before the age of puberty. At the present day, breach of this rule entails loss of caste. The *Swayamvara* system of selecting a husband has come to be looked upon as disreputable. This appears to have been done with a view to maintain caste integrity, as the girl, if allowed to select her husband, may evince an inclination to marry one of a lower caste. Another feature of the modern day is the prohibition of widow marriage. When the wife survives the husband, she is not to re-marry but "to elevate herself to the world of life", by eschewing pleasure, performing pious and charitable acts, and living in solitude. The mass of Hindus are so immersed in these hard and fast rules, that no amount of pressure brought to bear upon them by the party of reform has served to convince them of the baneful nature of these practices, or to convert them to their principles.

260.—Different forms of Marriage.—There are eight different forms of marriage:—the *Brahma*, *Daiva*, *Arsha* (or *Rishi*) a survival from the *Asura*, *Prajapatya* (or *Caya*), *Asura*, *Gandharva*, *Rakshasa* and *Piçacha*. Of these the four first, being approved ones, are proper for the Brahman; the *Gandharva* and *Rakshasa* are permitted to the Kshatrya or military class, and the Asura to the mercantile and servile ones; the Piçacha, being prohibited to all, is universally reprobated.

261.—Accuracy of the Statistics.—We have every reason to believe that the statistics in relation to the civil condition of the people, taken as a whole, are fairly accurate. There is no reason why the people should try to conceal the real facts. The only inaccuracies that exist, must be traced to the distribution among the different age periods. The ages themselves being, as already pointed out, highly untrustworthy, the distribution of civil condition among the ages must necessarily be unsatisfactory. But this difficulty may, to a great extent, be eliminated by comparing the civil conditions of the persons of each age period, as it is evident that the inaccuracy in the ages affects them all alike. We have already touched upon the theory that in the higher castes, a father sometimes understates the age of his daughter, especially where she is about 10 to 12 years of age, and remains unmarried. We have expressed ourselves of opinion that this theory cannot be accepted as having any great application in practice. But, supposing it to be the case, our idea about the tolerable accuracy of the civil condition statistics is only strengthened. For, when a high caste father returns his daughter under age, he cannot at the same time be imagined to falsify the information regarding civil condition. Further it is more probable that a father has returned his daughter as under age than that he has returned an unmarried daughter as married.

Section II.—CIVIL CONDITION STATISTICS.

262.—Civil Condition Statistics.—The total population is here divided into the three main classes, namely:—

(1.) Single or unmarried,
(2.) Married, and
(3.) Widowed.

A fourth division, unspecified, has been necessitated by the inherent shortcomings of an Indian enumeration. The following statement exhibits the total population under each of these classes:—

STATEMENT No. 140.

Religions.	Males.				Females.			
	Single.	Married.	Widowed.	Unspecified.	Single.	Married.	Widowed.	Unspecified.
Hindu	2,267,288	2,780,940	217,357					
Mussalman	284,410	274,224	22,487	3,086	1,457,295	2,699,049	909,388	2,610
Christian	7,536	3,772	317	375	188,877	264,159	102,861	1,278
Parsi	271	341	16	5	4,052	3,675	1,039	3
Bhil	118	115	2	...	180	216	34	...
Gond	6,227	7,894	514	...	91	121	28	...
Sikh	1,132	1,277	143	2	4,810	7,714	1,487	12
Jain	6,249	7,598	1,115	4	536	1,079	465	1
Jew	5	5	...	4	3,375	6,985	2,516	3
					10	5	1	...
Total...	2,573,236	3,055,266	242,151	2,476	1,659,256	2,982,994	1,017,759	3,902

263.—Civil condition in each religion reduced to 10,000 persons by age.—The same information is exhibited in a clearer form in the subjoined statement, where the total population of each civil condition in each religion is reduced to 10,000 persons of each sex and distributed over the specified age periods in each religion. The Bhils and the Jews, on account of their exceedingly small numbers are omitted.

STATEMENT No. 141.

Religion.	Civil Condition.	Age periods. Total, 0 to 14.		Total, 15 to 24.		Total, 25 to 39.		Total, 40 to 49.		Total, 50 and over.	
		Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
All Religions	Unmarried	8,166	9,535	1,358	238	363	134	61	44	52	49
	Married	480	1,875	1,758	3,070	4,226	3,608	1,829	978	1,707	469
	Widowed	208	137	493	412	2,030	1,936	2,004	2,280	5,265	5,235
Hindu	Unmarried	8,319	9,588	1,262	194	313	127	56	43	50	48
	Married	506	1,970	1,813	3,048	4,209	3,565	1,804	962	1,668	460
	Widowed	210	145	509	417	2,038	1,947	2,013	2,279	5,230	5,212
Mussulman	Unmarried	7,072	9,149	2,057	552	700	184	95	57	76	58
	Married	209	934	1,212	3,349	4,399	4,033	2,083	1,129	2,097	555
	Widowed	187	77	334	371	1,927	1,842	1,918	2,284	5,634	5,426
Christian	Unmarried	4,528	8,153	3,517	1,382	1,831	343	80	49	44	73
	Married	159	580	1,156	3,522	4,907	4,222	1,954	1,162	1,824	514
	Widowed	158	48	599	510	2,713	2,272	1,987	2,377	4,543	4,793
Sikh	Unmarried	5,853	9,254	2,343	280	1,150	187	327	93	327	186
	Married	219	1,279	1,919	3,318	3,869	3,670	1,840	1,186	2,153	547
	Widowed	70	129	769	473	1,748	1,618	2,727	2,129	4,686	5,656
Parsi	Unmarried	6,370	8,778	2,519	1,167	926	...	111	...	74	55
	Married	176	417	938	3,055	4,780	4,028	1,877	1,667	2,229	833
	Widowed	...	...	...	588	3,125	2,647	3,125	588	3,750	6,177
Jain	Unmarried	6,960	9,689	1,770	142	889	89	195	33	186	47
	Married	450	1,625	1,732	3,177	4,222	3,693	1,911	1,012	1,685	498
	Widowed	242	131	484	497	2,153	1,948	2,909	2,277	5,112	5,147
Gond	Unmarried	8,895	9,709	808	185	230	62	43	17	24	27
	Married	770	1,674	1,675	2,695	3,897	3,771	1,917	1,191	1,741	669
	Widowed	623	242	564	803	2,023	1,136	1,829	1,930	4,961	6,389

From this statement, it will be evident that in the case of all religions, the first age period 0—14, contains the largest proportions of the unmarried of either sex, namely, 8,166 and 9,535 per 10,000 males and females respectively. In the next age period the numbers fall to about a sixth in the case of males and less than one-fortieth in the case of the fair sex. In the three remaining age periods, the proportions go on decreasing, the males always showing higher proportions than the females, the diversity however decreasing with advanced age. In the case of the married, the males of the first age period show least (480), while the females are more than three times as great. The maximum of married is reached in the age period 25—39, where the males and females bear proportions of 4,226 and 3,608 to 10,000 persons of each sex respectively. In the two remaining age periods, the sexes appear in great disproportion to each other, the males preponderating to a very great extent. In the case of the widowed, the numbers of males and females go on increasing in every successive age period, till the maximum is reached in the last age period, 50 and over, which contains a little above half the numbers of widowed in either sex.

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Religions.	Males.				Females.			
	Single.	Married.	Widowed.	Unspecified.	Single.	Married.	Widowed.	Unspecified.
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Musalman	284,410	274,224	22,487	375	188,877	264,159	101,561	1,278
Christian	7,536	3,772	317	5	4,082	3,675	1,039	3
Parsi	271	341	16	...	180	216	14	...
Bhil	118	115	2	...	91	121	21	...
Gond	6,227	7,394	514	2	4,810	7,714	1,487	12
Sikh	1,132	1,277	143	4	536	1,079	465	1
Jain	6,249	7,598	1,115	4	3,375	6,985	2,516	3
Jew	5	5	...	...	10	5	1	...
Total...	2,573,236	3,055,366	242,151	2,476	1,659,256	2,982,994	1,017,759	3,902

263.—Civil condition in each religion reduced to 10,000 persons by age.—The same information is exhibited in a clearer form in the subjoined statement, where the total population of each civil condition in each religion is reduced to 10,000 persons of each sex and distributed over the specified age periods in each religion. The Bhils and the Jews, on account of their exceedingly small numbers are omitted.

STATEMENT No. 141.

Religion.	Civil Condition.	Age periods.									
		Total, 0 to 14.		Total, 15 to 24.		Total, 25 to 39.		Total, 40 to 49.		Total, 50 and over.	
		Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
All Religions	Unmarried	8,166	9,535	1,358	228	363	134	61	44	52	49
	Married	480	1,575	1,738	3,070	4,226	3,608	1,829	978	1,707	469
	Widowed	208	137	493	412	2,030	1,936	2,004	2,280	5,265	5,235
Hindu	Unmarried	8,319	9,558	1,262	194	313	127	56	43	50	48
	Married	506	1,970	1,813	3,043	4,209	3,565	1,804	962	1,668	460
	Widowed	210	145	509	417	2,038	1,947	2,013	2,779	5,230	5,212
Musulman	Unmarried	7,072	9,149	2,057	552	700	184	95	57	76	58
	Married	202	934	1,212	3,349	4,399	4,033	2,083	1,129	2,097	555
	Widowed	187	77	334	371	1,927	1,842	1,918	2,284	5,634	5,426
Christian	Unmarried	4,528	8,153	3,517	1,182	1,831	343	80	49	44	73
	Married	159	580	1,156	3,522	4,907	4,222	1,954	1,162	1,824	514
	Widowed	158	48	599	510	2,713	2,272	1,987	2,377	4,543	4,793
Sikh	Unmarried	5,853	9,254	2,343	280	1,150	187	327	93	327	186
	Married	219	1,279	1,919	3,318	3,869	3,670	1,840	1,186	2,153	547
	Widowed	70	129	769	473	1,748	1,613	2,727	2,129	4,686	5,656
Parsi	Unmarried	6,370	8,778	2,519	1,167	926	...	111	...	74	55
	Married	176	417	938	3,055	4,780	4,028	1,877	1,667	2,229	833
	Widowed	...	...	...	588	3,125	2,647	3,125	583	3,750	6,177
Jain	Unmarried	6,960	9,689	1,770	142	889	89	195	33	186	47
	Married	450	1,625	1,732	3,177	4,223	3,693	1,911	1,012	1,685	498
	Widowed	242	131	484	497	2,153	1,948	2,909	2,277	5,112	5,147
Gond	Unmarried	8,895	9,709	808	185	230	62	43	17	24	27
	Married	770	1,674	1,675	2,695	2,897	3,771	1,917	1,191	1,741	669
	Widowed	623	242	564	203	2,023	1,186	1,829	1,930	4,961	6,389

From this statement, it will be evident that in the case of all religions, the first age period 0—14, contains the largest proportions of the unmarried of either sex, namely, 8,166 and 9,535 per 10,000 males and females respectively. In the next age period the numbers fall to about a sixth in the case of males and less than one-fortieth in the case of the fair sex. In the three remaining age periods, the proportions go on decreasing, the males always showing higher proportions than the females, the diversity however decreasing with advanced age. In the case of the married, the males of the first age period show least (480), while the females are more than three times as great. The maximum of married is reached in the age period 25—39, where the males and females bear proportions of 4,226 and 3,608 to 10,000 persons of each sex respectively. In the two remaining age periods, the sexes appear in great disproportion to each other, the males preponderating to a very great extent. In the case of the widowed, the numbers of males and females go on increasing in every successive age period, till the maximum is reached in the last age period, 50 and over, which contains a little above half the numbers of widowed in either sex.

264.—Comparison of the distribution of 10,000 persons of each civil condition over the different age periods.—Comparing the distribution of 10,000 persons of each civil condition over the different age periods in each of the principal religions prevailing in this Province, we find that the Gonds and Hindus come first and second respectively with the largest numbers of the unmarried of either sex. The Gonds have 9,709, the Jains 9,689, and the Hindus 9,588 of their unmarried females in the first age period 0—14. This shows the prevalence of early marriage among them. For, the fact of more than nine-tenths of the total unmarried population of the Province, *i. e.*, of all ages, coming within the first age period 0—14, in these religions, combined with the paucity of their proportions in the older ages, leads us to think that in the religions under notice, an overwhelming majority of females has to be married before crossing the barrier of the age 14.

In the case of the unmarried males, the proportions are lower, being Gonds (8,895), Hindus (8,319), and Jains (6,960). From the last figure it looks as if the Jains are not so particular about the early marriage of their males. But even in this case, the next age period 15—24 shows a high proportion (1,770). In the case of these three religions, the higher ages show meagre proportions, decreasing as the age increases, and more in the case of males than in females. The religions that come next in order are Islam and Sikhism with proportions in the first age period of 9,149 and 9,254 females respectively. The followers of these religions also have adopted many of the Hindu practices, which accounts for the high proportions. The male proportions, however, are not so high, being only 7,072 and 5,853 repectively. The Parsis come next with 6,370 males and 8,778 females, the Christians coming last with 4,528 males and 8,153 females. Two reasons may be assigned for the small proportion of males among Christians. First is the fact already touched upon regarding the advanced age of most of the converts, which is here further corroborated by the large proportions, 3,517 and 1,831, in the ages 15—24 and 25—39 respectively. The other reason is that the Christians not following the Hindu joint-family system, have each to support his wife and family, and do not therefore think of marrying before they are sure of earning a means of subsistence.

As regards the distribution of 10,000 married persons of each sex among the age periods in each religion, it is noted that the highest proportions are found in all religions in the second and third age periods, *i. e.*, 15—24 and 25—39. In the age period 0—14, the Hindus show 506 males and 1,970 females, the Gonds 770 males and 1,674 females, and the Jains 450 males and 1,625 females. The higher proportions of females are thus plainly due to early marriage. The Sikhs come next with 219 males and 1,279 females, followed by the Mussulmans, with 209 males and 934 females. The Christians and Parsis come last of all.

Lastly, in the case of the widowed the highest relative proportions are found in the last age period in all religions, the proportions decreasing with age. Among Parsis there are no widowed persons in the first age period. Among males, the Sikhs show only 70, while the Gonds show such a high figure as 625, while among widows, the Gonds again come first with 242, followed by the Hindus proper (145), Jains (131) and Sikhs (129), the lowest numbers being found among Mussulmans (77), and Christians (48).

265.—Comparison with other Provinces.—We next proceed to compare the distribution of 10,000 persons of each sex and civil condition by age with other Province and countries. In the following statement, the distribution as it obtains in this Province is compared with that of ten Indian Provinces, all India, and seven European countries.

STATEMENT No. 142.

Country or Province.		Civil condition.	Distribution of 10,000 persons of each sex and civil condition by age.									
			0 to 14.		15 to 24.		25 to 39.		40 to 49.		50 and over.	
			Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hyderabad	1891	Unmarried.	8,166	9,525	1,358	338	363	134	64	44	52	49
Madras	1881		7,066	9,096	2,205	671	639	147	52	44	64	29
Bombay	1891		7,764	9,518	1,559	315	531	106	82	32	68	20
The Berars	"		8,514	9,727	927	149	407	80	84	24	35	16
Central Provinces	"		8,408	9,572	1,160	330	343	66	54	16	56	45
Mysore	"		6,758	9,257	2,277	461	813	183	96	54	115	17
N. W. Provinces	1881		7,727	9,695	1,408	208	622	62	128	15	110	11
Punjab	1891		7,382	9,585	1,771	346	615	47	122	11	36	13
Bengal	1881		8,114	9,761	1,381	158	420	58	49	13	56	15
Assam	1891		6,943	9,338	2,045	611	870	115	86	21	88	92
Burma	"		6,752	7,617	2,399	1,924	674	296	87	61	76	28
All India	1881		7,646	9,457	1,622	377	568	89	88	24	Information not available.	
England and Wales	"		6,041	6,005	2,717	2,603	...	...	...	...		
Scotland	"		5,802	5,586	2,770	2,591	998	1,051	201	319	229	503
Ireland	"		5,299	5,327	2,809	2,884	1,242	1,058	290	294	358	437
France	1886		4,937	5,301	2,985	2,756	1,294	1,004	159	209	434	574
Germany	1885		5,821	5,956	2,812	2,679	1,022	844	159	209	186	312
Sweden	1880		5,449	5,256	2,937	2,762	1,184	1,207	210	334	220	440
Italy	1881		5,461	5,866	2,785	2,038	1,174	845	253	266	327	385
Hyderabad	1891	Married.	480	1,875	1,758	3,070	4,226	3,608	1,829	978	1,707	469
Madras	1881		166	1,017	1,150	3,108	4,620	4,050	2,107	1,075	2,057	550
Bombay	1891		517	1,496	1,840	2,962	4,324	3,588	1,767	1,099	1,552	555
The Berars	"		807	2,234	1,676	2,583	4,006	3,572	1,775	1,060	1,736	551
Central Provinces	"		580	1,277	1,721	2,739	4,175	4,144	1,868	1,170	1,636	607
Mysore	"		59	819	1,159	3,477	4,584	4,129	2,253	1,022	1,945	553
N. W. Provinces	1881		676	1,843	2,020	2,698	4,055	3,895	1,703	1,200	1,546	664
Punjab	1891		436	1,006	2,378	3,678	4,260	3,892	1,574	946	1,352	478
Bengal	1881		675	1,908	1,613	2,895	4,198	3,668	1,792	965	1,722	564
Assam	1891		71	900	1,034	3,406	4,831	4,848	2,133	922	1,931	428
Burma	"		4	15	1,154	2,314	4,597	4,414	2,053	1,784	2,192	1,522
All India	1881		534	1,454	1,697	2,984	4,221	3,840	1,814	1,095	1,734	627
England	"		...	...	573	977	...	...	...	...	Information not available.	
Scotland	"		...	...	466	887	4,034	4,474	2,403	2,316	3,097	2,389
Ireland	"		...	...	243	658	2,759	3,853	2,583	2,502	4,415	2,991
France	1886		...	...	305	1,045	3,379	3,636	2,429	2,285	3,887	3,054
Germany	1885		...	...	183	659	3,940	4,436	2,635	2,462	3,242	2,443
Sweden	1880		...	...	196	494	3,370	3,718	2,563	2,481	3,817	3,307
Italy	1881		...	...	260	1,025	3,690	4,368	2,514	2,259	3,536	2,398
Hyderabad	1891	Widowed.	208	137	493	412	2,030	1,936	2,004	2,280	5,265	5,735
Madras	1881		58	99	344	617	2,323	2,461	2,042	2,285	5,233	4,560
Bombay	1891		181	102	552	369	2,273	1,970	2,068	2,350	4,926	5,208
The Berars	"		254	199	472	288	2,410	1,670	2,078	2,124	4,786	5,719
Central Provinces	"		162	109	565	313	2,528	1,747	2,130	2,177	4,615	5,055
Mysore	"		9	37	199	437	2,021	2495	2,397	2,448	5,374	4,583
N. W. Provinces	1881		183	84	935	804	2,642	1,945	1,910	2,277	4,330	5,200
Punjab	1891		102	78	822	581	2,723	2,775	2,108	2,498	4,245	4,118
Bengal	1881		256	194	677	625	2,500	2,448	1,934	2,210	4,633	4,523
Assam	1891		88	82	437	683	2,901	2,842	2,273	2,228	4,301	4,070
Burma	"		2	4	606	681	2,592	1,801	1,757	6,593	5,043	5,921
All India	1881		176	137	690	543	2,516	2,271	1,975	2,243	4,643	4,806
England	"		...	...	57	51	...	...	...	...	Information not available.	
Scotland	"		...	...	55	89	1,193	958	1,466	1,617	7,286	7,891
Ireland	"		...	...	30	82	618	747	1,090	1,429	8,262	7,792
France	1886		...	...	72	139	884	976	1,299	1,395	7,745	7,490
Germany	1885		...	...	16	30	700	812	1,065	1,519	8,219	7,689
Sweden	1880		...	...	14	17	654	529	1,060	1,186	8,272	8,268
Italy	1881		...	...	28	59	829	889	1,231	1,593	7,852	7,459

We shall first discuss the proportions of the unmarried. The Indian Provinces unite in showing the highest proportions in the first age period, while the European countries show a more equable distribution among the various age periods. The proportions for all India in the age period 0—14, are 7,646 males and 9,487 females. Assam and Burma fall below these proportions; Madras and Mysore also fall short of these proportions, though not to such an appreciable extent, while the Punjab shows a less proportion only in the case of males. All the other Indian Provinces show an excess over the proportions in all India, this Province coming third in the case of males, and sixth in the case of females. It goes without saying that the proportions in almost all the Provinces and in all India are largely influenced by the overwhelming majority of Hindus in their respective populations, the marked exception afforded by Burma being due to the fact that the majority of its inhabitants profess Buddhism.

In the second age period 15—24, the proportions for all India are 1,622 males and 377 females. In the case of the European countries, the proportions of either sex nowhere fall short of 2,500. The proportions in Burma (2,399 males and 1,934 females) show a greater affinity to the European countries than to Indian Provinces. These remarks apply to all the subsequent ages, where this Province occupies a very inferior position as regards the proportions of its unmarried males and females, compared with the majority of the Indian Provinces.

Next as regards the proportions of the married, all the European countries leave the first age period, 0—14, blank, showing that marriage never takes place, either among males or females, at or before the age of 14. Burma shows 4 males and 15 females, and Mysore and Assam show 59 and 71 males and 819 and 900 females, respectively. All India's proportions are 534 males and 1,454 females, which in the case of males is exceeded by four Indian Provinces and in the case of females also by four Provinces. This Province exceeds the female proportion though it falls short of the male, showing that early marriage is more prevalent in the case of females than in the case of males. In the next age period, 15—24, the proportions of European countries are very meagre, the highest being 573 males in England and 1,045 females in France, against 2,378 males and 3,678 females in the Punjab. The proportions for all India, namely, 1,697 males and 2,984 females, are exceeded in five Indian Provinces, including Hyderabad. The maximum proportions in Indian Provinces as also in European countries, are reached in the third age period 25—39, averaging 4,000 in each sex. But, while the Indian Provinces decrease in the remaining two age periods, the European countries maintain their high proportions in both, the last age period, however, being slightly in excess of the last but one, though almost on a par with the age 25—39. Thus while in India, the greatest number of married persons are found in the *first* three age periods, in the West, the greatest numbers are found in the *last* three periods.

Lastly, we shall discuss the proportions of the widowed. There being no married persons in the first age period in European countries, there are necessarily no widowed in the same age period. The Indian Provinces are less fortunate. All India shows 176 widowers and 137 widows of this age period, proportions that are exceeded in the case of the former by five Indian Provinces and in the

latter by only two. Hyderabad has more widowers than, but the same proportion of widows as, all India. The proportions of widowed persons in the age period 15—24, in European countries nowhere exceed 100 (except France, 139 widows), while all India shows 690 widowers and 543 widows. In the case of both European countries and Indian Provinces, the proportions of widowed go on increasing with advanced age, with this difference that nearly three-fourths of the numbers are massed in the last age period in European countries as against about 50 per cent in the case of Indian Provinces.

266.—Territorial distribution of civil condition.—The next statement exhibits the distribution of 10,000 persons of each sex and civil condition by ages in the City, the suburbs and each of the Political divisions.

STATEMENT No. 143.

Division.	Civil condition.	Distribution of 10,000 persons of each sex and civil condition by age.									
		Total 0 to 14.		Total 15 to 24.		Total 25 to 39.		Total 40 to 49.		Total 50 and over.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
City	Unmarried	5,639	7,354	2,864	1,937	1,152	497	194	114	151	98
	Married	141	711	1,569	3,844	4,323	3,761	1,029	1,061	2,028	623
	Widowed	20	41	440	527	2,929	2,046	1,930	2,544	5,261	5,042
Suburbs including Secunderabad	Unmarried	6,190	8,667	2,562	893	1,000	310	142	60	106	70
	Married	161	1,079	1,628	3,841	4,412	3,565	1,871	978	1,928	537
	Widowed	50	60	514	596	2,243	2,212	1,987	2,222	5,206	4,910
Total City and Suburbs	Unmarried	6,039	8,276	2,644	1,204	1,042	366	157	76	118	78
	Married	155	969	1,610	3,842	4,385	3,623	1,892	1,003	1,958	563
	Widowed	41	55	489	573	2,272	2,157	1,974	2,262	5,224	4,953
POLITICAL.											
Atraf-i-Balda	Unmarried	6,833	8,856	2,187	741	762	268	123	64	95	71
	Married	205	1,413	1,618	3,530	4,228	3,548	1,916	983	2,003	526
	Widowed	61	79	419	510	2,033	2,058	1,952	2,222	5,535	5,131
Northern Division	Unmarried	8,442	9,590	1,204	210	260	113	48	40	46	47
	Married	537	2,053	1,861	2,999	4,075	3,467	1,761	985	1,766	496
	Widowed	191	170	443	427	1,856	1,901	2,000	2,193	5,510	5,309
Eastern Division	Unmarried	7,946	9,579	1,651	221	328	108	43	40	38	52
	Married	233	1,686	1,738	3,404	4,214	3,478	1,919	939	1,896	493
	Widowed	77	123	362	529	1,815	1,966	1,864	2,147	5,882	5,235
Western Division	Unmarried	8,541	9,697	1,020	141	317	92	64	34	58	36
	Married	641	1,985	1,704	2,841	4,259	3,667	1,770	1,035	1,626	472
	Widowed	302	146	534	301	2,154	1,763	1,954	2,328	5,056	5,462
Southern Division	Unmarried	8,080	9,454	1,349	240	446	189	71	61	54	56
	Married	488	1,790	1,752	3,049	4,381	3,847	1,896	922	1,483	392
	Widowed	254	124	606	374	2,198	2,086	2,165	2,473	4,777	4,942
Grand Total for the Province	Unmarried	8,166	9,535	1,358	238	363	134	61	44	52	49
	Married	480	1,875	1,758	3,070	4,226	3,608	1,829	978	1,707	469
	Widowed	208	137	493	412	2,030	1,936	2,004	2,280	5,265	5,285

First, the proportions of the unmarried will be considered. The Provincial proportions in the first age period, 0—14, are, as we have already seen 8,166 males and 9,535 females. The City proper shows the lowest proportions, namely, 5,639 males and 7,354 females, and the suburbs, the next lowest, 6,190 males and 8,667 females. The total of the City and the suburbs occupies a position intermediate between the two, with 6,039 males and 8,276 females. The low

proportions are no doubt due to the small numbers of persons of the earlier ages, found in the capital, as shown in the statement exhibiting the distribution of the population over the specified age periods in Chapter IV. The proportions in Atraf-i-Balda (6,833 males and 8,856 females) are largely influenced by the situation of the City and the suburbs within it. The proportions in the remaining four Political divisions are more or less on a par, the Northern and Western divisions showing a nearer approach to each other and similarly the Eastern and the Southern divisions. In the next age period, 15—24, the Provincial proportions of 1,358 males and 238 females are far exceeded in the City, the suburbs, and the Atraf-i-Balda division. The Eastern division is as far above the Province in the case of the male unmarried as the Western is below it in both the sexes; while those in the Northern and Southern are almost equal to the Provincial. In the remaining age periods, the proportions decrease gradually, the City, the suburbs and Atraf-i-Balda maintaining their larger proportions throughout.

The Provincial proportions of the married in the first age period are 480 males and 1,875 females. The City, the suburbs and Atraf-i-Balda all fall below these proportions, the four Political divisions showing proportions almost equal. In the next age period, 15—24, the Provincial male proportion (1,758) is higher than in the City, the suburbs and Atraf-i-Balda, while the female proportion (3,070) is exceeded in the same three instances. With slight variations the Provincial proportions are approached by the four Political divisions, while Atraf-i-Balda, the City and the suburbs, all show higher proportions.

In the case of the widowed also, the City, the suburbs and Atraf-i-Balda fall short of the Provincial proportions in the first age period and exceed them in almost all the other age periods, the other Political divisions, keeping pace, within a narrow range of variation, with the Province.

267.—Distribution of 1,000 persons of each age among civil conditions.—The following statement shows the distribution of 1,000 persons of each sex and age among the three civil conditions, in each religion :—

STATEMENT No. 144.

Religions.	Civil condition.	Total of all ages.		Age periods.									
				0 to 14.		15 to 24.		25 to 39.		40 to 49.		50 and over.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All Religions	Unmarried	438	293	933	734	389	40	65	17	25	14	20	12
	Married	521	527	65	260	598	918	901	851	897	549	787	206
	Widowed	41	180	2	6	13	42	34	132	78	437	193	782
Hindus	Unmarried	432	288	929	719	359	32	56	16	23	13	19	12
	Married	526	533	69	274	627	925	909	831	898	549	787	205
	Widowed	42	179	2	7	14	43	35	153	79	438	194	783
Mussulmans	Unmarried	489	340	970	871	633	101	137	27	42	20	30	15
	Married	472	475	28	125	356	862	833	826	890	548	795	205
	Widowed	39	185	2	4	8	37	30	147	68	432	175	780
Christians	Unmarried	648	464	981	939	854	295	416	73	70	29	37	42
	Married	325	418	17	60	140	677	558	805	857	615	796	264
	Widowed	27	118	2	1	6	28	26	122	73	356	167	694
Sikhs	Unmarried	444	258	958	775	508	38	200	21	119	21	98	80
	Married	500	519	41	216	471	906	761	833	756	552	725	178
	Widowed	56	223	1	9	21	56	39	156	125	427	177	792
Parsis	Unmarried	432	419	966	946	680	236	129	...	42	...	24	25
	Married	543	502	34	54	320	742	845	906	889	947	905	450
	Widowed	25	79	...	...	...	22	26	94	69	53	71	525
Jains	Unmarried	418	262	922	737	447	20	139	10	68	8	59	10
	Married	508	543	72	256	531	928	801	833	807	548	651	208
	Widowed	74	195	6	7	22	52	60	158	125	444	290	782
Gonds	Unmarried	426	343	896	779	271	40	43	10	16	6	9	9
	Married	539	551	99	215	713	940	926	936	926	757	836	349
	Widowed	35	106	5	6	16	20	31	54	58	237	155	642
Bhils	Unmarried	502	387	930	760	303	170	...	55	...	...	48	53
	Married	489	515	70	240	667	830	1,000	778	1,000	652	905	474
	Widowed	9	98	...	...	30	...	...	167	...	348	47	473

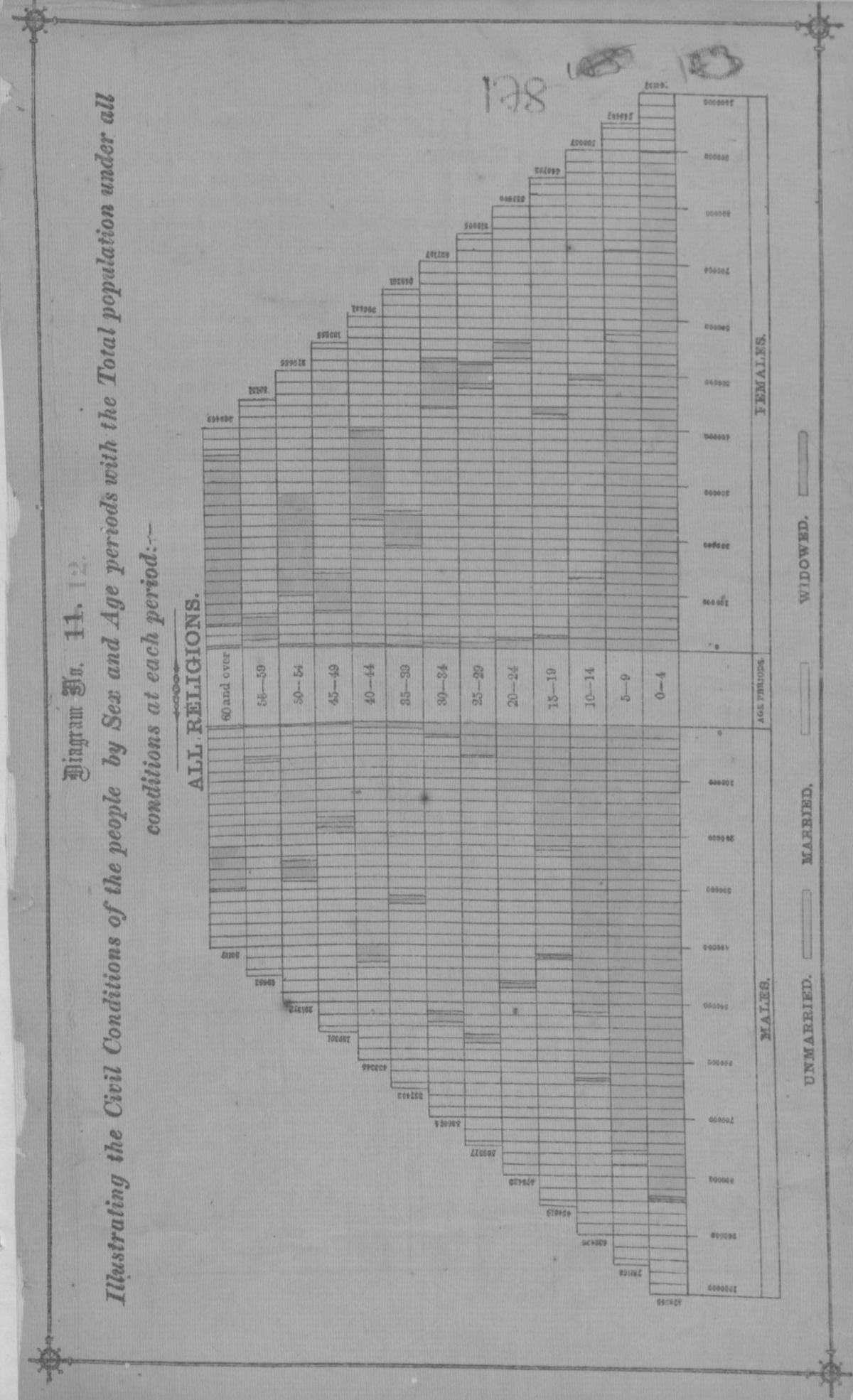
Taking the total of all ages and religions, it is found that in 1,000 males, there are 438 unmarried, 521 married and 41 widowed, while in 1,000 females, the proportions are 293, 527 and 180 respectively. The unmarried males in Hindus (432), Sikhs (444), Parsis (432), Jains (418) and Gonds (426) are almost equal to the Provincial proportion. The Mussulmans (489) come next higher preceded by Bhils (502) and Christians (648). The proportions of married in almost all religions average 500, the only striking exception being furnished by the Christians who show only 325 married of all ages in 1,000 males. In the matter of widowers, the Jains carry off the palm with 74 followed by Sikhs (56), Hindus (42), Mussulmans (39), Gonds (35), Christians (27), Parsis (25), and Bhils (9). Turning to the female proportions, it is noted, that the religions practising early marriage show the least numbers of unmarried and the greatest numbers of widows. Thus the number of unmarried in Hindus (288), Sikhs (258), Jains (262), are much lower than in the case of Christians (464), Parsis (419), and Mussulmans (340). Hindus show only 179 widows against 185 Mussulman widows, which is not what one would have expected from the Hindu prohibition of widow re-marriage. The phenomenon may, however, be explained by the fact that the inferior castes, including Sudras, of the Hindus, largely practise widow re-marriage, while the Mussulmans appear to have imbibed the prejudice against widow re-marriage from the sur-

rounding Hindus. The proportion of Sikh widows (223) is the highest, and of Parsi widows (79) the lowest.

Looking at the distribution among the different age periods and taking the first age period, 0—14, it is seen that the Provincial proportions among 1,000 males are 933 unmarried 65 married and 2 widowed, while among females, the proportions are 734, 260 and 6 respectively. The Provincial male unmarried proportion, which is almost equal to that in Hindus (929) is exceeded in Sikhs (958), Parsis (966), Mussulmans (970) and Christians (981), the Gonds, on the other hand, showing the lowest proportion of 896. In the case of the married, the aboriginal Gonds and Bhils come at the top with proportions of 99 and 70 respectively. The Jains show 72 and the Hindus, 69. The other religions show small numbers, the smallest proportion (17) being furnished by the Christians. The proportions of widows are merely nominal, the Jains and Gonds showing the highest proportions of 6 and 5 respectively and the Parsis and Bhils showing none at all. Among females of the first age period, the largest numbers of married are found among Hindus (274), Jains (256), the animistic tribes of Bhils and Gonds, and the Sikhs. Naturally therefore these same religions may be expected to show the least unmarried, which however is the case. The Parsis and Christians show the largest numbers of unmarried, namely, 946 and 939, and inferentially also exhibit the lowest proportions of married, being 54 and 60 respectively. In the case of widows, the Hindu and allied religions show the largest proportions, which average 7 per 1,000 of this age, the Christians showing but one per *mille* and the Bhils and Parsis showing none at all.

In the next age period, 15—24, the Provincial proportion of male unmarried (389) is very largely exceeded in the Christians (854), and in a less degree in Parsis (680), Mussulmans (633), Sikhs (508) and Jains (447). The Hindus as well as the Bhils and the Gonds fall below this proportion. On the other hand, the last three religions show higher proportions of male married, all the other religions showing less than the Province. Among widowers, the Parsis show none, while the Christians and Mussulmans show about half the Provincial proportion. The Provincial proportion of 40 unmarried in 1,000 females is exceeded largely in Christians (295), Parsis (236) and Bhils (170). The last excess, *i. e.*, in the case of the Bhils cannot count for much, as the total Bhil population of these Dominions is only 470. Among Hindus (32) and Jains (20), the proportions are very low indeed, due no doubt partly to the prevalence of early marriage and partly to the necessity of marriage as a religious institution among them. This further accounts for the small numbers of unmarried in the more advanced ages. In the case of widows there does not appear any great variation in the proportions in the different religions.

As already noticed, the proportions of the married reach their ellmax in the next age period, *i. e.*, 25—39, in all the religions, the proportions of widowed reaching their maximum in the last age period. It will further be noticed that the widows in 50 and over, are stronger than the widowers. This disproportion arises from the fact of larger numbers of the latter re-marrying, while remarriage of widows, especially after a certain age, is popularly looked down upon in almost every caste and religion.



268.—Comparison of the distribution by civil condition of 1,000 persons with other Provinces and countries.—In the following statement, the distribution by civil condition of 1,000 persons of this Province of each sex at each age is compared with the distribution in other Indian Provinces and the principal European countries.

STATEMENT No. 145.

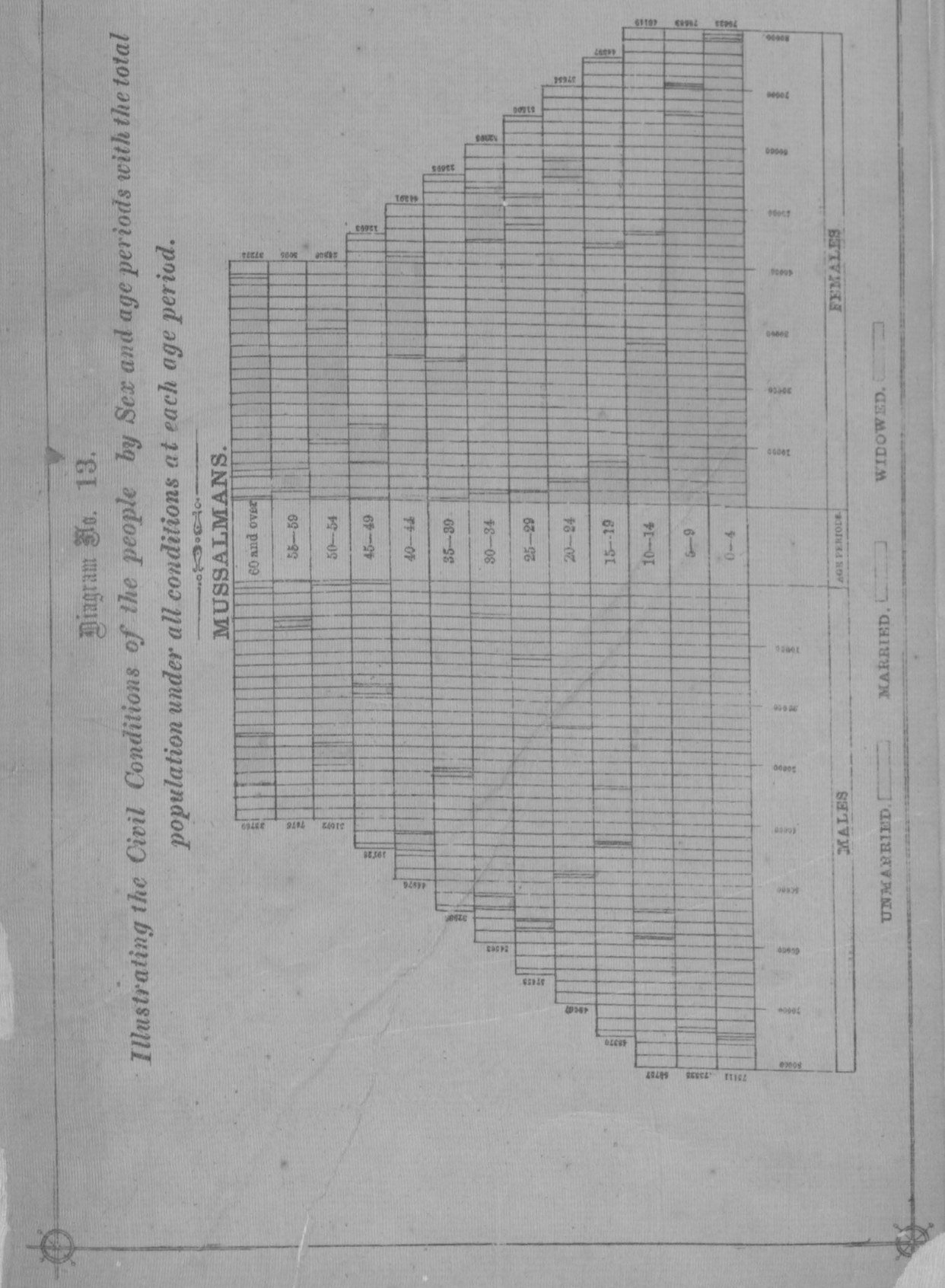
City or Province.		Sex.	Distribution of 1,000 persons of each sex at each age by civil condition.																	
			All ages.			0 to 14.			15 to 24.			25 to 39.			40 to 49.			50 and over.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
Hyderabad	1891	Males.	438	521	41	933	65	2	389	598	13	65	901	34	25	897	78	20	787	193
	,,	Females.	293	527	180	734	260	6	40	918	42	17	831	152	14	549	437	12	206	782
Madras	1881	Males.	547	415	38	982	17	1	711	281	8	151	810	39	29	891	80	19	794	187
	,,	Females.	364	423	213	880	114	6	138	788	74	23	748	229	17	478	505	13	191	796
Bombay	1891	Males.	473	480	47	940	58	2	450	535	15	107	850	43	40	861	99	31	741	228
	,,	Females.	319	515	166	790	206	4	56	907	38	15	843	142	11	582	407	9	245	746
The Berars	1891	Males.	384	559	57	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	1881	Males.	384	562	54	870	125	5	271	706	23	68	878	54	32	873	95	26	778	196
	1891	Females.	263	577	160	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	1881	Females.	259	585	156	631	340	9	25	944	31	10	880	110	7	644	349	Report.		
Central Provinces	1891	Males.	475	483	42	933	65	2	392	591	17	71	883	46	25	887	88	17	792	191
	,,	Females.	369	489	142	846	150	4	81	890	29	11	881	108	7	644	349	5	288	707
Mysore	1891	Males.	539	414	47	993	7	...	715	280	5	180	781	39	45	851	104	27	739	234
	,,	Females.	364	425	211	905	93	2	97	850	53	28	747	225	20	451	529	13	192	795
N. W. Provinces	1881	Males.	449	485	66	911	86	3	378	585	37	116	812	72	57	818	125	47	690	263
	,,	Females.	299	529	172	800	196	4	37	922	41	8	864	128	5	616	379	4	278	718
Punjab	1891	Males.	523	413	64	954	44	2	472	501	27	143	780	77	75	767	159	65	630	305
	,,	Females.	369	492	139	875	122	3	63	897	40	8	828	164	5	569	426	5	289	706
Bengal	1881	Males.	485	495	40	916	81	3	438	544	18	82	875	43	23	898	79	16	807	177
	,,	Females.	294	491	215	745	244	11	29	887	84	7	769	224	4	498	498	3	221	776
Assam	1891	Males.	562	397	41	991	8	1	697	290	13	161	789	50	37	868	95	22	796	182
	,,	Females.	414	416	170	911	85	4	131	807	62	21	779	200	10	498	492	7	216	777
Burma	,,	Males.	558	394	48	1,000	...	...	734	250	16	162	784	54	52	859	89	42	749	209
	,,	Females.	506	378	116	998	2	...	506	453	41	74	823	103	35	753	212	35	440	525
All India	1881	Males.	484	467	49	935	63	2	487	492	21	116	832	52	43	859	98	34	755	211
	,,	Females.	323	490	187	806	187	7	72	867	60	12	806	182	8	556	436	6	253	741
England	,,	Males.	620	346	34	1,000	*	*	*	*	*	*	*	*	*	*	*	*	*	*
	,,	Females.	593	331	76	1,000	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Scotland	,,	Males.	663	304	33	1,000	...	...	927	72	1	343	637	20	146	801	53	114	707	179
	,,	Females.	628	290	82	1,000	...	...	862	136	2	327	634	39	200	668	132	196	428	376
Ireland	,,	Males.	687	275	38	1,000	...	...	968	33	1	522	464	14	210	747	43	139	685	176
	,,	Females.	634	270	96	1,000	...	...	910	88	2	377	583	40	187	676	137	151	441	408
France	1886	Males.	551	396	53	1,000	...	...	930	68	2	340	637	23	158	785	57	109	702	189
	,,	Females.	504	394	102	1,000	...	...	765	227	8	248	703	49	152	729	119	127	535	338
Germany	1885	Males.	621	345	34	1,000	...	...	965	35	...	315	673	12	94	871	35	77	740	183
	,,	Females.	581	332	87	1,000	...	...	875	123	2	241	724	35	113	763	124	109	490	401
Sweden	1880	Males.	623	341	36	1,000	...	...	965	35	...	386	602	12	126	888	36	78	754	168
	,,	Females.	596	323	81	1,000	...	...	911	88	1	366	612	22	181	731	88	131	534	335
Italy	1881	Males.	599	361	40	1,000	...	...	946	53	1	340	644	16	137	817	46	110	714	176
	,,	Females.	540	367	93	1,000	...	...	787	210	3	215	746	29	128	740	132	116	494	390

* Information not available in Report.

We shall first discuss the distribution in the case of all ages. The male proportions in all India are 484 unmarried, 467 married and 49 widows. So far as this Province is concerned, it will be noticed that it is only the proportion of married males that exceeds that in all India. Among Indian Provinces, the one that shows the highest proportion of married males is Assam (562). This proportion is exceeded in all European countries except France (551). There are six Indian Provinces which fall short of all India, the Berars furnishing the lowest proportions both according to the 1881 and 1891 figures, and this Province coming next higher. In the case of married males, the reverse order prevails. The proportion in all India is exceeded in the six Indian Provinces above referred to. The proportions in all the other Indian Provinces as well as all the European countries fall below that in all India. Thus it is seen, that marriage in the West is not so prevalent as in the majority of Indian Provinces. The Indian Provinces that come nearest to the proportion in England and Wales (346) which may be taken as a typical western country, are Assam (397) and Burma (394), which have almost identical proportions as France (396)—all India showing 49 widowers. This proportion is exceeded only in the Punjab (64), N. W. Provinces (66) and the Berars (57) among Indian Provinces, and in France (53) among European countries. The proportion of widowers in this Province (41) is almost equal to that in Italy (49).

Turning to the female proportions of all ages, it is observed that the proportion of the unmarried in all India (323) is exceeded in six Indian Provinces and in all the European countries, which latter show such a high proportion as 634 in Ireland, the highest proportion in India being found in Burma (506). Here again religion is seen to be the principal cause at work. Wherever the Hindus predominate, the unmarried proportion is very low, while the Buddhists in Burma and the Christians of the West show large proportions of the unmarried of both sexes. All India shows 490 married females. Five Indian Provinces and all the European countries show less proportions. It is curious to observe that in all the European countries except Italy, the number of married women is less than the number of married men, while the contrary is the rule, rather than the exception, in India. Ireland again furnishes the lowest proportion of married females (270) and the Berars (1,881), the highest proportion of 585, or more than double. Widows are more than widowers in India as well as in the European countries, without any exception, the relative proportions being however different; for, while in Madras there are six times as many widows as widowers, the highest relative proportion in the West is only three to one. It is further seen that the relative proportions of widows to married females in the Indian Provinces are higher than in European countries.

In the first age period 0—14, all the males and females in European countries are unmarried, while in the Indian Provinces the proportions of unmarried males vary from 870 in the Berars to 1,000 in Burmah, and the female unmarried vary in proportion from 651 in the Berars to 798 in Burmah. The unmarried proportions in all India are 935 males and 806 females, which, in the former case, are exceeded in five Indian Provinces, and in the latter, in six Indian Provinces. Again, all India shows 63 male and 187 married females, *i. e.*, in the proportion of one to three. The Berars show the highest proportions of 125 males and 346



females. There are five provinces that exceed the male proportion and 5 others that exceed the female proportion. Hyderabad is almost equal to the all India male proportion, though in excess of the female. There are no widowed of either sex in European countries and in Burma, and no widowers in Mysore. Bengal, the stronghold of early marriage, comes highest with 3 widowers and 11 widows, and is closely followed by the Berars with 5 of the former and 9 of the latter. The proportions in all India are 2 widowers and 7 widows, while those in this province are 2 and 6 respectively.

In the next age period, 15—24, the proportion of unmarried males in all India (487) is exceeded in all European countries, where the lowest proportion is furnished by Scotland (927) and in four Indian Provinces, with proportions varying from 697 in Assam to 734 in Burma. The remaining Indian Provinces fall below all India, Hyderabad, with 389, coming the last but two, and the Berars coming last with 271. In the case of unmarried females, the proportion in all India (73) is exceeded ten fold in all European countries. Burma shows 506, the other Indian Provinces nowhere exceeding 138, which is the proportion in Madras. The lowest proportions are furnished by the Berars (25), Bengal (29) and Hyderabad (40). The proportion of married males in all India, of this age period, is 492 and of females 867. Both these proportions fall far short of the proportions in all the European countries, where the highest male proportion (72) is seen in Scotland and the highest female proportion (227) is found in France. Among Indian Provinces, Mysore (280), Madras (281), Assam (290) and Burma (250) are conspicuously below the male, and Burma (453), and Madras (788), below the female proportions. Seven Provinces show higher proportions in both sexes, the highest being found in the Berars (706 and 944), N. W. Provinces (585 and 922) and Hyderabad (598 and 918). The proportions of the widowed in all India are 21 males and 60 females. Similar proportions in European countries nowhere exceed 2 widowers and 8 widows (in France). The N. W. Provinces show the highest proportion of widowers (37) and Bengal the highest proportion of widows (84), Mysore showing the least number of widowers (5) and the Central Provinces the least number of widows (29).

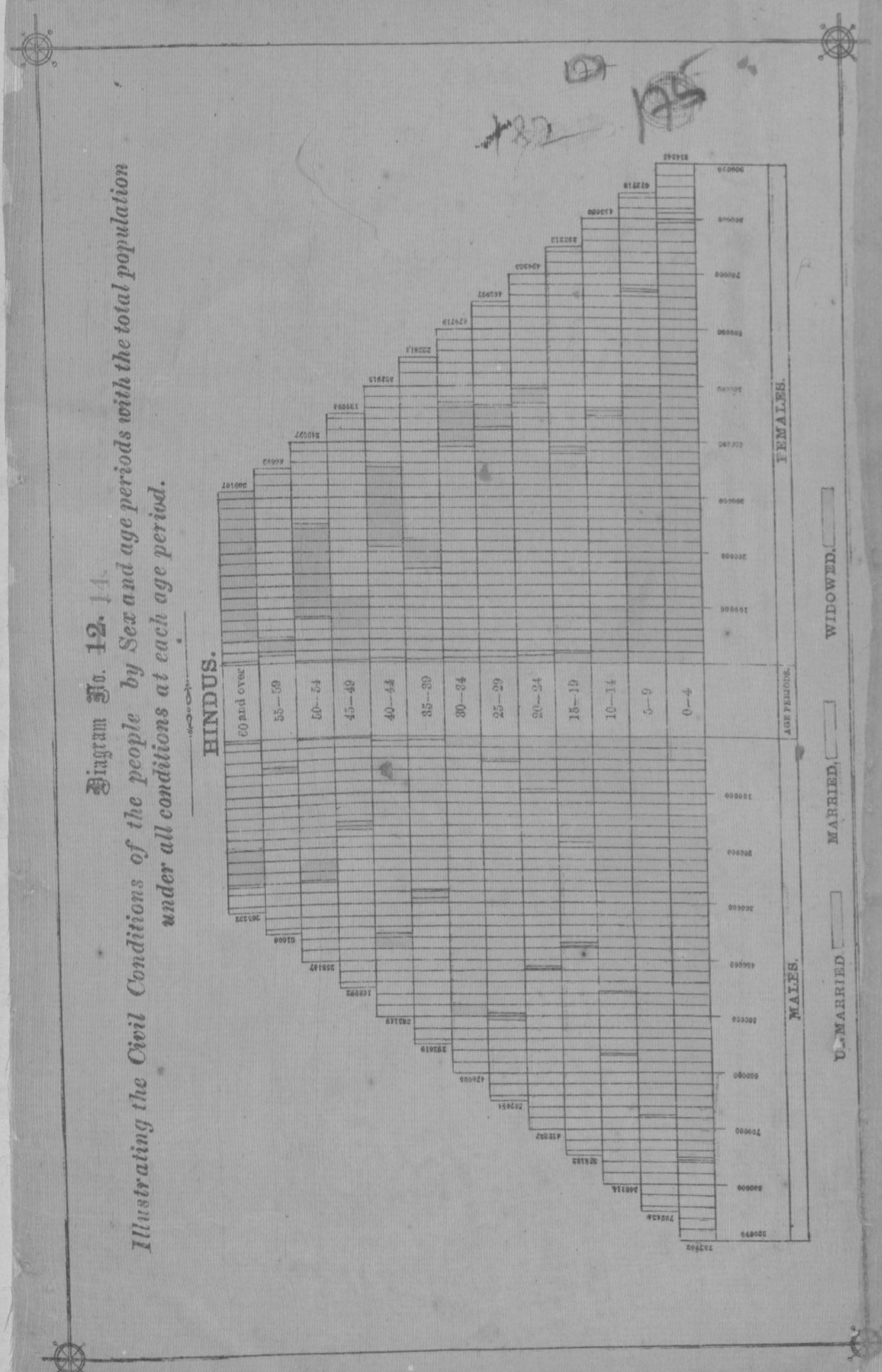
In the age period 25—39, the proportions of the unmarried in Indian Provinces are very low, ranging from 65 males in Hyderabad to 180 males in Mysore, and 7 females in Bengal to 28 in Mysore and 74 in Burma. On the other hand, the proportions in European countries range from 522 males in Ireland to 315 in Germany, and 377 females in Ireland again to 215 in Italy. The proportions of the married in all India are 832 males and 806 females. The former proportion is exceeded in four Indian Provinces, Hyderabad heading the list with 901. The lowest proportion of married males is found in the Punjab (780). In the case of married females, the proportion in all India (806) is exceeded in seven Indian Provinces, the Central Provinces and the Berars coming highest with proportions of 881 and 880 respectively. The lowest proportions are furnished by Madras (748) and Mysore (747). Among European countries the proportions vary from 673 males in France and 746 females in Italy to 464 males and 583 females in Ireland. The Indian proportions of widowed are also much higher than the corresponding proportions in the European countries, for, while

the highest proportions are 77 widowers in the Punjab and 229 widows in Madras, the corresponding proportions are 23 widowers and 49 widows in France.

In the age period 40—49, the number of unmarried females is extremely small, Burma showing the highest (35) followed by Mysore (20). The male proportions vary from 75 in the Punjab to 23 in Bengal. If we exclude the proportions in Germany, we may say that none of the European countries show proportions, in either sex less than 125. In the case of the married, the Indian Provinces and European countries show almost analogous proportions, the highest proportions found being 898 in the Punjab and 871 in Germany in the case of males, and 753 in Burma and 763 in Germany in the case of females. The widows in Indian Provinces show very high proportions compared with those in European countries and with widowers. Punjab has the highest number of widowers (159) and Madras the highest number of widows (505), the lowest numbers being found in Hyderabad (78 widowers) and Burma (212 widows). In European countries the proportion of widowers varies from 35 in Germany to 57 in France and of widows from 88 in Sweden to 137 in Ireland.

In the last age period, the proportions of male and female unmarried in all the Indian Provinces are very inappreciable, the highest being found in the Punjab (65 males) and Burma (35 females). On the other hand, the lowest proportions in European countries are 77 unmarried males and 109 females in Germany. The proportions of married in all India are 755 males and 253 females, the former being nearly three times as large as the latter. The former proportion is exceeded in six Indian Provinces, Bengal showing the highest (807) and the Punjab the lowest (630). In the case of European countries, the highest proportion (754) is found in Sweden and the lowest (685) in Ireland. Burma shows the highest married female proportion (440) and Madras the lowest (191); while among European countries the similar positions are occupied by France (535) and Scotland (428). Lastly, the widowed proportions in all India are exceeded in four Indian Provinces in the case of widowers and 6 in the case of widows, the highest proportions being furnished by the Punjab (305 widowers) and Madras (796 widows). The European countries show uniformly lower proportions, France coming first with 189 widowers and Ireland with 408 widows. The cause of the excess of widows over widowers in the advanced ages has already been touched upon, and the same reason appears to produce a similar effect in the Western countries.

269.—Comparison of territorial distribution.—The following statement exhibits the distribution of 1,000 persons of each sex and religion by civil condition in each district and division:—



STATEMENT No. 146.

District.	Hindu.						Mussulman.						Christian.						Sikh.						Parsi.						Jain.					
	Males.			Females.			Males.			Females.			Males.			Females.			Males.			Females.			Males.			Females.			Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
City	342	589	69	237	482	281	456	486	58	334	452	214	667	185	148	412	294	294	310	655	35	233	500	267	...	1,000	...	...	...	...	231	661	108	296	482	222
Suburbs	409	535	56	270	494	236	473	479	48	317	478	205	708	265	27	489	385	126	458	469	73	241	548	211	423	550	27	422	550	27	427	480	93	305	528	167
Total City and Suburbs...	394	546	60	263	492	245	466	482	52	325	466	209	...	265	27	489	385	126	447	483	70	240	542	218	422	551	27	422	488	90	336	564	100	302	508	190
Atraf-i-Balda excluding City and Suburbs ...	445	509	46	270	512	218	501	460	39	340	460	200	500	435	65	444	449	107	397	539	64	162	451	387	500	500	...	...	...	1,000	408	531	61	178	533	289
Mahbubnagar	460	500	40	202	503	205	519	449	32	337	462	201	612	388	...	500	407	93	521	417	62	185	667	148	...	...	...	...	...	...	250	750	...	...	...	...
Nalgonda	518	454	28	358	479	163	560	413	27	395	432	173	485	548	27	500	371	127	460	460	80	208	521	271	250	750	...	667	222	111	...	...	...	...	...	...
Warangal	505	466	29	353	482	165	551	423	26	386	433	181	549	467	14	402	501	97	472	460	68	242	500	258	357	607	36	167	750	83	...	500	500	...	...	...
Elgandal...	475	498	27	328	518	154	542	432	26	393	440	167	598	377	25	380	578	42	522	451	27	353	444	203	500	500	...	...	1,000	...	571	286	143	400	400	200
Indur	394	560	46	288	552	210	491	473	36	318	475	212	550	400	50	444	500	56	437	504	59	237	500	263	1,000	...	...	600	400	...	344	557	99	239	478	283
Medak	334	518	48	249	530	221	515	452	33	321	479	200	509	491	...	858	434	208	397	554	49	239	511	250	...	...	...	...	...	...	604	313	83	241	389	370
Total Telingana	464	500	36	306	508	186	503	458	39	342	459	199	682	291	27	477	401	122	451	489	60	244	504	252	415	558	27	419	489	92	392	615	93	248	475	277
Aurangabad	406	553	41	279	567	154	439	473	38	348	482	170	453	520	27	394	514	92	479	429	92	314	513	173	485	500	15	355	532	113	448	471	81	288	522	190
Birh	401	557	42	268	578	154	477	484	39	334	512	154	500	477	23	452	532	16	461	508	31	252	583	165	454	455	91	508	500	...	467	470	63	291	525	181
Nander	389	562	49	251	568	181	479	485	36	332	486	182	...	1,000	...	...	...	...	460	498	42	250	528	222	500	500	...	...	1,000	...	372	523	105	221	535	244
Naldrug	414	545	41	280	561	159	470	495	35	331	509	160	467	524	9	346	551	103	250	750	...	...	...	...	300	700	...	...	...	...	430	508	62	267	562	171
Bidar	397	556	47	250	559	191	485	482	33	329	487	184	417	417	166	445	444	111	483	517	...	222	556	222	500	500	...	...	1,000	...	385	538	77	228	536	236
Parbhani	373	581	46	261	582	157	481	483	36	351	480	169	537	439	24	500	423	77	341	580	79	308	580	112	417	583	...	500	500	...	349	575	76	222	590	188
Sirpur Taudur	441	525	34	326	516	158	530	439	31	378	418	204	...	...	...	...	...	...	362	636	...	500	455	45	...	1,000	...	...	...	...	367	570	63	284	558	158
Total Mahratwara	395	558	44	268	566	166	482	482	36	339	489	172	459	514	27	395	516	89	434	515	51	271	537	192	455	527	18	381	536	83	418	508	74	262	548	190
Gulbarga...	400	544	56	249	540	211	472	484	44	330	485	185	500	460	40	416	488	146	400	600	...	323	223	445	489	488	23	391	609	...	388	528	84	285	522	243
Raichur	456	499	45	314	495	191	483	475	42	352	471	177	543	446	11	456	424	120	333	667	...	...	1,000	...	500	400	100	500	429	71	398	500	102	258	520	212
Lingsugur	436	512	52	304	506	190	474	480	46	336	483	181	502	434	64	436	410	154	1,000	...	...	1,000	...	...	375	625	...	400	600	...	459	479	62	310	473	217
Total Karnatic	429	520	51	288	514	198	475	481	44	337	482	182	515	445	40	437	422	141	545	455	...	417	250	333	479	479	42	428	548	24	416	507	77	261	506	233
Politically Divisions.																																				
Northern	431	530	39	280	537	183	502	466	32	337	473	190	560	411	29	384	510	106	453	503	44	279	487	234	286	714	...	429	571	...	391	531	78	237	526	237
Eastern	495	473	32	336	487	177	540	431	29	367	445	188	518	468	14	416	485	99	478	452	70	226	528	246	344	625	31	381	524	95	167	666	167	...	...	...
Western	392	564	44	265	574	161	483	480	37	343	488	169	459	514	27	400	518	87	434	511	55	268	538	194	474	505	21	386	580	84	419	504	77	264	545	191
Southern	425	527	48	286	527	187	474	484	42	336	487	177	507	458	33	420	446	134	468	533	...	354	808	808	457	506	37	428	548	24	425	507	68	264	542	194
Atraf-i-Balda	425	524	51	267	504	229	473	477	50	328	465	207	703	269	28	487	387	126	434	497	69	217	516	267	422	551	27	420	486	94	354	556	90	250	519	231
Total for the Province...	432	526	42	288	533	179	489	472	39	340	475	185	648	325	27	464	418	118	444	500	56	258	519	223	432	543	25	419	502	79	418	508	74	262	543	195

TAMIL MANUSCRIPTS

We shall first consider the proportions among Hindus. The Provincial proportions in this religion are 432 unmarried males, 526 married and 42 widowers. Both the City and the suburbs show less proportions of unmarried. Among the districts, there are eight that exceed this proportion, the highest excess being found in Nalgonda (518). Medak, on the other hand, comes last, with 339. The Telingana division (464) is the only one among Linguistic divisions and the Eastern (495) the only one among Political divisions, that exceed the Provincial proportion of unmarried males. All the districts of the Mahratwara division except Sirpur Tandur and the districts of Indur and Gulbarga, alone exceed the Provincial proportion of married males (526); while the Mahratwara, the Northern, Western and Southern divisions also exceed it. The lowest proportions are found in Nalgonda (454), among districts, and in the Eastern (473), among divisions. In the case of widowers, the highest district proportion (56) is found in Gulbarga and the divisional (51), both in the Karnatic and Atraf-i-Balda. It has to be noted that the proportions of widowers in the City and the suburbs are also very high being 69 and 56 respectively.

In the case of Hindu females, the Provincial proportions of unmarried (288) is exceeded in 7 districts and two divisions, the highest excesses being furnished by the Nalgonda district (358) and the Eastern division (336). The City and the suburbs fall behind the Province with proportions of 237 and 270 respectively. Parbhani has the largest proportion of married females (582) which is 49 more than the Provincial. There are 7 other districts that show an excess. The Mahratwara (566), the Northern (537), and the Western (574) divisions also exceed the Provincial proportion. In the case of widows, the Province shows a proportion of 179 which is more than four times the proportion of widowers. This proportion is exceeded in all the districts of the Karnatic, in four districts of Telingana and two in Mahratwara, the highest proportion being found in Medak (221). The City and the suburbs exceed this last district proportion by 60 and 15 respectively. The Telingana and the Karnatic as well as the Northern and Southern divisions and Atraf-i-Balda, also exceed the Provincial proportion.

Next as to the Mussulmans. All the districts of Telingana and Sirpur Tandur show higher proportions of unmarried males than the Province (489), the highest proportion being found in Nalgonda (560). Among divisions, the Telingana (503), the Northern (502) and the Eastern (540) come highest. The City and the suburbs, in this case also have fewer unmarried than the Province, the lowest proportions being found in the Naldrug district (470) and in the Atraf-i-Balda division (473). The proportion of married Mussulman males for the Province (472) is exceeded in all the Mahratwara and the Karnatic districts, with the exception of Sirpur Tandur, and in the district of Indur, the highest proportion (495) being furnished by Naldrug. The Telingana and the Northern and Eastern divisions are the only ones that show less proportions than the Province. The City and suburbs slightly exceed the Province. In the case of the widowers also, the capital in common with all the Karnatic districts, exceeds the Provincial proportion (39). The Telingana and the Mahratwara districts show proportions either equal to, or less than, the Provincial proportion of Mussulman widowers. Of the divisions, the Karnatic, Atraf-i-Balda and the Southern divisions alone show an excess. The Provincial unmarried female proportion among Mussulmans (340) exceeds the proportion in the City and the suburbs, and in nine districts, Nalgonda furnishing the highest proportion under this head (395). Telingana alone of the Linguistic divisions and the Eastern and Western among the Political divisions show higher proportions than the Province. In the case of the married females, the Province shows 475, which is exceeded in the suburbs, in Medak, in all the districts of Mahratwara and Karnatic, except Sirpur Tandur and Raichur respectively, and in all the divisions except Telingana, the Northern, the Eastern and Atraf-i-Balda. The Provincial proportion of Mussulman widows (185), which is itself higher than the Hindu widows (179), is exceeded both in the City and the suburbs and in five districts and four divisions.

The Christian unmarried males is nearly double the married proportion, and more than twenty times the proportion of widowers. The City and the suburbs alone exceed the unmarried proportion and the Telingana and Atraf-i-Balda divisions, in which the capital is situated, also exceed the Provincial proportion. On the other hand, the City and the suburbs fall below the married male proportion of the Province, which, however, is exceeded in all the districts, Atraf-i-Balda being considered as exclusive of the capital. All the divisions also exceed the Provincial proportion, except Atraf-i-Balda, which contains the capital, where the largest number of Christians reside, including the large European unmarried military population. In the case of widowers also, the City has the highest proportion (148) which, however, is exceeded in Bidar (166). The proportion of the suburbs (27) where the overwhelming majority professing this religion reside is identical with the Province. In the case of the females, the Provincial proportions are 464 unmarried, 418 married and 118 widows. Similar proportions in the City and in some of the districts where the numerical strength of the Christian population is small, show abnormal proportions.

The actual Sikh, Parsi and Jain population is very small and found mainly in the capital. The proportions of the City and the suburbs are therefore found to have more or less influenced the Provincial ones. The district distribution of the followers of these religious persuasions being therefore insignificant, it is unnecessary to enter into the details of the distribution of their civil condition.

270.—Territorial distribution of 1,000 persons of each sex and age by civil condition.—We shall next consider the territorial distribution, confining ourselves to the capital and the Political divisions, of 1,000 persons of each sex and specified age by civil condition. The subjoined statement is intended to exhibit such distribution.

STATEMENT No. 147.

Division.	Sex.	Age periods. All ages. Unmarried.	All ages. Married.	All ages. Widowed.	0 to 14. Unmarried.	0 to 14. Married.	0 to 14. Widowed.	15 to 24. Unmarried.	15 to 24. Married.	15 to 24. Widowed.	25 to 39. Unmarried.	25 to 39. Married.	25 to 39. Widowed.	40 to 49. Unmarried.	40 to 49. Married.	40 to 49. Widowed.	50 and over. Unmarried.	50 and over. Married.	50 and over. Widowed.
City	Males	402	528	63	968	31	1	578	409	13	163	787	50	65	835	100	42	732	226
	Females	286	471	243	859	137	4	222	726	52	59	735	206	30	453	517	18	180	792
Suburbs including Secunderabad.	Males	446	502	52	971	28	1	576	411	13	161	797	42	57	849	94	36	753	211
	Females	295	484	221	827	169	4	117	825	58	40	749	211	18	483	499	15	191	794
Total City and Suburbs.	Males	436	509	55	970	29	1	576	410	14	161	794	45	59	845	96	38	746	216
	Females	292	480	228	835	161	4	151	793	56	46	744	210	22	473	505	16	190	794
POLITICAL DIVISIONS.																			
Northern Division	Males	437	525	38	927	71	2	346	643	11	49	920	31	21	904	75	17	800	183
	Females	285	532	183	709	283	8	35	920	45	15	830	155	12	560	428	11	211	778
Southern Division	Males	430	522	48	929	68	3	381	600	19	74	885	41	27	882	91	23	755	222
	Females	291	523	186	742	252	6	40	920	40	22	820	158	19	501	480	14	180	806
Western Division	Males	400	556	44	903	94	3	296	687	17	49	914	37	23	899	78	20	787	193
	Females	272	566	162	697	297	6	22	949	29	10	870	120	9	605	388	9	230	761
Eastern Division	Males	498	471	31	972	27	1	498	495	7	74	900	26	22	918	60	17	814	169
	Females	338	485	177	794	201	5	41	907	52	18	814	168	16	536	448	15	202	783
Atraf-i-Balda	Males	451	504	45	962	37	1	480	511	9	89	878	33	36	886	78	24	776	200
	Females	277	506	217	735	261	6	37	910	53	20	790	190	14	501	485	12	175	813
Total for the Province	Males	438	521	41	933	65	2	389	598	13	84	901	34	29	897	75	20	787	193
	Females	293	528	180	784	260	6	40	918	42	17	831	152	14	549	437	12	206	782

The Provincial male unmarried proportion (438) is exceeded in the suburbs (446), the Eastern division (498), and Atraf-i-Balda (451); while the female proportion (293), is slightly exceeded in the suburbs (295), and in the Eastern division (338). In the case of the married, the male proportion of the city is half as much above, as the proportion in the suburbs is less than, that of the Province (521). Among divisions, the Northern (525), the Southern (522), and the Western (556) show excess. Among the female unmarried, the Provincial proportion (527) exceeds both those in the City and the suburbs as well as in the Southern, Eastern and Atraf-i-Balda divisions. Lastly, in the case of the widowed, the Provincial proportion of widowers (41) is less than one-fourth of that of widows (180). In the City and the suburbs, both these proportions are intrinsically higher, though the relative proportions are about a fourth, in each case.

The widower proportion is exceeded in the Southern, the Western and Atraf-i-Balda divisions, while the proportion of widows is exceeded in the Northern and Southern divisions and in Atraf-i-Balda. The highest relative proportion, exceeding five, is found in the Eastern division which shows 31 widowers to 177 widows.

In the first age period 0—14, both the City and the suburbs show higher proportions in unmarried males and females, though in the other two civil conditions, they fall behind the Province. In unmarried males, the Eastern division and Atraf-i-Balda and in females, the Southern and Eastern divisions, exceed the Provincial proportions. The Provincial proportions of the married, show 65 males and 260 females, *i.e.*, a relative proportion of one to four. The Eastern division

shows the highest diversity in this respect, having 27 males to 201 females. As regards actual proportions, the Western division furnishes the highest in both sexes, being 94 males and 297 females. The Northern division shows 2 widowers and 8 widows in this age period, while the Southern and Western divisions show 3 widowers and 6 widows each against the Provincial proportions of 2 widowers and 6 widows.

In the next and following age periods the Provincial proportions are not highly departed from, except in the case of the City and the suburbs and the division in which they are situated. It is therefore unnecessary to go into details regarding them, as similar information has already been discussed.

271.—Proportion of children under 10 years, married and widowed, to every 1,000 children.—In order to give an idea of the extent to which early marriage prevails in these Dominions, and of the proportion, the unfortunate child-widows bear to the total population of their own ages, the following statement is appended:—

STATEMENT No. 148.

	District.	Married. All Religions. Males.	Married. All Religions. Females.	Married. Hindus. Males.	Married. Hindus. Females.	Married. Mussulmans. Males.	Married. Mussulmans. Females.	Married. Christians. Males.	Married. Christians. Females.	Widowed. All Religions. Males.	Widowed. All Religions. Females.	Widowed. Hindus. Males.	Widowed. Hindus. Females.	Widowed. Mussulmans. Males.	Widowed. Mussulmans. Females.	Widowed. Christians. Males.	Widowed. Christians. Females.
Telingana. Hyderabad.	City	8	29	11	55	6	11	...	...	...	2	...	3	...	1	...	...
	Suburbs including Secunderabad.	9	43	10	62	6	11	4	5	...	1	...	2	1	1	1	1
	Total	8	39	10	61	6	11	4	5	1	3	...	2	...	1	1	1
Telingana.	Atraf-i-Balda	12	99	13	106	9	30	29	56	1	2	...	2	...	1	1	1
	Mahbubnagar	12	108	12	114	10	34	...	...	1	2	1	2	1	3	...	...
	Nalgonda	5	41	5	42	11	14	118	...	...	2	...	2	2	3	...	...
	Warangal	7	49	7	51	7	15	9	33	...	2	...	1	1	2	...	5
	Elgandal	13	81	13	84	9	19	81	...	...	2	...	2	1	3	...	42
	Indur	34	188	35	195	14	45	...	...	1	5	1	5	3	6	...	...
	Medak	10	119	11	129	6	37	...	...	1	3	1	3	2	3	...	...
	Total Telingana	13	87	12	93	8	23	8	9	...	2	1	2	2	3	1	2
Mahratwara.	Aurangabad	18	110	19	120	11	32	21	62	1	2	1	2	1	2	...	...
	Birh	23	132	24	140	11	47	...	57	1	3	1	3	2	3	...	...
	Nander	33	176	34	189	13	47	...	...	2	4	2	4	2	2	...	...
	Naldrug	18	116	18	122	13	54	24	...	1	3	1	3	1	3	...	...
	Bidar	22	144	24	158	11	45	...	...	1	6	1	6	1	4	...	...
	Parbhani	38	168	40	179	15	48	...	...	2	4	2	4	2	3	...	...
	Sirpur Tandur	36	125	37	133	6	31	...	...	1	5	1	5	4	6	...	...
	Total Mahratwara	26	140	27	150	12	43	20	55	1	3	1	4	1	3	...	...
Karnatic.	Gulbarga	23	167	25	187	16	56	23	114	2	4	1	4	2	2	...	...
	Raichur	22	121	22	128	16	53	23	26	1	3	1	3	2	2	...	...
	Lingsugur	38	157	49	165	22	81	19	...	2	4	2	4	5	5	...	...
	Total Karnatic	28	149	30	161	18	63	21	41	2	4	1	4	3	3	...	...
	POLITICAL DIVISIONS.																
	Northern	21	124	21	132	10	38	47	...	1	4	1	4	2	4	...	21
	Easten	25	141	27	151	17	61	22	34	2	3	1	2	2	3	...	...
	Westen	28	145	29	156	12	41	19	61	1	3	1	3	2	2	...	...
	Southern	8	64	8	67	9	23	15	27	1	2	...	2	1	3	...	4
	Atraf-i-Balda	11	78	12	92	7	15	6	7	...	2	...	2	1	2	1	1
	Grand Total for the Province	20	118	21	127	12	40	11	18	1	3	1	3	2	3	1	2

Taking the Provincial proportion for all religions, it is seen that there are 20 male and 188 female children under the age of 10, to every 1,000 children of each sex, that have been married. The male proportion is exceeded in nine districts, the highest proportions being furnished by Parbhani and Lingsugur, each of which districts shows 38. Warangal shows the lowest proportion (7), the City (8) and the suburbs (9) coming next higher up in the scale. Of the divisions, both Mahratwara and Kannada and the Northern, Southern and Western divisions show higher proportions. In the case of females, the Provincial proportion is exceeded in all the Mahratwara and the Karnatic districts, except Aurangabad and Naldrug, and in Medak and Indur, the highest proportion being found in Indur (183). Nalgonda (41), the City (29), and the suburbs (43) occupy the last places. Among the divisions, the Telingana, the Eastern and Atraf-i-Balda divisions alone fall below the Provincial proportion. The Hindu male proportion (21) which is almost equal to the Provincial proportion in all religions is exceeded in the same districts and divisions as in the case of all religions. The Hindu female proportion (127) is also exceeded in the same districts and divisions as in the case of males, the highest proportion being found in Indur (195). The City and the suburbs show uniformly less proportions than the Province. Among the divisions, the highest proportions are found in the Karnatic (30 males and 161 females).

The Mussulman proportions are very few indeed being 12 males and 40 females per *mille* respectively. The male proportions in the City and the suburbs are exactly half that of the Province, while in the case of females, the proportions are nearly a fourth. The proportions show that the Mussulmans have to a very considerable extent adopted the custom of early marriage from the Hindus. The highest married proportion of children under 10, is found in Lingsugur which shows 22 males and 81 females, or nearly double the Provincial proportion. It is noticed that the majority of the Mahratwara and the Karnatic districts exceed the Provincial proportions. The Political divisions do not show any great variation from the Provincial proportions, except in the case of the Southern, which has 17 males and 61 females.

The Christian proportions for the whole Province are 11 males and 18 females respectively. Even these small proportions must be traced to the fact that many of the low caste converts still stick to the customs and manners of the religion they originally professed. Many of the districts, and the City itself furnish no cases of early marriage at all under this class of people. The districts that may be said to be the greatest sinners in this respect are Nalgonda in the case of boys (118), and Gulbarga in the case of girls (114).

The Provincial proportions of widowed for all religions are 1 widower and 3 widows. The Hindus show the same proportions, while, strange to say, the Mussulmans show 2 widowers and 3 widows, which are higher than the proportions among the Hindus, who must be looked upon as the great apostles of early marriage and of enforced widowhood. The Christian proportions are *nil* in most of the districts and divisions and the proportions of 1 widower and 2 widows per 1,000 cannot be looked upon as affording any guide as to the existence of the miseries engendered by enforced widowhood. In the City and

the suburbs there are not sufficient Hindu widower boys to afford any appreciable proportions to the total population of that age. The same is the case in most of the districts of Telingana. Two Hindu widowers are furnished by each of the three districts of Nander, Parbhani, and Lingsugur; while the remaining 10 districts show one each. In the case of Mussulman widowers, the City shows none, the suburbs and 6 districts show one each, 7 districts two each, 2 districts three each, 1 district four, and another 5, while among Christian widowers Atraf-i-Balda (15) is the only district that has any widowers besides the suburbs which show but one. There is not a single district that does not show some proportion of widows both under Hindus and Mussulmans, the highest proportions being furnished by Bidar (6) in the case of the former and by Indur (6) and Sirpur Tandur (6) in the case of the latter. The highest proportion of Christian widows is found in Elgandal (42). The suburbs (1) and Warangal (5) are the only other territorial units that show any Christian widows under the age of 10.

Section III.—PROPORTIONS OF THE SEXES.

272.—Average Number of females per 1,000 males in each Age and Civil Condition by religion.—The subjoined statement depicts the average number of females to 1,000 males in each age period and civil condition under each religion.

Para. 272.] Sex Proportion in each age and Civil Condition by religion. [Civil Condition.

STATEMENT No. 149.

Age periods.	All religions.			Hindu.			Mussulman.			Christian.			Sikh.			Parsi.			Jain.			Gond.			Bhil.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
0 to 14	752	3,812	2,777	740	3,802	2,883	851	4,281	1,862	975	3,350	1,000	749	4,929	6,000	19	1,500	...	751	3,319	1,222	843	2,128	1,125	738	3,125	No males and females.
15 to 24	113	1,704	3,517	99	1,641	3,426	177	2,647	5,036	212	2,968	2,789	56	1,461	2,000	309	2,062	...	43	1,686	2,315	177	1,572	1,552	900	2,000	No females.
25 to 39	237	834	4,007	259	828	3,993	173	878	4,354	101	838	2,744	77	802	3,000	No females.	534	1,800	54	804	2,042	210	945	1,625	No males.	560	No males.
40 to 49	474	521	4,778	495	521	4,733	400	519	5,423	333	579	3,921	135	545	2,538	No females.	563	400	90	487	2,558	296	607	3,053	No males, & females.	938	No males.
50 and over.....	602	268	4,178	627	270	4,166	500	253	4,386	209	275	3,458	270	215	3,925	50	237	3,500	138	269	2,272	867	376	3,725	1,000	474	2,000
All ages	645	976	4,203	643	978	4,180	664	963	4,574	542	974	3,278	473	845	3,252	66	633	2,125	540	919	2,257	772	977	2,893	771	1,052	11,500

Civil Condition.] Sex Proportion in each age and Civil Condition by religion. [Para. 272.

The average number of females to 1,000 males of all ages under all religions in the first civil condition, unmarried, is 645. This number is exceeded in the first age period 0—14, where the proportion is 752, while the second age period 15—24 shows the lowest (113). The proportion steadily increases in the remaining age periods. The proportion in the civil condition, married, for all ages is 976, and is exceeded in the first and second age periods, where the proportions are 3,812 and 1,704 respectively. In the remaining ages, the proportion decreases until the lowest point (268) is gained in the last age, 50 and over. The proportion of all ages in the widowed condition (4,203) is exceeded only in the age 40—49, which shows 4,778. The first age period shows the lowest average number of females (2,777) per thousand males of the same civil condition. The legitimate conclusion from the high proportion of females to males in the last civil condition is, as confirmed by the previously discussed statistics, that the widows at every age far out-number the widowers.

In the case of Hindus, the influence of early marriage, enforced widowhood, and the necessity of marriage as a religious institution especially in the case of females, is fully exemplified. For instance, there are only 99 unmarried Hindu females of the age 15—24 against 1,000 unmarried Hindu males of the same age period. This proportion increases by degrees in the succeeding age periods, which however, all fall short of the proportion under all ages (643). The number of married females of the age, 0—14, is 5,802, compared to 1,000 males of the same age and civil condition. In the next age, the proportion is 1,641. These figures show that in these ages, a much larger number of married females exists than of males. The proportions in the remaining age periods are all less than the proportion under all ages (978) and decline as age increases, until the average dwindles down to 270 in the age, 50 and over. The proportions of Hindu widows to 1,000 Hindu widowers follow the same sequence and exhibit the same characteristics as in the case of the widowed of all religions.

The "all ages" proportion of unmarried Mussulman females to 1,000 males of the same religion and civil condition (664) is exceeded only in the first age period, which shows 851. The lowest proportions under this head are found in the age period 25—39 and 15—24, which respectively show 173 and 177. In the case of the married, the proportion of all ages, (963) is vastly exceeded in the first and second ages, where the proportions are so high as 4,281 and 2,647. The proportions in the other ages show a steady decrease. The Mussulman proportions under widowed (4,574) of all ages is higher than in the case of all religions as well as Hinduism, wherefrom it follows that there is a larger proportion of widows in this religion than in any other, except the Bhils, which, however, may be left out of consideration on account of the extremely small number representing that aboriginal community. The proportion of the widowed in the first age period is seen to be less than among Hindus, though it is by no means inconsiderable, being 1,862. The second and fourth age periods show the highest proportions, even higher than the proportion under all ages, namely, 5,056 and 5,423 respectively.

Among Christians, the proportion of unmarried females of all ages (542) to 1,000 males of the same age and civil condition is very low, compared to the

proportions in the other religions. But in the first age period, 0—14, this community carries off the palm. This is very strange and can only be explained by the fact that the Hindu converts are more particular in keeping up the institution of early marriage than were their forefathers while professing their heathen religion. The lowest proportion in this civil condition (101) is found in the age 25—39, a circumstance that further corroborates the conclusion, we drew when studying the age statistics of this community, *viz.*, that people professing other religions become converts to Christianity at about this age. The married proportion in all ages in 974, and is exceeded only in the first and second age periods by over 2,000 in each case. This proportion stands midway between those in Hinduism and Islam. Lastly, in the case of the widowed, the proportion of all ages has fallen off considerably.

The first age period shows an equality in the proportion of the sexes. This proportion goes on increasing, till the maximum (3,921) is reached in the age 40—49, from which there is again a fall in the last age,

The Sikhs as well as followers of the other religions show uniformly lower proportions in each civil condition. The proportion of the Sikh unmarried of all ages is 473, which is exceeded in the first age period by about 270, while all the other age periods fall below it, the lowest proportion (56) being found in 15—24. The proportion of the married (4,929) in 0—14, is second only to that among Hindus, and is nearly six times what it is in all ages. The proportion falls to 1,461 in the second age period and goes on decreasing in each succeeding age, till the minimum (215) is met with in the last age. The widowed proportion in all ages (3,252) is less than in the three preceding religions we have discussed, but the proportion in the age period, 0—14, *viz.*, 6,000, is higher than in all the other religions. In the second and third age periods, the proportions of females are twice and thrice respectively the number of males.

The proportions of the sexes in the four remaining religions as shown in the above statement, are not attempted to be discussed, as, their numbers are very few, and their distribution among the age periods, makes them even more insignificant, and as no general conclusions can be drawn from them.

273.—Comparison with other Provinces and Countries.—In the following statement the average number of females to 1,000 males of the same age and civil condition in this Province, is compared with similar proportions in other Indian Provinces and in European countries.

STATEMENT No. 150.

Provinces or countries.		All ages.			0 to 14.			15 to 24.			25 to 39.			40 to 49.			50 and over.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
Hyderabad	1891	645	976	4,208	752	3,812	2,777	113	1,704	3,317	237	884	4,007	474	521	4,778	672	988	4,179
Madras	1881	681	1,045	5,681	677	6,417	9,755	207	3,005	10,061	137	936	6,019	576	533	6,280	729	979	4,957
Bombay	1891	637	998	3,481	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Do.	1881	630	1,005	3,329	759	3,107	2,475	109	1,546	2,392	152	859	2,988	965	594	3,812	289	393	3,550
The Berars	1891	647	973	2,619	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Do.	1881	629	975	3,730	725	2,634	1,916	108	1,557	1,535	133	896	1,712	188	611	3,054	174	318	3,380
Central Provinces	1891	773	1,008	3,395	880	2,219	2,274	220	1,504	1,969	149	1,009	2,839	329	681	3,459	347	408	4,188
Mysore	1891	668	1,017	4,263	915	13,866	16,640	135	3,046	9,811	149	914	5,467	388	469	4,523	544	290	3,787
N. W. Provinces	1881	611	1,012	2,394	766	1,991	1,094	90	1,438	1,010	61	963	1,762	88	706	2,854	96	431	2,990
Punjab	1891	600	1,012	1,860	779	230	765	117	1,126	707	46	914	1,000	54	601	1,185	62	354	970
Bengal	1881	638	1,004	5,399	768	2,843	4,068	73	1,902	4,990	84	877	3,286	162	541	6,172	236	339	5,270
Assam	1881	723	964	4,351	869	5,799	5,957	266	2,048	4,454	179	903	4,234	359	546	4,616	369	365	4,275
	1891	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Burmah	,,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lower Burmah	1881	786	894	2,057	944	5,807	3,667	576	2,081	2,472	169	839	1,312	234	728	1,705	442	562	2,677
All India	,,	641	1,006	3,677	795	7,236	2,862	149	1,771	2,895	100	915	1,818	170	607	4,176	193	383	3,807
England and Wales	,,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Scotland	,,	1,020	1,023	2,688	974	...	...	954	1,949	1,956	1,974	1,120	2,147	1,696	966	2,963	2,236	737	2,726
Ireland	1881	963	1,026	2,640	965	...	...	969	2,752	2,890	819	1,429	3,191	977	990	3,460	1,174	638	2,490
France	1886	921	1,002	1,935	989	...	...	850	3,429	3,735	714	1,078	2,137	939	922	3,075	1,317	798	1,871
Germany	1885	975	1,004	2,691	998	...	...	929	3,624	5,080	906	1,131	3,129	1,287	938	3,638	1,634	737	2,501
Sweden	1890	1,014	1,005	2,413	978	...	...	954	2,539	2,882	1,034	1,109	1,951	1,613	972	2,702	2,026	859	2,413
Italy	1881	897	1,012	2,314	963	...	...	849	4,032	4,772	646	1,131	2,485	541	909	2,856	1,056	695	2,198

274.—Proportion of Spinsters to Bachelors.—The unmarried proportion under all ages in India is 641. Bengal (638), and this Province (645) approach nearest to this proportion. The Central Provinces and Lower Burmah, show such high proportions as 773 and 786 respectively. The other extreme is furnished by the Punjab (600). In European countries, Scotland and Sweden show higher numbers of unmarried females than males. Italy has the lowest proportion 897, which is 256 more than what it is in all India.

275.—Polygamy.—All India furnishes a proportion 1,006 married females to 1,000 males of the same civil condition, thus emphasising the prevalence of polygamy to an undisputed extent. This arises from the fact that Hinduism and Islam, the two great religions of India allow polygamy.

At the time of the advent of the Arabian prophet, the Arabs were sunk in polygamy, each Arab having eight or ten wives. Mohammed restrained it within much narrower bounds by prescribing the limit to be four, and that too under the strict condition of showing equal justice to all the wives. However that may be, it is pretty certain, that though polygamy is allowed by religion there are not many who practice it in this country; and instances are very rare, among the middle and lower classes, of marrying more wives than one.

In the next place, the religion of the ancient Hindus allowed polygamy, but it was probably confined to the wealthier classes. The religion of India did not encourage that unwholesome institution, but only permitted it to ensure male issue. Apastamba distinctly declares :—

12. "If he has a wife who is willing and able to perform her share of the religious duties, and who bears sons, *he shall not take a second.*

13. "If a wife is deficient in one of these two qualities, he shall take another, but before he kindles the fires (of the Agnihotra)." II, 5, 11.

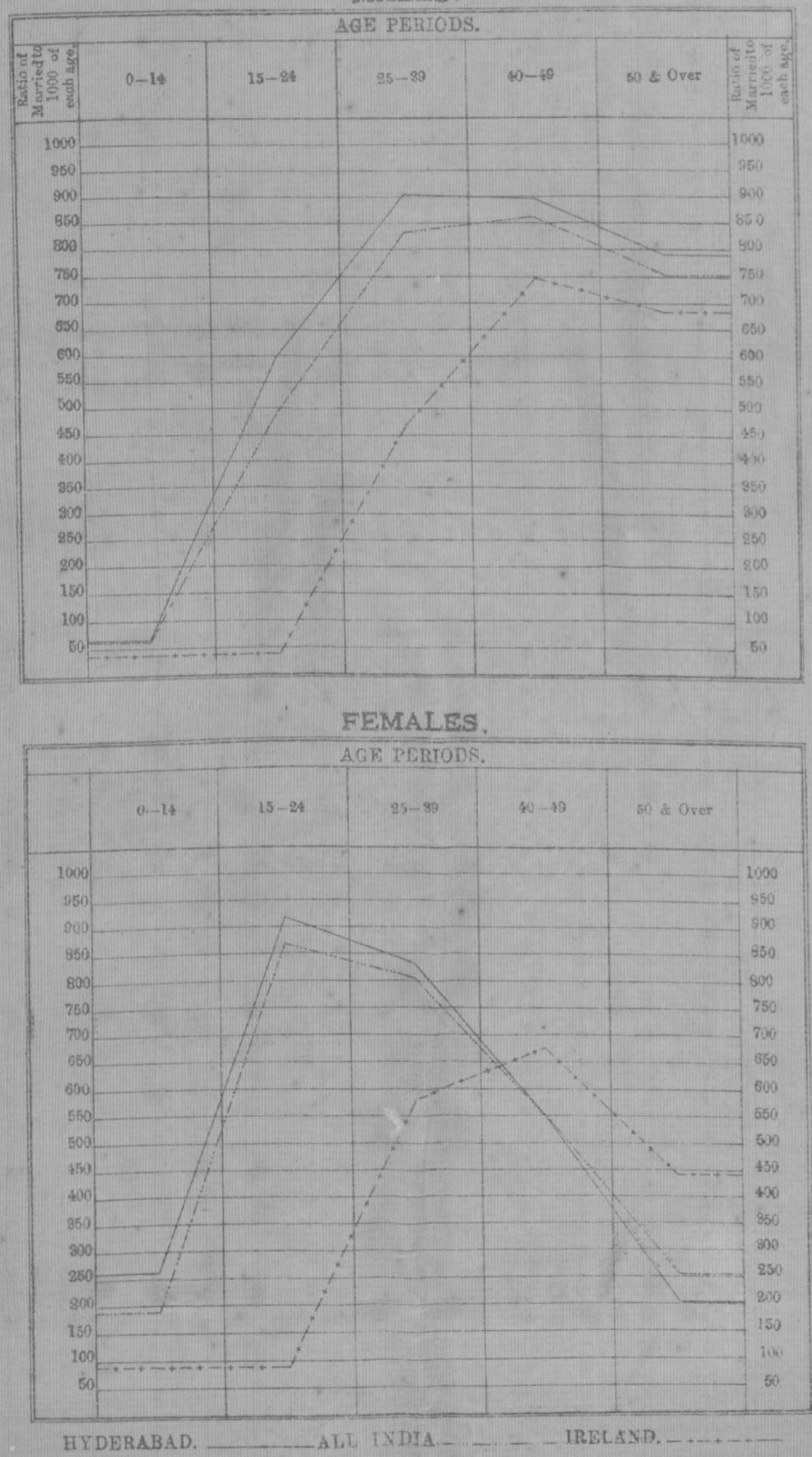
As time has rolled by, the original spirit of the religious law prohibiting a plurality of wives, save under certain circumstances, has come to be looked upon as merely directory and not imperative. Thus, at the present day, a Hindu may practically marry as many wives as he pleases, without his wife's consent, or any justifying cause.

The permission of polygamy in the higher castes and orders is evidently due to the desire to maintain the integrity of the caste purity. Marriage among Hindus being contracted with the primary object of begetting a son, a plurality of wives is allowed, when the first wife is proved to be barren or bears only daughters.

276.—Proportion of wives to husbands.—Madras, Bombay, the Central Provinces, Mysore, the N. W. Provinces, the Punjab and Bengal, all show higher numbers of married women proportionately to males. The proportion in this Province (976) is almost equal to that in the Berars, though more than what they are in Assam and Lower Burmah. The proportions in European countries are also similar to what they are in polygamous countries. But the excess of married women cannot, in these instances, be attributed to polygamy.

Diagram No. 14 A.

Illustrating apparent tendency towards marriage at each age period.



CHAPTER V.

CIVIL CONDITION.

General Remarks.—Civil Condition Statistics.—Proportion of the Sexes.—Civil Condition in Towns and Villages.—Mean Ages in Civil Condition.

CHAPTER V.

CIVIL CONDITION.

Section I.—GENERAL REMARKS.

255.—Scope.—In the last chapter, we discussed the statistics relating to the proportions of the sexes, and their variations at different periods of life. We next proceed to consider the more intimate relations subsisting between the sexes, as depicted in Imperial Table VIII, (Civil condition by religion and age). In some Provinces, the civil condition statistics were abstracted for castes as well. But owing to special reasons, this information was not abstracted for this Province.

256.—General Remarks.—Marriage in this Province, as it is throughout India, and, we may add, the East, is an institution of universal prevalence. It is the first condition of the reproduction of the race and one of the main factors in the growth of the population. The statistics in regard to civil condition have to be studied in relation to birth and death returns. But, besides the Census information, we have no means of ascertaining the number of births, marriages or deaths. Further, in order that any useful conclusion may be drawn from such statistics, we must have information regarding the age at which marriage, followed by immediate consummation, takes place, and not simply when the betrothal ceremony takes place, which is usually regarded as marriage by the Hindus who form the overwhelming majority in this Province. There is, however, no means of obtaining this information; and it is evident that such figures, even if available will prove to be, at best, as trustworthy as the age statistics.

In the West, marriage is usually looked upon as an index of the material condition of the people. But in India, and in this Province, marriage cannot be taken as an indication of material prosperity. Mr. Baines, in 1881, wrote :—"In some cases the expenses of a marriage are fixed by a caste regulation, in others, it is left to the parents to decide, and amongst the masses, the cost of the ceremony varies with the season, being large when the crops are good or trade is prosperous, and restricted to the bare necessary in a bad year. It is too often the case, that such expenses are the commencement of a long series of loans, the burden of which is transmitted, in accordance with Hindu custom from father to son. To some extent, therefore, weddings, here, as in Europe, follow the season, though with this difference, that in the one country the necessary expenditure precedes the marriage, in the other it is provided for the joint enjoyment afterwards."

257.—Marriage.—"Marriage denotes the union of man and woman in the legal relation of husband and wife, as the same may be defined by local law or custom. The term may properly be applied to connections between the sexes which to civilised people seem exceedingly slight and loose, provided that they are founded on contract, are intended to endure, and are approved of, or at least

The explanation, however, is furnished by the fact that the Europeans are very enterprising and many of the married males are constantly absent from their homes in foreign countries either on business, or in obedience to the call of duty.

277.—Proportion of widows to widowers.—The proportion of widows to 1,000 widowers in all India is 3,677. There are five Indian Provinces, including Hyderabad, that show higher proportions, Madras and Bengal coming at the top with 5,681 and 5,399 respectively. Punjab furnishes the lowest proportion of 1,860, which, strangely enough, is exceeded in all the European countries, where the proportions range between 2,691 in Germany and 2,935 in France. The greater paucity of widows proportionately to widowers in European countries may be accounted for, by late marriage and the greater prevalence of widow re-marriage. But the low proportions in the Berars, the North-Western Provinces and the Punjab appear strange, except it may be that in the two latter Provinces the Mussulman majority of the proportion practice widow marriage to a greater extent than in other parts of the country. The low proportion in Lower Burma may be accounted for by the fact that the majority of the inhabitants profess Buddhism, a religion that does not impose any prohibition on this behalf.

Taking next the first age period 0—14, the all India proportion of unmarried (795) is found exceeded in five Indian Provinces, the highest average (944) being found in Lower Burma. The lowest proportions are found in the Berars (725) and Hyderabad (752). In European countries, the proportion nowhere falls below 963 (Italy.) The European countries show no proportions in the case of the married or widowed, as marriage of females nowhere takes place at the age of 14. The proportion of the same civil condition in all India (7,236) represents nearly double what it is in this Province. In this respect Hyderabad falls below even Buddhist Burma. The highest proportion in this civil condition is furnished by Mysore (13,866) and the lowest (230) by the Punjab. The proportion of widows to 1,000 widowers in this Province is slightly less than what it is in all India (2,862), which, in its turn, is less than what obtains in each of five Indian Provinces. The highest (16,640) and the lowest (765) proportions are again found in Mysore and the Punjab, in the case of this civil condition also.

In the next age period 15—24, the Indian average number of unmarried females to 1,000 males of the same civil condition, namely, 149, is exceeded in four Indian Provinces, the highest proportion being found in Lower Burma (576.) Bengal shows the lowest proportion (73) of unmarried females to 1,000 males of the same civil condition. The proportions in the European countries compare not unfavourably with those in Indian Provinces in the first age period (0—14), but compared with the Indian proportions in the same age period, they are very much in excess, the lowest proportion (849) in Italy being nearly six times what it is in all India.

The proportion of married females in all India is 1,771. This is exceeded in all the European countries and five Indian Provinces. The highest Indian proportion (3,046) in Mysore is much behind what it is in Italy (4,032.) The high proportions in European countries are caused by the circumstance, that largely

prevails in them, of males not entering the state of matrimony until they are able to maintain a wife out of their own individual earnings. In India, as we have already pointed out, marriage is more or less a religious institution and the average Indian is probably married before he has any idea that he has to earn to maintain his wife. The proportions of widows in European countries are very high, higher than the average for all India. The above circumstance explains this phenomenon also. Few males marry at this early age and there are consequently very few widowers. An undoubtedly larger proportion of females than males enter into the state of matrimony and naturally there are more widows of this early age. The only inference therefore is that the few widows bear an extraordinary high proportion to the much more scarce widowers of the same age period. In India, early marriage and the custom of old men marrying young girls account for the high proportion of widows, which is so high as 10,081 in Madras and 9,811 in Mysore. The Punjab again furnishes the lowest proportion of widows, *i.e.*, 707, which is only about a fourth of the proportion in all India, and a fifth of the Hyderabad average.

In the age period 25—39, the proportions of unmarried females to 1,000 males of the same civil condition in all Indian Provinces are very low, this Province showing the highest (237), and the Punjab, the lowest (46.) In European countries, the proportions range from 1,974 in Scotland to 646 in Italy. The highest Indian proportion under married is 1,000 in the Central Provinces, while in the case of the foreign countries, the lowest proportion is 1,078 (in France.) Lastly, the proportion of widows in all India (3,318), while it exceeds the proportions in all European countries, is itself exceeded in four Indian Provinces, which furnish the highest proportion, 6,019 (in Madras.) The remarks already made in the case of the previous age period explain these proportions also.

In the age period 40—49, the all India proportion under unmarried, *viz.*, 270, is exceeded only in Madras (576), Hyderabad (474), and Mysore (388), while the Punjab shows such a low figure as 54. In European countries, on the other hand, the proportions vary from 1,626 in Scotland to 941 in Italy. The married proportions in Indian Provinces range from 738 in Lower Burma to 469 in Mysore and 521 in this Province, while, in the foreign countries, the variation is from 990 in Ireland to 909 in Italy. The widowed proportion in the Indian Provinces commencing from 1,185 in the Punjab and ending with 6,280 in Madras, compare not unfavourably with the European proportions which lie between 2,075 in France and 3,838 in Germany. In the last age period the proportions are slightly in advance of those in the one previous, and the Indian proportion in the unmarried and the married conditions are uniformly less than those in European countries, while the European proportions under widowed are less than those in all India and the majority of Indian Provinces.

278.—Proportions of the sexes in the same age and civil condition.—The subjoined statement shows the average number of females per 1,000 males of the same age and civil condition, the ages being grouped in decennial periods. The proportions are for the total Provincial population.

STATEMENT No. 151.

Age periods.	Unmarried.	Married.	Widowed.
0 to 9	914	5,929	3,151
10 to 19	208	2,502	2,849
20 to 29	139	1,157	3,453
30 to 39	339	773	4,286
40 to 49	474	521	4,778
50 to 59	563	333	4,504
60 and over	648	177	3,965
All ages	645	976	4,203

The average number of unmarried females of all ages to 1,000 males of the same age and civil condition is 645. This proportion is exceeded only in the first decenniad, (914), and the last age period (648). All the other age periods show less proportions ranging from 139 in the third decenniad to 565 in the last. It is further seen that the proportions, from the first to the third decenniad, go on decreasing, the fall from the first to the second being very striking; the proportion then increases gradually until it reaches the maximum in the last age period.

The Provincial proportion of married females of all ages is 976, *i.e.*, the number of married females is slightly less than the number of males of the same civil condition. The proportion in the first decenniad (5,929) is a little over six times the proportion in all ages. This proportion means that in the age 0—9, the number of married girls bears a proportion of 6 to 1, to the married boys of the same age. In the next age the proportion falls to less than half, and in the third decenniad there is a similar further fall by one-half. The proportions go on diminishing in the succeeding age periods, the minimum (177) being reached in the last age period, (60 and over.)

Lastly, the proportion of widows to 1,000 widowers of all ages is 4,203. Thus there are about 4 widows to every widower. The decenniad 40—49 shows the highest average (4,778) under this head. The proportion in the age period 0—9, is 3,151, and decreases in the next. It then goes on increasing till the maximum is reached in the age period 40—49 when a fall is again apparent. In no age period is the proportion of nearly 3 widows to 1 widower exceeded. The high proportion of widows has been commented upon in a previous paragraph.

279.—Proportions of the sexes of each civil condition in each religion and district.—In the following statement are shown the proportions of the females of each civil condition to 100 males of the same civil condition in each of the three principal religions, Hinduism, Islam, and Christianity, as well as in all religions, and in each district and division.

STATEMENT No. 152.

District.	Number of wives to 100 husbands.				Number of spinsters to 100 bachelors.				Number of widows to 100 widowers.			
	Hinduism.	Islam.	Christianity.	All religions.	Hinduism.	Islam.	Christianity.	All religions.	Hinduism.	Islam.	Christianity.	All religions.
City	72	97	100	85	61	76	39	71	356	383	125	370
Suburbs including Secunderabad	85	88	101	86	61	59	48	59	385	374	325	378
Total.....	82	92	101	86	61	66	48	62	377	378	321	376
Atraf-i-Balda	97	93	112	97	58	65	96	59	466	481	178	467
Mahbubnagar...	97	103	86	98	62	65	68	62	502	626	...	510
Nalgonda	100	99	92	100	59	67	100	66	561	606	400	563
Warangal	98	95	93	98	66	64	67	66	544	651	609	549
Elgandal	97	96	89	98	64	69	37	65	531	601	100	534
Indur	98	102	112	99	61	64	73	62	459	601	100	468
Medak	101	104	88	100	56	61	70	57	451	596	...	462
Total Telingana.....	97	96	99	97	63	65	50	63	494	487	329	492
Aurangabad	100	98	100	99	67	69	88	67	366	437	342	370
Birh	99	98	80	99	64	65	65	64	352	369	50	352
Nander...	99	95	...	99	68	66	...	63	365	475	...	372
Naldrug	99	97	105	98	65	67	74	65	377	436	100	381
Bidar	98	98	80	98	61	66	80	62	393	532	50	406
Parbhani	96	95	61	96	67	70	59	67	329	453	200	356
Sirpur Tandur	97	93	...	97	73	70	...	73	454	638	...	439
Total Mahratwara.....	98	96	97	98	65	67	84	65	367	462	325	373
Gulbarga	97	96	87	96	60	67	76	61	370	398	333	373
Raichur	96	94	85	96	67	69	75	67	417	403	950	415
Lingsugur	98	96	91	97	70	68	83	69	360	376	231	361
Total Karnatic.....	97	96	88	97	66	67	78	66	378	392	329	379
Political Divisions.												
Atraf-i-Balda	94	92	101	91	59	66	49	61	425	394	313	415
Northern	98	99	91	98	63	65	50	63	438	589	267	461
Eastern	99	99	59	99	65	65	69	65	536	629	615	538
Western	98	97	97	98	65	68	85	66	362	435	317	357
Southern	98	96	91	97	65	68	78	66	378	400	364	379
Total.....	98	96	97	98	64	66	54	65	418	457	328	420

280.—Number of wives to 100 husbands.—The Provincial proportion in all religions is 97·6, which is exceeded in Hinduism (97·8.) Christianity is slightly less (97·4), while Islam shows only 96·3. Taking the City, it is seen that the proportion in all religions (85) is exceeded in Islam (97), and Christianity (100), while Hinduism shows such a low proportion as 72. In the case of the suburbs, Christianity maintains its high proportion (101), while Hinduism and Islam have drawn nearer each other with proportions of 85 and 88 respectively, and, to the proportion in all religions (86). The highest Hindu proportion (101) is found in Medak, Nalgonda and Aurangabad following with 100 each. There are three districts which show 99 each, four with 98 each, five with 97 each and the remaining two with 96 each, which is the lowest proportion, if we exclude the City and the suburbs. Mahratwara comes first among Linguistic divisions with 98, and is followed by the other two, which have 97 each. Among Political divisions, the Eastern shows the highest proportion (99), while the others except Atraf-i-Balda, show 98 each, Atraf-i-Balda coming last with 94 only, the small proportion being accounted for by its including the capital.

In the case of Islam, the highest proportions, exceeding 100 are found in the three districts of Medak (104), Mahbubnagar (103), and Indur (102.) There

are five other districts that exceed the Provincial proportions, the lowest proportion (93) being furnished by Atraf-i-Balda and Sirpur Tandur. It is worthy of note that notwithstanding the City containing the largest number of cases of polygamy, the proportion of wives to 100 husbands is only 97. Further, there are many married women engaged as menial servants in the zenanas of the better classes, while their husbands live mostly in the suburbs, a fact that is corroborated by the lower proportion in the suburbs. The only explanation, however, appears to be that at the time of the Census, there was the Moul Ali Urus gathering, at which mostly Mussulman males congregate, some of whom must have come from the neighbouring districts and towns, thereby enhancing the number. We have again to take into consideration that numbers of litigants, cartmen, *begari* coolies, and banjaras come daily into the City, and these are for the most part males.

In the case of the Linguistic divisions, all the three show 96 each, which is 0·3 less than the Provincial proportion. In the Political divisions the proportions range from 99 in the Northern and Eastern divisions to 94 in Atraf-i-Balda.

Among Christians, the highest proportion of wives (112) is found in the Atraf-i-Balda and Indur districts, followed by 105 in Naldrug and 100 in Aurangabad. The proportion falls to so low a figure as 58 in Nalgonda. Of the divisions, Telingana and Atraf-i-Balda are the only ones that exceed the Province. In the case of the proportions under all religions, the districts range themselves between the extremes of 96 in three districts and 100 in Medak, while the divisions show extremes of 99 (Eastern) and 91 (Atraf-i-Balda.)

281.—Number of spinsters to 100 bachelors.—The Provincial proportions in all religions, and in Hinduism are the same (64), while in Islam, it is slightly more (66) and in Christians it is considerably less, being only 54. In the City and the suburbs, the Hindu proportion is 61 each, which is less than what it is for the whole Province (66). All the districts of the Karnatic, four districts of Mahratwara and one district (Warangal) of Telingana show higher proportions, while both the two former Linguistic divisions, and all the Political ones, with the exception of Atraf-i-Balda and the Northern division also exceed the Province. The proportions vary from 73 in Sirpur Tandur to 56 in Medak.

The Mussulman proportion for the Province (66) is exceeded in the City (76), in nine districts and in four divisions, taking the Linguistic and Political into consideration. The highest proportion (70) is found in each of the districts of Parbhani and Sirpur Tandur, and the lowest (61) in Medak. The highest Christian proportion (100) found in Nalgonda is nearly double the Provincial, and nearly three times what it is in the district of Elgandal (37) and in the City (39), which are the lowest proportions. All the divisions except Telingana, Atraf-i-Balda, and the Northern also exceed the Provincial Christian proportion. In the case of all religions, the proportion in the City (71) is above, while that in the suburbs (59) is below, the Provincial (64). The proportions in the districts range themselves between 73 in Sirpur Tandur, and 56 in Atraf-i-Balda, while the divisions shows extremes within the narrower range of 61 in Atraf-i-Balda and 66 in the Western and Southern divisions.

282.—Number of widows to 100 widowers.—The Provincial proportion under all religions is 420. The Hindu proportion (418) comes nearest to that of all religions, while Islam shows more (457) and Christianity less (328). The Hindu proportions in the City and the suburbs are much less than what it is for the whole Province. Among the districts, the highest proportion is found in Nalgonda (561). This and the remaining districts of Telingana and Sirpur Tandur alone exceed the Hindu Provincial proportion. Parbhani comes last with 329. Of the Linguistic divisions Telingana alone, and among Political divisions, Atraf-i-Balda, the Northern and Eastern only, exceed the Province. It is curious to note that the greater number of widows, comparatively to widowers, is furnished by the Telugu speaking districts. The enervating nature of the climate of this division may, to a large extent, be taken to be destructive of large numbers of males who work in the wet cultivation lands.

The proportions in the City and the suburbs in the case of the Mussulman widowed are also considerably less than what it is when the whole Mussulman population of the Province is taken into consideration. All the Telingana districts and three of the Mahratwara districts exceed the Provincial proportion, Warangal showing the highest proportion (651.) This average falls in the other districts till the lowest figure (369) is reached in Birh. Among the Linguistic divisions, both Telingana and Mahratwara, and among Political divisions, the Northern and Eastern, also exceed the Provincial proportion.

In the case of Christianity, the suburban proportion is almost on a level with the Province, while the proportion in the City proper is about a third. Four districts show no Christian widows. The proportion in this religion vary from 950 in Raichur to 50 each in Bidar and Birh. Among the divisions, the limits are marked by the Northern and Eastern divisions with 267 and 615 respectively.

Lastly, in the case of all religions, the extremes of variation are not so far removed from each other as in the case of the last two religions, being 563 in Nalgonda and 336 in Parbhani. Telingana and the Northern and Eastern divisions alone exceed the proportion for the whole Province.

283.—Comparison of the variation in each civil condition by age, between the two Censuses.—In the following statement the figures of the two Censuses in each civil condition, distributed over decenniads, are compared with each other, and the variation and the percentage of variation are also shown.

STATEMENT No. 153.

Age periods.	Unmarried. Males. 1891.	1881.	Difference.	Percentage.	Unmarried. Females. 1891.	1881.	Difference.	Percentage.	Married. Males. 1891.	1881.	Difference.	Percentage.
0 to 9 ...	1,584,966	1,250,585	+ 334,381	+26·7	1,448,657	1,121,529	+ 327,128	+29·2	32,891	34,305	− 1,414	− 4·1
10 to 19 ...	742,776	727,380	+ 15,396	+ 2·1	154,595	172,859	− 18,264	−10·6	306,555	269,975	+ 36,580	+13·5
20 to 29 ...	178,946	176,840	+ 2,106	+ 1·2	24,862	23,815	+ 1,047	+ 4·4	842,312	677,602	+ 164,710	+24·3
30 to 39 ...	35,955	43,377	− 7,422	−17·1	12,180	11,440	+ 740	+ 6·5	792,895	673,598	+ 119,297	+17·7
40 to 49 ...	15,625	17,554	− 1,929	−10·9	7,400	6,012	+ 1,388	+23·1	558,801	448,311	+ 110,490	+24·6
50 to 59 ...	7,372	8,255	− 983	−11·9	4,092	3,130	+ 962	+30·7	303,495	242,845	+ 60,650	+25·0
60 and over ...	6,234	5,822	+ 412	+ 7·1	4,040	2,441	+ 1,599	+65·5	217,849	171,014	+ 46,826	+27·4
Unspecified ...	1,462	11,318	− 9,856	−87·1	3,430	27,295	− 23,865	−87·4	477	9,654	− 9,177	−95·1
Total of all ages ...	2,573,236	2,241,131	+ 332,105	+14·8	1,659,256	1,368,521	+ 290,735	+21·2	3,055,266	2,527,304	+ 527,962	+20·9

Age periods.	Married. Females. 1891.	1881.	Difference.	Percentage.	Widowed. Males. 1891.	1881.	Difference.	Percentage.	Widowed. Females. 1891.	1881.	Difference.	Percentage.
0 to 9 ...	195,030	166,287	+ 28,733	+17·3	1,567	1,255	+ 312	+24·8	4,937	4,912	+ 25	+ 0·5
10 to 19 ...	767,241	664,179	+ 103,062	+15·5	7,724	10,823	− 3,099	−28·6	22,004	32,473	− 10,469	−32·2
20 to 29 ...	974,534	779,763	+ 194,771	+24·9	21,547	29,087	− 7,540	−25·9	74,409	89,414	− 15,005	−16·7
30 to 39 ...	612,819	479,585	+ 133,234	+27·7	35,256	42,652	− 7,396	−17·3	151,449	155,645	− 4,196	− 2·7
40 to 49 ...	291,349	234,213	+ 57,136	+24·3	48,510	47,055	+ 1,455	+ 3·1	232,787	205,106	+ 26,681	+13·0
50 to 59 ...	101,158	93,560	+ 7,598	+ 8·1	50,298	44,275	+ 6,023	+13·6	226,567	190,968	+ 35,599	+18·6
60 and over ...	38,661	37,454	+ 1,207	+ 3·2	77,122	55,353	+ 21,769	+39·3	305,768	227,768	+ 78,000	+34·2
Unspecified ...	2,212	30,440	− 28,228	−92·7	127	2,204	− 2,077	−94·2	838	12,006	− 11,168	−93·0
Total of all ages ...	2,982,994	2,485,481	+ 497,513	+20·0	242,151	232,704	+ 9,447	+4·05	1,017,759	918,292	+ 99,467	+10·8

The total male unmarried population of all ages has risen from 2,241,131 in 1881 to 2,573,236 at this Census, showing an increase of 332,105 souls or 14·8 per cent. In the case of the females of this same civil condition, the population has risen from 1,368,521 in 1881 to 1,659,256 in 1891, showing an increase of 290,735 or 21·2 per cent. Considering the distribution of the male increase among the different age periods, it is seen that the three decenniads from 30—59, show decrease, ranging from 10·9 per cent in the decenniad 40—49, to 17·1 in 30—39. In the other age periods, the increase varies from 1·2 in the third decenniad to 26·7 in the first.

The second decenniad alone shows a decrease, under females unmarried, of

10·6. The increase in 20—29 is 4·4 per cent and culminates in 65·5 per cent in the last age period, 60 and over.

The actual increase in the male married proportion of the Province in 1891 over that of 1881 is 527,962, which gives a percentage of 20·9. Among females of the same civil condition, the increase is only 497,513, giving a percentage of 20. Of all the age periods among males and females, the only one that shows a decrease is the first decenniad under males, which has fallen off during the decade by 1,414 boys or 4·1 per cent. The male proportions vary from 13·5 in 10—19 to 27·4 in the last age period, while the female ones vary from 3·2 in the last age period to 27·7 in 30—39.

Lastly, the widowers show an increase of 9,447 or 4·05 per cent, over the last Census, while the widowers show 99,467 or 10·8 in excess. The widowers and widows have both decreased in the second, third and fourth decenniads, the decrease averaging 28·6 to 17·3 in the former and 32·2 to 2·7 in the latter. The increase among both widowers and widows is also highest in the last age period, while the lowest increase is 3·1 among the widowers of the age 40—49, and 0·5 among the widows of the first decenniad.

It may be remarked *en passant* that the numbers of unspecified age of both sexes in each civil condition have decreased considerably, the decrease being nowhere less than 75 per cent.

Section IV.—CIVIL CONDITION IN TOWNS AND VILLAGES.

284.—Civil condition in towns and villages.—We shall next turn our attention to the distribution of the population by civil condition in towns and villages. The following statement shows the proportions of the males and females of each civil condition in towns and villages.

STATEMENT No. 154.

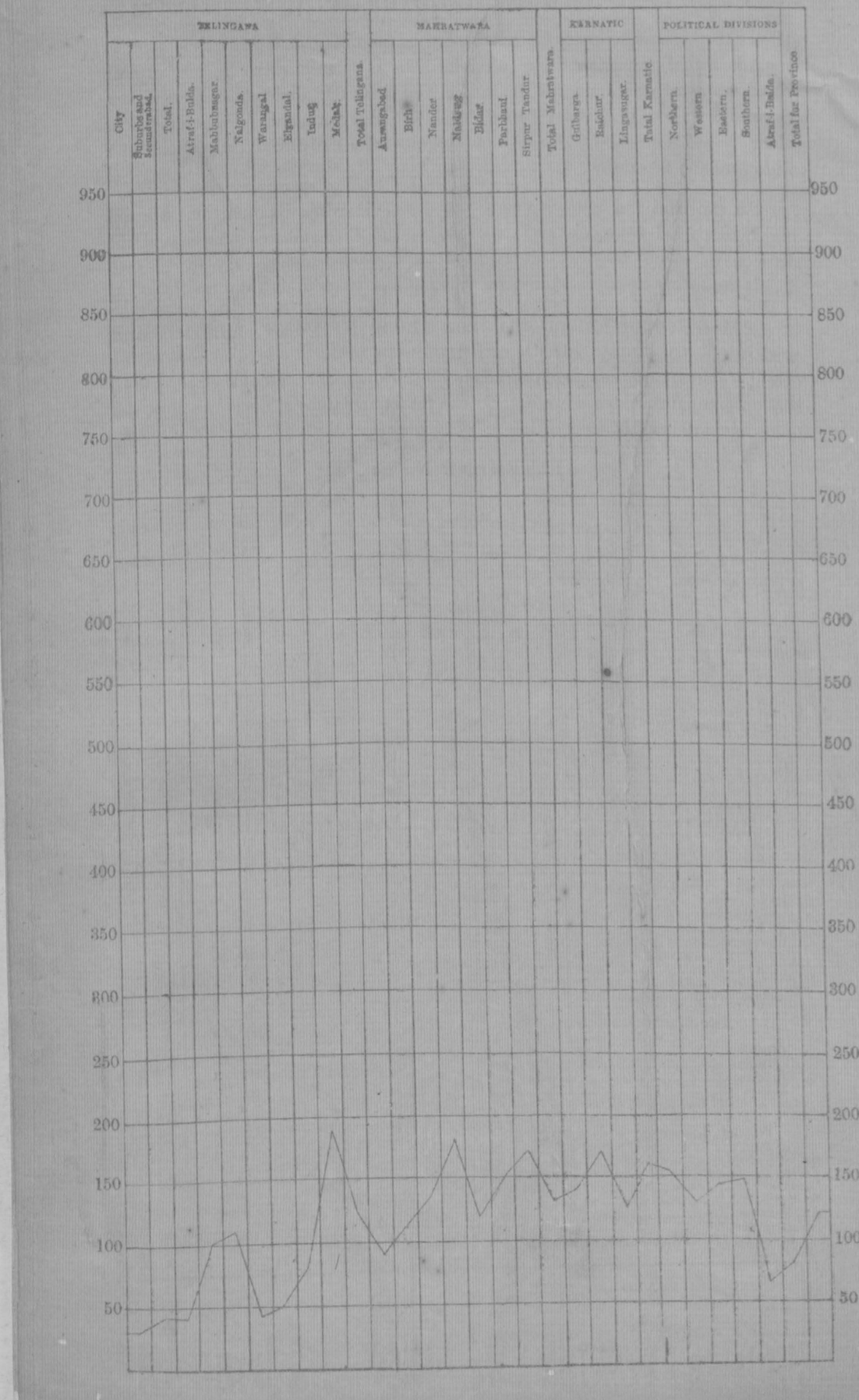
Province.	Single.		Married.		Widowed.	
	Towns.	Villages.	Towns.	Villages.	Towns.	Villages.
Males	92	908	94	906	118	882
Females	92	908	89	911	110	890

It is seen, from the above statement, that out of 1,000 unmarried males, 92 are found in towns and 908 in villages. The same proportions are found to obtain in the case of females of the same civil condition. The distribution of 1,000 married men is as follows :—Towns, 94, and villages 906. The female distribution is not similar, being 89 in towns and 911 in villages. These proportions show that a larger number of married men are found in the towns than females. There is also a large proportion of widowers in towns than widows ; for, against 118 widowers in towns there are only 110 widows, while in the country, there are 890 widows to 882 widowers.

Diagram No. 14 B.

195

Illustrating the prevalence of Infant Female Marriage.



285.—Distribution of 1,000 persons of each sex and age period by civil condition in urban and rural tracts by religion.—We next proceed to study the distribution of 1,000 persons of each sex and age period by civil condition in urban and rural tracts in all religions and in the three principal ones, Hinduism, Islam, and Christianity.

STATEMENT No. 155.

Religion.	Tract.	Sex.	Distribution of 1,000 persons of each sex at each age by civil condition.																	
			Total all ages.			0 to 14.			15 to 24.			25 to 39.			40 to 49.			50 and over.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
All religions ...	Urban.	Males ...	428	520	52	944	54	2	484	501	15	121	837	42	46	861	93	34	758	208
		Females.	286	502	212	785	209	6	96	853	51	34	784	182	21	516	463	16	198	786
	Rural.	Males ...	439	521	40	932	66	2	377	610	13	59	908	33	23	901	76	19	791	190
		Females.	293	530	177	729	264	7	33	926	41	15	836	149	13	553	434	11	207	782
Hinduism ...	Urban.	Males ...	397	548	55	927	70	3	377	605	18	91	863	46	42	857	101	33	746	221
		Females.	259	518	223	724	268	8	55	886	59	30	770	200	18	502	480	15	189	796
	Rural.	Males ...	435	525	40	929	69	2	357	629	14	53	913	34	22	901	77	18	790	192
		Females.	290	534	176	719	274	7	30	929	41	16	835	149	13	552	435	11	207	782
Islam	Urban.	Males ...	479	476	45	977	21	2	651	340	9	161	803	36	54	871	75	34	781	185
		Females.	331	475	194	902	95	3	159	803	38	40	809	151	26	540	434	18	214	768
	Rural.	Males ...	494	470	36	968	30	2	622	370	8	127	846	27	37	899	64	28	802	170
		Females.	342	477	181	859	137	4	67	836	37	21	834	145	17	552	431	14	200	786
Christianity ...	Urban.	Males ...	690	283	27	988	11	1	890	104	6	495	480	25	83	839	78	45	766	189
		Females.	481	394	125	961	38	1	356	616	28	83	778	139	27	594	379	51	255	694
	Rural.	Males ...	498	476	26	963	35	2	603	392	5	110	859	31	35	905	60	21	869	110
		Females.	415	485	100	880	118	2	110	864	26	39	893	68	34	678	288	16	288	696

Under all ages, the distribution of 1,000 males in urban tracts, by civil condition, is as follows:—428 unmarried, 520 married, and 52 widowed. Similar proportions in rural tracts differ from the above in the first and third civil conditions, where there are 439 unmarried and 40 widowed, thus showing that there are more unmarried males and less widowers in rural tracts than in urban centres. This distribution becomes quite marked in the case of Hinduism ; for, in this religion, against 397 unmarried males in towns there are as many as 435 males of the same condition in villages, and against 55 widowers in the former there are only 40 in the latter. Among married males also, there is a slight decrease in rural tracts. In Islam too, the same characteristics are observable but in a less degree. But in Christianity, the positions are reversed. Against 690 single males in towns, there are only 498 in villages, and against 283 married men in the former there are so many as 476 in the latter, the proportions of widowers being almost equal. The reasons for this deviation from the general results are to be found in the circumstances : (1) that Christians are to be found in very small numbers in the rural tracts, and, where they are, they conform very nearly to the Hindu practices, the greater latitude that religion allows them in marriage customs being sufficient to account for the small divergence that is observable; (2) that the bulk of the Christians, who live in towns, do not enter the state of matrimony until they are able to earn their own livelihood; (3) that the majority of the European Christian soldiers is unmarried.

In the case of females, the rural proportions under all ages are slightly in advance of the single and married conditions, though less in the case of widows. Thus, against 286 and 502 single and married females in towns there are 293 and 530 single and married females respectively in villages, while against 212 widows in the former there are only 177 in the latter. In Hinduism, the difference is more marked, while in Islam, the divergence in the proportions are but nominal, especially in the case of the married. Among Christians, against 481 single females in towns there are 415 in villages, but against 394 married in the former there are 485 in the latter, the widows again showing a decrease from 125 in towns to 100 in villages. The reasons why the proportions in this religion do not bear the same relations as in the other two great religions, have already been touched upon.

In the first age period, 0—14, it is seen that there are more single males in towns than in villages, while the opposite is the case in the married condition. The proportions of widowers in both these tracts are however the same. Among Hindus, the proportions are almost equal, except that there are 3 widowers in towns to every two in villages. In both Islam and Christianity there are more single males in urban parts, while there are more married in rural tracts. The proportions of widowers are the same in both the tracts in Islam, but they are in the ratio of 1 to 2 in Christianity. In the case of females, all religions show less single females and more married women and widows in rural tracts. The proportions in Hinduism are almost equal, while Islam and Christianity have similar proportions to those under all religions.

In the next age period, 15—24, the proportions of the single males and the widowers of all religions in urban centres exceed those in rural parts, while the proportion in the latter exceeds that in the former in the case of the married. Among females too, the same relative proportions prevail. In the three religions described in this statement, similar proportions prevail in both the sexes, but the degree of divergence is greater among Christians than among Hindus, the Mussulmans occupying a middle position.

In the age period 25—39, also, the relative proportions are the same as what they were seen to be, in the preceding age period, with the same modifications as already noted. The only exception is in the proportions of Christian widowers, where, contrary to the general rule, the urban tracts show a less proportion than the rural.

The proportions found in both the sexes in the next age period 40—49 are similar to those found in the last two age periods, except in the case of the Christian single males. The small proportions of the unmarried and widowers both in this and the next age periods have been discussed already and as, further, the subject has no connection with the present one, it need not here be commented upon.

286.—Distribution of 10,000 persons of each sex and civil condition by age, in urban and rural parts.—Another method of depicting the distribution of the population in urban and rural tracts is found in the subjoined statement, where 10,000 persons of each sex and civil condition are shown distributed over the specified age periods under all religions and in each of the three principal religions.

STATEMENT No. 156.

Religion.	Tract.	Sex.	Distribution of 10,000 persons of each sex and civil condition by age.														
			0 to 14.			15 to 24.			25 to 39.			40 to 49.			50 and over.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
All religions...	Urban.	Males ...	7,051	331	133	1,984	1,689	493	742	4,244	2,168	121	1,856	2,015	102	1,880	5,191
		Females.	8,890	1,346	93	680	3,430	485	276	3,630	2,003	74	1,042	2,218	60	552	5,201
	Rural.	Males ...	8,279	495	218	1,294	1,765	493	324	4,225	2,611	55	1,826	2,063	48	1,689	5,275
		Females.	9,599	1,927	143	194	3,035	404	119	3,606	1,927	42	971	2,287	46	461	5,239
Hinduism ...	Urban.	Males ...	7,554	415	142	1,611	1,872	540	611	4,217	2,222	120	1,782	2,080	104	1,714	5,016
		Females.	9,157	1,697	114	414	3,314	514	274	3,480	2,098	73	993	2,209	82	516	5,065
	Rural.	Males ...	8,370	513	217	1,239	1,809	506	294	4,209	2,020	52	1,805	2,006	45	1,564	5,251
		Females.	9,609	1,989	148	180	3,024	408	124	3,572	1,933	41	959	2,286	46	456	5,225
Islam ...	Urban.	Males ...	6,469	143	112	2,453	1,286	371	854	4,284	2,006	124	2,024	1,843	100	2,263	5,668
		Females.	8,523	625	47	1,044	3,679	419	278	3,924	1,783	77	1,140	2,236	78	632	5,515
	Rural.	Males ...	7,335	239	230	1,884	1,178	314	633	4,452	1,882	82	2,110	1,960	66	2,021	5,614
		Females.	9,428	1,077	92	333	3,197	347	141	4,083	1,872	49	1,124	2,307	49	519	5,382
Christianity ...	Urban.	Males ...	5,959	101	120	3,838	1,091	677	2,076	4,918	2,590	83	2,046	1,952	44	1,844	4,661
		Females.	7,847	378	37	1,633	3,454	506	389	4,451	2,531	45	1,195	2,420	86	522	4,506
	Rural.	Males ...	7,392	284	303	1,904	1,296	303	600	4,883	3,182	64	1,756	2,121	46	1,781	4,091
		Females.	9,166	1,049	87	549	3,680	524	190	5,689	1,354	63	1,085	2,227	32	497	5,508

In urban centres, of ten thousand unmarried males of all religions, 7,051 are found in the first age period, 1,984 in the second, 742 in the third, 121 in the fourth and the remaining 102 in the last. In rural tracts, the proportions are 8,279, 1,294, 324, 55 and 48 respectively. From a comparison of these figures, it is seen that it is only in the first age period, 0—14, that a large number of single males are found in the rural tracts, while, in all the remaining age periods, the proportions of single males in towns are more than in villages. The proportions of females in urban centres are 8,890 in 0—14, 680 in 15—24, 276 in 25—39, 74 in 40—49, and 80 in the last age period; while, in rural tracts, the proportions are 9,599, 194, 119, 42 and 46 respectively. The same remarks as in the case of the distribution of single males are, thus, seen to be applicable in this instance also. It has already been noted that the proportions of the unmarried decrease gradually in every succeeding age period, and that the first age period 0—14, contains the highest proportions in both sexes, owing to the fact of the almost universal prevalence of early marriage among the inhabitants of this Province.

In the case of the distribution of the married males in urban tracts, it is seen that the proportions distribute themselves as follows, *viz.*, 331 in the first age period, 1,689 in the second, 4,244 in the third, 1,856 in the fourth and 1,880 in the last age period. In rural tracts, the corresponding proportions are 495, 1,765, 4,225, 1,826 and 1,689 respectively. It is thus seen that the first two age periods show higher proportions in rural tracts, while the remaining age periods show urban centres to advantage. In the case of married females in urban tracts, the proportions are found to be 1,346, 3,430, 3,630, 1,042, and 552 against 1,927, 3,035, 3,606, 971 and 461 in rural parts, in the first and succeeding age periods respectively. These figures show that it is only in the age period 0—14, that the proportion of married females is higher in rural tracts, while in all the remaining

ages, the proportions are higher in urban centres. These conclusions further emphasize the circumstance that early marriage prevails to a greater extent in rural tracts than in urban centres.

Lastly, taking the distribution of the widowers in urban tracts, we find that there are 133 in the first age period, 493 in the second, 2,168 in the third, 2,015 in the fourth and 5,191 in the last, against 218, 493, 2,011, 2,003 and 5,275, respectively in rural tracts; wherefrom we see that in the first and last age periods, rural tracts show larger proportions of widowers, that the proportions in the second age period (15—24) are identical, and that the proportions in the other age periods in urban centres are more than what they are in rural tracts. In the case of widows, the urban and rural proportions are 93, 485, 2,003, 2,218 and 5,201 in the former and 143, 404, 1,927, 2,287 and 5,239 in the latter. Here the age periods 0—14, 40—49 and 50 and over in urban centres show less proportions than rural tracts, while the contrary is the case in the remaining age periods.

In dealing with the principal religions shown in this statement, it may be premised that only those instances where there is a divergence from the proportions found in all religions are attempted to be dealt with. The accompanying diagram depicts in a clear form the divergence above referred to. Taking Hinduism first, it is seen that in the unmarried and widoweds of both sexes, there is no divergence from the relative proportions noted in all religions; that in the married, the age periods, 15—24 and 40—49 among males and the age period 25—39 among females alone show a difference from the preponderance of the proportions in urban or rural tracts respectively. In the case of Islam, the unmarried of both sexes show proportions similar to those in all religions. Among married Mussulman males, the age periods, 15—24, 25—39 and 40—49 and among females, the age period, 25—39 differ from similar age periods under all religions, inasmuch as the preponderance in the urban and rural tracts do not agree. Again, in the widowed, the last two age periods among males, and the periods, 25-39 and 50 and over among females, show similar differences. Lastly, in Christianity, the unmarried of both sexes, except in the age 40—49 among females, displays the same characteristics as in all religions. Among the married females, the age period 15—24, and among the widowed, the last three age periods among widowers, and the age periods 15—24 and 40—49 among widows show difference from all religions.

Section V.—MEAN AGES IN CIVIL CONDITION.

287.—Mean Ages.—We next turn our attention to the mean ages in each civil condition. The following statement exhibits the comparison between the mean ages at the two Censuses in each civil condition for the whole Province.

STATEMENT No. 157.

Civil condition.	Males.			Females.		
	1891.	1881.	Difference.	1891.	1881.	Difference.
Unmarried	9·79	10·71	−0·92	6·26	7·08	−0·82
Married	35·94	36·02	−0·08	26·45	26·59	−0·14
Widowed	50·20	47·03	+3·17	50·33	48·47	+1·86

The mean age of the unmarried males in 1881 was 10·71, but is found to have decreased at this Census to 9·79, showing a variation of 0·92. In the case of the unmarried females also there is a decrease, *i.e.*, from 7·08 in 1881 to 6·26 in 1891, giving a variation of 0·82. This decrease in the mean ages of the unmarried of both sexes shows that the tendency during the decade has been to early marriage. The mean age of married males has also decreased from 36·02 in 1881 to 35·94, while among females, the decrease has been from 26·59 to 26·45. The decrease in either case is thus less than 0·2, which, however, does not count for much. On the other hand, the mean ages of both widowers and widows have increased, the former from 47·03 in 1881 to 50·20 at this Census and the latter from 48·47 to 50·33. The increase in widowers is thus nearly double what it is in widows. These figures show that the duration of married life has increased substantially during the decade.

288.—Mean ages in each religion and civil condition.—Descending a little more into details, we shall discuss the mean ages in each religion and civil condition as depicted in the subjoined statement.

STATEMENT No. 158.

Religion.	Mean age.									
	Unmarried.			Married.			Widowed.			
	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.	
All religions ...	8·41	9·79	6·26	31·25	35·94	26·45	50·31	50·20	50·33	
Hindu	8·15	9·49	6·06	31·00	35·66	26·28	50·21	50·06	50·24	
Mussulman ...	10·27	11·95	7·72	33·76	38·70	28·61	51·20	51·65	51·10	
Christian	14·17	16·49	9·89	33·61	38·04	29·66	49·07	48·22	49·33	
Sikh	13·39	16·00	7·87	33·26	37·73	27·96	50·32	48·41	50·90	
Parsi	11·28	13·06	8·61	36·31	39·15	31·82	49·95	47·03	51·32	
Jain	10·71	13·13	6·24	31·84	36·16	27·15	49·83	49·21	50·10	
Gond	7·50	8·58	6·11	31·91	35·61	28·11	51·95	48·12	58·27	
Bhil	8·17	8·20	8·13	30·15	34·07	26·48	46·10	46·25	46·09	
Jew	9·83	17·50	6·00	28·50	29·50	27·50	47·50	47·50	...	There is only 1 widower in the age of 45-49. No widows.

The mean age in all religions of the unmarried persons of both sexes is 8·41. The Hindus (8·15), the Bhils (8·17) and the Gonds (7·50) are the only three that fall below the mean age in both sexes. Next higher come the Jews, preceded, in order, by the Mussulmans, the Jains, the Parsis, the Sikhs and the Christians, in which last religious community, the highest mean age in this civil condition, namely, 14·17, is found. The male and female ages follow the same relative order, except Jews who show 17·50 which is the highest unmarried male mean age. The Jews, however, have to be left out of consideration, owing to the extremely small number representing that community in this Province. Leaving, then, the Jews out of consideration, we find that the highest mean ages among males are found in the Sikhs (16) and the Christians (16·49); while, among females, the Parsis (8·61) and the Christians (9·89) show the highest mean

ages. The Hindus (6·06), the Gonds (6·11) and Jains (6·24) show the lowest mean ages, thus proving conclusively that these are the three communities that practice early female marriage to the greatest extent.

In the case of the married of both sexes, the mean age in all religions is 31·25. The Hindus, Gonds, and Jains show mean ages that are almost equal to that in all religions. The Mussulmans, Sikhs and Christians average 33 each, while the Parsis come first with the highest mean age (36·31.) The male married mean age in all religions (35·94) is exceeded in the Jains (36·16), Sikhs (37·73), Christians (38·04), Mussulmans (38·70), and Parsis (39·15). In the case of married females, the mean age in all religions (26·45) is exceeded in all the abovenamed communities and in the Gonds as well, the highest excess being again furnished by the Parsis (31·83.) The Hindus and Bhils in both these instances show mean ages, slightly less than those in all religions.

Lastly, the mean age of the widowed of both sexes and all religions is 50·31. The Hindus, the Christians, the Jains and the Bhils, all show mean ages in this civil condition which are less than what it is in all religions, while all the other religions show excess, the highest excess being found in the Gonds (51·95) followed by the Mussulmans (51·20.) In the case of the widowers, the mean ages vary from 46·25 in the Bhils to 51·65 in the Mussulmans, while in the case of widowers the range of variation extends from 46·09 in Bhils to 53·27 in Gonds.

289.—Comparison of the mean ages with those of other Indian Provinces and England.—In the following statement, the mean ages in each civil condition in this Province are compared with the mean ages in the corresponding civil conditions in other Indian Provinces and in England, so far as statistics for the latter countries are available.

STATEMENT No. 159.

Country or Province.		Mean age of the Unmarried.		Mean age of the Married.		Mean age of the Widowed.	
		Males.	Females.	Males.	Females.	Males.	Females.
Hyderabad	1891	9·79	6·26	35·94	26·45	50·20	50·18
Madras	1881	10·71	7·08	36·02	26·59	47·03	48·47
Bombay	1881	...	...	39	29	51	48
The Berars	1891	10·46	6·41	35·18	27·69	49·32	50·94
Central Provinces	1881	9·45	5·71	35·05	26·51	47·17	50·08
Mysore	1891	...	...	36	29	48	53
Punjab	1881	12·25	7·63	39·10	28·80	51·86	48·70
Bengal	1891	...	...	31·80	25·80	...	...
North-West Provinces	1881	...	...	36·97	28·68	48·59	49·60
Assam	1881	...	...	36·87	32·26	...	...
Burma	1891	...	...	38	30	49	49
All India	1891	12·02	10·20	38·70	28·69	...	...
England...	1881	...	...	39·30	25·20	49·20	51·70
	1881	...	...	36	28	48	49
	1891			43·1	40·7	59·95	58·90

The mean age of married males in all India is seen to be 36. This Province comes nearest with 35·94 in 1891 and 36·02 in 1881. The other Indian Provinces in this civil condition show mean ages ranging from 31·8 in the Punjab to 39·1 in Mysore and 39·3 in Burma. It is also seen that all the Indian Provinces fall

short of England which shows a mean age of 43·1. In the case of married females, the mean age in England is similarly the highest, being 40·7. In all India, it is 28, which is in excess of the mean age in this Province. In all the other Provinces, the mean ages vary from 25·8 in the Punjab to 32·26 in the North-West Provinces and 35·2 in Burma.

The mean ages of the widowed of both sexes in England are also much higher than the mean ages in all Indian Provinces, being respectively 59·95 and 58·90 in the case of males and females, as against the highest mean ages of 51·86 for widowers in Mysore and 51·70 for widows in Burma. The mean ages in all India are 48 and 49 for widowers and widows respectively. This Province shows higher mean ages in both these cases in 1891, while in 1881, the corresponding mean ages are less.

The statistics for the mean ages in the unmarried condition are incomplete. But so far as they are available and are shown in the above statement, this Province occupies the last but one place in both the sexes, the highest mean ages being found in Mysore (12·25) for males and in Burma (10·20) for females.

CHAPTER VI.

INFIRMITIES.

General Remarks.—Insanity.—Congenital Deaf-Mutism.
Total Blindness.—Corrosive Leprosy.

CHAPTER VI.

INFIRMITIES.

290.—**Preliminary.**—At this Census, as at the last, the only infirmities taken notice of, are (1) Insanity, (2) Deaf-mutism, (3) Blindness and (4) Leprosy. In accordance with the instructions of the Census Commissioner for India, four distinct sets of Tables have been prepared, one set for each of the infirmities. In each set there are two Tables showing the distribution of the infirmities under the prescribed age periods, among (1) districts and (2) castes.

The entries in the schedules regarding the infirmities may be taken to have been made with a reasonable degree of accuracy, more, at all events, than in many of the other items of information. The enumerators at the preliminary record were, in the large majority of cases, permanent inhabitants of the localities concerning which they made the entries in the schedules. They were, therefore, well acquainted with the persons, and as the number and nature of the infirmities were such that it was well nigh impossible that the facts could have been overlooked, it is highly probable that the information under this head is correct. The case in India is entirely unlike England, as there, the head of the house returns his own family and is naturally loath to return his afflicted. The following instructions issued to enumerators regarding the entries in the column of infirmities further show that the chances of error were few indeed. The instructions at both the Censuses of 1881 and 1891, are quoted below to show the greater accuracy of the latter :—

1881.—"Enter as deaf and dumb only those persons as have been both deaf and dumb *from birth*. Only persons blind of *both eyes* should be entered in this column, as, too, only those persons afflicted with *corrosive* leprosy,—not those suffering from discoloration."

1891.—"If any person be blind of both eyes, or deaf and dumb from birth, or insane, or suffering from corrosive leprosy, enter the name of the infirmity in this column. Do not enter those blind of one eye only, or who have become deaf and dumb after birth, or who are suffering from white leprosy only."

It was also an easy task for the supervisors and superintendents to check the entries in this column, they having been specially warned to look after them. They could have been more easily tested than any other part of the schedule, as a glance down the last column would have shown the entries, that were but few and far between, and regarding which an efficient check could therefore have been exercised.

On the other hand, it must not be forgotten that there are many minor but important points that may have been overlooked. The rules laid down that congenital deaf-mutism alone was to be entered. Again, there is the difference between corrosive leprosy and the species called white or "leucodermatous," which ought to have been kept in view. Nothing short of a certain

amount of medical instruction could have enabled the enumerator to have drawn the fine line of demarcation between the two. But the errors, thus indispensably introduced, cannot have been considerable.

We shall deal with the infirmities separately in the following order:—

Section I.—General Remarks.
Section II.—Insanity.
Section III.—Congenital Deaf Dumbness.
Section IV.—Total Blindness.
Section V.—Corrosive Leprosy.

Section I.—GENERAL REMARKS.

291.—**Infirmity Statistics.**—From the synoptical statement given in the margin, it will be seen that there are 11,918 males and 7,694 females, giving a total of 19,612 infirm persons of both sexes. Comparing this number with the total population of the Province, it is found that the proportion of infirm persons per ten thousand, is 16·9, *i.e.*, 0·17 per cent approximately. The most prevalent infirmity is seen to be blindness, which shows 5,892 males and 4,740 females, giving a proportion in 10,000 of 11 males to 9 females. The infirmity, that shows the next highest number of persons, is deaf dumbness with 2,729 males and 1,690 females, giving a ratio in 10,000 of 3 males to 2 females. Insanity comes last with 1,036 males and 548 females, *i. e.*, a ratio of 9 to 5.

STATEMENT No. 160.

Infirmities.	Afflicted population.		Proportion in 10,000.	
	Males.	Females.	Males.	Females.
Insanity	1,036	548	1·8	1·0
Deaf dumbness	2,729	1,690	4·6	3·0
Blindness...	5,892	4,740	10·0	8·4
Leprosy	2,361	716	3·9	1·2
Total.....	11,918	7,694	20·3	13·6

It will further be noticed from the above statement that the number of males afflicted (11,918) is more than the number of females, (7,694). Two reasons may be assigned for the deficiency in the case of females, but neither individually nor both together, can be considered sufficient to account for it. The prevalence of the zenana system among the well-to-do classes in the City and throughout the Province among the Mussulmans, is one cause. The enumerator has to take the word of the master of the house, who is never anxious to expose the infirmities of the members of his family. Even where the enumerator is a permanent inhabitant of his block, in cases where the zenana system prevails, he is powerless, as he has no independent information. In cases, where householders' schedules were supplied, there is a reasonable apprehension, that the natural reluctance to expose the infirmities in the family operated to return incorrect results. But both these causes put together cannot account for more than, say, 5 per cent of the deficiency : wherefore one is led to believe that in this Province, there are less females than males who are afflicted by any of the four infirmities.

292.—Comparison with 1881.—The subjoined statement compares the actual number of persons afflicted as returned at the two Censuses, as well as of the proportions reduced to 10,000 persons.

STATEMENT No. 161.

Infirmities.	Males.						Females.					
	Actual figures.			Proportion in 10,000 persons.			Actual figures.			Proportion in 10,000 persons.		
	1891.	1881.	Variation.	1891.	1881.	Variation.	1891.	1881.	Variation.	1891.	1881.	Variation.
Insanity	1,036	1,510	−474	2	3	−1	548	785	−237	1	1	...
Deaf-mutism	2,729	2,451	+278	4	5	−1	1,690	1,422	+268	3	3	...
Blindness	5,892	6,404	−512	10	13	−3	4,740	5,319	−579	9	11	−2
Leprosy	2,261	2,317	+144	4	4	...	716	872	−156	1	2	−1
Total ...	11,918	12,482	−564	20	25	−5	7,694	8,398	−704	14	17	−3

It will be seen that among males, the numbers have decreased in the case of the insane and the blind, while an increase is observable in the case of the other two infirmities, the total afflicted however being less in 1891. There is a decrease of 474 and 512 males under insane and blind, while the deaf-mutes have increased by 278 and the lepers by 144. Among females, it is only the deaf-mutes that show an increase of 268: all the other infirmities show decrease, insanity of 237, blindness of 579, and leprosy of 156. These figures represent the actual variation in the number of afflicted persons. But reducing the figures to the proportion of 10,000 persons of each sex, there is no increase noticeable. The male lepers, and the female insane and deaf-mutes are stationary; while the male insane and deaf-mutes and the female lepers show a decrease of one each in 10,000, the female blind show a decrease of two, and the male blind, of three. The total numbers of afflicted both among males and females are less than in 1881, by 564 and 704 respectively; while proportionately, the decrease per 10,000 is five and three respectively. The decrease in the number afflicted may primarily be attributed to more accurate enumeration consequent on the greater care and precision with which work was carried on at the recent Census. The greater actual decrease among women may be due to the unreliability of female statistics in the case of the *purda nishin* ladies and the tendency to conceal the existence of infirmities among female members of the household, against which even the local knowledge of the enumerator of the preliminary record was, as already shown, powerless.

293.—Distribution of the variation among age periods.—The subjoined statement shows the distribution of the variation in the number of the afflicted among the age periods, and further points out the percentage of variation.

STATEMENT No. 162.

Age periods.	Insane.						Deaf-mute.						Blind.						Leper.					
	Males.			Females.			Males.			Females.			Males.			Females.			Males.			Females.		
	1891.	1881.	Variation.	Per-centage.	1881.	Variation.	1891.	1881.	Variation.	Per-centage.	1881.	Variation.	1891.	1881.	Variation.	Per-centage.	1881.	Variation.	1891.	1881.	Variation.	Per-centage.	1881.	Variation.
0— 4 ...	32	51	− 19	− 37·2	30	25	98	56	+ 42	+75·0	95	+ 3	315	279	+ 36	+12·9	284	+ 31	19	13	+ 6	+46·2	10	+ 9
5— 9 ...	86	156	− 70	− 44·3	54	84	226	156	+ 70	+44·9	148	+ 78	601	523	+ 78	+14·9	399	+ 200	54	42	+ 12	+28·5	23	+ 31
10—14 ...	119	147	− 28	− 19·0	65	97	333	217	+ 116	+53·4	179	+ 154	585	491	+ 94	+19·1	316	+ 269	93	77	+ 16	+20·8	43	+ 50
15—19 ...	107	246	− 139	− 56·5	75	126	260	260	...	...	173	+ 87	405	616	− 211	− 34·2	266	+ 139	77	101	− 24	−23·8	46	+ 31
20—24 ...	128	260	− 132	− 50·8	71	157	293	403	− 110	−27·3	166	+ 127	509	380	+ 129	+33·9	348	+ 161	96	101	− 5	− 5·0	58	+ 38
25—29 ...	114	268	− 154	− 57·5	53	115	263	336	− 73	−21·7	146	+ 117	501	649	− 148	−22·8	368	+ 133	92	107	− 15	−14·0	57	+ 35
30—34 ...	132	266	− 134	− 50·4	54	115	263	336	− 73	−21·7	146	+ 117	501	649	− 148	−22·8	368	+ 133	92	107	− 15	−14·0	57	+ 35
35—39 ...	70	266	− 196	− 73·6	16	45	204	336	− 132	−39·3	81	+ 123	419	869	− 450	−51·8	441	− 22	71	107	− 36	−33·6	79	− 8
40—44 ...	41	174	− 133	− 76·4	26	88	204	328	− 124	−37·8	106	+ 98	248	869	− 621	−71·5	350	− 102	49	107	− 58	−54·2	50	− 1
45—49 ...	30	174	− 144	− 82·8	21	73	164	328	− 164	−50·0	60	+ 104	417	1,005	− 588	−58·5	424	− 7	49	107	− 58	−54·2	50	− 1
50—54 ...	63	134	− 71	− 53·0	38	73	164	374	− 210	−56·1	60	+ 104	417	1,005	− 588	−58·5	424	− 7	49	107	− 58	−54·2	50	− 1
55—59 ...	14	67	− 53	− 79·1	5	35	236	227	+ 9	+ 3·9	224	+ 12	910	775	+ 135	+17·4	1,034	− 124	173	140	+ 33	+23·5	106	+ 67
60 and over...	...	53	...	...	1	...	2	...	+ 2	...	...	+ 2	14	...	+ 14	...	24	− 10	5	...	+ 5	...	...	+ 5
Age not stated	3	...	+ 3	...	...	+ 1	2,461	2,183	+ 278	+12·7	1,690	+ 771	5,892	6,404	− 512	− 8·0	4,740	+ 1,152	1,422	1,254	+ 168	+13·4	716	+ 706
Total all ages	1,036	1,510	− 474	− 31·4	548	785	2,729	2,451	+ 278	+11·3	1,690	+ 1,039	5,892	6,404	− 512	− 8·0	4,740	+ 1,152	2,261	2,117	+ 144	+ 6·8	716	+ 1,545

The information for 1881, was obtainable only for decenniads after the age of 19. For the Census of 1891, however, the figures for quinquennial periods are given to serve as reference for the future. But it is evident that the comparison is possible only for decennial periods after the age noted above. In the case of insanity, the males show a decrease under every age period, the highest decrease (139) being found in the age period 15—19, giving a percentage of 56·5. This is followed by the period 5—9, with 70. The decenniads 30—39 and 40—49 each show a decrease of 63, the next decenniad 50—59 showing a decrease of 57. The percentage of Provincial decrease is 31·4. The age periods that show a higher percentage of decrease are 15—19, (56·5 per cent), 5—9, (44·3 per cent), 50—59, (42·5 per cent), 0—4, (37·2 per cent) and 40—49 (36·2 per cent). The decenniad 20—29 comes last with 13·6 per cent. Among females the only age period that show an increase is the first, 0—4. Here the highest decrease (51) is found in the age period 15—19 followed by 30—39, with 45, 50—59 with 38, and 10—14 with 32, the lowest decrease (8) being found in the last age period 60 and over. The Provincial percentage of decrease is 30·2, which is exceeded in the following age periods: 50—59 (52 per cent), 15—19 (40·5 per cent), 30—39 (39·1 per cent), 5—9 (35·7 per cent), and 10—14 (32·9 per cent.) The lowest percentage of decrease (9·5) is found in the decenniad 20—29, while 0—4 shows an increase of 20 per cent.

Next as regards deaf-mutism. The first point to be observed is that the Provincial figures both among males and females show an increase under certain age periods and decrease under others. The highest increase among males (158) and among females (130) is found in the age period, 20—29; while the age period, 50—59, shows the highest decrease, among males (150) and females (118.) The highest percentage of increase among male deaf-mutes, *viz.*, 75 per cent, is found among the boys of 0—4 ages, while among females, the highest percentage (92·1) is found among the girls of 5 to 9 years of age. Among males, the following age periods come next in order: 10—14 with 53·4 per cent; 20—29 with 39·2 per cent; 5—9 with 31 per cent; and 30—39 with 14·9 per cent. These are the only periods that show a higher rate of increase than the Province (11·3.) Among females there are, besides the period above noted, four that show higher percentages of increase than the Province, *viz.*, 20—29 with 63·4 per cent; 10—14 with 45·5 per cent; 60 and over with 27·1 per cent; and 0—4 with 23·8 per cent.

Among blind males, the highest increase (135) is found in the age period 60 and over, besides which, it is only the first three quinquenniads and the decenniad, 20—29, that show any increase. On the other hand, the highest decrease (463) is found in the decenniad 50—59, followed by 15—19, with a decrease of 211, 40—49 with a decrease of 202 and 30—39 with a decrease of only 37. The Provincial rate of decrease per cent (8) among males is exceeded in all the age periods which show actual decrease in the numbers afflicted except in the period 30—39. The percentages of increase vary from 19·1 among males of 10—14 to 5 among those of 20—29 years. In the case of blind females, the highest increase (279) is found in the last age period, and the highest decrease (425) in the period 50—59. Here too, the first three quinquenniads show an increase in the number of afflicted. The age periods that show an increase yield per-

centages ranging from 37·5 in 60 and over to 1·6 in 10—14. The highest percentages of decrease (46·8) is found in the age period 15—19, being followed by 44·2 per cent in 50—59, 15·7 in 40—49, and 14·1 in 30—39; while the only age period, that shows a percentage of decrease less than the Province (10·9 per cent) is 20—29, which has 6·4 per cent.

Lastly, among lepers, the number of males has increased on the whole and the number of females has decreased. It will be noted that all the age periods up to and including 20—29, show decrease of male lepers, while the remaining age periods show an increase; among females, on the other hand, all the age periods show a decrease except the last and 40—49. The percentages of variation also follow the same order. The male percentage increase of lepers, (*i.e.*, 6·8) is exceeded in the last three age periods, with percentages of 113·2 (in 60 and over), 47·6 (in 40—49) and 42·8 (in 50—59.) Among females, the highest percentage of decrease (68·4) is found in the earliest age period 0—4, followed by 45·2 per cent in 5—9, 43·1 per cent in 15—19, 30·1 per cent in 20—29, and 20·3 per cent in 10—14. This shows that leprosy generally afflicts people from age periods 15—19 and upwards.

294.—Comparison with other Provinces and countries.—The subjoined statement compares the numbers of afflicted persons in 10,000 of the population in several Indian Provinces and foreign countries.

STATEMENT No. 163.

Province or country.	Insane.		Deaf-Mute.		Blind.		Leper.		Total afflicted.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hyderabad 1891	2	1	4	3	10	9	4	1	20	14
Madras 1881	4	3	6	5	15	17	7	2	32	27
Bombay 1891	6	3	8	6	24	29	9	3	47	41
The Berars 1891	2	1	2	2	23	24	19	6	46	33
Central Provinces 1881 ...	3	2	8	6	22	30	9	4	42	42
Mysore 1891	2·5	1·9	7·8	6·2	10·8	10·5	2·2	1·1	23·3	19·7
N. W. Provinces 1881 ...	2	1	8	5	27	32	6	2	43	40
Punjab 1891	4	2	11	8	34	37	3	1	52	48
Bengal 1881	5	4	15	9	14	15	12	4	46	32
All India 1881	5	3	11	7	23	25	9	3	48	38
England and Wales ...	31	33	6	5	9	8	...	...	46	46
Scotland	38	89	3	2	9	8	...	...	50	49
Ireland	33	34	8	7	11	12	...	...	57	53
Italy	8	6	6	5	8	7	...	...	22	18
Austria	22	19	15	11	10	8	...	...	47	38
Hungary	22	18	14	12	13	13	...	...	49	43
Portugal	23	17	3	2	21	19	...	...	47	38
Ceylon	13	9	2	1	24	18	...	...	39	28
Victoria	37	31	4	3	11	6	...	...	52	40
New Zealand	33	22	2	2	4	3	...	...	39	27
United States, America ...	35	32	7	6	10	9	...	...	52	47

This statement exhibits certain general features; the number of insane persons in the Indian Provinces is much less than in the other countries, except perhaps Italy, which shows a greater affinity in this respect to the Indian groups; on the contrary, there are more blind persons, proportionately, in the Indian Provinces, than in the other countries. Taking insanity, we find that the lowest number of males (2) and females (1) is found in this Province, in common with

the Berars and the North-Western Provinces. Mysore and the Central Provinces come higher up in the scale with higher proportions. The Punjab and Madras show double the numbers of this Province, while, Bombay shows three times as many. The numbers are highest in Scotland, being 38 males and 39 females, *i.e.*, nearly nineteen times the numbers in this Province, and about eight times what the proportions are for *all India*. As pointed out by Mr. Drew, the Provincial Superintendent of Census, Bombay, "comparison with European countries is of little use, for the circumstances are so utterly different, and life so much more rapid and the strain of supporting it so much severer, that it is but natural that insanity should be commoner in the West than in the East."

In the case of deaf-mutes, this Province comes last but one among Indian Provinces, with 4 males and 3 females, the last place being occupied by the Berars with 2 persons of each sex. The Indian Province that shows the highest proportions in both the sexes is Bengal, with 15 males and 9 females. The European countries with the exception of Scotland and Portugal (3 males and 2 females each) show higher proportions than this Province, Victoria is on a par, the United States show higher proportions and Ceylon and New Zealand less.

Among blind persons, Hyderabad shows the lowest percentage of any among Indian Provinces, being 10 males and 9 females. Mysore comes next with 10·8 males and 10·5 females. On the other hand, the Punjab shows the highest number of afflicted, under this infirmity, *viz* : 34 males and 37 females. Among foreign countries, New Zealand shows even less proportions than this Province, *viz* : 4 males and 3 females. Next come in order Italy (8 males and 7 females), England and Wales and Scotland (9 males and 8 females each) and Austria (10 males and 8 females) with proportions lower than this Province. The United States of America are on a par with the Province, having proportions of 10 males and 9 females respectively.

In the case of lepers, no comparison is possible with foreign countries, as there are no lepers there. Among Indian Provinces, Mysore (2·2 males and 1·1 females) and the Punjab (3 males and 1 female) show lower proportions than this Province (4 males and 1 female), while the highest proportions are furnished by the Berars (19 males and 6 females.)

Taking the total afflicted, it will be seen that this Province shows the lowest proportions of 20 males and 14 females.

295.—Distribution by Districts.—The subjoined statement shows the distribution of 1,000 persons of each sex and of each infirmity among the various districts and divisions, as well as the average number of females per 1,000 afflicted males.

STATEMENT No. 164.

District.	Local distribution of 1,000 Afflicted.								Average number of Females per 1,000 Males Afflicted.			
	Insane.		Deaf-mute.		Blind.		Leper.					
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-mute.	Blind.	Leper.
Hyderabad	18	16	8	6	6	5	9	13	473	500	647	450
Suburbs	71	22	22	29	19	19	23	33	164	803	800	461
Total City & suburbs	89	38	30	35	25	24	32	46	228	722	765	458
Atraf-i-Balda	47	62	45	46	39	42	39	22	693	631	877	179
Atraf-i-Balda including City and suburbs	136	100	75	81	64	66	71	68	390	668	833	304
Mahbubnagar	42	71	86	87	63	70	33	45	906	625	884	432
Nalgonda	74	77	74	68	50	50	32	25	552	566	815	246
Warangal	102	130	113	104	57	55	47	73	669	569	778	495
Elgandal	107	128	107	109	60	52	66	70	580	628	688	333
Indur	75	91	32	30	28	26	54	67	641	581	753	390
Medak	56	51	53	65	52	47	81	56	568	764	732	218
Total Telingana.....	592	648	540	544	374	366	384	404	579	623	788	333
Aurangabad	69	86	65	56	108	102	100	110	277	528	759	348
Birh	31	38	52	47	78	81	81	74	656	563	841	289
Nander	40	40	47	57	63	73	31	31	536	750	927	314
Naldrug...	37	22	41	41	66	59	117	91	315	621	722	245
Bidar	72	75	83	65	115	119	72	70	546	491	832	306
Parbhani	53	33	48	51	94	97	37	40	329	661	831	349
Sirpur Tandur	28	29	14	19	13	14	20	18	555	846	866	295
Total Mahratwara.....	330	273	350	336	537	545	458	434	439	596	817	300
Gulbarga	23	31	41	41	43	40	53	59	586	621	738	352
Raichur	24	26	32	36	20	22	40	39	580	697	897	307
Lingsugur	26	22	37	43	26	27	65	64	444	715	834	312
Total Karnatic.....	78	79	110	120	89	89	158	162	531	678	802	325
Political Divisions.												
Atraf-i-Balda	135	100	75	81	64	66	71	68	390	668	833	304
Northern Division	338	374	289	285	268	258	293	281	584	619	774	393
Eastern Division	218	278	273	259	170	175	112	143	676	588	829	405
Western Division	193	147	212	211	343	353	249	255	405	616	824	325
Southern Division	115	101	151	161	155	148	275	253	462	661	768	291
Total for the Province.....	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	528	619	804	316

Among insane males, Atraf-i-Balda, including the City and its suburbs, shows the highest number (136.) The number in the suburbs (71) is nearly four times that in the City proper (18), while the number (47) in the district proper is only half of what it is in the capital. There are two other districts which show numbers higher than 100, namely, Elgandal (107) and Warangal (102.) The three districts of the Karnatic division, and Sirpur Tandur show less than 30 each. Among females, there is not the same difference in numbers observable between the City and its suburbs; and the relative position of the district proper and the City and suburbs is also reversed. The order of the first three districts in the case of males is also reversed, Warangal here coming first with 130 females, Elgandal second with 128 and Atraf-i-Balda the third with only 100 females. The districts of the Mahratwara and Karnatic divisions, with the exception of Bidar, show 40 and less, each. Taking the Linguistic divisions, we find that Telingana comes first with 592 males and 648 females, *i.e.*, nearly double the figures for Mahratwara and eight times those for the Karnatic. The Northern comes first among Political divisions with 338 males and 374

females, which is about three times the numbers in the Southern division, which comes last with 115 males and 101 females.

In the case of deaf-mutes, the first and second places, both among males and females, are occupied by Warangal (113 males and 104 females) and Elgandal (107 males and 109 females.) Mahbubnagar (86 males and 87 females) and Bidar (83 males and 65 females) come next in order, Atraf-i-Balda holding only the fifth place, with 75 males and 81 females. Sirpur Tandur comes last with 14 males and 19 females. Here too, the Linguistic divisions follow the same order, but the differences in the figures are less than in the case of insanity. The same remark applies to the Political divisions, with the exception that the Southern division has yielded the last place to Atraf-i-Balda, which has only 75 males and 81 females.

In the case of blind persons, the districts of the Mahratwara show higher numbers, the highest places being held by Bidar (115 males and 119 females), Aurangabad (108 males and 102 females) and Parbhani (94 males and 97 females); and the lowest place being also occupied by one of the districts of this group, namely, Sirpur Tandur (13 males and 14 females.) The Mahratwara also holds the first place among the Linguistic divisions, with 537 males and 545 females, being about one and a half times the numbers for Telingana and six times those for the Karnatic. Among the Political divisions, the Western comes first (343 males and 353 females) being followed by the Northern, with 268 males and 258 females, Atraf-i-Balda coming last with but 64 males and 66 females.

Lastly, Naldrug heads the list among lepers with 117 males and 91 females. Aurangabad is almost on a par with Naldrug with 100 males and 110 females. Sirpur Tandur comes last again with 20 males and 18 females. As in the case of the blind, the Mahratwara division comes first with 458 males and 434 females, which is almost on a par with Telingana and about three times the number in the Karnatic division. Among the Political divisions, the Northern recovers its position at the top with 293 males and 280 females, which figures are about four times as much as the numbers in Atraf-i-Balda and about twice those of the Eastern division.

Turning our attention next to the average number of females to 1,000 insane males, we find that the Provincial ratio of 528 is exceeded in all the districts of the Telingana and the Karnatic divisions with the exception of Atraf-i-Balda in the former and Lingsugur in the latter, as well as in the districts of Birh, Nander, Bidar and Sirpur Tandur. Among the divisions, the Telingana and the Karnatic exceed, and Mahratwara falls short of, the Provincial proportion; while, among the Political divisions, it is only the Eastern (676) and the Northern (584) that exceed the Provincial.

Among deaf-mutes, there are only six districts which fall short of the Provincial proportion (619). The highest average number of females is found in Sirpur Tandur (846), followed by Medak (764), Nander (750), and Lingsugur (715). The lowest number is found in Bidar (491). The Mahratwara among the Linguistic and Eastern and Western among the Political divisions alone fall short of the Provincial proportions.

The Provincial average number of females to 1,000 blind males is 804, which is exceeded by all the districts, except Warangal, Elgandal, Indur, Medak, Aurangabad, Naldrug and Gulbarga, the last place being occupied by Naldrug (722). Nander furnishes the highest proportion of females (927), followed by Raichur (897), Mahbubnagar (884), Sirpur Tandur (866), and Birh (841). It is only Mahratwara that exceeds the Province; while Atraf-i-Balda (833), the Eastern (829), and the Western divisions (824) occupy a similar position with regard to the Province.

Lastly, the Provincial female leper proportion to 1,000 male lepers (316) is exceeded only in seven districts, of which Warangal heads the list with 495, Mahbubnagar (432) and Indur (390) following. Medak furnishes the lowest proportion (218.) The Telingana (339), the Karnatic (325), the Eastern (405), and the Western (325) divisions exceed the Province.

296.—Distribution by age periods.—Another method of studying the distribution is exhibited in the accompanying statement, in which the specified age periods have been substituted for the territorial units.

STATEMENT No. 165.

Age periods.	Distribution of 1,000 Afflicted.								Average number of Females for 1,000 Males afflicted.			
	Insane.		Deaf-mute.		Blind.		Leper.					
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-mute.	Blind.	Leper.
0—4	31	55	36	46	54	52	5	8	937	796	771	600
5—9	85	99	109	130	102	85	6	82	613	739	663	1,769
10—14	115	119	122	106	100	67	20	60	546	537	540	934
15—19	103	137	95	99	69	56	46	87	701	644	656	590
20—24	124	130	107	103	87	74	69	71	554	590	683	326
25—29	111	97	98	96	88	76	84	98	464	604	688	370
30—34	128	99	96	93	85	78	126	120	409	593	734	301
35—39	68	29	54	48	53	54	91	76	228	554	826	264
40—44	78	75	75	73	71	94	172	140	506	602	1,052	257
45—49	29	38	39	37	42	34	104	69	700	594	641	208
50—54	61	55	60	46	71	87	130	98	476	475	990	238
55—59	14	9	22	17	23	27	33	32	357	466	905	311
60 and over	53	58	87	106	155	216	114	109	615	754	1,125	298
Total.....	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	528	619	804	316

Among insane males, the quinquennial age periods from 10 to 34 show the highest numbers, varying from 128 in the age period 30—34, to 103 in 15—19. The age period 5—9 comes next with 85, and is followed by 40—44 with 78, 35—39 with 68, and 50—54 with 61. The number shown by the last age period, 60 and over, is 5·3, the lowest number being furnished by the age period 55—59. This age period occupies the last place in the case of all the infirmities, except leprosy where, it yields its place to the early period, 0—4. Among insane females, the age period that shows the largest number (137) is 15—19, followed by 20—24 (130), 10—14 (119), and 5—9 and 30—34 (with 99 each). The other ages follow generally an order similar to that in the case of the males.

Among deaf-mutes, the age period 10—14 gives the highest number of males (122), while among females, the highest number (130) is found under 5—9, age period. The last age period shows the highest number of male and female blind, (155 males and 216 females), from which fact it may be inferred that the highest proportion of blind persons is found in the generation that is nearing the brink of the valley of shadow and that this infirmity is greatly on the decline. The large numbers under this age period may also be traced to the circumstance that as age advances, the eye-sight becomes more and more impaired, so much so that the enumerators may have entered as blind, persons who are afflicted with weakness of sight to a more than ordinary extent, though, not amounting to total blindness.

The same decrease of leprosy is observable in the earlier age periods, the climax being reached in the age period, 40—44, which has 172 males and 140 females, followed by the age period, 30—34, (126 males and 120 females), 50—54 (130 males and 98 females), and 60 and over (114 males and 109 females.)

Under insanity, the highest female average (937) is found in the earliest age period. This is followed by 15—19 (701), 45—49 (700), 60 and over (615), 5—9 (613), 20—24 (554), and 10—14 (546), which all show higher proportions than the Provincial average for all ages (528.) The age period 35—39 shows the lowest number (228.) Next among deaf-mutes there are only four age periods which show excess over the Provincial proportion (619), *viz*: 0—4 (796), 60 and over (754), 5—9 (739) and 15—19 (644). Of the other age periods, 55—59 furnishes the lowest proportion (466). Among blind persons, the last age period has the highest proportion of females (1,125) to 1,000 males. The next age period in order is 40—44, which has 1,052. There are three other age periods which exceed the Province. The lowest average number of females (540) is found in the age period 10—14, which is 264 less than the Provincial number. The age periods up to 29, exceed the Provincial average (316) in lepers, with numbers ranging from 1,769 in the age period 5—9, to 326 in 20—24. The lowest number (208) is found under 45—49.

297.—Number of persons among whom one is afflicted.—The following two statements are intended to show under both sexes, and for the various territorial divisions and age periods respectively, the actual population among whom one person suffering from each infirmity is found. The numbers are obtained by dividing the total actual population of the locality or age period by the number of afflicted persons found within the same area or period of life.

STATEMENT No. 166.

Districts.	Average number of persons amongst whom is found one afflicted.							
	Insane.		Deaf-mute.		Blind.		Leper.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hyderabad City	3,303	6,812	2,852	5,573	1,846	2,787	3,137	6,812
Suburbs including Secunderabad	2,104	11,450	2,517	2,804	1,335	1,494	2,953	5,725
Total City and Suburbs.....	2,351	9,463	2,606	3,312	1,452	1,743	3,005	6,022
Atraf-i-Balda	4,046	5,633	1,625	2,487	866	953	2,228	11,970
Atraf-i-Balda including City and suburbs ...	2,940	7,095	2,022	2,848	1,097	1,239	2,575	7,964
Mahbubnagar	7,944	8,540	1,453	2,266	916	1,009	4,616	10,408
Nalgonda	4,208	7,257	1,575	2,650	1,095	1,281	4,381	16,933
Warangal	4,138	5,838	1,419	2,355	1,297	1,576	4,177	7,971
Elgandal	5,080	7,582	1,924	2,885	1,584	2,166	3,759	10,615
Indur	4,093	6,407	3,712	6,407	1,971	2,626	2,595	6,674
Medak	3,171	6,458	1,277	1,644	601	807	1,905	4,521
Telingana... ...	4,211	6,970	1,750	2,693	1,171	1,425	2,971	8,562
Aurangabad	5,847	20,398	2,365	4,340	661	843	1,855	5,164
Birh	10,267	14,962	2,313	3,927	716	814	1,795	5,928
Nander	7,808	14,200	2,501	3,254	863	908	4,573	14,200
Naldrug	8,730	26,460	2,989	4,602	853	1,130	1,252	4,385
Bidar	6,095	10,851	2,022	4,008	673	787	2,804	8,898
Parbhani	7,464	21,935	3,158	4,591	745	862	4,946	13,615
Sirpur Tandur...	4,033	7,175	2,999	3,479	1,559	1,766	2,658	8,831
Mahratwara... ...	6,976	15,377	2,501	4,054	755	893	2,305	7,417
Gulbarga	11,368	18,799	2,970	4,632	1,288	1,691	2,770	7,609
Raichur	10,409	18,017	3,026	4,204	2,224	2,402	2,860	9,009
Lingsugur	11,533	25,718	3,053	4,228	2,062	2,449	2,118	6,709
Karnatic... ...	11,127	20,475	3,014	4,359	1,720	2,096	2,525	7,590
Political Divisions.								
Atraf-i-Balda...	2,940	7,095	2,022	2,848	1,097	1,239	2,575	7,964
Northern	4,675	7,764	2,083	3,262	1,040	1,304	2,475	7,919
Eastern	4,889	6,923	1,473	2,403	1,097	1,266	4,365	10,317
Western	7,401	17,647	2,561	4,015	733	855	2,629	7,811
Southern	13,362	21,781	3,007	4,421	1,351	1,709	1,982	6,619
Total for the Province... ...	5,660	10,886	2,152	3,351	997	1,195	2,598	7,910

STATEMENT No. 167.

Age periods.	Average number of persons amongst whom is found one afflicted.							
	Insane.		Deaf-mute.		Blind.		Leper.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
0—4	26,203	30,013	8,536	11,544	2,862	3,705	83,849	150,066
5—9	8,879	13,565	2,640	3,419	1,360	1,876	60,102	32,552
10—14	5,316	7,742	1,900	2,811	1,081	1,593	13,752	11,704
15—19	3,970	5,580	1,634	2,641	1,049	1,658	4,045	7,113
20—24	3,700	7,831	1,616	3,214	930	1,508	3,036	10,903
25—29	4,296	9,773	2,125	3,199	1,095	1,448	3,014	7,402
30—34	4,067	9,765	2,041	3,381	1,072	1,433	1,884	6,132
35—39	4,679	15,588	2,243	3,079	1,053	970	1,606	4,619
40—44	5,352	9,685	2,125	3,328	1,035	900	1,117	3,971
45—49	6,322	6,368	1,789	2,323	765	841	807	2,729
50—54	4,627	9,328	1,778	3,588	699	678	995	3,998
55—59	4,980	10,437	1,162	1,864	509	421	942	2,269
60 and over....	5,726	10,893	1,277	1,959	331	241	1,168	4,529
All ages.....	5,660	10,336	2,152	3,351	997	1,195	2,598	7,910

The above statements show that one in 5,660 males and one in 10,336 females are insane; that one male in 2,152 males and one female in 3,351 females suffer from deaf-mutism; that the blind males are one in 997 and blind females one in 1,195 of the total population, and lastly that the male lepers bear a proportion of 1 to 2,598 and the female of 1 to 7,910 of the total population.

298.—**Infirmities by caste.**—The following statement shows the distribution of the infirmities by caste.

STATEMENT No. 168.

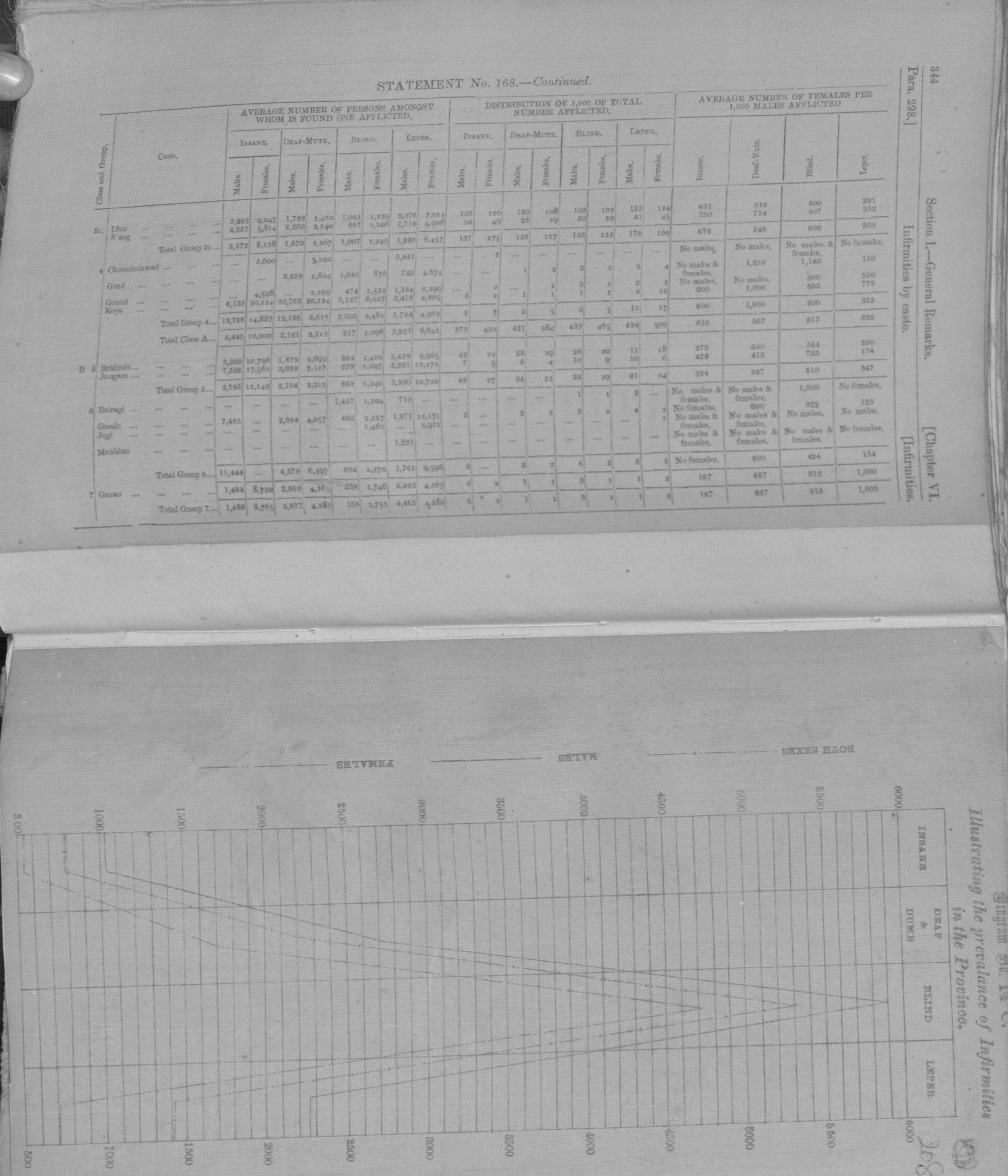
Class and Group.	Caste.	Distribution of 1,000 of total number afflicted.								Average number of females per 1,000 males afflicted.							
		Insane.		Deaf-Mute.		Blind.		Leper.		Insane.		Deaf-Mute.		Blind.		Leper.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
A. 1	Ehana	9,560	4,629	12	6	11	8	9	7	2,000	.....	324	No females.	625	1,333	323	No females.
	Lodhi or Lodha	...	...	1	...	1	...	...	...	.....	.....	No females.	.....	1,667	No females.	.....	.....
	Mahrana	8,679	13,561	74	70	135	135	114	87	614	.....	584	.....	799	No males.	241	.....
	Parbha	...	276	3	...	...	...	...	...	No males.	.....	.....	.....	.....	.....	.....	.....
	Rajput	2,812	...	4	4	8	4	5	15	No females.	.....	778	.....	388	No females.	1,000	.....
	Reddi	...	...	1	...	...	...	...	...	.....	.....	No females.	.....	.....	.....	.....	.....
	Total Group 1...	8,371	12,364	80	80	155	148	121	109	648	.....	551	.....	768	.....	985	.....
2a.	Arab	...	...	...	...	1	2	1	...	.....	.....	No females.	.....	1,333	No females.	No females.	.....
	Anjari	...	...	...	...	...	...	...	...	.....	.....	.....	.....	No females.	No males.	.....	.....
	Aryan	...	...	1	...	...	1	...	...	.....	.....	No females.	.....	.....	.....	.....	.....
	Gujar	...	...	...	...	...	...	...	...	No females.	.....	.....	.....	No females.	.....	.....	.....
	Kachi or Kunbi... ...	64	95	92	6	97	103	108	110	.....	376	598	.....	855	.....	324	.....
	Kunbi or Kapu	7	5	6	...	15	10	13	14	.....	400	657	.....	563	.....	333	.....
	Mali	26	12	17	17	12	12	6	27	.....	700	906	.....	919	.....	1,397	.....
	Minnawad	40	32	28	28	21	26	28	22	1,048	.....	534	.....	992	.....	250	.....
	Mutrasi	2	...	2	...	1	1	1	...	.....	.....	.....	.....	333	.....	No females.	.....
	Pichigunta	...	...	1	1	...	...	...	...	1,000	.....	400	.....	5,000	.....	.....	.....
	Satani	...	...	...	...	...	1	...	...	.....	.....	No females.	.....	2,000	.....	.....	.....
	Wanjari...	...	...	...	...	...	...	...	...	No females.	.....	.....	.....	.....	.....	.....	.....
	Total Group 2a...	5,938	11,391	2,199	3,563	1,024	3,162	2,509	6,982	.....	507	660	.....	856	.....	349	.....
2b.	Ahir	...	...	...	...	134	201	...	...	No males & females, do.	No males & females, 453	No males & females.	No males & females.	500	No males & females, do.	No males & females, do.	No males & females.
	Gaoli	...	...	103	214	...	...	7,032	...					No males & females. 1,031		518	
	Koli	7,938	8,994	...	...	1,331	1,336	2,416	4,652								
	Total Group 2b...	8,419	9,476	2,104	4,585	1,376	1,367	2,511	4,902	883		455		1,000		509	

STATEMENT No. 168.—*Continued.*

Class and Group.	Caste.	AVERAGE NUMBER OF PERSONS AMONGST WHOM IS FOUND ONE AFFLICTED.								DISTRIBUTION OF 1,000 OF TOTAL NUMBER AFFLICTED.								AVERAGE NUMBER OF FEMALES PER 1,000 MALES AFFLICTED			
		Insane.		Deaf-Mute.		Blind.		Leper.		Insane.		Deaf-Mute.		Blind.		Leper.					
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-Mute.	Blind.	Leper.
2c.	Dher	5,992	9,047	1,799	3,420	1,041	1,379	2,076	7,014	103	196	130	108	103	108	135	124	651	516	800	291
	Nang	4,337	5,814	2,230	3,140	887	1,106	1,716	4,906	34	49	25	29	30	30	41	45	750	714	807	352
	Total Group 2c...	5,572	8,138	1,870	3,367	1,007	1,340	1,993	6,457	137	175	155	137	133	133	176	169	676	548	802	305
4	Chenchalawad	...	2,600	...	5,200	...	...	3,441	...	...	2	...	...	...	...	...	...	No males.	No males.	No males & females.	No females.
	Gond	...	...	5,659	2,804	1,046	876	732	4,674	...	...	1	3	2	3	9	4	No males & females.	1,250	1,145	150
	Gound	...	4,598	...	2,999	474	1,513	1,184	2,290	...	2	...	1	2	1	2	3	No males.	No males.	300	500
	Koya	6,159	30,184	30,763	30,134	5,127	6,027	3,418	4,305	5	2	1	1	1	1	4	10	200	1,000	833	778
	Total Group 4...	12,198	14,887	12,198	6,617	3,088	2,462	1,794	4,962	6	7	2	5	5	5	15	17	800	1,800	800	353
	Total Class A...	6,443	10,200	2,161	3,718	917	1,096	2,221	6,643	372	433	421	584	459	465	494	509	616	567	815	326
B 5	Brahmin...	3,202	10,796	1,879	2,699	864	1,410	3,419	9,665	43	23	28	29	26	20	11	18	273	640	564	500
	Jangam	7,526	17,562	3,099	7,527	578	1,197	2,281	13,172	7	5	6	4	10	9	10	6	429	412	733	174
	Total Group 5...	3,795	12,149	2,104	3,313	863	1,340	3,930	10,720	49	27	34	33	33	29	21	24	294	597	610	347
6	Bairagi	...	...	...	...	1,437	1,104	719	...	...	...	...	...	1	1	2	...	No males & females.	No males & females.	1,000	No females.
	Gosain	7,485	...	2,994	4,057	483	1,217	1,871	13,171	2	...	2	2	5	2	4	2	No females.	600	322	125
	Jogi	...	...	...	...	...	1,461	...	2,922	...	...	...	...	...	...	...	1	No males & females.	No males & females.	No males.	No males.
	Manbhao	...	...	...	...	...	...	1,231	...	...	...	...	...	...	...	...	...	No males & females.	No males & females.	No males & females.	No females.
	Total Group 6...	11,444	...	4,578	6,397	694	1,370	1,761	9,596	2	...	2	2	6	3	6	2	No females.	600	424	154
7	Gurao	1,484	8,730	2,969	4,365	558	1,746	4,465	4,365	6	2	1	1	3	1	1	2	167	667	313	1,000
	Total Group 7...	1,488	8,765	2,977	4,383	558	1,753	4,465	4,382	6	2	1	1	3	1	1	2	167	667	313	1,000

Diagram No. 14 C.

Illustrating the prevalance of Infirmities in the Province.



STATEMENT No. 168.—*Continued*

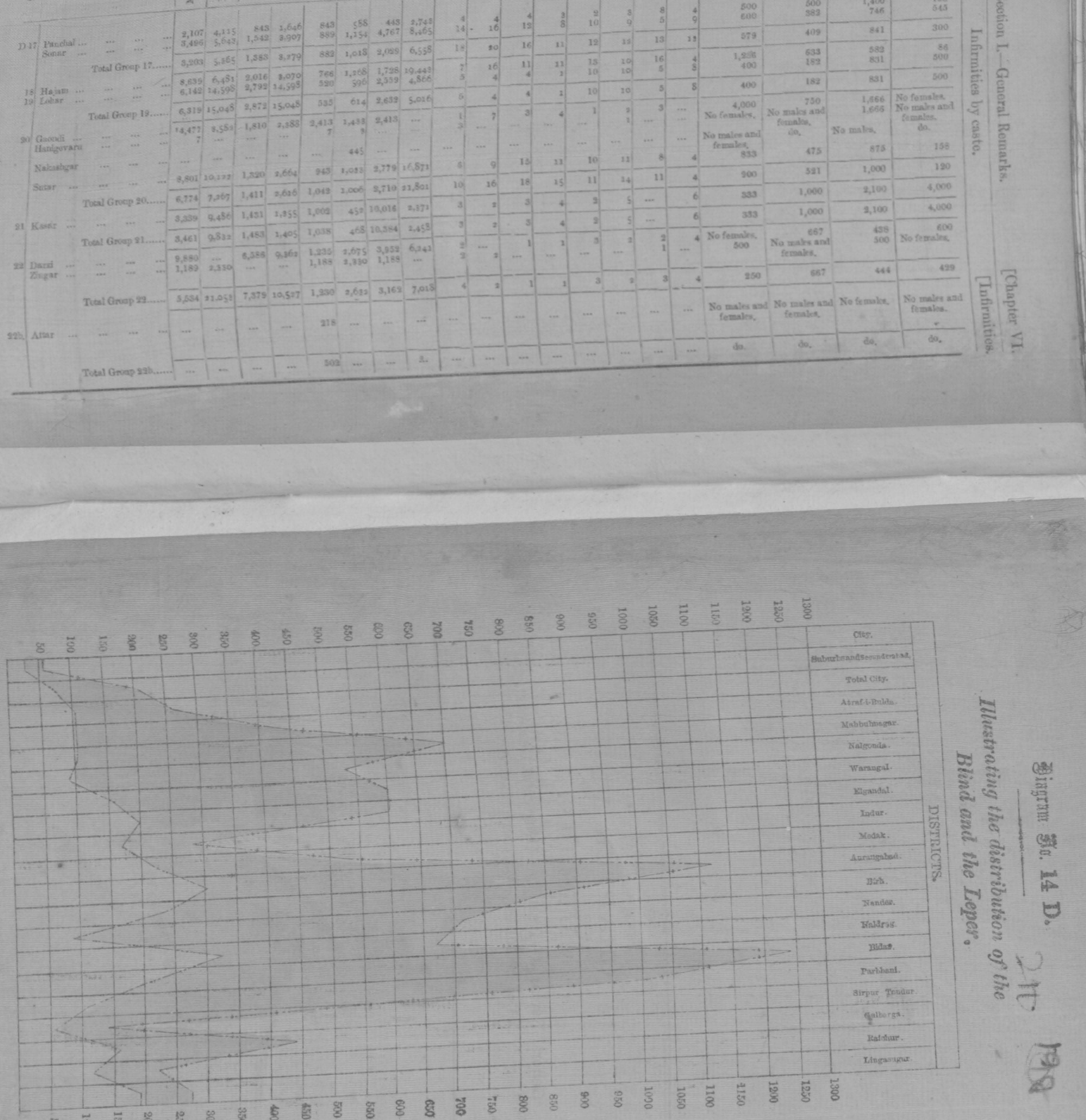
Class and Group.	Caste.	AVERAGE NUMBER OF PERSONS AMONGST WHOM IS FOUND ONE AFFLICTED.								DISTRIBUTION OF 1,000 OF TOTAL NUMBER AFFLICTED.								AVERAGE NUMBER OF FEMALES PER 1,000 MALES AFFLICTED.			
		Insane.		Deaf-Mute.		Blind.		Leper.		Insane.		Deaf-Mute.		Blind.		Leper.					
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-Mute.	Blind.	Leper.
B 8	Bhat	1,374	...	824	...	4,123	3,753	...	...	3	...	2	...	...	...	...	...	No females...	No females..	1,000	No males and females.
9	Kayesth	848	1,536	...	...	...	...	1,697	...	2	2	...	...	...	...	1	...	500	No males and females.	No males and females.	No females.
	Muddeliar	...	...	166	100	...	...	...	...	...	...	1	2	...	...	...	...	No males and females.	1,500	Do.	No males and females.
	Total Group 9.....	3,053	5,991	3,052	1,997	...	...	6,105	...	2	2	1	2	...	...	1	...	500	1,500	Do.	No females.
11	Gondhle	...	...	...	...	...	1,254	1,214	2,507	...	...	...	...	...	...	1	1	No males and females.	No males and females.	No males	500
	Tammadi	...	...	...	...	1,887	1,991	...	...	...	...	...	...	1	1	...	...	No males and females.	No males and females.	600	No males and females.
	Total Group 11.....	...	...	...	...	1,946	1,950	4,866	9,749	...	...	...	...	1	1	1	1	..... [6]	.....	1,000	500
12	Kanchani	...	...	2,005	3,327	2,005	1,664	1,003	1,109	...	...	...	1	...	...	1	4	No males and females.	1,000	2,000	1,500
	Total Class B.....	3,885	13,784	2,302	3,661	891	1,438	3,604	9,373	62	31	40	89	48	34	31	35	266	592	584	362
C 14	Balija	2,186	5,912	1,298	1,799	692	739	1,484	5,173	18	13	12	14	10	12	12	11	318	719	983	286
	Komati	3,276	10,475	1,271	1,976	671	998	2,845	10,475	32	18	31	31	27	22	17	14	303	624	652	264
	Wani	4,961	7,776	1,887	2,222	639	775	1,808	5,946	42	48	41	54	57	55	52	47	605	805	781	288
	Total Group 14.....	4,403	9,367	1,818	2,412	754	954	2,273	7,746	93	79	84	99	94	89	81	72	453	726	760	283
16	Banjara	...	64,024	8,626	21,341	802	853	8,626	64,024	...	2	3	1	14	16	4	2	No males ...	375	872	125
	Lad	2,861	...	2,861	...	...	337	2,861	...	1	...	...	...	...	2	...	...	No females...	No females.	No males ...	No females.
	Lamani	6,850	18,087	2,071	3,617	3,298	2,782	11,131	72,348	12	7	16	12	5	5	4	1	308	465	963	125
	Total Group 16.....	11,502	27,829	3,097	6,050	1,425	1,277	9,472	69,571	13	9	19	13	19	23	8	3	357	442	965	118
	Total Class C.....	5,323	11,310	2,058	2,857	869	1,022	2,587	10,058	105	88	103	112	113	112	89	75	440	674	795	269

STATEMENT No. 168.—*Continued.*

Class and Group.	Caste.	AVERAGE NUMBER OF PERSONS AMONGST WHOM IS FOUND ONE AFFLICTED.								DISTRIBUTION OF 1,000 OF TOTAL NUMBER AFFLICTED.								AVERAGE NUMBER OF FEMALES PER 1,000 MALES AFFLICTED.			
		Insane.		Deaf-Mute.		Blind.		Leper.		Insane.		Deaf-Mute.		Blind.		Leper.					
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-Mute.	Blind.	Leper.
D 17	Panchal	2,107	4,115	843	1,646	843	558	443	2,743	4	4	4	3	12	8	8	4	500	500	1,400	158
	Sonar	3,496	5,643	1,542	3,907	889	1,154	4,767	8,465	14	16	12	8	10	9	5	9	600	382	746	545
	Total Group 17.....	3,203	5,365	1,383	3,779	882	1,018	2,029	6,558	18	20	16	11	12	13	13	13	579	409	841	300
18	Hajam	8,639	6,481	2,016	3,070	766	1,268	1,728	19,443	7	16	11	11	15	10	16	4	1,286	633	582	86
19	Lohar	6,142	14,598	2,792	14,595	520	596	2,359	4,866	3	4	4	1	10	10	5	5	400	182	831	500
	Total Group 19.....	6,319	15,048	2,872	15,048	535	614	2,632	5,016	5	4	4	1	10	10	5	5	400	182	831	500
20	Gaoudi	14,477	8,552	1,810	2,383	2,413	1,438	2,413	...	1	7	3	4	1	2	3	...	4,000	750	1,666	No females.
		7	...	...	...	7	8	...	...	2	...	...	...	...	1	...	...	No females.	No males and females, do.	1,666	No males and females.
	Hanigovaru	...	...	...	...	...	445	...	...	...	...	...	...	...	...	...	...	No males and females,		No males,	do.
	Nakashgar	3,801	10,122	1,320	2,664	943	1,033	2,779	16,871	6	9	15	11	10	11	8	4	833	475	875	158
	Sutar	6,774	7,267	1,411	2,626	1,042	1,006	2,710	21,801	10	16	18	15	11	14	11	4	900	521	1,000	120
	Total Group 20.....	3,339	9,486	1,431	1,355	1,002	452	10,016	2,371	3	2	3	4	2	5	...	6	333	1,000	2,100	4,000
21	Kasar	3,461	9,532	1,483	1,405	1,038	468	10,384	2,458	3	2	3	4	2	5	...	6	333	1,000	2,100	4,000
	Total Group 21.....	9,880	...	6,586	9,362	1,235	2,675	3,952	6,241	2	...	1	1	...	3	2	4	No females.	667	428	600
22	Darzi	1,189	2,330	...	...	1,188	2,330	1,188	...	2	2	...	...	...	...	1	...	500	No males and females.	500	No females.
	Zingar	5,534	21,053	7,379	10,527	1,230	2,632	3,162	7,018	4	2	1	1	3	2	3	4	250	667	444	429
	Total Group 22.....	...	...	...	...	218	...	...	...	...	...	...	...	...	...	...	...	No males and females.	No males and females.	No females.	No males and females.
22b	Attar	...	...	...	...	502	...	...	3.	...	...	...	...	...	...	...	...	do.	do.	do.	do.
	Total Group 22b.....	...	...	...	...																

Diagram No. 14 D.

Illustrating the distribution of the Blind and the Leper.



STATEMENT No. 168.—*Continued.*

Class and Group.	Caste.	AVERAGE NUMBER OF PERSONS AMONGST WHOM IS FOUND ONE AFFLICTED.								DISTRIBUTION OF 1,000 OF TOTAL NUMBER AFFLICTED.								AVERAGE NUMBER OF FEMALES PER 1,000 MALES AFFLICTED.			
		Insane.		Deaf-Mute.		Blind.		Leper.		Insane.		Deaf-Mute.		Blind.		Leper.					
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-Mute.	Blind.	Leper.
D 23	Julaha	6,004	9,522	1,589	2,524	1,257	1,495	4,632	19,244	26	29	37	36	22	22	16	11	593	598	798	229
	Khatri	1,595	1,445	532	867	4,785	867	1,595	1,084	3	5	3	3	...	1	1	6	1,000	556	5,000	1,333
	Patkari	...	...	...	...	420	396	...	...	...	...	...	...	...	...	...	...	No males and females.	No males and females.	1,000	No males and females.
	Rangrez...	4,141	7,799	1,183	2,600	1,035	1,114	1,657	3,900	2	2	3	2	2	1	2	3	500	429	875	400
	Total Group 23.....	5,709	8,670	1,548	2,513	1,314	1,495	4,248	12,385	31	36	43	41	24	24	19	20	625	585	835	326
24	Dhobi	7,018	7,979	2,396	3,682	972	1,294	2,519	13,678	13	22	15	15	17	16	17	10	857	634	732	179
25	Pinjari	3,100	2,974	3,100	...	1,550	2,974	...	...	1	2	...	...	...	...	...	...	1,000	No females.	500	No males and females.
26	Dhangar...	4,347	8,491	1,960	2,240	758	734	3,602	11,409	84	78	71	92	85	105	47	45	494	808	996	305
	Kurma	...	...	30,706	39,536	...	...	...	...	...	...	1	2	...	...	...	...	No males and females. [a]	750	No males and females.	No males and females.
	Total Group 26.....	5,761	11,252	2,544	3,043	1,004	974	4,772	15,120	84	78	72	94	85	105	47	45	494	807	996	305
27	Teli	8,744	20,990	3,123	4,664	950	1,166	2,732	13,993	5	4	5	6	8	8	7	4	400	643	783	187
28	Kumbar...	3,419	8,718	995	1,216	977	1,376	995	3,736	15	11	20	26	9	8	24	20	375	782	679	255
35	Besta	8,500	7,008	2,207	4,672	2,361	2,474	10,625	10,513	4	11	7	5	3	3	2	6	1,200	474	944	1,000
	Bhoi	4,115	2,277	2,743	2,277	1,452	1,473	2,057	2,783	6	20	3	7	3	4	5	12	1,883	1,222	1,000	750
	Total Group 35.....	6,177	3,983	2,427	3,389	1,941	1,994	4,247	5,215	10	31	10	12	6	7	7	18	1,545	714	971	813
36	Goundla	4,284	10,520	1,738	2,183	967	1,411	4,613	11,570	27	20	25	31	21	17	12	14	392	768	661	385
	Kalal	...	24,446	...	...	12,397	...	1,550	2,716	...	2	...	...	...	...	7	12	No males.	No males and females.	No females.	563
	Total Group 36.....	5,192	11,736	2,107	2,657	1,153	1,717	3,462	7,412	27	22	25	31	21	17	19	26	429	768	651	452
37	Kasai	1,424	...	4,271	...	1,067	...	4,271	4,087	3	...	1	...	1	...	...	1	No females.	No females.	No females.	1,000
	Total Group 37.....	1,872	...	5,615	...	1,403	...	5,615	5,408	3	...	1	...	1	...	...	1	do.	do.	do.	1,000

STATEMENT No. 168.—*Continued.*

Class and Group.	Caste.	AVERAGE NUMBER OF PERSONS AMONGST WHOM IS FOUND ONE AFFLICTED.								DISTRIBUTION OF 1,000 OF TOTAL NUMBER AFFLICTED.								AVERAGE NUMBER OF FEMALES PER 1,000 MALES AFFLICTED.			
		Insane.		Deaf-Mute.		Blind.		Leper.		Insane.		Deaf-Mute.		Blind.		Leper.					
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-Mute.	Blind.	Leper.
D 38	Chamar	12,913	25,190	1,844	2,399	1,614	2,399	939	4,108	4	4	10	12	5	4	24	17	300	750	656	218
	Dhere	2,322	...	4,645	4,510	1,548	1,503	172	376	...	...	...	1	1	1	12	17	No females.	1,000	1,000	444
	Dakkala...	...	...	...	...	8	10	...	...	...	...	...	...	1	1	...	...	No males and females.	No males and females.	759	No males and females.
	Mochi	...	...	85	75	...	...	409	337	...	...	11	15	...	...	3	8	No males and females.	897	No males and females.	1,000
	Total Group 38.....	9,849	28,628	1,019	2,193	923	1,244	672	1,908	6	4	21	28	11	10	39	42	333	828	719	341
38a	Bedar	20,887	16,169	2,718	6,727	3,136	2,608	2,812	8,084	4	9	11	7	...	6	13	14	1,250	400	1,192	345
	Naik	12,558	12,206	...	...	...	3,052	6,279	6,103	1	2	...	...	...	1	1	3	1,000	No males and females.	No males.	1,000
	Total Group 38 A.....	46,023	36,903	7,672	18,452	8,852	6,826	7,423	28,452	5	11	11	7	4	7	14	17	1,200	400	1,346	387
	Total Class D.....	6,491	10,411	2,201	3,132	1,187	1,329	3,044	9,268	247	281	276	202	237	255	241	243	602	678	861	317
E 40	Waddewar	5,891	5,533	1,570	2,405	1,751	2,213	2,168	8,958	7	15	11	8	4	4	9	7	1,000	448	769	238
	Total Group 40.....	5,709	5,552	1,575	2,417	1,757	2,221	2,175	8,584	7	15	11	8	4	4	9	7	1,000	448	769	238
41	Beldar	...	...	951	...	190	1,029	...	241	...	...	1	...	1	...	...	4	No males and females.	No females.	200	No males.
	Total Group 41.....	...	...	1,963	...	393	2,071	...	690	...	...	1	...	1	...	...	4	do.	do.	200	do.
43	Bursul	4,133	...	2,768	8,244	2,076	824	4,132	8,244	2	...	1	1	1	2	1	2	No females.	333	2,500	500
	Kaikadi	4,102	...	4,102	2,085	820	834	4,102	2,085	1	...	...	1	1	1	...	2	No females.	2,000	1,000	2,000
	Total Group 43.....	4,296	...	3,222	4,285	1,432	857	4,296	4,285	3	...	1	2	2	3	1	4	do.	750	1,667	1,000
44	Erkalwad	2,891	3,941	1,933	5,912	1,993	1,478	5,978	...	2	5	2	1	1	2	1	...	600	333	1,333	No females.
	Total Group 44.....	2,896	4,411	2,247	6,617	2,247	1,654	6,740	6,617	5	5	3	1	1	2	1	...	900	333	1,333	do.

STATEMENT No. 168.—*Concluded.*

Class and Group.	Caste.	AVERAGE NUMBER OF PERSONS AMONGST WHOM IS FOUND ONE AFFLICTED.								DISTRIBUTION OF 1,000 OF TOTAL NUMBER AFFLICTED.								AVERAGE NUMBER OF FEMALES PER 1,000 MALES AFFLICTED.			
		Insane.		Deaf-Mute.		Blind.		Leper.		Insane.		Deaf-Mute.		Blind.		Leper.					
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-Mute.	Blind.	Leper.
E 46	Dommari...	...	1,676	...	...	...	168	...	...	...	2	...	...	...	2	...	...	No males.	.....	No males.	.....
	Total Group 46.....	...	3,329	...	...	...	333	...	...	...	2	...	...	...	2	...	...	do.	.....	do.	.....
	Total Class E.....	5,427	6,992	2,167	4,661	1,884	1,554	3,333	7,628	15	22	15	11	8	11	11	15	750	450	1,174	423
F 48	Moghal	11,462	...	..	3,434	2,292	1,288	11,462	...	1	....	...	2	1	2	...	...	No females.	No males.	1,600	No females.
	Other Mussulmans	138	887	57	88	43	48	80	227	37	34	48	52	30	33	42	43	500	667	875	330
	Pathan	4,965	11,589	3,222	10,482	2,582	4,571	7,172	14,612	13	9	3	2	4	3	4	6	385	429	480	444
	Sheikh	5,881	11,150	4,680	10,791	1,734	2,505	4,397	20,041	71	35	34	23	43	34	44	29	257	419	669	212
	Sayyed	3,032	55,663	3,804	6,184	2,401	3,976	6,403	11,138	18	2	2	5	4	3	4	7	53	1,500	583	556
	Parsi	...	...	209	...	...	...	...	...	...	...	1	...	...	...	...	...	No males and females.	No females.	No males.	No males.
	Total Group 48.....	3,982	12,591	2,400	3,901	1,302	1,556	2,728	9,082	140	80	88	84	82	75	94	85	303	589	740	288
49b	Dasari	3,301	3,372	1,100	3,372	1,100	674	...	...	1	2	1	1	1	1	...	...	1,000	333	1,667	No males and females.
	Jain	6,689	5,975	956	996	319	598	1,115	...	1	2	3	3	4	2	3	...	1,000	857	476	No females.
	Other Hindus	1,316	2,746	646	672	250	370	878	2,353	25	22	19	29	23	19	17	20	462	925	650	359
	Parika	8,521	16,321	1,704	...	897	2,403	5,681	...	2	2	4	...	3	2	1	...	500	No females.	368	No females.
	Sikh	...	...	2,802	1,998	675	1,998	...	...	...	...	...	1	1	...	...	...	No males and females.	1,000	250	No males and females.
	Telinga	3,331	7,453	2,050	2,899	1,311	1,398	3,901	11,180	29	33	29	32	20	24	18	19	700	692	918	341
	Total Group 49 B.....	3,763	6,088	1,482	1,975	736	978	2,530	7,828	58	66	56	66	52	48	39	39	600	730	732	314
52	Native Christians	6,198	...	2,066	3,080	775	6,161	6,198	...	1	...	1	2	1	...	1	...	No females.	667	125	No females.
	Total Group 52	6,254	...	2,085	3,101	782	6,203	6,254	...	1	...	1	2	1	...	1	...	do.	667	125	do.
	Total Class F.....	3,358	9,775	2,059	3,067	1,025	1,346	2,700	8,727	199	146	145	152	135	123	134	124	388	644	731	295
	Grand Total.....	5,660	10,336	2,132	3,851	997	1,195	25,987	7,910	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	528	619	804	318

Section II.—INSANITY.

299.—Insanity.—Insanity is essentially a disease, and though there is an undefined borderland through which most cases of insanity pass, between technical and legal sanity and insanity, there is little truth and less sense in the common saying that "all are more or less insane on some point." According to modern scientific ideas, insanity may be described as "such an alteration in any or all of the mental functions of the brain as makes a man unfit from this cause to do his work or manage his affairs, or mingle in the society of his fellowmen, or which makes him unsafe to himself or others or to society, this alteration not being solely the result of fever, but being the result of disease or disorder in the working of, or imperfection in the development of that portion of the brain through which mind is manifested." In defining or describing insanity, it is necessary to exclude the delirium of fevers, comatose conditions, somnambulism, mere eccentricity, hysteria, transitory brain excitements due to religious or other strong emotions, or due to other adequate causes.

Insanity is a disease that spares neither the civilised nor the uncivilised, but in its more marked and serious forms is especially a disease of the more highly civilised. This theory derives strength from a comparison of the statistics collected by the Commissioners of Lunacy as per margin which shows an increase of about two per 10,000.

STATEMENT No. 169.

Year.	Proportion of Insane in 10,000 population of England and Wales.	
	Males.	Females.
1875	24·75	28·43
1885	26·61	30·80

300.—Forms and causes of Insanity.—The common forms into which the symptoms of insanity group themselves are:—

(*a*) Melancholic states,
(*b*) Maniacal states,
(*c*) Dementia, and
(*d*) Delusional Insanity.

The causes of this disease may be considered under the following two heads:—(1) those affecting the nervous system, and (2) those affecting the body including physical and moral, predisposing and exciting.

The *physical causes* are:—

(1) Intemperance.
(2) Organic disease of the brain.
(3) Injury to the head.
(4) Venereal excesses.
(5) Masturbation.
(6) Epilepsy.
(7) Pregnancy.
(8) Porturition.
(9) Lactation.
(10) Heredity.
(11) Education ill-suited to the nature of the person.

In the case of women, epilepsy, hypochondriasis hysteria and certain spasmodic nervous affections, often act as predisposing causes of insanity.

The *moral* causes may be thus summarised:—

(1) Mental anxiety.
(2) Worry.
(3) Overwork.
(4) Money losses.
(5) Religious excitement.
(6) Love affairs.
(7) Domestic trials.
(8) Fright.
(9) Other strong emotions.

As a general rule, this disease attacks men more commonly than women and curiously enough more women recover. Insanity of any form may attack persons of any age—but in childhood the tendency is to idiocy, in early youth to imbecility, in youth to weak and impulsive mental states, in middle age, where the largest number of cases of insanity occur, to melancholia and delusional insanity, culminating in dementia in the more advanced ages.

301.—Lunatic Asylum Statistics.—The subjoined statement was furnished by the Superintendent of H. H. the Nizam's dispensaries. It exhibits the statistics of the Government Lunatic Asylum, the only one of its kind in this Province for the seven years immediately preceding the Census.

STATEMENT No. 170.

Year.	Admitted.			Cured.			Died.			Remarks.
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	
1881	...	...	...	...	...	...	...	...	...	The figures for 1881 to 1883 have not been filled up for want of records in the dispensary.
1882	...	...	...	...	...	...	...	...	...	
1883	...	...	...	...	...	...	...	...	...	
1884	139	124	15	73	66	7	10	6	4	
1885	129	115	14	68	59	9	8	5	3	
1886	172	158	14	93	89	4	11	9	2	
1887	171	162	9	81	69	12	14	9	5	
1888	178	158	20	86	78	8	17	10	7	
1889	157	143	14	66	58	8	14	10	4	
1890	61	56	5	23	23	...	3	2	1	
Total.....	1,007	916	91	490	442	48	77	51	26	

It will be observed that an overwhelming majority of males was admitted, the proportion in some years being more than tenfold. The paucity of females must however be attributed to some extent to the greater aversion to sending female lunatics to the asylum. The theory already noted, viz., of a larger number of cures in the case of females than in the case of males, derives some support from the above statement.

Information was called for, regarding mental diseases among British troops stationed within H. H. the Nizam's Dominions, in order to enable the institution of a comparison concerning the prevalence of the malady among people of this Province and of the West. The following statement embodies the statistics received from 3 hospitals.

STATEMENT No. 171.

Years.	Total strength of British troops (European only.)	No. of admission into hospital for mental diseases.	No. cured.	No. died.	No. remaining on last day of year.	Remarks.
1881	940*	4	3	...	1	
1882	935	5	2	...	3	
1883	915	.....	...	...	...	
1884	986	1	1	...	...	
1885	994	1	1	...	3*	* Shown in the hospital referred to in footnote.
1886	2,695	4	4	...	...	
1887	2,836	1	3	...	1	
1888	2,839	2	3	...	...	
1889	2,646	2	2	...	...	
1890	2,702	6	6	...	...	
Average for 10 years...	1,847	2·9	...	...	...	

* *Note* :—No records for the years 1881-85 were available in one of the hospitals.

It will be seen that in an average force of 1,847 Europeans, there were annually 2·9 cases of mental diseases, giving an incidence of 1 case in 637 persons. This strengthens the theory that insanity is a disease that makes itself evident in the highly civilised West, more than in the East.

Section III.—CONGENITAL DEAF-MUTISM.

302.—**Deaf-Mutism.**—Persons born deaf or who lose the power of hearing in the early years of life are necessarily dumb also. This circumstance has given rise to the compound term *deaf-and-dumb*. It must be remembered that deafness is the primary defect, dumbness being only the consequence of deafness. Everyone of us, as children, first hear other persons speak, and by imitating them, have all learned to speak. But the deaf child hears nothing and therefore cannot imitate, and remains dumb. This however is not the case with persons who lose their hearing in after life, *i.e.*, after having learnt to speak.

Having acquired speech in early life, those who afterwards become deaf, retain their power of readily communicating with others. The juvenile deaf-and-dumb, however, is denied all access to knowledge and remains ignorant of all written and spoken language. It is this class alone that is contemplated in our Census enumeration.

The first point to be noted is "the incompleteness of the returns for the years of early life, arising from the uncertainty which must exist with respect to the infants, and the natural indisposition of parents to form a painful conclusion on the subject, while the slightest grounds for doubt exist." "A rough estimate of the omissions from this cause may be made by assuming the deaf-mutes under 5 years of age to bear the same proportion to the general population of the same age, as the persons aged 5 years and upwards bear to the residue of the population.....But as the omissions would not be so frequent in the fourth and fifth years of age as in the earlier years, the supposed number "to be added" is probably too large."

Statistics was in this instance called for, of congenital deaf-mutism only. The information at our disposal cannot however be considered as correctly representing only cases of congenital infirmity. Two causes may be taken to have been in operation in the production of erroneous results. It may be that the semi-literate enumerator overlooked the point, or the parties themselves could give no definite information on the subject. The difficulties experienced and the incomplete nature of the statistics will be better appreciated if we, for a moment, turn our attention to the Census Reports of European and American countries or even to the special Reports of the Institutions for the class under consideration. We therefore extract the following from the English Census Report, 1861 :—

"As incomplete statistics would be of no value, we considered the partial information not worth the labour of extracting. In Ireland, where a further investigation of every case of deaf-dumbness returned at the Census was made by the Constabulary and Police, much difficulty was experienced in ascertaining whether the individuals were born deaf or not. From a large number of facts derived from the experience of various institutions in Europe and America, collected with much labour by Mr. D. Buxton, Principal of the Liverpool School for the Deaf-and-Dumb, that gentleman has arrived at the conclusion that it is hopeless at present to expect to establish any fixed ratio between cases of congenital deafness and those which have resulted from accident or from disease acquired after birth. Another writer, who is connected with the London School for the Deaf-and-Dumb, states that out of 3,050 well authenticated cases within his own knowledge, 2,241 were *born deaf*, [illegible] and with respect to 50 no positive information could be obtained ; and adding to these the results of 2,805 other cases in different institutions and countries, he concludes that the actual preponderance is about 60 per cent on the side of the congenitally deaf, while 40 per cent are accidentally deaf.

"The causes of congenital mutism have engaged the attention of eminent physiologists and pathologists, but they are still enveloped in much obscurity. One thing appears certain, that the organic defect which results in real deafness from birth is always incurable. Among the most common causes assigned for the appearance of congenital deafness in families are fright and morbid mental impressions on the part of the mother during gestation, consanguinity of the parents, and the transmission of the defect itself, or of the predisposition to it, from parents to their offspring."

Section IV.—TOTAL BLINDNESS.

303.—**Blindness.**—The information regarding this infirmity that was called for in our Census schedules related exclusively to total blindness. The sources of error therefore, appear to have been very few, except perhaps in the more advanced ages, where natural weakness of sight may have been mistaken for blindness.

One of the most prolific causes of blindness, here, as in the West, has been small-pox. Another complaint to which the new born infant is peculiarly liable

a few days after birth is purulent opthalmia, a disease that quickly destroys sight unless arrested by careful treatment. Many other forms of disease result in this calamity. Though thus it is a preventible infirmity, the backward state of this Province combined with paucity of trained medical men posted at the various stations in the mofussil render it almost a non-preventible one. Referring to the causes of blindness in England, Dr. Farr thus wrote:—(Census Report, 1861, Vol: 3, pp. 44-5). "There can be no doubt that the bulk of them when not attributable to advanced age, are induced by the unhealthiness of dwellings, the want of cleanliness, bad or insufficient food, and other well-known causes of physical deterioration as well as by every description of overwork involving a considerable strain on the organs of vision, whether that of the student, the needlewoman, or the mechanic. To these undoubted causes of blindness must be added the various accidents to which all classes, and the labouring classes in particular, are constantly exposed." All the above causes cannot be taken to apply to this Province. The progress of civilization, the squalor of the parts inhabited by the destitute in the larger towns, and the strain on ordinary existence induced by keen competition, are factors that are largely absent from Hyderabad. The general insanitary condition of the average Indian village is notorious, and to this must be attributed a certain proportion of the persons becoming blind, after enjoying for longer or shorter periods, the blessing of vision.

A perusal of Statement No. 162, will show that a considerable proportion of the blind occurs in the age period 60 and over. This excess is no doubt due to the loss of sight consequent on old age. It has to be borne in mind that there is probably on over statement of the numbers of the blind in this age period, inasmuch as the enumerators may have returned a person as blind, who was only labouring under natural weakness of sight in old age.

We have no means of comparing the proportions of the blind in urban centres and rural circles, as the urban characteristics in this Province are not very marked. Further, regarding the occupations of the blind too, we have no tabulated information. It is however probable that this class of persons are more or less dependent upon the charity and support of either relatives or the public.

Section V.—CORROSIVE LEPROSY.

304.—Indian Leprosy Commission.—In touching upon this subject, we cannot do better than refer largely to the recently issued Report of the Leprosy Commission, which must be looked upon as the most recent exposition of the theories of the origin, dovelopment and cure of the terrible disease, leprosy. The circumstances out of which the Commission arose were briefly as follows:—Father Damien-de-Veuster died of leprosy at Molokai, in the Hawaian Islands in April 1889, after sixteen years devoted to the relief of the lepers inhabiting those islands. This heroic self-sacrifice stirred the minds of enlightened people, and a Committee, under the presidency of H. R. H. the Prince of Wales was formed with the following objects:—(1) the raising of subscriptions for the erection of a monument to the memory of Father Damien, at Molokai; (2) the formation of a fund for indigent British lepers in the United Kingdom; (3) the endowment of

two leprosy studentships; and (4) the appointment of an Indian Leprosy Commission. The Government of India readily fell in with the views of the London Committee and expressed their willingness to subscribe to the fund, and to appoint two Indian delegates to assist the British Commission.

305.—Aims of the Commission.—The Commission arrived in Bombay in November 1890. The Commissioners had two aims in view: (1) to acquaint themselves with the features of the diseaseas it appears in the whole of the Indian Empire, for which purpose they travelled from centre to centre and asylum to asylum, instituting enquiries into the histories of as large numbers of lepers as possible. This part of their work occupied the Commissioners, five months of the cold weather, during which they personally examined over two thousand lepers, with the special view to elicit data as to hereditary, contagious and other points in the œtiology of the disease. (2) The second aim was achieved by their spending the remainder of their time in experiments performed at the Bacteriological Laboratory specially established by the Government of India at Simla.

306.—Clinical aspects of Leprosy.—The following is a description of the ordinary clinical aspects of leprosy in India:—

"The ordinary clinical aspects of leprosy are too well-known to require notice here. It will be sufficient to state that in India, as in other parts of the world, three forms of leprosy are met with, the tuberculated, the anæsthetic, and the mixed. In the first, the skin is primarily invaded by the leprous growth, afterwards the mucus membrane, and viscera. In the second form the lesions occur chiefly in the peripheral nerves, while the third is simply a combination of the other two forms. It has been suggested by some observers that tuberculated and anæsthetic leprosy are distinct diseases. That they are one and the same may be inferred from the fact that tuberculated leprosy, is nearly always associated in its later course with anæsthesia, thus giving rise to mixed leprosy and also from the fact that the same bacillus is found in the two forms. Further, Gerlach, has shown by a series of elaborate dissections in a case of anæsthetic leprosy, that the primary growth takes place in the skin around the peripheral ends of the nerves, extending afterwards up the branches to the main trunks. The onset of the disease would thus appear to be the same in each variety."

307.—Conclusions of the Commission.—The conclusions arrived at by the Commission are briefly noted and commented upon in the following paragraphs:—

(1). The first conclusion is that leprosy is a disease *sui generis*. It is not a form of syphilis or tuberculosis, but has striking œtiological analogies with the latter. Previous to public attention being directed to the leprosy question, persons suffering from other skin diseases, such as, tuberculosis, syphilis, &c., were often classed with the leper community. This circumstance therefore illustrates the force of the conclusion arrived at by the Commission. After patient and legthened research into all such statements on this topic, the Commission puts down 110,000 as the probable limit of those tainted with leprosy in British India, a not very large number compared with the millions free from the loathesome complaint.

(2). The next conclusion arrived at by the Commission is that leprosy is not diffused by hereditary transmission, and for this reason, and the established amount of sterility amongst lepers, the disease has a natural tendency to die out.

This conclusion is in direct contrast to the view so confidently urged in many quarters that the disease is increasing enormously and has become an imperial danger. Regarding the alarming assertions that there is a recrudescence of leprosy and that it is rapidly increasing, the Commissioners are decidedly of opinion that these haphazard assertions are disproved by Census statistics, which conclusively show that while the population of the country has actually increased, there has been rather a decrease of leprosy. The Commissioners do not however go so far as to accept the natural conclusions of the Census figures, probably on account of the tendency in this country for members of the native community to do their utmost to baffle the enquiries of the compiling officers; though we are of opinion that the infirmity statistics are about the most satisfactory of any, collected at the Census, and that, especially in the case of leprosy, if there is any error, it rather tends to swell the actual number of the lepers, in consequence of the ill-educated enumerators including other diseases under this head, which have no relation to it. However, the Commission defy contradiction when they cautiously assume that the diffusion of the disease has remained stationary; for, the Census statistics prove that the ratio of lepers to every ten thousand of the population has declined in every Indian Province since 1871, the numbers for all India having fallen from 5·4 to 4·8. Thus there is no evidence whatever to support the alarmist theory regarding the enormous recrudescence of leprosy, which has therefore become an imperial danger. In one sense, however, the disease has an imperial interest, inasmuch as no Indian Province is free from it. In this connection it may be stated that the alleged increase in the diffusion of the disease by vaccination, is purely imaginary, as we shall see later on.

In discussing the question of hereditary transmission and predisposition, in the sixth Chapter of their Report, the Commissioners devote great attention to the consideration of the conflicting scientific opinions on the subject. The highest authorities are divided in their opinion on this subject, some holding that there is hereditary predisposition rather than actual transmission of the disease. Danielssen and Boeck believe that hereditary predisposition and transmission are the chief factors in the perpetuation of leprosy in Norway. Dr. Hansen, who visited the Colony of Norwegain lepers settled in America, found that not one of the descendants of the original one hundred and sixty lepers, seventeen of whom were still living was afflicted. Drs. Hansen and Leloir, wholly deny the operation of either hereditary transmission or predisposition in the diffusion of leprosy.

Professor Virchow, the specialist employed by the Norwegian Government to study the leprosy question stated that the existence of a hereditary tendency has been admitted in all ages and in all countries, but added that it is the predisposition and not the disease that is transmitted. He is of opinion that "special and specific external relations and causes" must be present before the disease appears in the children of leprous parents. This view of the great pathologist is regarded by the Commissioners as tantamount to the assertion that hereditary predisposition is not of itself of much moment; for the disease which shows itself only where there are other special and specific causes would probably show itself whether there were hereditary predisposition or not, which is

actually the case. Indeed, the learned pathologist had the sagacity to see that "if it be true that leprosy had disappeared from the colony of lepers who emigrated from Norway to America, we must ascribe very great importance to those external causes." Thus, in this illustration alone, it is quite evident that the hereditary predisposition is but an insignificant factor in the diffusion of the disease, the specific causes and relations playing the most important part.

On the other hand, Dr. Vandyke Carter, Dr. T. R. Lewis, and Dr. D. D. Cunningham, specialists in regard to leprosy in India, hold that the hereditary taint has an important influence in the diffusion of the disease in this country though not by actual transmission of the disease, but by predisposition. Such differences of opinion on a vital point, the Commissioners attribute to the want of a clear distinction between the hereditary transmission of a disease and inherited predisposition. The mistake was frequently committed of resting satisfied with the fact that one or other of the parents of a leper was leprous, though the ascertaining of the fact whether the parent or parents were lepers before the birth of the child is obviously of great importance; for, parents cannot transmit a disease to their children which they do not themselves possess; evidence on this point, the Commissioners themselves overlooked to record in the commencement, an oversight that was subsequently rectified as far as circumstances permitted. The Commissioners, after an elaborate personal investigation into two thousand individual cases, have come to the conclusion that, in India, leprosy is not an hereditary disease, and that there is hardly enough evidence even to establish, to any appreciable extent, the operation of inherited specific predisposition. A predisposition must exist before leprosy can appear, which predisposition may be the result of causes other than inheritance. The same cause or causes which produced a predisposition in the parent, may produce predisposition in the child without any transmission or inheritance of leprosy.

Further discussing the question of heredity the Commissioners hold that there is no proof of a child being born a leper, while children have become lepers whose parents were healthy. In at least one hundred and one cases, two or more children of healthy parents became lepers. On the other hand, 98 leprous parents had 65 children, of which only three developed signs of leprosy. It is true that some of these children may, later in life, develop leprosy. The fact nevertheless remains that they were not born lepers, and that all but 4·6 per cent of them, under adverse conditions did not show any hereditary taint in their early years. Of 500 children, born after the manifestation of leprosy in one or both of the parents, 21 became lepers. Of one hundred and fifty children over ten years of age born after one or the other parent became leprous, only ten were afflicted. Of 82 children over 16 years of age born under similar conditions, only 6 became affected. Sixty-two lepers, born of leprous parents, were found to have 156 brothers and sisters born also after the manifestation of the disease in their parents, of which number, only 21 (or 13·4 per cent) had become lepers. 61 lepers born before their parents became afflicted, had 150 brothers and sisters, of whom 31 (or 20·6 per cent) had likewise become lepers. From these figures, the Commissioners draw the inference that considering the fact that a considerable number of children develop leprosy whose parents are healthy, leprosy has a tendency to attack several members of a family where there is no specific hereditary transmission. According to the Commissioners, the

disease is due to extraneous agents and conditions, which may at any time affect people in similar surroundings and possessing similar constitutions. 800 lepers born of healthy parents were found to have 2,853 brothers and sisters, of whom 97 became lepers, giving a percentage of 3·4. The percentage in the case of 306 brothers and sisters of 123 lepers born of affected parents was 17. One of the Tables shows that of 3,703 children, whose parents were healthy, 25 per cent had become lepers. The deduction* from these facts is that the disease shows a predilection for certain families, where there is an absence of hereditary specific predisposition. From these and other considerations, the Commissioners show that measures for the separation of husband and wife, and the interdiction of marriages, is unnecessary.

(3). The third conclusion arrived at by the Leprosy Commission is—though in a scientific classification of the disease, leprosy must be regarded as contagious, and also inoculable, yet the extent to which it is propagated by these means is extremely small. This conclusion has been contested by the Committee of the Leprosy Fund, and there is sure to be a hard contest over it. These important conclusions are however, supported by the elaborate Tables compiled from the enquiries made by the Commissioners. These two important conclusions are discussed in detail, and, being based upon accumulated data, deserve every deference.

The question of contagion has been studied by the Commissioners in the light of the evidence they had collected in over 2,000 cases of leprosy. Leprosy is held to be an infective disease, caused by a specific bacillus, discovered and named *Lepral*, by a Norwegian observer in 1880, and is also contagious. But it is distinctly asserted that there is not sufficient evidence to show that leprosy is either maintained or spread by contagion, and that the amount of contagion, if any, that exists, is so small that the extent to which it operates in the practical diffusion of the disease, may be disregarded altogether. The Commissioners found that with one possible exception, all the instances brought forward and submitted to the Commissioners as instances of contagion, were unworthy of credence ; for, in not a single case could contagion or the possibility of it be actually demonstrated in a manner above reasonable objection. In the vast majority of instances the native leper accuses fate, or attributes his malady to the form of contagious disease above referred to or to some error in diet. The natives have no idea of the contagiousness of the disease. Healthy persons eat with lepers, and the Commissioners, having paid special attention to this point, came to the conclusion that the percentage of healthy people who became affected thereby was too small for this cause to be credited with any share in the spread of the infirmity. Nor did the Commissioners come across any case which definitely supported the diffusion of the disease from husband to wife, or *vice versa*.

The Commissioners' conclusion derives the greatest support from Table IVa, in which it is shown that the asylum officials from twelve institutions rarely contract the disease from their patients; for out of 69 officials, only three were affected. Of the three, one had the disease when he entered the asylum, and

*Note.—For the future it would be well, if wherever the enumerator found a leper he is instructed to enquire about the disease in other members of the family.

another was a doubtful case. Thus, out of 69 there was only one case of contagion, giving a percentage so small that, even admitting the case to have been entirely due to contagion, it can by no means be asserted that contagion is a factor in the spread of the disease.

The fact of the discovery of the leprosy bacillus and its existence in persons afflicted with the disease, converted many a specialist to the view that leprosy is a contagious disease. The Commissioners devote considerable attention to the bacillus in an appendix, where they discuss the nature of the organism and the extent of its distribution both inside and outside the body.

Many experiments were conducted with a view to ascertain the possibility of the occurrence of this germ in earth and water, with the result that it was not found in water, but only in the earth procured from the leper asylums, which, however, is considered incapable of propagating the disease in a healthy subject, as it is not regarded as alive, for reasons adduced. It is on account of the existence of the leprosy bacillus that the disease is considered inoculable, a fact that is borne out by the commonly observed circumstance that in both the well marked types of the disease—the tuberculated and the anæsthetic varieties,—the most exposed parts of the body are the first to be attacked. The symptoms show themselves in the shape of cutaneous eruptions on the face, ears, wrists, hands or feet in the case of the tuberculated variety, and the absence of feeling in the skin in the case of the anæsthetic type.

The presence of the leprosy bacillus has served to place in the hands of the anti-vaccinationists sufficient power to press forward their theory, not entirely without success, of the recrudescence of leprosy by vaccination. Mr. Tebb and his followers go so far as to attribute the terrible (imaginary) recrudescence of the malady to vaccination and proclaim it to have become an imperial danger. The Commissioners, however, are of opinion that the practical danger of the spread of leprosy by vaccination, even supposing the disease to be highly contagious, is so small, that it may be disregarded. One essential point to be borne in mind is that while the number of persons undergoing vaccination is annually increasing, the number of lepers is decreasing, or at the least has remained stationary, as pointed out above. The number of persons who undergo vaccination in India is exceedingly small, compared to the total population. Taking the total population of Bengal, the United Provinces, the Punjab, Central Provinces, the Berars, Lower Burmah, Assam, Madras, Bombay, Mysore and Coorg, it appears, according to the Twenty-sixth Annual Report of the Sanitary Commissioner with the Government of India, that only 2·9 per cent had been vaccinated. It must be remembered that in the majority of cases, the persons are vaccinated from the calf; while in the minority of cases where arm to arm vaccination is resorted to, the lymph is taken from the child at an age when leprosy rarely occurs. The Commissioners conducted special experiments in which a large number of lepers were vaccinated over healthy and diseased portions of the skin and the lymph in the vesicles was examined for leprosy bacilli. In not a single case were these bacilli found. True enough, other observers have been more fortunate in finding the leprosy bacillus, but only when the vesicle was situated directly over a leprous tubercle. It is evident, however, that even the most careless vaccinator will not select such a site for vaccination, or utilise

the lymph therefrom in vaccinating another. Of course, instances sometimes occur where leprosy has been communicated by vaccination, but the instances are too uncertain to allow of any conclusions to be based thereon.

(4). The Commissioners next hold that leprosy is not directly originated by the use of any particular article of food, nor by any climatic or telluric conditions, nor by any insanitary surroundings nor does it peculiarly infect any race or caste; but (5) leprosy is indirectly influenced by insanitary surroundings such as poverty, bad food, or deficient drainage or ventilation, for these causes, by creating a predisposition, increase the susceptibility of the individual to the disease. The basis of these conclusions is explaind more fully in the extract from the report given at the end of this section.

Taking cholera as a test of the climatic and general insanitary condition of the country, the Commissioners show that several provinces, which are regarded as the endemic home of cholera, are those in which leprosy is most prevalent, and *vice versa*. As regards the second point, it is noted that in the famine districts of India, there was a great dimunition of lepers after the visitation, wherefrom the conclusion is inevitable that great numbers of lepers were carried off. Immediately after the great famine in Orissa there was a great diminution of lepers, while at the second Census after the famine, the number of lepers had again increased, a circumstance that only lends colour to the view that poverty and deficient food predispose an individual to leprosy. In further support of this view the Commissioners adduce the fact that the poorest and most unhealthy part of the richest and most fertile province, Bengal, and the hills, inhabited by the poorest and poor people living under filthy and insanitary conditions are the regions where leprosy is most prevalent.

(6). The final conclusion is that leprosy in a great majority of cases originates *de novo*, from a sequence of causes and conditions dealt with in the report which are related to each other in ways at present imperfectly known. Thus, after all, the Commissioners have not been able to come to a satisfactory conclusion as regards the real cause of the terrible malady, for which, there is, at the present state of human knowledge, no radical remedy.

308.—Practical Recommendations of the Commission.—In accordance with the instructions received from the Committee of the National Leprosy Fund to describe minutely what they believe to be the best plan for ensuring the efficient carrying out of their recommendations relating to the treatment of lepers, the Commissioners, though fully aware of the extent and the varying social conditions of the empire, venture to suggest the following measures:—

That the sale* of articles of food and drink by lepers should be prohibited, and that they be prevented practising prostitution, and following the occupations of barber, and washerman, which concern food, drink, and clothing of others.

The Commissioners note the tendency observable at the present time, for mendicant lepers to leave their homes and to crowd into large centres of population, where they herd together and live under circumstances of extreme poverty and filth and forming communities which are not only offensive to public

* Instances of these are to be seen in Chudderghat, and the attention of the Municipality is hereby drawn to these glaring instances.

decency, but constitute from many points of view, a menace to public health. In such leper communities promiscuous and casual alliances are a rule, with the result that children are born to struggle for their existence under circumstances most painful to contemplate. In the opinion of the Commissioners this tendency should be checked and the practice discouraged. To this end, the Commissioners suggest the Municipal authorities be empowered by the by-laws preventing vagrants suffering from loathesome diseases, from begging in, or frequenting public places and using public conveyances. Leper asylums already exist in the large Presidency towns as well as in most of the other larger towns, the capitals of Provinces, which, the Commissioners suggest may be enlarged by contributions from Municipal Funds or private subscriptions. They also suggest that asylums should be built near towns where they do not already exist and that the authorities should have the power of ordering the lepers infringing the regulations, either to return to their houses, or enter the asylum. Competent medical authorities should always be consulted before action is taken under such by-laws. They are averse to the passing of any Imperial Act directed against the lepers, because they consider them far less dangerous to the community than insane or syphilitic people. The Commissioners expect that the effect of the proposed by-laws in the larger towns would be a migration into the surrounding country, and a furtherance of the scheme for the establishment of experimental leper farms and colonies in rural districts. The success of the leper colonies, such as that of Sialkote, and in Cyprus, 1890,—in the former of which, isolated in the centre of large agricultural districts, lepers with wives and families cultivate the soil, lead the Commissioners to believe that similar farms scattered over the whole empire would conduce materially to the mitigation of the disease.

They further suggest that land might be granted, cheap buildings erected, seed distributed and work supplied; the produce might practically support the colony and a small fixed money allowance might be given, or small bounty paid on produce raised by each leper. Comparatively few children would be born, and these should, if possible, be removed to orphanages, of which but a small number would be required, as inmates might be discharged as soon as they were old enough to support themselves. The advantages of this system are fully illustrated by the Almora orphanage.

As regards compulsory or voluntary segregation, the Commissioners, on the strength of various considerations and arguments adduced in the report, hold that neither would at present effectually stamp out the disease or even diminish, to any notable degree, the number of lepers. Complete segregation has never yet been possible. It has failed both in the Sandwich Islands and in Norway. To attribute the decline of leprosy in Norway to compulsory segregation is entirely erroneous, for, in Norway no compulsory powers exist or are likely to be sanctioned by a democracy. The Commissioners therefore hold that in India complete compulsory segregation is absolutely impracticable and is further unnecessary, in the light of the conclusions drawn by them from accumulated data. They recommend the adoption, as extensively as practicable, of voluntary isolation which is the only measure left for consideration.

308. A.—Expectation of Life among Lepers.—The following is an extract from the Report, which discusses the question of the expectation of life among lepers. "Of the expectation of life in leprosy the Commission are unable to speak from actual experience in India. Statistics of the total duration of a leper's life can only be obtained from asylums where accurate records are kept of the dates of onset of the disease, and of death. It may be however mentioned that Danielssen and Boeck have worked out the mean duration of tuberculated leprosy as nine years and a half, and that of anæsthetic leprosy as eighteen years and a half. An analysis of the figures of the Trinidad asylum, extending over some eighteen years, showed the average duration of tuberculated leprosy to be a little under nine years, while that of anæsthetic leprosy was about twelve years. It is only fair to state that all the deaths in the asylum were reckoned, whereas Danielssen and Boeck exclude certain cases in which they considered that death was due to some intercurrent disease. In estimating the value of Census and other returns, it was thought that some information would be gained if the Commission were able to form an idea of the percentage of errors in diagnosis made by native enumerators and others entrusted with reporting or collecting cases of leprosy. In each place visited a record was therefore kept of all negative and doubtful cases appearing amongst the patients collected for examination as lepers. Table V gives the number of negative cases, with short notes of their nature. All doubtful cases have been omitted, for nothing can be argued from them. Two percentages of errors have been worked out, one for all the places visited, and the other for those places only where no leper asylum existed. It is at once evident that the latter is the fairer percentage to adopt, for, in these places the diagnostic powers of native police, hospital assistants, and others of the class from which the Census enumerators would be taken, are chiefly relied on, while in places with a leper's asylum the inmates come under the notice of the Civil Surgeon, or at any rate of some qualified medical man, so that spurious cases are more likely to be detected. The difference in the figures is sufficiently obvious, the percentage of errors being five for all the places visited, against 9·5 for localities with no leper asylum. These probably are the most reliable figures obtainable from the data at hand, and it would readily be seen that if a deduction be made, say, of a tenth of all the lepers returned for India, a not inappreciable diminution in the estimated leper population will result."

309.—Sanitation, Diet and Diseases in relation to Leprosy.—The following is an extract from the Report of the Commission on sanitation, diet and diseases in relation to leprosy.

It has been seen that heredity and contagion are altogether insufficient to explain the spread of leprosy, and other ætiological factors must be sought for. In disease like leprosy and tuberculosis, it is always difficult to find the exciting cause. For, with the recognition that a specific bacillus enters the body, the matter is but little advanced. The enquirer must always ask why a widely diffused microbe, such as that of tuberculosis or leprosy, should cause a particular disease in some people and not in others. What is it that establishes the necessary specific predisposition?

This question is as obscure for leprosy as it is for tuberculosis. In this chapter the more important causes, supposed to bring about such specific predisposition, will be discussed.

When a disease, as is the case with leprosy, is so generally distributed over a vast country,

attention must be directed to the general life and hygienic surroundings of the people. Does defective sanitation cause a specific predisposition to leprosy?

Since all classes of the community, and all races appear to be subject to leprosy, remarks upon the sanitary environments of the inhabitants of India must be necessarily general in character. In the cities and large centres of population, considerable progress has of late been made in sanitary improvement, though very much yet remains to be done. In the smaller towns and villages, however, little has been accomplished, or indeed, is practicable in the present state of native opinion. Fortunately the nature of the employment of the great mass of the population necessitates an outdoor life, and the free air-flushing of the village site, and the rapid desication of the objectionable matters thrown upon it, go far to reduce the consequences of habitual neglect of sanitary principles.

These matters will now be dealt with in detail. As regards conservancy, it is found that the cities and larger towns are provided with suitable latrines, which are in charge of an adequate conservancy staff, and which are largely used by the people. The excreta from these latrines, and also the general refuse and rubbish of the town, are regularly removed to a distance, and there buried, burnt, or otherwise suitably disposed of. Although differences exist in various localities as regards the efficiency of these arrangements, they may be described as upon the whole fairly good. But no large centre of population is free from many nuisances. Ruined huts and waste pieces of land are frequently used for purposes of nature, cess-pools exist in many courtyards and in immediate proximity to wells, excavations full of fetid water are frequently observed, and other sources of danger to the public health are only too common.

In the smaller towns and villages little or no attempt at organizing conservancy arrangements is made. The villager deposits the refuse and sweepings of the dwelling in the immediate vicinity of the house or hut, in some cases from indifference, in others to avoid theft of such matters before their employment for agricultural operations. For purposes of nature he generally resorts to a field in the neighbourhood, or to the banks of a stream or pond. Refuse water is allowed usually to flow from his hut into the adjacent road. It should be noted, however, that despite the frequently objectionable nature of its surroundings, the interior of the average village dwelling is usually fairly clean.

Most cities and towns have a more or less satisfactory system of drainage as regards the main thoroughfares, but the climatic conditions of the country, and the fact that so many months of the year are almost rainless, render the flushing of these waterways a matter of extreme difficulty, and often an impossibility. Where the configuration of the land permits, attempts are often made to utilize streams and other sources of water for the purpose, but a glance at a physical map of India will show how in the extensive flat plains of the country no such procedure is possible. Again, although much has been, and is being, done to ensure efficient drainage of inhabited sites, such efforts have up to the present time been more especially directed to the carrying off of water from the thoroughfares and streets. Small drains, it is true, connect the dwellings with the larger channels, but inasmuch as the inhabitants bathe at the public wells and tanks and practically only employ such water in their houses as is required for drinking and cooking little or no flow in these connecting drains is usually observable. Few towns as yet in India possess a water supply laid on in pipes to the houses.

In the villages and smaller centres of population water finds its way more or less completely from the site through small cuttings in the soil, or through a channel created naturally by the heavy rainfall during the monsoon.

As regards water-supply, some of the larger towns and cities, as Calcutta, Bombay, Madras, Agra, and certain others, are provided with a good supply laid on in pipes. But the great majority of places have no such arrangements, and here the water is taken from wells, rivers, tanks or lakes. From both wells and rivers the water is usally more or less impure, though superior to that from lakes and tanks.

Spring water when obtainable is, as might be expected, usually good. Attempts to sink artesian wells have succeeded in a few localities, but have more generally failed. Local authorities in the larger centres have of late years succeeded in improving the supply by such measures as keeping in repair the wells that hold good water and closing those of which the contents are impure, by remodelling tanks and preventing their pollution, but in the villages little at present can be done in this direction.

Habitations necessarily vary in size with the wealth and position of the owner or tenant. They are more generally built of bricks and mud in the plains, of stone in the hill tracts and of bamboo and wood in Burmah and certain parts of India. In towns and cities they are usually placed in close proximity to one another, and thereby efficient ventilation and air-flushing of the site are interfered with. Overcrowding of these dwellings is the rule, and in the hill tracts is often excessive. The residents, however, live largely in the open air, and

doors and windows are either seldom closed, or are so carelessly constructed that air freely enters the house or hut.

In connection with habitations it should be mentioned that not only in India but also in other parts of the world the mosquito has been much feared. As Dr. Arning says: (1) "Ashmead seems to fear much the bite of the mosquito, and I quite agree with him that the idea of transmission of leprosy through the sting of an insect is a very plausible one." Dr. Arning himself "frequently examined mosquitoes bacterioscopically, which were found inside the mosquito nets of beds containing cases of severe cutaneous leprosy. He caught the insects when they were quite full of the blood sucked from the patients. He never discovered any trace of leprosy bacilli, either in or upon them." Some members of the Commission examined flies and mosquitoes, but also with negative result, as will be seen from the laboratory report. Other considerations, however, make it appear extremely unlikely that a propagation of the disease should be due to these insects. It is hardly possible that the toxic principle of the mosquito should contain bacilli, even though they be present in the blood with which the insect is gorged. Again, cases of transmission from patients to hospital or asylum officials should be very common, if this theory be true. Yet in Calcutta, where mosquitoes and flies abound, no instance of a transmission of the disease from a leper to a healthy individual has ever occurred at the asylum. All over the plains these insects are common, and nevertheless, with the exception of a single case in Calicut, no instance of infection could be found, even amongst the people who voluntarily resided with the lepers in the asylums. In fact it may be said that the whole chapter on contagion lends no support to the insect theory.

Personal cleanliness in India is very much a matter of climate. Where this is warm or mild, all classes bathe frequently, Hindus more especially. In such localities linen and cotton clothes are worn and are regularly washed. But in colder latitudes far less attention is paid to regular ablutions, and where the climate demands the use of woollen clothing, such garments are seldom washed and become extremely foul. In the hill tracts the people may be said to rarely bathe, and are as a rule extremely dirty in their persons and habits. Most people possess shoes, but they are as often as not discarded, the owner walking for preference barefoot.

Scabies is very common all over India, and it has been asked whether or no this may contribute to the spread of the disease. This assumption may be refuted by the arguments used against the theory of propagation by insects, and it will not be necessary to enter into this question any further. It may be mentioned, however, that itch pustules were examined for the bacillus in several instances, but always with negative result.

It is quite impossible to assume that defective hygiene, whether general or personal, alone would originate leprosy. For, as will be seen from the above short review, the hygiesic conditions vary considerably even in leprous areas, and the disease capriciously spares certain portions of a country where the condition of the population is identical with that of those attacked. In India the disease is found in the richest and poorest provinces. Defective hygiene, exposure to hardships and privations, filthy dwellings and want of personal cleanliness cannot be said to predispose to leprosy more than to any other disease of like nature. They necessarily must aggravate and accelerate it, when it is once established; and for this reason, where they exist, require improvements. (2).

DIET.

The next question to be considered is the important one of diet. Since the earliest days in the history of leprosy the greatest influence in the œtiology of the disease has been attributed to defective or bad dietetic conditions. In turn almost every foodstuff has been accused. In ancient medical history the eating of certain kinds of fish, fresh or decayed, was considered of great importance, and this opinion has persisted to the present day. Too much or too little animal or vegetable food has also been held responsible for the origin of the disease, or specific predisposition to the same. This influence of diet was naturally as keenly disputed by others.

That food should have a specific effect in the œtiology of a chronic disease *is a priori* quite within the bounds of possibility. No one who believes in the infective nature of leprosy would of course assume food to be a final exciting cause, for it is implied in the term "infective disease" that this must be a parasitic organism. It must be remembered, however, that when these various food theories were propounded the bacillus had not been discovered, and that, therefore, the views of many of the older authors would not be misrepresented, by stating that they claimed for diet only a direct effect in the establishment of a specific predisposition. Certain forms of diet are capable of producing grave morbid conditions, as *e.g.*, Lathyrus sativus and Ergot; others on the other hand, cause more general changes in the

(1) Journal of the Leprosy Investigation Committee No. 2, February, 1891, page 132.
(2) cf. R. Liveing: op. cit, pages 76 & 77.

body, and may thus possibly lead to those conditions which establish a specific predisposition. (3). In fact the experiments of H. Leo (4) lend much support to such a theory. "He administered phloridzin, in small doses along with food to white mice for some days previous to inoculation with the result that sugar became present in the tissues of the experimented animal. He found that the animals which are normally but little susceptible to glanders infection became highly susceptible to it if previously dosed with phloridzin." In connection with this subject it may also be mentioned, that Charrin and Roger (5) have shown "that ordinary normal rats which as is well known are very little susceptible to anthrax became susceptible to this disease in a marked degree if they are, when caged, made to work a treadmill so as to become thoroughly fatigued."

Food must necessarily modify the constitution of the tissues and may do so in such a way as to prepare them to respond at once to the introduction of microbes against which they would otherwise have proved refractory or insusceptible. Thus Monti (6) has shown that by a separate injection of a sufficient quantity of the chemical products of the *proteus vulgaris* into rabbits mice or other rodents, these animals could easily be made to succumb to an infection with cultures of the Diplococcus pneumonia, which through repeated subculture or age had lost their virulence, and which without the chemical products of the saprophyte were also entirely harmless. As Dr. E. Klein (7) who confirmed and extended Monti's experiments says, "insusceptibility of the tissues is, as is well known, considered by some authorities to be connected with, if not wholly dependent on, the chemical nature of the tissues; so that while the tissues are normal or in full vigour (if the phrase may be allowed for the purpose of illustrating my meaning), a particular microbe getting access to them fails to thrive—cannot so to speak, overcome the resistance or inimical action offered by the tissues. This power of resistance of tissues can, however, be greatly reduced or even abolished by certain means such as depression of their vitality either due to ptomaines and certain other chemical substances which have invaded them, or to nervous exhaustion, and the like."

Where food is considered of œtiological importance in the production of an infective disease, there are broadly speaking two ways in which it may cause the latter. "First, by a direct introduction of the bacillus into the alimentary tract; secondly, by causing changes in the tissues capable of rousing into activity a bacillus already existing in them," (8) or of offering a suitable soil to a bacillus subsequently introduced into them.

These points will be kept in view in the following discussion. At the present moment three substances have been specially singled out as having a causal relation to leprosy, viz., However, before discussing the effect of food in general, and of these three articles in particular, a few remarks on the diets of the Indian community must be made.

The inhabitants of India are almost entirely vegetarians, and the majority of people do not touch flesh from one year's end to another. Mahomedans, it is true, make flesh, other than that of the pig, a regular article of diet, but expense usually prevents its extensive consumption, and it is used generally in small quantities to supplement the main vegetable elements of their food. Hindus are vegetarians, but certain of the lower classes will readily eat meat, and chamars will even consume the flesh of animals which have died of disease. Rajputs, especially in Central India, and wild forest tribes eat what flesh may be killed in the chase, though some of pure Hindu blood refuse that of deer and pigs. Fowls and eggs are readily eaten in some parts of the country, but are regarded with abhorrence in others. Milk, curds, "ghee" or clarified butter are universally consumed.

As above stated, the great majority of inhabitants are vegetarians and live upon the crops raised in the country, the coarser grains being used by the poorer, and the finer by the richer, classes of the community. The subjoined table and remarks taken from the Report of the Famine Commission in 1880 will show the distribution and consumption of the various staples.

PERCENTAGE OF FOOD-GROWING AREA UNDER

	Wheat or Barley.	Millets.	Rice.
Punjab...	54	41	5
North-Western Provinces ...	57	34	9
Bengal, Assam, and Burma, not known (but principally Rice)			
Central Provinces	27	39	34
Berar	17	82	1
Bombay.	7	83	10
Madras...	0	67	33
Mysore...	0	84	16

(3) R. Liveing: op. cit, page 83.
(4) H. Leo: Zeitschrift fur Hygiene VII., 3; and Nineteenth Annual Report of the Local Government Board; Supplement 1889, pages 217.
(5) Charrin and Roger: La Samaine Medicale, 1890,4; and Nineteenth Annual Report, etc., loc. cit.
(6) Nineteenth Annual Report, etc., loc cit.
(7) E. Klein: Nineteenth Annual Report of the Local Government Board; Supplement 1889, page 217.
(8) Journal of the Leprosy Investigation Committee, No. 1, August 1890, page 77.

"In the Punjab, North-West Provinces and Oudh, in Behar, in the northern part of the Central Provinces, and in Gujarat, the poorer classes live on the millets grown in the rains and on barley and gram; the richer classes eat principally wheat and rice. In Bengal proper and Orissa, and the eastern portion of Central India (and in Burma) rice is the principal food, the coarse early rice being mainly taken by the poor, the finer late rice by the rich. In the South, or Mahratta-speaking part of the Central Provinces, in the Berar, in Bombay, the Deccan and the Northern parts of Madras, the two large millets—jowar and bajra—form the principal food, the Brahmins usually living on imported rice and wheat. In Mysore the ordinary food is the small millet (ragi). In the southern part of Madras and the western districts of Bombay rice is chiefly consumed, though there is a good deal of millet grown and eaten." All classes mix pulses with their food in order to obtain the necessary nitrogenous elements. Maize, though grown more or less everywhere, is not so largely consumed as might have been expected. Vegetable, such as spinach, pumpkins, carrots, potatoes, and useful wild herbs are largely used and condiments, such as chillies, are taken with the meal, to assist digestion. Fruit, such as that of the mhowa, mango, plantain and cocoanut are eaten when obtainable, and oil and salt form part of every dietary. Both sea and fresh-water fish are largely consumed wherever they can be caught. Dried fish is used all round the coast, especially in the Madras Presidency and Burma. In the latter country "Naga pi," or dried fish, more or less in a state of decomposition, is almost universally eaten, but in small quantities and more as condiments than as a food. It would be a mistake to suppose that the consumption of fish in India is in any degree confined to the coast or the vicinity of large rivers. Nearly every tank, pond, lake, or rivulet holds species which are caught and eaten. In many parts of India this forms a portion of the dietary of even the higher castes.

Food in India is usually eaten out of metal or earthen vessels, or platters made of dried leaves, the consumer sitting on the ground or upon a mat, and using the fingers in place of knives and forks. Among Hindus it is customary for the males to eat before the females. Flesh is roasted, stewed, or boiled, pulses are usually boiled, and grain is either parched, or far more frequently ground, and the flour made into unleavened cakes known as "chupatties." Rice is boiled and either eaten alone or in the form of curries. As already stated, cooked vegetables, salt, oil, and condiments from portions of almost every dietary; sugar, sweetmeats and fruits are also largely consumed.

Of all articles of diet none has been held more responsible for the causation of leprosy than fish. This view has of late years gained considerable importance through the weight of the authority of Mr. Jonathan Hutchinson, who stated the fish hypothesis with great force at the Tenth International Medical Congress at Berlin. (9) As Virchow and Dr. Liveing have pointed out, the theory is very old and has reappeared from time to time. Virchow's views on the subject have not infrequently been misrepresented, and it may, therefore, not be out of place here to quote his own words: (10) "The more general use of bad fish (ungewohnlich) very frequently coincides with endemic leprosy. This statement, however, is subject to exceptions, but then, as a rule, another noxious dietetic article is accused, and comparative observations might be made as to whether or no the same deleterious substance exists in fish and these other articles of food. It will not be necessary to say more about the history of the fish hypothesis, as this has been done so concisely by Dr. Liveing in his Goulstonian lectures. One passage, however, of special interest with regard to leprosy in India is worthy of notice. Dr. Liveing says (11): "The combination, however, of milk and fish seems to have been considered especially favourable to the disease. Benhard Gordon says: 'Comedere lac et pisces in cadem mensa inducit Leprani.' And it is not a little remarkable that the same opinion obtains in the present day in India." There is no doubt that in certain parts of the empire this opinion is very prevalent, especially in Kashmir and the hill districts. Lepers in India also frequently assert that after a fish meal their state is exacerbated. Coming now to the discussion of the fish hypothesis and its application to Indian Leprosy, it will be best to take it in its two chief parts. Mr. Jonathan Hutchinson says (12): "It is possible that fish may cause the disease in one of several ways. First, it may be by the direct introduction of the bacillus into the stomach; secondly, it may be that some element in fish food rouses into activity bacillus already existing in the tissues."

Taking the first point it should be possible to find the bacillus not infrequently in fish caught in endemic areas. *A priori*, judging from the similarity between leprosy and tuberculosis, it would not seem impossible that the bacillus lepræ is capable of growing in a cold blooded animal. The Commission paid special attention to this point, and some members examined a large number of fish, fresh and dried, or prepared as "Naga-pi," but with absolutely negative result. Dr. Arning, who has studied this part of the question most carefully, has also never been able to find any leprosy bacilli in fish. The value of such investigation is necessarily that of negative evidence, but until positive cases have been shown, is worthy of all consideration.

The fish hypothesis premises that all lepers at one time or another have eaten fish in

(9) Journal of the Leprosy Investigation Committee, No 1. August 1890 pages 77-87.
(10) R. Virchow: op. cit, page 507.
(11) R. Liveing; op. cit, page 33 and footnote. page 34.
(12) Loc cit.

one form. Perhaps India is the most suitable country to investigate this matter, for here people of all castes and religions are thrown together. There is no reasonable doubt whatever that the majority of Brahmins never touch flesh or fish, and the same applies to many of the Banias or traders in certain districts and almost without exception to the Jains. There are many Brahmins, however, settled on the shores of the Bay of Bengal, who habitually eat fish, and it is not at all rare to find Brahmins in hill districts and also in the plains who do not refuse fish. But in the plains they are much stricter in this respect. Jains, however, under no circumstances, touch any animal food. They are, in fact, so particular, that it is a custom amongst many of them to fasten a piece of cloth to the upper lip to avoid inhaling small insects. They will not eat or drink in the dark, and always strain water through a cloth before drinking. Their priests have a broom with which they sweep the road before them to avoid the supposed guilt of killing insects by treading them under foot. This is a regular custom among the Bhabras in the Hoshiarpur district. (13) Now, leprosy occurs amongst all these classes, and it seems indeed that the disease is impartially distributed among the fish-eating and non-fish-eating communities. It is only possible to talk of strong impressions as accurate statistics and relative numbers cannot be drawn up, partly on account of the uncertainty of the present state of many castes and the changes which intercourse with Europeans has brought about. For instance, "among the lower ranks of Brahmins, great latitude is taken in regard to labour, food, etc., and their claim to the distinction of that caste is, in consequence, little recognised." (14) On the other hand, the conditions in which the better castes live are so different from those of the lower, which undoubtedly supply, not only absolutely, but also relatively, the greater number of lepers, that comparison would be unfair. The Banias or traders, of whatever caste or religion, for instance, are, generally speaking, a wealthy class, and the disease is acknowledged to be less common among prosperous people, though it does not spare them altogether. Now, among the mixed class of Banias are many castes, the laws of which forbid the consumption of meat in any form. Many of the Banias in certain parts of India are attached to the Jain relation. In fact, it is a singular circumstance that many of them are devoted to this or some other modification of the Buddhist faith. When, therefore, a Bania or Brahmin leper denies ever having eaten fish, it is at least possible from what is known of the habits and customs of these communities. This is especially true of Agra and the North-West Provinces, so far as the Banias are concerned. (15) The Jains form one of the richest communities in India, yet the disease, though rarely, is found amongst them. Thus at Hoshiarpur two of the Commissioners gathered, through the kindness of the Civil Surgeon, Dr. Datta, reliable information concerning a leper from the Bhabra class, in whose case the cause of the disease could certainly not be ascribed to fish-eating.

It is not claimed that the fact of a man calling himself a Brahmin or a Bania is identical with saying that he has never eaten fish. It has already been said that many of the former consume animal food, and the latter include amongst their numbers many castes whose laws do not prohibit such a diet. This short exposition is meant to show that many of these peoples do never touch fish, and that, therefore, if a leper belonging to either class denies ever having done so, there is fair probability of his statement being true.

Now, Mr. Jonathan Hutchinson (16) objects and says, "In recording the denial on the part of leprosy patients that they have been fish consumers, caution must be exercised. Those who belong to castes which are forbidden to eat animal food will naturally be prone to deny that they have deviated from the rule. The temptation to eat fish as a condiment must, in the case of those restricted to an exclusively vegetable diet, be very great. It is, under those circumstances, precisely those who eat it most seldom (dwellers far inland for instance) who are likely to receive it in its most dangerous state of decomposition. It must always be remembered that members of castes forbidden to take life often eagerly avail themselves of all opportunities as regards what has been found dead or killed by others. Thus the bare statement that leprosy prevails in classes who, from religious scruples, never eat animal food is usually of no real value. Careful and even sceptical inquiry must be made as to whether the individual lepers had really, in the case of preserved fish, invariably abstained.

There is of course much truth in these assertions of Mr. Hutchinson, and the above facts have only been mentioned to show that it is possible to find amongst lepers individuals belonging to castes not allowed to touch animal food. Now, Mr. Hutchinson is inclined to doubt the statement of lepers who profess to observe the rules which caste or religion enforce on them. Yet if a comparatively large number of lepers are found who state that they have never eaten fish, and these belong to castes or tribes of which it is known that their rules forbid the strict observer to touch meat or flesh in any form or shape, it seems improbable that all of them should have deceived the questioner or themselves. The Commission paid parti-

(13) Gazetteer of the Hoshiarpur district, 1883-84, page 46.
(14) Lewis and Cunningham op. cit., page 61, footnote.
(15) M. A. Sherring: Hindu Tribes and Castes, 1872; pages 285-299.
(16) Journal of the Leprosy Investigation Committee No. 1, August 1890, page 79.

cular attention to this question, and found that one hundred and sixty-two individuals denied ever having touched fish (Table I). Many of these were allowed to partake of animal food, but denied ever having eaten fish, though in all cases leading questions were avoided as much as possible. To see in what percentage of cases an abstinence from this article of diet could be traced, every leper of a certain number of asylums was interrogated, with the result that out of 464 lepers 99 or 21·3 per cent denied having ever partaken of fish.

Number of lepers who denied having ever eaten fish :—Agra 7 : 3 Brahmin and 4 Banias; Aligarh 3 : 1 Brahmin and 1 Bania; Almora 30 : 9 Brahmins; Benares 11 : 6 Brahmins; Cawnpore 3 : 3 Brahmins; Dehra Dun 1; Delhi 1 : Fyzabad : 1 Brahmin; Gwalior 1 Brahmin; Gya 5 : 2 Brahmins; Jabbulpore: 1 Brahmin; Kapurthala 4; Madras 1; Madura 1 Brahmin; Mandalay 2 Brahmins; Moulmin 1; Nagpur 3 Banias; Naini and Allahabad, 1 Brahmin. Patiala 5 : 2 Brahmin and 1 Bania; Poona 3 : 1 Brahmin 5 : Rawalpindi 30 : 1 Brahmin; Sialkot 14 : Subatha 5 Brahmins; Tarn Taran 8; Umballa 14 : 1 Brahmin and 1 Bania; Yerrowda Prisen 3 : 1 Brahmin : total 162 : 44 Brahmin and 8 Banias.

The Leper Asylum of Almora and Dehra Dun are occupied by residents of the Himalayan hill tracts of Kumaun and Garhwal. The great elevations at which, many of the villages in these tracts are situated, and their remotance from rivers and streams, make fish a very rare article of food among the people. Some indeed have never seen it. A careful enquiry was therefore made from the leper inmates of the asylums quoted, and the result is given in the following figures :—Number of cases examined, 200 ; ate fish (habitually) 39 ; (occasionally) 57 ; (very seldom) 58 ; and (never) 46.

It will be seen from the above figures that 23 per cent of well-marked lepers had never tasted fish, while a very large number only used it now and then. This is quite in accordance with local opinion on the subject, not only in Kumaun and Garhwal, but also in Kashmir, where leprosy is common among the Gujars, a people in whose dietary this article of food seldom finds a place.

It is not within the limits of mathematical probability that the statement of all these people should have been intentionally or unintentionally incorrect, and the onus of proof therefore may be fairly considered to be with them who discredit the statements of all patients alike.

"There is thus, in the opinion of the Commission, no doubt that the consumption of fish is not the cause of leprosy." The fact that a fair number of cases of leprosy exists amongst people who have never touched such food argues sufficiently strongly against the exclusive fish hypothesis as above stated.

Salt also has been mentioned in connexion with leprosy though by laymen rather than scientific writers. Mr. Conybeare during the early part of this year asked the Under-Secretary of State for India in the House of Commons "whether in the Presidencies of Madras and Bombay the price of salt has risen from 9 annas and 8 annas per maund in 1800 to Rs. 2-11 and Rs. 2-8 in 1890, respectively; whether he can state the facts as to the increase or otherwise in the price of salt for the other Presidencies during the same period : whether in India the average consumption of salt per head for all purposes is only 10lb., while in the United Kingdom it is 72lb ; whether it be a fact that leprosy has also increased during the same period ; and whether the Government will direct the special attention of the Medical Commission on Leprosy in India to an investigation of the apparent connexion between the want of cheap salt and the spread of leprosy."

Accordingly special attention was paid to this subject, and, as far as possible, the most accurate information obtained. For the financial and satistical data regarding the price and consumption of salt the Commission are indebted to Mr. J. E. O'Conor, Assistant Secretary of the Government of India in the department of finance and commerce, and they gladly here give expression to their obligation to him.

For the present argument, that is, the relation between the want of cheap salt and the spread of leprosy it will not be necessary to go further back than 1861. It is true that in the following provinces, viz., Burmah, Rajputana and Central India, Bombay, Sind and Beluchistan, Nizam's territory, Madras, Mysore, and Coorg, in the decennial period of 1861-70 salt was cheapest, and has risen in price during the two succeeding decennial periods, and in some instances has done so to a considerable degree. On the other hand, in Assam, Bengal, North-Western Provinces, Oudh, Punjab, Central Provinces, and the Berars, salt has steadily become cheaper (17).

Thus if there be any connexion between leprosy and salt, the best means are given for studying such connexion. For if the spread of the disease depend on want of salt it should have been much more rapid throughout the first mentioned Provinces. Before proceeding to the discussion of this point, a few words must be said as to the average consumption per head of salt in India.

The total quantity of salt passed into consumption during 1890 (last year) amounted to 2,801,800,000lb. There is however also a considerable quantity of salt made in Burma, of

(17) "Prices and wages in India, compiled in the Statistical Branch of the Finance and Commerce Department of the Government of India": Eighth issue; pages 89-93.

which no exact account is kept, but this is estimated at (at least) 4,114,300lb. There is, again, a considerable quantity manufactured from saltpetre, and some not inconsiderable quantities made in Native States. Adding all this to the quantities of which there is an account and making allowance for quantities illicitly made and consumed there cannot be less than 3,000 millions of pounds for the population of 286,697,000, or between 10 and 11lb. per head : 11lb. being perhaps the more accurate estimate.

Now, in comparing this with the 72lb. per head in the United Kingdom, it must be remembered that in India this salt is used almost exclusively for personal consumption, very little being employed for cattle and economic or industrial purposes. Again, the majority of people being vegetarians salt is not in so great demand as in Great Britain and Ireland, nor owing to the manner in which food is eaten, is there such a waste of salt in India.

Between 1870-71 and 1880-81 the consumption of salt increased by 19 per cent ; and during the next ten years the increase was 21½ per cent. The increase of population in each decade is about 10 per cent ; so that the ratio of increase in the consumption of salt was about twice as great as the ratio of increase in the population, and as the consumption is almost entirely human, it seems evident that if the people had enough salt twenty years ago, they have more than enough now.

In the interior of the Himalayas the price of salt is very high, not on account of the duty, for the salt consumed there is imported across the frontier duty-free, but as a result of the cost of transit. Excluding such exceptional tracts as Kumaun, Garhwal, and the Naga Hills, where the price of salt may be said to be about 7 seers to the rupee (about 2¼ annas per seer), the highest price of salt in India anywhere is 8 seers per rupee (or 2 annas per seer). The consumption per head being 11lb, the annual cost of salt per head is equal to 11 annas, less than one anna (exactly eleven pie) per month. The average price may, however, be taken to be about 10 seers to the rupee, and the annual cost per head at this rate is under 9 annas or about 9 pie per month. It may be assumed that the highest cost per head is one anna monthly which is less than one penny at the present rate of exchange. This is an extreme and exceptional price, for salt ranges at about 8 seers to the rupee in comparatively but few places.

Now while discussing the assumed connexion between salt and leprosy, it is necessary to enquire whether the price of this article prevents the Native from procuring the amount of salt required to keep his body in proper health. It is difficult to say exactly how much salt a working man actually requires. It is certain that the various saline matters are essential to health, that when they are not present in proper proportion nutrition is affected, as is shown by certain forms of scurvy : the peculiar dependence of protied qualities on the presence of salt is proven, but beyond this very little is known." (18) Klein and Verson also have shown that a total abstinence from salt causes an appreciable loss of weight, that is, disturbances in the animal metabolism.

The best authorities on dietetics prescribe a daily allowance of 300 to 400 grains of salt, but this includes the sum total of all saline matters necessary for nutrition (19). Hence 100 to 200 grains of sodium chloride might be considered a fair daily allowance. The prison allowance of salt for adult labouring prisoners in the North-Western Provinces and Oudh is 100 grains daily, being at the rate of 4¾ lbs. per annum. In the Punjab the allowance is a quarter of an ounce or 5·7 lbs. per annum. In Bombay, the Central Provinces, Burma, and Assam the allowance is half-an-ounce, or about 11½ lbs. per annum, while in Bengal and Coorg it is 4½ lbs. per annum. In Madras, finally, the daily rate varies from half-an-ounce in the district prisons to an ounce in the Central Gaols, undoubtedly an unnecessarily large allowance. The scale varies with the diet of the prisoners, being highest in the rice-eating provinces, where also the consumption of salt by the population outside the prisons is largest. In the North-Western Provinces and Oudh, where the allowance is 4¾ lb. in the prisons, the consumption of salt per head throughout the province is about 8lb. per annum, and it is much the same in the Punjab. And it is remarkable that though in the former provinces the price of salt has since 1871 decreased about 50 per cent., yet the annual consumption per head has remained almost stationary. The non-criminal population includes, it must be remembered, a large number of children, and allowance being made for these the consumption per head of adult population in most districts is very much in excess of the prison allowance which experience has proved to be ample.

Now, as it has been shown, that 9 annas, even when the salt is most expensive, will buy the native all the salt he requires for his own personal use during the year, it cannot be said that the high price of this article debars him from obtaining his necessary supply of salt. So, if there be any causal connexion between salt and leprosy there is no reason why the native should go without his salt, as a few pence will procure his annual demand for it.

The best mode of showing that such a connexion between leprosy and the price of salt does not exist is a comparison of the leper returns for the three Censuses of 1872, 1881, and

(18) M. Foster : a text book of Physiology ; Third Edition, 1879, page 420.
(19) M. Foster : op cite, page 411.

1891, side by side with the price of salt during the decennial periods preceding the enumeration. This is done in Table II.

Under "A" all those Provinces and division are given where, with the exception of the North-Western division of the Punjab the price of salt has steadily diminished, while under "B" those districts are found where the conditions are reversed. It will be seen that the figures do not establish any causal connexion between a high price of salt—and leprosy since from the statistics no relativity can be established. "The want of salt therefore, cannot, in the opinion of the Commissioners be held responsible for the origin or maintenance of the disease."

To illustrate this statement more graphically two maps have been constructed. In the former the districts where the price of salt has risen have been coloured red, blue indicating a fall in the rates. Similarly, in the other map, red denotes an increase in the leper ratios since the first Census, and blue a diminution. If there were any actual connexion between the price of salt and leprosy, the colours in the two maps ought to correspond. It will however, be seen that they almost replace each other.

Lastly, water has been considered to be the vehicle of the leprosy bacillus, and thus a means of infection. In some parts of India this is a popular idea, and according to Bonet (20) a similar opinion is held in certain parts of China. The theory seems, however, highly improbable. For whether it be assumed that leprosy bacilli contained in the water enter the body by the mouth or through the broken cuticle, on such hypothesis the disease should be much more generally diffused throughout the empire than it actually is. The tanks in India filled with more or less stagnant water are frequented by all classes of people, and the leper is by no means everywhere prevented from bathing with the rest, or filling his lota side by side with a healthy person. He also attends "Melas," and bathes in the company of other pilgrims. Any one who has witnessed the life around the tanks will easily conceive that a disease, if spread by means of water, should be diffused to an alarming extent and at a great rate, especially if such disease be endemic and always present.

It seems, moreover, very improbable that leprosy bacillus is capable of multiplying outside the human body. It is, however, quite possible that, like the tubercle bacillus, it remains dormant for a long time after leaving its host. But the above considerations point strongly against the supposition that it exists in ordinary water in this condition. Besides the bacillus has never been found in water, and the observations of the Commissioners were absolutely negative in this respect. They examined water from the tank at Tarn Taran which is supposed to be beneficial to lepers, and is, therefore, always thronged by them. Yet, as will be seen from the Laboratory Report, although a large number of microscopical specimens were prepared, in not a single instance could the leprosy bacillus be detected. "Water, therefore, can hardly be held responsible for the propagation of leprosy."

Enquiry has been frequently made from intelligent native gentlemen, as well as from patients, as to certain habits and influences which might be concerned in the origin and propagation of leprosy. No instance of the transmission of the disease from an animal to man was met with. Leprosy must be considered exclusively a human disease, and it does not attack domestic or other animals, as is the case with tubercular disease (21). The effects of premature marriages and the consumption of opium, alcohol, and other stimulants were also enquired into, but with entirely negative results And, indeed, though undoubtedly certain classes indulge to excess in opium, tobacco, the various forms of Indian hemp, alcoholic preparations from sugar, "mhowa," and the toddy palm, &c., the races of India must be regarded upon the whole as decidedly temperate.

LEPROSY AND ANTECEDENT DISEASES.

The question of the effect of syphilis was also considered. It seems that when syphilis first appeared it was thought by many to be a new form of leprosy, a modified leprosy. The reason for this belief was the fact that syphilis appeared in Europe about the same time when leprosy began to die out. The leading physicians of that time, however strongly contested such views. The people were so convinced of the erroneousness of this theory that the lepers refused to admit syphilitic patients into their hospitals, and the latter had to build special hospitals for themselves (22). "And as leprosy become more and more an unknown disease, partly speculation, partly the observations of certain endemic syphilides, led some physician back to the ancient supposition" (23).

At the present time some authorities have propounded the converse theory that leprosy is an effect of syphilis, a modified syphilis. There can be no doubt that syphilis pathologically is nearer related to leprosy than any other affection (24). This, however, is no justification for the more modern theory. In fact, as far as local changes are concerned, an almost greater resemblance exists between lupus and leprosy (25). Yet no one has ever ventured to identify these two affections with one another.

Sir W. J. Moor's name is closely associated with what might be called the syphilis-hypothesis. He considers leprosy a phase of inherited syphilis (26). In the opinion of the

(20) E. Bonet La Lepre a Hanoi (Tonkin) Revue de medecine, X. No. 8.
(21) Cf. Journal of the Leprosy Investigation Committee, No. 2, February 1891, page 130.
(22) R Virchow. op cit, pages 500 and 501.
(23) Ibidem.
(24) R. Virchow. op. cit, Pages 500 and 501.
(25) Ibidem.
(26) Journal of the Leprosy Investigation Committee, No. 1, August 1891. Page 27, and "Lancet," May 17, 1890.

Commissioners this view cannot be supported for the following reasons: (a) the history of this hypothesis, as briefly alluded to above, is entirely against it: (b) there is at most only a resemblance or analogy traceable between the two diseases: (c) certain clinical facts absolutely disprove the theory, unless the present views on syphilis be entirely modified or in part given up. The fact that people contract syphilis after having become affected with leprosy is quite irreconcilable with the theory under consideration that leprosy is a phase of syphilis, and it matters little whether it be congenital or acquired. Of 154 individuals who confessed to having suffered from syphilis, 12 had been thus affected after the appearance of leprosy. At a few asylums every leper was consistently interrogated with a view to obtaining a more or less reliable ratio of syphilis amongst lepers. Out of 458 lepers examined 88, or 19·2 per cent were found at one time or another to have suffered from this disease. This percentage may appear high, but too much importance must not be attached to the figures as they stand. In the first place the ignorance of the informants rendered it impossible to be sure that the disease they described was truly syphilis, and undoubtedly a certain number of cases must be deducted. Yet many of these lepers had the unequivocal marks of tertiary syphilis on their bodies. Again, no figures are obtainable showing the extent to which syphilis and venereal diseases prevail amongst the general population, though this is known to be very large. Lastly, it may be objected that in those instances where syphilis had been contracted subsequent to the development of leprosy, the ignorance of the informant rendered it difficult to decide with certainty as to which was the prior event. These concessions must naturally detract a great deal from the value of Table III. However, three authentic cases were seen by the Commissioners where there could not be the slightest doubt that syphilis was contracted subsequent to the disease. These were all seen at the asylum in Madras. Two were young men who had suffered from leprosy for the last four and five years respectively: each of them had a typical roseolar secondary eruption, the characteristic appearances of the tongue, tonsils and fauces, and moreover one of them presented the remains of a true Hunterian sore, while the other had lost the fraenum praeputii and shown an unmistakable scar. The third case concerned a low caste Hindu, twenty years of age, who had suffered from tubercular leprosy for the last twelve months, and at the time of examination actually had a primary sore on the glans penis. These three instances alone are sufficient to destroy the syphilis hyphothesis.

RELATION OF SYPHILIS TO LEPROSY.

Asylum of Locality.	Syphilis cases.		
	Before Leprosy.	After Leprosy.	Total.
... ...	6	...	6
... ...	1	...	1
... ...	7a	1	8
... ...	1	1	2
... ...	2	...	2
... ...	3	...	3
... ...	5	...	5
... ...	10b	2	12
... ...	1	...	1
... ...	5	2	7
... ...	1	...	1
... ...	4	...	4
... ...	3	...	3
... ...	11	...	11
... ...	2	...	2
... ...	1	...	1
... ...	2	...	2
... ...	2	...	2
... ...	21	1	22
... ...	4c	...	4
... ...	22	2	24
... ...	1	...	1
... ...	1	...	1
... ...	2	...	2
... ...	6d	...	6
... ...	4	...	4
... ...	1	...	1
... ...	1	...	1
... ...	1	...	1
... ...	2	...	2
... ...	6e	3	9
... ...	1	...	1
... ...	2	...	2
Total.....	142	12	154

Agra ...
Aligarh
Almora
Bangalore
Belgaum
Benares
Bordwan
Calcutta
Calicut
Dehra Dun
Delhi ...
Dharamsala ...
Fyzabad
Gaya ...
Jabbulpore
Kapurthala
Lucknow
Madras
Mandalay
Moulmein
Nagpore
Naini and Allahabad
Naini-Tal
Peshawar
Poona
Purulia
Rawalpindi
Sialkot
Tanjore
Tarn Taran ...
Thayetmyo
Trichinopoly ...
Umballa

a. Three cases contracted syphilis at about the same time they became lepers.
b. One case contracted syphilis at the same time he became a leper.
c. One case contracted syphilis about the time he became a leper.
d. One case contracted syphilis about the time leprosy began.
e. One case contracted syphilis about the time he became a leper.

Para. 309.] Sanitation, Diet and Diseases in relation to Leprosy. [Infirmities.

Again, even allowing that a certain number of the 154 cases specified in Table III were instances of gonorrhoea, does not the fact that the remainder contracted syphilis at all—and many of them had undoubtedly done so—militate against Sir W. J. Moore's theory? For as these men became lepers they must have been born in the particular phase of congenital syphilis. How, then, is it to be explained that many of these men presented the typical signs of tertiary syphilis concurrently with those of leprosy?

Lastly, it has never been shown that syphilis passes into leprosy, or *vice versa*. Nor does syphilis ever modify the progress of the local changes in leprosy; and the converse also holds good (27). In conclusion, all that has been said on heredity may be used as arguments against this hypothesis.

It is therefore, impossible to regard syphilis as having any real or specific influence on the production of the disease, or as acting otherwise than by lowering the general tone of the system and thereby rendering it more liable to attack by, or hastening the progress of, leprosy.

Other diseases have been considered the possible cause of leprosy, as malaria or scrofula. It is, however, so plain that there is no scientific evidence for such assumptions that mere mention of these hypothesis will suffice.

Summary.—The Commission have come to the conclusion, after full consideration of the circumstances of life of the average native of India, that neither the form of diet, nor the sanitary environment of the individual, have any specific action in the causation of leprosy. But as will be seen from what has been written, sanitation in this country is far from satisfactory, and leaves very much to be desired in the way of improvement. And it is probable that bad hygienic surroundings, deficient or improper food, poverty, exposure, and such diseases as syphilis, are all factors of great importance in reducing the vital powers of the organism and rendering it more susceptible to attack. All such indirect and non-specific causes are specially operative in the case of the offspring of lepers, who are commonly beggars, and living under the most unfavourable conditions for health. Nothing has struck the Commission more forcibly during this enquiry than the improvement in the general health of the sufferer which follows residence in a well-conducted asylum, where cleanliness, regular diet, and sanitary principles are insisted upon and maintained.

(27) R. Virchow, op. cit., page 50.

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END OF PART I.